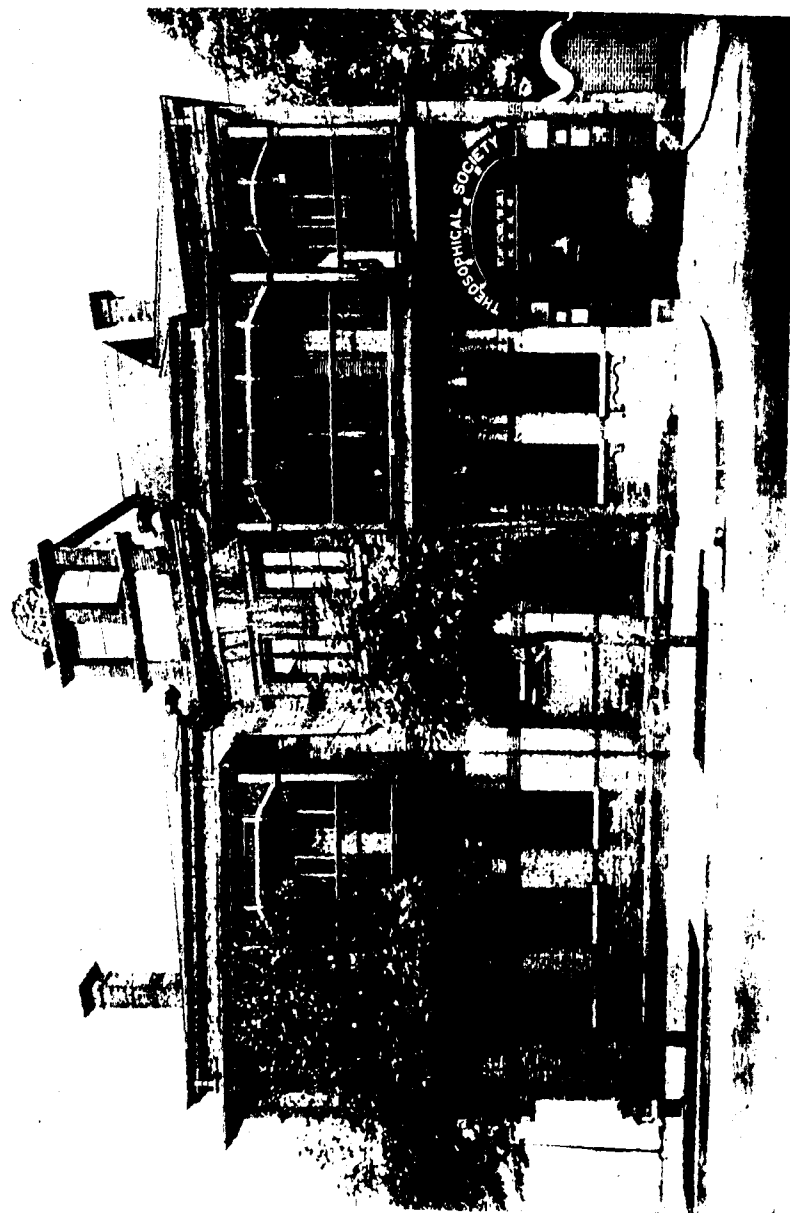




THEOSOPHICAL SOCIETY, SHANGHAI

VOL. XLVI

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE Annual Conventions are not yet quite all over. Since our last issue, Denmark has sent "our most heartfelt greetings and our deepest sympathy"; England cables greetings to the President, and "gratitude for her inspiring leadership"; Switzerland cables "loyal devotion"; Belgium, cabling, "tenders deepest filial affection"; Scotland cables "loving greetings"; the British Isles Federation cables "love and devoted loyalty". The Annual Convention in Australia, the cabled greeting from which was acknowledged in our May issue, passed the following resolutions:

Senator Reid moved and Mr. Mackay seconded:

That this Convention desires to place on record once again its gratitude to the President of the Theosophical Society, for the services which she is rendering to Humanity;

Senator Reid moved and Miss Radcliffe seconded:

That furthermore this Convention of Australian Theosophists sends her heartiest wishes for success in her chosen work for the building of a Commonwealth of Free Peoples under the British Crown, with India as a Dominion in that Commonwealth.

I am very grateful to all who send me kindly message, which fill the Headquarters atmosphere with rosy clouds,

brighter than even those with which the Sun sends his good-night blessings, as he sinks below our western horizon, surrounded by his gorgeous escort of clouds, crimson, and rose, and golden and sea-green, and background of deep blue, one of the loveliest of Adyar's lovely pictures.

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Our Fortieth National Society, the T.S. in Rumania, was chartered during the month, with Miss Fanny Seculici as its General Secretary for three years. She is well known as a writer of Rumanian historical romances and as a good speaker, and has, for some years, held open meetings in her drawing-room for Theosophical discussion. The Presidential Agent, Mr. E. F. D. Bertram, has joyfully laid down his office, since his work is crowned with success in the chartering of the Theosophical Society in Rumania, and he carries with him the grateful thanks of the new Section and of the P.T.S.

I have received the following, and am very glad that Mrs. Whyte, who was Secretary of the "Friends of India" for some years and proved a true friend to many a troubled lad, has revived the little Society, which became dormant when its formal duties passed into the hands of a kind of Students' Guardian. The letter runs:

FRIENDS OF INDIA

A Group for the study of Indian Questions—Political, Religious, Educational and Social—with the object of (1) Arousing the interest of the British people in India and her problems, and of (2) gaining support for India's demand to be placed "on an equality with the Self-Governing Dominions . . . as a Free Nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor".

Members of the Group undertake to gain, and to spread as well and as quickly as they can—by means of lectures, distribution of literature, press letters, etc.—information as to the progress of the Constitutional Home Rule Movement in India, and particularly to follow and to support the lines along which Dr. Besant is working to raise India to Dominion status, and to link East and West.

¹The Commonwealth of India Bill.

Information as to the times and places of the fortnightly meetings may be obtained from either of the undersigned. Books may be borrowed, and the literature for distribution be obtained at the meetings, or by writing to the Honorary Secretary.

MRS. ETHEL M. WHYTE,

13 Willifield Way, London, N.W. 11.

Chairman.

April, 1925

MRS. HELEN NOYES-LEWIS,

Honorary Secretary.

There is much work that such a band can do, and it will work in close co-operation with our British Auxiliary of the Indian National Convention.

Adyar welcomed back with much delight, on June 22, the well-loved Vice-President of the T.S. He left us so suddenly on March 15, to accompany Messrs. Krishnamurti and Nityananda to Australia, that we seemed to miss him even more than usual. He has accomplished a large amount of work while he has been away, beginning it with presiding over the Australian Annual Convention at Sydney. He not only lectured in Perth, Sydney, Melbourne and Adelaide in Australia, but also made a short tour in New Zealand, bringing to all new inspiration and new life. He is so many-sided in his knowledge and his sympathy that his points of contact with others are very numerous. Our last *Weekly New India*, for instance, printed from Australian papers two summaries of lectures on "A World Conscience" and "What Theosophists Stand For," and the report of an interview, "Watch India," keenly interesting for its insight and understanding. Another striking lecture was entitled, "God—Our Brother Man".

A very favourite theme of his is the work of the Artist in Nation-Building. He remarked that "in India the pots and pans, even of the poor, had beautiful shapes," and told

his audience, that "Australian civilisation would begin, when they had the beautiful Australian saucepan," and that "presently the child would crave beauty, and would not tolerate the things found in the ordinary Australian home . . . The day would come when children would insist that everything should be harmonious, that even the pots and pans in the kitchen should be beautiful." The lecture in Perth, on "Life an Adventure and a Problem," evidently captured the audience, including the reporter.

* * *

In this connexion it is interesting to learn the following other points that have arisen in Sydney of friendly relations between Theosophists and Artists, so that Australian Theosophists are quickly identifying themselves with Artists, especially with musicians, in order to promote a higher conception of life. Mr. C. Bolt, a member of Blavatsky Lodge, Sydney, and a violinist of the State Orchestra, has organised weekly mid-day concerts at Adyar Hall. These concerts are from 1.10 to 1.45 during the lunch hour, and are free. A collection is taken to found a musical scholarship at the State Conservatorium of Music. The artists, most of whom are not T.S. members, gladly give their services freely. Each week Adyar Hall is packed at the concerts. Blavatsky Lodge readily gives the use of its Hall without charge. During Mr. Jinarājadāsa's visit to Melbourne, he addressed the students of the Melba Conservatorium and the University Conservatorium, his subjects being "The Arts and the Artists," and "Artists as Builders of an Ideal Nation". After Mr. Jinarājadāsa's lecture in Melbourne on "Life—the Adventure among Masterpieces," a new composition by Mr. F. B. Hart, Director of the Melba Conservatorium, was performed. It was a chorale, a setting of S. Bernard's famous hymn "Salve Caput Cruentatum" ("O Sacred Head, surrounded by crown of piercing thorn"). The composition

was for violin, piano, English horn, soprano solo and women's voices.

* * *

The Lady Emily Lutyens also gave several lectures in Sydney, Melbourne and Adelaide. She lectured also in Ceylon, and had a specially fine audience in the Law College, where she spoke on "How Youth Can Save the World". This lecture is reprinted in the July number of *The Young Citizen*.

* * *

It is pleasant to notice the change which has taken place in the Christian missionaries when, after living in India, they visit other lands. The good feeling now often shewn is largely due, I think, to the Y.M.C.A., a liberalising and humanitarian body. The following is from a New Zealand paper, the name of which has not accompanied the cutting. The speaker was the Rev. E. C. Dewick, on "The Problems facing Modern India". Mr. Dewick is having a holiday in New Zealand.

This vast part of the Empire, declared the speaker, was to-day passing through one of the most critical periods in its history. One of the greatest difficulties was that a rapidly increasing proportion of the community was becoming composed of students graduated from the Indian Universities. The Calcutta University alone sponsored no fewer than 26,000 students, more than were found in the whole of the British Isles. When one came to realise that thousands of graduates a year were being turned out, the problem was seen to be a ponderous one. The sudden absorption of new ideas, new thought, and western methods was inclined to turn the Indians' heads.

Patriotism was construed by Indians to mean hatred of all but India and Indians, said Mr. Dewick. This racial prejudice was largely due to British methods. The colour bar was evident everywhere, on the railways, in the hotels, and in fact the Native was always held as inferior to the European. The standard of education in the Indian Universities compared favourably with that of the English Universities, and he could say this as an examiner in both.

He had purposely outlined "the seamy side" of the question, said the speaker, but there was also another aspect. While the fact remained that England had bettered conditions, put down tribal wars, and covered the country with a network of railways, the Indian felt strongly that he was not master in his own house. Two great powers

for good were the Student Christian movement, and the Y.M.C.A. These placed the Native on an equal and friendly footing, and gave him to understand that he was really a brother in the concourse of nations.

In Australia a similar admirable feeling is shown by the Rev. F. C. Philip, as is shown by the following report, taken from the *Melbourne Argus*. The discussion also was satisfactory:

"Are we going to sacrifice the Empire for the sake of a colour bar?" With this question the Rev. F. C. Philip, a missionary from India, focussed the attention of the Church Congress yesterday on the White Australia policy, when speaking on the subject of the "Church and the Colour Problem".

For most, he said, the policy was fixed. Ostrich-like, they buried their heads and would not see the difficulties. The policy might have been permissible as a temporary expedient, but as an ultimate solution it appeared impracticable. For the Indian the question was one of status more than anything else, a matter of personal and National honour. It was all part of the general problem that confronted him in India, an indication that, despite professions, the white race was determined to assert superiority and keep the coloured races in subjection, and it was just this attitude against which Asia was in revolt. It was not so much that they wanted to migrate. He did not find that tremendous urge of population bursting its dykes, which was painted by some writers. It was the fact that this racial discrimination came at a time when India had just received her new status that added exasperation to her anger at finding her Nationals treated on a lower footing than other British citizens. India did not want to emigrate her labouring population. Further, the relations of England and India, perhaps the most potent factor in the Eastern question, were vitally concerned. Australia should carry out what was at once a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. (Applause.)

Personally, said the Rev. Philip, I would go further and do the "divine extra," and admit such Indian subjects as conformed to our standards, so touching the sentiment of India and bringing her to the side of Australia. The number that would come would not be excessive, the joint family system is too strong in India. The charm and refinement of an Indian better-class home would certainly not lower Australian standards of living, and, as for the racial purity question, the Indian had not the slightest desire to become a kind of cheap relation to a white man, and his caste system militated as much against racial impurity as did our own. Many considered the Eurasian legacy left by the British conquerors as the greatest blot on that occupation. Such marriages would be the exception and not the rule.

Failing the right of entry, said the missionary, the Dutch certificate of admission system extended to four years, and, followed by a certificate of residence with civic rights, would seem preferable to our own as at present worked. The Northern Territory had not yet become a world question, as that of status had, and, in fact, complicated the moral problem. Plans to use the Indian as a means to an end—the white man's profit—only added insult to injury. The use of aboriginal labour would, however, commend itself to Europeans and Asiatics alike, and should have the support of the whole Church, thus helping to solve another colour problem and incidentally a prospective world problem. (Applause.)

In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and reaffirmed by Mr. Bruce in London, to grant civic rights to Indian Nationals in Australia.

Archbishop Lees said that, while he did not wish to comment on the exclusion policy, he did want to insist that the promise should be kept. "The policy may be arguable," he said, "but the failure to carry out a promise is indefensible along any line of argument." (Applause.)

Africa remains, the great blot on the British name, and in Kenya, especially, the Union Jack is being trailed in the mire by slavery being practised under its protection. It is satisfactory that indignation is rising in England against this shocking scandal, but the British Government will probably be too much afraid of the truculent whites in that Colony to refuse them the slaves they demand for the cultivation of their ill-gotten territory in the Highlands. The kind of treatment likely to be given to the unhappy Africans can readily be prophesied; not only will they be given scandalously low wages, but they are likely to be cruelly flogged. We have not forgotten the flogging of a native to death for riding a mare in foal, nor other stories of brutal cruelty.

The following report reached me only after the Annual T.S. Report was out. I print it here, that being all I can do to give it publicity among our members, and it will be

repeated in *The Adyar Bulletin* for July, in "From the Editor":

HANKOW LODGE, CHINA

ANNUAL REPORT

There is very little to report from this centre for the year 1924. We have been unfortunate in losing our Lodge President, who passed over last September, and as he was our mainstay amongst the Russian members, we have been under great difficulty to carry on. We are hoping, of course, to be able to replace him, but pending that time, owing to the very slight knowledge of English of the other members, our work has been more or less at a standstill.

We are finding the Chinese here very difficult to interest, probably owing to the internal dissensions that have upset the country during the year. However, we are carrying on to the best of our ability, and hoping for the future. We join in sending our loving greetings to our President.

C. O. RILEY,
Hon. Secretary

* *

Mrs. Gowland, the ever-active worker, now the General Secretary of the T.S. in Uruguay, sends me a little painting of the Flag of the Section, blue and white horizontal bands, with a yellow Sun in the upper left-hand corner; a shield, bearing the arms of Uruguay, hangs below the flag, on the flagstaff, and the harbour of Montevideo forms the background. Perhaps Mrs. Gowland will bring the flag with her, if she is able to come to Adyar.

* *

An interesting Conference of representatives of the Churches of Christendom is to take place in Stockholm during the month of August, 1925. It is called "The Universal Christian Conference on Life and Work," and it meets on August 19th, opening with Divine Service in the Cathedral at 11 a.m. The following details give an outline of the preparation for it and its object.

There will be held in August, 1925, in Stockholm, a Conference representative of the Communion of the Church of Christ in view of

the need of the world for that peace which comes from righteousness and truth. This is in accordance with resolutions determined upon at a gathering in Geneva in 1920, at which were present representatives of many denominations from many countries.

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed will undoubtedly help to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ, as revealed in the Gospels, towards those great social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to those problems with which every nation has been confronted.

By more than one of the great Church Conventions of recent date, notably by the Lambeth Conference of 1920, resolutions were passed, urging that steps immediately be taken, whether by co-operation or by concurrent action, so that the whole Church of Christ might be enabled with one voice to advocate the principles which must underlie the World Commonwealth of the future, and without which civilization can hardly hope to survive.

1. The Church's Obligation in view of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communion.

The reports, which have already been prepared and discussed, or which are being prepared in the different sections of the International Committee of Arrangements and by commissions appointed by those sections or by the Executive Committee, will be exchanged between the national committees in the different countries of Europe and between the four sectional committees in America, in the British Empire, in Europe, and in the Eastern Orthodox Church. In the early spring of 1925, the secretariat will make a redaction of all these reports on the main subjects of the Conference and send it to the members of the International Committee of Arrangements for further consideration.

The International Committee of Arrangements has decided to meet in Stockholm on August 9, 1925.

The reports will be ready for the International Committee on August 18.

The Conference will conclude in the Cathedral of Upsala on August 30.

The movement is under the joint Presidency of

His Grace, the Most Rev. the Lord Archbishop of Canterbury.

His Holiness the Œcumenical Patriarch of Constantinople.

His Grace, the Most Rev. Nathan Söderblom, D.D., D.Litt., D.C.L., LL.D., D.Med., Archbishop of Upsala, also Chairman of the European Section of the International Committee.

The Rev. Arthur J. Brown, D.D., LL.D., also Chairman of the American Section of the International Committee.

Vice-Presidents are :

The General Secretary of the Federal Council of the Churches of Christ in America.

The Very Rev. J. A. Mc Clymont, D.D., C.B.E., Ex-Moderator of the General Assembly of the Church in Scotland.

The President of the Deutscher Evangelischer Kirchenausschuss (President of the Council of the Evangelic Church Federation in Germany).

His Grace, Germanos Strinopoulos, Metropolitan of Thyateira.

It is understood that the Ecumenical Patriarch of Constantinople, the Archbishop of Canterbury and the President of the Deutscher Evangelischer Kirchenausschuss have authority to appoint substitutes for particular meetings or duties. The Archbishop of Canterbury has appointed the Rt. Rev. the Lord Bishop of Oxford to be his representative on the Executive Committee.

The following are members appointed by the Holy Orthodox Church :

His Holiness, the Œcumenical Patriarch of Constantinople.

Deputy—His Grace the Metropolitan of Thyateira, Germanos, 1 Stanhope Gardens, Cromwell Road, London, S. W. 7, England, *Chairman of the Orthodox Section.*

His Beatitude, the Patriarch of Alexandria.

His Beatitude, the Patriarch of Antiochea.

His Beatitude, the Patriarch of Jerusalem.

His Beatitude, the Patriarch of Russia.

His Beatitude, the Patriarch of Serbia.

Substitute—The Rt. Rev. Bishop of Litza, Nikolaus Velimirovitz.

His Beatitude, the Archbishop of Cyprus.

His Grace, the Metropolitan of Athens.

His Grace, the Metropolitan of Sophia.

His Grace, the Metropolitan of Bukharest, Miran Christo.

Substitute—His Grace, the Metropolitan of Moldavia.

The representatives of the Church organisations in the following countries are mostly Bishops: Austria, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Latvia, Norway, Poland, Rumania, Sweden and Switzerland. The Roman Catholic Church takes no part. I cordially hope that the blessing of the Lord Christ will rest on the meetings, and make them fruitful of good.

* * *

For the last twenty-five years, Mademoiselle Aimée Blech has conducted in Paris an elementary class in Theosophy every Tuesday. This year is the 25th season of this class, and every year, without a single exception, she has been the instructor. Probably such a record of a class, under one teacher, is unique. And the teacher suffers from perennial bad health, and works, despite it, with wonderful courage.

* * *

A letter comes from North Carolina that five people, three of whom are T.S. members, living on a tract of about one hundred acres in the mountains at a height of 2,500 feet, have started "the Blue Ridge Brotherhood," and hope to make it a spiritual centre, carrying on various lines of educational and industrial activities. Little seeds sometimes grow into large plants. Let us hope that this little Brotherhood has a future of usefulness.

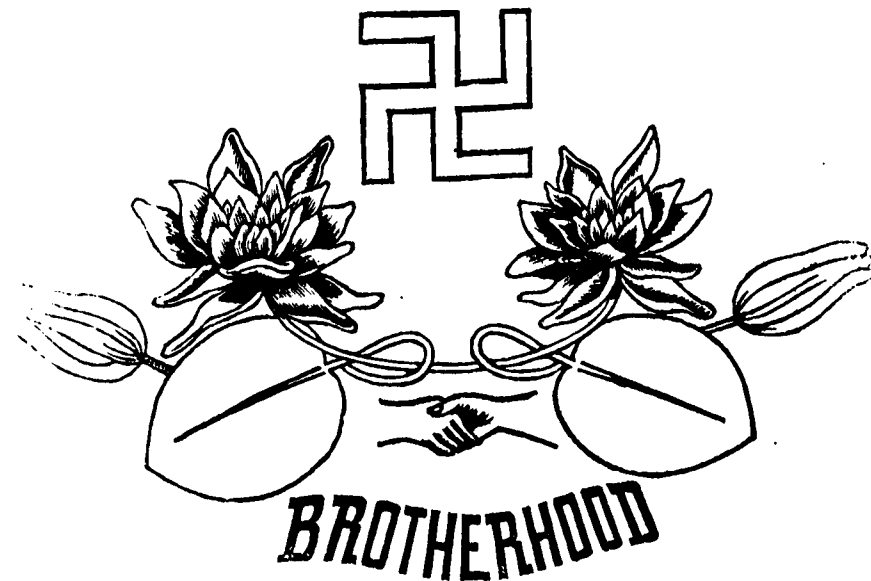
* * *

Some earnest Theosophists in Rio de Janeiro have, since February, 1923, been giving fortnightly talks to prisoners on Theosophy and Morality. In a gaol with 240 prisoners, the attendance has sometimes been over 200. The Director and his Helper are very sympathetic. The members also visit a Camp, where about thirty "prisoners" are working on a road, and talk or read on Theosophical subjects. I put "prisoners" in inverted commas, because although under sentence, they are very little guarded; they live as though they were free, dine

together, are allowed to have friends and relatives with them on Sundays, have prettily made bamboo shelters, and once a month they are allowed to have a dance. The idea of the Colony came from a Governor of the City, who wished to try an experiment in reforming prisoners. The Director puts a carriage at the disposal of the lady Theosophists, as the Colony is nearly three kilometres from the railway station. Unfortunately the government was unpopular with the people and the army, and there was an attempt at rebellion, so that the prisoners were more closely kept; but the members hope soon to recommence their good work, which turns many a bad citizen into a good one.

* * *

I leave Bombay in the P. and O. s.s. *Kaiser-i-Hind*, on July 4, with Lady Emily Luytens, and it is a horrid voyage that we shall have, for we shall have to face the monsoon weather, never a pleasant experience. The ship touches, as usual, at Aden, Suez and Port Said, and then lands such of her passengers who complete their journey *via* Marseilles, Paris, Boulogne, or Calais, Dover, or Folkestone, to London. My London address will be, as before, 10 Buckingham Street, *Westminster*, London, S. W. 1. Arrangements are being made for a course of either five or six lectures, in September and October, in Queen's Hall, and I have taken "World Problems" as a title. I have promised to go in August to Hamburg for the German Convention, and to Ommen for the Star Congress. Also to attend the Summer School of the Independent Labour Party, to give a talk on the Commonwealth of India Bill, and I hope to receive an invitation from the General Secretary of the Labour Party, the Rt. Hon. Arthur Henderson, P.C., M.P., to place the Bill before it. The T.S. in Wales has invited me to preside at its Annual Convention, and I have agreed to do so.



KRISHNAJI¹

By F. G. PEARCE

THE mention of Krishnaji brings to my mind three pictures. The first is that of a little South Indian boy, poorly dressed, very thin, with a far-away look in his eyes, standing on the veranda of Dr. Besant's room at Adyar, overlooking the broad river. The mark of suffering was on his face, for he had lived a hard life, and knew what it was to suffer even then, young as he was. That was Krishnaji, as he came to Mrs. Besant from the little village of Madanapalle.

The second picture I see is that of a boy of eighteen, slim, serious, shy, in a London drawing-room, at a reception of guests in a great house. He did not seem to be

¹ An appreciation read on the occasion of the celebration of Krishnaji's 30th birthday, May 25th, 1925, by the Indore T.S. Lodge, Youth Lodge and Star Group.

self-conscious, only a little strange amidst such unaccustomed company. I did not have a chance to speak to him, but I watched him closely, wondering: "How will this sort of thing affect him? Will it turn his head? Will it disgust him? Will it make him a rebel or a fop? Will he survive it?"

For years there was silence; we heard little of him, save that he was being educated in seclusion in England or in America. How eagerly we awaited his return to us; with what hopes—and with what fears.

It may be presumption on my part, but I sometimes wonder did Mrs. Besant herself, that dear foster-mother of so many sons and daughters, have similar hopes and fears, or did she know all the time that all would be well? If she did not, if she was like ourselves (only in greater measure) one who cast her net at a venture, risking greatly, hoping greatly, how intense must have been her joy when her beloved ward showed himself worthy of all her hopes—and more.

I used to wonder—I confess it—"Will Krishnaji be a mere echo of Mrs. Besant or of Mr. Leadbeater? Is it possible he can have been brought up by such tremendous personalities, and not have his own individuality entirely submerged by them? Or, will he break away, will he revolt, will he be a rebel against them, as lesser ones have sometimes been?"

But Krishnaji was not one of the lesser ones. The miraculous was achieved in him. In finding himself, he found out the greatness of his teachers. He followed the Light, as he saw it, and in that Light he saw not only his own path, but that of others: the world's scoffing, the world's incredulity dimmed not *his* vision of the Self either in himself or in them.

Almost from the day of his coming back to us he showed himself a leader. Yet that leadership, stronger and more distinctive as it is becoming every day, never takes away from the lustre of his teacher's silvery crown. On the contrary, if

it be possible to conceive of such a thing, Dr. Besant seems to grow younger and stronger when Krishnaji is there.

That is the third picture that I see. I see Krishnaji, with Dr. Besant seated on the platform beside him, speaking to the people, radiating blessing. His triumphs are hers. The brighter the sun shines, the more do the diamonds sparkle, and none are poorer, but all the world is the richer for it. Few joys can have compensated her more abundantly for a life of suffering on behalf of others, than the crown of all her joys—Krishnaji.

His message is as yet simple; distinctive, yet profound and far-reaching. It is twofold, and might be summed up thus, in so far as such teaching can be summed up in a few words. "The Self is perfect; the Self is in all; I am that Self." From this follows Krishnaji's tremendous power of searching, constructive criticism. "You, too, my brothers, are the Self. Realise your true nature; change yourselves; change the world around you, that you and the world may be a fuller manifestation of the perfection of the Self, ever striving as it is to achieve expression through you and through all things. You have the power; it lies within you; realise it; will; and you can achieve anything."

In the body he wears in this life, Krishnaji attains to thirty years to-day. But his lips utter the wisdom of the ages. May he be spared to us for many years, to bless and heal the Nations and the Peoples of the suffering world he loves. May he be spared to us. May he be spared to us.

F. G. Pearce

THE PRINCIPLES OF THE DYNAMIC THEORY OF ECONOMICS AND THE INTRODUCTION OF THE "ORGANISATION" FACTOR

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

I

THE historical development of Economics has, as we know, consisted chiefly in a refinement of the study of the economic life regarded from the static viewpoint. This method of approach is a necessary preliminary in the application of the scientific method. We must learn to stand before we can walk.

The object of Economics is, broadly, the investigation of the production of Wealth by the co-operation of Land, Capital, Organisation and Labour, and is in the last analysis an attempt to define the conditions governing the value of Wealth and the agents of its production to the community, relatively to each other, as determined by Supply and Demand and expressed in Prices, irrespective of the organisation, extent, laws (of property), politics, etc., of that community.

From regarding the system of production as a static conception, there arose the natural necessity of determining which of the variables, prices, demand and supply, could be regarded as causes, and which as effects. Attempts in this

direction gave birth to the well-known theories of marginal utility, marginal productivity, cost of production, etc. Such theories, however, although based on a detailed analysis of the system of production, were seen to be only first approximations to the realities of the economic life, and it was realised that a truer view was that which regarded this as a continuous and dynamic process. Attention was then directed to the dynamic viewpoint, first in an investigation of the economic system as continuous but stationary, and finally as both continuous and progressive. The result has been the elimination of many of the theories referred to above, and the substitution of a few fundamental principles, which, put as simply and briefly as possible, may be summed up as follows:

1. The economic life is a continuous and progressive process engaged in the production of wealth in the form of durable goods (durable goods used for the purposes of production) and consumable goods, for the purpose of:—

- (a) Maintaining the fixed real capital of the community.
- (b) Increasing this fixed real capital by a certain percentage in a given time, according to the rate of progress of the community.
- (c) Increasing the amount of consumable goods by a certain percentage in a given time, that a continually increasing income may be available according to the rate of progress of the community.

2. The value of the agents of production and the production itself, relatively to each other, is dependent upon the principles of scarcity, and is expressed in their prices, as representing equilibrium between supply and demand.

The effects of this method of approach on the solution of the primary object of economics, the determination of price-fixing, is admirably summed up in the following words taken from the masterly presentation of Prof. Cassel of Stockholm,

one of the first economists to work out in detail the results of the dynamic conception :

In the actual economic life, all the unknown factors of the price-fixing process depend upon each other, and they are only determined, and then all determined together, by the great single process of fixing prices. The causal connection between the different variables is not a one-sided one, working in one definite direction, in which one link always follows upon another and is determined by it, but is in the nature of a closed chain of causes, in which each link depends upon all the others and which may be followed in any direction Economic science has wasted a good deal of time in controversies as to whether one or other group of unknown elements in the price-fixing process was to be regarded as cause or effect.

II

At the same time as the above change of method, and as a result of the growth of the modern industrial and commercial system, another essential in the system of wealth production has been brought into prominence, and has become of sufficient importance to be formally separated from "labour," with which it had formerly been classed ; namely "organisation," as expressed through the guiding and directing mind that controls the development of "land," the use of "capital" and the employment of "labour," known as the organiser or enterpriser. It may perhaps not be out of place here to comment on this factor from the socio-economic viewpoint.

Many false notions are current in these days of attempted reconstruction as to the nature, value and necessity of the services rendered to the economic life by capital, the capitalist and the enterpriser. Much of this nonsense is propagated under the banner of social and economic reform by sciolists who use these terms without definition, and who make no distinction between the owner of inherited wealth, the owner of wealth obtained through personal effort, and the user of wealth. ("Wealth" is here used in the economic sense of

things which possess utility, are limited in quantity, and transferable from one person to another.)

It should be clearly realised that any one person may belong to more than one of these classes. The economic system is not composed of individuals belonging to rigid castes of capitalists, enterprisers and labourers, as many believe.

With the owner of inherited wealth which he allows others to use for a consideration (interest or rent) but who takes no active part in that use, we are not here concerned.

The owner of wealth accumulated through personal effort is one concerning whom much that is unjust and untrue has been written and spoken. It is almost invariably assumed by his enemies that his wealth results from the exercise of much cunning and "sharp practice," which has enabled him to rise out of the ranks. We often find however, that such calumnies are liberally watered with the juice of sour grapes by the "also rans" of the business game.

A personal acquaintance with the lives of great business men shews that, practically without exception, they have risen to their position through sheer force of character, grit, patience, initiative and courage, whatever other virtues they may lack. It is idle to point to favouritism, nepotism, etc., as the cause. In these days of the public limited company (the essence of our present economic development), such considerations have not the influence they possessed in the days of the family business, characteristic of the beginning of the industrial age. In industry and commerce it is possible to attain any position, to rise to any height. The life history of industrial magnates shews us that this is so, and if we are honest we have to admit that it was mainly through the possession of the above-named qualities that they succeeded. These qualities are essential to success and it can be confidently stated

that, if we possess them *in sufficient degree*, a similar career is open to us.

These remarks apply *pro tanto* to the enterpriser. In this connection it is often alleged that the fact that the executives of great businesses receive enormous salaries, while many of their employees receive a bare subsistence wage, is conclusive evidence of the wrongness and rottenness of the economic system. This hasty and ill-considered judgment results from forgetting that such positions are open to all—there is “equality of opportunity” in the economic world, since success depends chiefly upon character. Also the direction of concerns rendering essential public services (and no concern that does not render public service can exist for long under competition), rests with these men. The energy expended in controlling, planning, and thinking by one of such, far exceeds that of any of their employees in a similar time.

It is fallacious to assume, as many do, that the labourer is the sole originator of wealth, and that the enterpriser is a mere money maker, living in parasitic ease on the product of his employees. We certainly always find them calm, self-reliant, confident. Are we right in assuming that therefore they are idlers? The machine that runs fastest appears stationary. Incidentally, many of these money makers have a love for their business, equal to that of creators in other spheres of life. The highly efficient mind, with its knowledge, judgment, concentration, initiative, enthusiasm and imagination, is essential to the economic life.

It is perhaps necessary to add that it is not desired to picture modern economic organisation as perfect. There are flaws in every human creation, black sheep in every fold. It is desired to emphasise that this organisation is a plastic instrument in the hands of all those who possess in sufficient degree the qualities needed for its domination, and the surest

and swiftest means of making that domination easier to the individual do not so much lie in the direction of abolition of capital, interest, rent and personal enterprise, and similar shibboleths of reformers. Such views arise out of a profound ignorance of the fundamentals of life in the economic sphere. Rather will such means be found in a reconciliation of the greatest possible personal freedom and simultaneous service to the community, by ensuring that a proportionate part of the result of the former shall go to the latter. In the economic as in the intellectual and spiritual life we cannot destroy, we can only transmute.

Leonard C. Soper

A BRIEF SKETCH OF THE LIFE AND TEACHINGS OF PYTHAGORAS¹

By M. FLORENCE TIDDEMAN

FOREWORD

[The author has done valuable service in rendering this excellent little summary of the life and teachings of the Master Pythagoras accessible to the public.

There is only one panacea for human ills, only one basis on which a social system can rest secure—namely, human brotherhood. Not until people can learn definitely to feel goodwill towards one another and can make that brotherhood a matter of realised spiritual experience, can we hope to see order shaping itself out of the existing chaos.

The Master Pythagoras shows clearly that an ideal State can only be made up of ideal citizens. Because his first principles are at once true and clear, his philosophy is as vital for this generation as it was to his contemporaries and their immediate successors. That philosophy helped them to mould and polish the rude material of their natures; may it also help those who read this little sketch to "go and do likewise".—J. I. WEDGWOOD.]

THOMAS TAYLOR, the Platonist, tells us that the life of Pythagoras, written by Iamblichus, is "acknowledged by all critics to be authentic," and that "there is every reason to believe that the information is perfectly accurate and true". It is from the description by Iamblichus of the life and teachings of Pythagoras that the following brief sketch is taken.

¹ *Author's Note:* This sketch is published in the hope that it may prove useful to those who, wishing to get an insight into the wonderful life and teachings of the Great Master, yet have not the time necessary for the study of the much longer and more diffuse *Life of Pythagoras* by Iamblichus from which it is taken.

To quote Thomas Taylor: "Since it is usual with all men of sound understanding to call on Divinity when entering on any philosophic discussion, it is certainly much more appropriate to do this in consideration of that philosophy which justly receives its denomination from the divine Pythagoras." Certain it is that his disciples held him in such reverence that they numbered him among the Gods, considering, as they did, that he was divine and had taken human form in order to benefit humanity. He remembered his own past lives, demonstrating by instances which proved him accurate that in one of them he was Euphorus, the son of Panthos, the conqueror of Patrocles. He also told many of those who gathered round him of the experiences which had been theirs in past lives.

To realise the stock from which Pythagoras sprang I am going to take you back to the time of Ancæus, who was one of the Argonauts. Many of us, as children, have read Charles Kingsley's wonderful book, *The Heroes*. We loved the heroes, dreamt them and lived ourselves into them, but, growing up, discarded them as not true, classing them among the so-called "Greek myths." Now, grown older still, we have entered into the knowledge which gives us back these joys of our childhood, and among these joys the Argonauts become once more living realities. And Ancæus was one of the Argonauts, and was called a "son of Jupiter, through a greatness of soul," as we are told, and he surpassed the rest of those with whom he lived in wisdom and renown.

Ancæus received this command from the Pythian Oracle: "I order you, Ancæus, to colonise the marine island Samos, and to call it Phyllas or Phylace." And Ancæus did so, taking with him some of the inhabitants of Athens, with others from Epidaurus and Chalcis. Now Mnesarchos and Pythais who were the parents of Pythagoras, were among the descendants of Ancæus. In consequence of this nobility of birth, a

certain Samian poet says that Pythagoras was the son of Apollo. We shall see that other things also contributed to this assertion. The Pythian Oracle—the Pythian Apollo—predicted to Mnesarchos that he should have a son of great wisdom and beauty, one who should be of the greatest advantage to the human race, and Mnesarchos, from that time, changed his wife's name from Parthenis to Pythais, to link it up with the Oracle, and he called his son Pythagoras, which means "He who was foretold by the Pythian." Iamblichus tells us that "the soul of Pythagoras was sent to mankind from the empire of Apollo; this may be inferred both from his birth and from the all-varying wisdom of his soul." As someone comments in a recent Journal: "If Apollo be, as has been suggested, the symbolic representation of a certain spiritual influence, then the meaning of Iamblichus becomes quite clear."

The Pythian Oracle not only promised to this couple "a son who should be useful to all men and throughout all time," but also sent them to Sidon, in Phœnicia, so that all pre-natal influences should be undisturbed by those which obtained at that time in their own land. When Pythagoras was a year old, his mother took him to the Temple of Adonai, in the valley of Lebanon, to receive the blessing of the High Priest before the family returned to Samos. A familiar picture rises at once to our minds of another Child, Jesus, receiving the blessing of an old priest in the Temple at Jerusalem.

Mnesarchos, the father of Pythagoras, was a true artist. He was an engraver upon gems, and some of his beautiful work upon them is still to be seen in our museums. They are among some of our most highly prized specimens. He became a very wealthy man and one of the most honoured citizens of the Island of Samos. After his return there he built a Temple to Apollo. The ruler at this time was Polycrates, and though his court seems to have been one of licentiousness, he

certainly was a great patron of Art and Poetry, and was, in many ways, the centre of Greek thought.

An unusual method was used by his father in educating Pythagoras, commencing with poetry and music. Not until he had perfected himself in these did he pass on to other studies. The chief of these was mathematics, and for this he showed a wonderful aptitude, very soon outstripping his masters. It is said of Pythagoras, as it was of Jesus and of the Buddha—I use the words of Thomas Taylor—that "though he was still but a youth, he was revered and honoured by elderly men, converging on himself the attention of all who saw and heard him speak; hence it was reasonably asserted that he was the son of a God. In all his words and actions he showed an inimitable quiet and serenity, and dwelt at Samos like a beneficent dæmon. He was everywhere celebrated as the long-haired Samian."

The house of Mnesarchos was a centre for the gathering together of very brilliant men, two of whom, both poets, are known to us at the present day—Anacreon and Ibycus. Pythagoras seems to have been especially attached to his father's closest friend, Theodorus, a sculptor and engraver, who is renowned for having made for Polycrates his celebrated ring; and while Pythagoras watched, day by day, the wonderful modelling of the clay, he listened to beautiful teachings from Theodorus of the great All-Father, from whom these Gods, whose figures he was fashioning, came, and to whom They must one day return.

As he grew up and learnt more and more, Pythagoras realised that under such a government as that of Polycrates his studies would be interfered with, so he went away secretly one night with Hermodamas (grandson of the friend and preceptor of Homer) to Anaximander and to Thales of Miletus. The latter, Iamblichus says, "finding the wisdom and learning of Pythagoras, imparted to him such disciplines

as he was able to. He taught him to be sparing of his time, and, in order to do so, he gave up wine and animal food, taking only such slender nourishment as was easy of digestion. In consequence, his sleep was short and his health perfect." After a time, Thales, finding that he could teach Pythagoras no more, urged him to progress further by going to Egypt. He went first to Sidon, learning from the Phœnician hierophants. He was initiated into all the Mysteries of Byblus and Tyre, and into the Phœnician Mysteries, which were derived from the sacred rites of Egypt. Soon after this, some Egyptian sailors landed most opportunely near the Temple of Mount Carmel, in which Pythagoras dwelt, and they gladly promised to take him to Egypt, intending to sell him for a large sum. When they first saw him, he came down the mountain leisurely, never looking back, taking no notice of precipices or stones, as if he moved above the ground. His only words were "Are you bound for Egypt?" And when they answered "Yes," he climbed into the ship, seating himself where he could not incommode the sailors, and remaining silent during the whole voyage, taking no food for three days and two nights. The voyage was made, most unexpectedly, through a tranquil sea, and the sailors, feeling from all they saw and experienced that Pythagoras was more than mortal, gave up the idea of selling him. Indeed, upon arrival, they reverently helped him to land, and raising a temporary altar before him and heaping it up with much fruit, they presented to him an offering of the firstfruits of their freight.

Schuré tells us that one reason why Pythagoras wished to go to Egypt was that he had had a vision of himself as a babe in his mother's arms, as she stood before a majestic-looking, white-bearded Priest, who said to her: "O woman of Ionia, thy son shall be great in wisdom, but remember that though the Greeks still possess the *science of the Gods*, the *knowledge of God* can no longer be found elsewhere than in Egypt."

Pythagoras was loved and admired by the priests and prophets of the Egyptian Temples. His initiation, under the Pontificate of Sonchis, lasted twenty-two years, he being the only foreigner whom the jealous Egyptian priests had ever allowed to share their esoteric knowledge. From the priests of Memphis Pythagoras learned that the science of numbers and the art of will-power are the two keys which open all the gates of the Universe. Just at the end of this twenty-two years of training, Cambyses, son of the conqueror of Babylon, descended upon and conquered Egypt, carrying off some of her priests into Babylon, and among them was Pythagoras.

It is always interesting to take a bird's-eye view of the past, for so is it possible to catch a glimpse of the wonderful Plan, in the working out of which such things as wars, revolutions, and cataclysms are made the means indirectly of carrying out the details which produce prodigious results for the whole world. In like manner was this war, which burst upon the valley of the Nile, the means by which Pythagoras, after gaining all the knowledge he could in Egypt, was carried into Babylon for further education and training.

Now Babylon in the past had been ruled by a succession of despots, who had brought into subjection Chaldea, Assyria, Persia, part of Tartary, Judæa, Syria and Asia Minor. Therefore, when Pythagoras arrived in this great city, which Aristotle compares to a country surrounded by walls, there were three different religions side by side in the High Priesthood of Babylon—the ancient Chaldean Priests, the survivors of the Persian Magi, and the élite of the Jewish Captivity. In consequence, Pythagoras was able to study the knowledge in possession of the Magi—the heirs of Zoroaster. After his Egyptian and Chaldean initiations, Pythagoras had mastered the eternal Principles of the Universe,

He was kept in Babylon for twelve years, and when he returned to Samos, at the age of about fifty-six, it was after an absence of thirty-four years. He found his country in a very bad way—schools and temples closed, poets and savants departed, so, taking his mother, he settled in Krotona. This was one of the most flourishing cities of southern Italy, to be made famous by the fact that it offered a home to the great School of Philosophy which he built up there—the ancestor of all idealistic Schools.

Empedocles describes Pythagoras as “a man who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth, and who was in the most eminent degree the adjudicator of the works of the wise. For when he extended all the powers of his intellect, he easily beheld everything as far as ten or twenty ages of the human race.” And in Thomas Taylor’s translation of the *Mystical Hymns of Orpheus*, we find the following: “Iamblichus and Proclus both inform us that what Orpheus delivered mystically through arcane narrations, this Pythagoras learned when he celebrated orgies in the Thracian Libethra, being initiated by Aglaophamus in the mystic wisdom which Orpheus derived from his mother, Calliope, in the mountain Pangæus.”

Pythagoras must have had a wonderful power of eloquence, for he called together the youths into the Temple of Apollo, and by the fire of his words he drew them from their life of debauchery. He endeared himself to them by telling them that the Divine Powers loved boys—that in times of great drought boys were sometimes sent by cities to implore rain from the Gods, because of the belief that the Divine Powers are especially attentive to children. He taught them never to revile anyone nor take vengeance on those who reviled—to listen well and so be able to speak well. The young, he said, must pay attention to their elders, as there was some good reason why they were placed in that position,

He illustrated this by saying that Hercules undertook all his labours under the commands of one older than himself, and being victorious in his undertaking, he instituted the Olympic Games in honour of his father. Pythagoras especially taught that we should “avoid and amputate, by every possible means, by fire and sword, and all various contrivances, from the body disease, from the city sedition, from the soul ignorance, from the appetites luxury, from the house discord, and from all things immoderation.” He exhorted the young to study, showing that “the body fails with age, but what we learn by study remains till death and persists after death; also, in study nothing is taken from another, as it is in the gaining of wealth, position, etc., but one receives teaching without diminishing the other’s store, and gives it unsparingly. By education, men differ from animals—civilised men from barbarians—philosophers from the vulgar.”

Pythagoras summoned the women to the Temple of Juno, telling them that “the genius of woman is most adapted to piety, therefore the Oracles in Dodona and Delphi are unfolded into light through a woman”. He bade them use words of good omen all their lives, and bring, as offerings to the Gods, things that they had made with their own hands. He so fired them that they brought their golden robes and ornaments, as trophies to celebrate the defeat of vanity and luxury.

The Senate of Krotona (called the Council of the Thousand), realising the value of his teachings to all, invited Pythagoras to make them public. He explained to them his ideas of education, and he very soon exercised a real moral directorship in the city and over the neighbouring districts. When he had won over to his side the wealthiest of the citizens, he proposed that they should found an institute for himself and his disciples; that this brotherhood of lay initiates should live in common in a building constructed for the purpose, though without separating themselves from civil life.

Young men should be admitted to the lessons of the masters and to the different grades of initiation, according to their intelligence or earnestness in study. Those who wished to enter the Order formally were to give up their fortune to a trustee, with permission to enter again into possession of it whenever they pleased. In the Institute there should be a section for women, with a parallel initiation, though different, and more adapted to the duties of their sex. This plan was enthusiastically adopted, and, by the Senate, a vast building of white marble was erected, with a Temple of the Muses, also of white marble, in the centre. The white dwelling of the Initiates—the Pythagoreans—with its porticoes, gardens and gymnasium, was situated on a hill. The Temple of the Muses, with its circular colonnade, towered above, while the white terrace of the outer gardens overlooked the town. At the entrance-gate, which stood open day and night, there was a statue of Hermes, and on the pedestal were these words: "Eskato Bebeloi," which being interpreted is: "No entrance for the profane." This commandment of the Mysteries was universally respected. The garments of all who joined this Institute were white, and of linen, not wool, as were also the coverings of the beds. Pythagoras used white as a symbol of unity, because the white light is composed of a blending of all the colours.

M. Florence Tiddeman

(To be concluded)

THE MASTERS

It is an inspiration, if we think
That there are men, further advanced than we
Who know the secrets of Eternity,
And standing poised, upon Heaven's very brink
Yet will not enter, till they help us on
The hard and narrow Path, that they have gone.

Wisdom and love, these were their guiding stars.
They live but to be channels of God's will.
Rejected, or received, they labour still
To pilot this sad world, through all its wars,
That the Great Plan may some day be fulfilled,
And life be, as our Heavenly Father willed.

With deep compassion, and a wistful love,
They look on every deed of sin and shame.
They know, they understand, they do not blame.
They are not angels from a world above,
But men, who through mistakes and mortal strife,
Attained at length to the Eternal Life.

F. H. ALDHOUSE

A POSSIBLE REMEDY FOR GOSSIP

By MARGARETE MIKLAU, M.A.

THE inclination to blame others, or to look for the faults in others, shows itself early in most children in the tendency to carry tales, "tattling," as the children call it. As the child grows older he scorns tattling, but does not hesitate to blame his companions for his own infringement of rules when taken to task for them. When he is still older he scorns both tattling and blaming others, but he does not hesitate to talk over with his friends what he considers the shortcomings of his companions.

The question presents itself, Is this a problem worthy of our attention? Is it truly a problem? Let us view it in the light of what Dewey has to say on the Problem.¹ In this article he states that:

Every conscious situation involving reflection presents a distinction between certain given conditions and something to be done with them; the possibility of a change. This contrast and connection of the given and the possible confers a certain problematic, uncertain aspect, upon those situations that evoke thought. There is an element, which may be slight or which may be intense, of perplexity, of difficulty, of confusion. The need of clearing up confusion, of straightening out ambiguity, of overcoming an obstacle, of covering the gap between things as they are and as they may be when transformed, is, in germ, a problem.

There is an element of perplexity, of difficulty, of confusion in the matter under consideration, and also,

the need of clearing up confusion, of straightening out the ambiguity, . . . of covering the gap between things as they are and as they may be, as well as the possibility of change.

¹ "Problem," in Monroe's *Cyclopedia of Education*.

There are few children more annoying to the teacher, to other children, and often to their parents, than the child who goes to an older person with every trivial occurrence which seems to him to be a misdemeanour on the part of another child. He is shunned by other children, and soon presents a problem in school as well as at home, because no one will play with him. The child who habitually accuses another to excuse himself shares the fate of ostracism by his associates. As to gossip, perhaps more heartaches are caused among children by the discussion of their failures and small misdemeanours by other children than by anything else. It is not necessary to point out the crimes against society, in ruined reputations and lives, that can be justly laid at the door of adult gossip. We find, therefore, that there is perplexity in the mind of the conscientious parent and teacher, difficulty in knowing just how to cope with the pernicious habit, and confusion as to its cause. The need for clearing up the confusion, and of covering the gap between things as they are and as they may be, is pressing indeed in view of the annoyances the habit of looking for the faults in others occasions. There is also a possibility of change, because we know of cases in which the child who showed a tendency to carry tales, to blame others, or to gossip, was guided successfully in the breaking of the habit. In other words, children are educable. As Shaler says in the opening paragraph of his chapter on "The Growth of Sympathy":

Our glance at the place of organic life in Nature has shown us that . . . we have entered on the field where individuals arise differing in character from all that has gone before, in that they are educable, and in their succession provide for a far-ranging development of many themes unknown in the lower realms of being.¹

The problem of this paper is the inquiry as to how to cover the "gap between things as they are and as they may be," that is, an attempt to find the remedy for checking the

¹ *The Individual, a Study of Life and Death*, by Nathaniel Southgate Shaler.

growth of the habit of looking for and discussing the shortcomings of others.

The next question which arises is, "Is this a moral problem?" In answering this question it would be well to inquire into the cause of the growth of the habit. Why does the child report another's misdemeanours to an older person? He does not do so with the idea of preventing a repetition of the offence, nor for the sake of making the one whom he reports better, but of making a companion seem less important in the eyes of a teacher or parent, and himself greater by contrast. Why does the older child blame another? He does not do so for the sake of promoting law and order, nor with the idea of having his companion's fault corrected, but in order to save himself punishment or to keep the good opinion of his teacher or parent. Why does the person gossip? He does not do so for the sake of making humanity better, but because it gives him a feeling of superiority over the person about whom he gossips, with the hope of establishing the idea of that superiority in the mind of his friend. Thus we see that the cause of the habit lies in the fact that his attention is fixed, not on the separate, or abstract self, it is true, but on a conjunct, or social self, which recognises only a limited number of units of society, namely, himself primarily, and those whose good opinion he wishes to obtain or to retain. The problem is, therefore, a social one.

As Palmer states in his introductory chapter,

Yet while the separated self and the conjunct self lodge in the same being, the degree and kind of attention accorded to the latter marks the stage of moral maturity at which man or nation has arrived.¹

The problem becomes, therefore, one of raising the child's moral standard by encouraging habits which develop a higher degree and kind of attention than that accorded the conjunct self by

¹ *Altruism, Its Nature and Verities*, by George Herbert Palmer.

him at the present time. In this case, for the growing habit of blaming others must be substituted one which will accomplish the direction of his attention to the wrong that he is doing society by such accusation of another, and to the wrong that he is doing himself, and, therefore, society again, by fostering an unsocial habit in himself. In other words, he must take a step nearer to the ideal of the "new Social Individual," of which Hudson writes in *The Truths We Live By*:

It is this idea of the human self as fundamentally social by nature . . . that will bring civilisation forward to its next stage. In the new Social Individual, fully conscious of his significance, the contradiction between the individual and society is solved, and each side of the contradiction is infinitely enriched. The "great" men and women are to be such Social Individuals . . . men and women committed heart and soul to the social task of democracy.

The question naturally arises, Is this a problem which should be dealt with at school or should it be left to the home to deal with? It should undoubtedly be dealt with when it manifests itself at home, but, unfortunately, it is often encouraged instead of discouraged by parents, who exemplify in themselves the habit allowed to become fixed. James in his interesting presentation of "Habit" in his *Psychology*, a chapter no less masterful as literature than as psychology, quotes Professor Bain's maxims concerning moral habit, one of which is:

Never suffer an exception to occur till the new habit is securely rooted in your life,
and continues,

Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right.

The habit is likely to manifest itself more often in school, where children are thrown together in greater numbers than at home, and should, therefore, be dealt with in school as well as at home.

The next question which occurs to the mind is, What method should be employed in dealing with this habit? Should general talks be given on the subject? Should each particular case be dealt with as it comes up? While general talks have their value after sufficient experience has been acquired by the persons to whom the talks are given, the effect is not likely to be lasting if the talks are not supplemented by application to particular cases.

When the case presents itself, should the teacher moralise on it, or should the facts be allowed to speak for themselves? Moralising by the teacher is an ineffectual means, because it is not a thing which the child has worked out for himself. The facts as seen by the children concerned in the incident are far more effective in making the point vital, therefore, the facts as experienced by the children should be allowed to speak for themselves. As Dewey states in his chapter on "Experience and Reason":

But memory preserves and accumulates these separate incidents. As they pile up, irregular variations get cancelled, common features are selected, reinforced and combined. Gradually a habit of action is built up, and corresponding to this habit there forms a certain generalized picture of an object or situation. . . . Along with the development of this common-sense knowledge, there grows up a certain regularity of conduct. . . . All this forms what we call experience. It results . . . in a certain general insight and a certain organized ability in action.¹

How is it best to get these facts from the children concerned, from each taken aside, or from each in the presence of the other or others? There is less chance for the embellishment of the story to his own advantage if told in the presence of those who know the facts, although there are, of course, exceptional cases in which fear of a bigger child or the nature of the case would not permit of this. Besides, as we shall see later, it is best for each to get the viewpoint of the other so that he can reconstruct his own in the light of it.

¹ *Reconstruction in Philosophy.*

Is it better to let each child tell all he knows about the incident, or to tell only his own part in the affair? If we ask the child to tell all he knows about the incident, he is likely to be tempted to exaggerate the misdemeanour of the other child, and to make his own as favourable as possible, and, since this is the very fault we are endeavouring to correct, we shall defeat our own purpose. Therefore, it is a better plan to ask each child to tell what part he had in the affair. To the average child, accustomed, as the majority are, to telling what the other child did, this comes a little hard at first, but he very soon learns to readjust his viewpoint, and to turn his attention to his own part in the occurrence. In order to bring out more points than are likely to be forthcoming if each child is left to tell his own part in the affair unaided, the teacher can, by means of questioning, elicit such information as the motives for the actions involved, and the possible consequences of such actions.

Merely to get the facts is not sufficient to turn the experience to account. It must be turned to account, not by the formation of a code whereby to measure all future actions, but by the obtainment from it of aims or methods for use in such cases. As Dewey says in the chapter above quoted,

Aforetime man employed the results of his prior experience only to form customs that henceforth had to be blindly followed or blindly broken. Now, old experience is used to suggest aims and methods for developing a new and improved experience.

And further,

We do not merely have to repeat the past, or wait for accidents to force change upon us. We use our past experiences to construct new and better ones in the future. The very fact of experience thus includes the process by which it directs itself in its own betterment.

The facts which have been collected, as described above, must be reflected on and judged in order to make them of value in subsequent experience. Who should pass judgment

on them? The teacher or the children involved? It is preferable to put the problem to the children, letting each decide what he thinks of it, because, here again, the inner activity on the part of the child to reach a solution is of greater effect than would be the case if the solution were given him ready made. It is, of course, possible for the teacher to emphasize particular points with telling effect.

Should the child pass judgment on his own part in the affair, or on the other child's? Since it is our purpose to turn the attention of the child from criticism of others to criticism of self, it is best to let him judge his own part in the affair.

How can the offender obtain an idea of the other child's feelings at being reported, blamed, or gossiped about? Can this be accomplished best by having the other child describe his feelings, or by having the offender try to put himself in the other child's place? He has probably, by this time, gathered something of the other child's feelings and also of his opinion of him. By making an effort to put himself in imagination in the other child's place, which it is probably possible for him to do because of his own past experience in similar situations, he learns far more than he would by remaining a passive listener to the other child's story. He can thus be led to see what opinion others hold of the one who "tattles," blames and gossips about them, and will be loath to awaken the same feelings in his companions in the future. In other words, his attention has been directed to the wrong he is doing by such accusation, and by making himself an objectionable member of society.

The next step is that of leading the child to contrive a course of action for a similar case in the future. Since there are very few cases in which there is not fault on both sides, (not often is there any deliberately planned wrong-doing, but merely the result of thoughtlessness or ignorance) each child can profitably consider the question, How can I avoid the

difficulty in the future? Then an appeal may be made to him to try this plan.

Finally, great care should be taken not to allow one relapse into the old habit to pass without further inquiry and contrivance. Praise for persisting in the newly contrived course of action is a means not used often enough for encouraging effort in an unaccustomed direction. Appreciation of effort to improve is pleasing alike to children and adults. Praise for avoiding the habit is as important as is investigation of a relapse. The question may be asked, "Was it better or not to follow the plan of action on which you decided," in order to encourage reflection after action?

Eventually, by persistence in such inquiry, contrivance, action, and subsequent reflection, the double-self awareness of obligation in the matter of blaming others is experienced with (1) its intense feeling of being compelled, and (2) the freedom of choice between the conflicting selves, namely, the self that enjoys blaming others and the self that scorns blaming others.¹

In the consideration of the problem of checking the growth of the habit of blaming others, we have come to the conclusion that the most effective means of doing so is by presenting the problem to the child for solution. He can be led to inquire into the problem, contrive means of avoiding the difficulty in the future, and after action according to the course planned by him, to reflect on the results of such action. If the problem were solved by some wiser person, and the result presented to him, it would be of little value to him. Only when he has worked it out for himself in the light of his past experience is it of real value to him.

In this way, a higher degree and kind of attention accorded the conjunct self than he was capable of giving before will have been attained. However small a step he has made, it

¹ *The Good Man and the Good*, by Mary W. Galkins.

is a step nevertheless in the attainment of that "beauty of soul" which The Man with the Duster in his chapter on "Manners" in *The Glass of Fashion* asserts is the source of true manners. He says:

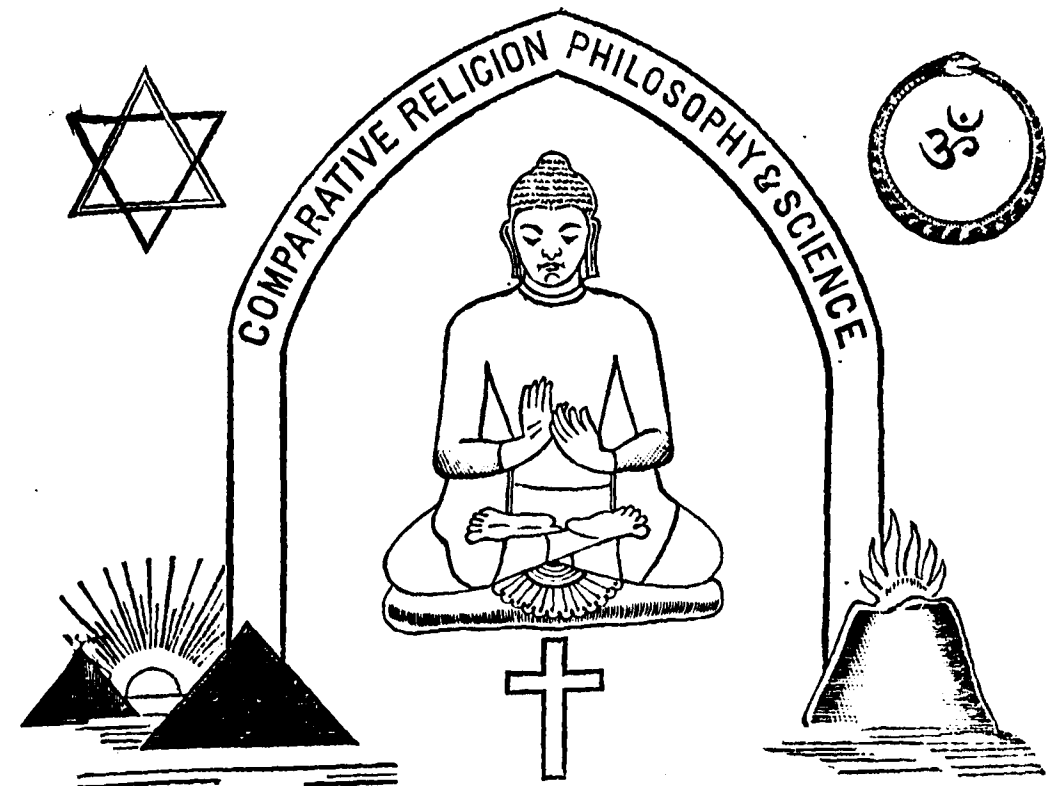
But manners, rightly regarded, are the *style of the soul*, and they can never be genuine, never be anything more than veneer or polish, unless they proceed as naturally as the exhalation of a rose from the inmost beauty of spirit, that is to say, from humility, tenderness, loving-kindness, and desire of excellence.

Even though the habit be not broken so quickly as the teacher or parent could wish, the child is growing, progressing. He is "good" in the sense of the word as used by Dewey in his chapter on "Reconstruction in Moral Conceptions," in which he writes:

The good man is the man who, no matter how morally unworthy he *has* been, is moving to become better. . . . The process of growth, of improvement and progress, rather than the static outcome and result, becomes the significant thing. . . . Growth itself is the only moral "end".

The moral end—growth—has been furthered in the child, if the above treatment of the fault of blaming others is followed, because of the effort he has expended in his endeavour to contrive a means for overcoming an unsocial habit, and because of the consequent broadening of his horizon to include a higher degree and kind of attention accorded the conjunct self.

Margarete Miklau



THE MUSIC OF THE FUTURE

By GEORGE W. WEAVER

THE natural assumption, when one reads an article on the music of the future, is that the tendencies of modern composers will be used to foreshadow that which the future may develop; it is certainly not expected that the music of the past will be spoken of to any extent. That the music of past ages is drawn upon rather than modern compositions is justified, for in music, as in so many things, we are finding

that we have but poorly profited by the wisdom of the ages, and the discoveries of many centuries.

So far as the modern school is concerned, the tendency of the futurist is to cover his ignorance of fundamentals by a lavish use of discords, lacking simple coherence even in harmonic structure. As to melody, the poverty of the Schönbergs, and others of the self-styled new school, in melodic gifts is only equalled by their ignorance of natural laws in the combination of sounds. We may safely, I think, dismiss the efforts of such a school as a mere outbreak, a sort of eczema on the face of civilisation. Nor need we be afraid that (as so often happened to others in the past) we shall be laughed at by later generations for our failure to recognise our great ones. Many innovators, up to and including Wagner, have been belittled and misunderstood by those of their own day, and, doubtless, many more will suffer the same fate. There are critics who do not forget this, and admit their fear of committing such a blunder to-day. They therefore, while unable to praise the awesome productions of the new school, are exceedingly timid of expressing doubt, lest later generations should prove them lacking in insight. Nevertheless, a few here and there have no such misgivings, and do not hesitate to speak out freely. Possibly we are much more ignorant, and so rush in blindly where angels fear to tread, but I think we may, for all that, take the risk and stand with the few who dare challenge a possibly great future school.

One of the greatest necessities in any art, but particularly in music, is that it should be understood by the hearts and emotions of the people. This does not mean an intellectual grasp, but it means that the appeal shall be felt by, or the expression of emotion touch, the deeper sympathies of the people who cannot express themselves. If music fails in this, it fails for all time, no matter what the intellectual opinion may be. As a case in point; it is quite generally considered

that the greater works of Bach are for accomplished and intellectual musicians only, and possibly we might readily admit that only mature and cultivated minds can get the full beauties from the tremendous fugues and preludes. Yet a good many years ago I used to notice, when attending the public organ recitals given in the Town Hall of Birmingham, that a great proportion of the audience was composed of labourers of all kinds, including one regular attendant who invariably sat in the same seat, and was invariably begrimed with coal dust. At each recital a Bach masterpiece was given, with all the resources of a great organ, and rarely was there a number on the programme that seemed to appeal more to those working men. Again, in one of G. B. Shaw's really worth-while books, *The Perfect Wagnerite*, the great point that Shaw makes is that Wagner is not too great or too deep for "common people," and that it is the intellectuals who would attempt to find meanings in the music requiring psychological analysis to explain. Not that the meanings are not there and are not deep, but they are so deep that they may be felt and understood by those who feel but are dumb, and are not to be teased out of this feeling by the psychological dissector. Hence we may draw a deduction which I am disposed to call a law: Only that music is really great which touches the understanding of the unlearned. If we apply this test, we shall find that the works of Bach, Beethoven, Mendelssohn, and Wagner stand true, and that such of their writings as are now discarded have failed in that test. We shall find, moreover, that the great works which have stood such a test are the very works which best stand critical analysis, so that I may now state another law, a corollary to the first: The understanding of the public is finally the infallible judge. Note that the "understanding" is the word used, not the "opinions" of the public, for that is another matter entirely. The opinions

of the people vary from day to day, and are based upon very limited knowledge of any set of facts; economic conditions, the state of bodily health, political creed, or the dogmas of a religious group, and such other influences as all tend to colour the opinions of the public. Whether opinions voiced under such circumstances have any real value, may be doubted. But the "understanding" of people is something above and beyond their superficial education or their political condition; it is something deeper than they themselves know; call it "soul" if the term suits you, but it is there, and evinces itself through the ages whether the people themselves will or no. And it is this deeper thing, the underlying consciousness which cannot be voiced, that sets the final seal upon the works of man as artist and creator.

Even in what we call Folk-Songs we find this to be true; a folk-song lives because it expresses something which has not been better expressed, or gives an outlet to emotions which have hitherto been penned up for lack of a vehicle. And just as soon as a better way of expressing it arises, or a more satisfying vehicle has been found or provided, the particular folk-song which had served to fill the want is no longer of service and is soon lost. The wealth of modern music capable of expressing almost all the emotions is now so great that, although people need singing as a direct and personal outlet, the folk-song seems to have fallen in permanent disuse; at any rate folk-songs are not being developed nowadays. Nor need we much regret this, for we are now less primitive, and require better vehicles than the simpler melodic form could supply. Nevertheless, the folk-song in its day could truly be called great, for it expressed the feelings and emotions of the public to the degree demanded in the past; even the greatest and most complex modern music must at least do that also, or it will fail. It is more than probable that the finer modern music not only expresses better the

deepest feelings of our modern public than folk-songs could, but there is little doubt that it is a source of inspiration to many thousands; the folk-song could never reach such heights as that.

But I have, I think, made my point: that the inherent greatness of any composition is gauged by its ultimate power to reach the deepest understanding of the public. From this standpoint, then, is it not almost a foregone conclusion that the ultra-modern composer is already doomed to early oblivion? It is conclusively shown in all ages, and under all forms of civilisation that, no matter what other beauties of structure a piece of music may possess, it does not live unless there is a melodic foundation somewhere or somehow in evidence. In other words, the human soul, in the last analysis, demands continuity and sequence, which is musically found in melodic structure. The detached incoherence of modern compositions fails to meet this need, even if they had no other fault; hence the underlying sense of continuity, so essential—upon which we largely base our belief in some form of immortality or continuance beyond earth—will inevitably reject the spasmodic unconnected clashing of sounds now being foisted upon the public as the "music of the future".

There are, it is true, several modern composers who are keeping their heads—and their melodic sense—such as Elgar and Stanford in England, but they do not "profess" to be developing the music of the future; they are trying to draw still more richness from the same store drawn upon by the earlier masters, using the same medium they used—the tempered scale. Whether they can give us anything really "new" is open to question; the matter of harmonic progressions has scarcely moved since Beethoven's day, and in fact a modern great theorist has stated that even in the works of the most modern composers (excluding the "futurists," of course) there is not a chord to be found which is

not also to be found, or at least foreshadowed, in the works of Bach and Handel. It is therefore very doubtful whether Elgar or others can discover any new combinations in a system already so thoroughly developed. Possibly it is the realisation of this fact that has caused the futurist to run amok in his attempt to find something new.

But if neither the moderns nor the futurists can give us anything new—anything that is real progress—where are we to look for the music of the future? For certainly it is not to be admitted that music has reached its climax in our day. One of the youngest of the arts, only two or three centuries old in its present form, and yet the most universal of all the arts—already exhausted in its possibilities? That is unthinkable.

If little that is new is to be obtained from our system of harmony, and if the vocal secrets of the past appear to be temporarily lost, whence shall we secure the music of the days to come, and what form will it take?

An attempt to answer that will necessitate a deeper delving into the past than before, and we may be compelled to conclusions not quite expected. In brief, the next step forward will depend quite largely upon the distance we go back, and upon what we bring back; not until we have gone back far enough shall we be able to see far ahead.

So far as records are available—and far beyond that if we may accept traditions and analogies—music, religion, and astronomy were but aspects of the same thing. The doctrine of the harmony of the spheres is not originally Platonic or Pythagorean. There is evidence indeed to show that both Plato and Pythagoras spent many years in Egypt accumulating the wisdom of Asia and returning with it to Greece. It is certain that all the music known to the Greeks was derived from Egypt, and it is equally certain that the Greeks fell far short of the Egyptians in their knowledge of it. Further, it is known that even of the music brought from Egypt, the Greeks

lost much and degraded or corrupted still more. It is not at all certain that the Egyptians themselves advanced music to any degree beyond the standard given them by the Chaldeans, which originated in Asiatic civilisations ages before even the Egyptians were a people at all. In fact, the evidence tends to show that, from the earliest known records of the Egyptians, the swing of the pendulum was downwards. Music stagnated under Egyptian laws, although the standard was kept high within the rules fixed by those laws. But there was a law forbidding the change of any music used in the temples or for religious purposes, and as any innovation in secular music would have inevitably influenced religious music in time, the law, in effect, governed all music. But that the standard was a high one, even though fixed and unprogressive, is clearly shown by the reference made by Plato in his Republic:

The plan we have been laying down for the education of youth was known long ago to the Egyptians, that nothing but beautiful forms and fine music should be permitted to enter into the assemblies of young people. Having settled those forms, and what that music should be, they exhibited them in their temples.

He adds that no change had been made for ten thousand years. We need not take the number of years too seriously, but it is evident that little progress could be made under such conditions. Nevertheless, the hint as to conducting "the assemblies of young people," and maintaining an official standard in their temples, might well be considered by modern educators and churchmen. We should seek a long time in our "temples" nowadays to find any standard of either beauty or music exhibited. To the contrary, should any unfortunate idealist make the effort to uplift the musical or artistic standard in a church to-day, he would not even be tolerated.

But if the Egyptians stagnated for so many centuries, and the Greeks lost most of what the Egyptians could teach as well as degraded much of what they did learn, it is clear that there was a very definite retrogression. Following from the Greeks

to the Romans, it is still more evident, for the Romans took but the most simple and primitive scales from the Greeks. Nor did they make any effort to develop these scales or add to their knowledge; they did not even seek further instruction, or attempt to keep up with any possible Greek progress. The crudest diatonic scale satisfied the Romans, who thus occasioned the loss to the world of what might have been saved from Egypt through the Greeks. Is it any wonder that the dawn of modern civilisation under Christianity was most gloomy, darkened as it was with clouds of the densest ignorance?

But to return: Plutarch states that:—

Theologians of early times, the most ancient of philosophers, represented the Gods as holding musical instruments in their hands, not indeed because they supposed them to play the pipe or lyre, but because they judged no work more appropriate to a God than harmony and music.

The Egyptians divided the lunar month into weeks by dedicating the first hour of each of the seven days to the seven planetary deities, probably deriving this from Babylon. The seven planets and the seven days corresponded to the seven notes of their scale (beyond which number, by the way, we have not even yet progressed) and, accompanied by the pipe and the *kithara*, the priests sounded hymns to the Gods through the seven notes of the scale. They included twenty-eight notes in their compass, again reckoning astronomically, for they called the universe "Twenty-eight sounding," ascribing the sounds of the movements of the stars and planets to musical notes of that number. These twenty-eight notes were also connected with the days of the moon by the Greeks, who used—including their diatonic, chromatic and enharmonic scales—precisely the same number of notes. The fifteen notes of the Greek diatonic scale were the fifteen days of the moon's increase. It is not meant that either the Egyptians or the Greeks were confined to a total of twenty-eight notes in their music, for all their scales were transposable, and were

transposed to suit voices or instruments; but twenty-eight notes comprised their defined or named notes, starting from any given pitch.

Again, the three-stringed lyre of Egypt is said to be the invention of the Egyptian Hermes (Thoth), and represents the three seasons of the year (the valley of the Nile had three seasons only, not four as we have). The Chaldeans had the same intervals of harmonic fourth and fifth (with the octave) as the Egyptians, and their scales were based upon astronomical observations, following the theory that the motion of the planets is regulated by musical intervals in order to make everlasting celestial harmony. The musical instruments of Egypt, Nineveh, and Babylon were identical, and Plutarch notes that the Chaldean division of the octave was the same as that used later by the Greeks. As the interval of the harmonic fourth was included in the Babylonian planetary system, it seems evident that the musical systems of Assyria, Egypt, and later Greece were identical. Then, once more, the instruments named in the Book of Daniel are derived from Egypt, even the very names being from roots which cannot be traced to Hebrew. There is indirect evidence in the Talmud that the hydraulic organ used by the Jews was not their invention, but it was described by the Greeks about three centuries B.C. and acknowledged by them as Egyptian. And as the Jews used instruments common to Babylon and Egypt it is fair to assume that their scale was the same, so that the system of the ancient civilisations was certainly as uniform and universal as ours of to-day.

Moreover, although it is commonly assumed that the ancients knew no harmony as we understand the term, the evidence does not admit such a narrowing of their resources as to suppose that monody, or even harmony in octaves, exhausted their knowledge. For, as long ago as the building of the second pyramid, which is supposed to have been about

2,083 B.C. (but really is very much older than that), Egyptian bands existed which played in harmony. This is shown plainly on one of the early tombs, where three pipers, with a conductor beating time, have pipes of such different lengths that it would be mathematically impossible for them to be playing in unison. Besides, the usual Egyptian lute had a compass of over two octaves, quite sufficient for melody, and yet had two strings which were obviously for playing in parts. But indeed this is shown so often, and the instruments, including harps of forty strings, were so plainly incapable of playing in unison—as is shown by the length of pipes or strings—that it seems foolish to doubt their knowledge of harmony. The use of the long fingerboard to their stringed instruments taught the Assyrians and Babylonians the octave system ages before the Greeks were a nation, and the fact that the fingerboards were fretted, or marked into definite divisions, indicates that at least the fourth, fifth, and octave were used.

So far, then, it is clear that the ancients knew a great deal of the science of music, and there is surely no question as to its practical application in their lives, especially in their religious ceremonies. The Chaldeans held the doctrine of the harmony of the spheres, calculating the distances and rates of motion of the planets as a basis for their theories of harmony, for, as the Greek philosophers said, "the universe was framed and constituted by its Author on the principles of music."

George W. Weaver

(To be concluded)

THE CHINESE JEWS OF K'AI-FÊNG-FU

By A. HORNE

THE subject of our sketch is interesting from two points of view: the racial and the religious. We witness here a strange spectacle. We see, at about the time of the Babylonian captivity, a company of Jews making their way to China for the first time, followed later by fresh contingents, travelling, most probably, for trading purposes; settling here and there among the native population of China, establishing colonies, and apparently developing into thriving communities. Of these communities, the one at K'ai-Fêng-Fu is the only one that has passed on to our own day palpable evidence of its former existence.

What has happened to the others, you ask? They were simply swallowed up; merged, assimilated. From missionaries and travellers we know that communities once existed in many places besides K'ai-Fêng-Fu; Ningpo, Hangchow, Nanking, Chinkiang, Sianfu, and perhaps a few other towns. Descendants of Jewish colonists must still exist in those places, but no one in recent years has come in contact with them. As Jews they no longer exist. Their synagogues have been demolished; the communities broken up. By conversion, by intermarriage, through apathy, and by the sheer force of the Chinese civilisation around them, they have gradually surrendered their individuality; to-day that individuality exists no longer. As far as we know of these centres, Judaism has

been wiped out, without leaving a trace ; as completely effaced, as we say in Jewish, as last year's snow.

The K'ai-Fêng-Fu colony has been only a little more fortunate. It kept in touch with the western world through missionaries and others, during the past three or four centuries; tablets and manuscripts exist giving its history, and families to the number of one hundred and fifty persons still live who claim descent from Jewish stock, albeit the word Jew has lost its meaning to them.

I visited K'ai-Fêng-Fu a few months ago. The two men, father and son, whom I managed to see during my short stay, showed not the slightest trace of their Jewish origin. The others, I was told, are just like these. Their dress, physiognomy, language, manner of living, and religious observances, are similar in every way to those of the natives around them. They have been completely absorbed. The name Chinese Jews hardly applies to them now. Jewish Chinamen would perhaps be more correct, and that only by courtesy of their ancestry, however unfaithful to it they have shown themselves to be.

And this is what interests us from the racial point of view: a people who, under stress of the most terrible persecution, have managed to preserve their faith, traditions, and strong individuality in Western lands, have here, among a peaceful and non-persecuting people, lost everything dear to their hearts. Strange irony of fate.

Theories are rife as to what forces must be credited with the process of assimilation that the Jewish colonies underwent. Whatever view is taken, that which accords to the Chinese race a virility seldom met with in races, must be given its due share. For the Jews are not alone in this respect: nation after nation has come here and been assimilated. The Mongols, the Manchus, many a conquering people have tried to sit astride this huge empire in grasping pride,

only to take gradually to Chinese ways, and be in time conquered by the seductive, winning charm of Chinese civilisation.

It is this that we must ponder over. What is it in the Chinese race that, like an amœba reaching out for food, takes hold of a totally foreign people, draws it into its own body, and so completely assimilates it as to render it indistinguishable from its own substance? And what does this capacity for assimilation, especially when applied to such a proud and virile race as the Jewish, portend?

The foreigner coming to Chinese shores even in our own day feels this influence. The Chinaman is so rooted in his own individuality that it is extremely difficult—impossible sometimes—to uproot him. Industrially, he has been won over a good deal to foreign methods. But here it has been the money-making instinct that has been operative in him to create, so to speak, an extenuating circumstance. When this instinct is not appealed to, and often even when it is, he remains adamant, resisting every effort to change his ways. It is a characteristic of his. He will do things in his own way; and if you show him a new process, a new method, he will superimpose upon it his own peculiar way of doing things, unconsciously making his own contribution thereto. And often such contributions are not to be despised. Foreigners here have a way of sneering at everything Chinese, but those who have been in the country for some time sneer less; long residence almost invariably teaches him to sneer no longer. He is won over. He loses his own strictly "foreign" point of view, and gradually begins to sympathise with that of the Chinese. He perhaps even comes to admire certain traits and habits, while he who has been brought up in this country from infancy, or has been born here, actually *thinks* in the Chinese way. It has been noticed and commented upon, over and over again. These Chinese-born foreigners develop, a "Chinese mind." It is this tendency most of all, perhaps,

that has drained the vitality and annihilated the individuality of those Jewish colonists who have formed communities in China during the past two thousand years, as well as of those other peoples who have come to live, as conquerors or as guests, within the boundaries of her empire. It is this that justifies the belief in the remarkable virility of the Chinese race, and the thought that, when the political poles shift their position in the world, as they have been doing continually since history began, and when China comes again into the position of a strong and unified nation, she will resume her rôle as a contributor to world culture, and will take her place again among the civilised nations of the globe. The character of her contribution will depend of course upon her spiritual consciousness at that time, and it is with the view to influencing that consciousness that the few Theosophists in this country hope to direct their work. The thought that is uppermost in the writer's mind is that here we are dealing, not with a young nation in the lower grades of the school of life, but with a nation that has many centuries of culture behind it, a rich literature steeped in wisdom, and an aspect that is amenable to spiritual influence, provided that influence be of the right sort. The material is rich and full of promise, and deserves the serious attention of those who have a thought for the advancement of humanity as a whole.

But yet another consideration confronts us in the contemplation of the lot that has befallen the Chinese Jews; a consideration of such a totally different character that the writer stands open to criticism for bringing such widely divergent subjects under one heading; a consideration no longer ethnic but religious.

We have seen that one force that has brought about the absorption of the Jews has come from the outside. Has there been no influence acting from within, that has hastened the accomplishment of the result noted? Such an influence can

indeed be discerned, albeit it is of a negative character and is noticed, not by its presence, but by its absence. Let us see just what it is.

There has been a cohesive force through the ages that has preserved the individuality of the Jewish people the world over, and has enabled the race to function as a spiritual organism, playing its apportioned rôle in the world. Theosophists well accustomed to the "heresy of separateness" will be surprised to hear me say that this cohesive force has been the tendency to separateness itself, the tendency to accentuate and *preserve* racial differences. Jews have resisted everywhere the opposite tendency, both from without and from within, to iron out some of these differences, especially along traditional lines, and have at all times fought bitterly and often fanatically against attempted inroads into their traditions. Especially has this been the case with those traditions nearest and dearest to their hearts, namely, traditions connected with their religious observances. Instinctively have they felt that the preservation of Jewish self-consciousness hangs on the preservation of their dissimilarity to other men. And everywhere have they fought for this preservation; everywhere have they pointed out the differences between their Law and the Law of the Gentiles, between their God and the God of the Gentiles. They have gloried in being the Chosen People, and have taken pride in standing out from the rest of humanity. The rigid observance of their complex ritual—the circumcision at birth, the confirmation at thirteen, the keeping of the Sabbath and the Holy Days, the selection and preparation of food—all these things that the Jews have done, with reverence and with the proud consciousness of their distinctive Jewishness, have kept them a racial and religious unit through the ages, despite the severest persecutions, despite the fact that, to preserve their rites and customs, they have had to submit to being chased from land to land,

treated as little better than outcasts wherever they went, received with scant hospitality, tolerated at best with ill-concealed irritation at their presence.

Not so, however, in China.

A tablet, inscribed in 1489, tells of the coming of seventy tribal families in 1164 to the court of the Sung Emperor, and of the hospitality with which they were received. "You have come to our land," the Emperor said to them. "Reside in K'ai-Fêng-Fu, and follow the faith and customs of your fathers." A colony was accordingly established and a temple erected; for several centuries this far-away community practised the precepts laid down in the Law, and passed their faith and their traditions on to their children. The tablet mentioned, which was erected to commemorate the building of the first temple, tells, in Chinese, of the Jewish religion, its origin and descent, its main doctrines. In true Jewish spirit it points out its outstanding characteristics, the differences between it and the Chinese faith.

In a later tablet, however, that of 1663, we can already see in part what has been taking place. For this tablet does not lay so much stress on the differences between Judaism and the Chinese religion, but rather shows a tendency to gloss them over, pointing out on the other hand the similarities between the two faiths, and the fact that the Scriptures were no different in essence from the Chinese Classics. (I know what the reader will answer. The people, from long contact with a foreign race, had become more broad-minded and had come to see the beauties in the other religion, and, with the spirit of tolerance, had preferred to bind the races into greater communal fellowship by pointing out that the fundamentals of both religions were the same. I wish that had been so, for then the Jewish religion would have been passed on to this day, in a pure form, and appreciated by both Jews and Chinese. Whereas the opposite has taken place. Not only

has the religion had no effect on the Chinese, but it has been lost to the Jews as well. A perusal of the tablets and inscriptions leads us to infer that it is not tolerance, but a gradual losing of Jewish self-consciousness that exhibits itself therein.)

Gradually, also, additions had come to be made in the ritual. Ancestor-worship to the patriarchs of the Bible was introduced. In short, the Chinese Jew took a backward step in respect to the preservation of his individuality and his ability to make a distinct and individual contribution to the cultural wealth of the world. Ritual, the observance of traditions, it seems to me, has kept the Jewish consciousness and its organism, its medium of expression, alive; lack of such observance in the case of the Chinese colonies led to the destruction of this individuality and the consequent loss to the world of a centre of Jewish expression. The final destruction of the temple, the break in the line of Rabbis, the cessation of traditional observances with the absence of anything else to take its place, all these finally led to the extinction of this Jewish spark and the eventual death of the communal organism. To-day, the Jewish Colony in K'ai-Fêng-Fu, as in the other former centres of Jewish life, exists no longer. The descendants of the colonists are indeed there, and know themselves to be such, but they are Chinese, indistinguishable from the native Chinese around them. In this, be it noted, the Chinese race has gained nothing; the Jewish race has undoubtedly lost. The world as a whole certainly stands a loser, as it always does when a civilisation, a nation, a race, or even a colony degenerates and passes away.

* *

There is something in this that deserves profound reflection on the part of some of us Theosophists. We sometimes have a tendency to belittle the worth and importance of ritual and tradition, and when we do recognise its value, give it a meaning which does not always express all the truth. To

THE PERIODIC LAW, OR THE LAW OF OCTAVES

By BERTRAM A. TOMES

THE Law of Octaves or the Periodic Law, which half a century ago, Mendeléeff and Newlands independently applied to the classification of the chemical elements, can be applied to everything in Nature, not to materiality alone. Borrowed from the structure of the musical scale of sound, realised in part in the scale of colour, mirrored in the myriad illustrations of periodicity which spring to mind, and now increasingly justified in the realm of Matter as realised by the chemist, this law claims for itself a universal application, and demands application to Life itself, in its universal manifestation. Mystical, inspired and occult writings recognise it. The Stanzas of Dzyan, the basis of Madame Blavatsky's *Secret Doctrine*, when speaking of our manifested Cosmos born of the Absolute, says: "Then come the sons, the seven fighters, the One, the Eighth left out, and his breath which is the Light-Maker. Then the Second Seven . . . The Rejected Son is One." The mystery of the eighth sphere is a well-known occult problem, while seven being the perfect number of Manifestation, the scale of Nature is considered to be the Image of the Divine in Its sacred octave.

It is not surprising that this law has universal application, for since Life manifests itself in and as every phenomenon of Nature under four guises—those of matter, form, energy, and intelligence—and is periodic, it is both logical and natural to

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expect that each of these guises of Life will have the periodic impress.¹

Matter, energy, form and intelligence, then, both unitedly and in themselves, severally manifest the Eternal Life, that One origin, creator and destiny of our Cosmos and its contents. Of this Life we are intuitionally aware, to the grade of our powers of realising it. To have Life and have it more abundantly, as our Great Teacher put it, is surely to be awake and aware, to realise or be conscious more and more. When form is considered together with the degree of consciousness exhibited by the beings in existence, how the fact emerges that the form of anything is an index to its degree of intelligent awareness, and thus with each addendum of self-realised intelligence, there must be further modification of form or shape, designed to express that consciousness, and to obtain for it requisite experiences for still further unfoldment. Modification of form can only be effected however, to a limited extent, since among other things it is dependent on the qualities of the materials of our earth, and the energies these matters can exercise or by which they can be exercised. To continue to modify form, that it be perfect in its function to manifest perfect or Eternal Life, there must be a continued modification of matter and a transmutation of it into subtler essences to express that form, and to respond to those subtler energies required to effect its modelling. Have we evidence of such modification of matter? Science is demonstrating that we have.

Or, to put it another way, if, as Henry Drummond tells us in his *Natural Law in the Spiritual World*, to have Eternal

¹ These four aspects or guises under which Life manifests in each and every phenomenon of Nature need careful definition. Matter is the substantial essence, Energy the modes of Motion of this matter, Form is the Shape or Bound of things, separating them from all other things, and which characterises them, while Intelligence includes the realised awareness or sentience and all potential and immanent consciousness. The scientist of to-day emphasises Matter and Energy, while the Occultist and Mystic emphasise the Form and Intelligence aspects of phenomena.

the Occultist, ritual is a form intended to bring about certain spiritual results, a channel for the downflow of spiritual force. Admitting this to be true, may there yet not be something else? May not the sacredness of ritual be a bond also, a force used by the Guardian of a race to keep that race together as an individual entity, that its functions may be carried out in accordance with the Great Plan; that it may make its own individual contribution to the well-being of the world? In the case of the Jews, who, for two thousand years have lived scattered about in the four corners of the earth, the prey to disintegrating influences of all kinds, ritual seems indeed to have played just this part. Jewish Theosophists, especially, should bear this in mind. Theosophy is liable to give them such an insight into the mysteries of their religion that the observance of their traditions would seem futile and unnecessary. Perhaps for them it is so. But for the race as a whole it appears to be still a great and powerful unifying force, and for the sake of the race it would seem that even a Theosophist should keep to his traditions as much as he can, for in this way does he contribute to the preservation of the organism of which he is a member, and which undoubtedly still has an important rôle to play in the cultural and spiritual world. To let go of one's heritage would be to contribute to the forces of destruction from within, and thus eventually rob the Helpers of humanity of a great and noble instrument for Their expression.

Note again what has happened to the Chinese Jews. When Dr. Martin visited the K'ai-Fêng-Fu colony some sixty years ago, he found that the process of assimilation, of spiritual death, had already set in. Inter-marriage was to some extent being practised; circumcision was no longer rigidly adhered to. The Sabbath day was becoming obsolete; even the Holy Days existed only in the memory of the colonists, as having been observed by a former generation. Their last Rabbi had died some twenty years before, and since then there

had been no one to expound to them the Law and to teach their children the rudiments of the faith. Their beautiful temple, the centre of the community, after having been several times destroyed by flood and other natural causes and as many times rebuilt, had at last fallen a prey to the apathy of the colony itself; its timbers and stones were sold bit by bit to relieve the dire need into which the colony had fallen. Manuscripts and scrolls of the Law were likewise disposed of, till now there is hardly anything left.

* * *

Two solitary tablets remain to mark the vanished glory of a once flourishing and numerous community. *Sic transit gloria mundi.*

The Jewish Colony is no more.

A. Horne

Life is to be able to make perfect correspondence with perfect environment, then all three, *viz.*, our ability, our correspondence, and our environment, must be periodically unfolding. Everywhere are to be found evidences of these facts.

Around us are myriads of vital forms. Each has consciousness or awareness to the degree of its form, appearance, and each form is expressed in its mould through the instrumentality of matter and energy to the complexity of synthetic building possible, as well as necessary, to its indwelling life. Consider carefully the energies, matters, forms, and states of consciousness of plants, animals and humans severally and comparatively, and this statement will be fully demonstrated. The interrelationship and interdependence of these four factors or aspects of manifesting Life will also be grasped, and that far better than any form of explanation, set forth here, can explain. The animal will be seen to have a more abundant life than the plant, and man than the animal, precisely because awareness waits on form, and it in turn depends on the character of energies and essences able to be used by the Potter in modelling his pot amid nature. Further the conviction arises that, Man being a being capable of civilisation, there is the possibility of still more abundant life for him when he evolves to superman, and that then his form will be modified to express that greater man, and higher energies and subtler matters will be required to model that form that it shall bring him that perfected realisation or enhanced degree of unfolded awareness. With this thought, turn to the substances we term animal, vegetable, mineral, and note their chemistry in connection with the Life realised in those kingdoms of Nature. Inorganic substances are on the whole simpler in composition than plant substances (starch, sugars, aromatics, etc.), and these are simpler than those of animal structures (the hæmoglobins, plasms, fibres, etc.), while with the withdrawal of the Life from its sheathing at

what we are pleased to call death, the breaking down of these compounds into the simplest compounds of the storehouse of Nature occurs. This instability, and coming of decay, would appear to be due to the absence of the Building Intelligent Life which created the complexity for its own use. Energies too are modified from the magnetism of the dust to the passion of the animal, from the gravity of inorganic masses to the harmony and brotherly Love of our human communities. Life in the lowest forms appears as mere vitality, but as the scale of forms rises, Life appears as more than mere vitalism. There is emotion, thought, intelligence, etc., manifesting the indwelling Life more and more as it is.

This is not enough, it will be urged, to effect the means of realising that perfect or Eternal Life, for even with materials raised to their highest possible complexity and therefore suitability, there will still be the limit of the possibility of our present atoms and elements of matter, and such a limitation is inconceivable in an Eternal Verity. Does the environment, the basis of these material substances, the venue of these energies, the substantial means of all this Nature modelling, itself become more and more perfect? Let us consider the point. Putting the whole question in its simplest form, it resolves itself into an inquiry into whether there is a slow transmutation of the elements, for with more essential elements to mould substances, with which to mould form, there must be greater possibilities for awakened faculty to acquire a potential perfection. Or, in the light of the progress of chemical science, and the knowledge now possessed of the structure of the atom, it might be said that, given a transmutation of the elements of science into higher octaves of existence, that perfect environment will be possible, and an Eternal Life attainable.

It is of interest to follow the researches of chemistry with this idea in mind, and to note how they register the trend of

material evolution, keeping time with Life requirements, waiting on the purpose of this eternal mind.

Until the discovery of radium and the postulating of the Law of Octaves, known as the Periodic Law, it seemed as though western Science had reached its material ultimate, the "uncuttable Daltonian atom," as Professor Bedson terms it, and some four score varieties of them—the chemical elements. But these two things, one a theory and the other an achieved fact, have brought a further hope to science, and stimulated a strenuous quest into the atom itself.

The Periodic Law, in the words of the recent presidential address of the Chemical Section of the British Association—"shows the principle of periodicity, *viz.*, the recurrence of similar properties at regular intervals with increase in the magnitude of atomic weights". This means that if the elements are arranged in the order of their relative weights, then properties which the first seven have recur in the next seven, so that the first and the eighth are, in many senses, of similar behaviour, while the fifteenth will again bear a likeness to both. This is of course only a rough statement of the law, for allowance has of course to be made for missing links in the table, in the form of undiscovered elements, and for other anomalies. Indeed the late Professor Ramsay says in his excellent little *Modern Chemistry*: "It will be noticed that the number of elements in the first two horizontal rows is not seven, but eight, and that consequently, every ninth element, and not every eighth, presents similarity with its predecessor in the vertical column." This was due to the discovery of Helium, Neon, Argon, etc., making apparently an additional column, and it is interesting to note that many new additions to the table are due to and have been anticipated by the statement and realisation of this law. Thus our elements are classified, and we class Lithium, Sodium, Potassium together, and Copper, Silver, Gold, and Chlorine, Bromine, Iodine, as kindred

elements both in the table of weights and from their likeness in qualities. But let us return to the idea of "Octaves." Before substituting nine for eight as Professor Ramsay suggests, certain interesting facts should be noted about this newly introduced series, which call for inquiry as to whether the denser elements of the universe are not slowly but surely disintegrating and forming a new series of elements, so enabling matter to raise itself a tone in Nature, from say Key F to Key G. If so, then this new series may be in the nature of a "leading note" to a new Tonic of material existence, a "black note" amid the eight "white ones" on the piano scale-board of Nature.

The classic work of Madame Curie, Professor Ramsay and many other eminent scientists on Radium, the electronic theory of matter as propounded by Professors Rutherford and Soddy, as the result of the radio-activity of Radium, and much interesting work with X-ray investigation, as well as the paper of Professor Hopwood Deans' delivered to the Chemical Society, dealing with the *Quantum* theory, all point to the truth of this, and appear to strengthen this suggestion. It is difficult for the lay mind to follow this occult work of our scientists, and to plunge with them within the atom, and so appreciate the value of their great work; but perhaps a picture can be drawn, resembling the facts, and which will serve to bring the truth into a form to be understood by the mind not accustomed to chemical terms and modes of thought.

The universe in small is always a replica of the universe in large, and an atom of any element is much like a solar system in space. Our solar system has a central sun, giving energy and radiance to its planets with their moons, which revolve round it in orbital tracks. Not only are their moons revolving round the planets—dark bodies for the most part—but in our systems we sometimes have visitants from other systems, in the form of comets, meteorites, etc. Then, too,

every star is a "sun," probably with its planets and "solar system," and the whole of "Space" is the ordered poise of correlated "Solar Systems." In the atom, likewise, there is the positive electron or Proton, and its planetary negative electrons moving in orbits around it, and there are, too, "cometary" emanations which fly off into other atom-systems, while "substance," like space, is the ordered poise of correlated "atom systems". Professor Soddy, asking us to visualise an atom, has suggested that we think of a balloon envelope and a handful of dust. Each grain of dust is an electron, and the object modelled by them in their orbital movements is the balloon envelope. How very tiny must an electron be, for even the balloon, or atom, is too small to be microscopic. This comparison also holds between the sizes of a whole solar system and the total masses of its sun and planets. Men—you and I—however, stand, in respect of time, differently with regard to our solar systems and the atoms of our substances. Man is, as it were, inside his solar system, and part of it. He can watch the planets making leisurely tracks in their orbits through space. But he is outside the atom and cannot see the electrons (even if he could overcome the difficulty of their minuteness—the Helium atom, we are told is .00000001 cm. in diameter), for those electrons are moving very fast, nearly as fast as light (186,000 miles per sec.), or far too fast for the human eye to glimpse the moving mass, making thousands of its "years" of orbital revolutions every "man-second". He thus can only realise the effects of their motions, and these tracks they make, and which form the atoms of science he calls substance or matter because they are in them. So real materiality must be carried within the atom and element to the electrons. Perhaps if man could for a moment elevate himself to the Absolute, and see the past, present and future of our solar system from some point outside it in the "twinkling of an eye," "a thousand ages as one moment gone," i.e.,

could transcend his terrestrial notion of time, he would see the traces of the movements of the planets, the globes being lost in their orbits' traces, since they would be seen in every point of their orbits at the same time. Also he would see a Cosmic Atom of Space, and lose count of sun and planets within the massed effect of their harmonious workings. Thus our materiality can be likened to the Space we look out upon, a conglomerate of stars and their systems, an equilibrium of solar systems, effecting the perfection of the Divine Being in Its present aspect. Helium has been shown by Professor Rutherford to have one positive central sun, and two negative electrons or planets, and by the *Quantum* theory, the number of planets or negative electrons in our atoms increase with the relative weights they possess. Thus Lithium has three, Argon eighteen, Potassium nineteen such planets, and so on.

Some of the atom-universes are breaking down, however, and this is especially noticeable in the case of the heavier and denser of our elements. In the case of Radium, for example, there are emanations of two kinds at least, called Alpha and Beta Rays, which are really electrons acting like comets swinging off into surrounding space away from their solar system, as comets do. Such wandering electrons are either entrapped by colliding with other systems or atoms, or, attracted to one another, set up new systems in space as new atoms. The impacts in the former case give rise to the heat always noticeable in the region of Radium, so that it is always apparently hotter than its surroundings. The latter, or formation of new elements, is especially interesting. Professor Ramsay actually succeeded in bringing together the emanations of Radium, and the result was that he produced Helium. It is also well established that Radium owes its terrestrial origin to the emanations of Uranium recombining under another and simpler form—Radium. For it is tolerably certain that the cometary rebels to planet-law

among the electrons of the atom, do at length come into some new harmonious relationship, and set up "house-keeping" as new atoms. Two notable facts thus become apparent, *vis.*, Radium is slowly disintegrating, so slowly though, as not to be readily perceptible, too delicately to be weighed, so that it will take thousands of years to etherealise and destroy Radium; and from a relatively dense element emanations are constructing a relatively light substance—Helium. Since Radium revealed radioactivity, this process has been found to be common to all elements, and radioactivity has been found to be going on everywhere. So our elements are becoming lighter, and yet since they obey the law of the process, are still able to keep up a relative weight with one another, so that the atomic weights are constant. For, if everything is growing lighter together, we could not discern it by weighing things. Thus when Scott Elliott speaks in his *Atlantis* of the iron and other substances of that continent and day being denser and heavier than our iron and substances, he was telling us the truth, and science is confirming his statements wonderfully. And when it is noted, too, that denser elements are disintegrating from the bottom of the table of elements classified under the Periodic Law, and new elements are appearing in the higher octaves of the table, so placed that they can be the Tonic notes of a new Key in elements when the change of Key of Matter in Nature is completed, we begin to realise that a spiritual truth well known to the old alchemists is scientifically demonstrable in our days of chemical research. Evidence is slowly accumulating, and soon the scientist will verify and uphold the occult maxims of the old writings of seers and mystics, yet in such a way that we shall understand better what it is they tried to tell us in their words. It would seem, then, that as Life brings into actualisation and perfection that which is potential, possible and determined by Law within itself, its matter-energies, forms and intelligences

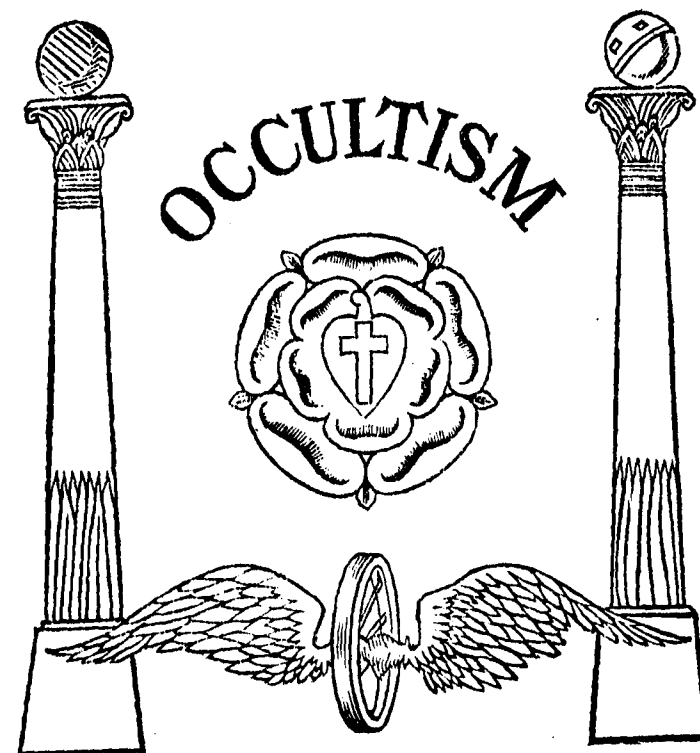
will adapt themselves to its needs; and to-day our chemical brothers are viewing a fragment of an immense drama. They are watching the present attempts of materiality to evolve in order to keep time with and meet the needs of a progressing and unfolding Life-realisation.

Many interesting questions immediately come to mind. How far, for example, do the altruistic endeavours of man assist or hasten this transmutation of the elements? For there is a connection between them. The intelligence of man is proportional to the possibilities of his form, itself capable to the extent of its grades of matter which express and model it, and the energies which both model those materials under his struggles to civilise himself, and animate the moulded Nature. These, too, in turn react on him, raising him in experience, realisation, knowledge, wisdom. It would almost seem that the whole creation does indeed move toward that far off Divine Event, of which the poet speaks, and in which we are scripturally taught to believe, keeping time with the needs of man and other entities, which in totality comprise that Life. It suggests that man needs to be working in this his day of present incarnation and current possibilities, that he may gain those experiences which the present aspects of matter, energy, form and intellection can give him. If he keep abreast of his day and generation, he is master, alive in the light of eternal day; but if he fail to use his day of experience and lag behind, then he enters a night, and remains inert and dead because he has not learned to use those subtler stimuli which evolved means give him, and which alone are the fourfold aspects of an Eternal Life, bent on realising itself.

We are glad that our chemical friends do not accept our Occult truths, and are bent on independent research, untrammelled by considerations valid to the occultist. How glorious will be the verification of what will one day be a common truth to both scientist and occultist,

because of that very independence they claim in their researches. Let us each pursue our several ways of quest of the Eternal Wisdom. We shall meet at last on the threshold of its Temple, and find agreement of opinion, even as now we find a fellowship in our living endeavours to find that portal. Many roads lead to the Portal of the Temple of Truth, all good, and wonderful is the hidden harmony of our verified experiences.

Bertram A. Tomes



THE SUPREME TEACHER OF MEN AND OF ANGELS

By ECLECTIC

WHEN we speak of a teacher, most of us, I think, mean one who has graduated from the earliest lessons, one who understands the whole path to be traversed by the pupils. Such a teacher, then, is not one who, without all this preparatory schooling, comes as an ungrown being of splendour, one who always was perfect. Such a being does not meet with the sanction of intelligence. Intelligence cannot conceive how a being can be full grown without a past to grow in; therefore this Teacher must be one who has entered

into and experienced all that we have passed through in reaching to where we stand on the ladder of life, and to whom we can look with the utmost confidence to be our leader. The word 'Supreme' in our title, implies that He is the greatest teacher living whom we may approach, and hence one who knows most about the subjects of which He would teach us; also, it would imply that He is the teacher of the most sublime things, the things nearest to the heart of all of us. The title further implies that He is the Teacher also of angels, and the reason for including these beings will be explained as we proceed.

As far as we rightly can, and may, I think it would be of interest to consider some thoughts regarding the personality of such a Teacher, as to the body he might use, for example. Seeing that He would have charge of supreme knowledge, and, I presume, our humanity's most advanced pupils also, he would naturally require a body of the most exquisite delicacy, combined with a tempered strength. Notice the good qualities in the most perfect person we have met. The good qualities manifest in such a person would naturally approximate to the qualities manifest in the World-Teacher, only in the latter they would be more enhanced. As the Teacher would be the instructor also of the most advanced races, presumably He would take a body born in our Āryan Race, which is called the Fifth Root Race in the classification of races.

It may be stated here that the Christ is a title, a name for one at a certain stage of development, and strictly speaking does not refer to any particular Teacher who might hold that title.

A poet (Kavita Kamudi), thus describes one of these Teachers:

Lofty of brow and wondrous beautiful. Moving in grace
Mankind among. The supple shape that breathed
His power divine; the lustrous eyes so kind and wise and deep
Arrested all men's gaze—though few men's hearts and minds.

They paused to watch His face,
Or walked along a pace
To contemplate His grace,
They saw a Thing unknown.

When such a One flashes upon the world, and we gradually realise that there is some one, loving and wise beyond our dreaming, in our midst, it is but our want of knowledge that would lead us to imagine that He always was this wonderful Personality. Here, without going into detail, I should like to state that evolution is the Divine method of progress for all beings, and that all beings have thus grown. Taking this as true, it must inevitably be that our Teacher too has risen from the ranks of our youngest physical and soul types, has passed through lives upon lives of effort, felt loves and hates, possessed virtues, ay, some of our vices too, been man and woman; child, youth, lover, mother, father, all, before He reached the full and fragrant blossoming of the soul, that gives Him the joy and the right to love and teach us, as we humble ones, if we are wise, crave to be taught.

A matter vital to the understanding of our subject is the information, given us by advanced members of the philosophic schools, that there is a Great Lodge on earth of Divine and Supermen, and that there always have been in it certain officials who administer the various departments of mankind's affairs. One of these positions is that of World-Teacher, and, as in other offices in more mundane affairs, that office is not perpetually filled by the same individual.

Another office in that Lodge is that of the Manu, He who attends to the physical and form side of human evolution. It is the Manu who segregates His chosen types at the time of the formation of a new race, and often gathers them into a special community, giving special laws and modes of life suited to the new type he is to establish, sometimes deciding upon marriages and the various social arrangements. We are told that Moses was the Manu at one period of history.

Next above the World-Teacher in the Religious and educational department comes the office of the Buddha—the position the World-Teacher fills before He finally leaves our humanity.

It is from these who have attained and the Lodge composed of Them and Their pupils that all the Religions and Philosophies and all the great ceremonials have come—for man is not left to a chance growth.

We may wisely note that the great Religious Founders never speak against other faiths—naturally, seeing They are the founders of those other faiths. We may bring to mind the reputed saying of "The Christ", "Other sheep have I which are not of this fold."

If we look back in mind to those outstanding figures in the religious history of humanity, we are forced to remember such Beings as Vyāsa, the child Kṛṣṇa, and the Buddha, in India; Thoth or Hermes in Egypt; the Greater Zoroaster in Persia, Orpheus in Greece, and the Christ in Palestine, Beings to whom millions have given allegiance and aspired to copy. Now, it appears that each of these has filled the office of World-Teacher in His time, and left an indelible mark upon the peoples of Their age. Some of them even to this day have followers numbered by millions. The leaders in "The Order of the Star in the East" tell us that the Office of World-Teacher is still held by the Teacher so revered by Christendom, and that He was, in a previous incarnation, the charming *child* Kṛṣṇa, so beloved in India. Some say that He has never left our physical world, but has been working and watching and waiting, with Infinite love and patience, until the time comes when once again He can emerge and give fresh impetus to the higher side of our human life. Just because these Divine Ones are so wise and so utterly selfless, and have knowledge so vast, they can do what to us is utterly impossible and almost incredible. It is said, for example, that they may

retain a body for centuries in the perfection of health. I think it a mistake to imagine that when the body of Jesus was killed, the body of the World-Teacher, the Christ, who used the body of Jesus for a period, was also killed. Such Supreme Occultists as the Christ may step into the body of a pupil and use that, if necessary for Their high purposes, keeping Their own physical body in its own place. Who is to say that the World-Teacher may not have a pupil in the Chinese, the Russian, the Indian, or any other nation—(seeing all are equally God's children)—and may so use them in the future? Who but He is to say that He may not at some time choose to reveal Himself or speak through a woman's form?

One might get a hint of the way in which these great officials sometimes act, by noticing the lives of Their pupils. The World-Teacher at one time saw that the Chinese people were in need of certain teaching, and He acted through two of His pupils in incarnation there. I refer to Confucius and Lao-tse—they acted for the Teacher in conveying to those people just the knowledge and inspiration that He saw they were most in need of at that period. In Greece, Plato and Pythagoras were His pupils, and were doing His will there.

Sometimes, quite unseen, a Master will assist an artist in his work; if his work and ideals be high enough to warrant such aid. We are informed that Richard Wagner was so assisted when writing his music drama, 'Parsifal'.

One reason which accounts for the coming of these Teachers is that there is a Plan for this world—and it might be mentioned that in that Plan every human soul that has been, is, or will be upon this earth is included—so great is the power and care of the Divine, that a ray, a line of contacting love runs from the heart of the Divine Itself to each of us—each is recorded, and each is watched through all the mysterious evolution of our souls, and that Mighty Heart will not let us go. If we are wise we shall try and make our wills

fit That Supreme Will, and to do that we must try and find what that Will is, and my search convinces me that that Will and Plan may be found.

To return to this Plan again—there are arrangements made for races and sub-races of men to evolve upon this globe—also it is arranged that each sub-race shall have its Teacher to start it upon its long journey, to give it its spiritual and intellectual keynote as it were. The time has come for a new sub-race to appear. Still another reason for the need of the coming is the state of the human world at this time. Man, left for long without some Supreme Example, some strong stimulus, seems to slowly fall back to a rather normal and dead level of conduct, even if it recedes no farther back. The pull of the body and its desires, the insistent attraction of material ambitions, the perpetual stirring of the senses by our surroundings, all tend to keep man at this old level. Surely, in these difficult transitional times, we can see the pressing need of a tuning and harmonising Presence amongst the peoples of earth—some great Leader who can give us a taste of that love that unites and forgives, and sees the best in all, and longs to help high and low, rich and poor alike. *It is the stimulus and the Peace of a Master Heart, the presence of a super-love that is necessary—for human effort alone has not, and is not doing what is needful.*

As to the possible work that such a Teacher will do, or the principal effects that may accrue from His presence, I think it possible that a fundamental effect of His coming will be to so stir the heart side of humanity by His presence and example, that men will be able, under His inspiration, to feel and know that love for one another, and the welfare of all, is the only possible way for the future. The young, the progressive, the altruistic among us, will, under His inspiration, be consumed with a burning desire to pour out their richest gifts unstintingly upon all around—the gifts

they have of love or knowledge, of joy or beauty, so that, as many as can and will may share in the joy that He will awaken in us, if we respond to His outpoured love and help. Maybe He will tell some of us things we have never heard before, and make our hearts feel things we have never felt—fair things quite new to us. I feel confident that there will be Ideals He will set us to try and reach—faculties to acquire—inner heights to scale, and, what is important—to be achieved by our own efforts, or He comes as Teacher and would have us grow, even as He has grown, so that we may be Gods in the making, and not children for ever singing in some glamorous cloud-land, for ever needing to be tended as children. At our stage we should be able to assist at some things. Just how wonderful are the thoughts and plans in the secret Heart of a Master, the following excerpts from a poem, by Kavita Kamudi,¹ will indicate. We will select that portion describing the patience and gentleness of the Master with the careless, self-seeking men and women He finds around Him.

And through a madding world
He passed as Light,
In darkest coldest lands, in jostling hustling crowds,
In rude and scrambling mobs, that e'en God's beasts to shame
Did put. Where men and maids in rushing crush
Fierce fought each first to be. Caring for others naught,
And scowling high disdain from hearts of pride and puffed-out
nothingness.

Yet shunned He naught and none. But moved as Living Light,
Light to the heaving world, Light to the poor and weak,
Light to the struggling strong, and firing force to those
Who to the Self were tuned—an added power
To dare—to tread—to pierce—aye, too, to stop
And stem and hold the evil waves, that
Rolling through human shapes the world around,
Do crush the slender clay, that godlings garb as men.

¹ THE THEOSOPHIST of December, 1921.

Gift to the world was He,
 Gift to all forms of life,
 Lamp to the struggling Will,
 Food to the weak and ill,
 Star to the mind all-still;
 Lover for pyre of pain,
 Come to be torn and slain.

So in the open palm of Men as sacrifice He lay—
 Passive and e'er serene. Binding each foe to foe.
 For 'mongst the living dead there's naught that healeth hate
 'Twixt foe and foe, as common hatred in the heart of each
 For them who're born of Sun; for them whose beams of Love
 And warmth on weed and flower alike shine freely forth.

And men their worst essayed
 To soil the Un-afraid.

But just as eagle's eye doth ever steadfast stay
 And scorn the torturing hand of hunter's mean desire,
 So stayed this Son of royal race and aim
 Unmoved in all the pains that Evil could devise
 His purpose pure to weaken, or His aim to bend.
 For ne'er a cry He made. Nor faltered—to the end.

Strange and wonderful hints are found, in myth and song and story, of the power to unite and to bring Peace that these Great Ones have. It is said that the savage jungle beasts feel a bursting love (for they too love) when these Teachers are near them, and will come and lick the feet, and caress the hand that showers blessing upon them and their young. When the Lord Buddha attained His victory, it is said that the whole earth was affected, and that a wave of Peace and Love ran through every form. May we all cultivate what talents we have, whether large or small, so that when He comes and inspires us again, we may have the means to carry His blessings to our fellow-man, and to bird and beast and flower too, for He loves and lives for all. I think He often speaks to man through the arts and sciences, our business and craft—and these can equally be used to convey His love. Therefore, let us unendingly cultivate our gifts, always sharing

them as far as we can with others even now; for the life of the Spirit is to give. I say now, for there are opportunities now which only come in thousands of years. The world, of course, will not suddenly be changed by these new inspirations, we shall still have to work, to transmute life's ugly patches into a human garden, but Love will find a way. To those who are teachers or artists He will bring to vision many ideas that are at present below the surface, only requiring the stimulation of His Presence to awaken them.

In order that one may not lose the priceless advantage of knowing Him when He comes, it is good to study the ways of these Teachers in the past. We will note that Their ways of looking upon life are not limited by the moral codes or man-made laws of any period or place. The Christ's judgment upon the woman taken in adultery is a notable example. He knew all the causes. Note how all who condemned her crept away at the bar of His greater love and knowledge—not one was found worthy to pass judgment, for, according to one account, the Teacher, by His occult power, revealed to each reviler his own past in His writing on the ground, with the result that all departed *self*-condemned. The condemnation of Him for plucking corn on the Sabbath was another case. He pointed out that the Sabbath was made for man, not man for the Sabbath. Another case was that recorded and striking conduct of the Lord Buddha: He was to pass through a certain town and the ruler of this domain wished to do honour to so great and blessed a One and had sent an invitation for Him to dine at his palace. One in the same town, a woman held in ill repute, knowing by hearsay of the Buddha's great love and wisdom, wishing likewise to show her homage, also sent a similar invitation. The Buddha accepted the invitation of the latter, partly in order to show His disciples that He stood aloof from none, and lived but to help and be friend of all.

We cannot speak for One so far above us, but maybe one matter that will receive attention from the Teacher, will be the world's attitude to marriage. All know the need of a nobler and wiser way in such matters—so much unhappiness and so many unloving unions exist. As Richard Wagner, the Master musician has said, it is not marriage that sanctifies love, but love that sanctifies marriage, and if love be not there and cannot be awakened, a change is surely natural and needful—a change that should not, and cannot rightly, receive the condemnation of any. There are indications that new ways will open to us in this matter. Again, our treatment of the so-called illegitimate child is sometimes a dark blot upon our professed charity, for *if* it be a love child that is born, it comes nearer to the heart of the Divine Plan than a child born of a pure marriage of convenience, such as some marriages are today. Again: our killing and trapping of animals for sport or vanity is a matter almost certain to evoke His serious disapproval. That man can do these things involving so much suffering, is proof in itself how very backward we are in spiritual matters—it is very much worse than being hopelessly behind the times, and our law makers should absolutely prohibit such so-called sport.

Such attitudes reveal how unconventional a viewpoint of things the Teacher may take. If we can acquire a big, altruistic attitude towards our fellow-man, we are not likely to lose the benefits of the Teacher's coming. If we could but sense the depth of compassion and understanding of a Master of Masters, such as is the World-Teacher, if we could but for moments enter His consciousness, we should in those moments have naught but love or pity for absolutely all, without exception. Where the World-Teacher stands there is fear or hate of none and nothing, because of His utter love for all.

On these occult heights one simply cannot stand aside from any, as we half-made humans are so apt to do.

It is said that the World-Teacher is also the Teacher of Angels. I think that an unbiassed enquiry into the evidence will convince us that there is a mighty order of beings evolving around us in subtler worlds, and it is the fairies and angels that the World-Teacher is said to be co-operating with, and teaching. By a faculty latent in all of us, the faculty of clairvoyance—the occultist is able to see these beings on other planes. Study the Scriptures, the folk-lore, the songs and myths of any nation, and you will find hint upon hint, and also definite statements about these intelligences, and humble as well as learned men, women, and children who will vouch for their existence—because they have seen them, seen them by the use of this sight not yet developed in the mass of mankind, but to be evolved in all of us as our lives go by, for the growth of man has no limit, and the heritage of one is the heritage of humanity.

It would seem, from statements made by those more advanced in knowledge than we are, that in the future, mankind and the angels are to be brought into closer touch, and are to co-operate more and more in the Plan of the Head of our system of worlds. Of what some of that work and Plan is we get hints at times. So vast is the knowledge and wisdom of "The World-Teacher" that He must have fields of activity quite unknown to us at present. Bishop Leadbeater thus describes one type of angel he has seen on Slieve-na-mon, a traditionally sacred mountain in Ireland. He says: "Round the summit, sacred to the great green angels who have watched there for more than two thousand years: guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in colour like the first new leaves of spring, soft, luminous, shimmering, indescribable, look forth over the world with wondrous eyes that shine like stars, full of the peace of those who live in the Eternal, waiting with the

calm certainty of knowledge until the appointed time shall come. One realises very fully the power and importance of the hidden side of things when one beholds such a spectacle as that." I should think that once a musician heard those celestial singers, the music angels (the Gandharvas, as they are called in India), he would for evermore have a finer, fairer quality in his music, be he composer or performer—a magical touch that would add charm to all his work. These angels speak to one another by sound and music, and not by our spoken languages. Another order communicates and evolves by the use of colour, flashing their thoughts to their kind by a regular symphony of colour and colour forms, that make the higher worlds quite wonderful with their presence. Some descriptions also of the Fairies, those folk who are one day to enter the Angelic order of evolution, might not be amiss. We are told that this vast host of beings occupy somewhat the same position to the angels, as the animal kingdom does to mankind.

A Mr. Sergent, in *The Herald of the Star*, thus describes some nature-spirits and angels he has seen.

TREE MANNIKINS

IN A FIELD, LANCASHIRE

Numbers of little men can be seen to be working at the outside of the leaves and branches of a large beech tree. They occasionally leap to the ground and back again to the tree, as though they were fetching some substance and implanting it in the texture of the smaller branches and leaves. They are perhaps four to six inches high, though they vary, their forms being elastic. They look just like little men. They have a long pointed cap and a little coat with a long collar, so long it looks like a cape falling over their shoulders, and little knee breeches. Their faces are red, as if from exposure to weather, the eyes slanting, and non-human in expression. One tries to converse with me, he points to the tree with great pride, with his right hand, as if to say, "This is our work." He walks with short steps and sways as he walks, from side to side, almost with a swagger. He is very amusing to watch . . . He gesticulates in his efforts to communicate, and is evidently trying to tell me that the whole of

the outside portions of the tree are under the influence and care of himself and his fellows. Occasionally one of these flashes out from the tree, hovers in mid air, then returns to the tree again. I rather think they absorb prāṇa, or other vital essence, and give it to the tree. The little one referred to before continues to repeat himself to the effect that the whole tree owes its beauty to the efforts of his tribe. The seasonal change of colour seems to be an important one; they are all intensely busy. The colour processes appear to engage most of their attention, though the method eludes me. If I question the little man he is unable to explain—first, because it is so obvious to him that he thinks there is nothing to explain; and, secondly, he does not have to think of what he is doing—it is all so instinctive. The discovery, I think, will have to be made from internal observation, rather than external. Much that they do on the ground appears to have no purpose at all, being merely imitative, they copy the movements of the humans without understanding their purpose. The leaves and the branches of the tree are their home, and upon them nearly the whole of their interest and energy is concentrated. They do not confine themselves altogether to one tree, as I see them "fly" to others adjacent.

AT NOTEBY, LANCASHIRE

A small oblong wood of well-grown ash and elm, about half an acre in extent.

This wood was observed to differ from those hitherto studied by reason of the fact that it was inhabited by one nature spirit whose method of operations also differed from the usual. It is a deva¹ of considerable development, which performs its function upon the wood from a position in space some fifty to one hundred feet above the tree-tops.

The chief colourings are bright carmine and gold; the face is singularly beautiful, and the eyes brilliant and dark; the shape of the body below the shoulders is lost in a strong auric downward flow of power, which envelopes the wood, enclosing it and apparently insulating it. Within this there appears to be an upward flow from the wood to the centre of the deva's aura; psychically the whole appears solid, the space within the auric envelope being completely filled with fine, flowing forces.

The deva remains relatively motionless and, judging by the expression of its eyes, is extremely alert and observant. Occasionally it stimulates the flowing forces by movements of its arms, the whole presenting one of the most beautiful and extraordinary sights I have seen.

The aura proper of the deva spreads out in a wonderful ovoid of brilliant hues, those mentioned predominating, for some hundreds of

¹ Angel.

feet above the ground. It radiates and scintillates like the Aurora Borealis, while the lower portion which enfolds the wood sweeps down in graceful curves, and is coloured carmine with fine sprays of golden sparks following the downward sweep.

SYLPHS AND SALAMANDERS

LANCASHIRE

The Sylph.—Female form clothed in a very loose garment, flowing behind it from head to foot and pressing tight against the body in front, as if standing facing the breeze. This is not a garment; the appearance is caused by extremely fine lines of force. There is a certain wildness of demeanour. The hair appears to stream behind—this again is due to lines of force. Forehead broad and expansive—eyes glowing like live coals—face rather square in shape. The colours of gold and vermillion appear to chase each other in waves through the aura. Sense of swift motion is conveyed, and of being in the upper air. I hear a fine thin sound, almost a shriek, like that of the Valkyries. This figure forms one of a group of such, whirling in a dance-like motion through the upper air. They have some connection with the weather; they would delight in the storm, lightning, etc. Others are coloured in brilliantly luminous fiery pale purple—waving their long graceful arms as they whirl through the air. Colours are alive, like flame, and though one is predominant, many colours flow through and round them. They are intensely brilliant—more so than any fairy I have ever seen—colours are all fire. They are difficult to describe because of their rapid motion and subtlety of form. They belong to a much higher evolution than the fairy and their chief is a deva. They are astral.

Sometimes our first experience of this fairy life comes to us in our astral life when the body is asleep. One of my friends, who is a member of the Theosophical Society, has thus seen those well-known Fairy horsemen riding their charming, tiny white steeds, revealing the very joy and poetry of movement as they ride in two's or other formation, blowing their fairy horns, to the accompaniment of silvery-toned little bells.

Perhaps a little experience of my own may not be out of place. When out of the body in sleep one night, I was walking along a beautifully wooded seashore. The effect in the astral world of waves lapping the shore is something very

¹ These are probably Salamanders.

different to what it is on earth—each falling wave was more like a caress or the kissing of happy children, and awakened a wondrous sweet music. I noticed then, as on other occasions, that that which corresponds to the air down here, on other planes seems a very different thing—it all seems to be so intensely alive, and sometimes of a vivid violet, or intense blue in colour—so alive is it that it is as though it were charged with a high voltage of electricity or magnetism. The deep blue of a peacock's feather gives one an idea of its intense brilliancy. On my astral walk I took a path that led into the wood, and I came upon a little dell quite magical in its charm. In the centre of a small, grassy space, I saw a little cot, and in it a little form with a most curious face and head dress; it was so quaint I had to smile—it looked more like one of those large yellow sunflowers than anything else I can think of, yet it was a fairy form and not a flower, if I saw aright. The more primitive fairy life loves to copy the human beings' ways. However, apart from the exceedingly ethereal and beautiful colours of the scene, what attracted my attention most was the counterpane the fairies had covered their bed with. It was something like an intricate and delicate Persian carpet in design—gold and bronze and orange-yellow in its colour scheme. I took an edge of it in my hand and it was so gossamer light that I could absolutely not feel it at all. So delighted was I with it that I begged the fairies to let me take it to show it to others, promising to return it—they would not do that, but when I told them how happy it would make certain friends if they could see it, I discovered a small piece of the same material in my hand. I thanked them and departed—departed to unconsciousness as far as any further memory of my treasure was concerned.

It is said that in all great ceremonial (Masonic and the Church Mass alike) means are devised to attract the presence of angels and nature-spirits, and it is partly the presence of

these that makes the ceremonial so attractive and mean so much to those who know or who are sensitive. These know and feel that there are about them presences and forces of incalculable help. It would thus seem that the builders of these great ceremonial systems have had far-seeing reasons for their labours. Exactly all that a sharing of work with the angelic and fairy evolution will mean, it is not easy to discover—vast hosts of these intelligences guide and carry out the development of forms in the mineral, vegetable and animal kingdoms, and superintend or overshadow the Fine Arts. Cooperation in these large departments would certainly mean a great opportunity for us, and for them also, maybe.

Judging by the past, one of the most vital of all the activities of "The World-Teacher" is the establishing of an "Order" under His especial care—an Order composed of those who desire to tread "The Narrow Way" and to reach the goal of their evolution more quickly than the generality of mankind, so that they may be of greater service to all.

Such 'Orders' are in the world even in this day, and one pathway to them may be found within, or rather through the gateway of the Theosophical Society.

We are fortunate in these days in knowing something more of the ways of attainment, more of the inner mystery teaching revealed on "the house top," which is the place of privacy in some Eastern lands. There is an interesting hint in the New Testament of these inner schools and grades; it is written "we speak wisdom amongst those that are perfect," the word "perfect" being a title applied to students of a certain grade in these Inner schools. This privacy has nought but love behind it, for the practice of Occultism has dangers as well as glories, and the pupils must be carefully trained and prepared before certain knowledge and powers can be safely given to them. You see Occultism opens up the consciousness to other worlds and their denizens and forces. The inner

schools are open to all who fulfil the conditions. The Teachers long to give Their knowledge (They remain on earth for that purpose, renouncing much in Their love for humanity), but They are bound by vows They cannot and will not break. We should remember that to be an Occultist of the right hand path is the greatest of all ambitions and is the most tremendous of all achievements. He who will live for his brother man as his chief ideal, and has the vision to sense the opportunity offered, may apply.

Edwin Arnold reveals certain of the facts as to conditions in an introduction to a poem of his, "With Sadi in the Garden"—in it the following occurs:

To come with hearts to gentle thoughts inclined,
Since this is only for the wise and kind;
And, of itself, our Garden shuts its gate
On him that's hard, cold, uncompassionate;
But opens wide its alleys, green and still,
To Sesame of Love and fair Good-will!

"The advance wave of the future is composed of those self-sacrificing ones who choose the path of service rather than the path of purely personal advancement. Of course, we must not be blinded into thinking that the intenser spiritual life is strewn with flowers alone; it has its difficulties, for it means striving to attain a higher level in every respect, means leaving the well-worn track for the straight, steep way through life's thorny jungle. It means doing in a very few lives, what would sometimes take hundreds of lives by the normal path of evolution.

The old, established order of man's nature will sometimes cry out in desperation for its customary life, and until the man is somewhat established in his new way he may seem to but rarely get any benefit or inspiration from it—he will pass through a period of spiritual drought which will be a severe test of his strength—if he can hold on and continue, this will pass away and he will have the joy of reaching another stage

of his unfoldment, have the great joy of an added strength and power of service.

To those earnest ones who desire to seek that "Narrow Way" I would recommend a study of Mr. Krishnamurti's book *At the Feet of the Master*, or Dr. Annie Besant's book *In the Outer Court*, for thus may we learn to reach Their feet and "the fulness of the stature" of the Christ; if we are wise enough to put their advice into practice. They have found, and as disciples of a Great One, they lovingly offer us the way to reach Them too.

All who tread the Ancient Path to enlightenment will one day awaken or be conscious in what we might call "A Spiritual Garden," awaken to a state so fair and sweet that the soul will be bathed in celestial music, in power, and in beauty, such as we cannot depict by any art down here, and can have but momentary tastes of at our present stage of growth. Such a great expansion of the love aspect will occur, that the heart will ray out its grace and beauty upon all around as though the heart were a Spiritual Sun, as in truth it is, when it reaches these occult stages referred to.

Before we can reach these desirable heights, there are a few things in our day that will most certainly have to be changed. One is a thing some of us find most difficult to attend to, and that is our own and not other peoples' business. Before we can hope to stand in the company of earth's Spiritual Ones we simply shall have to overcome our unloving gossip habit. A Master in Earth's governing lodge has placed gossip amongst the more serious sins of man and He states that we must start to absolutely overcome this tendency before the Teachers can hope to make much use of us for higher purposes.

And the goal, the object of all this thought and planning, and work—what is it? My discovery is that it is to make, first of all, this earth to "blossom as the rose," and that blossoming must first exist in our own hearts and minds. If this ideal be

deeply rooted in us, there is no doubt that by labouring for it, it shall come to fruition, first in those who see and work for it—then in the rest of mankind, until a race of Divine men and women walk upon earth, and Joy and Beauty and Love and Truth reign.

It is a wonderful fact that once the soul sees an Ideal, it has no permanent peace or resting place until that Ideal is attained, and another fact is that the seeing of an Ideal is, in itself, the proof that it is attainable. It is in us, otherwise we could not respond to it. If we keep our natures open to higher influences, our souls, when the Teacher comes, will be like harps when a Master-hand wakes them from silence.

One matter to aim at, and to inform others about, is that we must endeavour to make everything about us as beautiful as we can, for it is through beautiful form, perfume, colour, sound and movement that the Divine manifests itself in its fulness. When there is a want of beauty in any of these things, there is a check to the flow and expression of the Divine Life, the life of the archetypal worlds. When we realise this, we will set about beautifying our homes, our cities and halls to the utmost of our capacity. And to be practical, we must cease to litter our parks and our streets with scraps of old papers—we must learn to burn—or bury these things which are often such an eyesore and hurt to our sense of Beauty.

Such are one or two ideas and suggestions of something each of us may straightway attempt to spread and bring to fruition, as a contribution to the preparation for "The World-Teacher's" coming, so that the Path may be made a little fairer for His Blessed feet to tread.

Any who would like to do something, all who approve of preparation in any way or would like the privilege of association with those who have this matter at heart, are cordially invited to join "The Order of the Star in the East," an international, undenominational Order that exists for this specific

purpose. There are no fees, only a belief in the coming of such a Teacher and a desire to prepare for His coming is required.

I will conclude with some words of a messenger from Earth's Governing Lodge: "We who know something of the occult life, we who of our own knowledge bear witness that He lives upon our earth, are waiting for His coming; and already the steep slopes of the Himālayas are echoing to the footsteps that tread them to descend into the world of men. There He is standing, awaiting the striking of His hour; there He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is waiting till the fulness of the time is ripe, till His messengers have proclaimed His advent, and to some extent have prepared the nations for His coming.

"Already the heart of the world is beating with hope; already the mind of the world is beginning to be alert; and before very many years have rolled over us and have become the past, in a future that is near, reckoned by our mortal years, there shall go up a cry from humanity to Him whose ears are never deaf, to Him whose heart is never closed against the world He loves. A cry shall go up: 'O Master of the Great White Lodge, Lord of the Religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings: speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come in the might of Thy love; come in the splendour of Thy power; and save the world which is longing for Thy Presence, O Thou who art the Teacher alike of angels and of men.'"

Eclectic

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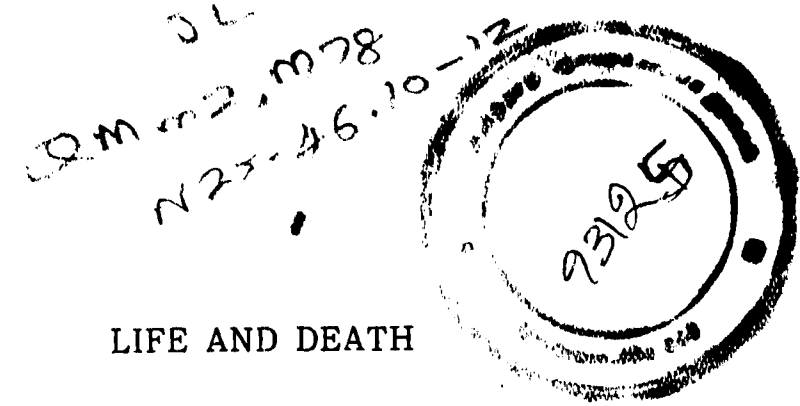
WORK conquers all,—the weariness of time,
The longings for our loved ones far away,
The doubts and fears that lead our steps astray
And seek to hinder us when we would climb.
Work then while life shall last,
And when this life is past,
When death shall conquer work and time and thee,
Lay down thy work and rest,
Sleep in the kind earth's breast,
Till the day breaketh and the shadows flee.

Death conquers all,—the labour and the pains
And joys of toil, and gives the weary rest;
We sleep, no more by fear of ill oppress;
So labour ends, triumphant Death remains.
Come Death, when life is done,
Come when the fight is won,
And take us from the stir and noise and heat.
Conquer thou us, yet we
Thy conquerors shall be,
Victorious Love shall lay thee at our feet.

Love conquers all. O'er work and death and time
 Love reigns victorious ; we with Love shall live,
 And, life renewed, shall higher service give
 In nobler songs, and worship more sublime.

Work then, while yet 'tis day,
 Till Death thy hand shall stay,
 Nor fear to see the coming of the night ;
 Then let Death close thine eyes,
 Till Love shall bid thee rise,
 And reign with him in everlasting light.

ETHELWYN M. AMERY



LIFE AND DEATH

BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

(Concluded from p. 376)

THERE is an eternal circulation of matter from the mineral world to the vegetable, from the vegetable to the animal world and back again. The plant gathers the inorganic materials from its environment, and builds them up into complex organic substance. The animal eats the plant and appropriates the pre-formed organic matter for its sustenance and ejects the waste products into the surrounding medium, and finally when the animal dies, its whole body is decomposed and returned into the inorganic world. Thus there is a constant circulation of matter, a continual formation of organic from inorganic matters, and as constant a return of the matter of living bodies to the inorganic world. Similarly there is a perpetual circulation of energy. Plants obtain their substance from the mineral world and their energy from the Sun. The energy of the solar rays is absorbed by the chlorophyll of the leaves, and stored up in the complex organic bodies synthesised by the plants. All these complex bodies are stores of potential energy. The animals feed on the plants and thus receive their supply of energy from the vegetable world. The potential energy already stored in the food is transformed into the actual energy of

vital activity, and is restored by the organism to the external world in the form of heat and mechanical motion. Thus there is a perennial current of energy.

A living organism is composed of exactly the same elements as those which constitute the mineral world. The matter of a living body is subject to the same physical and chemical forces which affect the rest of nature. Inorganic matter is changed into organic matter in its passage through a living plant. All plants, broadly speaking, are endowed with the power of converting lifeless, into living matter. Plants take as food simple inorganic substances, carbonic acid, ammonia and water, along with small quantities of certain mineral salts, and manufacture them into much more complex organic matter—the proteinaceous substance, the raw material of protoplasm which constitutes the physical basis of life. No known animal, on the other hand, is capable of converting inorganic substances into organic matter. All animals require for their nourishment previously formed organic material, for the supply of which they are dependent, mediately or immediately, on the plants. Animals, in fact, obtain from plants, as food, complex organic matter which they ultimately reduce to very much simpler inorganic bodies. In short, a plant body may be regarded as a laboratory in which such simple inorganic substances as carbonic acid, ammonia, water and certain mineral salts are synthesised, by the agency of green colouring matter, chlorophyll, under the stimulus of the radiant energy of the sun, into organic compounds, carbo-hydrates and proteinaceous matter. These organic bodies, charged with the latent energy, constitute the food of the animals. The animal uses up the energetic materials already stored up in the tissues of the plant, either directly by feeding on plants if it is a herbivore, or indirectly through the flesh of herbivorous animals, if it is a carnivore. Plants are the great manufacturers in nature,

animals are the great consumers. Indeed, animal life would be impossible if plant life did not precede it. The remarkable synthetic process of building up organic matter from inorganic substances in the vegetable kingdom requires as its first condition the radiant energy of the solar rays. The energy radiated by the sun is accumulated and locked up in the plant tissues. Later on, animals feed on the plants and utilise this energy. The plant is the accumulator and storer of energy, the animal, the expender of energy. Ultimately the energy thus derived from the sun, directly by the plant and indirectly by the animal, passes into space. Thus the whole of the energy which animates the organic world comes from the sun. The sun is also the prime agent in the production of nearly all the power manifested on the surface of the globe. To the sun we owe the warmth of our hearts, the movement of the steam-engines, the energy locked up in wood and coal. The sunlight causes the winds which agitate the sea, it produces the evaporation that results in rain and in the formation of rivers and brooks. The whole marvellous panorama of life that spreads over the surface of the earth is nothing but transformed sunlight. In fact, the sun is the symbol of life. The ancients with wonderful prevision long ago associated life with fire.

The characteristic feature of a living being is its form, with which are associated all the attributes of life which exist so long as the body is living, but it ultimately perishes with the death of the organism. The transitory nature of form is in sharp contrast to the permanence of the matter and energy, which are in perpetual flux in the living body.

Living beings are made up either of a single cell or of myriads of cells, each of which is a life-centre. Not only are the organisms built up of cells, but each and every organism, be it the bacterium or Man, starts its existence from a cell. The Cell is the primary basis of all vital phenomena in all

cases, whether the living organism exists as a free individual in the unicellular condition, as a colony, or as a republic of cells in higher plants or animals. The cell is regarded as the Unit of Life, as it is the smallest known particle of living matter which is capable of manifesting all the attributes of life. The cell consists of a ground substance which is known as Protoplasm, the foundation of all life :

All things the world which fill
Of but one Stuff are spun.

This stuff which forms the physical basis of life is Protoplasm, which is "universally known and yet essentially unknown." It is this protoplasm, which by successive modifications, slow in their operations, gives rise to a bewildering variety of living things. In a cell, the protoplasm contains in its substance a highly differentiated body known as the nucleus—the quintessence of cell-life. It is by the joint and harmonious action of the protoplasm and nucleus that the functional activity of a cell is maintained. The life of an organism is the life of the individual cells of which it is composed. During the whole life of a living being, there is unceasing change. Life is the seat of the constant transformations of matter, energy and form. It is an individualised phase in the perennial circulation of matter and energy.

Life is often compared to the flame of a candle. This comparison was perhaps made 2,400 years ago by Heraclitus of Ephesus. We know that :

Flame consists of incandescent matter, raised to a high temperature by the process of combustion or chemical union with the oxygen of the atmosphere, and that the flame can exist only so long as the combustion goes on, and a sufficiently high temperature is thereby maintained to render the burning matter luminous, or in other words, to produce those vibrations of the invisible and intangible ether which we recognise as Light.¹

¹ Dendy : *Outlines of Evolutionary Biology*.

Flame is thus the outcome of the action and reaction between the burning material of the candle and the surrounding atmosphere. Like the flame, life is nothing but the manifestation of the constant interaction going on between the organism and its environment. In this interaction as manifested in life, the combustion plays an important part as in the case of the flame, but the whole process is much more complex than the processes involved in the production of a flame.

The modern machine-theory of life compares the organism to a locomotive. All living organisms are continually adjusting themselves to changes in the environment; and life consists in the manifestation of all such activities. An organism is capable of maintaining itself in a state of equilibrium with its environment, and also it is endowed with the power of reproducing its kind by a process of self-multiplication. In an artificial, man-made machine, there is no automatic adjustment, and it can hardly withstand the destructive action of the physical and chemical agencies. True it is that the machinery of the living organism cannot withstand and override indefinitely the destructive action of the environment, and is liable to be totally thrown out of gear and utterly annihilated after a longer or shorter period; but the destructive action is kept in check by the automatic processes of repair and renewal. The capability of reconstruction in a living body depends on a special inherent quality of the organism, whereas there is no such inherent or individual property in an artificial machine, by virtue of which it can repair any ordinary injury it might sustain, or resist the destructive forces of the environment. If any repair is to be done, it is done by some power entirely from without. Before inevitable death ensues, an organism usually produces offspring to take its place in the race of life, and to ensure the perpetuation of the species, but an artificial machine can never

multiply as the organisms do, unless through the inventive genius of some scientist. As suggested by Samuel Butler, when the construction of the machine is so perfected as to be able to reproduce its kind, we shall be in a position to see many tiny steam-engines playing about the door of the engine shed.

Thus

The living organism differs from any machine in its greater efficiency, and . . . in being a self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing engine. And this also must be remembered in comparing a living creature with a machine, that the latter is no ordinary sample of the inorganic world. It is an elaborated tool, an extended hand, and has inside of it a human thought. It is because of these qualities that highly complex machines come to be so like organisms. But no machine profits by experience, nor trades with time as organisms do.

A living organism is an historical being. It is the child of the past and the parent of the future. It has its own past and the past of its race. It has a tradition of the ages. "It has gathered into itself the sunshine and haer, the wind and the rain of millenia." In the organism, as Bergson says, "the past is prolonged into the present."

During all the transformations, during all the incessant vicissitudes which together constitute vitality, a living being exhibits a certain co-ordination, a certain harmony, an orderly sequence and methodical arrangement of the physical and chemical phenomena with which life is associated. This co-ordination, this harmony is Life. When this harmony is disturbed, disease follows, and Death ensues when this harmony is totally upset and destroyed. Everything is doomed to destruction. Death is the inevitable doom of all individual forms of matter. Normal death takes place in all organisms when the limit of the hereditary span of existence is reached. The limit of the term of life varies enormously in different classes of organisms. Some may live for a few hours, some for a few days, some for several months or years. Some animals live for a hundred years; some

plants live for a thousand years. Sooner or later every plant and every animal must reach the end of its tether, and then it must die and decay.

Birth, growth, development, decline and death—these are the chief manifestations of Life. The living body is continually undergoing two opposite sets of changes, building up or renewal, and breaking down or decay. So long as it is living, an organism is capable of repairing the parts which are worn out. Regeneration is a universal vital function. In the constant decay and reconstruction of protoplasm lies the activity of life. Many used-up cells may be removed or replaced by new cells of the same kind. Side by side with waste, repair goes on. At different periods of existence the relation between waste and repair is of course different. In early life there is growth, because the addition and renewal are greater than the loss sustained by the system; in adolescence there is development, because the parts regenerated are much better and more perfect than they were before. So in the prime of life, addition or renewal preponderates. In the decline of life, the vitality is at a low ebb, and the regeneration becomes less and less perfect. Waste or loss, as a consequence, predominates, and instead of development there is degeneration. In the decline of life, parts are worn out beyond the possibility of repair, and that which is lost or rendered useless is not recuperated, or very imperfectly replaced. If waste goes on beyond a certain point, death results, and in death the departing elements are never replaced.

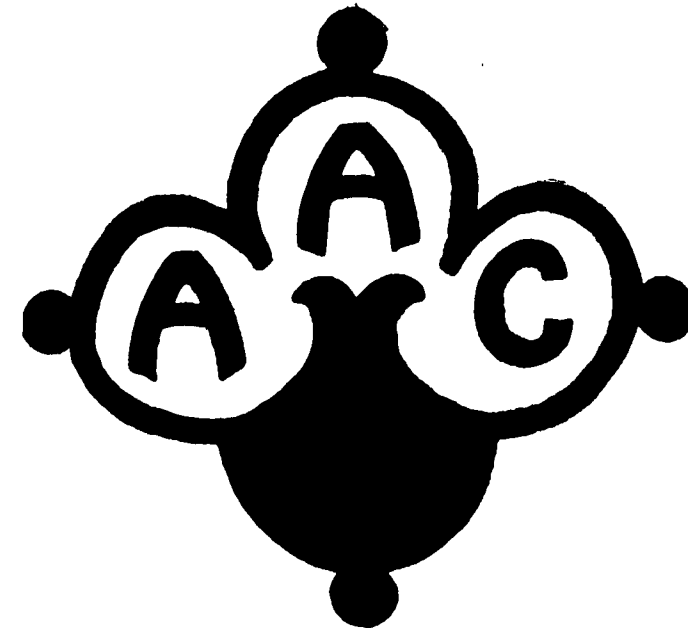
Death is the natural termination of the course of life. It is the attainment of the goal towards which life is evidently constantly tending. Each vital act brings us nearer to death. Death is the realisation of an object which was in view from the very beginning of this wonderful drama of life. The stream of life is really flowing in one direction only. Its current knows no reversal.

THE DUST STORM

WHISKERED with flame and plumed with curling smoke,
Most arrogantly sped the lordly train
Through Nature's secret precincts of the plain ;
The spirits of the earth in anger woke,
From every forest bower they whirled and broke,
A ghostly multitude that rode amain,
Yet straight and swift and proudly sped the train
And swept to left and right the dusty folk.

Upon a thousand stormy wings they flew,
And threw their yellow mists before man's eyes,
And blotted from his view the earth and skies ;
The feverish tribe from earth's fair bosom grew,
As dusty passions in the soul arise
When rides the Spirit through them lordlywise.

D. M. CODD



DANCED POETRY : CLOTILDE AND ALEXANDRE SAKHAROFF

By I. DE MANZIARLY

ART is one of the symptoms of a given epoch.

Through art the subconscious, the subliminal, finds its expression. If there is a transcendence which *can* be defined as supreme Beauty, Good and Truth, the roads to it appear as Art, Religion and Science. The Art, Religion and Science of a Nation indicate its cultural level, one being as important as the two others.

Very few minds are capable of a synthetic representation and therefore our ideas about the state of the world are defective. It is not enough just to know these three fields, one must recognise their most characteristic and representative expressions in order to be able to form a right judgment. New

We, and all the higher beings, are formed of congeries of cells. Old cells or groups of cells die and are replaced by regenerated new cells. Partial death is a constant accompaniment of life. In our own human organism, as in that of all the higher animals, innumerable cells die every day, nay every hour—*e.g.*, those of the hairs and nails. The death of such cells, of course, does not affect the life of the organism. But there are some cells whose death results in the total death of the whole individual, for example, nerve-cells governing the actions of heart and lungs. But many cells of the body may retain their vitality long after life is pronounced extinct. Kalabko has succeeded in keeping alive the muscle cells of a man's heart for 18 hours after the death of the individual. Jolly has shown that white corpuscles of frogs' blood, under suitable conditions, may remain alive for a year. It is now even possible, as has been demonstrated by Carrell, to replace an organ of a living animal by a similar organ taken from a dead animal of the same species.

Normal death is a death of senile decay. The organisms, when the limit of the hereditary span of life is reached, meet with natural death, and find the termination of life in old age or senility, when their organs wear out beyond the possibility of repair and their functions dwindle. According to the opinion of Max Kassowitz,

The senility of individuals consists in the inevitable increase in the decay of protoplasm and of the metaplastic parts of the body which this produces.

In old age, the organs wear out, and the overworked organs refuse slowly to function, the muscles cease from activity, the elasticity and endurance of the movements gradually decrease, in short, the system loses that fulness of vitality, that plasticity, that protoplasmic activity which characterise the life of an organism in the bloom of youth. All these changes are wrought in the system in the decline of

life, by the gradual dwindling of the chemical energy of the protoplasm, in which dissimilation gains constantly on assimilation. Ultimately these processes of senile decay lead to the inevitable end—the normal or physiological death.

Most organisms meet their death long before the normal term of life is reached, through illness, accidents, attacks of foes and parasites, and unfavourable conditions of life. Such pathological or accidental death brings about changes in the tissues and cells which, at first, cause partial death of some parts of the body, and then the general death of the whole organism.

Life and death are thus irrevocably linked together. Death is the natural and inevitable termination of life. It is the fulfilment of a purpose towards which all the complex vital activities tend. It is the destination towards which life's journey is directed.

Srish Chandra Sinha

expressions are those which possess the most far-reaching effects, being revelations of new possibilities, new realms. Often eccentricities, which are only the last exaggerated consequences of old demonstrations and, as such, deprived of truth, are taken for new discoveries and hide the new conquest. Is there not more new art in the sovereign painting of a Roerich, for example, than in some crazy Cubist productions? Proust probably discovered a more novel path than the Dadaists or Surrealists. And does not Schönberg possess more original possibilities than Eric Satie? But the public is not able generally to establish such differences and does not at once assign the right place to the creators.

In a time of transition and preparation of the future, as is our time, it is difficult to possess a right evaluation, the old measures being no longer good. How can one ask the public to show enough intuition, to possess already a new measure, for example, for such artists as the Sakharoffs?

Much has been said about Dance in our days strongly influenced by Terpsichore. One knows about its antiquity, its religious aspect in Egypt, India, Persia; among savage tribes; or in the Christian worlds, where it slowly evolved into "Mysteries" and sacred drama. Gradually Dance became secularised and the romantic ballet appeared in Italy; but after a comparatively short success in Europe a certain deterioration, degradation, took place, until lately when the modern revival in Russia proved to what height the artistic standard of the ballet can reach. At the same time we witness a renaissance of individual classical Dance, for example, Isadora Duncan and Ruth St. Denis. In all these achievements much talent is to be found, but the whole significance of Dance is not yet revealed. It has not yet gained its rightful place among the other arts as an equally sacred representation of the higher Inner World. There is a certain depreciation attached to it, the degraded forms of it hiding its true



CLOTILDE SAKHAROFF

meaning. The special condition of this art, its close association with the human body, may be one of the reasons for this state of things.

For a long period, under the influence of materialistic thought, everything related to the body seemed to be opposed to Spirit and to be relegated to the exclusive display of sensuousness. The appearance of Dalcroze's Eurythmic was already a correction of this erring conception; a new freedom, a new ideal, was revealed to the world. Eurythmic may create a new school, a new tradition, unfettered by the old prejudice; but we still possess very few highly cultured dancers, capable of proving that the aim of Dance is not only to be an expression of emotions but a transfiguration of the body. Dance is truly the most human art; but man must not be regarded as a higher animal, but as a God in the making, for it to find perfect expression.

The dancer possesses as his medium, as his instrument, his own body; he lives the duality of creator and creation; he is complete in himself and even music is accessory to him. Without denying the link between music and dance, dance is not *dependent* on the former.

Alexandre Sakharoff began to dance his own inner silent music—as did others—and only because that was too lofty, too pure, for the public, who could not catch the meaning of it, he added outward explicative instrumental music. But, even now, both Clotilde and Alexandre Sakharoff seem much more to determine the music than to follow it. We have to reverse the ordinary position in order to understand the secret of their art. For them the difficulty is to find appropriate music for their inner Eurythmie. Above all, their creations are revelations of their inner poetical world. To express means to possess, and it is precisely what the Sakharoffs possess which is so precious. Their spiritual life is a reflection of the world of Beauty, and they express it in its whole

purity. There is no literary mixture to be found, no eccentricities, no acrobatism, and none of the so-called originality which is so often nothing more than ugliness and poverty of imagination. By them no declaration or manifesto is given out. Simplicity, which means perfection, and synthesis, the synthesis of highest technique and deepest inspiration, are the features of their art.

Technique has to be acquired in order to be master of all difficulties. Inertia is transformed into motion; dullness into a conscious alertness of every part of the body; weight and gravity are counterbalanced by muscular strength acting as a spring. But at the same time all the opposites have to be retained, for all contrasts have to be used—weight and lightness, slowness and alacrity, repose and movement. Was it not Alexandre Sakharoff who revealed to the impatient West the beauty of slow steps and gesture? It is of a higher order to grasp this beauty as seen in its supreme expression in the Japanese NO dances. Absolute rest does not exist; there is only a movement so slow that to our short-living consciousness it appears as inaction. Through the Sakharoffs one becomes aware of the relativity of acceleration, and one wishes to see them as well in a dance of immobility—a stone changing in shape through æons, or in a representation of the unstable curling of incense smoke, immaterial and evanescent—for one is sure their revelations of both would be beautiful.

The mystery of time, space and rhythm is ever present; in Dance the dancer solves it by his sacred function. The Sakharoffs are aware of the sacredness of Dance, and not the slightest detail is overlooked by them or left to chance. They create their costumes and every tint, colour, material, line and fold has to serve the one purpose. Each posture, gesture, movement, is intensified by them. Sound, movement, colour, line, rhythm, all serve the Spirit, becoming the expression of it. And still there is no trace of superficial symbolism or artificial



ALEXANDRE SAKHAROFF
(Quattro-cento Dance)

values. There is free creation and an immense richness of imagination. A proof of it lies in the changes made in the costumes of the different dances. Some time ago Clotilde Sakharoff danced her sacred dance in which her slightly bent body looks like an ivory Madonna clad in the traditional blue dress—blue and silver, like an evening star in a summer sky. But later she wore shaded pink and a blue veil; another nuance was made visible and she appeared as the virgin of the dawn. The same dances evolve continually new features, through such slight alterations, which underline a new conception of the same idea. And these details, these nuances, are so perfect that they do not distract from the cardinal thing—the representation of the Inner World of Beauty.

When one looks at the Sakharoffs one knows that there exists somewhere a world of perfect Beauty, one almost forgets our own state of chaos, where fragments of beauty are lost in heaps of ugly rubbish. The Sakharoffs' art reasserts the reign of Beauty; shows the perfect man, and makes us believe in him.

The Sakharoffs have discovered their own measure, their own rhythm, as all really creative artists do; and so they create freely, without imitation or fear. Once the inner rhythm, the inner measure, the inner starting-point is discovered, the specific style appears. We may call the Sakharoffs' style poetical, because in their art everything appears in its poetic, transfigured aspect.

They are essentially poets.

Their poetry is deep and big.

Alexandre Sakharoff is able to dance an Epoch, a Country, a Spiritual State. When he appears in the hieratic stiff brocade of his *quattrocento* dance, his gliding steps, the attitudes of his body evoke not only the Italian Primitives but also Dante and Petrarch. We take part in their poetical world and understand something more of it. In the

"Serenade," his slim silhouette in dusky velvet does not dance a given Spanish dance, but expresses Spain, its hot nights when the lover appears as a shadow ready to vanish, and all its wealth of passion, danger, death and love. The sumptuous feathers and silks of the "Grand Siècle," sweeping, curling, following every undulation of the capricious steps and bows, depict the refinement and complexity of that century.

Everything acquires poetry through them, even the slightly grotesque "Danse Nègre," which, danced by any other than Clotilde Sakharoff would appear as a witty caricature; in her expression there is just enough humour to make it pathetic. Not to speak of Debussy's "Petit Berger" or "Ronde Printannière," which are the very essence of poetry, without the slightest sentimentality or banality.

If only the public possessed more knowledge, if only it were better prepared to appreciate, to gain a new insight into things. Because truly the Sakharoffs are initiators and reveal the soul of things.

Novalis says in his *Fragments*; "There is a special sense for poetry and a poetical state which is in us. Poetry is absolutely personal and therefore indescribable. The one who does not know, who does not feel directly what poetry is—to him no idea of it can be given. Poetry is only poetry."

To come across dancers who possess this poetry, who are highly evolved and near to the Spirit, who create synthetically and express their inspiration by the nobility of their souls, their trained, cultivated minds and skilful bodies, is a very rare privilege. How fail to recognize in them messengers, bearers of glad news—the triumph of Spirit in perfect beauty; and how not apply to them Isaiah's words; "How beautiful upon the mountains are the feet of him that bringeth good tidings." . . .

I. de Manziarly

"WHERE THE BLESSED FEET HAVE TROD"

HOW EVERY COUNTRY-SIDE AND CITY MAY PREPARE

By MARY E. ROCKE

Unpleasant magnetism will last for a hundred thousand years, while good magnetism where good things have been done lasts practically for ever.—C. W. L.

IF it be not irreverent so to do, let us imagine the Lord as looking down over this His world, whose weary ways He soon shall tread again, looking to see how best to lay His plans and fire the planet, north, south, east and west, with His great Flame of Love divine; looking also to see what preparation man had made, if perchance those puny efforts might possibly be utilised. And suppose that, as He gazed, He should see that on every spot where dwelt His children of the Star tracts of land were ready for His use, gardens kept sacred for the treading of His Holy Feet, might it not be that then He would decide to use them when on earth, and later leave them charged with His almighty magnetism, so that for so long as the world should last His power and love in all these places should abide and radiate far and near? Would it perhaps please Him to think that thus, all round the globe, could be flashed and kept alive for evermore the Fire which He then would light, that from point to point, from place to place, with a rushlight here, and a blaze of fire there, His Flame should encircle the earth, leaving never a darkened tract? If so, then were it truly worth the doing.

"Gardens of the Star," "Shrines of the Star," or "Star Lands" they might be named, these Footprints of the Lord, as later on they would become. Wireless stations betwixt earth and heaven for receiving and then broadcasting again spiritual force and blessing. The peace of the eternal would radiate therefrom, the life everlasting pour its strength and health on all who wandered there, while the beauty of holiness would refresh the weary and tune them anew to harmony with the music of the spheres. Without printed page or word or deed the miracle would be wrought. The passer-by pauses to rest in the Garden, is bathed in its life and light and glory, and departs a stronger, gentler man.

In the main street of a beautiful suburb of London where trams pass to and fro, may be found opening on to the King's highway a tiny place bearing as title "The House of Rest". Just a simple little summer-house adapted from an outhouse, perhaps some eight by eight feet only, with passage from the street another six. On the wall opposite the always open door and visible from the street hangs a large Cross, with flowers set beneath, and nothing else in all the room but one or two prie-Dieu in front and a chair or so behind. And that is all. At the door we read:

CHILDREN UNACCOMPANIED BY ADULTS ARE NOT INVITED

In this way silence is maintained, in which the healing, helpful influences may play their part. Its lady-guardian, who owns the little place and lives near-by, keeps the room beautiful with flowers, tending it once daily, while at other times no one is in charge. This goes to prove how small an area may serve at need.

Some of our smaller Star Lands, while awaiting their later destiny, might thus be made into veritable Gardens of Rest with, at their heart, a House of Quiet, and at their entrance a greeting, thus:

ENTER, FRIEND, THIS IS YOUR HOUSE

Kindness to creature-life, to bird and plant, might well be shown in these sanctuaries. Far-reaching propaganda could be achieved by following the excellent example set by Chester Cathedral, of hanging on the wall a shelf of books, with card attached, which reads:

Anyone who cares to borrow a book is invited to take it away, but is asked to return it when read, for the sake of others.

Three purposes would be served by the acquisition of Star Lands throughout the world, the most important being probably that last named.

Before He Comes: To serve to impress upon the public the reality of the near approach of the Lord. A notice on the sites would accomplish widespread propaganda in the same way as has been done through the interest created in the Amphitheatre, which is visited and talked of by thousands who would never attend lectures nor read our literature.

When He is here: To provide tracts of land all over the world waiting and ready to be used exactly as the Head of the Order may desire. This would facilitate the founding of any new order, religion, community, educational or other project which might be required.

After He departs: To remain as sacred shrines down the dim ages to come, as light-houses ever shedding forth His light, and preserving that marvellous magnetism for all time.

Every place should have at least its plot, its garden or its field, or better still its hill-side, plateau or estate, presented or bequeathed, as the case might be, and legally transferred to the Order, or to the Amphitheatre Trust, so that when that city came to be visited by the Supreme Teacher, He would find one spot dedicated absolutely to His own use. It might be that He would speak to the people from there, or even perform some wonderful deed, or perchance call forth a fountain of healing waters, so that down the ages for hundreds of years that spot would be holy land and the resort of pilgrims from distant parts. Even a few feet of land would serve as a wayside shrine, to frame perhaps a picture, a symbol, a statue, or words of living power. Sites remarkable for the natural beauty of their surroundings so as to attract the devas, and preferably bordering Government reserves, or open ground not likely to be built upon, are of course advisable, and they should be as large in area as possible. Water cuts off magnetism, and therefore, if available, is a protection near a city. Land convenient to the town would be best, but where unavailable, that more distant would suffice, since during the hundreds or thousands of years to come in which that plot would be used, the city would naturally tend to come nearer, or facilities of travel become greater; also in cases where the land was used as a training centre, school or community, remoteness would be a distinct asset.

There cannot be too many of such sacred shrines. Whatever the size, shape and even situation, all will suit for varying purposes. If several in one city, so much the better for that place, since these gifts will be as fountains of living water for evermore. In Holland a munificent gift of a castle with extensive land (5,000 acres) has been presented to the Head, with the result that this is now the Headquarters for the European Section of the Order. A tremendous privilege for Holland, greater than any setting up of thrones or dynasties or earthly honour. An unsurpassably great gift on the part of the donor to his country and his Queen, because one which will attract thereto the influence and even the actual presence of the Lord. Kings and warriors, philosophers and philanthropists may do much for their country's honour, but the simple gift direct for the Lord outweighs them all. But so few, so very few see this. It needs the heart of a little child, or the devotion of selflessness, or the simplicity of a God's fool so to act. And yet in another sense there can be no giving to the Lord, since all is His, and when we bring Him of His own, it is as though children should give of their toys to the father who provided them.

Think for a moment what it would mean to be the privileged donor of a plot of land which shall embody and transmit the Lord's almighty influence, His magnetism, down the ages for all time. It means not only to serve the Lord directly and to make His work easier, but also to serve the world through countless generations by preserving for it radiating centres of His power.

There would be no need necessarily to build upon these sites, since if nothing had been prepared when the Lord came, and such were required, a marquee could be hired and utilised, the essential point being that the possession of such lands would assist the Head of the Order to put into force forthwith any scheme desired. It is easy to conceive that many experiments will have to be made, and many new forms originated, and to possess the ground whereon these might spring up would seem to be an important part of the preparation of any great city which may hope to attract the attention of the Supreme Teacher. True it is that in our cities our other movements will be placed at the disposal of the Great One, as far as may be by their terms of occupancy and the work already going on there, but what the Star Order should aim at is to acquire ground, the freehold and possession of which has been previously transferred by deed to the Trust as in the case of the Amphitheatre, thereon to do exactly what He may desire.

Our other movements have to fulfil their special functions, and are therefore not as free as is the Star Order, which exists for no other purpose than as an implement to His Hand.

To carry out this scheme would mean that, glancing over the globe, a ring or many clusters of these Star lands would be seen, places not already full of their own work and therefore not to be disturbed, but fallow, waiting to be diverted to any use whatsoever which may be desired by the Head. Also it is conceivable that Star members might be ignorant enough to object to that which the Head might inaugurate; hence the necessity of placing in his sole possession land not subject to the whims of others. Did not the Great Teacher say to His disciples when last on earth: "What I do ye know not now, but ye shall know hereafter?" The disciples of those days were constantly failing to understand; will those of this time do better?

In these days of democracy, when the ancient homes of aristocracy are being perforce forsaken, there is a magnificent opportunity for their owners to lay up treasure in heaven by devoting these places all over the country to such great use.

In a country such as California, or even Australia, where the climate is suitable, a sloping hill-side, or bowl or cup-shaped depression in the hills, of comparatively worthless land, could be shaped by a few labourers into an open-air amphitheatre of grass or earthen seats at very little cost. This is the simplest form of amphitheatre, and was adopted by the Greeks to serve, until the community was in a position to substitute stone or marble seats. In California this example has been copied with advantage; rough wooden seats of the very simplest construction have been fixed on the sloping hill-side at the Bowl at Los Angeles, while the stage is merely a rude wooden platform. All who have experienced open-air meetings in such places will agree that the disabilities imposed by climatic changes are quite outweighed by the great pleasure of being in the

open air. From a health point of view there is everything to say for meeting thus, and as the new sub-race will presently be developed largely in America and Australia, it is not hard to imagine that a more natural manner of life will ensue, and that we shall in the future fix our services to coincide with the sunrise, as already they do in California at Easter, instead of crowding our audience into artificially lighted places at night. Simplicity of life, of dress, and of bearing go with the open air, and we may well believe that the new sub-race may seek some amelioration of the complexities of modern civilisation.

The following passage from a book published the other day (of which unfortunately we know neither name nor author) is typical of this widespread demand. The speaker, standing on a mountain top, remarks:

The peace that passeth understanding! Up here, one can almost believe in some sort of mystical union with the soul of Nature. There must be, behind all this, something that passes understanding. There is something so *enclosed* about the whole atmosphere of our churches. I don't mean only the four walls, and the poor distorted saints. It's the feeling one gets of a live, winged thing cramped up in an iron-bound box, till its wings are crippled and its life nearly extinct. Christ went up into a mountain to pray. We . . . who call ourselves Christians . . . go into a stuffy draughty church. It is the Hindū who follows His example, who seems to understand.

With reference to the perpetuation of these sites, it is interesting to read in the *Lives of Alcyone* of a life of pilgrimage to shrines in India, 20,574 B.C., extending over half a century of time, and to note for what immense periods these places had remained consecrated. We are told:

The sites of many of these shrines appear to have been consecrated by the Mahaguru (Lord Buddha) some 20,000 or 30,000 years before, who established some of them by quite physical plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyra.

India, that place of spirituality, is dotted throughout its vast extent by shrines which have been used for religious purposes for thousands of years. Any country whose destiny is to become a great spiritual land might well wish that it also could establish such centres of influence. And it would seem that, with the near approach of the World-Teacher, a unique opportunity for attaining this ideal is placed before the world. It would be a comparatively simple matter to obtain gifts of land in every town and city where we have Star members, and if these were given to the Head of the Order to do with exactly as he liked, as has been done in the case of the Castle and estate at Ommen, as well as with the humbler Amphitheatre, these might be kept consecrated to the Lord and to His work.

In the meantime, a dedication ceremony could be held on each plot as it is acquired, and magnetised spiculæ of the different Rays be buried there. This would attract the co-operation of the Angelic evolution, and thus begin to prepare the place for the tremendous

magnetisation which the Lord would bring. If Star members everywhere were to adopt this idea and put it into force, might it not be an economical way of utilising more fully the surpassing spiritual power which will bathe the whole world when the Lord is here? Would it not be somewhat equivalent to the adoption of reservoirs or catchment areas for the collection of rain, instead of letting it be mostly lost? It has been thought probable that advantage will this time be taken of the easy facilities of travel, for the Great Teacher to visit all the chief countries of the globe, and if this be the case, why should not each country prepare its cities, towns and even villages in this way with their catchment areas, for the Force which will renew the whole world?

We have only to read the words of Bishop Leadbeater as to the lasting power of good magnetism to feel that we would gladly make any sacrifice if thereby we could bequeath to the world for evermore a spot for this priceless power.

A further quotation from the *Lives of Alcyone* gives a wonderful picture of a scene in the Lord Buddha's life, and shows us what might happen yet again, making us realise that to own a plot or hillside on which fell such holy magnetism and so preserve it as a shrine throughout the ages, would be the highest service we could render, not only to humanity, but also to the other evolutions which share this crowded globe.

The following quotation refers to the year 588 B.C. in India:

Alcyone on the first opportunity took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without effort, and held them entranced day after day as they came to listen to Him. Of Him it was indeed emphatically true, as was once said of another prophet, that "never man spake like this man". The influence of His magnetism upon the people was incalculable, His aura filled the whole garden, so that all the vast crowd was directly under its influence, actually within Him, so to speak. The splendour of the aura attracted vast hosts of the higher devas of all kinds, and they also helped to influence the audience, so that we cannot wonder when we read in the sacred books that often, at the close of a single sermon, hundreds or even thousands attained the Arhat level.

SO MAY IT BE

Mary E. Roche

INTERNATIONAL JUSTICE AND PEACE

By CIRO F. MENDEZ

ALL nations are searching for a way leading to world peace. The point in evolution reached by humanity demands that the just ambitions of the peoples of the world shall be satisfied. The question that is asked on all sides is: "How can this end be attained?" This is the problem that has been presented by the greatest war in recorded history.

To arrive at a solution of this problem, the writer proposes: that all nations, marching in the vanguard of civilisation, form an International Convention by general agreement; that membership in this Convention shall be open *only* to those men and women who merit the gratitude of their fellow-men, because of actual accomplishment in any field of human endeavour; and that these delegates, of every nationality, race, caste or colour, be automatically admitted into full citizenship in each and every nation entering the Convention.

No group of human beings thus selected would be more worthy of respect, and because it would contain the most conspicuous elements of human intelligence and wisdom, such a group would be eminently fit to constitute an arbitrating body. Whatever conflict or controversy, of a national or international character, arose, the International Convention would render its decisions with justice. A Grand International Jury could be formed from the membership of the International Convention, whose decisions would be binding on all nations entering into this covenant.

The following considerations as to the probabilities of the success of this project, and its advantages, suggest themselves:

First.—The member nations, having a world-vision, and a high standard of membership, would not withdraw from the unity of the International Convention to a position of isolation without serious consideration. Being solemnly pledged to respect, and abide by, the decisions of the Grand International Jury, such judgments would not encounter difficulties of acceptance, because any rejection would lead to a general election in the nation concerned, and be more likely to result in the overthrow of the government, than withdrawal from the

Convention. There would also be the pressure of other nations upon any member who might oppose the judgment of the Grand International Jury.

In case of a civil war that might overthrow a government legally constituted and recognised by the International Convention, as by a *coup d'état*, it would be foredoomed to failure, because its leaders could not acquire foreign funds, nor the weapons of war. An illegal government (government by force) would never be recognised by other nations, and would therefore be ephemeral.

Second.—All nations, even the smallest, could co-operate with some elements of this select body, sending delegates from the fields of Art, Science, Philosophy and Philanthropy, as well as from those of Invention and Discovery. The group so formed would contain within itself the seed of progress, and its determinations and decisions would always be guided by the purest spirit of altruism.

Third.—On the other hand, weak and less advanced nations would have the support of the group of international citizens, and consequently would not be obliged to live under the humiliating supervision of stronger nations, nor be subject to pressure from them. Since the international citizens would be full citizens of the weak nations, such nations would receive help from its own citizens, who would also be the most honoured citizens of each and every country. Their support, therefore, would not offend the dignity of any nation.

Fourth.—As a natural consequence, no nation would have to maintain an armed force in order to be respected. The products of peaceful endeavour would not be consumed by a standing army in time of peace, and the economic wealth of nations would increase, and tend to wipe out suffering and want. The energies now absorbed by the military could be dedicated to more useful ends, while an ample aerial, marine and land police would be sufficient to enforce the law.

Fifth.—The highest honour that could be conferred upon a human being would be membership in the Grand International Jury, because selection would be made from the best elements in literature, philanthropy, science, art, philosophy and all lines of progress. This incentive would stimulate infinite effort for the welfare of the peoples of the world, for their progress and betterment.

There may be those who will consider the foregoing to be only an idealistic dream. This is not the case, but even if it were so, it would not be a lost effort, for both philosophy and history teach us that no effort tending towards humanity is fruitless.

The questions arising from the great war are not limited to a certain group of nations. In proof of this stands the fact that, in a relatively short space of time, every country and every soul in the whole world has been affected by the sufferings that have spread

throughout the globe. The idea of preventing a repetition of the catastrophe has become fixed in the minds of all thoughtful people, and in the general conscience of mankind. This idea, the daughter of experience, sustained by reason, is the most certain indication that the ground is prepared to receive the seed from which the tree of world-peace shall shoot forth.

The inevitable law of evolution has the power to change all things, taking from each its quota of good. The consequences flowing from the great war will be utilised in the transformation of nations, changing the governmental form of some, converting oppression into liberty in others. The conception of human rights and the relations between men and nations will be deeply modified. The oppressed and those steeped in the past will awaken to a future atmosphere of liberty. All these things together will prepare the human consciousness to embrace and to sustain the idea of international confraternity, which is the only real basis for the much desired peace of the world.

In conclusion, and in support of our thesis, attention might be called to the fact that, for a long time past, this great and far-reaching problem has been foreseen by sociologists and statesmen. But, as their point of view was not based on altruism, success has not been achieved. Alliances between nations which sought only an increase of material strength resulted only in projects for the common disarmament of the Powers. The Hague at no time was free from the influence of the great Powers.

Now is the opportune moment to crystallise those efforts in a widespread movement for the betterment of social conditions. Believers in various faiths, thinkers, legislators, sociologists, members of masonic and other fraternities, all have these ideals. But all their efforts were not sufficient to avoid the war, because they lacked Unity. We should bend all our energies to the accomplishment of the end herein set forth, giving justice where justice is due, and setting an example of the inviolability of right before the entire world.

Now that the manifold sufferings of humanity are so evident, it would be feasible to put in practice the ideas herein proposed. Reason and justice demand that we substitute the power of reason and justice for the power of rifle and cannon now in the hands of the military.

The method to be adopted for the formation of the Grand International Jury would, of course, be the subject of a special study. But since the Jury would be composed of those favoured by the high distinction of being considered the preferred sons of all the peoples of the earth, we offer the following suggestions:

All national, and publicly recognised, bodies of learning, art, etc., might bring to the attention of their respective Federal Governments their contemplated candidates, with the credentials of each setting

forth their merits. These, when accepted by the nation concerned, would form the first International Convention. The Federal Congress of each country should appoint a committee, charged with the duty of studying the candidates, examining their credentials, and rendering its report.

If the national representatives of one country consider one of their countrymen sufficiently able to occupy a place in the Grand International Jury, corresponding credentials should be extended accrediting him as a member of this supreme body.

Once this Grand International Jury is installed, the members that shall constitute it in future will be appointed in the same manner as given above, with the only difference that the credentials extended by the national legislatures must be approved by the International Convention.

Ciro F. Mendez

SOME THOUGHTS ON THEOSOPHY

By A NON-THEOSOPHIST

I AM not an expert, much less an initiate into the mysteries of Theosophy. I speak with no authority. I have not the slightest desire to dogmatise; still less to condemn that which, most probably, I understand but imperfectly. I am attracted to the subject for several reasons. To mention one or two only, the first is because the motto of the Theosophical Society commands my unqualified respect and admiration—"There is no Religion higher than Truth". Any body of opinion ranging itself under that banner deserves, at the least, to be met in a like candid spirit, and if it be found to be honest, it still stands entitled to admiration, even though mistaken. I, for myself, can conceive of no higher aim in the vague regions of transcendental speculation, than the Service of Truth. Next, because Theosophy is widely misunderstood and often grotesquely misrepresented. Nine out of ten people believe that Madame Blavatsky invented Theosophy; and that its credit must stand or fall by the verdict given by the votaries of the Theosophical Confederacy. Theosophy in popular terms has come to be synonymous with imposture. The careers of those who prominently stood forth to be the teachers and popularisers of this form of ancient wisdom, are submitted to the most searching and the most hostile criticism.

It is no part of my duty to defend the Theosophical leaders or extenuate their methods. Let me not be understood to acquiesce in the judgment which is sweepingly passed upon the whole body of Theosophists. It is impossible to ignore the extraordinary gifts possessed by that most extraordinary woman, Madame Blavatsky. Every candid person who has studied her life and writings must allow the phenomenal plenitude of her spiritual and intellectual endowments. Her achievements, considering the conditions under which they were produced, are staggering. That any woman should have been able to write a book like *The Secret Doctrine*, as Madame Blavatsky wrote it, almost alone, borne down by physical infirmity, without access to Libraries, is in itself an astonishing fact.

Let me analyse what Theosophy is and what it is not. In the first place Theosophy is no charlatanry, but it is Divine Wisdom. There are no shibboleths here; you are not told that you must believe

this or that article of faith or die everlastingly. Theosophy offers you, with sweet and engaging reasonableness, leaving you free to accept or reject, what it alleges to be its priceless gifts of illuminating wisdom. Theosophy broadly interpreted, in the light of the cosmic scheme with its processes, is a religion. But it is not a religion which means ceremonials, priesthood and sacred things. On the other hand, it is a body of doctrine which aims at teaching man what is his place in nature, what are his duties and responsibilities, and how to reconcile the apparent contradictions of nature. Theosophy is not a society for promoting parlour juggling. Although Theosophy explains the phenomena of spiritualism simply and rationally, the validity of the main tenets of Theosophy cannot be made to depend upon these manifestations. Theosophy is not a creed. Theosophy is not bigoted, but is universally tolerant, by embracing all religions, looking with a loving eye on what is good and with a pitying eye on what is bad, in their total presentment. Theosophy, unlike most religions, is not founded upon the base passions of hope and fear. Theosophy appeals to reason and the ethical sense of man. In short, Theosophy is rational, philosophic, tolerant, comprehensive and satisfying. It is very encouraging to find that a Theosophist is equally at home in all congregations of good men, in church, cathedral, mosque, meeting-house, in the company of doubting Thomases and ardent believers, in the bustle of great cities. To be a Theosophist, it is not necessary ever to have heard the word Theosophy. Whether it is true or not I do not pretend to say, but looking at it from the outside, quite dispassionately, I will say that a study of Theosophy calms the reason, encourages every sane hope, and banishes every senseless fear.

A Non-Theosophist

THE THEOSOPHICAL FIELD

DR. MARY ROCKE is to be congratulated on her development of another brilliant idea in Australia, in connection with the work of the Order of the Star in the East. Members of the order have been invited to give land, large or small plots, in town or country, to the Head of the Order, some to become Gardens of the Star, or Playgrounds for children, others only big enough to be wayside shrines. In each alike, permission has been obtained to bury a talisman of magnetised stones, specially prepared for the purpose, so that a centre of magnetism may be formed, which the Devas may be trusted to develop into a real well of life, refreshing all who come within its influence. In her own words, it is "a fascinating way in which to help the world, that of lighting lamps all over its surface, which shall never again become dimmed, but persist as shrines for evermore."

The idea was suggested, it seems, by certain passages in C. W. Leadbeater's books, telling of the magnetisation of certain centres in the long distant past, by Apollonius of Tyana and others, with a view to their use in the present and future. Also the wonderful success of the Sydney Amphitheatre, in evoking inquiry and stimulating interest in the objects of the Order, encouraged the thought that such silent witnesses should be multiplied, to "silently illuminate His Way."

So lands are being consecrated all over Australia, and probably the movement will soon be copied elsewhere. Some donors have taken advantage of the visit of Mr. J. Krishnamurti to get him to perform the ceremony—dedication, burying the talisman, as at Perth on March 24th. They are to have a beautiful Garden of the Star, on the Swan River, as a pleasure resort for holiday makers; Brisbane also plans a Garden, while Melbourne thinks of an Avenue, and Adelaide a Playground. Another Star Land is in the Blue Mountains, with a magnificent view, and Tasmania offers a piece of land on Rosny Point.

Australia's record is eleven Star Lands in three months, which speaks well for the enthusiasm both of organisers and organised. Probably other lands will soon catch fire, and compete in talisman

laying. Certainly, considering how much we know theoretically of the value of occult ceremonial, rightly performed, we Theosophists are strangely slow to make practical use of the knowledge. Something still clings to us of the materialism of last century. But the experience of Australia goes to prove that the unsophisticated multitude is rather more ready to receive our message than we to give it, and it is time that we made definite use of every device of which our science teaches for aiding the forces of good against evil, for breaking up the many centres of evil magnetism and even black magic, which abound in the sin-laden cities of the Old World. We have to learn how intelligently to co-operate with the Devas, in the task of purification and reconstruction of the world.

THEOSOPHY IN CHINA

Things move so slowly in this land of ours that not so much has been achieved in the way of active propaganda among the Chinese as the time taken would lead one to expect. What prompts me to make this report is the fact that we have now taken a decidedly upward turn, and some tangible results can now safely be looked forward to within the next few months.

Among the things that have already been accomplished, the publication of *Elementary Lessons on Karma*, by Dr. A. Besant, and a second edition of *Information for Enquirers*, might be mentioned. *Dr. Wu's Dialogues on Theosophy* is now in the press and will be ready for distribution in a very few weeks. *An Outline of Theosophy*, also by the late Dr. Wu Ting Fang, our pioneer Chinese Theosophist, is likewise undergoing a second edition, and, when completed, the two books by Dr. Wu and the book on *Karma* (translated at his request, and dedicated to his memory) will be bound under one cover, together with "Information for Enquirers" at the back, and will be issued under the title, *Dr. Wu's Works on Theosophy*. This work will probably be used for distribution at the forthcoming commemoration of Dr. Wu's death, to take place at Canton. Thus will his memory be perpetuated, and a work carried out that was ever dear to his heart.

The second editions mentioned above have become necessary, not only because the original copies were running short, but also because a new and better translation of the word Theosophy had since been found. Here we touch on a phase of the work that is not without its humorous side.

The original translation of "Theosophy" in Chinese formed a string of several characters, which, though it was the best combination that could for a long time be found, having approximately the same connotation as the word 'Theosophy,' yet had nothing to do with either *Theos*, or *Sophia*, and was not perfectly satisfactory as a translation. In fact, many objected that the characters gave a totally wrong impression, in addition to which the combination was too cumbersome to use. For a good many months, therefore, our Chinese members have been casting about for a more suitable rendering. No one who has not had a similar experience can have an idea of the difficulty involved in rendering such an apparently simple phrase as 'Divine Wisdom' into straightforward and at the same time scholarly Chinese, accurately and without undue circumlocution. To some, the characters heretofore used seemed to suggest elements of philosophy which did not appear to harmonise with those embraced in Theosophic literature, while to others the idea presented was so wide of the mark as to make one wonder that a few innocent-looking characters could be subject to such varied interpretations. I myself could never make head or tail of the difficulty, because the characters were rendered back into English in such diverse ways by different people, that the subject seemed hopeless of clearing up. One friend of mine, having a poor command of English (on top of the faulty rendering mentioned above) asked me one day how my "Devil Society" was getting along! This incident more than anything else made me realise that the Chinese translation was not a very happy one.

An organisation I came in contact with in Hankow seemed to possess the very name we wanted, for there, a Russian-speaking Chinese gentleman told me that the name, translated by me here into English, would be "Divine Wisdom Society". Just what we were looking for. I returned to Shanghai very much elated at the discovery, but here, on presenting the Chinese characters to a friend, I received a rude shock upon learning that, while the meaning given me by my Hankow friend could perhaps be squeezed out of those characters, the more correct rendering would be "Buddhist Wisdom Society". To a Buddhist, no doubt, the ideas "Buddhahood" and "Divinity" are closely related, and the error in translation can be easily accounted for.

Yet it was a phrase that we could not use. We sat for some time cudgelling our brains for a more satisfactory combination.

"Look here," I finally said to my friend, trying to take the Theosophical bull by the horns. "I don't see why we can't

make a literal translation. The word for 'heavenly,' is *Tien*, is it not?"

"That's right," my friend gravely admitted.

"And the word for 'wisdom' is—"

He supplied the needed word; I don't remember exactly what it was. Let us say, *Tao*.

"Then," I said, triumphantly, "the 'Divine Wisdom' would be *Tien Tao*, would it not?"

He was about to assent, when a thought struck him. "Many years ago," he explained, "there was a revolutionary movement that called itself by that name. It won't do." So there we are. The most direct and correct translation is closed to us because a rebel leader believed himself inspired by the 'Divine Wisdom'.

Finally, the combination at present in use was decided upon, the literal translation of which is: 'Prove Truth Society'. And thus, while 'Theosophy' is rendered in our Chinese literature simply as 'Prove Truth,' what the characters seem to connote to the Chinese mind is "That which proves, or demonstrates, Truth." With this rendering all appear to be satisfied, the new name having the added advantage of employing fewer characters than the old one.

The same trouble noted above we had to face when we came to translate the society's motto: 'There is no religion higher than Truth.' Such a straightforward sentence, it might be thought, should easily find an exact counterpart in such a philosophical language as the Chinese; but not so, it seems. A literal translation that was attempted was found to be unscholarly; a scholarly translation was on the other hand found to be inaccurate, and in this way many days were spent, many people consulted and reconsulted, many renderings offered and rejected, before a satisfactory combination was arrived at.

From what has already been said, it can easily be imagined that the translation of Theosophical literature into Chinese is no easy matter, which is one of the reasons that we have accomplished so little, comparatively speaking. The language used in translations must be at once so scholarly and precise, and so many terms must be translated with which the average reader—and the average translator, for that matter—is not familiar, that the work becomes a highly laborious one, requiring much painstaking care, and constant supervision on the part of the only Chinese friend we have who has a

sufficient acquaintance with Theosophic literature to undertake the work of overseeing the translations made. Thus, the little book, *At the Feet of the Master*, which has been in preparation a long time, is not yet ready for publication because the translator, Mr. Park, is not quite satisfied that it is as it should be.

In the way of newspaper publicity, on the other hand, we have been rather fortunate. In Hongkong, *Information for Enquirers* has been reprinted in one of the native newspapers, in serial form, thus entering the homes of many thousands of people; arrangements are being made to reprint *Elementary Lessons in Karma*. In Shanghai also, one of the papers has signified its willingness to reprint our literature in condensed form, and another, the second largest paper in China, we believe will also follow suit. The same plan we hope to pursue in other towns where we have Theosophical workers.

In addition to the books already enumerated, two books of Dr. Besant's are now being translated: *The Riddle of Life*, and *Theosophy*, a splendid introductory volume. By the time this has been done, our funds will have been well-nigh exhausted, if indeed they are not exhausted before then, but we have no doubt that our friends all over the world will rally again when the call is made. Needless to say, any small donations sent us will be gratefully received, and if Sections, Lodges, and individuals able to afford it, could institute a little "Chinese Propaganda" fund of their own, with regular even though small contributions, such a sacrifice would bear great fruit here. Contributing members would receive regularly the "Far Eastern T.S. Notes" and thus be kept in touch with the work here.

A. HORNE

CORRESPONDENCE

THE EARLY TEACHINGS OF THE MASTERS

"NULLIUS ADDICTUS JURARE IN VERBA MAGISTRI"

I SHOULD be sorry if my adoption of the above familiar quotation were understood to indicate the smallest approach to a spirit of revolt against the Teachers who have now for half a century led the students of Theosophy on a path of increasing understanding and compelling inspiration; for the Latin poet does but summarise the precept insisted on by the Lord Buddha, that the disciple must accept nothing unless approved by his own reason and conscience, however exalted the authority from which it proceeds. Moreover, I desire to begin by expressing a sentiment in which I can cordially agree with Mr. L. A. Compton-Rickett, in his article in the February number of THE THEOSOPHIST, because my present purpose is, with the permission of the Editor, to comment briefly upon the spirit of an essay which seems to me somewhat hasty in its criticism and too alarmist in its tendency, and which may possibly convert into panic the very natural perplexity that must have been felt by many learners on first reading some of these early teachings. Without authority or knowledge adequate to the solving of disputed questions, I may yet hope that many years of reflection, protracted to the extremity of old age, may have enabled me to offer here and there a suggestive hint, that may be helpful in allaying perplexity and indicating some line of reconciliation.

I must begin with the amazing and well nigh incredible blunder made by Mr. Compton-Rickett, when he reads a simple passage in plain English as meaning that 'morality and universal charity' have got to be destroyed, in the name of truth together with the altars of the 'false gods'. The passage runs thus: "humanity destroys in the name of truth, morality and universal charity, the altars of their false gods." Is the necessity of a comma after the word destroys really so imperative that without it we must lump morality and universal charity, not with truth, but with the altars of the false gods? Enough said about this absurd sample of hasty criticism; let us pass to something that looks like reasoned argument.

Mr. Compton-Rickett undoubtedly does well in calling attention to an apparent failure in the generally received doctrine "as above so below" and *vice versa*, in which a fatal hiatus exists if the infinite force

or mind has no volition by which it can influence or modify the workings of the great cosmic mechanism, which is thus given over to the guidance of blind unconscious law; whereas in man, the supposed microcosm, the involuntary or reflex operations, though normally independent of the will, are yet demonstrably very modifiable by mental influences. To admit this gap in the analogy, the critic says, is to drop "overboard one of the most important teachings of esoteric philosophy". The objection is so cogent that the Master admits the "philosophical necessity" of supposing both these powers, (voluntary and involuntary) to inhere in the Infinite Mind or force, as he prefers to call it; and he adds that the hypothesis of voluntary agency in the infinite force, though always remaining undemonstrable, is "deduced from the Kabbalistic theory (correct in every other relation) of the Macrocosm being a prototype of the microcosm". In this tangle of inconsistent views I venture with diffidence to offer a suggestion which to my own mind brings some relief to the difficulty. We are told that in the long ascent from molecule to man the blind *nîsus*, or effort to grow, became gradually a conscious effort, and that later the progressive development of the organism has largely consisted in the gradual substitution of reflex for voluntary action, a process which if continued long enough may lead—not to the extinction of all mental function and activity but—to the entire cessation of interference of will with the organic function, the cerebellum being left in full charge of its own department. I hardly venture to suggest the possibility of an analogous transfer of functions, (from *cerebrum* to *cerebellum*) taking place in the macrocosm, which would seem to imply the continuing evolution of the Universal Mind. Yet why should a student of Occultism shrink from this if, turning his eyes from the molecule at the bottom to the Monad at the top of the human ladder, he considers the work carried on by this spark of the divine flame, this infinitesimal point and centre of living force? For if the Monad can be credited with any aim its work must consist in helping to raise "the manhood into God," as the creed says.

Now this work is evidently carried on by the gradual training, life after life, of the lower bodies and sheaths to act automatically, and to render unnecessary the strenuous efforts of the voluntary activities in resisting and curbing the lower propensities. As this work proceeds, the temptations that draw us from our path no longer exist, and harmony is established. The spiritual man is automatically and therefore necessarily righteous, and this necessity is the only real guarantee of the freedom of the Will. I cannot help feeling that a little thought along such lines as I have suggested might save us from the perplexed, and even resentful, attitude in which Mr. Compton-Rickett receives these fragmentary utterances, as if the Teachers who were then building up the Theosophical Society were at the same time writing letters likely to throw the whole structure into confusion. Perhaps the interpreter may be at fault, and I think Mr. Compton-Rickett will find that Mr. Hume, and not Mr. Sinnett was the "dear brother" to whom the Master addressed the remark—"either we know something or we do not know anything," and

Mr. Hume's argumentative disposition is responsible for much that Mr. Compton-Rickett deems "forensic and partisan" in the letters. I have now said all that I feel able to say with profit and helpfulness, and several minor points in Mr. Compton-Rickett's article must be left to the calm consideration of its readers.

In conclusion let us welcome, with as much earnestness as we are capable of, the faith and hope of a coming teaching which will harmonise the seemingly conflicting gleams of light which stream from the temple of Truth, but are diffracted and distorted by the faults and flaws of our personalities.

J. GILES, M.R.C.S. & L.S.A.

DEAR SIR,

The undersigned Lodge, as a body of students dedicated to the study of Theosophy, wishes to register a brief protest against the spirit and substance of the article by Mr. L. A. Compton-Rickett entitled *Impressions of the Early Teachings of the Masters*, which appeared in the February issue. Without wishing in any way to attack the *bona fides* of its author, it seems to us that as a critic of the fundamental principles of Theosophy he has proved himself utterly incompetent.

The writer's attitude attempts to be that of an impartial critic, but the first duty of such is to possess an accurate knowledge of the subject with which he wishes to deal. This Mr. Compton-Rickett has woefully failed to do. To take only one example of a definite misstatement of fact, on page 631 we find: "Such a being (the Heavenly Father of the Christians) is replaced by Blind Force". Since when have students of Theosophy admitted such an impossibility as Blind Force?

Having ascertained the facts, a critic is then entitled to draw 'legitimate inferences' therefrom, and by the fairness and soundness of such inferences shall he himself as a critic be judged. In the opinion of this Lodge the writer has equally failed upon this score. To take only one example among many, on page 636 he quotes from Master K. H. as follows:

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

From this Mr. Compton-Rickett draws the 'legitimate' (?) inference that "we conquer Blind Force by destroying morality and universal charity". Comment is, we think, unnecessary. Criticism is at any time a task not lightly to be undertaken, but especially must this be so when the subject of criticism is no less than the fundamental principles of that which Theosophists presumably believe to be the Divine Wisdom itself.

As Mr. Compton-Rickett rightly points out, some faculty higher than the intellect must be brought to bear on the study of such a subject, and that faculty is the intuition. One sign of its absence is the capacity for destructive criticism, and of its presence the unwillingness to criticise at all anything which the critic is not satisfied he thoroughly understands.

Any man is free to believe or disbelieve anything that he likes, but a self-appointed critic should at least be consistent in his beliefs. Now the *Secret Doctrine* is generally regarded as the fullest and most reliable presentation of Theosophy known to the Western World. The material for that book, as its authoress therein states, was given to her by certain of the Masters of Wisdom, and the subject of Mr. Compton-Rickett's criticism purports to be composed of letters from those same Masters. If the critic in question denies their validity let him say so; if not, he is challenging the knowledge, competence and common veracity of the Masters Themselves. If he wishes to do so, well and good, but let him do so in unequivocal, as apart from vague and ambiguous, language.

If what the Masters say is true, any beliefs, either previously or subsequently entertained, that are clearly incompatible with Their Teaching, must be untrue. If not, then Theosophy is—untrue. He cannot have it both ways. This being essentially a problem which each student must solve for himself, the first step towards making a decision is to study carefully, with an unprejudiced mind, what it is those Masters teach. Then, and then only, if at all, have we any right to criticise.

In short, let criticism be confined to those who are satisfied that they fully understand.

(Signed) L. PEPE,
CHAS. A. BARCLAY,
Secretary,
Lucifer Lodge, London.

MARGARET DUDLEY COMMEMORATION FUND

IN response to a number of requests from friends who are anxious to pay some tribute to the memory of the late Mrs. Margaret Dudley, a "Margaret Dudley Commemoration Fund" has been opened, which will be devoted to furthering the work of the Braille Department of The Braille and Servers of the Blind League (registered under the Blind Persons Act, 1920), of which department Mrs. Dudley was Hon. Secretary, and to which she gave so unstintingly of her loving labour. For the benefit of those readers who did not know her, we should explain that hers was a life of consecrated and selfless service, first in the nursing profession, and later, in years of unbroken help to those who were blind, in transcribing books into Braille, editing *The Lightbringer* (a Theosophical magazine in Braille, of which she was the founder), and patiently training many pupils to do similar work. Margaret Dudley endeared herself to many, who loved her and spoke of her as "Mother Dudley," and many blind people literally called her "blessed". It is felt that no memorial could be more fitting than the extension of this work for the blind which was her special care.

All those who would like to contribute are asked to send in their contributions, marked "Margaret Dudley Commemoration Fund," to the Hon. Treasurer, The Braille and "Servers of the Blind" League, 3 Upper Woburn Place, London, W. C. 1.

FILM OF THE 50TH ANNIVERSARY OF THE T.S.

Would it not be possible to make arrangements so that a really good film could be taken of the festivals at Adyar, at the 50 years' Jubilee of our Society this year?

I am sure such a film would be of an immense interest and inspiration for those thousands of members all over the world, who long to be present at Adyar on that occasion, but who can only be there in thought. With every year in the future the value of the film would grow, and it would certainly prove a delight to future members of the T.S., gathered at the 100 years' Jubilee of the Society, to have that film rolled before them.

I also think that the cinemas would take such a film, or perhaps part of it, among their "pictures of the day," and the name and existence of our Society would thus be put before hundreds of thousands all over the world.

Could not T.S. members from all sections, especially those who cannot be present at Adyar themselves, collect the means to cover the expenses for such a film?

SWEDISH MEMBER

I SEE in THE THEOSOPHIST an article by Dr. Weller Van Hook on the need of us fighting in defence. I am sorry you have published that article. Much of the good you have done will be undone by it. I only regard karma as a half-truth, since we also reap what *others* sow, and so our sins are often counteracted. But if on *your* head come all the evils produced from that article—I pity you!

There is *no need* to fight our enemies. Feed them is the better way. "Love your enemies, and do them good." You teach that, yet print that misleading article!

I have sent your Recording Secretary a copy of my new book—*A New World by a New Vision*. May I ask you to read pages 121-123 in that book?

Perhaps you would like to publish this letter, and some of the stories in the book I give from *real* life (not theory, like Dr. Van Hook's article), in your paper.

With best wishes,

G. T. SADLER, M.A. (OXON).

NOTE BY EDITOR.—You do not seem to realise that my policy is to print articles of varied opinions. For instance, your own letter, calling karma a half-truth, would not appear, if I carried out your principle of "sorry you have published that article".

BOOKS RECEIVED

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

Diet and Good Health, by Dugald Semple. (Price 1s. 6d.); *The Healthy Life Cook Book*, by Florence Daniel. (Price 2s. and 1s.); *Food Remedies*, by F. Daniel. (Daniel & Co., London.) (Price 2s. and 1s.); *Indian Art at the British Empire Exhibition 1924*, by Lionel Heath; (The Indian Society, 3 Victoria Street, London, S. W.); *The Complete Works of Swami Abhedananda*, Part 1, Rs. 3; *Women of India*, by Swami Vivekananda (Pamphlet) (Sri Rāmakṛṣṇa Math, Madras); *Yoga A Study of the Mystical Philosophy of the Brahmins and Buddhists*, by J. F. C. Fuller. (Price 6s.) (William Rider & Sons Ltd., London, E. C. H.); *The Activities of Uranus and Neptune*, by Helen H. Robins. (Price 1s. 6d.) (Theosophical Publishing House Ltd., London, W.C.); *Our Many Lives Here and Elsewhere*, by J. H. M. (Price 6d.); *Power and Purpose*, by Ernest Hunt. (Price 2s. 6d.) (William Rider, London).

PAMPHLETS RECEIVED

Reincarnation, from Karma and Reincarnation Legion, Chicago, U.S.A.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Message of Theosophy (May), *Papyrus* (April), *The Messenger* (April and May), *The Indian Review* (May), *Theosophy in Australia* (May), *Bulletin Théosophique* (May), *The Theosophical Review* (May), *O Theosophista* (January-March), *The Canadian Theosophist* (April), *Light* (May).

We have also received with many thanks :

Pewarta Teosofie (April), *Koinonia* (March), *Teosofisk Tidskrift* (April), *Teosofi* (Huhtikun), *Rincarnazione* (January, February, March), *The Vedic Magazine* (May), *Revista Teosofica* (April), *Nature* (May), *Isis Revista Teosofica Portuguesa* (November), *The Nation* (May), *The Young Theosophist* (April), *Theosophia* (May), *News and Notes of the Theosophical Society in the British Isles* (May), *De Teosofische Beweging* (May), *Bulletin Ufficiale* (April), *Revue Théosophique* (April), *The Cheraḡ*, *Far Eastern T.S. Notes* (March-April), *Theosophia* (May).

REVIEWS

The Eternal Pilgrim and the Voice Divine, and Some Hints on the Higher Life, by Jehangir Sorabji. With a Foreword by Dr. Annie Besant, President, Theosophical Society. (Bombay, Blavatsky Lodge, T.S. Book-Depot. Price Rs. 10.)

This attractive volume of over 1,000 pages, which is really a collection of the writings, lectures and discourses of the late Jehangir Sorabji, one-time General Secretary, Indian Section of the Theosophical Society, is published as a Memorial Volume by the author's son, I. J. S. Taraporevala and by V. K. Vesavevala.

The first part of the book consists of lectures, delivered on different occasions, and of writings and essays on Theosophical and kindred subjects, contributed by the author at different times and published in various magazines, between A.D. 1898 and 1909.

The first essay deals with a "Voice Divine" which spoke to the "Pilgrim," from the Holy of Holies of his own heart, from the Hidden God in the depths of his own being. In 'The Value of Theosophy at the Hour of Death,' we read :

There is no better way of disarming death of its terrors than the daily practice of separating in thought that which is born and that which is unborn, our mortal and our immortal self . . . So long as we continue our unceasing round of meaningless pleasures and pains, we can never come to know the God dwelling within us; our vision is blurred, and engrossed in the ever-changing scenes of the *samsāra*, we become oblivious of the Divine Life, which teaches pre-eminently the highest ethical truth—to lose the lower self, to find the Higher; to melt the earth in a crucible of Heaven, to produce the gold of immortality—

The articles on 'The Message of the Gītā' are of special significance to a man who wants to "prepare himself for the Kingdom of Heaven". All the essays provide instructive as well as interesting reading.

The second part of the volume embodies the weekly discourses, delivered by the author to the Blavatsky Lodge, Bombay, between November, 1913 and May, 1916. These discourses—each complete in

itself and containing many reflections pregnant with meaning—are a mine of 'Gems of Spirituality':

"The first thing to be done by the student who wishes to advance in spirituality, is to obtain purity of heart. This is the *sine qua non* as it were for a student of Occultism." "Meditation is like running in evolution. It is the continued separation of that which is mortal from the Immortal." "That which is without and that which is within must come into juxtaposition before you can realise God." "Unless you discipline the mind, you cannot go to God." "Always inwards, heartwards, Godwards. It is only in the silence of your heart that you have to find out God." "The Inner Life has a centripetal force by which we are carried to the Infinity. The outer life has a centrifugal force which drags us away from God." "Happiness can only be experienced by him who is above the pairs of opposites." "Renunciation is the highest move in spiritual life." "The more you give up, the easier becomes the Path." "Tyrannised by the senses you have become a cripple. Take the crutches of Wisdom, and you will cross over the mountain of selfishness." "The object of human life is to find out the Infinite Life, which is Infinite Love and Infinite Wisdom." "The two wings of man by which he can fly to Divinity are Simplicity and Purity. Simplicity is oneness, or the identification of our life with our Ideal. Purity is Love of God." "Everyone should have a devotional thought and a thoughtful devotion." "The real *Kaaba* is in your heart, where you have to go on a pilgrimage every day early in the morning in meditation." "To unite the great knots of Spirituality, to go nearer to God, cut off the knots of the world."

It is a difficult undertaking to lay bare the essentials of the "Higher Life," and keeping up the attraction, week by week, for over two years, make that subject clear to a lay mind. But with knowledge wedded to devotion, a spiritual insight into his subject and an intensity of earnestness which carries conviction, the "Seeker" shows how vital a matter the Higher Life is for all thinking people, and gives many useful hints, illustrated by numerous quotations, to master the secret of spiritual alchemy. This book will help the younger "Seekers" in the Life Spiritual, and in it the Mystic and the Occultist alike will find much of value and interest.

P. P.

Mendelism, by Reginald Crundall Punnett, F.R.S. (Macmillan & Co., London. Price 8s. 6d.)

A textbook, so to speak, for the study of heredity. It is a most clear exposition of the complicated laws which regulate hereditary types. The author, in seventeen short, well-balanced chapters, takes us from the beginning of this science—discovered by an Austrian monk, Gregor Mendel, in the middle of the nineteenth century—to its early development, and brings us to its latest and most illuminating experiments. Cross breeding sweet-peas, rabbits, sheep, fowls and butterflies, all showed practically the same results, *i.e.*, that the

proportion in which the characteristics of the male and female antecedents enter into the physio-biological make-up of the plant or the animal, although varying with generations, shows a definite law of recurrence, which removes completely all element of chance from scientific breeding.

Students of evolution will find in this book infinitely valuable information. It is a truly scientific piece of work which non-scientists, also, can and will both understand and enjoy.

M.

Vedic Hymns, by Edward J. Thomas. Wisdom of the East Series. (John Murray. Price 3s. 6d.)

This little book presents a selection from the *Rgveda* in translation. The selection appears to afford a fairly adequate indication of the contents of that inspired book, and the translation is competently done, though, of course, the power of the *mantras* is incommunicable except in the original, and the majesty of the Vedic diction must always elude the translation. The notes bring out clearly the fact that the names of many of the "gods," and the ideas behind them, are the common possessions of the various branches of the Indo-European race, and that some of them are pre-Aryan or non-Aryan in origin. In view of the fact, however, that so much has recently appeared in print on the Dravidian origin of Indian culture, some indications might, we think, have been given of the Dravidian or pre-Dravidian elements in the hymns. The "natural phenomena" theory of the source of the religious ideas of the *Rgveda* is fairly set forth in these notes, with due reference to the inadequacy of that theory to explain all cases. The philosophic import lying behind such "deities" as Vishnu, Savitri, Aditi, Prajapati, Brhaspati, etc., is indicated *en passant* in the notes, while the cosmology and the metaphysics of such hymns as the *Purusha Sukta* (LVIII) and the *Nasadasi Sutra* (LXI) stands out clearly in the translation itself. But, we hope that the vision of the seer and the inspired utterance of the Prophet, which are of the essence of the *Rgveda* will be brought home to the readers of this little book even as the beauty of the poetry; for those make the value of the *Rgveda* to Hindus, as "revelation," in those lies its "Wisdom".

P.

Poems by Indian Women, Ed. by Margaret Macnicol. (Association Press, Calcutta.)

Indian women, as is well known, have been making distinctive contributions to the "Heritage of India" in the fields of Religion, Philosophy, Science, Art, Government and so on, throughout the whole course of Indian history. This small book seeks to bring before us selections from their work in the realm of poesy, representing all ages and all provinces. The work has been done with fair success, and reveals commendable enthusiasm and no small amount of labour on the part of the editor and the translators. In an anthology made by one person there are bound to be notable omissions and unexpected inclusions from the point of view of another, and this anthology has had special difficulties of its own, as pointed out by the editor in the general introduction. But it seems to us that a wider selection could have been made for the section representing Modern India, as Bengal and Maharashtra at least have in recent times produced poetesses of no mean achievement.

The main drawback of the volume consists of course in its resort to translation, and is therefore unavoidable in a book of this kind. Translations, especially of poetry, must be always unsatisfactory, and some of the translations in the volume before us seem to us to have done less than justice to the originals. We have sought in vain to find even a distant echo of Jana Bai's rapture of self-surrender as bodied forth in her homely words and phrases, or of Mira Bai's fervour of Love as expressed in her musical Hindi or Braj, while the whole point of the Urdu poems is lost by the clever pun and the polished wit having been inadequately translated.

The selections open naturally with a song of a Vedic poetess. The poem has the authentic Rgvedic note of a deep feeling for nature and the sense of mystic communion with it which revels in the beauties of earth and sky, seeing not only the things but the Life of things, and also discovers the Wills—and even the Will—behind natural phenomena. But that vision of the Seer and the Prophet which gives the essential character to the greater Hymns is noticeably absent from it.

When we turn to the poems of the Buddhist "Theri" we find a note which has struck the editor as "a strangely modern note—some-what akin to the spirit of the present day feminist". The present day feminist enjoys an emancipation of the mind which leads her to hanker after the removal of other fetters. The "theri" achieved an

emancipation of the whole individuality under the tremendous inspiration of the personal touch with the Lord Buddha, and they became the All-Worthy (Arhat) by the "casting off of fetters," material and immaterial. That the "theri" can still give a thought to the comparatively lighter social and domestic fetters shows that she was "a spirit but a woman too".

Of the poems representing the next epoch, the key-note is Devotion under various forms. It shows a metaphysical tinge in the abstract imagery of Mukta Bai; though even she displays her "Mother nature" in such a poem as "Non-Duality"¹

Sleep calm and safe, my child, where, far beyond
All talk of form or formlessness,
Thy cradle has been swung within
The very lotus of the heart itself,
Mukta at hand calls to thee lovingly.

It assumes an ethical tone in the songs of Lal Ded and others, while it palpitates with an intense emotion in Mira Bai as in "Self-surrender"²

Kanh have I bought; the price he asked I paid:
Some cry, "Too great," while others jeer, "Twas small":
I paid in full, weighed to the utmost grain,
My love, my life, my self, my soul, my all.

To call all such poems "erotic" is to miss the real significance of many of them. They must be studied in the light of the tradition they represent and the personality of the author. They will then be seen to be absolutely free from passion and carnal only in their language.

Modern India is represented by poems mainly Bengali, which include some very notable work, especially "The Ocean,"³ and "Husband and Wife"⁴ though this latter as here translated, hardly represents the beauty of the original Marathi.

P.

¹ P. 48.

² P. 59.

³ P. 81.

⁴ P. 95.

The Child and His Problems, by Dr. Alice M. Hutchison. With a Foreword by H. Crichton Miller, M.A., M.D. (Williams & Norgate. Price 5s. net.)

Dr. Hutchison writes as a physician and a mother. In this book of 168 pages she discusses many of the important and elusive problems of childhood, including the utility of punishment and discipline, the "difficult," the "nervous" and the "only" child, in simple and non-technical language. A long and successful experience as physician and investigating worker in a London children's clinic is drawn upon for examples of classes and types of what may be called the extra-normal children. The book is obviously the result of a very sympathetic and intuitive as well as a thorough and careful scientific observation; it is the outcome of knowledge gleaned as a psycho-therapist and a lover of children. There are many practical hints and suggestions as to meeting and overcoming difficulties, and sensible and sound advice will be found on nearly every page. And Dr. Hutchison writes with an enviable attractiveness and clearness.

The following few sentences, taken here and there, will enable the reader to apprise and place this work:

Love is as necessary for the unfolding of his (child's) character as sunshine for the blossoming of a flower.

The juvenile delinquent is the product of failure to understand and direct certain instincts, followed by an attempt to set matters right by ostracism and punishment.

Repeated punishment is as common as weeds, and . . . in the end it strangles the child's developing instincts and turns him out into the world a poor, stunted creature.

If we follow the plan of allotting to the child the dual role of Judge and Jury, while we act as Counsel for the Crown, we shall find that he will carry out his own sentence. . . .

The "difficult" child is the product of his environment.

It is strange how prone we are to criticise a child to his face with an absence of all reserve . . . We likewise forget that through such criticism we may cause him to pass through life handicapped by a sense of inferiority.

The effect of discord, either seen as wrangling or as a mere undercurrent, cannot be overstressed. Yet it is hard to persuade parents that intangible causes act as powerfully as an electric current on a needle.

The instilling of fear is only too often instilled as an incentive of good behaviour, but it advertises to the world that those who resort to it are quite unfit to be entrusted with the training and upbringing of children.

One is tempted to go on quoting. But it is neither fair to the book nor the author. A hearty welcome may be given such books as this in the name of the future little ones, who in their day will build nobly where we fumble or destroy.

A. J. W.

Emblematic Freemasonry and the Evolution of its Deeper Issues, by Arthur Edward Waite. (William Rider & Son Ltd., London.)

Under the above title Arthur E. Waite has added another valuable book to his several publications on Freemasonry. As stated in the Preface it is intended "to present the chief aspects which have been assumed by Emblematic Freemasonry, its connections and developments in the course of their progress through the past two centuries". A stupendous mass of documentary evidence is collected to outline the evolution of Craft Masonry as well as of the Higher Degrees since the foundation of the Grand Lodge in London in 1917, and to trace the connection with Operative Masonry. The book is largely composed of lectures delivered by the Author from time to time at Masters' Lodges, Lodges of Research, Preceptories of Knights Templar and so forth, which, together with new material, are now made accessible to a wider public, but are of special interest to members of the Masonic Fraternity, to whom the result of patient and painstaking research is presented in orderly sequence within the space of 300 pages. Among the twelve Chapters is one on the Alleged Masonic Peril, dealing at some length with the attacks levelled at Masonry in a series of Articles published in 1920 in *The Morning Post*. The Author's connection with various Masonic Orders, as well as his intimate knowledge of the subject and his enthusiasm for the craft, qualify him for dealing with these attacks and with the manifold aspects of Masonry, and members of the Order will get much enlightenment from a careful study of his views and conclusions. The book should have a place in every Masonic Library.

A. S.

The Tamil Alphabet. Its Mystic Aspect, by P. V. M. Naicker, B.E.M., C.I. (Modern Printing Works, Madras.)

This little book is one of those which are sign-posts on the Path of Knowledge. To those who are bound by the letter and are not seeking the spirit behind all Things its theories will be merely fantastical and far-fetched: but to those who do not find the origin of a language, which is a medium of culture and the channel for the expression of the deepest spiritual truths, only in the imitation by the primitive humans of the animal world-sounds and a meaningless symbolism, but rather seek it in an impulse as natural to man as the song of birds is to the bird kingdom, this little book will be welcome.

It is in Indian philosophy that this truth of the divine origin of language is still preserved in a way that will even satisfy the reason. It is the Science of Sound which shapes Form, and the essay on the Tamil Alphabet gives us the key to how this was carried out in the Tamil language.

The West has been made acquainted with this occult aspect of language through the Jewish Kabbalah which gives mystical meaning to the letters of the alphabet, and hence to names, and tells of a secret mystical language. But the fragments that are published do not appeal to the reason and are in danger of satisfying the credulous only. In the mystical meaning given to the Tamil alphabet however, we find a thoroughly logical and rational statement which has none of the somewhat fantastical cloak of the Western Mystical Alphabet. Here we see how naturally the forms have grown from sounds—sounds which are in the depths of human nature but are not imitations of animal sounds, and an alphabet which was not a collection of meaningless symbols, but a series of forms, as naturally the result of sound as those forms which are produced in the laboratory by vibration. The parallelism between the shapes of the organs of the human body and the human embryo, and the alphabet is very significant.

Moreover in this book we get the mystical key to æsthetic appreciation of beauty in language. R. L. Stevenson, one of our best English stylists, wrote of the value of consonant and vowel sound in prose and poetry, and of how part of the author's meaning was conveyed through the peculiar mixture of consonant and vowel sounds. Every poet and student of poetry knows the alliterative value of the letter sounds. The West only knows that this is so, but the East knows why it is so, and our book gives us a glimpse of the "why" of all alphabets, grammars and Beauty of Sound. One is inclined to wish that all the world knew the Tamil Alphabet so that all might learn how to seek the truth behind every alphabet and written language.

B.

THE THEOSOPHIST

ON THE WATCH-TOWER

AS the Editor left Adyar for England on the first of July, this chronicle has to be written by other hands. Last year when she left for England, it was with other political workers on a deputation, to lay before the British public the case for Home Rule and Dominion Status for India. Though this year she travels alone (except for Theosophical friends), there is even a greater significance in her departure. For this year Dr. Besant goes "with the Bill". Little by little, these two words, "the Bill," are becoming the watchword of Indian National aspirations. The Bill is the "Commonwealth of India Bill," formulated by the National Convention, which is composed of those Indian patriots who see eye to eye with Dr. Besant on this one point at least—that India must not merely ask for Swarāj or Home Rule, but must also formulate precisely what are the political changes implied in the phrase Swarāj. This most laborious task of formulating what Swarāj means has been at last accomplished, and the Commonwealth of India Bill states precisely and minutely what are all the changes in the Administration—executive, judicial and legislative—which are the minimum necessary in order to make India a Dominion in the British Commonwealth of Free Peoples.

While the Commonwealth of India Bill has not been formally accepted by all political parties in India, it is significant that representatives of all these parties have bidden "God speed" to our Editor, on her mission of laying the Bill before the leaders of the Labour Party in England. At meetings held in Madras and Bombay, Home Rulers, Swarājists and Nationalists, all showered praise on Dr. Besant for her indomitable energy, and, in spite of many set-backs, for her unflinching trust that India can swiftly achieve her freedom, if she so determines, and hold the proud position of a Dominion, the equal of the other Dominions of the British Empire. No truer words were said about Dr. Besant's services to India just now than these of the Rt. Hon. V. S. Srinivasa Sastri last May.

During the last few months, I have noticed one thing. While we have slept—I mean some of us, Indians—Mrs. Besant has been awake. While we have been idle, she has laboured hard. While we have been disposed to lay down our arms, her sword has always been active and doing heavy execution. While we have despaired, she has hoped. While we have quarrelled and nearly broken the heart of India, she has never spoken an unkind word, and always called on us to unite, unite, unite, on the common platform of the Commonwealth of India Bill.

We have broadened out greatly and made several steps in evolution since the days, not much more than a decade ago, when we expected our President to confine her attention exclusively to things dubbed Theosophical, or to people belonging to the Theosophical Society. We are all the happier, and immensely more useful to the world, since it has come home to us that all good work done is truly Theosophical, whether called scholastic, mercantile, political, athletic, or to beautify and ennoble the individual home life.

A note from Dr. Besant from Aden reports smoother waters after a disagreeable passage of the Arabian Sea. The party have, fortunately, very comfortable cabins and, to judge

from our President's firm handwriting, she at any rate did not suffer from the usual *mal de mer*, though she is never very comfortable on the swaying ocean. With Dr. Besant on the *Kaiser-i-Hind* are, as fellow passengers, Lady Emily Lutyens, known everywhere for whole-hearted support of Theosophy and the Order of the Star in the East—and all good works; and Mr. Shiva Rao, a man whose name will be widely known in the future if he fulfills the promise of to-day. Other F.T.S. on board are Miss Angus from China, and Mr. Theo Shuurman who has been helping at Adyar, amongst other things, to put the new windmill pump into working order.

We sympathise deeply with America that Dr. Besant found it practically impossible to be with them this year. We who know the packed action of each day, each month, each year in the programme of her life's work, realise that it could not be arranged; and the fact that we in Adyar have the good karma of her frequent presence makes us appreciate the more, the love and support Americans extend to our great Leader. It is that bond that overcomes the *māyā* of space. But America is not left without visitors who can help her.

Mr. J. Krishnamurti, Mr. J. Nityananda and Mr. N. S. Rama Rao who left India for Australia last March, sailed from Sydney on June 24 for Ojai, California. They were accompanied by Miss Rosalind Williams of Ojai, who has acted as devoted nurse to Mr. Nityananda, and also by Dr. John Ingelman of Los Angeles. Mr. Krishnamurti will leave Ojai after a few months' stay, and sail from London in November to be in Adyar for the arrival of Bishop Leadbeater and party from Australia.

In May, Mr. Fritz Kunz, who has been helping the Australian Section for two years, left Sydney for America. Mr. Kunz is now National Representative for America of the Order of the Star in the East.

Mr. and Mrs. Ernest Wood, who seem to have been writing books during their Australian visit will also strengthen for a time the American workers, and are expected in the States by the end of July.

Last, but not least, Mr. G. S. Arundale takes to America his vivid personality which does such splendid work amongst old and young alike. He is accompanied by his wife, Mrs. Rukmini Arundale, whose steadfast, earnest, and in some ways brilliant character, makes her a centre of helpfulness wherever she has been during their recent travels to help our members in Europe. Youth Lodges spring up where they go and give the coming workers an opportunity of hearing of Theosophy and of growing up under its guidance.

India is happy in the helpful presence of the Vice-President C. Jinarājadāsa at Adyar.

Russia, to whom we owe H. P. Blavatsky, our Light Bringer, is strangely enough, at the present time the one country in the world where Theosophical teachings are forbidden; as we all know, the General Secretary, Madame Anna Kamensky, only saved herself from long imprisonment and perhaps from death, by escaping from the country in disguise.

Russians are a travelling people and there are now Russians in many lands, who cling to our Society. We are glad to note that they are suggesting that in places where there are no local Lodges or Centres of the T.S. they shall all be united into a correspondence Group with Madame Anna Kamensky as their Presidential Agent in direct touch with Adyar. They hope thus to be kept abreast of the teachings and work. As soon as Russia has settled herself and her people are free, they will revert to their own Section.

In Denmark, the Densk Lodge of 119 members which has long been attached to Adyar, has now joined the Danish Section. We congratulate them; it is well to begin by working harmoniously with the brothers we can see. How else can we expect to work heartily with members whom we have never seen?

The South African members are very glad when one of our members who is a real student of Theosophy is able to go amongst them and give public lectures to explain the meaning and scope of Theosophy. We have some earnest people out there, and they work steadily amidst a population indifferent at present to all but material gain, or on the other hand steeped in the same kind of religious intolerance that makes the good folk of Tennessee, in the U.S.A. prosecute those school teachers who mention to the children under their charge the modern, scientific ideas of the evolution of man. So accustomed are we to the broader view of life, that it comes as a shock, and seems a most wonderful anachronism to meet an intelligent, well-read man and to find that underneath his up-to-date knowledge of the latest scientific discoveries, there remains a bedrock belief in the Bible translation, which they possess in its most literal interpretation, and naturally therefore hold it to be God's law that all races whose colour is not pure white are descendants of Ham, and can only be hewers of wood and drawers of water to the others. It is as though Hindū readers of the Purāṇas believed literally that their high kings took their wives up to visit the Gods in a sort of Valhalla and brought back plants to earth when their consort admired some particular flower.

A study of the teachings of the Founders of our Society, broadcasted over the land for all to grasp who are ready, is the work that is being done by our leading members. Naturally the South African Lodges have a difficult time in the midst

of the Hindû-European-African contest for recognition in Africa, but the very difficulty is their opportunity to scatter abroad the practical ideas upon which the law of older and younger brothers of the human family is based. Laws which, once grasped, make each man responsible for his neighbour.

* * *

June removed from physical life the French Astronomer, Camille Flammarion, after whom one of the plains of our Moon is named. He was an able astronomer, a useful man. He stirred up men's imagination.

He had intellectual vision enabling him, at least faintly, to see the greatness of the universe.

When he was already an old man, in his flat, six flights up (with no elevator), on the other side of the Seine, he said, "Man is rarely at the threshold of knowledge. True, a shepherd of old, with his naked eye, could count only eight or ten stars in the Pleiades, and we count 45,000 great suns. But we know nothing."

His careful researches and books upon astronomy have made his name well known; but M. Flammarion also investigated the hidden forces of nature, especially as shown through sporadic appearances of people far from their bodies and the impress of one mind upon another when the owners are apart. His collection, in three volumes, *Death and its Mystery*, of well authenticated instances, shows the frequency of such "abnormal" happenings.

As many of us are aware, they are far from abnormal, but merely the manifestation of the working of laws which are at present known to few, and instances will occur more frequently as man develops. About 1880 M. Flammarion joined the Theosophical Society for a time, but he evidently did not deeply study the teachings of its older students, and so missed the key to the unseen which his scientific mind would have delighted in turning, had he realised its use.

M. Flammarion's eighty-three years of life began in unpromising circumstances out of which he steadily worked his way. Scientific study formed for him the road by which he ascended and expanded his mind in his youth. Amongst his well-known books are: *Unknown Mysterious Psychic Forces*, *Popular Astronomy*, *Marvels of the Heavens* and *Omega*.

* * *

The cinema and the stage should play a large rôle in the spread of Theosophy in all countries. Quite recently a village play against animal sacrifices had much success near Adyar.

A mystical play *Fires Divine*, is expected to appear in the early autumn and arrangements are now pending for its appearance at a London theatre. A member writes:

"No happier time could be chosen than that which celebrates the Jubilee of the T.S. and the visit of Mrs. Besant to England; indeed the coincidence of these events with the appearance of *Fires Divine* after three years of uphill effort has a deep significance for those who believe in the ideals set forth in this arresting drama.

Although *Fires Divine* has a very special interest for Theosophists, it bears no label. Its appeal is universal. It seeks to tell the story which is true for all ages and creeds, of the perfection of a soul through renunciation, suffering and devotion. The innate power of noble ideals is here enhanced by the artistry of noble language and appropriate setting.

John Fouldes has surpassed himself in the beauty of the incidental music."

* * *

On page 674 will be found information regarding arrangements for the Jubilee Convention, 1925.

* * *

In connection with the Jubilee Convention, the T.S. Executive has resolved to publish an illustrated book, recording the growth of the Society since its foundation. The

by Jeremy Bentham as late as 1780, and was very little used before the nineteenth century. Confucius was asked by his disciples to put into one sentence if possible, the philosophy of life and progress. He replied that it was all contained in one word, "Reciprocity."

It was the new Internationalism that prompted the United States to step into Cuba. In two decades the United States had accomplished there what Spain had been unable to achieve in centuries. It is interesting that Carlyle, ten years before Samuel Morse at Washington obtained the first reluctant appropriation for an experimental telegraph, looked down the decades and caught a glimpse of the modern reciprocal period. In his symbolic way, he prophesied that any divergence in the orderly processes of industry in any part of the world, would influence the markets of the nations.

There was a time when a nation or a continent could cover the secrets of manufacturing, and control the world's trade in certain commodities. In former ages, scholars were able to monopolise the learning of the world. At one time in Greece, the man who could repeat Homer was declared a gentleman. When the Athenians were defeated at Syracuse, every member of the army who could quote from the poetry of Euripides escaped death. Plutarch says, that when the Athenians returned home, they went in a delegation to Euripides and thanked him for writing the masterpieces, the knowledge of which saved them from death. In later Anglo-Saxon times the world had other standards.

The first International Association of trade unions, designed for working men's interests in all countries, originated at the time of the Polish insurrection of 1863. The London working men sent a deputation to Lord Palmerston, asking for interference on behalf of Poland, and also convoked an indignation meeting at St. James' Hall, London, in April of that year. Among some of the reasons set forth for its

existence was the declaration that "this international association, and all societies and individuals adhering to it, will acknowledge truth, justice and morality as the basis of their conduct toward each other, and toward all men, without regard to colour, creed, or nationality. The congress maintained that it is the duty of a man to claim the rights of a man and a citizen, not only for himself, but for every man who does his duty. No rights without duties, no duties without rights; and in this spirit were drawn up twelve remarkable rules for this first international association, which has been the basis for many other associations of a kindred nature.

With all their marvellous achievements in art and learning, the ancient Greeks never established a National State. With all their loyalty to their respective cities, they never developed a patriotism in the modern sense of the word. Of the two wars which loom so large in Greek history, the one was fought by a Persian king, with the aid of Greek cities, against other Greek cities, and the second was a terrible duel between Athens and Sparta. In fact, it was the existence of multifarious, independent little City-states, and chronic inter-state wars that worked the downfall of Greece. To be sure, philosophers like Epictetus and Zeno preached the "brotherhood of man," and Plato pictured the peace-state "Atlantis"; but beyond some experiments in arbitration, the Greeks did little to promote a peaceful settlement of their quarrels, and nothing that history records, to prevent war with non-Greeks. "International," among the Greeks, customarily meant "inter-urban."

Unlike the Greeks, the Romans actually constructed a great and relatively unified State. But the Roman State was not based on any doctrine of nationality; at its height it was the very antithesis of our modern National State. It embraced Greeks and Latins, Jews, Egyptians and Phoenicians, Celts and Moors, and innumerable tribes, each enjoying such

Vice-President, in whose charge are the precious early documents of the Society, has been instructed to collect the necessary material. The Vice-President reports that the work is most fascinating but the material so vast as to make the task a herculean one. He has begun systematically to examine the boxes of documents which are the "Records" of the Society. These consist of (1) the unpublished letters of the Master Serapis to Colonel Olcott in 1875; (2) the unpublished letters of the Master M. to Colonel Olcott with personal instructions, and other letters of the Masters; (3) the Scrap-Books of H.P.B., wherein from 1874 she has pasted articles and notices, with annotations and comments in her own hand, all referring to the beginning of the T.S., and to its slow expansion in the early years; (4) the letters of H.P.B. to Colonel Olcott, every page containing historical material dealing with the changing situation of the Society; (5) the diaries of Colonel Olcott from 1878 to the year of his death; (6) masses of photographs signed and unsigned of early workers and friends of the Founders; (7) the pictures and other objects precipitated by the Masters and by H.P.B. herself; (8) letters of correspondents from 1875 onwards kept by the Founders; (9) letters of A. P. Sinnett, A. O. Hume, Damodar Mavlankar and others; (10) and other miscellaneous documents.

A full history of the T.S. would fill two volumes at least, of the size of *The Secret Doctrine*. This being out of the question, the intention is to issue a short documented work summarising the growth of the Society. In connection with this undertaking, Mr. D. K. Telang, an expert photographer in addition to his other gifts, is daily photographing document after document at Adyar. It is hoped that when the work is published, members will gain a closer and more intimate knowledge of the early workers, especially of H.P.B.



INTERNATIONALISM

A STUDY

By ADELIA H. TAFFINDER

THE popular internationalism of the last sixty years must not be confused with the ancient Roman notion of universality, of "world-citizenship," of what was termed in the eighteenth century cosmopolitanism. Cosmopolitanism carried with it a decrying of local distinctions and of patriotism; the unit of its World-State was to be the individual and not the nation. Internationalism, on the other hand, presupposes an intense loyalty of the individual to his national State, and a cherishing of his national language and his national traditions. How recent is the growth of this internationalism may be gathered from the fact that the word itself was newly coined

America. The purpose of this Pan-American conference was to study the financial problems resulting from the war; the promotion of better trade and business relations between the two Americas; the facilitation of intercourse between the nations by better communications on the sea, and the encouragement of a spirit of mutual helpfulness between the nations of the New World. This gathering in Washington is, therefore, one of notable international importance. It cannot fail to exert a profound influence in stimulating and arousing public opinion in all the twenty-one countries which sent delegates to Washington. The discovery and settlement of the New World has worked a revolution on the Old, whose total effect, even now, can only be imperfectly evaluated. The peoples of Central and South America are no longer Spanish, Dutch, Portuguese or French Colonies, as the case might be. They stand to-day in the concert of civilisation, independent nations, cherishing the memories of sufferings endured and victories achieved, for lack of which the sentiment of nationality remains frail and weak.

Inspired by the wonderful work being accomplished by the Pan-American Union for the closer knitting together of the countries of the two Continents, there was inaugurated in Honolulu, in 1907, the formation of what is now the Pan-Pacific Union; only the heads of Pacific countries may be honorary presidents of the Pan-Pacific Union. It is hoped that, in time, the Pacific lands will take over the Pan-Pacific Union, as the United States and the Latin American cities have actually created the Pan-American Union. At several Pan-Pacific conventions that have been held, Honolulu has been selected as the central clearing-house of effort; this because of its position at the cross-roads of the Pacific. Here, there are frequently steamers in port from Japan, Australia, Canada and America, and sometimes from South America, having on board leading men from the various ports of the

Pacific. They come together and exchange ideas, and the plans of this Union are pushed forward. This Organisation has for its aim the advancement of the interests of all Pacific communities, and the twelve objects of its platform are each vibrant with the spirit of brotherhood.

Shortly prior to the Great War of 1914, one deliberate effort was made to guarantee the peace of the whole world by general convention. It was due to the initiative of the Tsar of Russia, who stated that he thought the hour was "very favourable for seeking, by means of international discussion, the most effectual manner of assuring to all peoples the benefits of a real peace . . . that the preservation of peace has become an object of international policy". However, not the "Concert of Europe," not Pan-American conferences, nor Hague conferences would longer hold in leash the Dark Forces which burst forth in 1914, and, because of the general unity of the globe, engulfed practically the whole world. But still undimmed is the lustre of that ideal on higher planes, of the Federation of the World; War and carnage have but brightened its radiance:

Oh Brotherhood! Thou art the dream of ages,
The promise of the Masters, the hope of man.
Where thou art the sun of heaven beams bright.
Thou art the all, the ideal of the Gods.

The whole world is now compelled to think and to act internationally. Great world events, portrayed in intelligible terms and brought home to the masses of mankind everywhere, have awakened the intelligence of the common man as it has never been aroused before. In the humblest walks of life men are now discussing difficult questions in the light of stirring events of world-wide significance, and they are asking one another: What is to become of civilisation?

All the aspirations for the creation of a truly human world—a world in which general principles of justice shall

autonomy as its isolation would warrant and its power would secure. The Roman Empire, by reason of its comprehensiveness, could not have "international" relations with other States, unless possibly with Persia, or with distant China, or with German and Scythian barbarians. On the other hand, among the myriad peoples who composed it, the Roman Empire undoubtedly did serve, while its legions were potent, as a league to enforce peace; and the *Pax Romana* presented for several centuries a brilliant contrast to the havoc which perpetual inter-urban war had wrought in Hellas. The Roman Empire was constructed by conquest and subjugation, not by any self-determination of the people; and the peace which it enshrined was not a democratic peace. Very recently have distinguished British writers likened the *Pax Britannica* to the *Pax Romana*. The comparison is not far-fetched, since there is much likelihood that those ancient Roman politicians who promulgated and supported the *Pax Romana*, were the same men incarnated as English statesmen and supporters of the *Pax Britannica*.

In studying this subject, we find that at the close of the eighteenth century there occurred three events of momentous significance to our topic: (1) the French Revolution; (2) the American Revolution and Federation; and (3) the revolution in industry. The French Revolution inspired patriotism which was no longer to be synonymous with mere allegiance to a ruler; it was to be a vivifying and unifying force to liberty and to nationalism. In the successful revolt of the thirteen colonies against England, and in their overcoming of seemingly insurmountable obstacles, those same American colonies worked out and tried the experiment of constructing a popular league of State. It is the Industrial Revolution which has drawn all sorts of men together. It has brought the chief nations of the world in closer contact with each other than were the thirteen English-speaking American colonies a

century and a half ago. So recently has this revolution occurred, and so sudden and so silent has been its mighty march, that few persons really appreciate what a different world it has marked off from the antique world of the Greeks and Romans, from the mediæval world of feudal baronies, and from the world of a century ago.

Early in the revolutionary wars (1795) Immanuel Kant, the Scottish-German philosopher, published his profound little treatise, *On Perpetual Peace*. He presented four conditions necessary to assure international peace. These conditions, according to Kant, may be thus stated: (1) monarchs being largely responsible for war, every State must have popular government; (2) international law must be backed by a federation of free States; (3) men must be permitted to visit everywhere, but, as if to obviate one of the subsequent evils of the industrial revolution, ownership must not be allowed in foreign lands; and (4) no State may violently interfere with the constitution and internal administration of another. The notable Congress of Vienna was quite obsessed by notions absolutely at variance with those of Kant, as events proved.

During the nineteenth century there were many popular international movements. The international character of the problems and interests of working men throughout the world was proved, not only by international Congresses of Socialists, but also by international organisations of the several co-operative societies and of trade unions. Earnest advocates of democracy organised the International Parliamentary Union (1889); and agitators for Woman Suffrage and Feminism held international women's congresses. Religion felt the great impulse; Protestant Christians, of a hundred divergent creeds and of a thousand shades of individual opinion, met in world congresses and made amicable agreements for the parcelling out of heathen lands among their several local bodies, for missionary purposes; Catholic Christians, never

forgetful of the universal traditions of their Faith and their Church, instituted in 1884 a series of Eucharistic congresses, which drew large numbers of clergymen, and laymen from many climes, now to Paris, now to London, now to Jerusalem, now to Montreal; even a World's Parliament of Religions was projected and actually convened. For the advancement of learning, there were periodical international conventions of distinguished physicists, chemists, biologists, historians and economists; there were "exchange professors" between the universities of different countries; there was developed around the globe a community of intellectual interests, the product of what has been happily described as "the international mind".

The occult student sees in all of this "the handwriting on the wall" of the Manu of this Race. Cannot we safely say that this "international mind" is becoming more and more receptive to the ideals of the Manu and His lieutenants? Cannot we conjecture that it is Internationalism and not nationalism which is the goal of planetary government? If we feel the inner consent to this question, would it not be well to think of Internationalism as a daily ideal? Cecil Rhodes' advice was "to think in Continents." This statement has its application here. Give every International project a helpful thought. This is one way to help in the preparation of the Coming of the World Teacher.

Owing to the steady growth of popular internationalism throughout the nineteenth century, the idea of a "Concert of Europe" was an ideal to many. The "Concert of Europe" was always quite informal, but it performed valuable service in emphasising interstate interests, and in seeking to prevent war or to alleviate its miseries. In 1864 the Powers signed a Convention at Geneva, in accordance with which the International Red Cross Society was organised, with branches in all European countries and with an international flag. In

1882, largely through the enthusiasm and energy of Clara Barton, the United States ratified the Geneva Convention; and later, both Turkey and Japan established local branches of the Red Cross Society, though under flags slightly modified so as to satisfy the religious scruples of their non-Christian populations.

More formally developed and more promising than the Concert of Europe was what might be described as the Concert of America. South and Central American States had had many wars, with disastrous effect on their own development and on their national credit. In 1881 James G. Blaine, United Secretary of State, invited the several governments of Latin America to participate in a Pan-American Conference, to be held at Washington in 1882, "for the purpose of considering and discussing the methods of preventing war between the nations of America". As years went by, conferences were held in many of the large cities of Latin America, thus strengthening the sentiment of Pan-American solidarity. Two of the strongest and most stable southern Republics—Argentina, and Chile—concluded in 1902 a treaty of arbitration, for the settlement of all difficulties without distinction. The unique statue of the "Christ of the Andes" was erected on those silent heights by the two Republics, as a pledge of friendly relationship throughout the ages. The statue is cast from bronze of old cannon which the Spanish left at the time of the achievement of the Argentine Independence. On the monument is the inscription: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

The conference of representatives of the twenty-one Republics of the Western Hemisphere, which assembled in Washington, is a visible symbol of the ties that bind the United States to her sister Republics of South and Central

prevail—seem to gather round the word Democracy, as if it were the only remaining hope of humanity. Never before has the need of a great constructive principle in international affairs been so apparent. Never before has mankind, as if inspired by a common impulse, so completely broken away from autocratic traditions. Statisticians say, that four-fifths of the habitable surface of the earth is dedicated to the aspirations of democracy.

What new energies does this old Greek word release? Lord Bryce in his consideration of the "War of Democracy" says:

The democratic conception, based as it is on the rights of man, is the only true source of law for the rights of states also, and is alone adapted to that general extension which opens a common-wealth of mankind in which all nations, regardless of territorial boundaries, may rightfully claim a place.

Professor David Jayne Hill, in his survey of this subject, states his faith in the belief that when the whole world turns to industry, as it will, Commerce will cement the nations together and create a perfect solidarity of interests.

In studying this subject, one begins to realise what was accomplished in the last century in the way of organising specific international relationships by the creation of such organisms as the Universal Postal Union, the Telegraphic Union, the Radio-Telegraphic Union, the Metric Union, the Geodetic Association, and half a dozen other permanent quasi-legislative or administrative associations of an international character. There are, besides, many periodic conferences, relating to industrial property, railway and oceanic transportation, sanitation, the rise and sale of drugs, commercial statistics, monetary affairs, and other matters of general human interest. To these must be added the permanent Commissions such as the Bureau of the Hague Tribunal, the Committee on the Map of the World, the Bureau for the Publishing of Customs Tariffs, etc. Some of these are the result of official action

through diplomatic intercourse, others of private initiative, but all combine to unify the nations and to accustom them to co-operation.

All the twenty-one republics look to the United States, as the most powerful of the nations of the Western Hemisphere, for the moral and political leadership of the future; and this despite the differences in race and language. Observing the United States from the point of view of its high destiny in the march of civilisation, it is observable that it has been the most conspicuous exponent of the ideals which it was its karma to make incarnate in the evolution of the planet. Already the course of democracy in the United States, and the political institutions which it has evolved, have profoundly influenced the political progress of the republics of Latin America; and that influence must inevitably increase rather than diminish during the coming years. The "Americanisation" of the American continent is indeed a peaceful process that has been going on for many years.

We read in *Man: Whence, How and Whither* that the re-arrangement of political machinery for the Federation of the whole world, which will be a dominant characteristic in the beginning of the Sixth Root-Race, received its particular impetus in the twentieth century in connection with the Coming of the Christ. That in the far, far future, people, as now, do not transcend national feelings, but the great advantage is that they are not afraid of one another, and there is no suspicion, and, therefore, greater fraternity.

Since all things are in the Eternal Now, we can realise that those who work to-day along the ideals of Internationalism are co-operating in the brotherhood plan of the Manu.

Among the principles set down by President Wilson in the war-objects of America was "justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak.

Unless this principle be made the foundation, no part of the structure of international justice can stand."

As long as a nation is denied the right to choose freely and establish that form of government which the people desire, no international order can be founded on the basis of national right and international justice; the claim of the stronger to dominate the weaker will once more be successfully asserted; and there will be no true peace. Internationalism—greater Brotherhood—must be in the world-plan. As all the races rise in the scale of evolution, all nations spring heavenward, and there will be added an underlying spiritual basis of unity, fraternity, and co-operation.

Adelia H. Taffinder

A BRIEF SKETCH OF THE LIFE AND TEACHINGS OF PYTHAGORAS

By M. FLORENCE TIDDEMAN

[Concluded from p. 438]

THUS sprang into being the Pythagorean Institute, which became a college of education, a science academy, and a small white model city, under the control of a great Initiate. Many and diverse judgments have been pronounced by students on the intention of the philosopher in creating this sodality. Some have seen only political intentions, but how imperfect is this opinion the sequel will show. The ideal of the Reformer was moral, philosophical, and religious: his teaching was not intended for Krotona only but for mankind in general. Pythagoras aimed at the elevation of his disciples in spirit and in action. By this means he gained his end, that of improving, on their civil and human side, the citizens and all other men, since each disciple carried out of the School into his private and public life the doctrine and morality there acquired, spreading it by word and example, among his friends, his relations, and his family.

Hear some of the teachings of Pythagoras as he preached on the hill at Tauromenion: "Organised society exists for the happiness and welfare of its members, and where it fails to secure these it stands *ipso facto* condemned. Government exists only for the good of the governed."

And again: "Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and son, but greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."¹

The would-be disciple was encouraged to enter the School and live there for two or three years a life of freedom, going where he pleased and eating as he wished—Pythagoras watching him the while, noting his gait, his laugh, what pleased him, what interested him, with whom he associated. The newcomer was encouraged to state his opinions and to discuss many subjects; in this way he showed forth his real nature. After this period only, the real novitiate began, which lasted two years and might be extended to five. Pythagoras was very stern in admitting these novices, saying that "not every kind of wood was fit for making a Mercury". The novices, during the lessons they received, were subjected to absolute silence, not even seeing Pythagoras, as he remained hidden while teaching. This he did to test their powers of silence, on which he laid great stress, as he considered the governing of the tongue the most difficult of victories. This has been

¹ See Appendix.

adhered to by all Those who instituted the Mysteries. Later, he separated the novices into two divisions: those that he considered genuine he taught himself, the others—"exoterics"—were taught by Hippasus. Pythagoras called his esoteric disciples "mathematikoi," because his higher teaching began with the Science of Numbers; but this sacred mathematics, or Science of Principles, was at the same time more transcendental and more living than ordinary mathematics. Number was not looked upon as an abstract quantity, but as the active and intrinsic virtue of the Supreme God, the source of universal Harmony.

The Science of Numbers was the science of living forces. God the Indivisible Substance, the Unchangeable, concealed 'neath the forms which pass and change—has for number, One. He contains the Infinite. He is the Creator, the Father, and has for his symbol the Circle. The moment the Eternal manifests Himself, He produces all numbers which He contains in Himself, and is Dual. Two being the number of differentiation and division, represents 'proceeding' or evolution; it is the symbol of opposing forces, of the downward arc. The number Three is the cornerstone of Esoteric Science, and Pythagoras made it the centre of his Theogony. In each number he saw an active force of the Universe—numbers in action—and said that the essential principles are contained in the first four numbers, because by adding and multiplying them, all the others can be obtained. He attached great importance to the number Seven, which is the sum of Three and Four, and signifies the union of God and Man: an Adept is represented by the number Seven. Ten is the sum of the first four numbers and is the perfect number, it represents the principles of Divinity.

The Esoterics had all things in common, and lived together, but the Exoterics had their own property apart from the rest, and would be with the others only for the pursuits

in which they could join, and were taught by Hippasus. Pythagoras and Hippasus pursued different methods of teaching, but, because these two groups of disciples both lived inside the Colony, the teachings of Hippasus are constantly supposed to be those of Pythagoras, who thus has had ascribed to him teachings which were not his. Also, there was another Samian called Pythagoras, but he was the son of Eratocles. The elder Pythagoras noticed this youth in the gymnasium, and, seeing his excellence in games and exercises, gave to him help in the way of exoteric teaching and certain training; this man alone of all the Samians migrated in the end with Pythagoras when he left Krotona. There are three books written by this younger Pythagoras on athletics, in which he orders those who would be athletes to eat flesh instead of fruit. These books have wrongly been attributed to Pythagoras, the son of Mnesarchos.

To return to Hippasus; he taught by audition, without demonstration and reasoning: his pupils were to do things because they were ordered to do so, to hold to certain teachings because they were Divine dogmas. Here are some of these auditions, in which both the question and the answer were given by the teacher.

"What is the most just thing?"

"To sacrifice."

"What is the wisest thing?"

"Number."

"What is the next in wisdom?"

"That which gives names to things (*i.e.*, the soul)."

"What is the most beautiful?"

"Harmony."

"What is the most powerful?"

"Mental decision."

"What is the most excellent?"

"Felicity."

With reference to two of these questions, Proclus says that "Number obscurely signified the intelligible order, which comprehends the multitude of intellectual forms; for there, that which is first and properly Number subsists at the summit of the intelligible order, next after the Super-essential one. By the 'founder of names' is obscurely signified 'the soul,' which possesses the images and essential transitive reasons of them as statues of beings. Being knows itself, and is replete with wisdom, but Soul imitates intellect." Hippasus taught his disciples the practical virtues—they were to return to be citizens—they were not denied meat as were those especially applying themselves to disciplines to acquire Divine Wisdom. But politicians, who were legislators, he enjoined to abstain from animal food, as, if they wished to be absolutely just, they must not injure any animal, nor could they persuade others to act justly when they themselves partook of flesh. Others he allowed to eat certain animal food, but gave definite times for abstinence and directed that neither the brain nor the heart must ever be eaten. Certain kinds of fish were also prohibited. Those of his followers who after trial were rejected, received double the wealth they brought with them, but a tomb was erected by the rest of the disciples for each, as if they were now dead.

Pythagoras purified the "energy of reason," also the whole soul of his Esoterics by trials of various sorts and by disciplines, by making them abstain from animal foods and wine, also from certain other foods, such as mallows and beans, for these, he said, were hostile to the reasoning power and impeded its genuine energies. They were to be sparing of their food and to sleep little, and he made them keep silence for long intervals. They were to have an unfeigned reverence for those to whom reverence was due—a kindly brotherliness to those of their own age—a helpful attitude to those who were younger, and to be free from envy. He taught them, through

philosophy and the theories belonging to it, of the amity of all things towards each other—of the love of the Gods for men, and that men should have this love towards each other—citizens for their town, husbands and wives for each other, brothers and kindred for each other—that they should be just and kind to animals: all this was summed up as “friendliness”. He showed them that, by having a soul undisturbed by anger, or pain, or pleasure, or base desire, they could by day or by night hold converse with the Gods. In the words of Iamblichus: “By all these inventions, therefore, he divinely heralded and purified the soul, resuscitated and saved its divine part, and conducted to the intelligible its divine eye”—this eye which Plato says is better worth saving than ten thousand corporeal eyes, for by looking through this alone is Truth perceived.

Pythagoras thought it most necessary to teach through symbols, as these would be understood only by those trained and fit to be entrusted with such knowledge. Iamblichus says: “He was accustomed to pour forth sentences resembling oracles in a symbolic manner, and which in the greatest brevity of words contained the most abundant and multifarious meaning, difficult to understand—like Nature herself through seeds small in bulk exhibiting effects innumerable in multitude.” Of this kind is the sentence “The beginning is half of the whole.” Not only in this “Hemstitch” (the name given by Iamblichus to this kind of sentence) but in many others, Pythagoras has concealed the sparks of Truth, depositing them, as in a treasury, for those who are capable of being enkindled by them. Another Hemstitch is, “All things accord in number”: others are, “Friendship is equality, and equality is Friendship”; “Sacrifice and adore unshod”; “Declining from public ways, walk in unfrequented paths”; “Speak not about Pythagorean concerns without light”; “Wear not the head of a God on a ring”; “Do not enter a

Temple in an impure garment or one that has been slept in, as sleep is an indication of sluggishness, as is black or brown.”

Pythagoras honoured the Gods, as did Orpheus, not in images of brass with forms, but by symbols, as the Sphere. He considered the Sphere as the most appropriate image of Divinity. The word ‘Cosmos,’ so familiar to us to-day, originated with Pythagoras. The training of the memory he regarded as very important, “learning” being the power by which knowledge is obtained, and “remembering” the power by which it is preserved. Hence they honoured and exercised the memory and paid great attention to it. A Pythagorean never rose from his bed until he had first recollected the transactions of the previous day, what he first said, or heard, or ordered people to do, what he next said, or heard, and so on, all through the day. If there was time, he tried to remember also the transactions of two days previous, and then the third and fourth, thus exercising the memory. There is nothing more important with regard to science, experience and wisdom than the ability to remember.

In the preface to T. Taylor’s translation of *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*, we read: “It is not possible even for the most fervent believer in modern ‘Progress’ to dismiss the speculations of the ancient philosophers as antiquated notions which have had their day and no longer possess interest and value—to the lovers of religion the present work must be invaluable because of the doctrines contained in it, some of which originated from the Hermaic Pillars and were known by Pythagoras and Plato, and were the sources of their philosophy. This Theology—the sacred operations pertaining to which, called Theurgy, are here developed—has for the most part, since the destruction of it, been surveyed only in its corruptions among barbaric nations. The religion of the Chaldeans, Egyptians and Greeks is demonstrated to be no less scientific than sublime.

The Theology of Pythagoras celebrates the immense principle of things as something superior even to being 'itself' as exempt from the whole of things of which it is nevertheless the ineffable source; he does not therefore think fit to enumerate it with any Triad or order of beings. It even apologises for giving the appellation of the most simple of our conceptions to that which is beyond all knowledge and all conception. It denominates this principle, however, 'The One' and 'The Good,' by the former of these names indicating its transcendent simplicity, and by the latter its subsistence as the object of desire to all beings. The immense Principle of things should be collected into a summit which is the Principle of Principles. From this immense Principle of Principles, in which all things causally subsist, absorbed in super-essential light and involved in unfathomable depths, a beauteous progeny of Principles proceeds, all largely partaking of the ineffable, all stamped with the occult characters of duty, all possessing an overflowing fulness of good. From these dazzling summits—these ineffable blossoms, these divine propagations—'being,' 'life,' 'intellect,' 'soul,' 'nature,' and 'body'—depend, Monads suspended from 'unities,' deified natures proceeding from deities: each of these Monads, too, is the leader of a series which extends from itself to the last of things and which while it proceeds from, at the same time abides in and returns to, its leader. And all these Principles, and all this progeny, are finally centred and rooted by their summits in the first great all-comprehending One. Thus all beings proceed from, and are comprehended in, the first being—all intellects emanate from one first intellect, all souls from one first soul—all natures blossom from one first nature and all bodies proceed from the vital and luminous body of the World. Lastly, all these great Monads are comprehended in the first One, from which both they and all their depending series are unfolded into light. Hence the

First One is truly the Unity of Unities, the great White Light, the Monad of Monads, the Principle of Principles, the God of Gods, One and all things, and yet One prior to all. As the Principle of all things is the One it is necessary that the progression of beings should be continuous and that no vacuum should intervene either in incorporeal or corporeal natures. It is also necessary that everything which has a natural progression should proceed from things in similitude. In consequence of this, it is likewise necessary that every producing principle should generate a number of the same order as itself, *vis.*, nature a natural number, soul a psychical number and intellect an intellectual number. Therefore, since there is one Unity—the Principle of the universe—it is necessary that this Unity should proceed from itself, prior to everything else, a multitude of natures characterised by unity, and these natures are no other than the Gods. In every order of things a Triad is the immediate progeny of a Monad. Hence the intelligible Triad proceeds immediately from the ineffable Principle of things—Phanes—or intelligible intellect, who is the last of the Intelligible order, is the Monad, leader and producing cause of a Triad which is denominated intelligible and at the same time intellectual, also the extremity of the Intellectual order produces the intellectual Triad Saturn, Rhea and Jupiter. Again, Jupiter, who is also Demiurgus, is the Monad of the Super-mundane Triad. Apollo, who is the last of the Super-mundane order, produces a Triad of the liberated Gods. And the extreme of the liberated order becomes the Monad of a Triad of Mundane Gods. This Theurgy is the progeny of the most consummate science, is in perfect accord with the Chaldean Theology and Chaldean Oracle, 'In every world a Triad shines forth, of which a Monad is the ruling Principle.'"

Pythagoras urged that first teachings should come through the senses, by beholding beautiful forms and colours,

and hearing beautiful music. He devised remedies for bodily diseases through music, and had special musical harmonies for dispelling anger or fear and for training the soul upwards, for helping the disciples to quiet rest at night and also for freeing them in the morning from torpor and heaviness, inspiring them to energy, sometimes by striking the lyre only, and sometimes with the voice alone. Pythagoras himself did not depend upon this kind of music as his ears were so wonderfully attuned to finer vibrations that he could hear the music of the spheres—harmonic sounds produced by the motion of celestial bodies; but for the helping of his disciples he would place one in the centre to play upon the lyre, and seat in a circle round him others who were able to sing. This music helped them—so Iamblichus tells us—“to become elegant and orderly in their manners.” Pythagoras preferred an instrument, such as the lyre, to a pipe, as from strings the sounds are simple and more pure. Each hole in a pipe will emit three sounds at least, but a string emits one simple sound. It is like the difference between voices in unison and voices in harmony: the effects produced by notes sung by several voices in unison are more elevating than those produced by blending several notes into chords. By the use of certain music Pythagoras once extinguished the rage of a Tauromenian lad, and another youth became one of the most celebrated of his disciples in consequence of Pythagoras having, by the use of music, prevented him from killing a judge who had publicly condemned his father to death. The whole School produced by certain songs, purifications of the soul—using certain odes and peculiar songs at night to rid themselves of the perturbations and noises of the day. By musical sounds alone, not accompanied by words, they healed passions of the soul, hence the word “epode,” *i.e.*, enchantment, came to be generally used. In consequence of using music in this way, Pythagoras is said to have invented harmonic science and

harmonic ratio. There is a wonderful description, telling how Pythagoras, when reasoning out within himself the making of an instrument for the helping of the ear—as the compass and the rule help the eye—heard the sounds of hammering upon an anvil in a brazier’s shop. Noting the intervals and the harmonies arising from the different sizes of the hammers used, he returned home, calculated and elaborately worked out the whole science of harmony.

Beautiful stories are told of Pythagoras and the animals: how he tamed the Tauromenian bear and, having gently stroked it for a long time with his hand, he fed it with maize and acorns and compelled it by an oath no longer to touch any living being: how, seeing some fishermen on the sea-shore, pulling in their nets, he foretold the exact number of fish they would catch, bought them and bade the men return them to the sea: how he brought down an eagle flying over Olympus, and, after stroking it gently, dismissed it—thus demonstrating that he possessed the same dominion as Orpheus over savage animals, and that he allured and detained them by the power of his voice.

So Pythagoras strove to help the people of his time. But—I quote Mr. C. W. Leadbeater—“All who work for moral reformation excite the enmity of those who do not wish to reform”; and the size and power of his brotherhood caused alarm to the authorities. So, though he himself had always sedulously avoided identifying himself with any particular party, his enemies nevertheless accused him of aiming at political power, and stirred up the fanatical portion of the ignorant populace to persecute his followers, whose pure lives were a reproach to the loose morals of the majority. Riots were fostered, and in one of these, his School at Krotona was burned; so, saddened with the ingratitude of those whom he had tried to help, he retired to Metapontum, and afterwards, as he grew old, to his ancestral estates in the island of

Samos, where he passed away from this life in the year 498 B.C.

"Since then he has led several lives of usefulness to humanity—one as Nagarjuna, a great teacher of Buddhist philosophy; and he has reaped the reward of his long and arduous study and his lives of self-sacrificing work, for he has reached the goal of human endeavour, the state we call Adeptship. Now he is the Master K.H., who has inspired, and still inspires, so much of the Theosophical teaching. He still retains all his old, vivid interest in educational matters, and even now he is working to prepare the world for the next visit of its great Teacher—a visit which many of you who read these lines may live to see. For you also may follow Him if you will; you also may become great Teachers, and may fill the world with light; but the only road to that glory is that road taken by Pythagoras—the path of earnest study and of utter forgetfulness of self in order that you may live for the service of humanity."¹

M. Florence Tiddeman

APPENDIX

It is perfectly possible to develop a faculty of 'looking backward' and to read what are called the 'occult records' of the world far beyond ordinary history; going backward to that which Science is beginning to call 'the memory of the world,' it is beginning to recognise it as a reality that all events remain in that memory of the world; Science makes what seems, at first, rather a startling statement, that if you could go out to a certain distance from our world to some other globe, you may there see the events which happened in our world thousands of years ago. Sight depends upon the travelling of light. But vision, as we know it, could not cross the huge spaces required. But if it could, a person on a distant globe would see events which

¹ Pythagoras. *The Young Citizen*, February, 1913.

had happened here long after they had happened. A 'light year' is the distance in miles over which light travels during a year. Suppose you took a thousand 'light years,' and that you were able to see, from the huge distance traversed, into the state of the globe a thousand years ago, when the light left it, then looking at our world you would see what was happening a thousand years ago. The events are all there, all the way along. That is, in effect, exactly what the occultist does, although it is not done in that way, but from a point by which the records pass like a cinematographic film. It is a clumsy analogy but it will serve. The occultist calls it the Akāshic Record. Science groping after it says it must be there but it cannot deal with it. Naturally. It can be dealt with only by the development of certain faculties in man. In that way I speak of what I have seen . . . Occultism works by the development of new organs which are within man, instead of by the manufacture of apparatus (telescopes, spectroscopes) which is outside the man. Now the development of the inner senses, the inner powers of observation, can only be done under certain rules which affect the body and the conduct of the man. It is much easier to buy a telescope than it is to develop your own nature along lines to which evolution has not as yet accustomed us. There lies the difficulty of occult study.¹

I give this extract because the words spoken by Pythagoras on the hill at Tauromenian were recovered by Mrs. Besant in the manner she describes.

AUTHOR

¹ From *The Inner Government of the World*, by Mrs. Annie Besant.

LAW AND THE WAR PROBLEM

By WILLIAM KNIGHT

FROM the beginning of time, in all human attempts to work out plans to secure peace and abolish war, man has ever dealt with symptoms, and neglected the study of the phenomenon. It is fundamental that, if we want to get rid of war, we must strike at its root; we must eliminate the cause. The point is, can we eliminate the cause? To my mind, this is the important consideration. And if we arrive at the conclusion that the causes of war are so deep-rooted that before we can eliminate them we must radically change the economic and the political structure of the world, we certainly must devise some quick means of doing something effective to save our white civilisation from complete annihilation in the next great war.

During the darkest days of the World War, when German aircraft operated almost every night over Paris and London, the thought that was uppermost in the minds of all of us was, "this is the last war". In the belief that we were fighting a war against war, that after it was all over, the horrors we were experiencing then could not be repeated, we had comfort that gave strength and faith to carry on. At that time we were convinced that the only enemies of peace and goodwill were the Germans, and, consequently, the one way to make the world safe for democracy was to win this last war, make a peace based upon the fourteen points of President Wilson, and to forget, if we could not forgive. I

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remember the blind confidence of the peasants of France and Italy in the ability of President Wilson to change this old world. When I think of the tremendous moral power that the name of President Wilson exerted over millions of peoples who were looking up to him as the saviour of democracy, as the exponent of the highest plane of justice, I cannot escape the conclusion that if Woodrow Wilson was an idealist, the world is full of idealists.

War is such a nonsensical business, such a bestial means of settling disputes between nations, that it is hard to believe that we have reached the present stage of development in every branch of human knowledge, and yet proved ourselves unable to devise a substitute for war. We have faith, those of us who believed we were fighting the last great war; faith that we retain even now, though the world is not safer for democracy to-day than it ever was, and though, since 1918, hardly one firm step on the road to permanent peace can be recorded. If we must judge from what is taking place in Europe to-day, we are compelled to admit that the black clouds of war have not been dissipated.

After all, what have we done to destroy the conditions that make war possible? What steps have we taken toward eliminating the causes of war? Are we solving the war problem? The Peace Conference was the golden opportunity to save the world from the horrors of war. All peoples were satiated with armed conflict, longed for peace, believed in President Wilson, and were looking to the United States as the one nation actuated by wholly unselfish motives. We missed our opportunity, and so the Treaty of Versailles did not so much end war as ensure a continuance of strife. True, we have had the Washington Conference for the limitation of armament; but land and aerial armament came to no limitation. But did the Conference accomplish, or even attempt to accomplish, the abolition of war? It did not. As a

matter of fact, the Washington Conference could not accomplish anything in this direction, because its one function was to limit armaments, and not to solve the war problem; so the problem remains.

The fact that the chances of war in the Pacific have been lessened, and that the costly competition in naval armaments between the United States, Great Britain and Japan has come to adjustment for a period of ten years, deserves some measure of recognition. Nevertheless, the war system emerged intact from the Washington Conference. The psychological and the sociological causes of war still remain. The fundamentals gained no recognition. From the earliest days, man has gone to war because of fear, love of adventure, thirst for power and glory, envy, rivalry, hate. Racial and religious prejudices have ever created the combative, revengeful or aggressive state of mind that has brought about tribal, dynastic and religious wars down to the present time. These are what we might term the psychological causes of war, and only through education can these causes be eradicated. We have a typical case of the intangible psychological causes of war in the modern history of Germany, which, in thirty years, was by the persistence of educational influences, exerted by a chancellor, changed from a lethargic and unaggressive nation into the most militaristic nation of modern times. What the Bismarck policy accomplished in thirty years, it would seem, might on the other hand profit the world to-day, as an example of what education might accomplish, if grounded on a broad spirit of brotherhood, toward making war in the future a remote possibility. It is not a radical means of solving the war problem, but it entails laying the axe at the root of the war tree.

The question arises: What chance is there of our being able to educate the peoples of all nations before a new conflagration starts and wipes out our present civilisation? I do not

question for a moment the soundness of the method, which is absolutely scientific, because it deals with the psychological causes of war rather than with war itself. Since war is the result of both psychological and sociological causes, therefore, I am inclined to question the value of the immediate results to be expected from any educational system which evades the sociological factors that make war possible. The sociological causes of war can always be traced back to disturbed economic and political conditions. Economic conditions especially are at the root of all modern wars. The imperialism of Germany, ranged against the imperialism of Great Britain in Asia Minor and in the Near East, was the true cause of the world war. The new and the old imperialism of the new and the old nations of Europe, or the imperialism of either America or Japan in the Pacific and the Far East, may at any time bring about a new world war immeasurably more destructive than the last conflict. One must frankly confess that, however one insists that the one radical means of abolishing war is to eliminate its causes, this can hardly be accomplished in the lifetime of this generation. Yet the very continuance of the existing system of international relations is breeding the next war of annihilation. If we would stay the flood of threatened disaster while the peaceful work of education and social reform is going on, we must do something effective, and do it now, that our labour may not be in vain.

In the case of institutionalised evils, such as slavery and prostitution, we did not wait until their causes were eradicated, or were frustrated by the evolution of the social conditions under which they flourished. On the contrary, when public opinion weightily condemned these evils, we proceeded to translate conscience into law, at the back of which public opinion was affirmatively mobilised. What was wrong was held to be illegal. Slavery and prostitution have been placed without the pale, and in spite of the fact that the two

evils still exist, both have been so reduced and restricted as to be negligible. The movement for outlawing the opium trade, and the traffic in other habit-forming drugs, is another example of an enlightened world opinion. We did not wait for the remoulding of human nature or for a change of social conditions to deal with murder and robbery. Condemnation of both is world-wide.

In the case of the war evil, public opinion has condemned it as a relic of barbarism. Yet when conciliation and arbitration fails, nations seem to know nothing but the appeal to force. In this respect war is a court of last resort for the settlement of disputes and rivalries, and, therefore, under the present conditions, it performs a certain very definite social function. For this reason, war is a well established institution, governed by laws and customs, and subject to prohibitions and sanctions. It is not a crime for nations to go to war on any sort of flimsy pretext; but it is a crime to break the rules of the game. Great Britain and France were not aroused when Austria provoked Serbia to conflict, or when Germany declared war on Russia. They were aroused, however, when the neutrality of Belgium and Luxemburg were violated; when an international contract was defined as a "scrap of paper". We of the United States were feeling interested though not alarmed, until the Lusitania was sunk and merchant and hospital ships were sent to the bottom of the seas by German guns and submarines. The right of Germany to plunge the world into a catastrophic calamity was not under discussion. The point was that Germany was not playing the game according to the rules.

It is quite plain, therefore, that until the rules of war are violated the game is considered to be regrettable, although honourable, and quite unavoidable as a means of settling international quarrels. It is also plain that we shall have wars in spite of the fact that public opinion condemns the

system, and that all our efforts for eliminating the causes of war through reduction of armaments, education, religion, political and social reforms, will not retard to any appreciable extent the next world war, that, we fear, will destroy civilisation—that is, if Bolshevism doesn't "beat war to it".

We cannot abolish war unless we provide a substitute for war's social function, as an "ordeal by battle" between nations. We could not have controlled slavery, or prostitution, or the duel, without providing such substitutes as labour legislation, legalised marriage, and courts of law for adjusting individual grievances. It is quite true that we still have with us these evils, for the reason that their roots were deeply embedded in human nature and in our social organism; but since we have banished them under the compulsion of public opinion, we have cleared the ground for combating them, and we are winning the battle. The question might be raised that the Hague conferences and other international activities, as well as the League of Nations, might provide the effective substitute for the court of last resort which war is to-day. I view them negatively, because none of these so-called international courts ventures beyond the limits of arbitration, and arbitration cannot by any stretch of the imagination be compared with the judicial process of a supreme international court having original jurisdiction in controversies between nations. The Hague Tribunal and the League of Nations both accept force as the last resort of peace, and place no reliance in moral sanctions. Furthermore, it must be remembered that the judicial power of both does not extend beyond arbitration. Even if they had more extensive judicial power, no international law exists regulating the rights and obligations of nations with respect to each other, except a few agreements and precedents which may be violated with impunity at any time.

THE SONG OF THE UNIVERSE

THE Universe is a rhythmic song,
Which whirls the enchanted spheres along;
And God's the Singer!

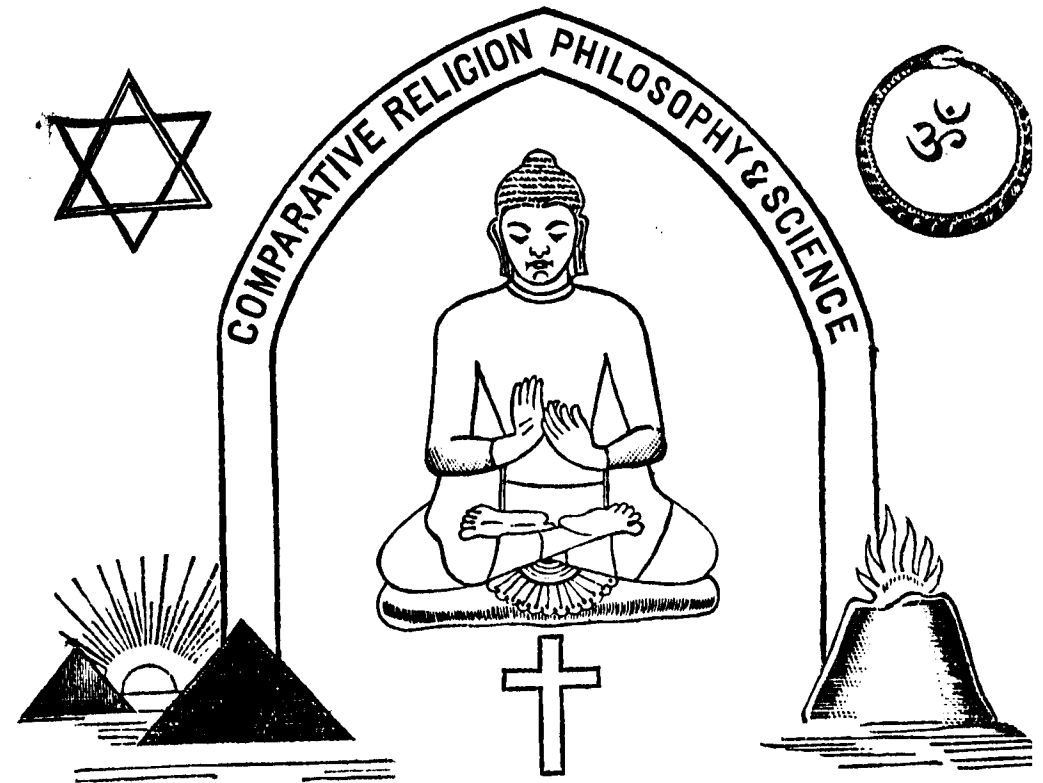
It is a gorgeous tapestry,
With stars inwoven wondrously;
And God's the Weaver!

It is a beauteous, jewel-deck'd bride,
E'er thrilling at her Lover's side;
And God's the Lover!

It is an endless, mystic dream,
The triumph of life and love its theme;
And God's the Dreamer!

It is a magic shadow-play,
Where we're the actors day by day;
And God's the Author!

LEON PICARDIE



A HISTORICAL VERIFICATION OF THEOSOPHICAL TEACHINGS

By GEORGE MÉAUTIS, D.L.

Professor in the University of Neuchâtel

ONE often hears, "You Theosophists present us with very beautiful teachings, which throw a light on human destiny, but, what proof can you give us of the veracity of your instructors? What tells us that the results of observations due to clairvoyance have not an entirely subjective

Objection might be interposed here that even if we had the needed international law, and an international tribunal to apply it, we should always need to have an international army and navy to enforce the decisions of the supreme court of nations, or for bringing to the bar delinquent nations which have sinned against the written law. To such objection, I should answer that, when our own Constitution was written and the suggestion was made that the Supreme Court of the United States should be empowered to enforce its decisions in disputes between the States, James Madison argued that to do so would breed internal wars and invite anarchy. As a consequence of this plea, we have the condition where the Supreme Court has no power of any kind to enforce its decisions upon the States; it has no police and cannot call upon the army for assistance. And yet, not one single case is on record where one of the Supreme Court decisions has been disregarded or denied by any State in the Union.

Is this not convincing proof that the force of public opinion behind a tribunal of honour and repute is the mightiest force available to man? Does not the history of the Supreme Court of the United States lay before us the solution of the war problem and extend a lesson to the world?

We may safely reach the conclusion that the destiny of the white race lies in the hands of the United States. It was a great American, the exponent of the highest ideals of justice, who first planted the seed of international co-operation in the hearts of men of all nations, that it might flower into a solution of war. Another great American is responsible for an international agreement limiting naval armaments. The next step, I believe, suggests itself. That step is the calling by the United States of an international conference of all nations, for the purpose of creating a code that will strengthen and stabilise international law. No tribunal can function without adequate law, and it would be useless to set up a Supreme

Court of the nations of the world without a properly constituted code. The codification of laws regulating the rights and obligations of each nation with respect to the rest of the world, and the publication of the supreme law, would, in my opinion, immediately enlist the moral support of the peoples of all nations that have given expression to the condemnation of war. First the code, then the supreme international tribunal, both sustained by international public opinion—thus would we set the world on the way toward the abolition of war.

We have reached a most critical hour when we must look to the stability of our civilisation. On the one hand, we have the recognised governments of old and new nations playing the old and dangerous game of nationalistic imperialism. They are playing the game according to the rules of war, and the outcome of the game can be only war. On the other hand, we have Bolshevism, of unknown potentialities, which organised governments are too much inclined to ignore, lulling themselves with the thought that this thing cannot exist outside the confines of Russia. Between the two, we have hundreds of millions of people, staggering under the weight of war debts, military expenditure and abnormal economic conditions, hundreds of millions who are crying out for world peace.

Napoleon, a child of the French revolution, gave a civil code to the world. Who will give to the world as mighty an international code and a supreme court of nations that will outlaw war—humanity's greatest crime? Will he be an American or a Russian who will create "a world law under a world government," which will define the pacifist as a patriot and will brand the militarist as an outcast among men?

William Knight

character? Who knows if what you call "astral experiences" are not caused, after all, by the working of the subconscious, which we know leads a life separated from the normal 'I'?

This article has been written in reply to these objections. Among the works bequeathed to us by antiquity, there are few which are less studied, and more interesting, than the fragments of Plutarch, commonly called *Moralia*. Some of these treatises have been so little studied, that through simple neglect, it has come to be denied that they are by Plutarch, although they are indubitably authentic. This is the case, among others, of *De Facie in Orbe Lunae*.¹ Now, among these treatises, there is one *De sera numinis vindicta*, or, "Why God is slow in punishing the guilty"² which deserves to attract the attention of every Theosophist for whom Theosophy is not a closed system, which ought to be studied for itself, but especially because it sheds fresh light on all the facts of history, science and life. In this work, Plutarch reproduces a myth, seemingly of Pythagorean origin, which seeks to indicate what are the conditions of the Life beyond. He relates that a certain Thespesios, who had led a dissolute life for a long time, fell one day on the nape of his neck and remained unconscious for nearly three days: when he came to himself he reported that after his consciousness had escaped from his body, he first felt the same sensation as that of a pilot torn from his ship and fallen into the sea: such was the impression given him by his changed state. Afterwards, having slightly raised himself, it seemed to him that his whole being breathed, and that he could see from all sides, as if his soul, being opened, was composed of a single eye. He saw nothing just at first, unless it were very large stars, separated one from another by infinite distance, spreading a splendour of marvellous colour,

¹ Cf. on this subject Max Adler *Quibus ex fontibus Plutarchus libellum, De facie in orbe lunae hauserit* [*Diss-Vindob*, X (1910), p. 87.]

² *Plutarchi Chaeronensis Moralia III* Bernardakis ed. Teubner (1891), p. 464, Leipzig.

and seeming to possess a rhythm, so that the soul, borne on this light as on a quiet sea, could transport itself everywhere rapidly, by gliding. Thespesios recognised among the souls some who were not unknown to him, but they did not hear, and did not seem unconscious, but violently agitated and, as it were, terrified. They fled all sight and contact, and at first, turned upon themselves, indistinct sounds like cries of pain and fear escaping from them. On the contrary, others were to be seen all resplendent at the summit of the universe, who approached each other with goodwill, turning away from those who were agitated. These brilliant souls seemed to feel a disagreeable sensation in being thrown back upon themselves; on the other hand, they expressed joy and sympathy by extension and unfoldment. However, one of them approached Thespesios and spoke to him: it recognised that he was still alive, in that, unlike the souls of the dead, he cast a shadow and his eyes blinked. Hearing this, Thespesios began to reflect more deeply, and observing himself with care, he saw that he was accompanied by a dark, indistinct shade, while the other souls were diaphanous and resplendent, not all, to tell the truth, but some of them possessed a single soft colour, even and peaceful like the full moon at its brightest. Some were crossed as it were with speckles, or slight bruises. Others again had a strange mixture of colours, and presented a curious spectacle like that of vipers, whose backs are covered with black spots. His companion, after having explained the destiny of the souls beyond, said to him, "Look at the different colours of those souls. The dirty brown colour is that of meanness and cupidity, the hot blood-red is the colour of cruelty and anger: a livid tint denotes an attraction to sensuality, only to be uprooted with difficulty. Ill-will and envy throw off an unhealthy grey-green, just as an octopus spreads blackness around itself. The souls which are seen over there, tormented

by their passions, and tormenting their bodies, emit these colours. Here, on the contrary, is the end of punishment and purification, and the souls, having grown gentle, become of one brilliant colour." Then, having shown that the souls tormented by desires seek to incarnate afresh to assuage them, Thespesios' Guide explains this desire for possession of a body in these terms: "The soul wanting a body for its debauch, wishes to rebind its desires to its pleasures, and to excite its passions even more by means of a body. For here, in the place where we are, it is only a shade without strength, a dream that cannot accomplish its desires." Here Plutarch has, as I have said at the beginning, seemingly reproduced Pythagorean ideas: let us now see what modern Theosophy teaches us.

According to Theosophical theories, the soul passes after death into a region composed of matter more subtle than physical matter, and interpenetrating the latter, a region to which it is customary to give the name, astral plane, on account of the extremely luminous aspect which characterises it to the vision of the seers.

By means of exercises in concentration and meditation, which in order not to be dangerous, must be accompanied by a life of constant nobility and disinterestedness, it is possible so to develop one's latent faculties as to attain that astral sight which makes it possible to verify Theosophical teachings for oneself.

Let us now compare certain passages of Plutarch's myth, which we have translated, with other passages taken from Theosophical works.

It seemed to him that he could see on all sides, as if his soul being opened, was composed of a single eye.¹

The senses of the astral body act not through special organs, but through every particle of the body, so that with astral sight a man can see equally well with any part of his body, and can see all round him simultaneously, instead of only in front of him.²

¹ *De sera numinis vindicta*, by Plutarch, Chap. 22, 564 E.

² *The Inner Life*, by C. W. Leadbeater, Vol. II, p. 7.

The parallel between the two passages is too striking for it to be coincidence only. But this is not all. We know that Theosophy agrees that, besides the physical body, man possesses an astral body, which survives on its own plane after death. This astral body rays out luminous vibrations of differing colour and intensity, according to the degree of moral and intellectual elevation attained by the individual. There again, we find a strange similarity of inspiration between Plutarch's myth, and what we are taught by our teachers Mrs. Besant and Mr. Leadbeater. Indeed, let us re-read some lines higher up, the passage in which Plutarch shows the different colours worn by the souls, and compare it with the following passage taken from *Thought Forms* by Mrs. Besant and Mr. Leadbeater.

What is called his desire-body is composed of this matter, and it forms the most prominent part of the aura in the undeveloped man. Where the man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. Through this will flash various characteristic colours, as his passions are excited. A man of a higher type has his desire-body composed of the finer qualities of astral matter, with the colours rippling over and flashing through it, fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object, and as selfishness is eliminated, all the duller and heavier shades disappear.¹

Clearly, these theories are absolutely identical. It is the same concerning the difference of dimension shown by auras.

These brilliant souls seemed to feel a disagreeable sensation in being thrown back upon themselves, on the contrary these expressed joy and sympathy by extension and unfoldment.²

The developed man, however, has already filled the causal body with colour, so in his case the effect produced by such a rush of affection, or devotion, or sympathy is not only to suffuse the body with colour and cause a great outrush of thought-forms, but also to produce a considerable temporary expansion, though the aura afterwards contracts to its normal size.³

¹ P. 19.

² *Ibid.*, 564 B., Plutarch.

³ *The Inner Life*, by C. W. Leadbeater, Vol. II, p. 249.

The same sentiments of affection, devotion or sympathy, in the developed man who possesses a well-coloured aura, not only provoke an intensification of colour and a stream of thought-forms, but a considerable temporary expansion of the aura which afterwards returns to its normal dimension. What the Theosophists call the aura is precisely these luminous emanations, which are thrown off by the astral body and the other vehicles which compose the individual. This aura can be seen by clairvoyants.

It would be difficult in the face of all these facts to admit a simple coincidence, but there is still more; the colours given by Plutarch to indicate different faults are exactly those given by our teachers. With a difference however: while Plutarch contents himself by noting the auric colours of the vicious, Mrs. Besant and Mr. Leadbeater in their suggestive volume *Thought Forms* also give the auras of beings who have attained a high degree of evolution. Readers interested in this problem are referred to this work. Here are the comparisons which I have been able to establish.

The dirty brown colour is that of meanness and selfish ambition (literally the desire to have more than some one else).¹

*Selfish ambition.*²

In Fig. 21. . . . We have a large stain of the dull brown-grey of selfishness.³

Clear brown (almost burnt sienna) shows avarice; hard dull brown-grey is a sign of selfishness.⁴

The hot blood-red is the colour of cruelty and anger.⁵

Red of all shades from lurid brick-red to brilliant scarlet, indicates anger.⁶

¹ *De sera numinis vindicta*, 565 C., Plutarch.

² *Thought Forms*, p. 57.

³ *Ibid.*, p. 52.

⁴ *Ibid.*, p. 32.

⁵ Plutarch, *Ibid.*

⁶ *Thought Forms*.

A livid tint denotes attraction to sensuality.¹

Exclusive and inferior affection.

Several colours help to make the dull and disagreeable formation: sensuality is there expressed by a wan tint darkened further by the mud-colour of selfishness."²

Ill-will and envy throw off an unhealthy grey-green tint.³

Brownish green (usually flecked with points and flashes of scarlet) betokens jealousy.⁴

I think that comment would weaken the value of these comparisons. Note again that this is not the only place in Plutarch where a singular parallel with Theosophical ideas may be found. The theory of astral shells, for example, is developed in *De Facie*.

But to keep to the myth which we summarised or translated in the beginning of this article, permit me to make a last comparison.

The soul wanting a body for its debauch, wishes to rebind its desires to its pleasures and to excite its passions even more by means of a body. For here, in the place where we are, it is only a shade without strength, a dream that cannot accomplish its desires.⁵

The only persons who would normally awake to consciousness on the lowest level of the Astral Plane, are those whose desires are gross and brutal—drunkards, sensualists, and such like. There they would remain for a period proportioned to the strength of their desires, often suffering terribly from the fact that while these earthly lusts are still as strong as ever, they now find it impossible to gratify them, except occasionally, in a vicarious manner, when they are able to seize upon some like-minded person and obsess him.⁶

The comparisons which we have made seem to have a certain importance from the Theosophical point of view. In fact, one is constrained to admit—either that Mrs. Besant (who does not know Greek) and Mr. Leadbeater, knew this passage

¹ Plutarch, *Ibid.*

² *Thought Forms*.

³ Plutarch, *Ibid.*

⁴ *Thought Forms*.

⁵ Plutarch, 565 E.

⁶ *The Astral Plane*, by C. W. Leadbeater, p. 42.

lost in the middle of Plutarch's *Moralia*, in one of the least read treatises and which is as yet hardly known except to Hellenists, and that they based themselves on this treatise and on this treatise only, to construct an entire theory of auras and the astral plane, which seems very unlikely; or that the observations made by our two teachers really correspond to an objective reality, that for those who have developed certain powers in themselves it is truly possible to distinguish vice from virtue, selfishness from devotion by certain colours shown in the astral body, and finally, that it is possible, little by little and in full consciousness to penetrate this mysterious and troubled world that everywhere surrounds us.

It seems to us that we can arrive at the conclusion that the ancients already knew the theory of auras—though mention is rarely made of it—and all we have done in the nineteenth century is to rediscover a mass of knowledge forgotten in the course of the Middle Ages.¹

Whatever solution the reader will be inclined to adopt, I hope that this modest contribution to the history of Occultism will help to confirm the confidence of the serious students of Theosophy in the value and exactness of the teachings given us by our instructors.

George Méautis

¹ Note however, that the nimbus and the aureoles with which mystic painters surrounded the Christ or the Saints really represented auras. The 'Resurrection' of Matthias Grunewald, in the Museum at Colmar is interesting to study from this point of view.

OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 7, p. 52)

ANTHRACENE C₁₄ H₁₀

THERE are many things about Occult Chemistry which, obviously, it is impossible to prove except by a clairvoyant. Yet without clairvoyance it is possible to gain what is, for science, practically a proof. There are many conceptions in Chemistry and Physics which are unprovable, but which have the pragmatic value of ascertained facts, simply because those conceptions become the skeleton framework on which many proved facts hang in such order as to suggest laws. In exactly the same way, anyone who cares diligently to study the results of Occult Chemistry for the last thirty years will have to admit that a basis is offered for a new conception of Physics and Chemistry that is original, and which "hangs together".

Let me here record an instance of how fragmentary investigations, scattered over thirty years, "hang together". If the facts I present are viewed dispassionately, I think the unprejudiced observer will come to one of two conclusions: (1) the facts of Occult Chemistry are true, or (2) Dr. Annie Besant and Bishop C. W. Leadbeater, who have done the clairvoyant investigations, must be two of the most wonderful inventive geniuses the world has produced.

1. In the year 1895, there was published a description of Hydrogen. It was said to be composed of 18 ultimate physical atoms; but these atoms were grouped by threes into six groups, each group behaving electrically as a "charge unit". The general appearance of Hydrogen is given in Fig. 34.

2. In 1908 there appeared a description of Carbon. At this time chemists accepted that Carbon had four valencies, and Kekulé's idea, that these four valencies could be thought of as radiating from the centre of a tetrahedron to its four corners, held the field. This is still the accepted idea about Carbon. But Occult Chemistry showed that these four valencies were really 8 half valencies. Carbon was described as consisting of eight "funnels," radiating from a centre to the eight faces of an *octahedron*.

Fig. 35 shows four of the eight funnels which face the observer. A similar set of four funnels radiate from the remaining four sides of the octahedron. Carbon contains 216 ultimate physical atoms. Fig. 36 gives the appearance of a

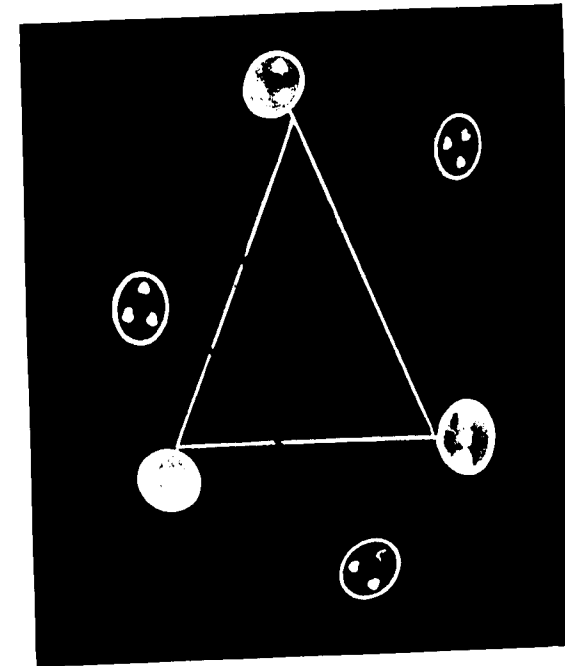


FIG. 34. HYDROGEN, 1895



FIG. 35. CARBON, 1908

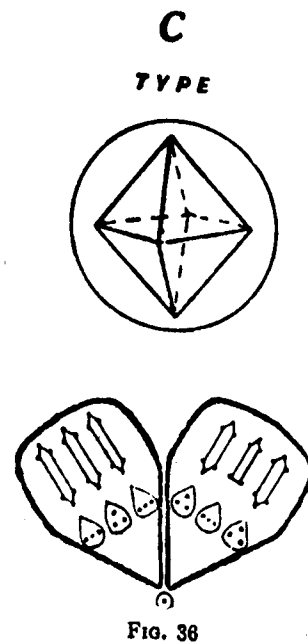


FIG. 36

positive and a negative funnel; these two, with the single ultimate physical atom which links them, make one valency.

3. In *The Theosophist*, September, 1922, I announced that Benzene had been investigated. Benzene consists of six atoms of Carbon and six atoms of Hydrogen. Chemists have recognised that the best graphic statement of Benzene is as in Fig. 37.

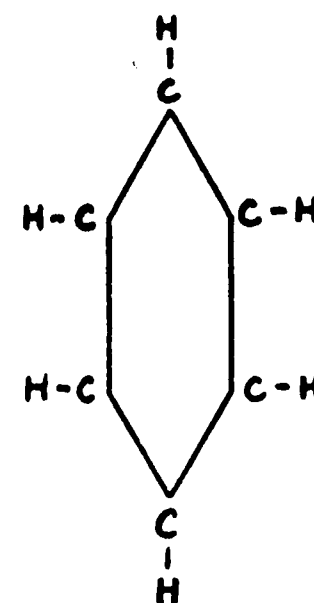


FIG. 37

In this formula, all the four valencies of each Carbon atom are not accounted for. Three links or bonds of each Carbon are accounted for, one to Hydrogen, two to the two neighbouring Carbon atoms. What happens to the fourth? It is thought of as in some way going to the centre of the whole figure. In Benzene therefore, six valencies disappear in the centre.

The investigations of 1895 stated that Hydrogen had 6 charge units; those of 1908 stated that Carbon had 8 funnels.

Therefore, since Benzene is C_6H_6 , if Occult Chemistry is correct, there must be in Benzene,

Funnels	...	...	...	48
Charge units	...	...	...	36

The actual appearance of Benzene was published in *The Theosophist*, April, 1924. I reprint the diagram, in Fig. 38. It would require a very brilliant imagination to invent such a figure as this. There are seen, at the six corners of an octahedron, six groups of funnels. Each group contains six funnels, three positive and three negative. Each funnel attracts a charge unit of Hydrogen, a positive Carbon funnel binding a negative Hydrogen charge unit and vice versa. Thus the 36 charge units, and 36 out of 48 funnels, are accounted for. There remain 12 funnels to be accounted for. Now Chemistry has long said that, in Fig. 34, six Carbon valencies went somehow to the centre. Occult Chemistry stated in 1908 that each Carbon valency was in reality two half-valencies. In the model of 1924, the six mysterious valencies are shown as a sphere composed of twelve smaller spheres (each of which is in reality a half-valency funnel transformed to a sphere), holding relatively to each other the points in space represented by the twelve faces of a dodecahedron. Benzene C_6H_6 is completely accounted for, in a very novel way.

4. I mentioned in *The Theosophist*, September, 1922, that the first of the "double Benzene ring" series, Naphthalene, had been investigated. Certainly Naphthalene and Naphthol had been examined clairvoyantly in 1922, but it was only much later, on examining my notes, that I realised that the investigation was not sufficient for me to construct a model from it. So Naphthalene was re-investigated and fully, during my Australian visit in April—June, 1924. On my return to Adyar in January of this year, a model was made of Naphthalene, and it was published in *The Theosophist*, April, 1925.

Chemistry (Bamberger) gives the diagram of Naphthalene as in Fig. 39. There are 10 Carbon atoms, and 8

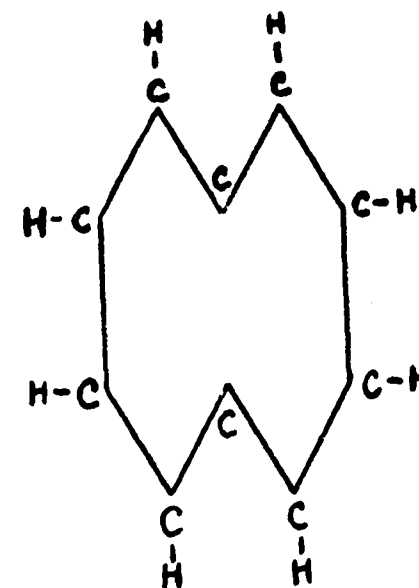


FIG. 39

Hydrogen atoms. In terms of Occult Chemistry,
 10 Carbon atoms = 40 valencies = 80 funnels
 8 Hydrogen atoms = 48 charge units.

Let us now examine the Occult Chemistry model of Naphthalene (Fig. 40). Perfect symmetry is required by the chemical formula of Fig. 39. Only 8 Carbon atoms out of the 10 are linked to Hydrogen. Of the two unlinked Carbon atoms, two valencies from each, that is, four valencies in all, disappear to the two centres of the double hexagon. What do we find in our model? First, perfect symmetry. The octahedral form of Benzene is retained, but doubled. 48 funnels link themselves to 48 charge units. 24 more funnels become two dodecahedral centres (as in Benzene). There remain 8 funnels. These are the 4 unlinked valencies which disappear to the grand centre of the double hexagon. In

our model, they appear as 8 spheres, at the 8 faces of an octahedron, and as the grand centre of the whole complex structure.

5. The next step is represented by Anthracene. The diagram of Chemistry for it is as Fig. 41. There are 14 Carbon atoms and 10 Hydrogen atoms.

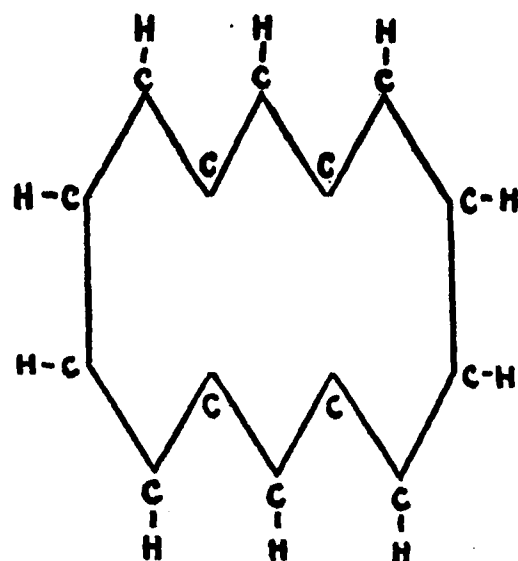


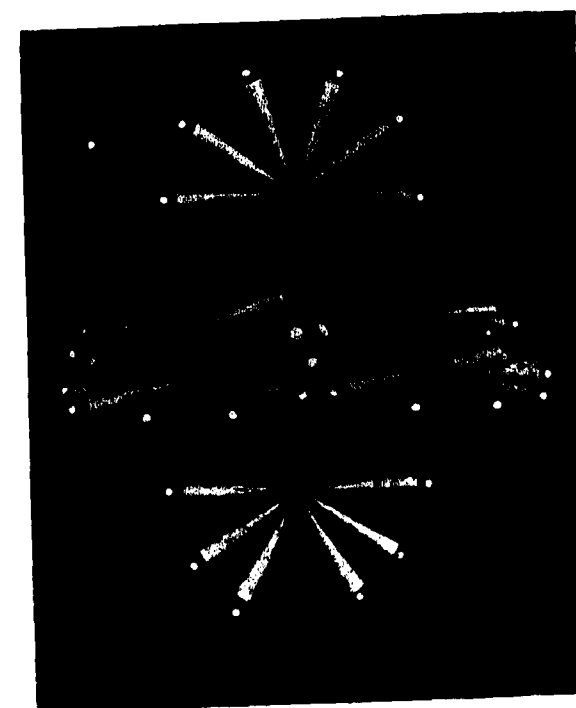
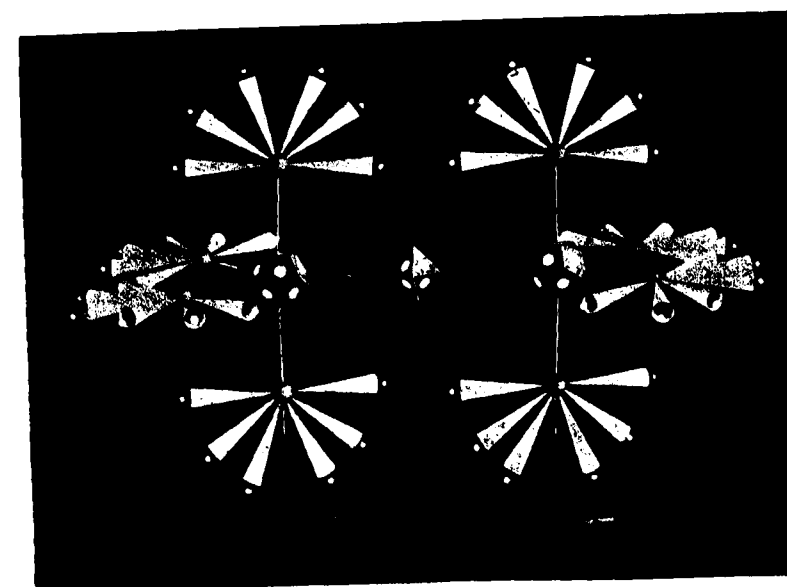
FIG. 41

14 Carbon atoms=56 valencies=112 funnels

10 Hydrogen atoms=60 charge units.

Anthracene has *not yet been examined clairvoyantly*. Yet I give a model of it (Fig. 42), feeling fairly sure that my theoretical model represents the fact. I have built it up from the models of Benzene and Naphthalene. There are 60 funnels, each linked to one of the 60 charge units. There are 3 dodecahedra, each with 12 funnels as spheres, and 2 octahedra, each with 8 funnels as spheres.

I need scarcely mention that all I have said regarding Occult Chemistry investigations into the composition of the "Ring" series (Benzene, etc.) is equally true of the

FIG. 38. BENZENE C_6H_6 , 1924FIG. 40. NAPHTHALENE $C_{10}H_8$, 1925

investigations into the "Chain" series C_2H_6 , C_3H_8 , etc. The descriptions of some of these were given in *The Theosophist*, April, 1924, and in March, 1925.

If Occult Chemistry is true, what an expansion of Stereochemistry lies in front of us. It is just because this expansion is inevitable, that our clairvoyant investigators have toiled patiently for the last thirty years. They have claimed no recognition from chemists and physicists, because truth accepted or rejected is truth still, and any fact of nature seen and stated clearly will sooner or later be woven into the whole fabric of truth. The fact that this generation of scientists hardly knows anything at all of an extraordinary work of research extending for thirty years matters little, when we contemplate the long vistas of scientific investigation which the imagination sees awaiting mankind.

C. Jinarājādāsa

FURTHER INVESTIGATIONS

As editor of the Occult Chemistry researches, I have previously put on record, in the pages of *The Theosophist*, the various elements and compounds which were investigated. During my late visit to Australia this year, April—June, 1925, new ground was broken in trying to gain a few glimpses into the processes of crystallisation. If the chemical elements, when mapped out by clairvoyance, are seen as more complicated in structure than science presumes, if similarly chemical combinations too are far more complex processes, crystal structure takes us into greater complexities still. When dealing with the building of the chemical elements, the investigator had only one Life-Wave to deal with. In compounds of the elements, a second Life-Wave appears, and introduces innumerable complexities. Crystallisation is a part of the work of the second Life-Wave, but even the few investigations

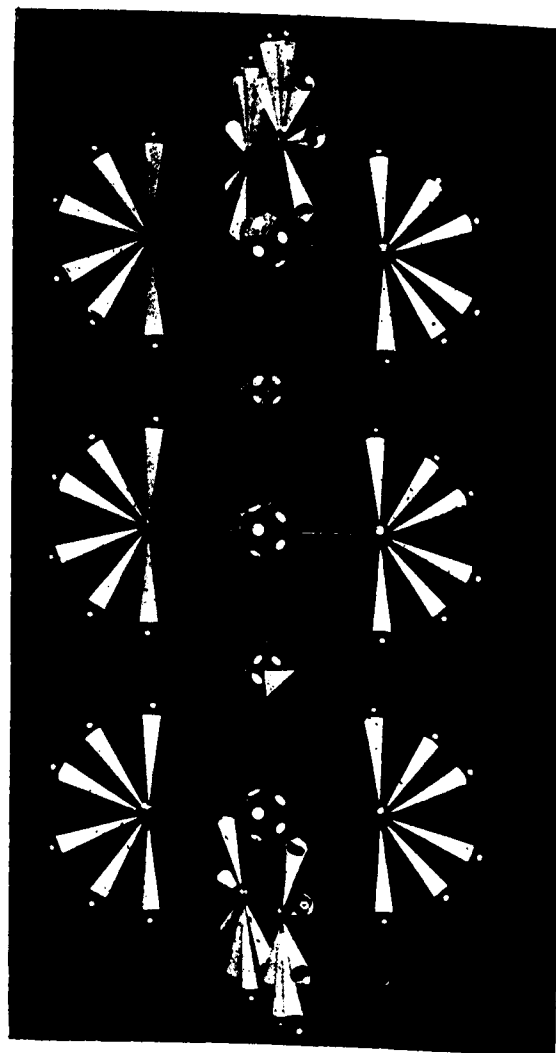


FIG. 42. ANTHRACENE $C_{14}H_{10}$.

so far made into crystallisation seem already to show that many minor sub-waves exist in the Life-Wave, each giving its characteristic force and structure.

A solitary glimpse was gained in 1922 into the mysteries of crystallisation in the case of Nitrate of Silver AgNO_3 , and it was mentioned in *The Theosophist*, November, 1922, that the compound existed first in groups of 1,296 molecules, which then broke up into groups of 432 when subject to light. A more detailed investigation was made of this compound this year. The crystallisation of Common Salt was also examined. The two varieties of Naphthol, α and β Naphthol, respectively red and yellow, were examined, to find if possible any clue to the difference in colour. When the model of Naphthol is made, it will be possible to record what was observed.

A very interesting investigation was into the two varieties of Calcium Carbonate CaCO_3 , which on crystallisation become the two minerals Calcite and Aragonite.

Perhaps the most complex structure so far examined is that of the Diamond. This meant an examination of the differences between Carbon, Graphite and Diamond. A tremendous force, of an unusual kind, which holds the Diamond together in its special structure as a crystal, made examination difficult. With the help of a number of octahedra, the structure of Graphite was readily understood. But to make a model of the Diamond still baffles us, though so far two hundred octahedra have been brought into use. This part of the work is slowly proceeding, both in Adyar and Sydney, and it is hoped by the end of the year to have a model of the Diamond.

Just a glimpse was gained into the mysterious process of "catalysis". The easily performed experiment in catalysis of mixing heated Potassium Chlorate and Manganese Dioxide was made. The catalytic changes observed were as follows

(representing by O and $\bigcirc$ the Oxygen atoms belonging respectively to Potassium Chlorate and Manganese Dioxide).

1. $\text{K ClO}_3 + \text{M}_n \text{O}_2 =$
2. $\text{K Cl } \bigcirc_2 \text{O}_3 + \text{M}_n =$
3. $\text{K ClO} + \text{M}_n \text{O}_2 \text{O}_2 =$
4. $\text{K ClO} + \overset{\uparrow}{\text{O}_2} + \text{M}_n \text{O}_2$

The appearance of a totally new force, hitherto not noticed in any previous observation, was noted. A second experiment in catalysis, the combining of Oxygen and Hydrogen to become water in the presence of finely divided Platinum, would have been performed, but for the impossibility of obtaining in Sydney, even at the Sydney University, some Chloroplatinic acid.

C. Jinarājadāsa

THE MUSIC OF THE FUTURE

By GEORGE W. WEAVER

(Concluded from p. 458)

THAT the sounds generated by the spheres were not to be heard by mortal ears was explained by the fact that, being so great in magnitude and so intense in pitch, the sounds were above or below human powers of perception. This anticipated, by many thousands of years, the modern scientific acceptance of the same theory of sounds beyond our reach. And if we but remember that Abrams has demonstrated the universal movements to apply even to the tiniest tissues of the most minute particles of the body, we may begin to believe in the old doctrine that man is "the microcosm of the macrocosm," and that the music of the spheres is operating not only in the great outer universe, but also within the smallest universe of the atoms of the body. It is upon this theory that Abrams works: disease is "out-of-tune-ness" of some part or parts, and the cure is, of course, to restore the correct rate of vibrations and secure harmony within the atomic universe.

Having found that the ancient knowledge of music was at least a respectable quantity, and that their music was linked with their religious and scientific systems, what can we find in common with it from which we can learn, and upon which we may perhaps improve?

If we examine the records and test all theories by mathematics and by experiment, we find that our modern scale of seven notes is practically the same as the Babylonian planetary scale. As a matter of fact, our A minor scale is, for melodic purposes, so nearly identical that we could reproduce the ancient music with little hurt to modern ears. The difference is so slight, and in only one interval—the third—that few ears would detect it; the difference is but the eighty-first part of a string. It is true they omitted our fourth in the scale of C, and also the seventh, but even our modern ears rebel against the arbitrary fourth from C, and we raise the seventh a semitone to avoid what the ancients also objected to. So, even in our scales we have made but little progress, and if we have gained much by the tempered scale, in the opinion of many we have also lost much by it. But in spite of equal temperament we have followed so closely upon the heels of the planetary deities of ancient Babylon that we even yet decline to accept Nature's eight notes in a scale, and remain content with the seven bequeathed us by Asiatic nations whose very names are now unknown (for it is reasonably certain that the Assyrians and Babylonians derived their knowledge from still earlier peoples).

It may now be clearer in what direction we should seek for the first sign of the music of the future, obtaining a hint from Pythagoras, who contended that "intervals in music are rather to be judged intellectually, through numbers, than sensibly, through the ear". Or, in other words, by mathematics and not by the senses. It may be objected that our modern scale is mathematical, but the objection falls if we remember that the object of the tempered scale was to equalise, as far as possible, the intervals within a seven-toned scale, rather than to find a mathematical scale in accordance with nature.

So that one step which some day must be taken is to expand our system to include an E sharp, enabling us to restore

the true B flat, thus approximating Nature's scale. Having done this, singers and violinists will find it possible to come into their own, for they will, even now, unless trained altogether at the keyboard, revert to the natural intervals as nearly as the actual notes will permit. We have Spohr as authority that the Swiss singers use the harmonic fourth and seventh, as did the Chaldeans.

Another step which must be taken, and it cannot be taken too soon, is to include music within our religion. We already have religion in our music, for all true music is essentially religious, but the official religions of the day provide no secure place for music, nor is there any definite standard for such music as is used. And yet, as Plutarch said, "The first and noblest application of music is in offering the tribute of praise to the immortals; the next is the purifying, regulating, and harmonising the soul." How far we are from such a standard and such an ideal needs no emphasis.

By adopting the pure scale of nature we should be setting ourselves in accord with science also, for science does not knowingly sanction any breach of nature's laws; and by restoring music to its rightful place in the universal scheme we should be putting ourselves into accord with spiritual laws.

Assuming therefore that we adopt a more natural scale, as we eventually must, and that we place music upon a spiritual footing as the ancients did—as also we eventually must—what form will the music of the future take?

Of one thing we may be certain, even with our present system, and that is, that the tendency will veer more and more strongly towards a higher development of voice, and a very much wider use of voice combinations in choir and chorus work, as well as in the lesser combinations of quartette and the like. It is commonly conceded that the human voice is the most perfect of all instruments, and it is fairly well

accepted that the combination of voices, as in a chorus, is a more perfect medium than the finest orchestra. The work of some of the great choirs has been of the highest order, approximating in technique the great orchestras, and surpassing them in warmth of tone and in expressiveness. Nevertheless, even these few great choirs have probably approached their limit under present conditions, for they labour under two handicaps. The first is of to-day, and makes almost impossible the rendition of certain existing music; it is the faulty development of the individual voices composing the chorus. The second is more of the future, and is, that even if the individual voices were perfectly trained, they would lack suitable compositions as vehicles for expression. There is as yet a wealth of material to be explored, but few modern choruses have the singers capable of attempting the task of presenting it. There must be a much higher standard of voice production before some of the greatest works of the old polyphonic school can be successfully produced publicly. This brings us to one of the tasks of the future, which must be faced sooner or later, and that is, the restoration of voice production to the level reached by the Italians of the old school, and the advancement upon that standard in accordance with the scientific knowledge acquired since their day. In this connection it must not be forgotten that song is not a branch of music, but that music is a branch of song. This is not understood by many people, and would probably be opposed by pianists and instrumentalists, but it is true. That is, we must recognise that the human voice is the highest type of instrument, capable of the most perfect expression of the emotions and aspirations of man, and whether singly or in combination, far superior to any other instrument or combination of instruments. It would seem the most obvious thing then, to expend at least as much time, thought, and money on the development of this already

existing instrument which is common to everyone, as is spent by inventors, designers, and makers upon the improvement and development of artificial instruments; when the common-sense aspect of this is recognised we may hope for a genuine vocal science.

But not only must better quality of the human voice in the greatest numbers be aimed at, but the extension of the present range limit must be borne in mind. The present downward limit is probably that of the Russian "strobass" singers, specially trained for church purposes; and the upward limit that of the light opera type of soprano with the not uncommon F in alt. It is probable that the development of the strobass under the requirements of the church is ruinous to the upper part of the voice, just as in America and Europe the middle and lower ranges are ruined by the efforts to attain the F in alt and other exceptional notes. But it should not be assumed that because present methods produce certain ranges of the voice at the expense of other parts it must always and for ever inevitably be so; the fault is not in working to reach the extremes, but in the method employed. The method of the future will also attain the extremes, but will preserve and enhance the other parts of the compass of every voice. The method to be adopted will be a development of the Italian system—of what is called 'bel canto'—for that system alone has produced perfect voices. The reason for its success is very simple—it is based upon the operation of natural laws known to every student of physics. The system, as eventually adopted, will advance on the old school, for we have gained much scientific knowledge since those days, but the basic principles will remain as they were, and are. From the growth of this system we may, in due time, expect even finer voices than those of the past, and certainly we may justly look for a far greater number of fine voices, for as soon as the method is established and its laws made known, it will

become the common property of every teacher and student; the system of voice production will be standardised, instead of—as we have now—a chaotic mass of conflicting theories, mostly based on imagination and supposition and the fallacies of the laryngoscope.

The range of the Russian bass downwards, and the light opera soprano upwards, will be common enough in the future, and there is no reason to doubt that with our growing knowledge, the upward range may be considerably increased. Mozart mentions a singer of his time who sang C in altissimo (an octave higher than the usual soprano C); it should not be unreasonable to expect many others to reach much the same range upwards, and yet retain the lower octaves in full power and beauty when the system is perfected. There will then be the instruments available to not only sing the material now in existence, but to demand compositions appropriate to the attainments of the voice. Probably the first step, however, will be to exhaust the possibilities of the old polyphonic school (which, by the way, was not built upon equal temperament and will therefore be much more satisfying to the ear and voice of the singer), after which the time will be ripe for an advance in composition along similar lines. If at the same time there is a reversion to the scale of nature, the singer of the coming day will have advantages almost beyond our comprehension. The polyphonic school of yesterday was based entirely upon melodic considerations, as was the early Italian school of opera, but the polyphonic school of to-morrow will be expanded and enriched by all the tonal resources developed during the last three centuries. Briefly, we may expect (a) the perfection of counterpoint as developed from Palestrina to Bach; (b) the massiveness of harmony from Bach to Beethoven and Wagner; and (c) the colours of the enharmonic system first freely used by Wagner and then by some of the modern Russians, all to be combined with the perfected vocal system

of Porpora into such music as would now seem impossible—almost inconceivable.

The inevitable result will be a new school of composition, replacing the system now becoming shabby and threadbare. This is being even now approached, to a slight degree, by Elgar in England, and by some of the Russian school. It is often complained that Elgar's harmonies are "muddy"; this is because he writes enharmonically, therefore intonation must be perfect in order to obtain the intended effects. But because so many singers are taught at the keyboard, by pianists who never sang, it is difficult to obtain perfect intonation, therefore the difference between, say, F-sharp and G-flat, is not shown by the voices. Of course the harmonies would be "muddy" under such conditions.

But with the exception of Elgar, the new school appears to be developing in Russia more clearly than anywhere else. And in this respect the Russians have certain great advantages. In the first place, Russia is somewhat mystical and deeply religious. The music of the Russians therefore has largely preserved the religious atmosphere and tone, and is more a part of the people in their deeper feelings than in most countries. Also the Russian church has preserved unaccompanied music, therefore tending to keep to the scale of nature, compelling voices to stand alone in quality, expressiveness, and pitch. Russian singers would find it comparatively easy to understand a new school based upon a natural scale and the powers of the unaided voice. They would also find it natural to combine their music with their religious observances, for music has been less secularised with them than with us.

But the great strength of the Russians as the probable musical leaders of the future lies in their present commercial and political chaos. In all lines of material development, social, economic, political, industrial, and military, Russia is at a standstill—at a loss as to the next step—apparently helpless,

and with no available outlet for her national energies. The spiritual and nervous energies of a nation cannot long be bottled up for lack of a material vehicle; national genius or spirit will evidence in some way. For centuries, the energies of Russia have been secretly and slowly developing and maturing and accumulating, and, save for an occasional outburst in an effort to achieve military glory, her energies have remained in obscurity and, apparently, unused. It is an interesting question whether the Lords of the Race have not, to some extent at least, assisted in bringing Russia to her knees in the commercial and material sense, in order that her accumulated powers might find an outlet through channels better suited to the world's needs than commercial or military supremacy. Whatever the cause, however, there is sufficient historical warrant for the results to be predicted with a fair amount of certainty.

Italy developed polyphony and brought counterpoint to a pitch of perfection not yet fully realised, at a time when Italy as a nation was non-existent, merely consisting of a number of small states and provinces continually squabbling with each other. As a commercial or military power Italy did not exist, but the people as a people was animated by a tremendous storing up of forces which sought outlet. This was found along what we may justly call emotional, and spiritual lines, and resulted in the famous schools of poetry, painting, and sculpture which then apparently reached their peak and have not since been surpassed; and in the even greater schools of religious music still not fully exploited—with the foundation of opera upon which the rest of the world is even yet building—and the discovery of a pure singing method which is now almost lost.

When Italy had developed all the forms to the highest degree possible to her temperament—and when she also began to indulge in political and military dreams—the leadership

passed through Bach to Germany, and then again is the history of all growth shown.

The Germany of that day was not the solid nation of the early twentieth century, but an agglomeration of small states and duchies with mutual jealousies and antagonisms, much as the Italy of centuries before. The German temperament differed essentially from the Italian, and equipped the Germans to supply those elements not naturally found in Italy. Under the Germans was developed a new order of music along all lines, based upon the tempered scale—a scale unknown to the Italians—but for a long time including the contrapuntal traditions of the Italian masters, bringing the Italian school to a climax in the writings of J. S. Bach. For a time the German school threatened to swamp the Italian, being apparently opposed to it; the Italian system was horizontal and melodic, while the German system was vertical and harmonic. But eventually the two systems began to blend, and each to then show the glory of the other. The blend is not complete even yet, although Wagner obtained results hitherto thought impossible.

But, when Germany became ambitious for world dominion and domination, the leadership in music and science passed from her. In other words, she had exhausted her spiritual powers—development had proceeded as far as her temperament could carry it. And again came a time for a change in leadership, this time passing so far as we can foresee at present—to a nation of mystics, tinged with the Orient. Italy devoutly religious but not at all mystical; then Germany, scientific, logical, Protestant and materialistic; now Russia, dimly devout and not yet logical or scientific, but essentially mystical.

Going back to ancient Greece, we find parallel conditions, for Greek art-growth was not concurrent with the military and commercial progress of the nation. The transfer of

national energy and spiritual force to the effort to achieve military and political greatness meant the downfall of art ideals. As in individual life, so in national—the energies cannot flow in opposing directions at the same time. If the aims are political or commercial or military, then art and ideals—abstractions—cannot be also developed, “Ye cannot serve God and Mammon”. The man who would forward his ambition in commerce or business or politics cannot at the same time become poet, artist, musician. This must be taken as meant; it is quite possible for a man to build up a great industry and at the same time develop the æsthetic side, if the industry is designed to help the community or the nation, for the fundamental urge then is service; in other words, the aim is ideal and not merely a personal ambition. But that surely is understood, and does not affect the point that material progress and worldly success are opposed to spiritual success and the development of ideals. Material growth is of necessity limited in outlook, while art-growth must be universal in scope and unselfish in the highest sense, or it fails to be true art.

Here then is the apparent reason why the Greeks lost their power of leadership; why Italy had to yield to Germany, and why Germany in her turn has been deposed.

Possibly it will now be clearer why Russia appears to be in the better position to-day to undertake the development of the future forms of art—and probably also of science, for art and science are learning that they are but the two sides of the same thing. Russia is also, as has been said, tinged with Oriental mysticism, which will necessarily bring in new contributions to the Western foundations. Taken together with the preservation of the natural scale in music, the advantages possessed by Russia are great, for the music of the future will be enharmonic, vocal, and religious; not narrowly religious in adherence to forms or creeds, or even to any specific religious

system; but broadly and universally religious, essentially and deeply religious, with the underlying spiritual aspirations of the whole race, irrespective of colour or creed or any special divine "revelations" to any people or time. That is, the religion will be universal in scope and appeal, entirely unconfined and unlimited, probably based upon the doctrine of the "Trinity" common to all great religions, and demanding for its expression a form of music as far beyond our present forms as that religion will be beyond existing creeds and denominations.

On the practical side, I have stated that the music of the future will be enharmonic, vocal, and religious; it might now be of interest to speculate on some of the changes inevitable under the new conditions. A much keener perception of sounds will be required, for the shadings possible with the natural scale will be far more delicate than with our present fixed arbitrary semitones. We know that the Asiatic civilisations, followed by the Greek, used quarter tones, and the Japanese of to-day used intervals smaller than our semitone, but we shall probably find that these smaller divisions cannot be used in harmony, and must be confined to melody, pure and simple. But there is no reason why our ears should not be trained to as fine a perception of tone shades as our eyes are to colour shades. By actual test it has been found that the ordinary ear can detect a difference of a one hundred and sixtieth part in vibrations per second quite easily; I have detected a difference of one in five hundred and forty per second.

With a more perfectly developed sense of hearing, as demanded by the true scale, the voices of the future will be compelled to acquire perfect intonation; logically, the ear and voice being so sensitive will demand in their turn that the composer of the future be equally sensitive to singers' requirements. Also, if the singers are so advanced in perception and execution, and expect composers to measure up to

their technical standards, it is but a short step to suppose that such advanced singers will have developed a science of expression which will in turn impose its demands. Then, perhaps, we shall be spared the pain of hearing such things as an ascending passage written to express a passive emotion, or vice versa, such as is commonly heard to-day even at the best concerts. We shall also gloriously miss the composer who sets all emotions to the same type of music, and the singer who renders all types of song with the same tone colour. The composer, in his turn, will require that his compositions—written to conform to the new demands—shall be given the interpretation fitting to them, so that a new ideal of interpretation will gradually come into existence. Interpretation as a branch of technique will have to be as thoroughly taught as the fundamentals of actual production are taught, and a highly developed school of interpretation and expression will be a necessity. It has often been said that "expression cannot be taught," but this is false; certainly the new school of singers and singing-masters will not accept such a doctrine. Expression, in its simplest terms, is but the manifestation of an emotion or feeling; it is an effect or consequence, and therefore may be traced to a definite cause. The steps leading back from the effect to the cause need but to be noted and scientifically classified, and the new school of expression is at once existent with an established technique. Of course a technique of expression is not sufficient; there must be something to express, and many of us have nothing definite to express. But again, that is but a matter of development, and recognition of latent powers, for if expression is the manifestation of feeling, then feeling must also be taught. That will be recognised as an essential qualification in the teacher of the future—that he can teach feeling and expression—for even to-day the teacher who cannot teach these things is no teacher.

It is quite probable that so high a standard in composition, execution, and artistic expression may have to come through some other channel than the present form of art-song before entering permanently into its own domain. That channel is more than likely to be the ancient one of unaccompanied monody, which is even now being tried in Europe to some extent. The visit of Rosing to this continent, and the success he appears to have achieved in unaccompanied singing, bears this out. (Curiously enough, Rosing is a Russian, and the effective song forms he used are Russian also.)

In such an event, the singer and the composer are facing another severe test, for a composition which would stand criticism under such conditions must be almost perfect, to say nothing of the voice quality and the mental equipment of the singer. The type of voice for such singing must be much higher than our standards of to-day would consider possible. Such a voice would have to be self-sufficient and self-revealing, as it would have no support from instrument, action, scenery, atmosphere or other extraneous background or accompaniment; there would be nothing to hide defects in either the voice or the interpretation. The singer would be the sole interpreter, obliged to stand alone. This means that both poet and composer would be at the mercy of the singer for the expression of their ideas, and they in turn would be compelled to insist that the new school of singing be adequate to the requirements of the new school of composition. Each new demand and growth on the one side therefore calls for greater growth and advance on the other side, so that eventually the public itself would be compelled to insist upon a sort of "minimum" standard—upon a standardisation of vocal methods, technique, etc., and finally upon the public performance of music in any form. We might then anticipate something of the Platonic ideal of the highest possible types of music and beauty to be placed before "our assemblies

of young people," which types shall be "exhibited in the temples".

When the public conscience and the public taste have reached that stage, we may fairly begin to hope for the day when music, religion, and science will be the trinity in unity that tradition says they once were.

In those days we shall realise a truth that is not obvious to-day; that music is the highest of the arts, because music is the only art that transcends visible nature. All other arts may be compared with and judged by known standards in nature, but music reaches beyond and into the highest abstractions. Music is, indeed, truth made audible, and there is no religion higher than truth.

There is, finally, one aspect upon which I have not touched, as it may seem too far in the future to be more than a shadowy dream to us of to-day, and that is—the One-ness of music with the soul of man. The day will come when each individual will give out his individual note; when instruments and voices will be tuned to the rate of vibration in each performer and singer, and the whole body of singers or players will in turn be tuned to the Angel of Music working on this planet; through Him being brought into harmony with the Solar Deity. When we can begin to realise that day, even in our minds, we may say literally that "Music is the Voice of God," for it will be the highest consciousness of man working through spiritual agencies and interpreting cosmic harmony.

George W. Weaver

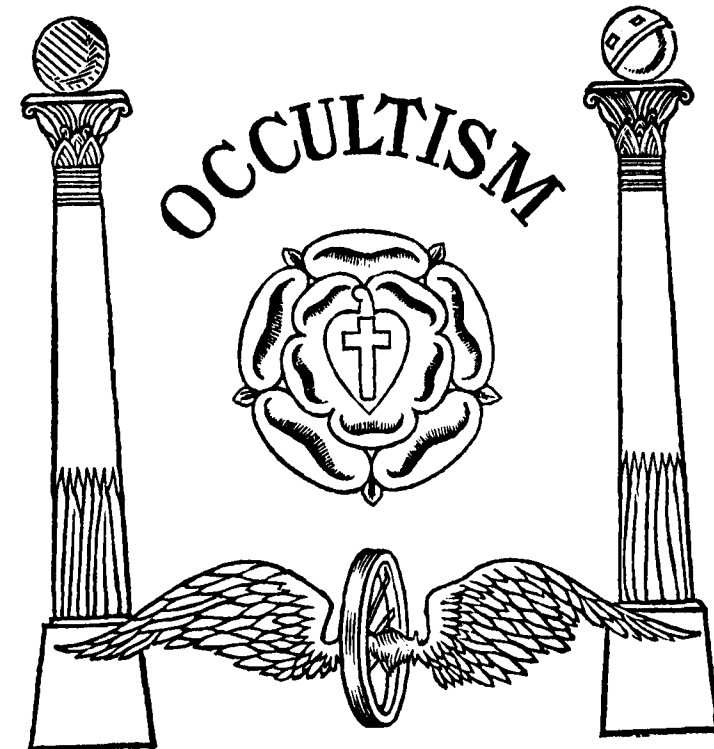
“ WE HAVE MET BEFORE ”

FROM every seed, which in the earth is laid,
That plant from which it sprang, again shall spring.
All things derive from some preceding thing.
In nature, from the old the new is made.
So every life is old life re-expressed
The Self-same Actor, in new garments dressed.

We meet a stranger : from his eyes look out
A friend or foe, whom we have met before.
We may rejoice to meet him or deplore.
An instinct tells us, which we cannot doubt,
Long, long ago, beyond our memories' span,
The contact, now renewed, at first began.

And many, many parts we all have played
In the great Drama of Eternity.
Hero and villain, 'twas our turn to be
In many lives ; our true Life was arrayed,
Till the Great Lesson we at last shall learn
And reach that Place, whence there is no return.

F. H. ALDHOUSE



THE NON-EXISTENCE OF A PERSONAL GOD¹

By C. JINARĀJADĀSA

IN *The Early Teachings of the Masters*, which contain the instruction given by some of the Masters to the Theosophists of 1880-83, there occur certain statements which, published in 1924, have greatly shocked and disturbed not a few Theosophists. These statements were well known to earnest Theosophical students of forty years ago ; they curiously enough were not at all shocked, though many of them were as devotional in temperament as the Theosophists

¹ A lecture delivered in London, November, 1924.

of later generations. The following are two among the statements:

(1) Neither our philosophy nor ourselves believe in a God, least of all one whose pronoun necessitates a capital H.

(2) Therefore we deny God, both as philosophers and Buddhists. We know that there are Planetary and other spiritual lives, and we know that there is in our system no such thing as God, either personal or impersonal.

The statements are quite positive. I knew when I was putting the manuscript together that they would give something of a shock. I was interested in seeing what would be the effect amongst some of our members. Why is it that to some this conception of the universe, without any kind of direction from a Personal Deity, came as a shock? Perhaps largely because during the last few years the conception of the Logos of the Solar System has played a predominant part in our understanding of the "Plan of Evolution". When we think of the Solar System as one Entity in manifestation, we do associate the idea of Personality, though what kind of a Person the Logos is, whose visible body is the Solar System, with a radius of millions of miles, it is difficult to say. The conception found in most religions of the personal nature of Divinity has undoubtedly played an important part of late in our theosophical studies; it has been a useful part, for it has made theosophical truths intensely real to many. Perhaps the return in 1924 of another aspect of the theosophical teachings is, therefore, very useful, though it has given a shock to some.

Let me point out first that, in the early theosophical literature, while God is mentioned, it is not with any sense of Personality. We shall find that *The Secret Doctrine* mentions God, but the whole tendency of its exposition is to present to us a conception of cosmic processes into which we cannot bring any human conception of Divinity. I mean by that, any conception which any human being, constituted as you

and I are, can make of God. In *Light on the Path*, the word God does not appear at all. The Initiate upon the threshold of Adeptship is instructed to seek thus the Rock of Ages, which is to be his goal.

Hold fast to that which has neither substance nor existence.

Listen only to the voice which is soundless.

Look only on that which is invisible alike to the inner and the outer sense.

In another work, *The Idyll of the White Lotus*, we have the Ultimate Reality described as follows:

The Principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Yet it is curious that we find the word "God" in the earliest documents which the Theosophical Society possesses. They are those letters of the Adept who signs himself "Serapis," which he wrote in 1875 to Colonel Olcott. He ends two letters as follows: "God's blessing upon thee, brother mine"; "God lead thee, brother mine, and may he crown thy noble work with success." In a third letter the Master says, "The great spirit be with thee."

It is obvious, contrasting these phrases of the Egyptian Master with the statements which come in *The Early Teachings of the Masters*, that there are at least two possible conceptions of the Ultimate Reality, one impersonal and the other personal. We have to note that one Adept says "God's blessing upon thee, God lead thee," while another Adept makes very pronounced statements rather tending to remove from our mind any conception of God, whether personal or impersonal.

Now in this very difficult problem, let me point out that there is no denial in the *Early Teachings* of a self-directing Spiritual Principle in the universe, but a denial of the Personality of God, which is quite a different thing. The teachings tell us of hierarchies of Beings, from man to lofty

"Planetaries," as they are called. The solar system and the mightiest star are but representatives of some of these great hierarchies of Beings. But while we are told that the stars are the embodiments of great Dhyan Chohans, yet there is no assertion that behind all the Dhyan Chohans there stands one Supreme Dhyan Chohan who is the Personal God of the cosmos. There is a constant assertion that there is a spiritual basis to all things; that verity is often emphasised to controvert Materialism. We are told that fundamentally man is an immortal and spiritual being, that the whole world is the expression of spiritual forces and intelligences at work. We are told that there is no such thing as chance, no blind mechanism, but a definite, purposeful direction, or self-direction if you will, of the universe, no chaos blindly trying to organise itself into a cosmos, but energy at work, so to say, *with a plan*. In other words, all the early teachings are full of a wonderful idealism, which tells us that the soul of things is the Good, the True, and the Beautiful. All this is asserted again and again. But also we are put on our guard against thinking of God as a Person.

I want to present to you this problem from the standpoint of the great mystery traditions of the past. Every religion tells us of the spiritual basis of all things, but we shall find that some of them present us the spiritual basis not all the time in terms of a Personal God. Hinduism is a religion which gives us the conception of Divinity both as a Person and as a Non-Person. It is as if the Personality of God and the Non-Personality of God are two poles, and as if the Hindu mind ever delighted in flying between the two. In the *Upanishads*, when dealing with the Personality of God, we find on the one hand such statements as this.

As mover He dwells in bright heaven, as pervader in what shines between, as fire He dwells in the altar, as guest He dwells in the house; in man He dwells, He dwells in those greater than man;

He dwells in the rites, in aether He dwells; He is those that are born in the water, and those that are born in the earth, and those that are born on the mountains, and those that are born through the rites, great rite Himself.

And in another place the Personality of God is thus clearly revealed in magnificent words:

Within this universe, He comes and goes, 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death, no other path at all is there to go.

Yet we have the other conception in Hinduisim, which is always described by that significant word TAT or "That". Hinduism is noted for the fact that while it tells us of God, *Īshvara*, the Lord, Personal God, that *Īshvara* is Himself only the appearance in a universe of time and space of the Absolute, Brahman. Now "Brahman" the Absolute (quite distinct from *Brahmā*, a masculine word, which describes the creator aspect of *Īshvara*) is always a neuter word, so that we cannot say "Brahman" is "He"; Brahman is always "It".

Thither comes neither sight, nor speech, nor mind; we know not, we see not, how one should explain it. Other than known is THAT, beyond the unknown too; thus have we heard from the ancients who gave us instruction upon it.

What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.

What none thinks with the mind, but what thinks out the mind, that know thou as Brahman indeed, not this which they worship below.

What none sees with the eye, whereby seeing is seen, that know thou as Brahman indeed, not this which they worship below.

What none hears with the ear, whereby hearing is heard, that know thou as Brahman indeed, not this which they worship below.

What none breathes with the breath, whereby breath is inbreathed, that know thou as Brahman indeed, not this which they worship below.

The teachings of the *Upanishads* thus give us two visions of the spiritual Substratum to all things; one of them can be stated in terms of Personality, the other cannot.

Now let us look at the way that same spiritual Substratum is presented in Buddhism. Buddhism is known as a

religion which says not a word about God. In the description which I quote from *The Light of Asia*, we have a thoroughly Buddhist conception of the Substratum of the universe. The poet describes, according to tradition, how the Lord Buddha, when He was attaining His Buddhahood, saw the universe spread out before His gaze.

And in the middle watch
Our Lord attained Abhidjñā—insight vast
Ranging beyond this sphere to spheres unnamed,
System on system, countless worlds and suns
Moving in splendid measures, band by band
Linked in division, one, yet separate,
The silver islands of a sapphire sea
Shoreless, unfathomed, undiminished, stirred
With waves which roll in restless tides of change.
He saw those Lords of Light who hold their worlds
By bonds invisible, how they themselves
Circle obedient round mightier orbs
Which serve profounder splendours, star to star
Flashing the ceaseless radiance of life
From centres ever shifting unto cirques
Knowing no uttermost. These he beheld
With unsealed vision, and of all those worlds,
Cycle on epicycle, all their tale
Of Kalpas, Mahakalpas—terms of time
Which no man grasps, yea, though he knew to count
The drops in Gunga from her spring to the sea,
Measureless unto speech—whereby these wax
And wane; whereby each of this heavenly host
Fulfils its shining life, and darkling dies.
Sakwal by sakwal, depths and heights he passed
Transported through the blue infinitudes,
Marking—behind all modes, above all spheres,
Beyond the burning impulse of each orb—
That fixed decree at silent work which wills
Evolve the dark to light, the dead to life,
To fullness void, to form the yet unformed,
Good unto better, better unto best,
By wordless edict; having none to bid,
None to forbid; for this is past all gods,
Immutable, unspeakable, supreme;
A Power which builds, unbuilds, and builds again,
Ruling all things accordant to the rule
Of virtue, which is beauty, truth, and use:
So that all things do well which serve the Power,
And ill which hinder; nay, the worm does well
Obedient to its kind; the hawk does well

Which carries bleeding quarries to its young;
The dewdrop and the star shine sisterly
Globing together in the common work;
And man who lives to die, dies to live well
So if he guide his ways by blamelessness
And earnest will to hinder not but help
All things both great and small which suffer life.

Could there be anything more splendid, more intimate, more spiritual, more in keeping with everything that we are beginning to find in science, than this vast conception of a universe at work under Will and Direction? Yet that Power is not stated by the Lord Buddha in terms of a Personality.

Pythagoras also gives a similar teaching, though he attributes Personality of a kind to the Substratum.

God is one; and He is not, as some suppose, outside of this frame of things, but within it; but, in all the entirety of His being, is in the whole circle of existence, surveying all nature, and blending in harmonious union the whole; the author of all His own forces and works, the giver of light in heaven, and Father of all; the mind and vital power of the whole world, the mover of all things.

One of the most striking poems of the West, Tennyson's *The Higher Pantheism*, while all the time asserting the Personality of God, practically reveals a non-personal Divinity.

The sun, the moon, the stars, the hills and the plains—
Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?

Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel "I am I"?

Glory about thee, without thee; and thou fulfillest thy doom.
Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise, O soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.

Law is God, say some: no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool;

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?

Thus we have stated in Hinduism, Buddhism, in the teaching of Pythagoras and in a representative pantheistic creed, the conception of a spiritual basis to everything. But we may well ask, Is that basis, however, a Person?

What do we mean by a "Person"? One of the mysterious things of life is that the more we know a person the less we know him. We do know something of a person when we love him; one element of our loving is that we discover about him a mystery which does not exist in other persons. For this friend of ours becomes the centre of a great revelation, a mirror to reflect wonderful mysteries, a window through which we look into Infinity itself. We discover all kinds of mysteries about the one we love, which make him cease to be a person, at least like those normally around us.

Can we ever imagine it possible that whole universe should become a Person? Yet that was not difficult for many a painter in the Middle Ages, with his little conception of God. God was painted as an elderly gentleman with a white beard—so much so that now in Italy, when people see an elderly man with a long white beard, he is nicknamed a *Padre Eterno*, a "God the Father". But with our modern scientific knowledge, when we know the size of the solar system, how near is our nearest star, and how far all the others, how can we imagine God, "who is everywhere," in the form of a Person? But still people do. A child will imagine God in the image of a loving father. The child is right in so imagining, and he is gaining a vision of the Truth. But it would be no less right if we were to imagine otherwise. Let me read here a poem of W. B. Yeats, where he describes what Kanva, an Indian sage once saw.

I passed along the water's edge below the humid trees,
My spirit rocked in evening's hush, the rushes round my knees,

My spirit rocked in sleep and sighs; and saw the moorfowl pace
All dripping on a grassy slope, and saw them cease to chase
Each other round in circles; and I heard the eldest speak:
"Who holds the world between His bill and makes us strong
or weak
Is an undying moorfowl, and He lives beyond the sky,
The rains are from His dripping wing, the moonbeams from His
eye."

I passed a little farther on and heard a lotus talk:
"Who made the world and ruleth it, He hangeth on a stalk,
For I am in His image made, and all this tinkling tide,
Is but a sliding drop of rain between His petals wide."
A little way within the gloom a roebuck raised His eyes
Brimful of starlight, and he said, "The Stamper of the Skies,
He is a gentle roebuck; for how else, I pray, could He
Conceive a thing so sad and soft, a gentle thing like me?"
I passed a little farther on and I heard a peacock say:
"Who made the grass and made the worms and made my
feathers gay,
He is a monstrous peacock, and He waveth all the night
His languid tail above us, lit with myriad spots of light."

I think I like the peacock's creed best, for is not the cosmic tail visible to us every night? Why must we think that Divinity manifests itself to all consciousnesses in only one embodiment?

Wherever this Substratum of things has manifested Itself, Himself—use what pronoun you will, *Herself* would be just as suitable a term—to mankind, it has been through various expressions or embodiments. In Hinduism we find the highest revelation of God as the Sage; in Greek civilisation it was as God as the Youth; in Christendom, even to-day, there are thousands who see the revelation of God in the Maid. To-day, if we had but eyes to see, we can see the revelation of God as the Child. And perhaps in the civilisation which we are building, we shall see, who knows, the revelation of God as the Friend.

C. Jinarājadāsa

(To be concluded)

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

By H. P. BLAVATSKY

[The following is evidently a rough commencement of an article in H.P.B.'s handwriting in the T. S. Records. It is printed exactly as she wrote it.—C.J.]

THE cycle of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than seven distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument—say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception—which carries it to
4. Vital perception.

These are the four lower scales and belong to the psycho physical man. The[n] come

5. Manasic discernment;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the duldest to the brightest.

What consciousness *is* can never be defined psychologically. We can analyse and classify its work and effects—we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area¹, which vibrates and illumines the seven brains of the heart as it does the seven divisions or rays around the pineal gland.

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (See example of smoker—ten cigarettes the smoke of each retaining its affinity.

¹ Word difficult to decipher; may be intended for "aura," though it looks like "area".—C.J.

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the *subject* of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind—let it out into a river and it will begin to *feel* it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears *internally*, in his own way. Knowing feeling willing not faculties of mind—its colleagues (p. 631.)

[H. P. Blavatsky]

"NAIA MALENKAIA DOCHKA"

By ANON

The truth of the following chronicle, sent by a correspondent who wishes to remain anonymous, is vouched for in every detail. At the time she had not even heard of Theosophy, astral bodies, karma, etc.

* * * *

I was living on the Continent, and all the family had been ill with influenza during the winter. We decided on a change at the sea. On or about February 23rd, 1914, I went to Virazze, a small seaside resort near Genoa, to look for a house to rent for a couple of months. I went with a friend, and after a picnic lunch, we sat on the sun-parched piles of seaweed, enjoying the breeze and the quiet, after noisy Genoa. My friend dozed off, but as I looked into the deep blue of the water beneath me, a strange feeling came over me—a feeling difficult to describe in words—but I felt outside myself far away from time and space, and in a flash of thought I knew that a child was coming into my life—a girl child. I had already adopted a boy, who was then nearly nine years old, and about to be sent to England. When the experience left me, I thought a friend of mine, but lately married, was perhaps about to become a mother, but I found I was mistaken. I found myself, however, continually thinking of this strange experience.

In July of that year, we returned to England, and were detained there on account of the war and my mother's health.

One day, as I walked down Queen's Road, Bayswater, I looked into the window of a small curio shop and among beads and other trinkets, I noticed a little bronze model of a child's hand. It looked like a good piece of work, of either late seventeenth or eighteenth century, probably of Italian or French origin. I told my mother I had set my heart on having this thing, and thought of it night and day, until she gave it me as a Xmas present. I asked the shopman if he knew anything about the history of this beautiful bit of work. He said he got it in a "lot" from a sale of objects belonging to a French family who had been for many, many years "over Pimlico way". Once I possessed it, I kept it in my hand-bag, for fear of losing it.

We returned to Italy in May, 1915, and soon afterwards I mislaid the little bronze hand, and, strangely enough, never thought more about it.

At this time I was studying Russian, and in April, 1916, I asked some friends to recommend me a teacher. They told me of a lady who was in great financial difficulties, and who would be grateful for work. I wrote and asked this person to call, but was out when she came. She waited, however, and when I first caught sight of her in our hall, I had a strange feeling that I had known her all my life, and was sure she held some strange and tragic secret. I knew, at once, that she was an abandoned wife. This was on April 10th.

I arranged to have a lesson every other day, but on the morning of the 18th, she did not appear. She came just as I was going out. During that night (17th to 18th April) I had dreamed I saw her in a poor and dirty room, lying on a narrow truckle bed, with a child of little more than a year old, nestled against her neck.

On my asking what had made her so late, Mme. X. answered in Russian "My little daughter cried so, she would not let me come away."

"Naia malenkaia dochka," the words kept ringing through me all the lesson, and although I showed no outward sign of any interest, my thoughts kept straying to that baby.

When Mme. X. turned to leave, I asked her to bring the child next time she came.

On April 20th Mme. X. arrived, accompanied by a Serbian woman, who lived with Madame and gave voluntary service in exchange for the privilege of sleeping on Madame's floor at night.

She placed the sixteen-months-old baby on the ground, and it ran straight to me with open arms, much to the astonishment of mother and nurse, who both declared the child *very* shy and nervous with strangers. I shall never forget the child's smile. She sat on my knees and ate ravenously. While so doing, she placed her little hand on mine. I seemed to know it—where had I seen it before? Then the bronze model flashed before my memory. It was an exquisitely beautiful hand that rested on mine, with long supple fingers and square tips. I placed the child on its mother's knees, and went off to find the bronze hand. I had entirely forgotten what had become of it. I stood on the landing, perplexed and not knowing where to look. Suddenly I felt that I had to go into the maid's room and look in a certain drawer. I followed this suggestion, and found many of my things had been put away in that place by my sister—unknown to me. Among them I found the bronze hand. I took it down to the drawing-room, and found it to be an exact model of the child's hand, even to the lines on the palm.

On July 2nd of that year, I had a frantic 'phone call from Mme. X. The child was dangerously ill with dysentery. I rushed down, in the heat of the day, to the house in one of the worst slums of the city, where the Tsarist Government kept a hospice for its derelicts. Here I found the room I had seen in my dream, and on the truckle bed lay the child, in the most

piteous rags and dirt. I did what I could and then returned home. My mother and I at once decided that the only hope of saving the child was to move it from its hideous surroundings, and we found accommodation for both mother and child in a neighbouring convent, where they soon both gained health and strength.

On August 19th, we went to our country estate, and took Mme. X. and child with us. Mme. X. stayed about 3 months. During this time, I twice dreamed I was introduced to Madame's father in an hotel in Paris. He was introduced as M. Semeneff. I looked at him and said:

"Why do you try to take me in? You are Prince Z. Mme. X's father."

Then he told me the whole story of his daughter's life and added:

"Warn her, warn her, that if ever she returns home, it will mean her death."

I told Mme. X. the first part of the dream, and I saw by her face that every word of the story was true, and when she asked me what her father was like, she even accused me of looking through some papers she kept in a drawer, where she secretly hid her father's portrait. I did not tell her of the warning, and many years afterwards I learned that "Semeneff" was Prince Z's *nom de plume* while in exile in France.

After three months we finally persuaded Mme. X. not to take the child with her back to town, but to leave it in my care, until she found some settled occupation.

Madame X. left her little daughter on December 6th, just before the child's second birthday.

On April 10th of the following year Mme. X. wrote asking me to be the child's Godmother. The child had not received orthodox baptism, and Mme. X. did not accept the rite as performed by a fanatical R. C. ex nun, who one day happened to come while the child was being bathed. This

woman had suddenly seized the infant, and splashed soapy water over its head, baptizing it by the name of Mary Magdalene.

I took the little one down to town, where she received her real name at the hands of the Russian priest. The summer of 1917 and the early part of 1918 passed uneventfully. Mme. X. never came to see her daughter, who grew more and more fond of me. The child was delicate and backward for her age, and could not speak clearly at the age of four years.

In the autumn of 1918 we sold the estate, and removed to a town in another part of Italy. Mme. X. decided she could no longer live separated from her daughter, so that finally I took the child to her, but the separation did not come until a month later, December 17th. No arguments could persuade Mme. X. to leave the child with us.

"In less than five years that child will come back to me," I said.

"Never, never," was her reply—but I knew I had to wait just five years.

I therefore decided to leave home and come to England, where I could prepare myself for the day of the child's return. I felt convinced my prophetic intuition would not fail me, and I took a course of pedagogy at the London University.

I had continued to correspond with Mme. X. On April 10th, 1920, she wrote me she had decided to return to her family in S. Russia.

She expressed a wish to see me again, as it might prove the last time. I answered her by an express letter in which I told her my dream of her father's warning, and I also added that I had a strong feeling that the Bolsheviki would shortly invade that part of the country. (Since then, the child has told me that her mother read this letter to her, and she remembers begging her mother not to leave Italy.)

I journeyed to Italy late in May, expressly to repeat to Mme. X. the warning received in the dream three years before. I could only get a promise from Madame, that she would make a will nominating me the child's guardian. I never saw her again.

I received a letter on December 8th which enclosed the will, written and dated December 6th, 1920. After Xmas I returned to England and resumed my pedagogical studies.

At 8 o'clock on the morning of February 23rd, 1921, I was busy dressing, when I suddenly heard my name called three distinct times. I looked up and saw Mme. X. standing near me, her hair white and dishevelled, her clothes in rags, her hands stretched out towards me. As I looked, she gradually disappeared, until only her eyes remained, shining with tears.

I went down and told my experience to all at the breakfast table. The next day, I saw in *The Times* that the Bolsheviks had entered the town of W. at midday of the 23rd, which time corresponds roughly to 8 o'clock in London. (Later I learnt that Mme. X. had fainted at that hour and had lain in a state of coma for most of the day. Her hair, too, turned white in a few hours.)

I moved heaven and earth to learn what had become of the child and her family, and after much difficulty I finally got in touch, through the agency of one of the foreign Consuls in London. I heard that Mme. X. was ill with paratyphoid, and that she and the whole family were in the most terrible misery. I could get little or no help through them.

During the night of September 12—13th, 1922 (the 13th was Mme. X.'s birthday) I dreamed I saw a funeral. The grave was sunk under a church wall, and at its head I saw the child, dressed in black rags, and I heard her call for me. I saw the coffin let down and I knew Mme. X. was dead. I

even told other people it was so, without waiting for any further evidence, and I also knew she had died of phthisis, brought on by starvation. In October I received a letter from her, but I never answered it—I waited for confirmation of her death.

On December the 17th I suddenly made up my mind to return to Italy. It was the fourth anniversary of the day I had taken the child back to its mother.

On December 29th I received a letter dated November 21st from Mme. X.'s sister, begging me to remember my promise, as the child's mother had died of phthisis on September 10th and had been laid to rest on the morning of her birthday, September 13th.

I lost no time in setting about the rescue of the child. Several letters from unknown persons came from Russia, and different Relief Societies, all begging me to act quickly, as the child was reduced to a shadow, and I might be too late. The Relief Societies worked their hardest, but the child's relatives made every excuse for not parting with her. In the end, I sent a special messenger, and after still further difficulties she finally arrived on November 21st, just a year since the day her aunt wrote asking me to take the child, and all but five years after she had left me. She was legally adopted on December 16th. She was indeed a pitiable sight—a little living skeleton—I could only recognise her lovely smile. She has, however, regained all her strength and beauty during the time she has been with me. She is a bright and talented child, and strangely mystical. She has always been with Orthodox Greeks, and has naturally never been instructed in any of the tenets of Theosophy. Yet, she is always surprising me with her thoughts. Her relatives never gave her even the barest rudiments of religious instruction. The child was devoted to her mother, and she felt her death only too keenly, especially as her relatives had neglected her, and left her

unkempt and uncared for. The child seems to have kept up her courage by seeing glimpses of her mother. She sometimes speaks to me of her beauty, and of her looking so well and happy. The child loves to talk of beautiful and mysterious subjects, and rather especially of Jesus, of whom, she says, she is very fond. One day, she asked me to tell her the story of the picture which hung over her bed. It represented Mary Magdalene and Christ at the empty grave. I told her the tale very simply, and with no comments. I expected the child to ask questions regarding physical resurrection, of which, as far as I know, this was the first time she had heard.

"How pleased Mary must have been to see her Jesus. But it was not the body which they had buried, that Mary saw, it was his second body, full of light."

A few days later, she asked me at what age Christ died, and I told her.

"Oh!"—she exclaimed—"that was too young . . . but has he returned yet?"

"No"—I answered, but told her that some people believed He would do so shortly.

"And how will He be known? Will He be as last time and will He do the same things?"

I repeated I did not know, but that perhaps He would come so unobtrusively that only a few would know Him, like the last time.

"But I hope He will not change much," she replied, "I hope He will wear His hair long, as last time. I should not be pleased if He changed much, I would like Him to be as I remember Him."

Although the child has *never* been told about Reincarnation, Astral bodies, etc., she often talks of these things with the utmost familiarity. One day, she brought me some dead leaves she had picked up off the road.

"They are so beautiful," she exclaimed, "although they are dead. We become white and ugly when we die, but the leaves change to red, and are lovely."

I explained how the life-sap returned to the tree and goes out again, to form the new leaves next spring.

"Oh! that is just like us."

"Like us? What do you mean?" I asked.

"Well, don't we return to Heaven and redescend to earth as new persons—is that not like the leaves?"

Her love for her mother is still very deep, and she often likes to talk of her with me.

"Do you think my mother has been born again yet," she asked me.

"I do not think so, because mother has need of a long rest after her life of suffering. I hope she is still resting."

Another time she asked me:

"Where are the souls of the dead while they rest, and what do they do?"

Once she surprised me by saying:

"Next time I am born, I am not coming to this earth. I am going to Mars."

Another remark runs as follows:

"When one dies on Earth, one is born in Heaven; and when one is born on the Earth, one dies in Heaven—and so it goes on for ever. It is great fun."

She has absolutely no fear of death or anything connected with it. Once, however, she asked me, whether there is any such place as Hell.

"No"—I said—"I think only the ancients really believed in such a place."

"It was the place for bad people, wasn't it?"

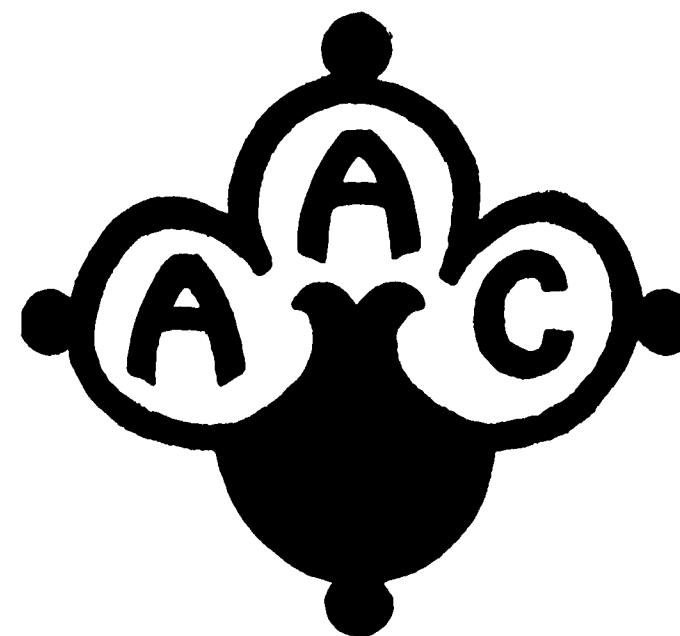
"Yes," I replied.

She waited a moment looking thoughtful.

"But bad people," she began again, "the really bad people, instead, stay only a short time, even only a few days, perhaps a month or only 14 days in their second body, and then this falls to pieces and they enter their third body, only to be reborn at once; and perhaps in their new life they will suffer for their naughtinesses of the last life. The Earth, then, becomes Hell for them."

These sayings are those of a child barely ten years old. Unfortunately they are all in Italian and have suffered by translation. I will end by quoting one more, in the original. It is quite oriental in sentiment and rather suggestive of the Song of Solomon "Com'è bello il mio petto! Egli è il trono dell' anima mia!"¹

Anon



"THE YOUNGEST OF THE SEERS"

THE POETRY OF NATHALIA CRANE, AGED TEN

By JAMES H. COUSINS, D. LIT.

NATHALIA CRANE was born in New York City on August 11, 1913. She began to write poetry before she was nine years old. Her parents found her verses in her private album. Some of them were sent to a Brooklyn newspaper. They were accepted, published, and paid for on their merits. A call at the office, by request, disclosed to the editor the unsuspected fact that the poetess was "none other than a little girl—a shy, unassuming youngster who was as embarrassed during the interview as I was myself". Her poetry up to 1923, when she was ten years old, was published in 1924 in a volume of

¹ How beautiful is my breast, It is the throne of my Soul."

fifty-seven pages of matter entitled *The Janitor's Boy and Other Poems* (Thomas Seltzer, New York)—and, accepting the facts as stated in the forewords and afterword to the volume, and reading the book with open ears and eyes, one can only conclude that the new era in English poetry is upon us.

Some of the poems in this profoundly moving book, if they had been discovered among discarded pages of manuscript by the authors of *Alice in Wonderland* or *A Child's Garden of Verse*, would have been hailed as masterpieces of child-poetry. To catch something of their significance we have first to realise that, for all their absolute mastery of expression within certain limits, they are the work of a girl of ten years of life; and then to drop extraneous consideration and take them for what they are. Happily Nathalia's poems made their first bid for recognition entirely on their own merits. The identity of their writer was an after-discovery which, while it could not alter verdicts given, gave them an atmosphere that made possible the phrase: "the miracle that is Nathalia Crane." An editor tells how he accepted certain of her poems. The first was *The History of Honey*. He speaks of this as "a whimsical piece of verse such as an editor rarely receives, a rhythmical, lilting production that would gladden the heart of anyone . . ." Here are some of its stanzas:

The History of Honey—by an aged mandarin,
And I bought it for the pictures of the burnished bees
therein . . .

. . . According to the mandarin, the Oriental bees
Were the first to hoard their honey in the mountain cavities . . .
. . . Many mountains bulged with honey stored before the
days of Ming.

From each crevice dropped the essence of a very precious
thing.

Imprisoned in this honey, aging as the aeons wane,
Are the souls of all the flowers, waiting to be born again.

That from a girl of ten—with its burnished bees, bulging
mountains, and the touch of the perfect Chinese connoisseur

sipping "the essence of a very precious thing"! Little wonder that speculation got afoot as to the explanation of this new literary phenomenon. An unsigned note on the jacket of the book says: "If ancestry can offer any clue to the miracle that is Nathalia Crane, her lineage might partially answer the question, 'How—how did she, the little poetess, come to be?'" Then follows a list of ancestors—Mayflower immigrants, a family of Spanish poets, a Minister to Ferdinand of Spain, the author of *The Red Badge of Courage*, a writer for newspaper syndicates, a father who *was* a journalist, Cranes who fought in various wars, a New York lawyer, an ambassador, an authoress, and an editor who "aided the Empress Eugenie in her escape from the French capital". After that Nathalia could hardly help being something. Yet there are a good many people of quite as eminent ancestry who have never penned a line of verse; and there are poets, like Burns, who, for want of such ancestry, have compelled their commentators to fall back on the Olympians. Nevertheless, this search for ancestral justification of the phenomenon of Nathalia Crane has its element of truth. The history of poetry is the history of the successive emergence of peaks from a submerged tradition, and it is nearer essentials to look back for hints than to take refuge in a mere exclamation of "strange insight for a comparative infant," or to utter "almost uncanny" of *My Husbands*—a poem that may be set alongside Shelley's *Ariel* to *Miranda* with its similarity of idea and lustrous phraseology, and its full utterance as of a mature woman of deep insight. The horizontal aspect of ancestry, however, is not sufficient to account for the Originals; neither are the expanding concentric circles of environment. Nathalia shares the liberty and articulateness of the modern American child, but there is not a hint of mere childish precocity in these poems.

Indeed, one of the striking features of the poetry of Nathalia Crane is its lack of childishness. Strictly speaking,

there is not a purely child-poem in the book. The stage is set for child's-play, but it never quite comes off: something ancient (and frequently very modern) flashes out in a line of acute psychology, like her reading of the ardent character of her playmate, Roger Jones, the janitor's boy:

He'll carry me off, I know he will,
For his hair is exceedingly red . . .

or the glance of the Old Eve in *The Rovers*:

And when I felt like swooning, John Paul Jones supported
me . . .

or the touch of worldly wisdom in the poem on the play-ship,
The Swinging Stair:

The surf upon the sandbars called the price of sugar cane;
It was mounting every moment down upon the Spanish Main.

The poem *Love* is an exquisite piece of irony, with pert nose
in air and twinkle in eye in the last stanza:

Now Marjory is seven years,
And I am nine and more.
We went a-strolling after cream
Into a Flatbush store.

The handsome clerk said "Ladies, yes,
I'll serve you with a rush."
He looked so very scrumptious that
We both began to blush.

He smiled at us, we smiled at him,
And then we went away:
We were so captivated, yes,
That we forgot to pay.

Of course we could have sauntered back,
And settled, don't you see,
But oh, we could not stain romance
With monetary fee.

Modernity of the "sex complex" is vocal in *Jealousy*, in
which she tells of the formation of a guard of young daughters
being necessitated by the fact that

. . . Some Papas are rather young, and need a
daughter's care,

especially when senior girls gaze at them.

Some day, of course, I will mature, and know a little more,
But now I am content to be my mother's Signal Corps.

And mother knows when I go out with Pa things are O. K.,
For I belong to the Flatbush guards—we don't let father
stray.

Nathalia knows a few things already as to human nature,
and presents them in little myth-poems like *Mid-day at Trinity*
which not only gives us the striking figure of the pigeons
partaking of their holy communion in the crumbs dropped by
worshippers, but makes a shrewd stroke at others besides
doves who flutter down from loyalty to the saints when
tempted by secular dainties. There is something deliciously
impish in her description of getting her clothes wet in *The*
First Snowstorm; and in *Suffering* in which, through sitting
in muslin on a bee, she gets to "know the tenseness of
humiliating pain". She makes the chiselled image of *The*
Reading Boy live

With the rapture of an angel up against a lively tale.

In *The Battle on the Floor* she describes a mimic fight set
by her ex-soldier father, and throws the spirit of America
into the verse:

The enemy's upon the rug,
We've fathomed their design;
So now we'll bring the doughboys up
And charge the whole darn line.

Mother steps in:

She says that war is bad enough,
And pretty rough, to boot,
Without a battlefield at home,
Or teaching girls to shoot.

Then Pa, he stops the battle, and
We put things in their place;
We know when we have fought enough
By the look on mother's face.

There is a world of unspoken revelation of mother-criticism of warfare in that look. But there is also in the poem the commentary of the new element of free womanhood that will yet lift struggle from the gross physical realm to higher realms.

I think that father's quite correct
Describing things to me,
And all that war in rainy France
That lies across the sea.

For father feels that every girl
Should have some nerve and tone,
And know just how to manage in
A battle all her own.

Technically also there is nothing of the mere child in the poetry of Nathalia Crane. She stumbles a couple of times in rhyming *saw* with *floor* and *more*; but Emerson rhymed *draw* and *proprietor*. There is a too frequent use, perhaps, of seven foot couplets. But apart from these negligible flaws, she has what one of her sponsors calls a "simple finality of phrase" that places her at once among the masters, as distinct from the slaves, of the English language. Take *The Vestal* as an example of extraordinary economy yet sufficiency of speech, with a decorative visual accompaniment and an *obligato* of masterly, because inevitable, alliteration. The poem is also an expression of a point of view entirely grown up. It has not the warmth and wistfulness of *The Blessed Damosel*; but it might be discovered without surprise in George Meredith's poetry drawer—the Comic Muse in serious vein, turning the *Hymn to Colour* into a homily against false asceticism.

Once a pallid vestal
Doubted truth in blue;
Listed red as ruin,
Harried every hue;

Barricaded vision,
Garbed herself in sighs;
Ridiculed the birth marks
Of the butterflies.

Dormant and disdainful,
Never could she see
Why the golden powder
Decorates the bee;

Why a summer pasture
Lends itself to paint;
Why love unapparelled
Still remains the saint.

Finally she faltered;
Saw at last, forsooth,
Every gaudy colour
Is a bit of truth.

Then the gates were opened;
Miracles were seen;
That instructed damsel
Donned a gown of green:

Wore it in a churchyard,
All arranged with care;
And a painted rainbow
Shone above her there.

There are individual lines and phrases scattered through the book that show the virtuoso of language, but to cull these would overload our study. The significance of this aspect of the matter in its bearing on the historical development of English poetry is indicated by an editorial comment in a New York paper: "The modernists will be pained to find that she is not of their number." She simply takes the tradition of poetry in both her young hands and with a laugh closes up the hiatus of the free verse interlude.

The examples that we have quoted show the strong humanity of the young poetess. In *Prescience* she carries it upwards:

A precious place is Paradise and none may know its worth,
But Eden ever longeth for the knickknacks of the earth.

The angels grow quite wistful over worldly things below;
They hear the hurdy-gurdies in the Candle Makers' Row.

They listen for the laughter from the attics of the earth;
They lower pails from heaven's walls to catch the milk-maids' mirth.

The last line quoted is a pun of visualisation. A child might fancy angel's lowering pails, but the purpose here stated is a convolution of sight and speech far beyond the "creation" of the purely child mind.

There are poems in the book that fall from heights of the inner consciousness far above the peaks of a child's present life. I shall not soon forget the thrill of reading *To-morrow* for the first time. It is now a precious possession of memory.

The sun shall shine in ages yet to be,
The musing moon illumine pastures dim,
And afterwards a new nativity
For all who slept the dreamless interim.

The starry brocade of the summer night
Is linked to us as part of our estate;
And every bee that wings its sidelong flight
Assurance of a sweeter, fairer fate . . .

When you return, the youngest of the seers,
Released from fetters of ancestral pose,
There will be beauty waiting down the years—
Revisions of the ruby and the rose.

I am not aware of the intellectual environment of Nathalia. References in her poems to Oriental books and toys may infer some knowledge of Oriental ideas, and even an oblique hint of reincarnation which the eager mind may have caught up even without knowing. But there is something in the foregoing lines (even in the grammatical crevasses that one has to leap across) that has the touch of revelation. The instrument of the higher consciousness is young enough not to be afraid of setting its foot on a platitude as a stepping-stone towards truth that lies beyond the frontiers of its own intellectual area. All philosophy in the East declares the necessity of dropping the curtains of prejudice as a preliminary to clear vision of reality. But this process is one of life after life, as the poem indicates, and the new aspects disclosed by the infinite Beauty are not revisions in the sense of change in

the objects of Beauty, but re-visions in the sense of added faculty of perception. A world of experience has been thrown into a verse by a child. But is it a child? Whose is that voice mixed with hers that calls her "the youngest of the seers?" Have we a clue to it in *My Husbands*?

I hear my husbands marching
The aeons all adown,
The shepherd boys and princes—
From cavern unto crown.

I hear in soft recession
The praise they give to me;
I hear them chant my titles
From all eternity . . .

To some I gave devotion,
To some I kinked the knee;
But there was one old wizard
Who laid his spells on me.

He showed me like a master
That one rose makes a gown;
That looking up to heaven
Is merely looking down.

He marked me for the circle,
Made magic in my eyes;
He won me by revealing
The truth in all his lies.

So when I see that wizard
Among the marchers dim,
I make the full court curtsy
In fealty to him.

To those who have gone deep into the problems of the psyche, especially as they are dealt with in Vedāntic thought and experience, the paradoxical statements of the fourth and fifth stanzas will bear indications of an expansion of consciousness beyond the one-life experience of the ego and a simultaneous association with another ego in the relationship of neophyte to hierophant. Sometimes this relationship is sufficiently close to the normal consciousness to remain stable through

life. Sometimes it shows itself at a particularly favourable time, but fades out as the external mind becomes opaque with the dust of life. Whether this high level of inner experience will remain with Nathalia or not, time will tell. If it does, then poetry is destined to something far beyond its previous achievements, something akin to the momentary realisations of Wordsworth, and the constant vision of Blake and Shelley, A.E., and Tagore, but with the difference that comes of expression through the instrumentality of a seer-singer born in a woman's body in the special environment of America. If the high level does not remain, we are still in possession of "the essence of a very precious thing".

I am inclined to think that Nathalia is not merely an infant prodigy, but one of those young old souls so familiar in tradition and life in India, who come into life equipped through spiritual heredity (not merely human heredity) with specially responsive instruments of vision, thought, feeling and expression, and with the capacity for keeping them responsive despite the dulling tendencies of normal environment. Her greatest test will probably be misunderstanding on the part of her counsellors, or even direct antagonism as she develops her declarations of inner experience and vision. One sees the beginnings of frigidity in even the apparently complimentary accompaniments of her first book. There is a tendency to patronage in them, and to attribute her achievement to a vaporous something called "sheer instinct". One sponsor denies her phrase of herself as "the youngest of the seers". Another speaks of her as possessing "a talent that springs, a little too boldly, perhaps, ahead of its years". I think, however, that Nathalia will win through, for, beyond the special overt references to Oriental things that are in her poetry, which any girl might have in these days of cross-relationships between the various countries of the world, there are certain covert allusions which seem to me to come from the Orient

within herself. *The Salamander Isles* externally is a phantasy of search and frustration by "snaring lights" and "false soundings". I have the feeling that it is a criticism of modern life, or indeed of life at any time that omits the illuminating East.

Yet we won to realisation that the ports long sought in vain
Were illusive as the May moths or the madrigals of Spain;
And that only charts from China, drawn by wizards full of wiles
Would give the proper bearings of the Salamander Isles.

This poem might easily be set down as a simple romance of childhood, but there are poems which reflect upon it an inner light, and justify the feeling of esotericism that hangs about much of her work. *The Symbols* is one such poem.

The sign work of the Orient it runneth up and down;
The Talmud stalks from Right to left, a rabbi in a gown;

The Roman rolls from left to right from Maytime unto May;
But the gods shake up their symbols in an absent-minded way

Their language runs to circles like the language of the eyes,
Emphasised by strange dilations and with little panting sighs.

There are symbols set as signals for unbarricaded lips,
Emblems manifesting merits thrilling to the finger-tips.

The very serpents bite their tails; the bees forget to sting,
For a language so celestial setteth up a wondering.

And the touch of absent-mindedness is more than any line,
Since direction counts as nothing when the gods set up a sign.

One of Nathalia's introducers writes of this poem, "As to exactly what she is trying to say in *The Symbols* I am in doubt, but it is hard to forget the Talmud stalking like a rabbi in a gown." The essence of the poem is her vision of the spherical nature of truth as distinct from the various aspects of truth that move in special directions (symbolised by the various directions of the Chinese, Hebrew and Roman scripts) and are held as exclusive, or at least superior, directions by those born on these particular paths. If she can retain this vision and

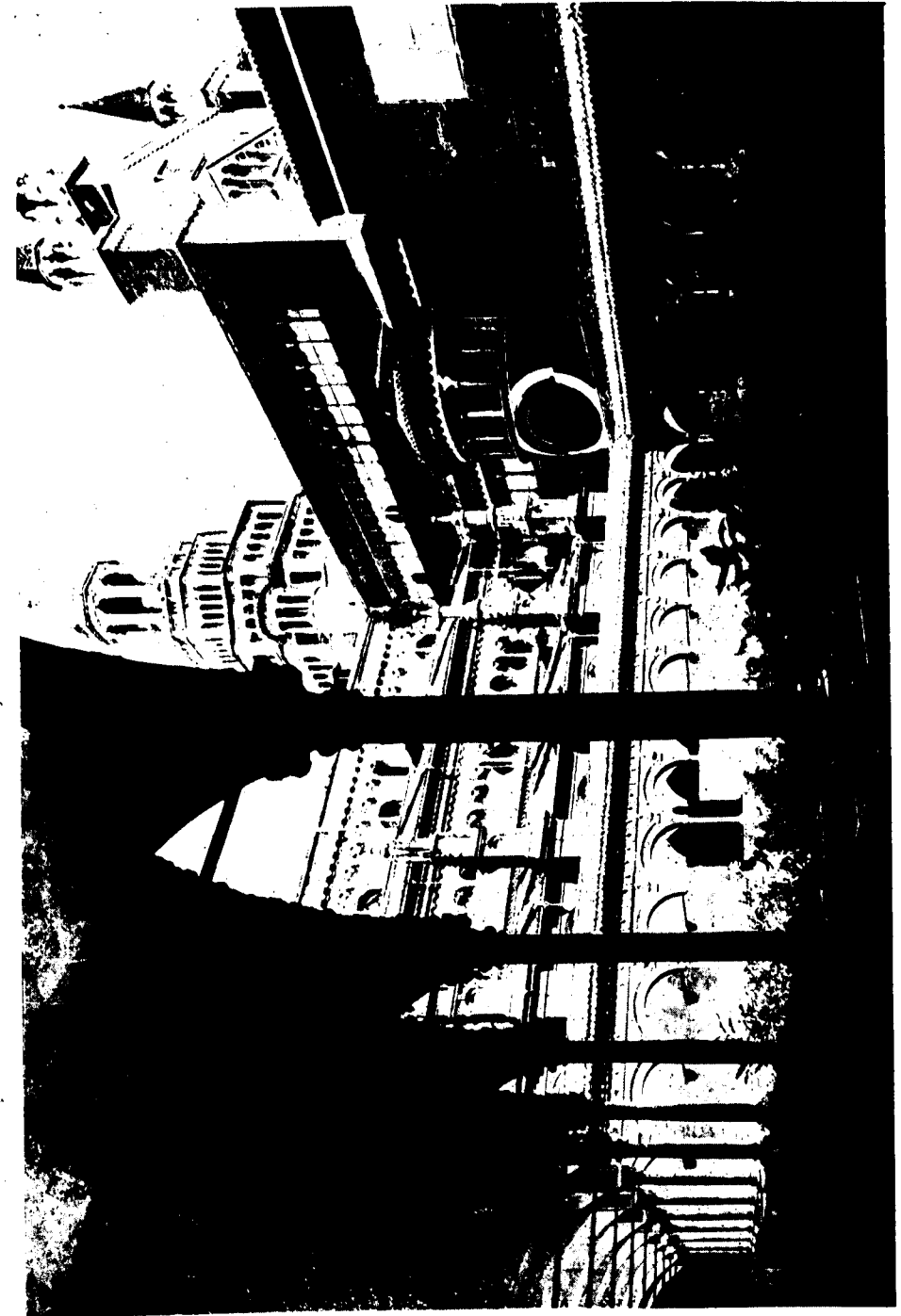
keep away from the blandishments of sectarianism in thought or feeling, she will herself become more and more a speaker of the celestial language through unbarricaded lips. She will fulfil her own promise of herself in *The Choice*, but in ways as yet not anticipated :

Thus I pay no tribute,
Heed no tallier's call ;
Only sound of kisses
From a waterfall . . .

Only broken whispers
Tracing themes unsaid ;
Soft as tread of visions
O'er a poppy bed . . .

and she will not only add a new glory to literature, but will help the human spirit out of darkness and inarticulateness many degrees towards realisation and utterance of the Great Life of which she is herself in our day a sign set up by the gods.

James H. Cousins



CERTOSA DI PAVIA
PAVIA, ITALY

OUR ILLUSTRATION

OUR illustration shows a small-sized cloister, and behind it, as seen from one side, the great cathedral called "Certosa di Pavia". This building is a part of the ancient Carthusian Monastery near Pavia, Italy. The cathedral is one of the most famous in all Italy. It was begun in 1396, but was not completed for several centuries. We have thus in the building a combination of several styles. The body of the Church was begun in Gothic style with a nave and aisles. But, when the rest of the Church began to be constructed, the influence of the Renaissance style slowly began to dominate, till the Certosa to-day is one of the best examples of Italian Renaissance.

We see the Roman arch appearing again and again, not only in the cloister, but also in the external galleries of the cathedral. The cathedral contains the tombs of several of the great Dukes of Milan. As usual with a monastery, there is a cloister; but at Certosa, there is not only the small cloister which we see, but also a second and a much larger one.

One of the most striking parts of the cathedral is its façade, which is not shown in the photograph. Thirty of the most distinguished architects and sculptors from the fifteenth to the seventeenth century had a share in beautifying this façade. Visitors to Lombardy usually focus their attention on the great cathedral at Milan, which is in Gothic. But the Gothic was always a foreigner in Italy. The Renaissance style at Certosa di Pavia, near Milan, is in some ways an unusually fine embodiment of the objective phases of religious feeling and decorative art which are found far and wide in Italy.

ALEXANDRA POGOSSKY

A BIOGRAPHICAL SKETCH AND AN APPRECIATION

By K. PISSAREV

ALEXANDRA POGOSSKY was born in the year 1848, and came of a family of Vikings: I use the term in its widest sense, because her parents, who were landowners of the Government of Iver, and her four brothers were all stalwart in build, physically strong, and bold; powerful and dauntless types.

Two of her brothers were revolutionaries; they were sentenced to penal servitude, and died in Siberia. Her 3rd brother, who escaped and who for a long time led the life of a wandering exile in foreign lands, I knew personally: He and his gifted wife (known in Russia as the collector of Russian Cradle Songs) were just such active idealists as A. Pogossky, ready to sacrifice self-interest on the altar of their ideals.

A. Pogossky spent her childhood on her father's estate, in the healthy atmosphere of country life, where she was taught by different tutors engaged to prepare her brothers for the Public Schools. Being a high spirited and healthy girl, she kept pace with the four brothers in their studies, and games.

Her girlhood coincided with the period in Russian life when hosts of young educated men and women were enthusiastically taking up the cause of the people. They dreamed of sacrificing everything, their strength, knowledge and fortune, to get into touch with the people, and bring about an amelioration in the conditions of peasant life. It was an epoch of enthusiasm, spiritual service, and sacrifice in the cause of the people, whose misery and hard lot appealed to the generous heart of youth.

Many of the best of the younger generation were fired with the spirit of revolution, they yearned for the emancipation of the peasants, and plunged into the fight heroically and joyfully.

A. Pogossky was swept along by the current, left her father's home, and became a village school-teacher, teaching the children by day, and in her leisure hours getting into touch with the peasant

women. In that way A. Pogossky learnt to love the hardworking peasant woman. Her constant intercourse with them gave her an insight into their psychology and creative powers, so mightily linked up with the manifestations of nature.

During the long hours spent in the peasant's huts, she traced the patterns of their embroidered towels, and figures on their household utensils, their holiday dresses, back to those designs copied from the frost-covered windows ages ago, and handed on from generation to generation. From that time her love for the peasant folk never flagged; in spite of her twenty years of life in London, she never forgot them, nor ceased to take a warm interest in all that concerned them.

She and her brothers became ardent revolutionary propagandists, under constant risk of being arrested. When her brothers were at last thrown into prison, awaiting their trial, she lived through moments of bitter anxiety. Permission to visit persons under trial for revolutionary activities was forbidden; all sorts of rumours were circulated of the hardships they were undergoing, and the sister trembled for their lives. They were finally condemned to long terms of hard labour (in Siberia). Her favourite brother, Ivan, perished in Siberia.

* * *

The next phase in Anna Pogossky's life began when she met her future husband, K. Pogossky. This meeting decided her future life, for she fell in love. When married, she became one of the most devoted of wives. Energy, activity and initiative are characteristics usually assigned to man; she possessed all three in a marked degree; under the influence of love however, spirituality which is an essentially womanly trait, came uppermost. She was a very tender and loving wife, full of abnegation, and although her superior mind and personality made her at once the centre and soul of her household, she, with womanly and wifely tact, always ceded the precedence to her husband. Her marriage proved unhappy, for her husband failed to appreciate her devotion. The family life ran its course during the years of reaction which marked the reign of Alexander III, who succeeded to the throne after the assassination of his father, Alexander II.

It soon became a trial to parents to send their children to the public schools, where the system was a tedious one for the young people, but parents continued to send their children, as there were no other schools. Mme. Pogossky however, decided to get her children away by persuading her husband to go to America, the land of freedom.

* * *

A hard struggle for bare existence awaited them in the U. S. A. They had just enough money for the passage. Arrived there, they got permission from the Government to work in the virgin forests of

Florida. There were four tiny children to be fed and clothed, and Mme. Pogossky's life, on arrival in Florida, was that of a veritable Robinson Crusoe. She and her husband had to do everything, literally, with their own hands. They cleared their plot of land, built their house (her husband was an architect) and laid out a plantation of oranges. The whole story of their life in those days reminds one of Mayne Read's romances;—it was one ceaseless fight against fearful odds: continual want, helplessness, wild beasts, even the very elements. They set about building their cabin, and got one corner covered in to protect the children from the torrential rains, while the parents slept in the open under an umbrella. One night they were surprised by the visit of a panther. When after labouring to get their orange trees planted, it was just finished, a forest fire broke out in the wood near by. The grass all round took fire, and when that happens, unless it can be stopped, the fire spreads and spreads into a sea of flames. As soon as Mme. Pogossky, heard the sinister crackling sound, she placed her little daughter near the edge of their plantation, and giving her a broom, told her to beat the burning grass while she ran for water. When she returned, her little girl was literally surrounded by the flames, waving the broom round and round, in vain efforts to keep them back. She had just time to spring forward and to save her little one.

Things went so badly that Mr. Pogossky went to work in a factory, not far off, and his wife was left to carry on alone, as the eldest girl was attending school, and the youngest not strong enough to work.

The people round about were mostly negroes and they had become Mme. Pogossky's best customers, for to make both ends meet, she made their clothing. She also grew vegetables, which she had to carry five miles to the nearest market, and later on, when she managed to get a piano, she gave music-lessons When to all this we add the work of a household, cooking, washing and mending for the whole family, one gets an idea of the valiant work carried through during her life in Florida.

Her husband returned to Russia, where he regained the post he had previously held in Rural Administration.

His wife would have carried on, had not her health given way. She fell seriously ill; strength returned but slowly, and she felt she would be unable to feed and educate her children under such conditions. She therefore went back to her mother-country, only to find that she was unwelcome, as her husband was living with another woman, by whom he had children. She was therefore faced with the problem of how and where to start life again. Her youngest brother was at that time living in London, so she decided to join him. She was unable to take all the children with her, and one of the bitterest moments she passed through was when she had to decide which to take, and which to leave with the father. Finally she decided to leave the two youngest, in the hope that the father's heart

would soften to them rather than to the two elder ones, who by this time understood her and clung to her.

Arrived in London, she at first supported herself and her two daughters by making ornamental pieces for interior decoration, in hand work, carved. Her power of observation, her quickness in seeing real values, and the deep inspiration she brought to bear on everything she handled, soon attracted the attention of that Master of arts and crafts, William Morris, who became her friend, as did also the writers Kropotkin and Carpenter, and the great leader Keir Hardie.

She then conceived the idea of introducing into England the beautiful needlework done by Russian peasant-women, and she set to work to familiarise the public with that branch of Russian home-industries. To that end, A. Pogossky went to Russia to work out her project with one of the foremost authorities on rural matters at that time, Princess Fenichev, the well known philanthropist and ardent patron of peasants' handwork. She also got into touch with many artists, amongst whom was the famous illustrator of Russian Fairy-tales and nursery rhymes, Bilibine. Bilibine gave his valuable assistance in fitting up a Museum of Peasant-handwork, which A. Pogossky opened at Moscow.

Perhaps the most creative period of her life now began. She travelled the length and breadth of Russia, organised the production of home industries, peculiar to each province, for export to England. She went to the Universal Chicago Exhibition as representative, where she set going cleverly organised propaganda on the subject so dear to her. She went about the whole day long, from one building to another, showing samples and explaining methods to the representatives of all nations. The work was tiring, but she went on and on, in spite of many rebuffs, many unpleasant incidents with government officials, and in spite of the tiresome routine. The result of it all was that she at last came into open conflict with officialdom, which meant failure to all her cherished dreams, and the only thing left for her to do was to leave Russia, which she did, and settled in London.

In London, she opened a shop for the sale of Russian needlework and different articles made by hand, which she had sent from different Russian provinces. Her son, Logerin, was her right hand in this undertaking. Her daughters were also a great help to her, in managing the different depots in Russia.

In her life it is easy to distinguish those three different periods or stages: (1) aspiration, seeking, struggle and protest—known in literature as the "Sturm and Drang Period," (2) creative work, (3) spiritual progress and Self-knowledge, the summing up of what had been lived through.

A POEM ON CORNELIUS AGRIPPA BY
THOMAS VAUGHAN

WITH A NOTE BY H. S. GREEN

IN *Man: Whence, How and Whither*, it is said that Thomas Vaughan, 'Eugenius Philalethes,' is now one of the Masters, and he is referred to throughout that book under the name Athena. In view of this fact the following poem written by him and addressed to Cornelius Agrippa is of interest, and I suggest that it should be reprinted in *THE THEOSOPHIST*, for it will probably be as new to many readers as it was to myself. It is copied from a small volume entitled *Secular Poems by Henry Vaughan, Silurist; Including a few pieces by his Twin-brother Thomas ("Eugenius Philalethes")*, edited by J. R. Tutin. The Biographical Note says that the twin-brothers were born about 1622 at Lower Newton on Usk, in Brecknockshire. Both were educated at Oxford University. Henry qualified as a medical man and followed his profession for nearly half a century in his native county, dying in 1695, aged 73. Thomas became a clergyman and was presented with the living of his native parish, Llansaintfread, which he lost at the close of the Civil War, having been on the side of the King, and having even fought for him. "He was a great chymist, a noted son of the fire, an experimental philosopher, a zealous brother of the Rosie-Crucian fraternity, an understander of some of the Oriental languages, and a tolerable good English and Latin poet." He died February 27, 1665, and it has been said that he was buried at Albury, but the registers of the place supply no information.

AN ENCOMIUM ON THE THREE BOOKS OF
CORNELIUS AGRIPPA, KNIGHT

Great glorious penman! whom I should not name,
Lest I might seem to measure thee by fame:
Nature's apostle and her choice high-priest,
Her mystical and bright evangelist.
How am I rapt when I contemplate thee,
And wind myself above all that I see!
The spirits of thy lines infuse a fire
Like the world's soul, which make me thus aspire.

I am unbodied by thy books, and thee,
And in thy papers find my ecstasy;
Or if I please but to descend a strain,
Thy Elements do screen my soul again.
I can undress myself by thy bright glass,
And then resume th' enclosure, as I was.
Now I am earth, and now a star, and then
A spirit: now a star, and earth again;
Or if I will but ramasle [*sic*] all that be,
In the least moment I engross all three.
I span the Heaven and Earth, and things above,
And, which is more, join natures with their Jove.
He crowns my soul with fire, and there doth shine,
But like the rainbow in a cloud of mine.
Yet there's a law by which I discompose
The ashes, and the fire itself disclose,
But in his emerald still he doth appear;
They are but grave cloths which he scatters here.
Who sees this fire without his mask, his eye
Must needs be swallowed by the light, and die.

These are the mysteries for which I wept,
Glorious Agrippa, where thy language slept,
Where thy dark texture made me wander far,
Whiles through that pathless Night I traced the star;
But I have found those mysteries, for which
Thy book was more than thrice-piled o'er with pitch.
Now a new East beyond the stars I see,
Where breaks the day of thy divinity:
Heaven states a commerce here with man, had he
But grateful hands to take, and eyes to see.
Hence you fond schoolmen, that high truths deride
And with no arguments but noise, and pride;
You that damn all but what yourselves invent,
And yet find nothing by experiment;
Your fate is written by an unseen hand,
But his three books with the three worlds shall stand.

THOMAS VAUGHAN

On the word *Ramasle* in line 17 the editor remarks—"May be a misprint. It is impossible to say with certainty what the author meant by it."

H. S. Green

her. India gave her the desire to work for the Hindû people, in the same way as she had worked for her own people.

On her return from Adyar, she went to live on the estate of her pupil, C. T. near Kaluga. There she was when the frightful Bolshevik revolution broke out, making conditions almost unbearable to a highly cultured woman, which shortened her life. All trade came to a standstill, and nothing could be bought except with cards which had to be presented at Government depots, where people were allowed to buy food of the worst quality, waiting for hours in the snow and the cold. When one realises what standing in the street for hours in the Russian climate means, one understands what it cost the Russian people to get their meagre rations. Light and fuel were as difficult to procure, while clothing reached only those whom, for some reason or other, the communists favoured. Those who were not communists went about cold, hungry, in rags, and had to spend the long winter evenings in the dark. Under those conditions she spent the last four years of her life, her office with all it contained was confiscated, and she herself was threatened with arrest, although she was confined to her bed. Her pupil offered herself in her stead, and was several days in prison. Coming back, she had to nurse A. Pogossky and her dying mother.

Nevertheless, even under such trying conditions, she continued the work; she opened a school, where the village girls were taught to embroider. The school soon became a centre of busy and harmonious work, and a Golden Chain was formed for the children.

Claudia was the life and soul of this experiment, and but for her, I repeat, Mme. Pogossky would not have survived. What she did to keep her alive was marvellous. However her health soon began to give way, and heart attacks became frequent; she took to her bed, and there remained, an invalid for two years, which was very trying to one who had always been so active. The autumn and winter evenings, lying in a room without any light, were long and dreary, and would have been worse but for her brilliant mind, always busy and happy. She dreamed of getting well, and of returning to Adyar, of serving India, of working with and for the women of India to give to the land she had learnt to love her experience, her keen insight into the beautiful, and her undying love.

As I watched her, I knew that her dream would never be realised, but I marvelled at her unquenchable longing to create and to serve. In the beginning of 1919 the Bolsheviki took Claudia's house, and Mme. Pogossky was placed in a monastery which had been requisitioned and where she continued to work. A great trial befell her as the trunk which contained all the designs which she had collected during thirty-five years from out-of-the-way corners of Russia, was lost.

Next summer she moved to the state where A. Kamensky had gathered together some of her friends, including the most experienced

Theosophical workers, to open a little community in central Russia. It belonged to a member of the T.S.; it was far away from the centres of Revolution, and far from railways. We were a little band of pioneers. The colony was to be a spiritual centre and at the same time a centre of enlightenment to the surrounding peasants.

A. Kamensky succeeded, and harmony and joy reigned in the little centre. We had all sorts of meetings—Sunday afternoons for the village children (an exhibition of arts and crafts under the auspices of Dana), a co-operative society for the benefit of the villagers, and a series of concerts and lectures arranged for the peasants. Into the beautiful atmosphere of Haravaïetal, A. Pogossky was brought by C. T.

In the midst of loving friends, in constant intercourse with A. Kamensky whom she revered as a spiritual guide, A. Pogossky spent the last month of her life. She felt that we are not alone, that karma is in the hands of a supreme Power, and that the peace of the Master is not a dream but a glorious reality, that the time is drawing near when the Master will come again to help a suffering world, and all is well. Her state of mind may be expressed in two words: submission and gladness. Though unable to leave her bed, she took a lively interest in our work. She passed away in February, 1921.

Death has no power to sting when a soul passes beyond earth sight in such a way. Any expression of grief would seem to violate the wonderful mystery of that moment, when the soul leaves the body. We were able to stifle our grief, and to rejoice in her liberation. We felt the immortality of love. We buried her in the little village churchyard near the village church, on the 14th of February. It was a frosty day, and soft snow was falling when the funeral *cortège* started on its way. The simple coffin was covered with blue linen and had a yellow cross upon it. As there was no rope to be had, Mr. Poushkine sat beside the coffin and held it with both hands, while C. T. sat with a large crucifix at the head. It was a pathetic and beautiful little procession, following in the snow. The scenery was just in keeping with the character of our dear Dana, who so loved the open *void* of a Russian landscape the little hamlets, the working peasantry.

We got a friendly priest to read the religious service, and after the *requiem* we saw the coffin put into the grave. We felt that Dana was already in the glad consciousness of spirit, that her dear soul had risen into realms of light, that it was not a time for tears, but for a glad hymn of joy for the resurrection of the dead into everlasting life.

K. Pissarev

THE THEOSOPHICAL FIELD

LEAGUE FOR PROHIBITION OF CRUEL SPORTS

President: Sir George Greenwood. *Hon. Treasurer:* Ernest Bell.

Secretary: Henry B. Amos

FOR some time it has been felt by many humanitarians that a special society was needed in order to give cohesion and greater strength to the scattered forces throughout the country which are opposed to blood-sports. It has now been made possible to go forward, and the above society has been formed.

The principle underlying the object of the League is that it is iniquitous to inflict suffering, either directly or indirectly, upon any sentient animal for the purposes of sport. Thus, Rabbit and Hare-Coursing, Fox, Otter, and Stag-Hunting, and Beagling, are all included.

A strong representative Advisory Committee is in process of formation, and already the following have joined: Sir Herbert Barker; Alderman M. Conway, J.P. (ex-President, National Union of Teachers); Canon Donaldson of Westminster; Rev. Dr. R. F. Horton; Mr. Donald Macleod (member, British Olympic Council); Mr. E. Rosslyn Mitchell, M.P.; Mr. Henry W. Nevinston; Mr. Percy E. Scholes; Miss Sybil Thorndike; Rev. Dr. Walter Walsh.

A number of leaflets, of which a list will be found on p. 673, have been printed, and others will be added as occasion offers.

Particular attention is being directed, at the outset, to rabbit-coursing and the hunting of the carted stag, which are covered by the Protection of Animals Bill now before Parliament. The specific objects of this Bill are to protect those animals which, though nominally wild, are, in fact, kept in captivity or confinement and released for the purpose of being hunted or coursed. The Bill does not apply to any form of sport which is concerned with wild animals in their natural condition of freedom.

A Bill along these lines was introduced into the last Parliament by Mr. Isaac Foot, M.P. for Bodmin. It got through both the first and second readings and was sent to Committee when Parliament was dissolved. Owing to Mr. Foot not being returned to the present Parliament, a new sponsor had to be found. Mr. H. G. Williams, Unionist M.P. for Reading, has undertaken this duty, and the Bill is backed by Dr. Drummond Shiels, Lieut.-Commander Kenworthy, Sir Philip Richardson, Mr. Robert Smillie, and Mr. R. J. G. Boothby, and has passed the second reading in the present session.

Meantime a vigorous campaign against *all* other blood-sports will be undertaken. The many callous cases of cruelty to foxes during the past season have brought this form of hunting particularly to the front. One such case only need be noted: that of the fox driven to take refuge in a dwelling-house at Petersfield, Hants, in February. Our readers will recall the circumstances, printed in papers all over the country, and satirised in *Punch* in a scathing article, since reprinted, how, the fox, dead-beat after a fifteen-mile run, sought sanctuary by jumping through the window of the house and hiding in the chimney-flue.

Every effort to dislodge the quarry, even to the extent of smoking him out, was tried, but without avail. Finally, workmen were called in, bricks were removed from the chimney, and the fox grabbed and thrown to the dogs.

This is only a specimen of what hunting men consider legitimate "sport". The same spirit is manifested in the other blood-sports, as reports in the Press and our leaflets show.

In order to prosecute the work of the League effectively, the co-operation of all our friends is needed. Not only in writing letters to the Press, by the distribution of leaflets, by forming groups interested and by keeping us fully informed of cruel sporting incidents in their district, so that the same may be followed up, but also—and this particularly—financially. Without the sinews of war no movement can succeed, but with it a definite onslaught can be made forthwith on what is one of the most deeply entrenched citadels of cruelty, in our land—*viz.*, the blood-sports.

A special "Spread-the-Light" fund has been opened, and gifts—no matter how small—will be warmly welcomed by the Treasurer, Mr. Ernest Bell, at York House, Portugal Street, London, W.C. 2.

H. B. A.

* * *

My personal acquaintance with her, which speedily developed into a lasting friendship, began when she had attained the zenith of the second stage, and was entering into the third. In the second period she had achieved the path of the pioneer, and was becoming more and more concerned with things Eternal.

From the first moment I knew her, I was struck by her originality, and as time went on, I was drawn to her by the greatness of her nature, mind and heart, which seemed to work together in equal strength. What she had once conceived to be true and beautiful, she loved inspiring, and once she loved, her attachment never altered. There was something so strong in her character, so faithful as to make her altogether remarkable.

Her long residence in England and constant intercourse with well-known cultured people, lent to her enthusiastic Russian nature and Russian idealism a sense of proportion, of duty and business—like habits of life, which to some extent kept at a distance those who did not know her intimately. To those on the contrary who knew her well, there was revealed a loving hearted woman with a motherly tenderness, and a readiness to give her life for her friends. Her conception of life, in which her ideal of Work for work's sake, stands first and foremost, is given in her book, *International Fellowship of Work*. The main idea of which is that the basis of all social work must lie in the disinterested carrying out of some loved work; there must be a check to exploitation. The revolution with regard to work which we Russians are living through to-day, she lived up to of her own free will years before. She was convinced that the marked distinction between physical and mental work, and our habit of leaving all physical work to servants, could bring only bad results. A. Pogossky worked out her idea in her own life. She kept no servants. In later years, when she returned from Adyar, she told me that in dealing with the gentle Hindus who waited upon her there, she had for the first time understood the beautiful intercourse possible between mistress and servant.

A. Pogossky became interested in Theosophy in 1909. In that year, during an interruption in her work, she heard that a Summer School for study was open to all those desirous of information on Theosophy, which she attended. She was so completely won over by the wide spiritual horizons revealed to her, that to the end of her life, Theosophy became all in all to her.

Of the many people she met at this School, two became her friends, Mr. Dunlop and Mme. Lesering. In his letters, Mr. Dunlop calls her "Delightful Comrade," and really it is difficult to imagine a more winning and original personality than hers. Mr. Dunlop said also that the name best suited to her was "Dana" (mother of the Gods in Celtic mythology); and we too, her Russian friends ever afterwards called her by that name. The friendship with Mr. Dunlop and Mrs. Lesering gave her the idea of "An International Union of arts and crafts," which came to an end when, in 1912, she went back to

live in Russia. In that year, she first met Mme. Kamensky, who introduced her to the Theosophical movement in Russia. The principal writers and workers from all the Russian centres used to hold a Summer School in Podborki (gov. of Kaluga, near Moscow), on the estate of Mr. and Mme. Pissareff.

Podborki is situated in a lovely spot near Moscow. The house is very large, and stands on the summit of a hill with a view over river and fine woods, a spot peculiarly suited to meditation. The hosts were ardent Theosophists. The Theosophical gathering at Podborki in 1910 was the second of a long series, which were held there, continuing even after the outbreak of the great war, right up to 1917, when the revolution broke out, which was followed by Bolshevism, which took away the land and demolished all estates. Although these gatherings, owing to the conditions in Russia, were not official, they were really a Russian Convention.

The organiser of these meetings, and the soul of the Theosophical movement in Russia was Mme. A. Kamensky. She drew up the programme, and lent to the meetings such a spirit of discipline, charm and inspiration, that we were all carried away, and inspired to accomplish tasks of great importance. Mme. Kamensky possesses the gift of leading people to work on their own initiative, at the same time guiding them with singular tact, so that plans for the coming year were worked out in a way that gave to each branch its particular outline, while linking them all into a united whole. We worked out propaganda schemes, and marked out articles and books for future publication. Each worker carried away valuable material for the work of the coming season. In 1915 Mme. Pogossky removed to Kaluga, which henceforth became the centre of her activities. She lived in the wing of our house, organising peasant industries, supplying the peasants with materials, and receiving from them the articles ready for sale. At the same time she began to work out her idea of the preparation of vegetable pigments for dyeing handwoven thread. That meant reviving ways and methods which had been forgotten. She took a very active part in Theosophical work. She wrote and read important papers; she spoke at public meetings, and when a branch of the Order of the Star in the East was opened at Kaluga, Mme. Poushkine asked her to take charge of it. The work was carried out with great efficiency, leading to friendship between Mme. Poushkine and A. Pogossky.

There was at that time a younger member of the Kaluga T.S. Branch, called Claudia Trouneff. This charming young girl was one of the most selfless beings, and her devotion to A. Pogossky during the last four years of her life was very great.

In 1916, Mme. Pogossky went to Adyar with A. Kamensky. Her letters from India spoke of radiant happiness and spiritual light. To her this stay was a time of rest, a gathering in of the harvest of the soul, a satisfaction to which her life of faith in her ideals entitled

THE CHASE OF THE WILD RED STAG ON EXMOOR

The following article is printed with the kind consent of Lord Coleridge and of the Proprietors of the *Nineteenth Century and After*, in which it was first published.

* On a bright, cold, sunshiny October day I started from Lynton on my way across the moors to Portlock Weir. The sea upon my left was flecked with the foam of curling waves, and upon my right the brown hills stretched in ridge after ridge, their sides "enfolding sunny spots of greenery". As I was scanning the middle distance I became aware of a number of moving dots on the outskirts of a deep wood which runs down to Badgeworthy Water. The faint winding of a horn came up upon the breeze, and from the edge of the woodland burst forth a noble stag. His antlers were laid flat upon his back, and with incredible speed he made away across the open moor. I watched him as he ran. He must have felt a tingling triumph all along the blood, for he was unpursued. In time he came to cultivation. He leapt the hedges in his pride, raced across the open fields and was soon lost to view.

I then knew what there was in store for him. To get him thus to break away from covert had needed all the resources of the hunter's craft. Doubtless he had been "harboured" by the harbourer. The tufters, the old sagacious hounds, who are not easily diverted from their quarry by the crossing scent of other deer, had tracked him in his efforts to force others from the wood while he remained within the shelter. And now he had been driven forth, the tufters had been whipped off, and the hounds, which had been waiting at a little distance, were being sent for to be put upon his track.

The field were content to wait; there was no need of haste. To the inexperienced spectator nothing could be fairer. The hunted stag was given a noble start before the pursuing pack was put upon his scent.

And yet his chance of escape was but small. When once a stag is forced into the open it is not likely that he will live to see another day. He is a big, wild beast; he cannot run to earth. And unless he manages to reach a wood like Horner Wood, which not only covers a large area of ground, but which swarms with other deer, and even then has wondrous luck, his fate is sealed.

I saw the pack laid on,

Bred out of the Spartan kind,
So flew'd, so sanded; and their heads are hung
With ears that sweep away the morning dew,
Crook-kneed, and dew-lapped like Thessalian bulls.

Instantly their full-mouthed baying came singing to me on the wind as they raced across the russet moor.

"Chime, ye dappled darlings," says the Rev. Charles Kingsley. So did their music sound in the ears of a hunting man, a clergyman of the mid-Victorian age. Did he ever pause, think you, to consider how this "music" struck upon the heart of the haunted quarry and turned it to stone?

The stag meanwhile had one goal he strove to reach—the sea. In its welcoming billows would he shake off this fell pursuit. But hunting man prevented him. Along the summit of the moorland parallel with the coast he had erected a high paling, inexorable to deer, to prevent the baffling of the hunt by that escape. Besides the paling, then, he sped until it ended, and then once more he sought the sea. In the woodland through which I passed he crossed my path, a wearied, panting thing, and after an interval the dogs in Indian file, with long and tireless loup, each giving an occasional tongue as their nostrils caught the exhilarating scent.

With that mysterious rapidity by which news travels, the people at Porlock Weir, on the seashore for which the stag was making, got wind of his approach, and in numbers they had congregated, not to render aid to the animal in his distress, but to drive him back into the jaws of the pursuing hounds. They succeeded. But the sea would have been no harbour of refuge. A stag puts out to sea, but not with the intention of swimming across a bay and landing in some safer cove. No, he puts to sea, but seldom, if ever, comes he back. He rushes into the water in his terror to escape, and swims straight out. He knows not, cares not, whither he is going. He will swim till he can swim no longer, but he will not turn to face the fangs of his pursuers. So, unless a boat puts out and captures him for a prey to the expectant hounds, he buffets with the waves till they close over him. And to-day, with the white horses curling on the crown of every billow, he would soon have been "full fathom five".

Once more the stag was driven back upon the hounds. He was hunted up and down through the coppice clothing the steep hills rising abruptly from the sea. The coppice was too thick to be traversed by the riders, so down they clattered upon the shore by a side route to watch the closing scene. The whole countryside was

out. I scanned the riders closely. They were of either sex and every age. Boys and girls on ponies. Women, young and elderly. Men, lay and clerical, white-haired, and those with down upon the chin. They were all intent on one thing only—the death of the hunted stag. I listened for one expression of sympathy. I looked for one sign of compassion. I heard and saw none. I thought that a certain hardness of feature was common to them all. Two elderly spinsters drove up in a small pony-carriage and joined the crowd. In these tender, ancient hearts at last, I said, the poor deer will find his friends. Not so; they had driven up in hot haste to say that the deer had leaped into the road just before their pony, thinking that their information might be useful to the hunt. "He cannot run much longer," they said in triumph; "he is dead-beat."

I thought to myself, have centuries of civilisation changed mankind, or are these the same people to-day who in ancient times turned up their thumbs in the amphitheatre at Rome? Once more the stag made his last and desperate effort to reach the sea. He fled into a small orchard on the level of the beach, and then the end was come. There was the lassoing, the throat-cutting, the disembowelling, and the rest of it, witnessed by the crowd, but which I did not see.

I climbed the hills on my return. The golden glory of the waning sun lit up the woods, which glowed with autumn colours. But the day was spoilt for me. The happy, hearty sportsman will tell me that I am sentimental. It may be so. I do not judge him. Let him think kindly in his turn of me.

I only place on record some sights I saw, and some thoughts which those sights aroused. The hidden mystery of cruelty and pain I do not seek to solve.

I have spoken of the pursuit of the mature and powerful stag. The hinds are likewise hunted. They have no weapons of defence. Nor have they the courage of the male. They are sometimes pulled down slowly by the dogs. Moreover, they are often hunted when they are in kind.

An animal about to become a mother may, I think, with some excuse arouse the chivalric instinct in man. Likewise, I seem somewhere to have read of a good shepherd who gently leads those that are with young. Your sportman, as he reads this, mutters to himself that clearly it is manliness that I lack, and that it is, after all, only of sheep that the ancient tale is told.—From the *Nineteenth Century*, October, 1907.

Price ½d. each or 50 for 1s., post free

THE CRUEL SPORTS QUESTION

Pamphlets, 2d. each, post free

Sport. By Sir G. G. Greenwood. A review of the chief blood-sports: Fox-Hunting, Wild and Tame Deer-Hunting, Rabbit-Coursing, etc.

Morality of Field Sports. By the late Prof. E. A. Freeman, Regius Professor of Modern History, Oxford.

Drag-Hunting and its Possibilities. By Basil Tozer, Author of "Practical Hints on Riding to Hounds".

Leaflets, 4 pp., ½d. each, or 30 for 1s., post free

The Chase of the Wild Red Stag. By Lord Coleridge.

Morality of Field Sports. By the late Prof. E. A. Freeman, Regius Professor of Modern History, Oxford.

Killing for Sport. By G. Bernard Shaw.

Blood Sports Condemned. By Eminent Authorities.

The Much-Maligned Rook. By F. S. Hawkins.

Leaflets, 2 pp., ½d. each, or 50 for 1s., post free

Cruelty in Sport. A letter by Donald Macleod, Member of British Olympic Council.

Another Bad Fox. Reprinted by permission from *Punch*.

The Drag-Hunt and Its Advantages.

Rabbit-Coursing near London. By H. B. A. Personal experience of an onlooker.

Rabbit-Coursing Condemned. By Public, Pulpit and Press.

Weighty Protests against Rabbit-Coursing, etc.

Is Hunting Sport? By A. G. G. (A. G. Gardiner).

The Eton Hare-Hunt. By Etonensis.

Sport and the Otter. By J. Collison.

Donations in aid of the work are needed and will be warmly welcomed. Cheques and money orders should be made payable to Mr. Ernest Bell, Treasurer.

LEAGUE FOR PROHIBITION OF CRUEL SPORTS

York House, Portugal Street, London, W.C. 2.

* * *

JUBILEE CONVENTION, 1925

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangle. Only a few rooms will be available in these two buildings, and the rooms in them will be allocated by the President in November.

General Accommodation. A certain number of general huts will be erected as usual, some for men and some for women, where delegates can put up without charge.

Special Accommodation. On previous notice being given, special huts will be erected as follows:

- | | |
|-------------------------------------|-------|
| 1. Cubicle, 12×7 ft. for 2 persons, | Rs. 6 |
| 2. Hut, 12×12 ft. for 4 persons, | " 12 |
| 3. Hut, 12×24 ft. for 8 persons, | " 24 |

Request for cubicles or huts, with the necessary money, must be sent *at the latest by October 1st*, to B. Ranga Reddy Esq., Theosophical Society, Adyar, Madras. Each member who has ordered special accommodation will be notified about two weeks before Convention the position of his cubicle or hut. He should therefore when ordering, write legibly his name and full address. The huts will be of cadjan, with a brick floor, and will contain a few mats only. Each hut will be lit by electric light. There will be no bed or chairs or furniture of any kind. If a cot is required, it must be specially ordered, *before October 1st*, and its cost Rs. 5 remitted with order.

Delegates: All members of the Theosophical Society are welcome as delegates. They must register their names as delegates, not later than November 15th; delegates unregistered at this date cannot be guaranteed accommodation on their arrival. Intending delegates should notify Yadunandan Prasad Esq., Theosophical Society, Adyar, Madras.

Non-delegates accompanying members: Only the following non-delegates, when accompanying a member, can, as an exception, be accommodated during Convention: father, mother, husband or wife, and children if under 16.

Registration Fee. Every delegate to Convention, whether a visitor to Headquarters or a resident therein, must pay a delegate's fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3. Children under 16 are exempted from the non-delegate's registration fee. No name will be entered as a delegate or non-delegate desiring accommodation, unless previously the name or names have been registered before November 15. Registration fees must be sent to Yadunandan Prasad Esq., Theosophical Society, Adyar, Madras.

Meals. These will be obtainable at Bhojanasala at 8 annas a meal. It is hoped to arrange meals palatable to members from the north as well as the south. All meals will be strictly vegetarian.

Provided that enough donations are received by October 1st, two free meals on each of the four days of Convention Lectures will be given to delegates only, at Bhojanasala. A sum of Rs. 3,000 has already been collected for this purpose, but without a further sum of Rs. 2,000, it will not be possible to offer free meals to all delegates at this special Jubilee Convention, where a record number of delegates is expected. Contributions should be sent to Mr. B. Ranga Reddy.

Any delegate not desiring meals at the Bhojanasala can, on previous intimation to the Superintendent of Leadbeater Chambers, obtain them at the restaurant in Chambers, at the prices of that restaurant. No meals however will be sent out, either from Bhojanasala or Leadbeater Chambers.

Refreshments. Morning and afternoon tea and coffee and other light refreshments will be obtainable at a specially licensed stall under the management of the Boy Scouts.

Cooking. In order to safeguard against fire, no cooking will be allowed in any hut, or in the open. Only under exceptional circumstances and for reasons acceptable to the Executive of the T.S., will special kitchens be allowed; where permitted, they will be constructed under the supervision of the Fire Protection Committee, and a special charge made for their construction. Bhojanasala will not supply fuel or food-stuffs, but arrangements will be made to open a stall for this purpose.

General. Members must bring with them their bedding, such drinking vessels as are necessary, and a lantern. These cannot be provided at Headquarters.

Inquiries. All inquiries regarding Convention should be sent to Mr. Yadunandan Prasad, who is in charge of the Inquiry Department.

Convention Lectures. These will be delivered on December 24, 25, 26 and 27. Subjects and speakers will be announced later.

C. JINARĀJADĀSA,
Vice-President, T.S.

CONVENTION COMMITTEES

1. *Building*: (a) Leadbeater Chambers; (b) Indian Quadrangle: Joint Committee: Mr. K. Zuurman, Rao Sahib S. V. Kanagasabai Pillai, Mr. S. Raja Ram, Rao Sahib G. Soobiah Chetty, Mr. B. Ranga Reddy, Mr. S. Seshadri Iyer. 2. *Food*: (a) Leadbeater Chambers: Mr. C. V. Shah, Mrs. I. Stead, Mrs. D. Jinarajadāsa, Miss A. J. Visser, Mrs. M. H. Stanford, Miss E. S. Banks, Miss J. Taylor, Miss B. van Motman; (b) Bhojanasala: Mr. J. Srinivasa Rao, Rao Sahib G. Soobiah Chetty, Mr. B. Ranga Reddy, Mr. C. Subbaramayya, Mr. V. Ramachandra Naidu, Mr. K. Venkataramiah, Mrs. Raja Ram, Mrs. Mahadeva Sastri, Mrs. Mudaliandan Chetty. 3. *Sanitation*: In sole charge of Dr. G. Srinivasamurti, with assistants selected by him. 4. *Inquiries*: In charge of Mr. Y. Prasad; Assistants: Mr. G. B. Verma, Miss E. Orr, Miss S. Ware, Mr. L. B. Raje.

The members of the following Committees will be appointed later. 5. *Conveyance*. 6. *Reception*. 7. *Housing*. 8. *Decoration*. 9. *Printing*. 10. *Entertainments*. 11. *Art Exhibition*. 12. *Fire-Protection*.

On all Committees, the Sub-Committee of the T.S. Executive, consisting of the Vice-President, Recording Secretary and Treasurer, are members.

Each Committee may add to its number, with the consent of the Sub-Committee.

New Committees will be appointed as necessary.

The Convention programme will be arranged by the President, in consultation with the Executive. The dates for the four Convention Lectures are December 24—27.

C. JINARAJADĀSA

CORRESPONDENCE

THE MAN BORN BLIND

IN the Watch-Tower notes of May, 1925, p. 143, the statement is made: "... the Christ accepted the idea of a man having sinned before his present birth, and merely negated it in the instance named, and gave another cause." But did He negate it? Is not the sense of the passage this: "Never mind, whether it was he or his parents who sinned; see what God's power will do, in opening his eyes!" No need to waste time arguing about it, when the next moment the man would have his sight.

ULLIN

MARS AND MERCURY

THERE appears to be a mis-statement in Mr. Bennett's very fascinating article under the above heading in your June number. He gives the distance of the nearest fixed star as twenty times the distance of Neptune. It is really 9,000 times that distance, or 27 million, million miles. From it the earth's orbit 186 million miles in diameter, subtends an angle of less than one second of a degree, which is about the size a penny piece would assume if removed to a distance of three miles!

As a matter of interesting comment, I have calculated the apparent sizes of the sun when viewed from Mercury and from Mars respectively, as compared with its apparent size from the earth. From Mercury it would appear 2.6 times bigger in diameter, and from Mars about 1/3rd smaller, than we see it. A sun more than 2 1/2 times bigger in diameter than ours would make things hot for the Mercurians, unless it stayed very near the horizon, which according to Mr. Bennett it does on the inhabited strip.

H. L. S. WILKINSON

WOMAN AND HOLY ORDERS

WHILE many of your readers will appreciate the arguments, in the article under the above title, in May, 1925, THEOSOPHIST, p. 201, and sympathise with the writer, the one fundamental objection, as stated in *The Science of the Sacraments*, p. 350, has been overlooked: that this

particular type of force in the Holy Eucharist, is not adapted to work through the feminine organism. "As some of us hold that it will not be long before His advent, the question may be finally settled on unquestionable authority in the near future; but until He comes we have no choice but to administer His Church along the lines laid down for us.

JOHN BARRON

"FUTBOLISMO"

I VENTURE to send you the following notes from a couple of recent articles in *The Times*, on the spread of football in Europe, as I think that their interest to Theosophists, especially to those residing on the Continent of Europe, will be self evident.

Of first importance, perhaps, is the well attested fact that in Spain the cult of "Futbolismo" is becoming a serious rival to bull fighting, while from Rumania we learn that the Jockey Club finds that football provides a formidable counter-attraction to horse racing on Sunday afternoons. In Poland, "There is now even a "Court Official's" team, and an all Jew club, whose matches are watched by thousands without producing riots—a remarkable testimony to the influence that the game is having in the spreading of a feeling of sportsmanship. There is, too, an all-German team which actually consents in international matches, to play in Polish colours. "From Austria it is reported that matches are regularly played with all the neighbouring States who won their independence during the war, this fact being regarded as an extremely hopeful sign, while again, in the Kingdom of the Serbs, Croats and Slovenes, the game is said to be a great unifying influence. We also read of a recent exchange of visits between Paris and Berlin.

In Portugal, where the game has been long established, "only veterans remember the match in which the victorious British side was attacked by the mob and defended by its beaten opponents; and at the following match a soldier with fixed bayonet was stationed at each goal-post. But such precautions as these have long since been rendered wholly unnecessary, not only in Portugal but in all the countries where football is played. With the spread of the game there has also spread among the players and spectators alike, the spirit of fair play."

A movement such as this which affects the masses, tends to good fellowship among the different races and leads men away from cruel amusements, is surely one which we will all wish the greatest success.

PAUL S. ARUP

BOOKS RECEIVED

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

Onions and Cress, by Valentine Knaggs, L.R.C.P. (C. W. Daniel, London); *The Evolution of Man Individual and Social*, by Percy Luel; *The Theosophical Society for the First Fifty Years*, edited by Basil P. Howell; *Fairies at Work and at Play*, by Geoffrey Hodson; *The Principles of Astrology*, by Charles E. O. Carter (The Theosophical Publishing House, London); *Rāja Yoga: The Occult Training of the Hindūs*, by Ernest Wood (Theosophical Publishing House, 27 Bligh Street, Sydney, Australia); *Apologia Alchymiae*, by R. W. Councell; *Astrology: the Link between Two Worlds*, by Elizabeth Hall, M.A. (John M. Watkins, London, W.C. 2); *The Life After Death in Oceania*, by Rosalind Moss, B.Sc. Oxon (Clarendon Press, Oxford); *Religions of the Empire*, by William Loftus Hare (Duckworth, 3 Henrietta Street, London, W. C.).

The following Pamphlets have been received:

The League for Prohibition of Cruel Sports, Eight pamphlets; *Nuga*, The Official Organ of the National University Grads. Asso., Madras.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Servant of India (May, June), *Theosophia* (May), *Theosophy in South Africa* (April, May, June), *Theosophy in New Zealand* (May), *Papyrus* (May), *Revista Teosofica Chilena* (April, May), *Teosofi*, *The Theosophical Review* (June), *Bollettino Ufficiale* (May), *The Canadian Theosophist* (May), *The Messenger* (June), *Theosophie in Ned. Indie* (June), *Light* (June), *The World's Children* (June), *The Indian Review* (June), *El Loto Blanco* (March, April, May, June), *Theosophy in Australia* (June), *Bulletin Théosophique* (June), *The Herald of the Star* (June), *The New Era* (April).

We have also received with many thanks:

The Vedānta Kesari (June), *The Beacon* (May, June), *Theosophisch Maandblad* (June), *Koinonia* (April), *Pewartia Theosophie* (May), *Nature* (June), *Teosofisk Tidskrift* (May), *Teosophia* (June), *De Theosofische Beweging* (June), *The Cheraḡ*, *The Vedic Magazine* (June), *The Nation* (June), *The Non-Subscribing Presbyterian* (June), *Revue Théosophique* (May), *Association Théosophique* (May), *Der Mendeprinpt* (June), *Revista Teosofica* (May), *The Round Table Quest* (July), *Nation's Magazine* (June).

REVIEWS

Amen. *The Key of the Universe*, by Leonard Bosman. (The Dharma Press, 16 Oakfield Road, Clapton, London, E. 5, England. Price 3s. 6d.)

This little book is small in size, but wide in its scope. It is interesting to all students who care for the inner meaning of things.

The headings of the chapters are most alluring.

"The Fundamental Principles of the Universe," deals with the finer states, or conditions of Matter, the root substance of the Universe. The inner structure of the atom is also dealt with, and mention is made of our old friend W. J. Keeley of Philadelphia, and the marvellous power which flowed through his hands, but which he was unable to demonstrate to the satisfaction of the general public. This author evidently believes that some of the power locked up in the atom may be used safely. This part of the book is extremely interesting.

Second Chapter—"The Virgin-Mother of the Universe" takes up the Mother aspect, the root from which all things spring. This chapter is very fine.

The Third Chapter—"Letters and Their Meanings"—goes very fully into sound, as well as letters and words. The origin of Egyptian, Hebrew, and Hindū words of power is given, comparing them with other words in other ancient languages, and the pronunciation is given also to help the student sound the word, and to understand the inner meaning thereof.

Fourth Chapter—"The Sacred Word of East and West."

This last chapter deals with the words—"Amen or Aum, pronounced as O-mein by Hebrews." In India it is Om, or A-U-M, a word of power, or *Mantra*, used by all Hindūs and Buddhists from time immemorial.

A SERVER

BOOK NOTICES

How to Enjoy the Bible, by Anthony C. Deane, M.A. (Hodder & Stoughton, London. Price 2s. 6d.)

In this study of the Bible, the Old and New Testaments are exhaustively dealt with, and attractively presented to the reader.

Many of the most beautiful quotations are given to prove points brought forward and the author truly says that: "The English Bible is the chief glory of English prose."

A strong caution is given to the reader not to accept the whole Bible as inspired, yet inspiration is to be found therein. The Bible should be treated with the reverence due to all sacred books, and also with delight as there are in it "tidings of great joy," for all people. The author truly says: "It teaches, it inspires, it consoles, it heartens."

The authorised version of the Bible is recommended to all students, and not the Revised Version, which has not the rhythm, and cadence, of the old version. Many instances are given of this difference to illustrate the author's points of comparison.

As at the First, by John A. Hutton. (Hodder & Stoughton, London. Price 3s. 6d.)

In this book we are introduced to the early chapters of the Book of Acts, which are made most interesting to the reader by an author who loves this part of the New Testament, for he speaks of the Acts as full of "gladness and fullness of life" for the reader.

The characters of many of the disciples are fully gone into, and one gets a glimpse of what each one really was, though so dissimilar in showing their devotion to their Master, the Christ, and in their services to Him. Peter, James, John, Andrew and Thomas are drawn with a sure and loving pen, also how, and why, they severally served their Master, and the services they rendered to Him, while He was with them.

The amazing choice of Judas, by the Christ, as the treasurer, is spoken of, and the inner meaning of such a choice is shown. Thomas, "the doubter," is done justice to, and called a fine, staunch man, at bottom, cautious, and slow, but true to the Christ, for it was he who said to the other disciples—"Let us go also, and let us die with Him."

This author does justice to the women devotees, as well as to the men, and he speaks of the women as being ever near the body of their Lord, to serve him.

A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel, by Eva Gore-Booth. (Longmans, Green & Co., London. Price 8s. 6d.)

A truly beautiful book, developing a twofold essay. Following her own poetical temperament and as a result of some personal experience of the much more real and intense life of the inner world, the authoress analyses man's reaction to the three divine aspects of the Christ, namely, Love, Truth and Life as the one and inseparable whole. The work of Christ, she says, is to call forth a new spirit and a new nature in every man, so as to transform our individual lives by adjusting ourselves to that spirit; (Love thy neighbour as thyself.)

From this point of view which is based on personal intuitions, the author gives a poetical interpretation, chapter after chapter, of S. John's Gospel and its mysterious words and metaphors.

Her phraseology is eclectic and is never used in its preconceived technical, Theosophical or theological sense, thus making the book intelligible to readers of every kind.

A. P. G.

Splendor Solis, Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus. (Kegan, Paul & Co. Price 21s. net).

This is, first and foremost, a book for the Alchemist, very little of it being intelligible to the lay reader, even with the aid of the Editor's "elucidations." But quite apart from its matter, the form of the book will delight all who like antique drawing and design, for the pictures, even in black and white, are beautiful, and the description of the original colours given by the Editor helps the reader to realise what he misses by not seeing the original.

A student of symbolism might find much interest in the pictures even though he knew nothing of alchemy, while anyone with artistic taste, will find them an endless joy.

E. M. A.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE President arrived in London on July 18th and owing to misinformation by the shipping offices (a common enough sin at all ports, as passengers and friends know full well to their cost), the large number of French friends who usually welcome her at Marseilles, missed her. The President's steamer arrived a day ahead of the time notified, and so when members gathered from the Riviera towns to greet her, it was only to find that she had arrived and left. Soon after her arrival in London, she was present at the second garden party at Buckingham Palace given by Their Majesties King George and Queen Mary. *The Times* mentions: "At the second garden party the King took an early opportunity of talking to Mrs. Annie Besant, a striking figure with her uncovered white hair and white and gold robe."

Last month's Watch-Tower mentioned how the President went this year taking with her "The Commonwealth of India Bill". Only a few among the political workers in India pinned their faith to this Bill at its beginning, but they have worked steadily at it during the last two years in spite of a good deal of scepticism. In this situation, it is utterly

This book is full of life and freshness.

Diet and Good Health. A Popular Treatise on the Food Question, by Dugald Semple. (C. W. Daniel Company, London. Price 1s. 6d.)

This popular treatise on food is clear and to the point in every particular, its common-sense directions would be very easy to follow in all cases by the person who needs help in choosing the best and most nourishing foods for the body, in all climates. It recommends entire abstinence from meat and stimulants.

The author offers the following good advice to his readers—" Aim at possessing radiant health, and try to be of more real service in the world".

Self-Expression; The Perfect Realisation, by E. Geraldine Owen. (L. W. Fowler & Co., London. Price 5s.)

This is a practical book written for those seeking health and happiness. The laws of vibration, and of growth, are clearly and concisely put, as are those on mind, health, sleep, meditation, and mystic power and should interest readers along new thought lines.

An Epitome of the Science of the Emotions. A summary of the work of Pandit Bhagavan Das published under that title, by K. Browning, M.A. (Theosophical Publishing House, Ltd., London. Price 1s. 6d.)

This epitome is clearly and well written, and all Theosophical students should study it, as it will help them to better understand the more involved treatise of Pandit Bhagavan Das on which it is based. We heartily congratulate Miss K. Browning on her successful effort.

The Mystery-Teaching of the Bible, by Daisy E. Grove. (Theosophical Publishing House, London. Price 2s. 6d.)

The ideas in this book are carefully and wisely worked out. The chapters on the meaning of names, that on numbers, and also the two on Initiations, being especially fine, and well worth the study of all Theosophical students. There is a fine atmosphere about this little book, and we can highly recommend it to all inquirers on Christian lines of thought.

The Sorrows of God and Other Poems, by G. A. Studdert Kennedy, M.A., M.C. (Hodder & Stoughton, London. Price 6s.)

A typical Y.M.C.A. book, God and "Jesus" being made to appeal to the masses. Verse with an easy swinging rhythm. Personally we cannot appreciate this style, but there are some fairly good poems in the volume.

William Carey, by J. H. Morrison, M.A. (Hodder & Stoughton, London. Price 3s. 6d.)

The book deals with the life of a Christian missionary in India in the beginning of the nineteenth century.

A biography is always interesting. This one shows us the character of a sincere, devoted, hard-working, gifted man. He loves God and loves his fellow-men. He believes the Bible to be the only book of divine revelation and learned all the dialects of India in order to translate the Word of the Lord. He did, in a magnificent, selfless way, what he believed to be right. He suffered any amount of hardships for the cause of his Ideal. All this is worthy of admiration, of course.

But we, for one, do not believe in missionary work and do not consider Hindus as "heathen."

The British Empire, New York, and Other Poems, by Hewson Cowen. (Arthur H. Stockwell, London. Price 4s.)

A most ambitious title for a small book of commonplace verse. Mr. Cowen is endowed with a fair amount of idealism, unfortunately, strongly tainted with sentimentality. Sentimentality is the last thing wanted when attempt is made to describe New York City, to comment on the war, or to praise the charms of Sappho.

But mediocre poetry has a wide appeal. I suppose Mr. Cowen's poems are being read, appreciated and memorised by many.

Observations of a Progressive Religionist, by Aaron Wirpel. (Published by the Author, 2130 Superior Ave., N. E., Cleveland, Ohio. Price \$1.)

"When it became imperative that I have a personal teacher, I chose Jesus because he was a Jew and because I believed he was a Master of the 'Wisdom'." The same clear simplicity runs through all the pages of this little book. The author, in short paragraphs, comments on life in general. He brings everything back to a Universal, non-sectarian God. There is a sincerity, a kindness, and, at times, a depth of understanding which gives to the booklet a definite moral and ethical value. It is an excellent *livre de chevet* and will prove most helpful to people who have seen only the darker side of life.

E.

astonishing to find the Secretary of State for India, Lord Birkenhead, suddenly challenging Indians to produce a Constitution. As it is a Constitution that Dr. Besant has been working at, this challenge of Lord Birkenhead has suddenly focussed the attention of all India on Dr. Besant's Bill, which she has taken with her. The situation could not be better summed up than in the following words of the *Manchester Guardian*:

When Lord Birkenhead embarked upon his elaborate review of Indian affairs he can hardly, I imagine, have intended to bring a spasm of delight to one remarkable old campaigner, Dr. Annie Besant. But this undoubtedly is what he did by the most startling passage in his speech. Dr. Besant, we may suppose, has read it in the wireless news on board the steamer that is bringing her to England. For the past two years, Dr. Besant has been at the head of a body of Indian Home Rulers whose position is exactly as described by Lord Birkenhead. That is, they say no Constitution made in Europe can be suitable to an Asiatic people. India must frame her own instrument of Government. The Commonwealth of India Bill, which Dr. Besant brings with her, is the product of a Central Committee which has worked upon proposals sent in from Committees in the several cities. Its authors cannot have dreamed of a Conservative Secretary of State obeying the impulse to invite the offer of any scheme, but that is what Lord Birkenhead has done.

* * *

The following are the lectures which the President is to give in London, at Queen's Hall.

WORLD PROBLEMS OF TO-DAY

- Sept. 13th.—A SURVEY OF WORLD CONDITIONS.
Shall they be changed by Force or by Reason?
- Sept. 20th.—THE PROBLEM OF COLOUR.
To whom does the World belong? The Burden of Civilisation.
- Sept. 27th.—THE PROBLEM OF NATIONALITY.
To whom does a Nation's Land belong?
National and International Morality.
- Oct. 4th.—THE PROBLEM OF EDUCATION.
Education and Culture. The necessity of Beauty in a Nation's Life.
- Oct. 11th.—THE PROBLEM OF CAPITAL AND LABOUR.
The Organisation of Production and Distribution.

Oct. 18th.—THE PROBLEM OF GOVERNMENT.
Autocracy. Aristocracy. Democracy. Rights and Duties. Order or Chaos? Brotherhood or Death?

In addition to these and members' meetings, a special Star lecture, with Mr. George Lansbury, M.P. in the chair, is announced for October 14, in the east end of London at Bow, where once Dr. Besant was a prominent worker. Among the T.S. records, of which the Vice-President is the custodian, is a notice of the Matchmakers' Union, formed in 1888, calling for a special general meeting on June 16, at St. Leonards Road Board School, where "the question of the reduction of wages at Bell's Factory will be discussed". The Union notice is issued by "Annie Besant, *Hon. Sec.*"

* * *

Perhaps it is not altogether a coincidence that the centenary of the birth of T. H. Huxley and the condemnation of evolution in Tennessee should coincide. So far as Britain is concerned, no one has done more than Huxley to popularise the teachings of evolution. The unusual scientific acumen of Huxley is shown by the fact that, while he accepted evolution as a fact, he refused to give credence to one link in the chain which Darwin held to be the most essential, and which later has been disproved. This is the transmission of acquired characteristics, about which Huxley always had great doubts. The action of Tennessee in condemning evolution only shows the stage of mentality which is still possessed by a certain number of American Christians. Happily, the Christian Churches in Britain passed through this stage 50 years ago, and to-day evolution is an axiom with all sincere and cultured Christians. On the other hand, it is not difficult to understand the reaction of sincere and devout people against certain aspects of science. Science, which in theory should be utterly impartial in judgment, has been so outrageously theological herself, that there is coming slowly a reaction against science

itself. A certain type of scientist insists still in making such utterly unwarranted statements as the following as the decree of science,

that individual men are mere ephemeral bubbles on the surface of things: that their moral ideas are only tribal taboos of no particular validity: that "conscience and free-will," to quote a leading exponent of "behaviourism," "are mistakes of the older psychology," that "God" and "Heaven," according to another evolutionary philosopher, "are defence-mechanisms different in degree but not in kind from the illusions of the paranoiac."

* * *

There is one excellent characteristic of Huxley which, unfortunately, few scientists since have cared to emulate. Huxley always realised that science was for man, and not man for science. He therefore constantly tried to impart to all men the wonderful revelation which science gives. He dedicated part of his activities to simplify scientific teachings, and to deliver lectures to the man in the street. Since many years however, the scientist has taken as his axiom that man is for science, and that the scientist is a being apart from the main currents of life in which the mass of humanity takes part. This is evidenced by the extraordinary and minute researches into out of the way topics which are becoming more and more popular with budding scientists. Another aspect of the lack of humanitarianism which is becoming characteristic of modern science is shown by its callousness towards the sufferings of animals involved in Vivisection, and in allowing the scientific imagination to discover and publish, without the slightest safeguard, any and every kind of death-dealing formula. Against this prevalent attitude of the majority of scientists, there is arising a deep sense of resentment from the spirit of mankind. Such obscurantism as is shown in Tennessee is only one symptom of resentment against scientific exploitation and cruelty. It will be a thousand pities if presently the scientist is considered as much a thing apart from the amenities of life as was the Inquisitor in the

days of the Middle Ages. The Inquisitor had the idea of saving souls, and he cared nothing for the means he used. His motive was lofty, but his means were cruel. This old spirit of exploitation and cruelty reincarnates itself to-day in a certain type of scientist. It is, therefore, high time that the truly great scientists of the type of Huxley should get together, and see that one of the noblest phases of activity in man's search for the Highest should not be degraded, as is being done now, in the name of Truth.

* * *

The announcement has been made in Germany of the discovery of two new elements, which have been named "Masurium" and "Rhenium", after the names of the east Prussian borderland and the Rhine respectively. These two elements have only been located spectroscopically. Their "atomic numbers" are 43 and 75. Till this discovery, the Periodic Table contained five vacant places for the atomic numbers 43, 61, 75, 85, 87. It is interesting here to put on record that, in the clairvoyant investigations of 1908, the element with atomic number 61 was discovered. It consists of 2,640 ultimate physical atoms, which gives its weight as 146.6 when Hydrogen=1, or its weight is 145.6 when Oxygen=16. At the same time, a very rare isotope of this element was also noted, having 2,736 ultimate physical atoms giving a weight of 152 (H=1) or 151 (O=16). If elements are to be named after places where they were first discovered, may we claim for this element of atomic weight number 61 the name "Adyarium"? The Periodic Table with its present atomic numbers will need considerable modification presently, as now between 61 and 62 it gives no new elements, whereas Occult Chemistry has discovered three, and similarly between 68 and 69 no place is given for any new neutral gas of the Argon type, which Occult Chemistry finds.

* * *

Bishop W. Montgomery Brown of Ohio has been once again condemned, and this time by a bench of eight Bishops. "It is the judgment of this court that you, William Montgomery Brown, should be deposed from the sacred ministry." The final decree of deposition will come in New Orleans in September, when the "House of Bishops" accepts the finding of the eight Bishops.

In the statement presented to his judges, Bishop Brown thus expresses his faith.

I believe in God.

Not, to be sure, in a God with arms and legs, and with that human attribute which we call personality; but in the all-in-all, in whom we live and move and have our being, and to whose laws we must all conform if we are to attain the most abundant life.

I believe in God, the Father Almighty.

Not, to be sure, in a literal, biological sense, is my God a father. Not a being with masculinity, as every father must literally be. I use the word symbolically—a precious symbol of the infinite reality which has brought us and all things into being as parts of itself.

Maker of Heaven and Earth.

Not, to be sure, a manufacturer or sculptor, as the minds which first codified this creed conceived their anthropomorphic God to be. Because of the revelations of science, which were denied to them, my Heaven and my Earth are infinitely more complex than theirs. And the symbol 'Maker' must be applied to those universal laws which govern infinite cycles of change of which their great but ignorant minds were wholly unaware.

And I believe in Jesus Christ, His only son, Our Lord.

Once again, not literally. In matters of history I must be guided by the researches of historians, who were necessarily ruthless in their criticisms of ecclesiastical lore. Nevertheless, regardless of what conclusions historians shall reach, I accept and reverence the symbol of the Son of God—the human manifestation of all that is true and beautiful and good.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Not literally, of course. Modern biology has made the literal acceptance of this belief impossible for any of us. But in stripping us of this literal interpretation it has released the symbol for greater usefulness.

"I believe in Jesus, not less than do the literalists, whether modernists or fundamentalists, but more. Jesus, to me, is more than

a historical character and more than a third-term in an ancient theological equation. Whatever this court does it cannot strip me of my belief in Jesus. I see in Jesus the man of sorrows—every man of sorrows from the first dawn of human intelligence and oppression; and who, in every instance, was villified and punished and put to death.

I see in him the Eternal Servant. I see in him every toiling, sweating, bleeding son of man. I see in him the uncounted, unnamed and unknown workers of the world, despised and disinherited and crucified—my God made manifest in suffering flesh.

This faith of mine is no cross-word puzzle. It is beyond words. For words at their best are but symbols of the truth. You cannot imprison God within a literal creed. You cannot limit the truth to one incident in Roman history.

I want you to know that I am including in that most holy of all names, Jesus, all the victims of injustice, all the toilers whose unpaid labour has given leisure and luxury to a few, and all those millions who have been sent to war to bleed and die.

Let us not excuse ourselves. We as a church did help to send them to their myriad crucifixions. We blessed the war. We told them that God was on our side and that they were doing a holy thing in fighting His battles for the good of the world. Their blood is upon us. We sent them into shambles of torture and into hell's hat.

They were serving their country, we told them. And in our literal-mindedness we directed them to a tribal divinity instead of to a universal God. I want that fact to burn into your consciousness, if the idea of condemning me for my unbelief crosses your minds. As between Christ and Cæsar, the Church chose the State.

(Concluding, the Bishop declared:)

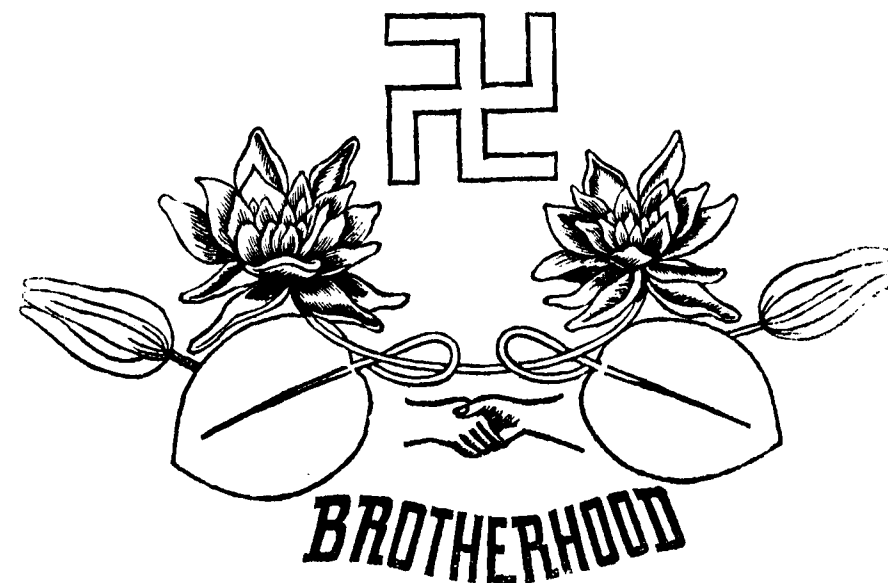
Yes, contrary to the chief point raised against me by the prosecution, I believe in God—with all my rational mind and with all my emotional soul, I believe in God. Besides, though I am not a saint, I have never committed one of the greater crimes against any man, woman or child, and it always has been, is now and ever shall be my meat and drink to do the will of God.

Brethren of the Court, I now await the issue.

Such a creed as this is of course much too strong "meat" for "babes," for "strong meat belongeth to them of full age". It has long been a tragedy in Christianity that the "babes," the younger souls who can assimilate only "milk," have not been distinguished from those who can grow only upon "strong meat". Christianity has been whittled down to the capacities of faith of the many, to the exclusion of the intuitions and intellects of the few. That is perhaps one

reason why so many Christians find in Theosophy more of the Christ whom they seek than in the creeds and observances of the churches.

While in the United States, evolution is denounced and orthodoxy of a narrow type claims to be the only Christianity of Christ, there are here and there individual ministers who are pioneers of a larger and more universal religion. Evidently one such is Rev. W. M. Guthrie, rector of St. Mark's in-the-Bowery in New York. On the fifth Sunday after Easter, Mr. Guthrie conducted in the afternoon a special service to mark "Buddha's Feast of the Full Moon". This date was evidently supposed to be Vaisakh full moon, which however fell this year on May 8 and not May 17th. There was a hymn from the *Light of Asia*, beginning "Om, Amitaya!" Then readings of Nine Beatitudes from *Dhammapada*, followed by a Japanese Buddhist chant, the Buddhist Decalogue, four Beatitudes from the *Mahāvagga*, Buddha's prophecy of the coming of Christ from the Diamond Sutra, closing with another reading from *Light of Asia*, "Enter the Path!" Before the service, Mr. Guthrie conducted a special symposium on "The Orient's gift to the Occident" with addresses by Theodore Tu (China), Saliendra N. Ghose (India), Miss Michie Tanaka (Japan), and Asabollah Khan Beijan (Persia). In the evening, after a symbolic worship with a "ritual meditation upon the meanings and uses of the sacred element water," there followed a "singing hour," when Sarat Lahiri in Indian dress played on the "Esraj" and sang morning, afternoon and night *Ragas*. So while Christianity in America is losing in one direction while bishop unfrocks bishop, it is happily gaining in another direction, tending to a Christianity which shall include other religions also within its fold.



ESOTERIC TEACHINGS

By T. SUBBA ROW

[The deep occult knowledge which the late T. Subba Row possessed is attested to again and again by H. P. B. She considered him as having more occult knowledge than herself, and the first draft of *The Secret Doctrine* was sent to him by her for correction and revision. After H. P. B.'s departure from Adyar in 1885, Mr. Subba Row's talks to an intimate circle were taken down by some of them. Among his listeners were Dr. S. Subramania Iyer, C. W. Leadbeater, A. J. Cooper-Oakley and Dr. Neil Cooke. Dr. Subramania Iyer informed me that Mr. Subba Row was an excellent tennis player, and that some of the notes are of conversations at the Cosmopolitan Club, Madras, after tennis.

Five years ago, Dr. Subramania Iyer allowed me to make a copy of his notes of Mr. Subba Row's talks, with a view to their publication some time. In 1923, I discovered, much to my surprise, a second copy of the notes among the Welsh Section archives in Cardiff. This copy says "From shorthand notes of what Subba Row told us 12 December, 1886." The Welsh Section T.S. most courteously allowed me to bring the manuscript to Adyar to be put among the T.S. records.

The two copies of the notes agree very closely; three pages are however missing from Dr. Subramania Iyer's copy. I have accepted the better wording wherever found, putting in a few commas, capitals, etc., to make the reading clearer. The footnotes also exist in the originals. So far as I know, neither manuscript has been revised by Mr. Subba Row, and one must therefore trust that he is accurately reported.—C. J.]

THE FIRST RAY IN BUDDHISM

THE word Buddha is used in two senses. In one sense it means any one of the 7 kinds of Logoi—any Logos is said to be Buddha. In the other, it is the Logos of a particular Ray—*viz.*, Gautama's Ray, the Second.

Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama.

In the first Ray there are two elements—(1) the permanent element of the First Ray, (2) the indwelling Divine Presence, which is Christos. These two are called in Buddhist phraseology, Amitābha and Avalokiteshwara. Amitābha is described as a very great Buddha living in the Western Paradise. The word means "boundless light". Amitābha is located in the Western Paradise from the tradition that the last great Adept of that Ray lived at Shamballa and there established "The Brotherhood".

Avalokiteshwara is considered to be His son, but is not so in reality, because when the Christos comes out of the Logos of the first Ray, it seems to emerge from this fountain of light and so it is called the son of Amitābha.

Buddha Himself seems to have been questioned about *Avalokiteshwara* by His disciples. His answer will give some ideas about its nature. The power is protean, assuming all sorts of forms and doing the work of any other Logos for the time being.¹

¹ See Beale's *Catena of Buddhist Scriptures from the Chinese*, p. 389, etc.; line 8, the word "fearlessness" is not correct.

Kwan Yin may be called the female form of Kwan Shi Yin. The extract shows the ideas held by the Chinese on the subject.

Though each man belongs to a particular Ray of his own, it is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays a man is merely concerned with his own particular Ray, but in the case of these two every Adept will have to come under the influence of every other Ray. There are two ways in which these two Rays minister to the spiritual needs of mankind. Buddha is the outward teacher, the teacher *par excellence*, and through Him spiritual light and wisdom are supposed to come to the neophyte or even Adept. But in the case of the Christos, his manifestation is *internal light and not external symbols*. The last great Adept of that Ray, when going to Nirvāna, leaves the Ray behind Him, until His Successor shall appear. This is the mysterious power which pervades the whole of this planet in the shape of the "still small Voice". It is potentially in every man's heart: it is not one of his 7 principles, nor does it always exist there. At a certain stage in a man's spiritual progress, it begins to sound in his heart, as described in *Light on the Path*. It gives him the supreme directions he has to receive, opens out the further path of progress, points out the way and disappears. It has nothing to do with the girl in the *Idyll of the White Lotus*. It is in every man's heart and yet it is not. Only at a certain stage it makes its appearance.

So there is hardly a single Adept who can dispense with the Christos. There is this mysterious entity with which he must come into contact before he becomes a Chohan. It is everywhere and nowhere. You cannot locate it on any one plane. It seems to be on all the planes. When it does incarnate, it begins to sound like the voice, and remains in

the man and establishes a relation with his principles for the time being. Then you say it has incarnated.

It is this mysterious presence which is so unaccountable. It cannot be seen by the highest Adept. It seems to be omniscient and omnipresent. It seems to be its business to help as many human beings as it can, and it has been looked upon as God by all great Initiates. It is not Parabrahman. *It is the indwelling Presence of the first Ray Logos, the mysterious power always present in it, and left here—left as a substitute for himself by the last great Adept who reached Nirvāna. He will remain here till the next Adept appears and then it will ascend its "mercy seat" on "the throne". It is itself the whole Christian Trinity—Father, Son and Holy Ghost. It is that which has received the name of Christos.*

The word Holy Ghost used in the *Bhagavad-Gītā* lectures, may be used in two senses. In one it is a member of the "Christos" trinity; in the other, it is the "mother" and "spouse" of "Christos". It is the Gnostic Sophia. It is more or less common to all the Rays, *but the first Ray has a Holy Ghost of its own—the Light of the Logos of the first Ray. That light is the emanation of the two principles of the Logos combined, that is, our Holy Ghost.* That Holy Ghost is a matter of very little account to people in general, because only a man of the first Ray has to do with it. The Christian Holy Ghost is one of the elements that enter into Avalokiteshwara. It is one and yet divisible, and can put forth infinite varieties of manifestations, because it is already in every man's heart, whatever his Ray. It can only be appropriated by a man of that particular Ray, *yet every man can claim its assistance, and every man is bound to accept its help before he passes the last Initiation.* That is the reason why Buddhism and the first Ray have given rise to universal creeds. The other five Rays, though of course important,

have not given rise to universal religions, because not applicable to all people.

Wherever Buddha sees spiritual progress and spiritual culture, He is bound to shed His influence there.

This is an infallible voice and must be obeyed. It comes but once and gives directions, and tells you the meaning of your own Ray, points out the path to your own Logos, and then goes away. It will not come before you are prepared for it. Some, when they hear it, think it is only some astral sound. Some think some astral sound is this Turīyānandam. It is that which *The Upanishads* say will be heard by the man who dies at Benares. It is the song of life, and only comes when you are in a condition as it were of torpor, and then it begins to whizz round you till you wake up. *Vide Prashna Upanishad* for "Song of Life".

The Sign of the Cross is taken from peculiar things in connection with Adonai.

Sacrifice—Christ took advantage of the Jewish tendency to sacrifice, and gave it a certain turn, and made it more or less identical with the transfer of blood in the final Initiation. That is the meaning of the final Initiation—the mysterious thing going to happen when he goes to join the permanent counterpart, in Nirvāna, of his Ray. The blood of Christ is the spiritual life that flows from Christ—his *Daiviprakriti*.

But in the case of the first Ray there are two elements that form together a complete thing: when one is separated, the life current does not flow from what remains there. Only when they are joined, comes forth the general influx of life current from it, and that is "the tree of life".

In some very peculiar sense Krishna is the real Christ. Your Christ is simply a feeble image, as it were, of Krishna—a mere reflection. *It is from the standpoint of that mysterious*

Voice that Krishna is speaking in the Bhagavad-Gītā. It is that Voice that is speaking. Hence the importance of that book. It contains more of the real teaching of Christ than any other book which now exists. But it is open to any man to obtain the teaching of Christ in himself from the "still small voice".

T. Subba Row

(To be continued)

THE CALL OF THE DEEP

WHEN you hear the ships' bells in your sleep,
And there is a strange tang in the wind,
And the air turns salty in your mouth,
Look out!
For the sea is calling unto her own
And will not be denied.

For there is a Sea too deep for trawling;
And there is a space too wide for calling
To passing ships,
And they who travel the trackless roads
Go out alone

But what does a landlubber know of the sea
Or the call of the Deep?

E. G. SALT

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

PRELIMINARY

NO apology is needed for writing a few lines about the system of education adopted by the revered Āryas of ancient India. Any person who claims to have some knowledge of India and Indian people, knows what an important significance the ancient ideal and method of teaching have for us. It was the main factor in weaving that great fabric which is known as Āryan culture—the culture which has been the mother of so many sound systems of philosophy, so many highly developed branches of science and such a fountain-head of genuine poetry, as even now commands the respect of, and finds votaries among, all civilised nations of the world. Even its continuity speaks very highly for it, because it was due to its stable qualities that the system has stood against time for such an immense period. It has become of special interest, in these days when we are thinking of evolving a new system of our own, that we have realised how harmful has been the wholesale fostering of modern systems.

Though the importance of such a study—the study of ancient Āryan Education—is admitted on all hands, full justice has not as yet been done and perhaps will not be readily done to this subject of greatest interest. A short sketch in Laurie's historical survey of pre-Christian Education and outlines of

the subject in encyclopædias count almost for nothing. Thanks to the labours of Prof. Hastings and his co-workers, many dark chapters in the history of Indian philosophy and culture have been illumined by the publication of the "Encyclopædia of Religion and Ethics". There we have a glimpse (though very poor and faint) of Hindū Education under the articles on Education (Hindū) and Āshrama. Mr. Keay in his little book on the subject has indeed tried to collect as much material as was possible from translated works, but still the book is not what it ought to have been. Mr. Muzumdar's book, though written with the spirit of a real educationist, suffers from the same disadvantage. His knowledge of Samskr̥t being very limited, his book could not but be a scrappy monograph of facts not well-assorted. Dr. Radhakumar Mukherji has published an article on this subject where he tries to collect, with the practised brain of a historian, all the information scattered throughout the *Upanishads*.

From the above, it is clear that our subject has so far eluded the grasp of the few scholars who have attempted to grapple with it. This could not be otherwise. The subject is vast, and the reliable materials are all embedded in the fossils of antiquated works—mostly out of the way for all but the specialist. Under the circumstances, it would be presumptuous to attempt a satisfactory survey of such a subject within a limited space. What the present writer, with his insufficient knowledge aims at, is to indicate a line of work, with desultory discussion of its scope, method and resources. But only that person who has a thorough knowledge of Vedic, Smārta writing and of literary works, can do any justice to this subject.

INTRODUCTORY

Before we proceed to say anything about ancient Hindū Education, it will be helpful to have an idea of the meaning

and principles of education. In western countries, especially in Germany, learned contributions have been made, from time to time, towards the understanding of the aims, ideals and methods of education. For us there is no necessity of stating and discussing the abstruse theories of education. Let us try to get some idea of its general principles in as simple a way as possible.

First of all, what is education? If we look at the derivation of the word, we find that it signifies "a process of leading out latent faculties". Even if we stick to this literal meaning, a number of problems suddenly confront us. What are latent faculties? Why should they be developed? Then come the questions of how and when. If we attempt to solve these problems, we are led on to face others of still greater significance. Man must prepare himself to be successful in life by perfecting himself in as many ways as possible. But should he not, before he tries to adopt methods for such a preparation, find out what man is and what life is? Certainly he must. All work of such a nature will depend upon these higher conceptions.

But such higher conceptions are not formed in a day. They are the attainment, not of individual minds, but of the collective mind of society. At a particular period of history, a particular society has its own philosophy of man and life. Now, according to this philosophy, methods of preparation for life are made. It is an important care on the part of the elders for the youngsters. So, if we keep to the derivative meaning of the word education, we shall find that it denotes those measures which are adopted by the elder generation for preparing the younger for life.

In this connection, we are also to remember that man is something very complex—a curious amalgamation of a number of forces working together. Now the development of one or two faculties only, will not perfect or fit him for his

work in the world. One training brings out one kind of faculty, but not others. Is such a training education? It has been so called by a number of educational experts, by limiting the denotation of the word education. This process of limitation has been carried to such an extent that the word education in modern times, if not qualified, becomes equivalent to mere teaching.

But those educationists who do not accept such limitation, have also made their powerful voices heard from time to time. Their conception of education is indeed of very great interest, especially to those who are going to study ancient Hindū Education. Their position can be best stated by quoting a few words of John Stuart Mill from his Rectorial Address delivered at St. Andrews in 1867. According to him education,

includes whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature.

Later on, in that very address, John Stuart Mill, keeping the practical side more in view, qualifies the above statement by saying that education is,

the culture which each generation purposely gives to those who are to be its successors in order to qualify them for at least keeping up and, if possible, for raising the level of the improvement which has been attained.

However much western scholars may differ in their conception of education, they are mostly at one with Professor John Adams who wisely observes that,

in so far as education is treated as an art or as a science, it must be carried on with the deliberate purpose of modifying development by means of knowledge systematically imparted.

The idea of development involves the correlative idea of organism, and organism implies the existence of an inherent law which is brought to light in the development of the organism. The idea of life is always implied when we speak of an organism. This indeed, as hinted above, would compel

us to hunt for the meaning of this mysterious thing called life. But we must assume a knowledge of the general meaning of the vital principle. Whatever it is, it pervades the whole of the structure in which it is found. Of it may be said, "as is said of the soul, it is all in the whole, and all in every part".

Thus we see that in order to know exactly what system of education was employed by a particular people at a particular age for the training of their youth, we have first to find out what was their conception of life. From that we shall be able to realise what was their ideal of education. From the knowledge of this ideal we shall know what they really meant by education; thus determining its nature, we shall be in a position to form an idea of its methods and subjects, from the casual statements found in their ancient works.

To form a tolerably correct estimate of ancient Hindū Education, we shall, therefore, try to find out the ancient conception of life, how far the education influenced practical life, and the methods employed to spread that education.

SOCIAL ORGANISATION AND THE PHILOSOPHY OF LIFE

What were the basic principles on which the ancient Āryas built their social organisation? According to them society was an organism. They wanted to develop the whole and not merely a part. All sections of society were, as it were, the limbs of one Great Purusha. It has been very beautifully expressed in the Mantra:

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत ॥

"The Brāhmaṇa was His mouth, Kṣhatriya His arm, Vaishya His thigh, and Sūdra His foot."

its shape was a triakis octahedron (Fig. 43). But how was the large mass of Carbon atoms built up to make the

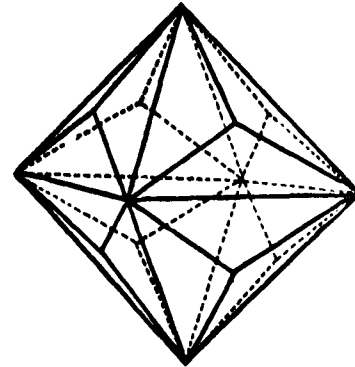


FIG. 43

Diamond? Each Carbon atom is an octahedron in outline; each is composed of eight funnels, four positive and four negative. Obviously in any form of packing, funnels of like electrical quality must not come mouth to mouth, as they will then repel each other.

One especial difficulty in mapping out the structure of Diamond is due to the fact that in reality there is no rigid octahedral shape visible, as the outline of a Carbon atom. Certainly its eight funnels radiate to the eight surfaces of an octahedron; but the octahedral shape is more an appearance than a reality. Fig. 44 shows four of these funnels. The funnel is a temporary effect, being in fact the rotational field made as groups of ultimate physical atoms revolve. In their revolutions, they push back the circumambient matter of the plane next above, making thus a temporary shell or field of activity.

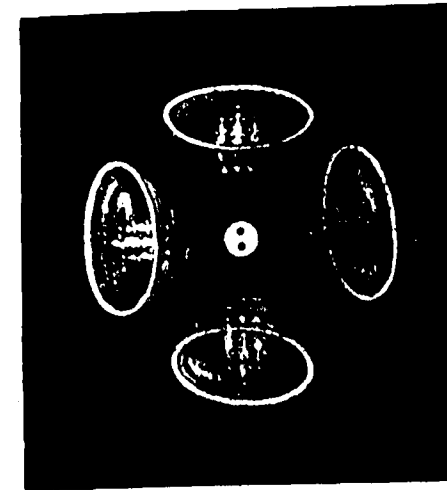


FIG. 44



FIG. 45

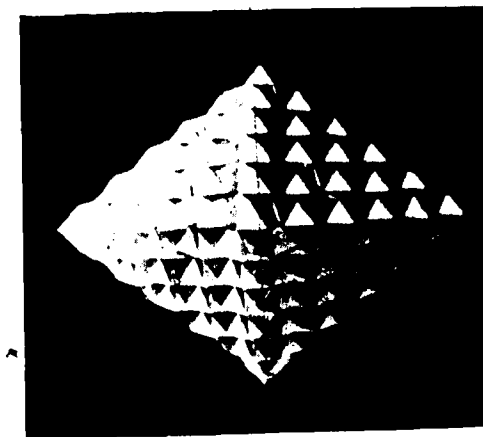


FIG. 46

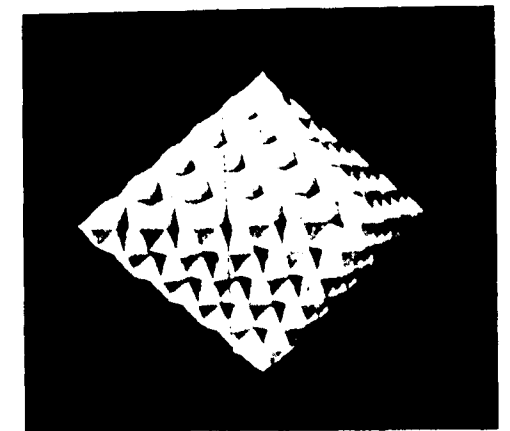


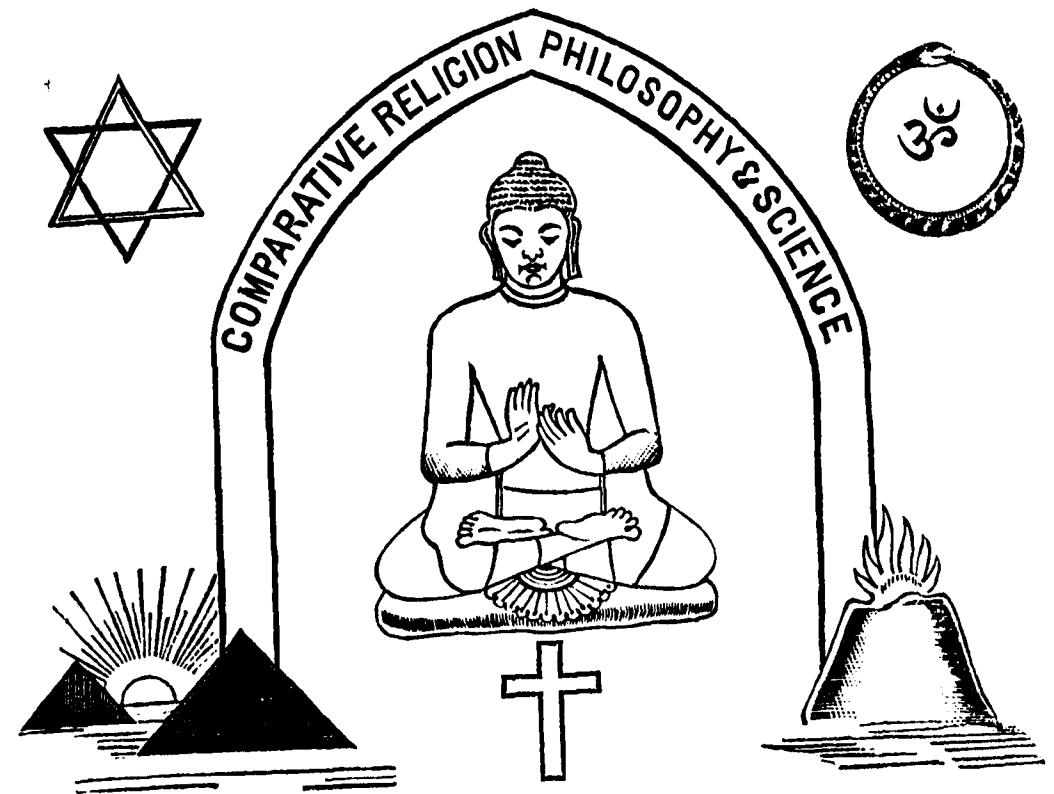
FIG. 47

development of his individual faculties. The aim of modern education is clearly worldly advancement. It considers the present life to be the very pinnacle of human evolution, and seeks to provide and surround it with as many pleasures and comforts as possible. It is out and out materialistic, entirely divorced from all spiritual connection. Men are becoming intellectual giants, no doubt; but at the same time they are becoming moral and spiritual pigmies.

Hindū Education paid equal attention to all human activities. To the Hindūs, intellectual superiority, without a moral and spiritual basis, was of no account. It would be as though one arm of the body were to be overgrown and the other maimed. Education is a preparation for the struggle of life, and the preparation which is one-sided cannot fit any person for such a Herculean task. Therefore, they made education compulsory to all the higher classes. The system with its higher ideal was so thorough that it imbued them with the thirst for the higher life, but at the same time convinced them of the grave responsibilities which would lie upon their shoulders.

L. S. Tailang

(To be continued)



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from p. 607)

THE DIAMOND

WHEN examining clairvoyantly the Diamond last May in Sydney, it was seen that its structure was somewhat difficult to grasp. There was clearly a unit of Diamond, and

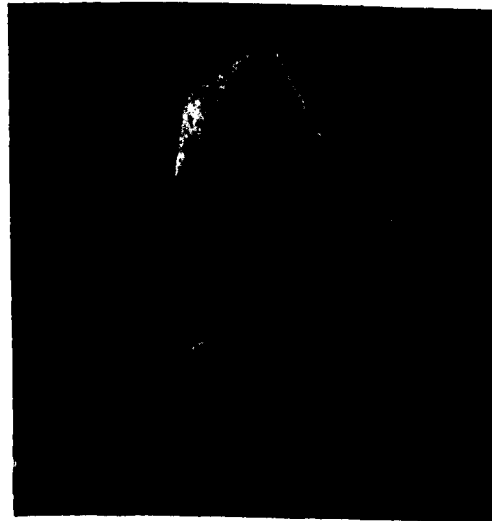


FIG. 48

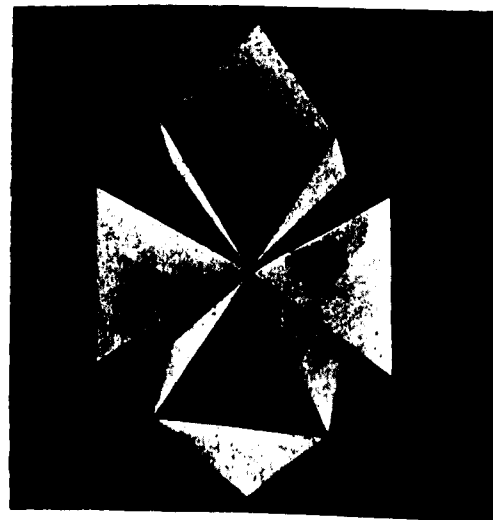


FIG. 49

In the packing of Carbon to make the Diamond, any two funnels of opposite electrical quality, from two adjacent Carbon atoms, interlock in a way not so far noted. The two rotational fields overlap, and the cigar shaped bodies of one funnel enter among the interstices of the similar bodies in the funnel opposite to it. Fig. 45 is an attempt to show this interlocking. This unusual interlocking may perhaps be the reason why the Diamond is the hardest crystal known.

The simplest way to describe the Diamond, whose general appearance is given by Figs. 46 and 47, is to narrate how the octahedra were assembled, in the making of the model. First, five Carbon atoms are grouped, as in Fig. 48. Funnels of opposite electrical quality hold each other rigidly. These five Carbon atoms, in this formation, form the Carbon molecular unit for the building of Diamond. Fig. 49 shows the same unit, with its Maltese cross, as seen from the back. Taking now 25 of these units, we place them in rows of five, making thus a square. Similarly we assemble 16 units to make a smaller square, 9 more to make a square smaller still, and finally 4 to make the smallest square. We now make a pyramid of four sides; its base will be of 25 units, then next above 16, 9 and 4. The top of the pyramid is one unit of five Carbon atoms.

Here I will quote the words of the investigator as he describes what he sees.

"Now build in imagination another pyramid exactly like the first, and one would expect, by putting them together base to base, to have the complete molecule. But it is not so simple as that. They are applied base to base, but they are, as it were, bolted together by the insertion of additional Carbon atoms. Turn the pyramid upside down, and you will see quite a pretty pattern of 25 Maltese crosses (Fig. 50). Take any four of these crosses, and you will see in the middle of the group of four a depression, a square hole. In the reversed base of 25 units there are 16 of these holes, and before we set the bases

ESOTERIC ISLĀM

IN ISMAILISM

By MARY K. NEFF

AS in Christianity there are two great divisions, the Catholic and the Protestant, so in Islām there are two great sects, known as the Sunni and the Shia sects. The split occurred very early in the history of Islām, and was caused by a difference of opinion as to who succeeded the Prophet Mohammad as Caliph, or head of the religion. The orthodox Mussalmān, the Sunni, holds that the mantle of the Prophet descended (both by his choice and by the election of the faithful) upon Abu Bakr, next by election upon Umar and Uthman, and only then upon Ali, who thus became the fourth Caliph. The Shia, on the other hand, maintains that Ali, being the cousin and son-in-law of the Prophet, succeeded him directly, by right of kinship and the marriage relation (being thus the first, not the fourth, Imam), and that the succession descended to his sons, al-Hasan, and al-Husayn, and upon their offspring, so ruling out the entire line of orthodox Caliphs from Mohammad to the present time. From these facts it will be seen that from the very death of the Prophet there have been two separate and opposing bodies, each claiming to teach the truth as revealed to the Muhammadan world.

The word "Shia" means a party, or faction; and it is applied to all those who agree that Ali and his descendants are the rightful Vicars of the Prophet. Naturally, they were

hated by the orthodox Caliphs of Baghdad and Damascus, whom they regarded as usurpers. The Shias, however, differ among themselves as to the number of the Imams succeeding the Prophet, and as to their nature. We are, as yet, only upon the outer fringe of a knowledge of Muhammadanism. Very little of the Turkish, Persian, Arabic or Indian literature upon the subject has so far been translated into English. Roughly speaking, then, the Shias may be classed under two divisions, the Sect of the Seven and the Sect of the Twelve, though there are many other less known sects, such as the Ali-Ilahis—who, as their name signifies, regard Ali as an incarnation of God, a Manifestation, what the Hindūs term an *avatār*,—the Assassins, the Batinis, the Nusayris, the Druzes, the Hurufis, the Derwishes. The two chief Shia sects mentioned above agree on the subject of the pontifical succession as far as the sixth Imam, Jafar as-Sadiq; at that point they diverge. The Sect of the Seven recognise his eldest son, Ismail, as the seventh and last Imam; while the Sect of the Twelve passes the succession to the younger son, Musa, and to his descendants down to the twelfth Imam, or Imam Mahdi, who is believed to have disappeared at Samarra in A.H. 260 (A.D. 873 or 874), to reappear at "the end of time," in order to "fill the earth with justice after that it has been filled with iniquity".¹ The Persian Shia, speaking of the Imam Mahdi, still adds the pious wish,

May God hasten his joyful Advent.

The idea of the election of the Caliph, which appealed to the democratic Arabian mind, was distasteful in Persia, where the doctrine of the Divine Right of Kings held sway; hence Persia has always been a stronghold of the Shi'ites. Political

¹ Compare with the *sloka* of the *Bhagavad-Gītā* :

Wherever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

together we must put a single carbon atom in each of the 16 holes of *one* of the bases. The 16 atoms will project like spikes, but when we apply the two bases, we shall find that these projections will exactly fit into the depressions which come opposite to them, and will lock the two pyramids together most efficiently. (Is this also part of the explanation of the extreme hardness of the diamond?)

"There is yet another peculiarity. The 16 blue and black holes (in the diagram) are arranged in four lines of four. Produce those lines in each case to the edge of the base of the reversed pyramid, and we find another additional Carbon atom fixed there as a bolt; *also*, one extra at each corner of the base. We will mark the holes for these (they are really only *half*-holes) green in our diagram, and there will be twenty of them altogether. The Carbon atoms which fill these green exterior holes project at the sides of the base of the pyramid, and make a serrated edge. (Has this anything to do with the remarkable cutting power of the diamond?)

"It seems noteworthy that the molecule stands always on the point of one of its pyramids, like a buoy floating in the water. In building the two pyramids, the units (of five Carbon atoms) always stand upright on their crosses; consequently it follows that when we reverse one of those pyramids to apply their bases, all the units in both of them are pointing away from the centre of the molecule. The little grey lozenges on the diagram are orifices, through which the background can be seen.

"I find it extraordinarily difficult to describe the thing so that there can be no mistake about it; I feel as though there must be some other way of looking at it which would make it all perfectly simple, but I cannot just get that point of view; perhaps someone else will. You have probably no idea of the trouble it has cost to analyse this molecule; it seems different from anything I have tackled before.

"There is still one more peculiarity, which however is not represented in the model. The whole molecule is, as I have said, a flattened octahedron, and of course its eight sides are triangles. But in the middle of each of these eight sides—or rather *over* the middle of it—hovers a single floating Carbon atom, floating out at right angles to the face of the triangle, pointing straight away from its centre. Its bottom point is *almost* touching the central point of the side, but not quite. I suppose that we could make it appear to float in its place by some ingenious attachment of thin wire, or possibly a long pin. Tiny as this Carbon atom is, it produces a curious effect. We know how each chemical atom makes a shape for itself by pushing back surrounding matter—a shape which is really illusory, like the octahedron for the Carbon atom, whose sides are actually the mouths of funnels. Without those 8 floaters, the shape of this Diamond molecule would be a flattened octahedron; but each of them raises the centre of its triangle very slightly, so that lines run from that centre to each angle of the triangle, dividing it into three very flat triangles, and so making the molecule a twenty-four sided figure, the triakis octahedron. The lines of course run from the apex of the floating atom."

When we count the number of Carbon atoms in the unit of Diamond, we find:

In each pyramid 55 units of five= 275

Therefore in two pyramids	...	...	550
In 16 blue holes	...	...	16
In 20 green half-holes	...	...	20
Floating atoms	...	...	8
			594

C. Jinarājādāsa

animosity also contributed to make Persia a strong Shi'ite country; for Umar, the second orthodox Caliph, destroyed the Persian Empire. Furthermore, al-Husayn, the younger son of Ali and Fatima (the Prophet's daughter), was supposed to have married Shahr-banu, the daughter of Yazdigird III, a Persian king; therefore, all the succeeding Imams of both the Imamiyya factions (the Sect of the Twelve which now prevails in Persia and the Sect of the Seven, or the Ismailis) unite in themselves the Prophet and the King, being descendants both of the Prophet Mohammad and the Persian House of Sasan.

HISTORY

As this article will deal principally with the esoteric doctrines of the Ismailis, a brief history of these sectarians will not be amiss. I quote from E. G. Browne's *A Literary History of Persia* and the "Prolegomena" of the same work. He says:

The political importance of the Ismailis began with the foundation of the Fatimid Dynasty, so called because they based their claims 'on the nobility of their descent from Fatima,' the Prophet's daughter, wife of Ali. This Fatimid Dynasty, the Anti-Caliphs of North Africa and Egypt, attained and maintained their political power from 909 to 1171 (when the last Fatimid Caliph was removed by Saladin from the throne of Egypt) by a religious propaganda conducted throughout the lands of Islām, and especially in Persia, by numbers of skilful and devoted missionaries called *da'is*. This doctrine was an esoteric doctrine, hence they were called 'Esoterics', or more commonly 'Heretics'. The genius which gave this comparatively insignificant sect the first impulse toward that might and influence which it enjoyed for nearly four centuries came, as usual, from Persia, in the person of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) to whom is generally ascribed the origin of Ismaili power and organisation, and claimed to be a prophet, and performed prodigies which his followers regarded as miracles, pretending to traverse the earth in the twinkling of an eye and thus to obtain knowledge of things happening at a distance. He was forced to flee from place to place, and finally settled in Syria. His doctrines were taught by various propagandists, among them one Qarmat, who gave its members one of their

names, the Carmathians, who for a hundred years spread terror throughout the realms of the Abbāsid Caliphs, intercepting pilgrim caravans to Mecca, and even in 930 capturing the holy city of Mecca, slaying 30,000 inhabitants, and carrying off the Black Stone and other relics. This, however, they voluntarily restored twenty-two years later. When Maymun died, he was succeeded by his son Mohammad, who was followed by his brother Ahmad, and he by Said ben al-Husayn ben Abdulla ben Maymun al-Qaddah, who was born in A.H. 260, (A.D. 874), in Syria. He reaped the fruits of the efforts of his three predecessors. Learning from one of his missionaries that the Berbers of North Africa were impregnated with Ismaili doctrines and were eagerly expecting the Coming of the Imam, he crossed hither, declared himself the promised Mahdi, took the name Ubaydu'llah-al-Mahdi, placed himself at the head of his enthusiastic partisans, overthrew the Aghlabid Dynasty, conquered the greater portion of North Africa, and with the newly founded city of Mahdiyya for his capital, established the Dynasty which, because of the claim of descent from Fatima, the Prophet's daughter, is known as the Fatimid Dynasty.

In A.H. 356 (A.D. 969) Egypt was wrested by them from the House of Ikhshid, and at the end of the twelfth century of our era most of Syria was in their hands. This great Shi'ite power was represented by fourteen Anti-Caliphs, and was finally extinguished by Saladin (Salahu'd Din) in A.H. 567 (A.D. 1171). The rule of the Fatimids was on the whole, despite occasional acts of cruelty and violence inevitable in that time and place, beneficent and favourable to learning. Says Guyard (*Un Grand Maître des Assassins*),

The Ismaili doctrines were publicly taught at Cairo in universities richly endowed and provided with libraries, where crowds assembled to listen to the most distinguished professors. The principle of the sect being that men must be converted by persuasion, the greatest tolerance was shown towards other creeds. Muizz, the fourth Fatimid Caliph, A.D. 952-975, permitted Christians to dispute openly with his doctors, a thing hitherto unheard of, and Severus, the celebrated Bishop of Ushmunayn, availed himself of this authorisation. Out of the funds of the Treasury, Muizz rebuilt the ruined church of St. Mercurius, at Fustāt, which the Christians never hitherto had been permitted to restore. Certain Mussalmān fanatics endeavoured to prevent this; and on the day when the first stone was laid, a Shaykh, leaping down amongst the foundations, swore that he would die rather than suffer the church to be rebuilt. Muizz, being informed of what was taking place, caused this man to be buried under the stones, and only spared his life at the instance of the Patriarch Ephrem.

Had the Ismaili doctrine been able to maintain itself in Egypt in its integrity, it would have involved the civilisation of the Muslim world. Unfortunately, a serious change was about to take place in the sect, through the pretensions advanced by al-Hakim, the grandson of al-Muizz, who claimed to be an incarnation of God, and was accepted as such by the sect of Ismailis still known as the Druzes; and because the excesses of the Ismailis of Persia and Syria armed against Egypt the pious and orthodox Nuru'd Din (The Atabek of Syria, A.D. 1146-1173) who succeeded in overthrowing the Fatimid Dynasty.

W. Ivanow, in *Ismailitica*, published as a Memoir of the Asiatic Society of Bengal, in 1922, Vol. VIII, Calcutta, remarks,

A period of over five hundred years in the life of the sect is left blank, and we know about the modern history of the community little more than nothing; i.e., only the fact that Ismailism still exists as a religion in some parts of Asia, such as Syria, Persia, N. Africa, Central Asia, and especially India.

DOCTRINE

Up to the time of Abdullah ben Maymun al-Qaddah, A.H. 260 (A.D. 874) Ismailism was a mere subdivision of the Shia Sect, distinguished by its recognition of seven Imams, as opposed to twelve. But al-Qaddah elaborated and allegorically interpreted the doctrine to such an extent that it was repudiated as impious by the Shias, who began, and still carry on, an active persecution of its adherents; hence the name "Heretics" as applied to them. Historians point out that al-Qaddah, being a Persian, drew largely from the old Iranian and Semitic systems, but also incorporated Neo-Platonic and Neo-Pythagorean ideas into his system. But may it not be that Ismailism, instead of being a complex of various ancient religions, is instead another facet of the diamond of the Ancient Wisdom underlying all religions, a facet at an angle befitting the time and race to which it was given?

The term "Sect of the Seven" is peculiarly appropriate to the Western branch of Ismailism; for its whole system is

built up on the number seven. The *da'is*, or missionaries, sought to arouse the curiosity of their hearers by such questions as: "Why are there seven heavens, seven earths, seven seas, and seven verses in the first chapter of *al Qurān*?" "Why did God create the universe in seven days?" They posit a seven-fold division of the universe, seven prophetic cycles, seven initiations.

THE SEVENFOLD UNIVERSE			THE SEVEN CYCLES: THEIR PROPHETS AND FIRST IMAMS		
1. God			1. Adam	... Seth.	
2. Universal Reason ...	Prophet.		2. Noah	... Shem.	
3. Universal Soul ...	First Imam.		3. Abraham	... Ishmael.	
4. Primal Matter ...	Six later Imams.		4. Moses	... Aaron. ¹	
5. Space, or Pleroma...	Hajjat, the Proof.		5. Jesus	... Peter	
6. Time, or Kenoma ...	Da'i, or Missionary.		6. Mohammad	... Ali. ²	
7. Man	... The layman, the believer.		7. Md. ben Ismail...	al-Qaddah	

The number Twelve also entered largely into the system. To the Ismaili, Seven and Twelve were writ large in the universe and in man; witness the Seven Planets and the Twelve Zodiacal Signs, the seven days of the week and the twelve months of the year, the seven cervical and the twelve dorsal vertebræ in the body. The number Seven governed the Prophetic Cycles; thus, in each of them the Prophet who inaugurated the Cycle was followed by seven Imams, of whom the first was always the trusted ally and confidant of the Prophet, the receiver of his teaching, called variously the Foundation, Root, Origin; then followed successively six Imams, who taught and developed the doctrine of the Prophet to their time; each of the seven Imams was followed by twelve apostles, or *Hajjats*, or Proofs, with the last of whom the Cycle closed, and a new Prophetic Period was ushered in by another Prophet. The *Qurān* is not a sufficient guide, nor can man attain to truth by his own unaided endeavour;

¹ John the Baptist was the last Imam of this series, the immediate precursor of the next prophet, Jesus.

² The last Imam of this series was Ismail. His son, Mohammad ben Ismail, was the Prophet who inaugurated the succeeding Cycle in which we live.

hence from time to time the Prophet, or *Natiq*, appears, to give the living teaching of the Universal Reason, the *ta'lim*, to man. It is only in the last Prophetic Period, that of Mohammad ben Ismail, that the Esoteric Doctrine has been given forth, showing the true meaning of the Law and the Prophets. To the Ismaili, all nature is filled with symbols of the Mysteries, every religious ceremony is an embodiment of the Hidden Doctrine. He is sometimes called the Doctrinaire, because the True Doctrine, the Symbolic Interpretation, can only be obtained from the living Imam of the time. His Highness the Aga Khan is the living Imam of the present time.

E. G. Browne, in the above-quoted work, describes the seven Initiations as follows:

First Degree. Oath of allegiance¹ to the *da'i* and his Imam: 'Bind yourself then, by placing your right hand in mine, and promise me, with the most inviolable oaths and assurances, that you will never divulge our secret, that you will not lend assistance to anyone, be it who it may, against us, that you will set no snare for us, that you will not speak to us aught but the truth, and, that you will not league yourself with any of our enemies against us.' Besides taking the oath of allegiance, the initiate was called upon to pay the Imam's money (a sort of Peter's pence), which was at once the symbol of his obedience and his contribution to the material strength of the Church with which he had cast in his lot. This is still paid to the Aga Khan.

Second Degree. The neophyte is taught to believe that God's approval cannot be won by observing the prescriptions of Islām, unless the Inner Doctrines of which they are the symbols be received from the Imam to whom its guardianship has been entrusted.

Third Degree. The neophyte is instructed as to the nature and number of the Imams, and is taught to recognise the significance in the spiritual and material worlds of the number Seven which they also represent. He is thus definitely detached from the Imamiyya of the Sect of the Twelve, and is taught to regard the last six of their Imams as persons devoid of spiritual knowledge and unworthy of reverence.

Fourth Degree. The neophyte is now taught the doctrine of the Seven Prophetic Periods, of the nature of the Prophet, the First

¹ The oath of allegiance served another purpose; for the missionaries were frequently put to death by the Government, which was orthodox.

Imam, and the remaining Six Silent Imams (silent because, unlike the Prophet who introduces each Period, they utter no new doctrine, but merely teach and develop his) of the abrogation of each Prophet of the religion of his predecessor. This teaching involves the admission (which definitely places the proselyte outside the pale of Islām) that Mohammad was not the last of the Prophets, and that the *Qur'ān* is not God's final revelation to man. With the Seventh and last Prophet, Mohammad ben Ismail, an end is put to the 'Sciences of the Ancients,' and the 'Esoteric Doctrine,' the Science of Allegorical Interpretation, is inaugurated.

Fifth Degree. Further instruction in the Science of Numbers and in applications of *Ta'wil* (allegorical interpretation) are given to the neophyte, so that he discards many of the traditions, pays less heed to the letter of the Scripture, and looks forward to abolition of the outward observances of Islām. He is taught the significance of the number Twelve, and recognises the Twelve Hājats, or Proofs, who primarily conduct the propaganda of each Imam.

Sixth Degree. The neophyte is taught the allegorical meaning of the rites and obligations of Islām, such as prayer, alms, pilgrimage, fasting, etc., and is persuaded that their outward observance is of no importance and may be abandoned.

Seventh Degree.¹ To this, and the following Degrees, only the leading *da'is* who fully comprehended the real nature and aim of their doctrine could be initiated. At this point is introduced the dualistic doctrine of the Pre-existent (al-Mufid, as-Sabiq), and the Subsequent (al-Mustafid, al-Tali, al-Lahiq), which is destined ultimately to undermine the proselyte's belief in the Doctrine of the Unity of God.

Eighth Degree. The Doctrine of the Divine Unity is developed and applied, and the proselyte is taught that above the Pre-existent and the Subsequent is a Being who has neither name nor attribute, of whom nothing can be predicated, and to whom no worship can be rendered.² He is also taught that a Prophet is known as such not by miracles, but by his ability to construct and impose on mankind a system at once political, social, religious and philosophical—a doctrine which I myself have heard enunciated among the Bābis of Persia. He is further taught to understand allegorically the End of the World, the Resurrection, Future Rewards and Punishments, etc.

Ninth Degree. In the last Degree every vestige of dogmatic religion has been practically cast aside, and the initiate has become a philosopher, pure and simple, free to adopt such system or admixture of systems as may be most to his taste.

¹ The seven Initiations were later increased to Nine, perhaps to agree with the seven Planetary spheres, the sphere of the Fixed stars, and the Empyrean. De Sacy describes them all in detail in his *Exposé de la Religion des Druzes*.

² This may be regarded as the doctrine of the Trinity in Unity; the Two proceeding from the One.

THE EASTERN BRANCH

Ismailism itself is a heterogeneous body. The Eastern and Western Branches differ widely in terminology and essential beliefs. All that has been said in the foregoing pages applies to the Western or Arabian Branch, in fact, nearly all the manuscripts dealing with Ismailism that have so far been translated into European languages have treated of this Branch only. Fortunately, a manuscript containing esoteric teaching of the Eastern or Persian Branch has this year been made available for study through a translation into English by W. Ivanow. It is the Memoir mentioned above, entitled *Ismailitica*. The manuscript was brought from the region of the Upper Oxus by I. Zoroobin in 1916, and passed into the possession of the Asiatic Museum of the Russian Academy of Sciences. The Memoir contains "A Book on the Recognition of the Imam," a "List of the Imams and their Hujjats," and valuable notes by the translator on these and on "The Ismailis in Persia". A digest of this Memoir will be of interest.

The date of the composition of the "Book on the Recognition of the Imam," as shown by internal evidence, is about 1000 A.H., (A.D. 1614). The translator remarks:

Whatever may be the opinion of an unprejudiced reader about the contents of the present treatise, it is to be borne in mind that the doctrines expounded here, exercised for more than a thousand years great influence over large masses of the population of the East. Born in the purely political struggle for the rights of Ali and his descendants to the throne of the head of the Muhammadan Empire, these doctrines were carried through the ages, in an atmosphere of greatest mystery, jealously guarded by the highest religious exaltation of the believers, in their enthusiastic spirit of self-sacrifice ready to face and fight desperately all their religious enemies. No religion, except perhaps the Manichean, was persecuted with such hatred and bloodshed. But in spite of this, the sect has still many thousands of followers, and their pious exaltation is still alive even in such a late book as the present treatise.

The essential doctrine which differentiates Eastern Ismailism from the Western Branch and from other forms of Shi'ism is the

teaching of the "Hujjat," a medium between man and God, partaking of the essences of both. The author concludes that this doctrine came into prominence at the time of the rupture between the Eastern and Western Branches of Ismailism. The Imam, in Eastern Ismailism, as in many extreme Shi'ite systems, appears to take the place of the Allah of the orthodox and is regarded as eternal, omnipresent, the real Architect and Creator of the world, and to be an incarnation of a supreme, absolutely abstract, attributeless Deity. Without His manifestation the 'three worlds' cannot exist, and for the sake of the 'world's harmony,' they make the Imam to be manifested not only in this world and in Paradise, but even in the realm of Evil. The real relation of the Imam to the Deity is the object of the most secret speculation and is veiled in impenetrable mystery. To reveal all these matters and to point out the person of the incarnate God to the believers is the duty of the Hujjat, his 'Proof,' or 'Gate'. The Hujjat is also pre-eternal, his essence is one with that of the Imam, and this is why he knows all the mysteries of the Imam.

The text opens with a classification of mankind as follows: "The book on the recognition of the Imam who is the manifestation of the Divine Will; the Hujjat his Proof, who is the manifestation of Universal Reason; *da'i*, the "preacher"; *ma'dhun-i-akbar*, "those more informed" (about religion); *ma'dhun-i-asghar*, "those less informed"; and *mustajab*, the neophytes, "those whose prayer may be answered";—who are all a manifestation of the Universal Soul; and the "people of opposition" (adversaries of the religion), who are a manifestation of the Universal Body." The former, those who are a manifestation of the Universal Soul, are called "the people of degrees".

Then follows a definition of the Imam as "a man who sometimes can be known in his own person, and sometimes with the help of his Hujjat." "It is possible to recognise him (personally) only on the day of the 'Sabbath of the Faith'. And it has to be known that every 'day of the Faith' is equal to 1,000 years of this world, so that a week of the Religion lasts 7,000 years.' In these 7,000 years 'the day of the Faith' is only one, not more, and the other 6,000 years are the 'night of Faith.' This 'day of the Religion' is called Saturday; and on this day the Sun of the Faith, the Imam, becomes manifest. The six days are called the "Night of the Faith" for the reason that at that time the law of the prophet is a veil of the Imam, just as the night is the veil of the sun in this world. But as there is the moon which takes the place of the sun when it is hidden, so there is a Hujjat who takes the place of the Imam when he is not manifest; in order that his slaves, i.e., the people of degrees, may recognise him with the light of his Proof's teaching.

It is understood that in the 6,000 years of the 'Night of the Faith', the Imam becomes manifest occasionally. But these manifestations are not those in which he appears in the whole of his glory;

¹ Period of a Root-Race, the "Sabbath" being that incarnation in which the Bodhisattva becomes the Buddha.

and the knowledge of him in his real essence cannot then be obtained; just as, on the contrary, in the millennium of Saturday he can be recognised in his real nature, because on that day his manifestation is complete. Therefore in these 6,000 years he cannot be recognised; but it would be absurd to think that he would leave the people of degrees without the possibility of recognising him. Therefore inevitably a moon (the Hujjat) must exist in this night. The reason why the Imam occasionally withdraws the complete manifestation of Himself . . . is that the people are at that time not capable, God forbid!

And again it must be known that the knowledge of the Imam is fourfold. First, the knowledge, of the body. It can be shared even by an animal. Second, the knowledge about his name. It can be obtained even by adversaries. Third, the recognition of his Imamatus. In this the people of degrees can partake. Fourth, the knowledge of his nature. It can be possessed by his Hujjat only.

So much for the Imam. The author then proceeds to define the Hujjat. 'Know that by this name a person is called whose real essence is the same as that of the Imam from all eternity. He becomes manifested in this world, for the sake of the people of degrees, in order by having instructed them in his teaching to make them recognise the Imam, because the Imam himself is free from the (necessity of) adopting (the teaching) or transmitting it (to anybody). The Hujjat, however free from receiving instruction, is not free from the duty (of delivering his teaching). And the *da'i*, as well as the three degrees after him, are not free (from both duties). The neophyte, is not allowed to teach, and needs only to accept the instruction; (i.e., he is "the hearer").

In the beginning of every millennial period, when all the institutions governing this epoch are formed, there are, besides the Hujjat, only three persons (taking part in establishing the doctrine)¹ not more. They are: the Prophet, the Imam, and the orthodox ruler. The Prophet has to appear in the two forms of the religion, (esoteric and exoteric) because he does not possess the degree of Hujjat; the Imam must be manifest in the three worlds; and the ruler of the orthodox only in the *shari'at* (the orthodox or exoteric teaching). The *shari'at* is conducive also to the (common) benefit, and therefore undoubtedly the Imam must manifest himself in it as well.

The author of the Memoir, W. Ivanow, concludes it with a translation of a poem of Riqat (or Ruqat) called "The Poem of Incarnations". The poem is unfinished in the manuscript. I give it in full as it appears:

¹ The Ismailis recognise Salman Farsi (the Gabriel of the Sunni) as the Prophet, Ali as the Imam, and Mohammad as the orthodox ruler.

THE POEM OF THE INCARNATIONS BY RIQAT, THE MERCY OF GOD BE UPON HIM!

1. Ali was existent before this world appeared, he made to stand the heaven and the earth by his mightiness.

2. Ali is eternal, omnipresent, (but) hidden from the blind or short-sighted.

3. Ali was the secret of the mystery (about which it is said), 'O that it would be revealed!' He is manifested in the world of the open and the hidden.

4. Ali is the powerful, manifesting his might, know it. He has no rival, and is the One.

5. Ali forgives men, forgives them always. He remits the sins of the old and the young.

6. Ali is the preceptor and Gabriel is Salman, who revealed (the mystery) of that great king's glory.

7. Ali is Alif and Lam in the second and seventh chapters of the *Qurān*, and about him it is said, 'We created'.

8. Ali has sent the Gospel and the Bible, and his praise is openly expressed in the book of Abraham.

9. Go, recite from the *Qurān* the chapter of the 'Descendants,' and seek those who descended 'one from another'.

10. I will tell thee the incarnations of Ali one by one, if thou wilt open thine ears for a moment.

11. Ali was Seth in the epoch of Adam, but it is concealed from the eyes of those incapable of understanding this.

12. Ali came also 'dressed' as Shem¹—how can a dissembler acquire the mystery of this doctrine?

13. Ali was Mawlāna Maliku's-Salam, he by whose existence this world stays.

14. Ali came in the form of Sultān. All these forms (which he took as a man puts on his clothing) regard to be like moons.

15. Ali was himself the holy Aaron, who has given 'the whitened hand' to Moses . . ."

Under the head of "Specimens of the Religious Writings of the Persian Ismailis," Ivanow in the Memoir gives a list

¹ Compare with the *sloka* in the *Bhagavad-Gītā*: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

of the Imams and their Hujjats. The list begins with the Imam Ali, and ends with the present Aga Khan, Sultan Muhammad Shah, who is No. 47 in the list. There is a note to the effect that in the time of the 37th or 38th Imam by approximate calculation, the first millennium after Muhammad was to come to an end and a new one was to begin with the manifestation of the Imam in his glory. Who he was in the list it is impossible to say; but it is not impossible that the expectation was postponed. The Hujjat of Imam Nizár (No. 40) was a woman, Bibi Sarkár.

It is hoped that this article will arouse sufficient interest to call forth others from such of our Mussalmán brethren as are themselves Ismailis or Shias, or are conversant and sympathetic with their doctrines.

Mary K. Neff

THOMAS VAUGHAN: THE WELSH MYSTIC

By D. JEFFREY WILLIAMS

IT is not proposed in this paper to give any considerable account of the life of Thomas Vaughan, the great Welsh mystic and philosopher of the seventeenth century. The known facts of his life are few, and about some of these there are conflicting opinions. We know he was born at Scethrog, in the parish of Llansaintffraid, very near to Newton S. Bridget, or Newton. The date of birth is given as between 1621 and 1622. His twin brother, Henry Vaughan, the Silurian, has secured a permanent place among English poets. The two boys were placed in charge of the Rev. Matthew Herbert, of Llangattock in the vicinity of Newton, and, as Mr. A. E. Waite points out, "still within the voices of the Usk." Their schooling was such that they were enabled to go to Jesus College, Oxford, "where Thomas in due course took 'one degree in arts'". He is said to have become later either a Fellow of his College or a Master of Arts. He was ordained for the Church by Dr. Mainwaring, Bishop of St. David's, and "was presented to the living of Llansaintffraid by his kinsman Sir George Vaughan of Follerstone in Wiltshire." He became "the rector of his native parish and was at least in nominal possession till 1649 when he was ejected by a Parliamentary Commission, under an Act for the propagation of the Gospel". It seems very probable that the fact that he was, in common with his brother Henry, an ardent Royalist had an immediate bearing upon the circumstances which led to his dispossession

of his living. He had, like his brother, fought for the King, but the King perished in the Royal Cause in 1649. The story of his being turned out of his living owing to drunken habits and dissolute living, was a fabrication of malicious enemies. Vaughan sought the quiet and repose of Oxford to pursue his studies, alternating between Oxford and London, and all the while he was "busy about things".

His first five tracts were published at this time, and he issued everything he wrote within a period of six years. In 1651 he married a lady named Rebecca—of whom apparently nothing is known, not even her family name—and it is recorded in a notebook of Vaughan's how dearly he loved his wife, how "in those dear days the gates opened" and natural secrets were revealed to him. In 1658, his wife died, and his private "memorials" tell us of his great grief and loss. Vaughan himself died in 1665 at the residence of the Rector of Albury, in Oxford, his death being caused by an explosion in the course of chemical experiment.

There is extremely little, if anything, in the known records of Vaughan's outer life to indicate his development into an occult and mystic philosopher. Perhaps this is as it should be. His written works only give such indications. There are, as Mr. A. E. Waite points out in his fine Introduction to the separately published *Lumen de Lumine* "particular difficulties which attach to the terminology of occult literature in English of the seventeenth century. To write on the subject in the vernacular was then almost a new experiment, and that which had been expressed obscurely enough, so far, in the universal medium of the Latin tongue, fared worse in the unaccustomed vesture". Apart from the surface and obvious difficulty of expression in a new mode was the far more difficult one of the subject-matter itself. This latter difficulty in the expression of occult and mystical truths in veiled language is not confined, of course, to English.

There are many unmistakable evidences in the writings of Thomas Vaughan that he had knowledge concerning the Universe, God and Man, that we to-day are greatly privileged to know as Theosophical truths, or teachings. In order to show how close the parallel between the writings of Thomas Vaughan and the Theosophical conception of the cosmos, I shall quote rather freely from a few of his published works. His first work, called *Anthroposophia Theomagica*, is intended to be "a discourse on the nature of man and his state after death". In his prefatory note to this discourse Vaughan says: "I look on this life as the progress of an essence royal: the soul but quits her court to see the country. Heaven hath in it a scene of earth, and had she been contented with Ideas she had not travelled beyond the map. But excellent patterns commend their mimes: Nature that was so fair in type could not be a slut in the anaglyph . . . Thus her descent speaks her original. God in love with His own beauty frames a glass, to view it by reflection". This passage surely means, when put into prosaic language, that the "essence royal," that is, Life, quits her court of Unmanifested Existence to enter the "country" of manifestation; there is a descent from the divine plane of Ideas and an involution into matter. The Universal Spirit clothes itself with material form. This involution and manifestation takes place in accordance with, and as, the outcome of the archetypal ideas existing as mighty creative potencies on Nature's spiritual plane of causes. On this heaven plane is always a picture or "scene of earth," on which may be found the "excellent patterns" or divine thought-forms which "commend their mimes," or in other words, which give reason to, and a spiritual basis for, the shadowy material reflections of themselves in things here below. As above, in the heaven of Ideas, so below on earth are the copies and counterparts which are seen in the "glass" of evolutionary

existence which God "framed" in order to view them "by reflection".

In the course of the first part of this tract Vaughan gives what he describes as "a cursory and short expresse of the creation in general". Quoting Iamblichus as saying that: "the gods did conceive the whole work within themselves before it was brought forth by them," Vaughan goes on to say: "God in His eternal idea foresaw that whereof as yet there was no material copy. The goodness and beauty of the one moved Him to create the other, and truly the image of this prototype, being embosomed in the second, made Him so much in love with His creation, that when sin had defaced it, He restored it by the suffering of that Pattern by which at first it was made . . . God the Father is the basis or supernatural foundation of His creatures; God the Son is the Pattern in whose express image they were made; and God the Holy Ghost is the Creator Spirit, or the Agent who framed the Creation in a just symmetry to his Type . . . God the Father is the Metaphysical, Supercelestial Sun; the Second Person is the Light; and the Third is the Fiery Love, or a Divine Heat proceeding from both. Now without the presence of this Heat there is no reception of the Light, and by consequence, no influx from the Father of Lights. For this Love is the medium which unites the Lover to that which is beloved, and probably 'tis the Platonic's Chief Daimon, who doth unite us with the Perfect of Spirits."

This statement of Vaughan's will commend itself immediately to the Theosophic student, and especially will he note the implication of the eternal sacrifice of the Pattern which, in this case, is the Second Logos or the Second Person of the Christian Trinity, in Whose image all God's creatures were made. This is, of course, but another way of expressing the sacrifice of the Logos during the eternal cycle of limitation and embodiment in matter and form in the evolution of

His universe. It would be interesting to compare this statement with that of a modern Theosophical writer, say, Mr. Jinarājadāsa, who in *First Principles of Theosophy* expresses this truth as follows:

"In the seven great planes built by the Third Logos, next appears the work of the Second Logos. His energy is essentially of an order best described as Life-Form; with this energy He ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, and decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all the life in order to send it back to build a new and better form, which can give the life the new experiences necessary for its further growth and self-revelation . . . Descending through all the planes to the physical, with the work of the Second Logos appears physical matter as we know it to-day; under His guidance there now comes the great mineral kingdom, ready to build a solid earth . . . To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now dead and buried, crucified on a cross of matter."

This comparison speaks for itself. Vaughan continues: "When the decreed instant of creation came, then appeared Bright Aleph. (This term, 'Bright Aleph,' says Mr. A. E. Waite in a footnote, is, so to speak, the first path by which

the Divine passed into manifestation, and may be compared with the Dark Aleph, a term which refers to the 'fathomless abyss of Godhead in the unmanifest state'.) 'The first emanation was that of the Holy Ghost into the bosom of matter. Thus we read that darkness was of the face of the deep, and the Spirit of God moved upon the face of the waters.' We may compare this emanation of the Holy Ghost into the bosom of Matter with another quotation from *First Principles of Theosophy* which describes the work of the Logos in His third aspect: "In that part of space selected by Him for the work of His Plan, He commenced His work through His third aspect, the Third Logos as Force-Matter. The vast sphere, within which the sun and its planets were to arise, contained, at the beginning, no substance in any way akin to matter (visible or invisible) which we have in our system to-day. There was only *Mūlaprakṛti* or 'root-matter,' that ether of modern science which is incomprehensible to our imagination, since it is only out of 'holes in the ether' that matter such as we know it is composed . . . The Third Logos is the ensouling Force in the Matter of all the planes."

In the very next sentence Vaughan returns to the Second Person of the Trinity and this time to consider the office of the Second Aspect as Illumination or Light. We are to observe that even after the first ensouling of matter by the Third Logos there "was no light but darkness on the face of the deep . . . When the matter was prepared by Love for Light," God gave out His "Fiat Lux," which was an emanation of the Word, "in Whom was life, and that life was the light of men". But to proceed, as Vaughan would say: "No sooner had the Divine Light pierced the bosom of matter but the idea or pattern of the whole material world appeared in those primitive waters, like an image in a glass . . . The Idea I speak of here is the true, primitive,

exemplar one and a pure influence of the Almighty. This idea, before the coagulation to a gross outer fabric—which is the end of generation—impresseth in the vital, ethereal principles a model or pattern after which the body is to be formed, and this is the first inward production or draft of the creation. This it is which the Divine Spirit intimates to us in that Scripture where He saith that God created "every plant of the field before it was in the earth, and every herb of the field before it grew".

"Thus far," says Vaughan, "have I handled this primitive, supernatural part of creation. I confess it is but short of that which may be spoken." It appears that it was his intention only to "handle exterior actions, or the process of the Trinity from the centre to the circumference; and that I may the better do it you are to understand that God—before His work of creation—was wrapped up and contracted in Himself. In this state the Egyptians style Him the Solitary Monad". In the last quotation we have the symbology so familiar to us in modern Theosophic writings. Here we have the circle with the point in the centre, and the "great life wave" energising the Whole from the "centre to the circumference"; the very graphic description of the "point within the circle" as the God "wrapped up and contracted in Himself" is rather noteworthy. But this "essential, central mystery" of Godhead is left to the Almighty, and concerning this Mystery, as Vaughan elsewhere says, we can say nothing positively and can speak of It only in negative terms.

In the latter portion of *Anthroposophia Theomagica* Vaughan touches upon the nature of man, who "in his original was a branch rooted in God, and there was a continual influx from the stock to the scion . . . Man had at first—and so have all souls before their entrance into a body—an explicit methodical knowledge; but they are no sooner vested but that liberty is lost and nothing remains but a vast confused notion".

a keen insight and intuition. While giving this gratuitous advice I am reminding myself that after many months of study I am quite in the dark as to several passages in more than one or two of Vaughan's tracts.

The following quotation, however, appears to be clear enough: "As the great world consists of three parts, the elemental, the celestial and the spiritual, above all which, God Himself is seated in that infinite, inaccessible Light which streams from His own Nature, so man hath in him his earthly elemental parts, together with the celestial and angelic natures, in the centre of all which, moves and shines the Divine Spirit. The normal, celestial part of him is that whereby we do move, see, feel, taste and smell, and have a commerce with all material objects whatsoever." This part of man's nature, which Vaughan calls the celestial, is that which he shares with the animals; it comprises the senses and the desire nature, and to which we give the name of astral body. "Next to this sensual nature of man is the angelic or rational spirit. This spirit adheres sometimes to the Mens, or superior portion of the soul, and then it is filled with the Divine Light. But more commonly it descends into the ethereal, inferior portion which S. Paul calls the natural man, where it is altered by the celestial influences and diversely attracted with the irregular affections and passions of the sensual nature." Here is a description that he who runs may read, of man's emotional and mental nature according to the familiar statements in our Theosophic writings. In this case we have the mind, *manas*, the "rational spirit" as Vaughan calls it, which in the case of the few is united to the Higher Mind, *Mens*, or "superior portion of the soul," and thus "filled with Divine Light". But "more commonly," that is, in the majority of people, this "rational spirit" or mind is joined to, or partakes of the ethereal, or sensual, or as we would say, *kāmic* part of man's nature, and hence called by us

kāma-manas, or desire-mind. The mind is, in the case of the majority, influenced and swayed by these *kāmic* and sensual desires and, as Vaughan puts it, it is diversely attracted by irregular affections and passions.

We shall not try to follow Vaughan through the rather intricate explanation (by means of scriptural quotations and references) of the story of the fall of man. The fall was to Vaughan a great moral fact in the experience of humanity. Sometimes he refers to the fall into the world of matter and generation, but he also very clearly refers to the stage in human evolution when man becomes conscious as an individual human being, possessed of incipient intellectual power to distinguish between good and evil. He says, "the tree of knowledge did obscure and darken the superior portions (of the soul), but awaked and stirred the sinful nature." But it must be said that Vaughan is not very clear on this subject of the fall, despite his assurance that the reader would understand him unless he was "of a most dense head"! Yet in spite of a "most dense head" one can readily appreciate the deep significance of a statement like the following: "We are all born like Moses with a veil over the face. This it is which hinders the prospect of that intellectual shining light which God hath placed in us; and—to tell you a truth that concerns all mankind—the greatest mystery, both in divinity and philosophy, is how to remove it.

To Vaughan, death was a recession of life into hiddenness, it was to him "a retreat of hidden natures to the same state they were in before they were manifested". He quotes a well-known verse from Genesis in this way: "My spirit shall not always be sheathed in man, for that he also is flesh."

The part which came from earth, to earth returns,
But what descended from ethereal shores,
High heaven's resplendent temples welcome back.

"Man—if we look at his material parts—was taken out of the great world . . . We read in Genesis that God made him out of the earth. This is a great mystery, for it was not the common, pot clay, but another, and that of a far better nature." The great world is the Universe, and it is the Root-Earth or the Root-Matter of the Universe that is meant here. It was from the "sophic, spiritual earth" that man was made, according to the *Zohar*. It should be noted that Vaughan maintained there is "a threefold earth: first, there is the elementary earth, then there is the celestial earth, and, lastly, there is the spiritual earth. The influences of the spiritual earth, by mediation of the celestial, are united to the terrestrial and are the true cause of life and vegetation . . . This is the Created Aleph, the true Adamic Earth—the basis of everything in heaven and earth."

Speaking of Man's fall, Vaughan very significantly says he is not concerned here with the "symbolical, exterior descent from the prototypical planets to the created, and thence into the night of the body; but I speak of that most secret and silent lapse of the spirit through the degrees of natural forms. It is a Kabalistic maxim that no spiritual being descending here below can operate without a garment . . . The soul of man while she is in the body, is like a candle shut up in a dark lantern, or a fire that is almost stifled for want of air. Spirits, say the Platonics, when they are 'in their own country' are like the inhabitants of green fields who live perpetually amongst flowers, in a spicy, odorous air; but here below 'in the circle of generation' they mourn because of the darkness and solitude, like people locked in a pest-house. Here 'do they fear, desire, and grieve'". Vaughan clearly approves a statement of Montanus, who saw in "the creation of man a little incarnation, as if God in this work had multiplied Himself".

He goes on to say: "the soul of man consists chiefly of two portions—*Rua'h* and *Nephesh*—inferior and superior. The superior is masculine and eternal, the inferior feminine and mortal. In these two consists our spiritual generation." It may be that the Kabalistic, triadic division of man's nature is not strictly followed in this place by Vaughan, but I cannot say anything useful on this point as I do not know the *Kabala*. What seems more important is the emphasis laid upon the necessity of uniting the lower nature to the higher "in a spiritual sacrament of marriage". By means of this marriage of the lower to the higher nature "the production of fitting fruit of divine life" is obtained. The outward fact of marriage was to Vaughan "a visible sign of our invisible union to Christ": it was "a mere hieroglyphic or outward representation of our inward vital composition".

Vaughan's method of expression and literary style is very difficult to follow. How far he is deliberately obscure by reason of the subjects on which he wrote, and how much is due to his style and the archaic English of his period, it is very difficult to say. On occasion, Vaughan indulges in what appears to be mere verbosity, but the student must be on his guard lest he should dismiss a rather difficult passage on this ground, and thereby pass by many hidden kernels of wisdom. To my mind, there is no system which one may follow in trying to read the writings of Vaughan, as one writer has suggested. I am doubtful if there are any special keys we can profitably use in trying to understand his works. He uses alchemical terms certainly, but Vaughan is more concerned with the spiritual realities and mystic facts, and therefore not always mindful of the correctness of the alchemical or other terminology that he employs. The works of Vaughan repay the quiet, reflective, but determined student, and if he would succeed in the understanding of them he must bring to their study some amount of Theosophic knowledge as well as

The astral man, or what Agrippa called the spectre, does not immediately vanish after death; "it retains after death an impress of those passions and affections to which it was subject in the body." He mentions the supposition of Stellatus that there is "a successive, gradual ascent of the soul, according to the process of expiation".

We must satisfy ourselves with only a few quotations from some of the other writings of Vaughan. Near the beginning of *Anima Magica Abscondita*, he warns his readers of the need to "have their eyes in their hearts and not their hearts in their eyes in order that they may hear with the understanding of the heart". The temptation to give Vaughan's version of the triple soul of man as an individual expression of the triple manifestation of the "First Created Unity" is great. There are many exceedingly fine quotations from mystic philosophers in this part of the book which show what our own mystic philosopher appreciated and approved. But the wonderful passages from, "one whom the Brothers of R.C. call Sapiens," cannot be resisted.

"The state of true being is that from which nothing is absent; to which nothing is added and which nothing still less can harm. All needful is that which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some. This is the matter for which the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all wellnigh an enemy, to be found everywhere,

yet discovered scarcely by any, though it cries through the streets to all: 'Come to me, all ye who seek, and I will lead you in the true path.' This is that only thing proclaimed by the true philosophers, that which overcometh all and is overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak and establishing resistance in the hard. It confronts us all, though we see it not, crying and proclaiming with uplifted voice: 'I am the way of truth; see that you walk therein, for there is no other path unto life': yet we will not hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we have become even as stones, having eyes and not seeing, ears and hearing not, nostrils refusing to smell, a tongue that will not speak, a mouth which does not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer, into that which it was before corruption entered, and into something better by far, and that which is no longer, into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not gold or silver, nor yet by your own labours, that which is offered freely. O! sonorous voice, O! sweet and gracious to the ears of sages. O! fount of inexhaustible riches

to those thirsting after truth and justice. O! consolation to those who are desolate. What seek ye further, ye anxious mortals? Why torment your minds with innumerable anxieties? Prithee, what madness blinds you, when within you is all that you seek outside instead of within you?

"True knowledge begins when, after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of that which is eternal—doth elect to be made one with the higher soul. The mind emerges from that knowledge and as a beginning choseth voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body and, on the other, the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with this soul . . . But the body itself is brought to harmonise with the union of both. This is that wonderful philosophic transmutation of the body into spirit, and of spirit into body, about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt attain our mastery.' That is to say: make the stiff-necked body tractable, and the virtue of the higher soul, operating with the soul herself, shall communicate invariable constancy to the material part, so that it will stand all tests. Gold is tried by fire, and by this process all that is not gold is cast out.

"Learn from within thyself to know whatsoever is in heaven and on earth, that thou mayst become wise in all things. Thou seest not that Heaven and the elements were but one substance and were separated one from another by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless thou art devoid of all capacity . . ."

"So do therefore, my soul and body, rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness . . . See you not that shining and impregnable tower? Therein is philosophical Love, a fountain from which flow living waters, and he who drinks thereof—shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke . . . Most of those who attain here direct their course still further, but not all attain the end. It is such that mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or they ever enter, they must put off the world, the hindering vesture of fallen life. In those who attain hereto there is no longer any fear of death; on the contrary, they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

Purification is inexorably demanded in order to approach the way leading to the "crystalline arch," for "whosoever doth approach, unpurified, calls down judgment on himself". The best counsel that can be given, says Vaughan, is the providing of "a healthy mind in a healthful frame". We must fit our roof to God in what we can, and "in what thou canst not He will do the rest". And when we set our house in order, we must not think our Guest will then come

uninvited. "Thou must tire Him out with pious importunities." In another of his writings Vaughan declares he is sure "there is in Nature powers of all sorts and answerable to all desires; and even those very powers are subject to us".

Perpetual knockings at His door,
Tears sullyng His transparent rooms,
Sighs upon sighs: weep more and more—
He comes.

We must, in the words of Agrippa, "live to God and the angels," and reject all things which are "contrary to Heaven".

It is not at all surprising after reading so much of the "ancient wisdom" which abounds in the works of Thomas Vaughan to find him saying in the tract called *The House of Light*: "There is white magic this book is enchanted withal; it is an adventure for the Knights of the Sun." Our quotations from this section will be very brief. Vaughan is here discoursing on matter as the vehicle of Light. "The First Matter," he says, "is a miraculous substance, one of which you may affirm contraries without inconvenience. It is very weak and yet very strong; it is excessively soft and yet so hard; it is one and all, spirit and body, fixed and volatile, male and female, visible and invisible. It is fire and burns not; it is water and wets not; it is earth that runs and air that stands still. In a word, it is Mercury, the laughter of fools, and the wonder of the wise . . . He is born in the world, but was extant before the world."

"Matter is the house of Light . . . When he first enters it, it is a glorious transparent room, a crystal castle, and he lives like a familiar in diamonds. He hath then the liberty to look out of the windows; his love is in all his sight; but this continues not for very long. He is busy—as all lovers are—labours for a more close union, insinuates and conveys himself into the very substance of his love, so that his love

and action stir up her moist essences, by whose means he becomes an absolute prisoner . . . I wish it were lawful for me to enlarge myself in this point for religion's sake, but it is not safe nor convenient that all ears should hear even the mysteries of religion. This leprous earth—for such it is, if it be not purged—is that which eats up the eagle or spirit, of which there is frequent mention in the philosopher's (Raymond Lully) book."

"He that desires to be happy let him look after light, for it is the cause of happiness, both temporal and eternal. In the house thereof it may be found, and the house is not far off nor hard to find, for the light walks in before us and is the guide to his own habitation. It is the light that forms the gold and the ruby, the adamant and the silver, and he is the artist that shapes all things. He that hath him hath the mint of Nature and a treasure altogether inexhaustible. He is blest with the elect substance of heaven and earth, and in the opinion of the *Turba* deserves to be called blessed and is raised above the circle of the earth."

It is impossible to give further quotations from the writings of Vaughan. Perhaps I have overburdened my paper with abstruse quotations which may be difficult to follow. It must be said that it is too much to ask to be able to appreciate Vaughan at the first reading, nor sometimes after many readings. And we very often clearly distinguish between that which at first glance is mere verbiage and a means by which Vaughan hides and veils a spiritual or philosophic truth. One doubts if any but a student of the various occult schools of teaching and thought will obtain much satisfaction in reading Vaughan. But to such a student, familiar with the task of seeking for truth behind many kinds of symbols and veils and forms, who is blessed with some determination, insight and patience, a study of these works leads him very far indeed, revealing to him many beyond, and above all

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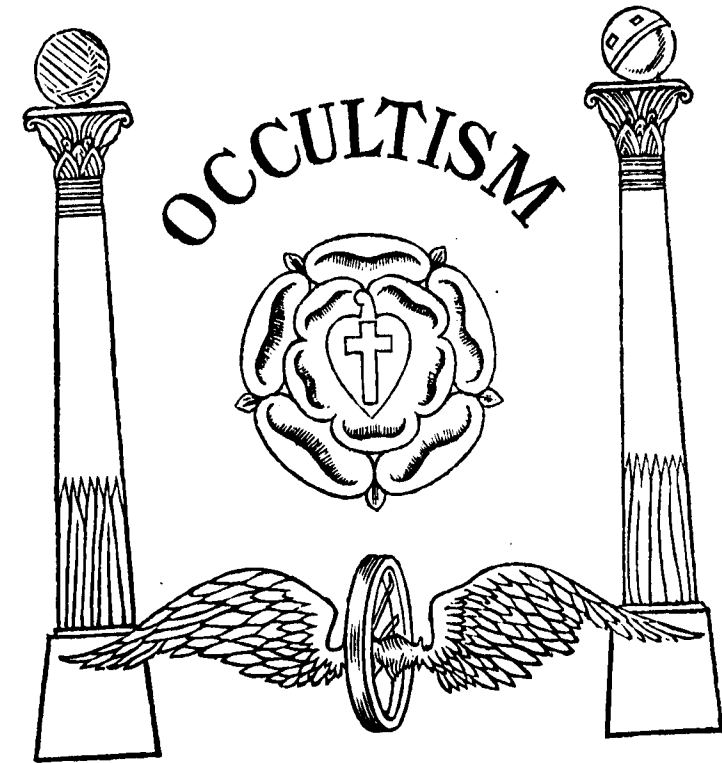
WOULD'ST thou in My temple serve ?
Share My sacrament with Me?
Offer all, and never swerve
From the Path thou wouldest be ?

If My temple thou would'st find
And My ritual, and My way,
Ask not whither of thy mind,
Fear not ever thou wilt stray.

I am thee in deepest heart,
And My way to thee I tread ;
All My sacrament and art
Bring to thee thy daily bread.

Bread and wine of Life I give,
Milk and wine-press never still ;
If thus in thy heart I live,
Thou wilt here thy life fulfil.

D. J. W.²



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 7, p. 81)

XVII

*From H.P.B.'s Diary*¹

November 21. Wim. in trouble from a blackmailing lawyer in the matter of the Photo Plate Company. Taffy² all astral tears from dread of Wim.'s being arrested.

¹ Entries by H.P.B. in large type; those by H.S.O. in small type.

² Rosa Bates.

price. Dr. Annie Besant in one of her lectures once said, that she sometimes feels inclined to regret that modern Theosophical teaching was given out in so easy a form, as it called for practically no effort of mind and will on the part of its students. In the East, from time immemorial, occult truths have been hidden behind symbol after symbol and veil after veil. It was the search of the earnest and persevering student that was rewarded by finding the hidden pearls of great price. Perhaps an exercise of mental effort in the understanding of the writings of our great Welsh mystic and Theosophist of the seventeenth century might be suggested as a sort of voluntary penance on our part, and as a recognition of the enormous concession to our weakness in having been provided with the teachings of Theosophy in a form and language that we can read without effort. We should not make any apology for the difficult and hidden way in which Vaughan was obliged to write. After all he wrote in English although he was a good Latin scholar.

It is nowadays the literary fashion to demand certain standards of clarity and lucidity, and one might almost say transparency, in our writers. I am inclined to think we want our writers to possess functions which properly belong to the microscope, if not to the telescope as well! We should do better, perhaps, if we sought for authors who demand microscopic and telescopic qualities and functions in ourselves, and who give us credit by assuming that we have powers of understanding and a will that enables us to use such powers.

Vaughan was a profound teacher of the mysteries of the Kingdom. If, as he says, he was connected in any outer sense with the great Rosicrucian Order, there can be no doubt as to his very close kinship and sympathy; one might go as far as to say that he was a disguised messenger of the Order in England. In reading him, we are forced to the

conclusion that he was not only a lover of truth, as the name Philalethes implies, but that he was (in a paraphrase of a striking phrase of his) a Knight of the Truth. This is seen not so much in his warring against the "schoolmen" of sophistry and externality in his day, but in his definite enunciation of truths and teachings which could scarcely find any acceptance, except among very few in his day. Vaughan lived at a time of religious and general ignorance and darkness.

Those who can best appreciate Vaughan as a mystical and occult philosopher are those who have attained to something of the high level which he undoubtedly had reached. We can only dimly see the heights to which he so insistently beckons us to climb. From those lofty heights where he stands, we may be sure that any who make the effort to climb will receive his help and inspiration. The Vaughan who so greatly loved the Usk that rises and flows from the very heart of Wales, and who so often found inspiration in its flowing waters, will surely be near the fount of "living waters" which flow from the spiritual heart of Wales. It may be that he himself directs a stream of blessing from the Keltic "Cauldron of Inspiration" on the spiritual planes, directly to the land of birth.

D. Jeffrey Williams

Orders from Head-quarters to sail on December 7th or 17th, and to pack up at once.

November 22. Wim. dodging the sheriff's writ and baffling the blackguards who want to lock him up.

Bought Taffy's ticket to Liverpool by the Wisconsin Tuesday next—Price \$30.

November 23. Sent third and last photograph to Mohattiwatte Gunananda¹ and Otho Alexander².

November 25. Skirmishers to the front! Taffy went aboard ship this evening, and Wim. and I in parting left her in tears. Two trunks of H. P. B.³ went by same vessel to L'pool to await our arrival.

November 28. Evening: Pietri laid out cards for H.P.B. Prognosticated delay for departure but safe arrival to Bombay. Also death through murder for H.P.B. in 8 years at the age of 90 (!). Nothing like clairvoyance.

November 29. Had seven letters to write and no money, and no stamps. Had to call Sahib. Got fearfully mad. Well, it is no fault of mine. Alas! poor "Junior"⁴—if he only knew what he does not know. If he reads this, let him remember—a *bon entendeur salut*. M.: gave 50 cents for stamps.

Dinner: Enlivened by a telegram from Judge⁵ to Wimb. Tells him "to wait for him early in the morning, important news;" perhaps arrest! If so, Wimb. will have to clear out before us to London. Let him go to France.

November 30. Belle Mitchell⁶ came at 12, and took away the Sahib for a walk and drive. Went to Macy's; had to materialize rupees.

December 1. About from 17 to 23 days left. We will see how the *Junior* will be ready!

¹ High Priest of the Kotahena Buddhist temple, Colombo.

² Member T.S. in Corfu.

³ One of these trunks is now in Adyar, still in good condition.

⁴ H.S.O.

⁵ W. Q. Judge.

⁶ Col. Olcott's sister.

HIS FATE DEPENDS ON THAT¹

Furniture and rest *must* be sold or disposed of before the 12th. ORDERS.

December 2. H.S.O. gone this morning to Philadelphia. His last and conclusive trip he says. Well, may [. . .]² speed him. Found the Rosy Cross Jewel³ missing from the bureau-drawer. *Know who took it.* It will come back.⁴

December 3. Went for Sahib's errand today.

December 4. Postcard from H.S.O. writes of great success—went last night to Washington. *Vediamo.* Last night Judge slept here. H.P.B. went out for postage stamps—another third row with Sahib. Cheek swollen again. A row with Jenny.⁵ Claims \$9 owed her by H.S.O. from Wim. and H.P.B. Neither could satisfy her. W. gave her \$2, and she swore that her landlord would put her on side walk. Can't help it. Somewhat able to get money for "*body*" and "*our needs*"; for Jenny, no *orders* Dinner. Telegram from W. Q. Judge to Wimb. "Motion denied," etc. W. in despair and prison [. . . .]⁶ again. Time to clear out.

December 5. Letter from Junior to M. Has good hopes of making his *entrée* into Bombay with the Govt. seal stamped upon his backside.⁷ *Vediamo.* Got samples of ore for M.:—

¹ These words, in red pencil, in large letters, in a script which I think is that of the Master S. By their side, there is in red, a short sentence signed by the symbol of which H.P.B. says in a letter "the old gentleman your Narayan". One character in the sentence looks Telugu and another Tamil, but the Telugu and Tamil scholars whom I have asked to decipher can make nothing out of the script.

² Looks like a symbol for the name of an Adept, more like a capital I than anything else.

³ This jewel is supposed to have belonged to Cagliostro. I believe it was later given to Dr. Besant by Colonel Olcott, and she wears it sometimes.

⁴ There is a short letter of the Master S. referring to the finding of the lost jewel, saying that "the gueburs made it invisible out of malice."

⁵ The maid.

⁶ Word undecipherable.

⁷ Colonel Olcott arrived in Bombay bearing official credentials from U.S. Government, as a Commercial Commissioner.

so much the less trouble for [. . .]¹ . . . 12 days more! Marble came. Carpentering over the broken chair to make it look respectable at the auction sale. Sale Tuesday next.

December 6. Received Mme. Jelihovsky's book and papers; also letter stating in despair that *no* parcel arrived yet from America! And this on the 29th of October, 5 months after it was sent!!

We got cold again, I think. Oh, unfortunate, empty, rotten old body!

After dinner Wim. was sorely surprised by the arrival of Sinclair and Moses. Thought they were going to arrest him. They came for a compromise. If he does not make a fool of himself he will be free of all trouble tomorrow. H.² plays his *last* card.

December 7. Last night went to Tiflis, and learnt that parcel *was* just received finally, and that Mme. Jelihovsky had sold her bird for 30 roubles! She must have been starving. Wim. wound up matters—all safe now. Sold monkey and brought money. H. P. B. with Marble the whole day preparing for auction.

December 8. Carter with Maynard with a Captain Hommons (a mystic and seer and a Rosicrucian). Tomorrow good-bye all. But—will H. S. O. be ready? That's the question. Only *one* week more! God help him if he fails . . . [. . .]³

December 9. Went to bed at four and was aroused at 6 thanks to Marble, who locked the door and Jennie could not get in. Got up breakfasted and went off to meet [. . .]⁴ Battery. Came home at 2. Most infernal row and hullabaloo

¹ Symbol for the Master Narayan.

² For Henry, *i.e.*, H.S.O., presumably.

³ Words in some unrecognisable script.

⁴ Symbol for a Master, whom H.P.B., went to meet at "The Battery", a point in New York harbour.

at auction. All went for a song, as they say in America . . . Levi the landlord came and demanded his money believing H. P. B. was going away with the furniture. The grocer insulted Jenny and saying that over \$100 being due to him he would not trust for penny more. Elegant. Capt. Homons came with Maynard—gave N:¹ the grip and password of the Madagascar [. . .]² and therefore was accepted as a Fellow. Signed the obligation, paid Maynard \$5 initiation to be sent to Hurrychund and went off. 5 o'clock—*Everything gone.* Baron de Palm—adieu . . . *Everything gone.*

Suddenly H. S. O. makes his appearance. Bosses and patronises Wim. at night until the latter becomes raving mad! H. S. O. calls the [. . .]³ "old horse".

December 10. Evening H. S. O. lends M.: 100 dollars.

December 11. H. S. O. lends Morya \$100. Went out on a Jimboree with Judge.

December 13. [H. S. O.] goes to Menloe Park to Edison⁴ about phonographs. H. P. B. sick; telegraphs to Belle Mitchell who comes from Orange and passes day with her. Visitor, visitors. Articles in all papers. Mrs. Wills is initiated. Mrs. Ames comes with daughter and is also initiated.

Orders—go from Philadelphia . . . He [H.S.O.] receives his regular nomination from Govt. and appointed commissioner with special passport. He has to go to Phil. on Monday or Tuesday too. Never return to New York. Judge and Wim. and H. S. O. and Morya in consultation till 4 a.m.

¹ Presumably "Narayan".

² Symbol, presumably for "Lodge".

³ Symbol for the Master Narayan, same as in entry of December 5. I am told that when Col. Olcott lay dying, and H. P. B. appeared to him, he opened out his arms, and greeted her with the cry, "Old horse!"

⁴ Thomas A. Edison who became an honorary member of the T.S.

December 14. H. S. O. gone off early . . . H. S. O. returns with phonograph weighing 100 pounds. General Doubleday came. Went away as he came. Wimb. on a Jimboree with tile clubmen again. He takes it easy. Poor H. S. O. had barely time to swallow three spoonfuls of soup and went off . . . H. P. B. dines alone with Charles¹ purring and Marble jibbering. H. S. O. will have to go to Philadelphia. We send trunks by train on Monday night; and go—when H. S. O. writes he is ready. Wise determination of “old horse.” Olcott back at 10, and passed evening writing letters. Sent Edison’s photo to Constant [inople] Corfu and London. Phonograph whistles².

December 15. Whole day packing up.

Evening. Two Judges, Wm. and John. The latter initiated. Wilder, Dr. Weisse, Shiv. and Ferris, two brothers Langham, Clough, Curtis, Griggs came from Connect. to be initiated. O’Sullivan and Johnston of the phonograph. All sent speeches to the Brothers in India. Mrs. Wells, Mrs. Ames and daughter Maynard. O’Donovan and a painter who came with Mrs. Ames.

Edison was represented by E. H. Johnson.

December 17. Great day! Olcott packed up. At 10 he thought going to Phil. At 12 [. . .]³ stepped in and as he⁴ would have no more money coming, and received his last \$ 500 from Reading Co. he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies⁵. Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

¹ H.P.B.’s cat. A reference in a newspaper cutting establishes the identity of Charles as a cat. See entry October 30, and also that of December 17.

² This phonograph must have been brought to Bombay in 1879, but I have not seen further mention of it. A newspaper reporter says, probably merely as a “write up,” that Charles was made to purr into it.

³ Name undecipherable. Possibly that of a Master.

⁴ H. S. O.

⁵ *Of Isis Unveiled*, of which Bouton was publisher.

three or four miles and—dropped anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for [K. . . .] might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No *real* fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

December 19. Magnificent day. Clear, blue cloudless but devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at 12½ the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)¹

¹ These words in H.S.O.'s hand in brackets.

THE NON-EXISTENCE OF A PERSONAL GOD

By C. JINARĀJADĀSA

(Concluded from p. 631)

MAHOMMEDANISM is a lofty monotheistic religion, and is noteworthy because, though all the time Allah is mentioned, no symbol is ever used for Him. No sign or symbol or image is ever permitted in Mahommedanism to represent God. He can be known only by attributes, such as the Great, the Merciful, the Compassionate. Never in any mosque, never in Mahommedan literature, will you find any personification of Allah. Yet every Muslim has an intense realisation of His theistic nature, and never forgets that the whole universe is the revelation, the expression of Allah's will.

In the *Bhagavad-Gītā* we have in essence all phases of Hinduism. The two phases of God, His Personality and His Non-Personality, are there portrayed in a unique fashion. If you read the *Bhagavad-Gītā*, you will find that in the opening chapters God is presented as TAT, "That," the Absolute Being; then, later on, God is Shri Krishna, the Personal Divinity. In that book the theme is dual, now God the Immanence and now God the Transcendence, the former manifesting upon earth as a Personality, the latter beyond all manifestation. In the eleventh chapter, there is a revelation of the Divine Mystery, and Arjuna is given a vision of God. It is curious that then Arjuna does not see a Supreme God,

Tuesday, December 17, 1878.

Great day! Olcott passed up to the
thought going to Phil. at 12. Ration
O'Connell in yard was to send down the
money and to send him off from
New York to answer the day after
Anita came and gave him a copy of the
Waikiki book. The paper also for the
bromberg and Calcutta paper.
Marble fidgeted but made himself
useful. From the whole day
What next? All dark—but tranquil.

CONSUMMATUM EST¹

Olcott returned at 7 with three tickets for the British steamboat the "Canada". Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a present of a tobacco pouch. Charles lost!!² At nearly 12 H. S. O. and H. P. B. took leave of the chandelier³ and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S——⁴ had the best of us and we did leave the American soil on the 17th. H. P. B. in trances of fear for H. S. O. (K. . . .) and Wimb.(Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both Judges came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3, ran

¹ Over this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words *Consummatum est*, ("It is finished"). They seem to be in H.P.B.'s handwriting, but probably written later. But of these I cannot be certain.

² A reporter in N. Y. Sun of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

³ The words "took leave of the chandelier" are underlined in blue.

⁴ The Master Serapis.

who is full of love and beauty, who is beneficence; Arjuna sees God as a Power which kills and destroys. He sees this universe as the embodiment of one God, as indeed a Person, but a Person utterly different from all that we think of as characteristic of a person. For this Divine Person has

Flanks, lit with sun and star,
Feet planted near and far,
Tushes of terror, mouths wrathful and tender.

God in Arjuna's vision is not a Loving Father, but a Cosmic Power which stands behind all unveiling itself, driving all men to Liberation. None who reads Arjuna's vision will fail to note its intense spirituality behind its terrific strength.

In Christendom, the teaching of the Personality of God as Transcendence has almost excluded the doctrine of God as the Immanence. When Christians to-day discover such a doctrine of their faith as is revealed in, "Raise the stone and there thou shalt find me, cleave the wood and there am I," their reaction is not to accept with joy a wonderful teaching of the Christ, but rather to mistrust it as savouring of a pagan Pantheism. Most Christians cannot think of God except in terms of personality. I do not know if I am wrong in saying that to most of them the thought of God is inseparable from the divinity of Christ. All that we can say of the Divinity of Christ is true, in this sense, that in the Christ every one of us lives. He stands to the world as the Mediator; He is the High Priest of Humanity, revealing to men God's life as teaching, as religion, and He offers up to God the aspirations of men, bringing down in return what God has for them. So that indeed there is an aspect of Christ's Personality which is fully characteristic of any thought of Divinity. We say about God that, "in Him we live, and move, and have our being." That is true of the historic Christ. I mean by Christ not some general, absolute, "Christ principle" of the universe; I mean by Christ the Person

who came in Palestine, who came in India, and who will come again. In Him is summed up all that is best in our Humanity. When we understand the nature of Christ, we realise that He has some of the attributes which we postulate of God. But, on the other hand, seeing that this earth is one tiny spot in vast fields of space, we realise too that there must be a larger expression, a fuller revelation of God, than can express itself in the personality of the Christ of our Humanity. If the historic Christ be the Christ of the whole cosmos, then our conception of the personal nature of the Christ, who lived as a man in Palestine, has to change.

I am thoroughly conscious of the fact that I am not solving difficulties. It may be that I am creating more of them for you. But in a matter like this, of such tremendous consequence for each one of us, each one of us must solve the mystery for himself. If I can serve you at all as a Theosophist, it is perhaps only to stage the mystery play for you. But the meaning of it you will have to understand yourself. Once a very clever Frenchwoman said, "When they ask me what God is, I do not know; when they do not ask me, I know quite well." And never a truer word was said.

In India, this question of the nature of God has been the theme of all the great philosophies. There are four principal schools which have been continually disputing with each other, but which Theosophists would say are continually supplementing each other. They all quote from the same *Vedas* and *Upanishads*, and sometimes the same texts for their divergent views. There is first the Advaita School. The word Advaita has the root *dva*, which means *two*; the initial letter *a* is the "*a* privative". So A-dva-ita means "non-dual". In this School, the conception is that all is Brahman; so man too is Brahman, the Absolute. They tell you that, when you think of yourself as an individual, a separated being evolving life after life, under the play of

the forces of Karma, and ascending from clay to man, from man to angel, it is all in a process of time and causality which are both illusions. What we are doing, when we think of our individual self, is like what happens to a person who goes into a house when it is dusk, and who suddenly sees a coiled up thing at his feet, and who is frightened and jumps back and cries out. But then as he looks a little closer he sees it is not a snake, but only a piece of rope coiled! The rope is the reality; and on the reality of the rope he superimposes the unreality of the snake. Let us take yet another simile. Imagine that the Ultimate, the true Existence, is as the sunlight, which is everywhere. Now, if I take a little burning glass, I can make a miniature sun, a very effective miniature sun which will burn; it is quite round like the sun, quite clear, separated from the rest of the sunlight, even as I think that my individuality is separate from all the others. Now suppose I break the lens, what happens to the miniature sun? You will say, It has vanished. But that is not true. If you say it has vanished, you postulate that "it" had an existence, *as a sun*. But it had not; it had a temporary reality, as a seeming sun, only while the lens came between it and the true sun. When the lens is broken, it has not ceased to "exist," because, *in reality*, it never did "exist". Similarly, if I were to think, "Here am I," meaning by it that "I" am different from all other selves, and separate from the One Self, I am playing with an illusion, just as the miniature sun would be doing if it were to say "I am the sun". Just as when the lens is broken, nothing has "ceased," because in reality nothing "was," so too, says the *Advaita Vedānta*, is the truth about man, as separate from God. Individual man *is* not, simply because he never *was*. But God *is*, and *as God* man also *is*. The soul is THAT. "I am HE," says the Vedantin; "THAT art thou," is the teaching of this school.

Opposed to this stands the Sāṅkhya philosophy, the philosophy of dualism. It tells you there are two eternal principles, Purusha and Prakriti, Spirit and Matter. The soul of man is eternally Purusha; he never is anything else. The soul's nature is not merely akin to, but is itself, the ultimate reality. The soul need achieve no perfection, because he *is* perfection even now. So far the Sāṅkhya is one with the Vedānta. But the Vedānta makes Prakriti or matter nothing more than an illusion, the Māyā which wraps Purusha round (I am not quite clear if Purusha creates Māyā, or Māyā automatically becomes), and which ceases to exist the moment Purusha is awake to his true nature. On this point the Sāṅkhya differs, and says that Matter is just as real as Spirit. Nobody created Matter any more than Spirit. They both *are*. They are two contrasted realities. But if man's soul is Spirit, why does he undergo limitation and suffering? He need not, says the Sāṅkhya, longer than he wills to. What is happening to the soul is like what happens to a person in a theatre; the actors play a moving scene, and the spectator allows himself to be moved, and then he weeps at the mock suffering of the actors. But if, while the play continues, he were suddenly to leave the theatre and go out and look at the stars, the tragedy is over, for him. All our sufferings in a process of birth and death are due to the fact that we are fascinated by the doings of Prakriti; we are her audience, but we do not know that fact. The moment we discover that we are Purusha, the wiles of Prakriti end.

Both the Vedānta and the Sāṅkhya affirm the soul's intrinsic nature as eternal Spirit. The soul never was separate from the reality. In both these schools, the ultimate reality, Brahman in one, and Purusha in the other, is a Non-Personal God. Practically, there is no place for the Personality of God in either philosophy, if one follows their concepts logically to their end. But the Vedānta, though not the Sāṅkhya, has

yet a place in its scheme for a Personal God; this is Ishvara, who issues forth from Brahman. With Ishvara begins the process of manifestation; He becomes a Trinity of Brahmā, Vishnu and Shiva, and from each of them issue hierarchies of beings. Man can worship Ishvara, or any one of His manifestations; but it is the *lower* road, not the higher. Moksha or Liberation is not finally achieved by worship of Ishvara alone; the worship of a Personal God, and the purification and strength which it brings, are only one factor in salvation. The soul must go behind Ishvara to Brahman, in order to attain Moksha.

It is this utter elimination of the Personal God, except as a stepping stone or intermediary, which gave rise to the third philosophy known as Vishishtā Advaita—"qualified non-dualism". This is the philosophy of the Vaishnava or Devotional School whose founder is Rāmānujācharya. It admits, with the Vedānta, that matter is Māyā. But for it, the soul, which is Purusha and so is of the nature of Brahman, always retains its individuality in the final liberation. Union with God comes only by the grace which He sends to man; that union does not mean becoming "one" with God, as the Vedānta says; the soul does become "one" with Divinity, but "in a qualified unity," i.e., it knows itself as a spark in the Divine Flame, of the nature of the Flame, and one with its Omniscience and Omnipotence, and yet is aware of the fact, and rejoices with rapture in that fact, that the Lord is greater than all His creation, the one source of Bliss. To Shri Rāmānuja, the liberated soul is as a cell in the Divine Form of God.

The fourth school of Mādhavācharya teaches the Dvaita philosophy of dualism. It differs from the school of "qualified non-dualism" in insisting that the soul after liberation does not become "one," even "in a qualified unity," with God. It ever remains separate from God, for the only

bliss in Liberation can be to contemplate the greatness of God and to offer Him eternally love and devotion. How is such contemplation, such true devotion possible, unless the soul is apart from God? So says Shri Mādhava.

There is a verse in a sacred book of India which sums up briefly these many conceptions of Divinity. Dividing man into a triplicity of body (deha), soul (jīva) and Spirit (ātmā), the devotee says: "With bodily understanding, I am Thy servant; with soul's understanding, I am Thy part; with spirit's understanding, I am Thyself."

When we have four great philosophical schools, each with a tradition of many sages, giving these four points of view, is it likely that any one of us, with the limited range of experience he has in this personality of his, will be able to solve this problem? What it comes to, then, is this; each one of us has to solve this problem for himself. For that, he needs experience, a vaster experience than he has to-day. It is quite true that, with one part of our nature, we can know the reality of God's Personality. But that part will exclude the scientific part, which knows of the vastness of the universe.

All Masters of the Wisdom do not affirm the existence of God, nor do all deny it. But each great Teacher reveals the truth as to the ultimate Reality according to his temperament, and according to the needs of those whom he sets out to help. The truth can only be partially stated; that is not due to any deception by the teacher, but to the fact that men's speech cannot describe the fulness of truth, and so must inevitably deceive. So we must be on our guard against making mere words the symbols of truth. What Esoteric Philosophy teaches as to the existence or non-existence of God is thus stated in the Introduction to *The Secret Doctrine*.

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be

identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

I can here share with you my own experience, if that will help. There are some things I do know; first, with one half of myself, that the universe is one of law and order, the revelation of a Mind at work; that Mind is a "Power which makes for righteousness," informing everything that exists. The more I realise with my mind the vastness of the universe, the more majestic the problem of spirituality becomes. But there is also another part of me, which knows as positively, as clearly, that the part of this totality to which I am related is an Entity. But what kind of an Entity I cannot describe, though I know, so far as my little self can know. Nevertheless I can tell you this, that all my purest thought, all my highest emotion, all my aspiration, are part of It—or Him or Her. If I were to use a symbol for the totality, and say it is a sphere, then I know I am only a circle drawn on it. Yet I am separate this much from the sphere, that I can contemplate the sphere, and take an inexpressible delight that "I" am, that all the best of me is only the returning streams which issued from THAT and which are going back to THAT. The greatest joy in life is to know that everything I can think of, all my love, all my devotion, all my sacrifice, my utter worship, are not "I" at all, no part of me; and yet they are *mine*, because without them I could not give.

Each of us needs to approach this problem first, by opening the mind wider and wider to the conception of law. That is where philosophy is a supreme help to the devotional nature. The devotee may at first have a little uncomfortable sense that science and philosophy make his God far away and

unreachable, but that is only temporary; he will gain a larger vision of God's nature, and so build his concept of God in a larger mould. We have, therefore, to keep our minds ever open on all sides to any knowledge which can tell us of the vastness of the universe, as an embodiment of Law. Secondly, we must open our minds to realise another great fact, that we can never know all, through *one* channel alone. Do not think that it is only through religion, that it is only while in an attitude of prayer, that the mysteries of God will suddenly flash their revelation upon you. Omar Khayyam told a very great truth when he said,

But this I know, whether the one true Light
Kindle to love, or wrath consume me quite,
One glimpse of it within the tavern caught
Better than in the temple lost outright.

We never know when or how the great reality will come bursting in upon us. The wonder of life is that sometimes, in the least expected of places, the great mystery will suddenly reveal itself in all its splendour.

A third fact to remember is that, if we are to solve this mystery, it will only be by the building of character. Not by mere devotion shall we solve the problem of the God of the Universe, but only when we build our character so as to become an agent of the Divine Plan. Just as a dynamo transforms a waterfall into motive power, so must the soul transform the divine energy from on high to powers for the helping of men. Then the soul begins to know who or what God is.

All can become transformers; it is the motive which transforms. If you are a Christian, then dare to represent the Christ, the High Priest of Humanity, not only in ceremonial but in life. If you are Hindu, then be the representative of the great Gods, and lead men to realise the divine forces which are on all sides. Paraphrasing a very ancient saying of the *Upanishads* that, "Not for the sake of the wife is the

wife dear, but for the sake of the Self is the wife dear," we must say, "Not for the sake of the church is the church dear, but for the sake of the Plan is the church dear." You can be a sceptical scientist and yet serve the Plan. If you are a worker in the political field, then, so long as you allow the forces of the Plan to pour through you to build civilisation, you discover the mystery of God. Our character must be definitely, consciously worked upon, so as to make it a dynamo of increasing capacity to transform the Divine Plan.

Thus stage by stage, the heart will begin to realise who and what God is. Always the mind, in a perfect character, is inseparable from the heart; the more broad your mind is, and the more positive your character, the larger is your heart to contain and cherish. If we are ever to solve this intricate problem, whether God is a Person or a Not-Person, it will only be as we enlarge the mind, develop the character, and so enable the heart to know things deeper. But the heart will only tell us one part of the mystery. The heart will tell to the intuition the solution. But man is not only the intuition, he is also the power of the *Ātmā*. The power of the *Ātmā* too is required for the solution. So it comes to this: you cannot solve this problem until, taking all the purification of your heart, joining to it all the loftiest conceptions of the mind, and adding to both these the deepest realisations of the intuition, you call down into yourself the indescribable omnipotence of the *Ātmā*. Then, and then only, will you know who and what is God.

I have talked to you, but my discourse is only words, words, words. And yet, behind these words, there is, to me, a reality. If the reality is to come to you also, I think it will only be as you go out into the world, and train yourself to stand alone, not accepting other people's opinions on these intricate things, but examining everything by yourself. No one can help you in this. Others can shew you the way they have made

for themselves. But you must trust only yourself to solve this great mystery. Be full of charity and understanding and blessing to all men as they claim they are going to God. But you are not seeking their God; you are not seeking the God of the churches. You are seeking God, "One, without a second," as they say in India, and Him you must find for yourself along the road which lies from your own heart to that Reality.

And so I end this most difficult topic by saying: Accept the universe as it comes to you, through science, through religion, through joy, through pain, and you will solve the mystery of the universe, whether God the Person exists or not. But before you can solve, you must accept *all*.

C. Jinarājadāsa

HIS LIGHT SHINETH EVEN IN OUR DARKNESS

By RICHARD COLENUTT

And the Lord spake unto Moses, saying: Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the Lord continually; it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before the Lord continually.¹

SUCH was the command to the children of Israel at the time when they were given a code of laws and definite rules for their religious and civil obligations. A light was to burn continually in the place of worship, and we note that its position was not in the Holy of Holies, but without the veil of the testimony, where it would be seen of all the congregation.

As we study different religions, ceremonies and rituals, compare their points of resemblance and contrast their dissimilarities, certain ceremonial features are to be found again and again. Music, the burning of incense, the use of lights, these are met with constantly. As in Judæa of old, the lamp burned continually before the Ark of the Lord, so to-day in Catholic Christendom does the lamp burn before the Altar. The knowledge of Ancient Egypt which has been gained by archaeological discovery has not penetrated the veil of mystery which still surrounds her Temples, but it is not possible to doubt that within their sacred precincts also burned ever the light which is the emblem of the Light of the World. For in this world of darkness, lights may be used ceremonially to symbolise ideas

¹ Leviticus, 24, 1-4. Cf. Exodus, 27, 20.

which emanate from the World of Light where only their full signification is to be realised. "The Light shineth in darkness, and the darkness comprehendeth it not."²

On high is ever the changeless Light. It shines irrespective of the outer darkness, and the little flame of the lamp which burns ceaselessly in the Sanctuary reminds us, who are still in a state of darkness, of that true Light which lighteth every man coming into the world, and which shines even in our darkness. Amongst the things of form it speaks to us of life, the life which is the light of men.

In the higher worlds there is a state of light. The Astral Plane is so called, because, even at that level objects are luminous and are visible by the light which they give forth in their own nature, without the necessity for any external source of illumination such as is necessary for physical objects to be seen. We are told that at the level of the Mental Plane, this luminosity is of still greater intensity and that this is increasingly so as we come ever nearer to the heart of things. It is the message which S. John says he had heard and which he declares: "that God is Light, and in Him is no darkness at all."³ As the Sun pours out his light, so does the life of God shine through His whole world. The Sun shines by night as well as by day, though his rays may not reach us. So God shines ever in our midst whether the darkness hides Him temporarily or not; darkness due to our inability to allow the light to pass through our natures, imperfect as yet. But the light remains unchanged, and so in the Temple the lamp is to burn continually, by night as by day.

Lighting a flame in this world helps to establish a connection with the light of the higher worlds. If the material to be burnt is first dedicated to a denizen of the higher worlds, a link

² S. John, 1, 5. The revised version suggests as an interesting alternative, overcame instead of apprehended (or comprehended as the A. V. has it).

³ First Epistle of S. John, 1, 5.

is established with him. To name a name is to attract the attention of the bearer of that name. To create a thought of a being is a step towards getting into contact with that being, just as in *devachan*, the thought which a man makes of his friend is ensouled by the ego of that friend. So, if our candles are dedicated to an Angelic being, they become a link between him and ourselves, as in the case of the dedication of the six Altar candles at Mass to the *Devarājahs* of the rays.¹ When the candle is lighted and its material burns, not only is the physical material of which it is composed set into violent motion and changed in its substance, but the counterparts of this material in the subtler worlds are also stirred into activity and the line of connection between the planes becomes more readily available. This connection exists in the nature of things, and to set one end of the channel into violent activity tends to promote a state of activity throughout its course. And so, blessing, and power, and peace can pass down to us from on high. This helps to explain the emphasis placed on the purity of the physical materials to be used. The oil for the lamp in the Tabernacle of the Israelites was to be pure oil of olives. In the Roman church, the candles used for Mass and for solemn occasions must be composed primarily of pure beeswax.²

It has been suggested that fire may be thought of as belonging to different levels, solid fire, liquid fire, gaseous fire. We might think of a piece of red-hot charcoal as an example of solid fire. Burning oil or melted wax could then be thought of as liquid fire. Of gaseous fire there are plenty of examples; coal gas burning, and perhaps most of the kinds of flame with which we are familiar. These divisions, if

¹ Compare also the invocation of the Archangel Michael at the blessing of the incense in the Roman Mass: *Per intercessionem beati Michaelis Archangeli* . . . etc. (Through the intercession of blessed Michael, the Archangel, standing at the right hand of the Altar of incense, and of all his chosen, may the Lord deign to bless this incense, etc.)

² So also Exodus, 37, 29: " . . . the pure incense of sweet spices."

permitted, are very suggestive in the occult sense. We know that there is a correspondence between planes and sub-planes. For instance, the sixth sub-planes have a correspondence with the sixth plane, the astral (counting from the top). The sixth sub-plane of the physical plane is the liquid level, and the astral plane has a watery character in the same way that the mental plane has a fiery character. It has further been stated that a result of this special correspondence between the astral plane and the liquid sub-plane of the physical plane is that a light burning at the level of the latter can be seen from the former. That is to say, the light of a lamp or a candle acts as a kind of window between the physical and astral worlds. It can be seen by dwellers in both.

If this is so, the flame of a candle or a lamp would be an object visible to Devas, and to humans who had recently departed this world. The suggestion at any rate helps us to understand the kind of reasons which may underlie the use of lights on certain occasions. We think, for instance, of their use in many ceremonies, and of the Catholic custom of placing lighted candles near a dead body which is awaiting burial.

It is not without significance that Candlemas, the day specially appointed by the Church for the blessing of candles, is the feast of the Purification of the Blessed Virgin Mary, February 2nd. In the individual who seeks to make progress, purification is necessarily antecedent to a state of light. Before the Mass of this day comes the special ceremony of blessing the candles, which is followed by a solemn procession, in which all bear lighted candles. Throughout, the thought which is emphasised is that of Light, echoing the words of Simeon: "A light to the revelation of the Gentiles." The prayers ask that as the candles "afford us external light, so by Thy bounty the Light of Thy Spirit may never be inwardly wanting to our minds": and again, "that, after the dark perils of this world, we may deserve to arrive at never-failing light."

Anyone who studies the Holy Week ceremonies of the Roman Catholic church, must be impressed with their mystical significance, pregnant as they are throughout with symbolic reflections of the great Initiations. We may note the symbolic treatment of light on two occasions particularly.

One of these is the bringing of the new fire into the church on Holy Saturday. This ceremony belongs really to the vigil of Easter, and in olden times was celebrated in the evening. Now it has crept forward in the day and constitutes part of the morning service. Every light in the church is extinguished. A procession is formed which proceeds to the outside of the western door, and there, entirely new fire is produced from flint and steel.¹ The new fire is blessed and then carried into the church with solemnity and rejoicing. The Celebrant is preceded by a deacon vested in a white dalmatic and carrying a rod with three candles at the top. When he is come into the church, an acolyte who carries a taper lighted from the new fire, lights one of the three candles, and the deacon, holding up the rod kneels and sings: *Lumen Christi* (Behold the light of Christ) to which all reply, *Deo gratias* (Thanks be to God). Thrice the procession halts, the deacon repeating *Lumen Christi* each time until all the three tapers on the rod are lighted. Says a Catholic writer, "The contrast of the white dalmatic with the purple vestments, the new fire, the chanted words which seem to speak of hope and comfort, all these things make an impression like that of the grey light of the dawn breaking after a long night."

We turn finally to the solemn ceremonial of *Tenebrae*. *Tenebrae* represents the night office of the last three days in

¹ Fr. Herbert Thurston points out that "the blessing of the fire as now prescribed in the Missal was not of Roman origin, but seems to have been borrowed from some Frankish or Celtic sources. The Roman plan was to hide the fire on Good Friday as an image of the death of Christ. The candle kindled from that flame was a most eloquent type of the Resurrection. One other way of obtaining the new fire which was practised in Germany, as we learn from a letter of S. Boniface, was by the use of lenses or burning glasses."

C. T. S. booklet on Holy Saturday, p. 8

Holy Week, but is now sung by anticipation in the evening. The Latin word means "darkness" or "the shadows" and is singularly appropriate.¹ The six tall candles on the Altar are lighted at the beginning of the service and in addition there is placed in the choir near the Altar a special candlestick on which are fifteen lights, one in the middle and seven on each side. The office, as usual, consists chiefly of psalms, but includes chorales which are extraordinarily moving in their solemnity and grandeur, as indeed is the whole long service. One by one the lights on the special candlestick are extinguished as the chanting of the psalms proceeds, until there is left only the single candle and the six Altar lights. Towards the end of the service comes the chant of the *Benedictus*. All are kneeling, and at each alternate verse one of the Altar lights is put out, and then every light in the church save only the single candle. Light and music have gradually died away. Remains only that solitary flame. Then it too disappears. But it is not extinguished; it is taken and hidden behind the Altar and for a space complete darkness and silence fill the church. Then a noise is made, the single light again appears, the lights of the church are turned up once more and the people retire to their homes and to rest.

Wonderful ceremonial, truly, symbolising the passing through the Valley of the Shadow. For all this takes place in that season when are commemorated the Passion and the Resurrection, and these, we are told,² may be taken as representing the fourth and fifth of the great initiations.

So may we learn that even in the darkest night of the soul His Light dwelleth ever in our midst.

Richard Colenutt

¹ In its etymology, the word *tenebrae* is allied to Sanskrit *tamas*, darkness, gloom, and to the English word *dim*.

² Annie Besant: *Initiation—the Perfecting of Man*, pp. 84-87 and frequently in her writings.

THE MEANING OF WORK

By KRISHNANANDAN PRASAD

THE one thing in which we are all helplessly involved, but about the real meaning of which so little is known, is work. There are works and workers of all kinds and descriptions. Indeed every one must needs work in this manifested universe. That is the principle of life itself. We are all bound to work. Not all kinds of work, however, can truly be called WORK. What is it then? What its *differentia*?

We know, or, rather, have been told, that God has a Plan, and that Plan is Evolution. We know to some extent what evolution means. The mark of genuine work can be discovered in the light of this concept of evolution. That which helps the realisation of the Plan is genuine work; that which retards it is also work, but counterfeit, because it imitates the movement of the former, but lacks its true essence, its creative power. It follows, therefore, that to know what genuine work is, one has rightly to apprehend some at least of the implications of the Plan.

This apprehension is no easy matter. Thinking alone is inadequate for it. It must be illumined by intuition—but intuition of the genuine kind. A pleasant, emotional feeling is by no means a movement of the intuition. A great deal of mental alertness and agility is the condition precedent to the right apprehension of the intimations of the intuition, which may otherwise be irretrievably lost in the backwaters of the emotions. The Plan as a whole cannot be comprehended by any man or Superman living. Only parts of it can be

envisaged. But these parts are not mere broken, incoherent fragments of the whole. The part—such is the mystery, albeit one which blares forth its secret from every thing or event in the world—embodies the whole, and yet remains a part at the same time. Every world-period has a particular part to actualise, and so also every age. What is the part of the Plan which our own age has to realise and perfect? This is what the would-be worker has to know. No real work is possible without some slight glimpse of the Plan. A constructive work is impossible without inspiration, and what greater source of inspiration could there be than even a partial vision of the Plan? This vision we can have by intuition, of course; but if the understanding is weak and flabby, the intuition will of a certainty prove abortive. It will not be followed up by action. If, on the other hand, the mind is too strong and rebellious, it is sure to defy the intuition, to strangle it, blind it. Only if it is both strong and well disciplined, it will not merely catch the voice of the intuition aright, and translate the vision correctly, in terms of intelligibility, but, practical in its nature as it is, it will also help the vision to incarnate itself in the world of time and space, and thereby become a great and irresistible power for good. It follows then, that what we require is a well-organised and thoroughly disciplined mind, and not the loose, disjointed, emotion-ridden travesty of it which goes by the name of mind.

It need hardly be emphasised, because it follows from what has been said above, that the apprehension of the Plan *must* come from within. It must be a spontaneous recognition of it in one's own nature. No external authority, howsoever high, will carry the spirit with it. It may guide and direct, but cannot compel. The compulsion which brooks no denial and which is a joy, issues from within, and true work, being the outward movement of the inner recognition of the Plan, is of the very nature of such compulsion.

We do all kinds of work. But much of it does not accord with our nature. Spontaneity is lacking, and along with it joyousness. Because we are intelligent, therefore we can do all sorts of work, more or less successfully. But if the work is not the natural expression of my self it is an obstacle to my real progress. True work reveals the self. It is dictatorial, compulsive. When its imperious call comes, the man finds his true vocation, his true interest in life. When a person does a work at the bidding of another, or prompted by any exterior motive, there is no sympathetic link between him and the work, to bind him to it for ever, and to ensure his progress in the ever-widening realisation of himself in the work, and of the work in himself. The relation will be artificial, and will, therefore, of a certainty break at the very first adverse circumstance confronting the man.

The perfect worker is an artist in the truest sense of the word, for he attains to his most complete expression in, and by means of, the work. Conversely, that work finds its fullest expression in him and through him alone. Hence it is that the work of the Master not only expresses His nature, but also itself in the very same act. The work is not an unrelated, isolated act suddenly leaping up to view from within the mysterious pools of consciousness. It must be considered in relation to the Plan as a necessary and organic part of it. No true work done but is the realisation of the Plan. Nor is the Work something which is artificially related to man, some thing which is imposed upon him from outside, or which constrains him to it. Indeed, it is involved in the very concept of man itself. It is the law of his being. To think of man in isolation from his work is as absurd as to think of him in abstraction from his environment. In the lower levels of evolution the work of his choice does not accord with his nature. Hence his life is one long conflict; it is torn with oppositions and contradictions. In the stage of the Master,

the painful contradictions are all resolved, and the Man and his work no longer stand in opposition to each other, but the one is to the other what the body is to the soul. Such being the case, the work of the Master, not called forth by the conflicting and confusing issues of the outer world but welling up from within and expressing His nature, is also the realisation of the Plan. And since the life of the Master is one continuous work, His life as lived from day to day is the Plan in continuous process of realisation. When human nature becomes so perfect that the so-called values of the world leave it unaffected, when its calm placidity reflects in its ravishing entirety the beauty of the Divine, the expression of itself in the work is also at the same time realisation of the Plan. There is no feeling of effort, no sense of obstruction, with difficulty removed, but a feeling of pure joyousness, born of spontaneity. The Master being perfect, the work that he has to do is unique to Him. He alone can do it, not because of lack of ability on the part of His peers, but because of His intrinsic and inherent fitness for the work.

What holds good in the case of the Master must hold good in our case also, albeit in a lesser degree. To understand the nature of our own work, we must try to understand the Plan which our age has to work out; and first perhaps, that part of it which affects our own group or country directly. Of course, this does not imply indifference to the Plan as a whole; on the contrary, a vital recognition of the whole as an ever-abiding reality is a condition precedent to the effective working out of the part. This recognition of the part in the light of the whole, whether it be the lesser part assigned to a country, or the greater part assigned to an Age, to actualise, this clear realisation of its sanction, emanating from the One Plan, is the only safe guarantee against narrow parochialism and bigotry.

To understand the plan of the age we live in, in reference to which the smaller plan of the country has to be worked

out, we must have our finger on the pulse of the age. Every age has its own tendencies, its own thought and emotional currents suffused with a peculiar spiritual quality. It is, however, not an easy task to discern them, for they cannot flow in a pure stream. Their stream gets mingled with streams of lower movements. Besides, unless the mind of the percipient is clean and pure, he will of a certainty import into the tendencies of the age his own pre-posessions and prejudices. Also, the enthusiasts of the age pollute the crystalline purity of the tendencies with their own additions. Lastly, it is rarely that the tendencies of a particular age are free from the corrupting influences of those of the previous ages, now in process of decay. Thus the task of tracing out the tendencies of an age is fraught with difficulties. It is only a dispassionate mind, trained to nice discriminations, that can discern them. We who aspire to be WORKERS, which as yet we are not, and to help actualise the divine forces that are aching for manifestation 'down here' must take our minds firmly in hand and train them. It is only then that we can glimpse the divine purpose in a particular age; otherwise, howsoever well-meaning we may be, we may actually be helping a counter-tendency, and that most disastrously; because of our great good intention and zeal.

But glimpsing the divine purpose is but one part of our *dharma*. We must dig deeper than the mind in our own nature to find out what is our unique forte, our true vocation. A true worker must guard himself from the outset against taking up a work which is against his *dharma*. A time will no doubt come when he can do, nay, an occasion may arise when he may be called upon to do, even such a work as evokes no temperamental response; but for the majority of us such time or occasion is not yet. Therefore we have to find out our special line of action. Our progress in the spiritual

life depends upon it. The instinct of progress urges us from one work to another, from life to life. In the laboratory of Life we are continuously experimenting to discover the particular Work that we alone can do. Many a life have we to spend in an apparently fruitless process of elimination. We take up a work that catches our fancy, and then discard it to take up another. Thus goes on, from life to life, the great Quest. This is the only way to find things—the only scientific way; and occultists are scientists *par excellence*. We have to find our right place in the scheme of things. To find it is to obtain what we have been seeking for untold ages. To find it is to find Oneself—at any rate at the initial stages of self-realisation.

This is, to my mind, the true principle of Work. To grasp it is to spare oneself the feelings of jealousy and discontentment. We have all curious notions about work. The work has its own intrinsic value, no matter how great or how lowly from the worldly standpoint. The world imposes false values upon things. At a particular period in the history of the race, some type of work or other becomes prominent. In its lower phases it becomes the sure passport to success in life and future fame. Naturally, therefore, it receives a much higher value than may belong to it intrinsically. The other types of work are no doubt also necessary, and no age can dispense with them. They also have their own intrinsic values, which time cannot depreciate, but in the estimation of the average man—influenced as he is by the particular type of work that is in the ascendant in a particular age—one or the other of the types of work rise or sink in the scale of valuation, proportionally to the power of each to assure him success. In the ancient world perhaps the teacher had a high value; in the world to-day the man of business reigns supreme. This is however, not to say that in the ancient world the man of business had no place, or

that to-day the functions of the teacher are negligible. The upshot of the whole argument is that although a particular age, owing to its peculiar necessities, may set a much greater value upon one type of work than another, yet to the occultist, who lives above the fluctuating circumstances of an age, every type of work has a value, which in the abstract is the same for all types of work. In the economy of Nature every type of work receives, in some age or other, its due importance and its right fulfilment. In the spiritual world every type is equally valuable, because it equally fulfils the Law. Since every type is indispensable for the realisation of the Plan, its value is, in a special sense, the value of the Plan itself—which is beyond all computation! For a particular man, aspiring to lead the spiritual life, the work that expresses his nature most is not only the most valuable so far as he himself is concerned, but also for the Plan itself, for his nature is unique, and cannot be replaced. Thus the realisation of the whole Plan is involved in a single, unique work.

It will have appeared how very urgently important is it for the aspirant to know his Work or *dharma*. Shri Kṛṣṇa's warning, that the *dharma* of another is very dangerous, will now come to us with a special force and meaning. Nor is the incessant urging of our leaders to find the Ray to which we belong without its significance. The reason is obvious, self-realisation must ever come through work. But unfortunately, we lose ourselves in a jungle of works, and so long as we are so lost, we are, indeed, learning by experience, but not expressing our inner nature. Yet this is the way, the only way of learning expression. Experience teaches us to eliminate, one after another, all those works which, though attractive in themselves, do not accord with our nature. A time will however come when, after a long and patient search we shall assuredly light upon that work which has been waiting for ages for us to discover and perform.

That may be in a future yet far off, though we must enter upon the supreme discovery now. This discovery is indeed beset with difficulties. On the one hand, there is the outer environment, which confuses our perceptions as to right values, and, on the other, there is the inner environment—the world of our desires and thoughts, which even more effectually leads us astray. The pressure of the external world is so great that the ordinary individual succumbs to it without a struggle, or even a show of resistance. Its values, worthless in themselves, loom so large that others of real worth are dwarfed into utter insignificance.

The inner environment, on the other hand, composed of the individual's desires and thoughts, works no less a havoc. It silences the true nature of man. By raising a tempestuous barrier, it prevents the real Self of man from making itself felt. Its influence, slight and feeble as it is, is broken into a hundred little fragments by the gnawing, insatiate, stormy desires of man. It follows, therefore, that the earnest aspirant will endeavour to curb his desires and passions, and to rise superior to the pressure of the world. The one way of knowing one's true function in life is the practise of desirelessness. We are ordinarily a bundle of desires and impulses. If these could be silenced, we should find ourselves gravitating towards things which are waiting for our doing—or, perhaps, they will find us. The glamour of the world would cease to have any hold upon us. The monkey pranks of the mind would grow less and less mischievous. Then at last, the mind, no longer beclouded by the fumes of desire, will behold the true place assigned to it in the scheme of things, and the true function appropriate to that place. Then only shall we become WORKERS in the true sense of the word.

Krishnanandan Prasad

AGATHA SLEEPS

BRING me no more the living buds of spring,
Nor coronal of roses for my head ;
Ay, leave unplucked your floral offering
In coppice, field and garden : I am dead.

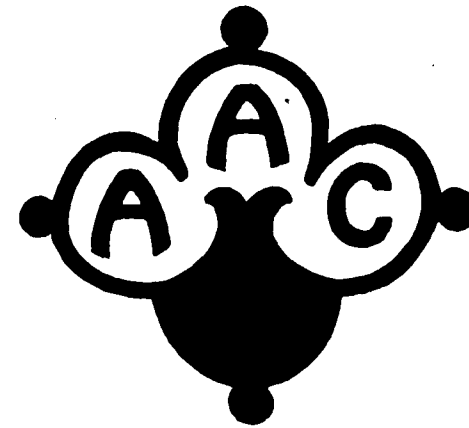
I heard a voice of infinite still peace
Breathe in my pulsing ears, and, " Now," it said,
" The wonder of the world for thee shall cease
A little while." It ceased, and I am dead.

But God hath put a lily in my hand
Where no blood is, and if I may not tread
The ringing earth I know, I understand
That He is good ; He spoke and I am dead.

Because the hours were splendid, and my feet
Outstripped the wings of morning as they sped
From dawn to scented darkness, it is meet
That mother Night enfold me : I am dead.

He said, " A little while"—another sun
May kiss my lidded eyes ; my stony bed
With glancing dew and gossamer fine-spun
Flash to the dawn, and loose me who am dead.

M. A. B.



THE APPRECIATION OF INDIAN SCULPTURE

By M. S. SUNDARA SARMA

WHEN the pressure of the problems of the hour is abated, when the burning questions of the day are settled, in the hidden recess of your heart India should find an abiding place ; for in a tranquil moment, when the mind is withdrawn from outside happenings and turned inwards, in an effort to solve the problems of your own self, India comes to your help. But in order that the help may be effective and real, one must lift up the dark veil that has been thrown over it by the so-called 'modern culture'. Then only will be revealed the Glory that was and is India, a Glory that will thaw the icy-coldness with which you surround yourself, and enable you to realise your true Godly-Self as Eternal Bliss.

The Art of India, more than her Literature, will really reveal to you her Glory, for the Art of a nation is the record of its activity, the visible result of the exercise of its Will and its Wisdom. Wave after wave of vandalism, barbaric as well

The Art monuments at present known in the South of India may not be 'historically' old, but what is there on Earth that is not perishing under the Sun? The very rocks crumble to dust. Stagnation is death and Evolution knows no stagnancy. From that very perishing a lesson may be learnt, that nothing should be judged by appearances, for appearance is always the contrary of reality. The sun appears to rise and set daily, whereas in truth it does nothing of the kind; the moon seems to show to us the same face nightly, while in truth it continually rotates. So, behind the ever-changing and ever-renewed monuments of South India, there lies the hidden Reality, the spirit and wisdom of æons and æons of civilisation and culture.

Not in the Golden temple of Amritsar nor the mysterious shrine of Jagannāth, nor the dotted temples of Benares, nor even the famous and much talked of ruins of Sarnath and elsewhere will you be able to realise your dream of India. But walk through the Gopurams of the South, of Madura, say, and in your wandering round the central shrine, pause, behold and wonder! There you may realise, nay more than realise—perchance, in that expectant hush, through the whispering science you may *hear*, like Arjuna of old :

By My favour thou hast seen
This loftiest Form by Yoga's self revealed
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.

It is well to remember that in India, long before the time when its 'history' is now made to begin, the treatment of artistic conceptions became almost traditional, was handed on from stapati to stapati, with slight changes, till it came to have almost an independent traditional existence of its own. It is characteristic of the Indian mind thus to give an independent traditional existence to a special pictorial conception so that no single workman may claim it as his own; and in this way

SHIVA AS A BEGGAR

Plate II

as civilised, has swept over this land causing havoc and destruction; but the South has been much spared, and it is therefore in Southern India that one can trace the continuity of India's ancient Art and its traditions. It is there that we have, even now, a language which once lent words to the Hebrew Scriptures, a language which already boasted a Literature when the Greeks builded the Parthenon and long before the proud orations of Senators filled the Roman Forum, which still lives when all its past comrades—Sanskrit, Hebrew, Greek and Latin—have become 'dead' languages. It is there that you have the traditions of an old and mighty kingdom, pearls from whose coasts adorned the crown of many a Roman Emperor, whose beautiful embroidered fabrics gave dignity to many a ruling monarch of ancient Egypt and Chaldea. It is there that you find the old Pandian kingdom, with its ancient capital Madura—the third of its kind, the two former, submerged in succession according to literary records, lying far to the south where now the Indian Ocean ebbs and flows—which sent as early as 20 B.C. an embassy to Augustus Cæsar, a kingdom into whose treasury shiploads of gold poured from all quarters of the ancient world, in exchange for its beautiful commodities.

Only in that Southern India can the continuity of Indian Sculpture be traced, from times prehistoric to the present. Varāha Mihra (fifth century A.D.), in his *Bṛihaṭ Samhitā*, where he deals with the making of Temple images, refers to one Nagnagit, a famous sculptor of the South. Mention is made of the carving and erection of a portrait statue of the heroine, Kannaki, in Silappatikāram (second century A.D.). In the same classical work is a fine description of the architectural beauties of the old capital of the Pāndyas. That capital was situated, tradition says, a little to the north-east of where Madura now is; and what wealth of discoveries are awaiting enthusiastic archæologists time alone can reveal.

THE DANCE

Plate I

the image had itself a legend, and its fortunes, and a personal history. Who can say, for example, when, where, and by whom the first image of Gaṇeśha was made?

In Southern India that traditional Art is still living and its disciples can be found at Madura and elsewhere, hammer and chisel in hand. A living master-stapati, Kamatchi Achari, is seen in Plate IV, Fig. 2, with a wax model of his own moulding at his side. He is still working vigorously.¹

In spite of the talk of foreign influences which some writers on Indian Art introduce to suit and explain their own preconceptions, it is wonderfully clear, to those that have eyes to see, how Indian are even the latest images that are being cast or sculptured. See Plate III and Plate IV, Fig. 1, which are bronzes cast by Kamatchi Achari of Madura.

It is to be regretted that some erudite but unthinking critics attribute especially Western influence wherever they find naturalism in Indian Sculpture. They conveniently forget the South altogether and begin their history of Indian Art from the Kangra valley. Such an idea is perhaps based upon a prejudice that Indian Sculpture demands a treatment more directly removed from nature. True it is that in Indian Sculpture supernatural ideas are depicted; but to say that such ideas could hardly be represented in terms of a healthy human body is a poor justification for some of the existing unnatural representations. Unnatural representations can never be considered super-natural ones. It is characteristic of Indian Sculpture that its forms are healthy throughout the ages. From the Lion Capital of the well-known Asokan pillar to the famous Madras Natarāja, and thence on to the latest bronzes one may find how artists have striven to depict

¹ Some works of Kamatchi Achari will be placed in the forthcoming Arts Exhibition at the T.S. Jubilee Convention.

an archetypal form of what they wished to represent. A representation of Siva as a beggar going his round among householder R̥shis and begging alms from their wives is seen in Plate II. What grace, what elegance is there! But one must stand before the image to enjoy it; and that is a work which has come down from the Pallava period.

The sculpture of Plate I. belongs to the Naick period (sixteenth century) in Madura. It represents the perpetual dance of Prakṛti—primordial matter—without which there could be no creation. But see how beautiful is the pose.

It must be remembered that in Indian Art, from the beginning, as far as we can know, form was represented not for its own sake but as showing the underlying spirit. Each form thus became a symbol of an idea, and it could not be wondered at if some artists in striving after the ideas had lost their accurate grasp of form. Lest that should happen to a dangerous extent, rules of strict proportions were evolved which we now find in the *Silpa Shāstras*. These rules, though strictly speaking a sign of decay, if taken by themselves, were intended, like the study of anatomy in Western Art, to be learnt and forgotten. They were meant to help artists to see truly. The men who framed these rules must have been fully aware that accurate rules alone can never make an image beautiful: indeed, a most ugly image may be made even though strict proportions are maintained; whereas in the *Silpa Shāstras* it is enjoined that the image shall be made "as beautiful as possible".

In the best examples of Indian Art will be found, not the beauty of individual forms wherein the Greeks of old excelled, but the beauty of a type that reveals the glory of the One Life by which all *This* is pervaded. The beauty of Greece is, as it were, day-brightness; it is sunshine everywhere, too often blinding the eyes to the reality. The beauty of India

is that of night, of the star-strewn sky, enabling us to realise our place in the Universe. But truly Beauty belongs to the Buddhic plane and in that subtle and high realm there can be no line of demarcation.

The innumerable relics of Indian sculpture, even after centuries of destruction, not only prove beyond doubt how prolific the art has been in the country, but also enable inexhaustible sets of examples to be chosen, almost at random, for illustrating even preconceived and prejudiced views. But isolated pieces of Indian Sculpture are as valueless as a numeral taken away from its proper place in a number. Collections of such isolated examples in a modern museum can never give the original idea for which they were intended; for every image in Indian Art has a particular location in a temple. Every single image must be seen and studied in its place in relation to the whole; otherwise it has no value, except perhaps its technical aspect. So much has been written, for example, on the image of Natarāja; but the real beauty of its *idea* has been lost, since its location and relation to other images have not been hitherto considered. Art is after all, and at its best, a language. Hence it had, and has, in all places and times its own idioms, so to say. Indian Sculpture is only too full of these. To understand it aright it should be studied in the way in which it was meant to be seen. Taking a fragment from Sanchi and another from Cape Comorin and yet another from Nepal and grouping them all together—and, that too, often most clumsily—will give no true idea at all. At best, in the writer's opinion it can only mislead.

Hence, the existing but too often derided and deserted temples scattered over Southern India are the only places where Indian Sculpture can be really studied and understood. True it is that later generations have usurped them for their own sectarian needs, have named and renamed images

and temples to suit their own more crude religious notions; true it is that their present-day custodians are not what they claim or ought to be; true it is that they are filthy often and insanitary, places where no God, if at all there is one, would condescend to remain, places which no health-regarding man will enter. Yet, all this results from the neglect of Indian traditional Art and its beauty.

These temples were once centres of all forms of human activity. The whole life of the village or town was in or round about them. The temple was the common meeting-place, the Seat of a College, the place where the Pañchāyāt met. It was Town Hall, Theatre, Art Gallery and Museum. Now all is changed and Indian youth is trained quite differently to suit political and other tastes.

In spite of all this, however, if Indian Sculpture were known and understood difficulties would be overcome; and it would become possible to go to these temples and discover the *spirit* underlying it all.

As two parallel streams of expression of human thought, Art and Literature, though mutually helpful, should be studied independently. Many a piece of Indian Literature has been inspired by a *wrong* interpretation of masterpieces of Indian Sculpture in recent times; and foreigners especially should remember this when applying literary ideas to the interpretation of Indian Art. It is advisable to study sculptures in the ruined temples, in their relation with the whole temple and its meaning, forgetting literature—especially the Purāṇic. Then may those truths for which humanity is ever longing be found; for there is no religion greater than Truth and there is no greater expression of truth than Art.

The fundamental ideas of the Vedāntic philosophy form to the present day the common property of the Indian people; and the view of life that irradiated the whole mental atmosphere of India could not be absent from her Art. There will

be found in it the religio-philosophical conception of the mighty artist-R̥shis of old :

He is the one God hidden in all beings, all-pervading, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only One free from qualities.

To rightly understand the conceptions of Indian Sculpture one should know and grasp several things : first, its symbolism—the form of man stands always as a symbol of the real inner man, the Sūtrātman or reincarnating Ego. The lotus is a symbol of the human heart as well as of the prolific earth or its sister planets. The elephant symbolises gross matter ; and the crocodile symbolises the human passions. The form of woman is symbolical of the subtler matter which modern science has yet to recognise. The lion is the universally accepted symbol of Brahman or Supreme Spirit. Secondly, the treatment of the forms, especially human—the *bhanga* or general pose of the figure expresses generally the *tri-gunas*. A knowledge of the various poses or *mudras* of the hands is also essential. These form a code language by which unique ideas can be expressed, and were formerly resorted to in actual dancing and in rare instances still are. The writer has himself seen a complete story narrated graphically by a clever dancing girl. Not a word was spoken, but all the meaning was wonderfully brought out by the skilful use of *mudra* and gesture. Such *mudras* are used in Indian Sculpture to a large extent.

Again, psychological perspective, if one may be allowed the phrase, plays a prominent part. A typical example is seen in the treatment of the Yāli—a rampant lion over an elephant—in which the lion is made far bigger than the elephant. The lion is therein depicted as the elephant conceives it, and the elephant as the lion considers it.

All such knowledge must be acquired by careful and systematic study of still existing relics in the ruined temples

of South India. And if Indian Sculpture be thus interpreted it will be found to be a storehouse of true wisdom, revealing that sublime conception of the spiritual basis of life for which the name of India stands—an ideal sorely needed for its re-orientation by the world of to-day.

M. S. Sundara Sarma

EDGAR ALLAN POE'S OCCULT KNOWLEDGE

By THEODORE BESTERMAN

I

NOBODY who has read any considerable part of Edgar Allan Poe's works, in prose and in verse, can doubt that he possessed knowledge of what is popularly, and generally erroneously, called occult matters. The fact that he had such knowledge is not in question, for it is well known that he copied passages from various works on hypnotism, telepathy, and kindred phenomena, not always acknowledging his debt, and that he headed many of his tales with quotations, more or less accurate, from such works. We thus definitely know that he was acquainted with these books, at first or at second hand, at least sufficiently well to enable him to light upon appropriate passages for his use. Granting so much, it may yet be questioned whether his knowledge of borderland phenomena was not more apparent than real. It is obvious that the mere introduction of a ghost, or of a mysterious message, or of rappings on a chamber door, is not in itself any testimony to the author's genuine acquaintance with the phenomena of apparitions or of precipitated letters. Such incidents are the stock-in-trade of the melodramatist. It should further be noted that the mere creation of atmosphere is very easy, and that Poe was not so much a confirmed liar as a professional one; his whole life was a pose, and even a long death-bed confession turned out to be pure romance.

II

Having said so much by way of introduction, we may now turn to an examination of Poe's knowledge of the typical occult phenomenon which we have selected for consideration—reincarnation. Before doing so, however, some observations in defence of Poe's honesty seem to be called for. We must note the well-known fact that an imaginative author has not always, if ever, complete control over what he is writing. In Charlotte Brontë's words, "The writer who possesses the creative gift owns something of which he is not always master—something that, at times, strangely wills and works for itself." If one were to select the most selfconscious, deliberate and thoughtful creative writer of to-day, one would probably choose Bernard Shaw. Yet Mr. Shaw has stated in more than one place that

he has often taken up his pen and written, without knowing precisely what idea he is developing, nor how the actions of his characters would eventually co-ordinate. Mr. St. John Ervine, a writer of definitely materialistic tendencies, has declared that the characters in his plays take matters into their own hands, so to speak, and act without his conscious volition. In short, artistic inspiration is as much a fact as automatic writing, may indeed be automatic writing on a higher plane. But whether it be called this, or whether the results be ascribed to the working of the subconsciousness, the fact in itself is clear: an artist may, during the course of his creation, know and understand things with which he has normally only a fragmentary acquaintance.

Such, I think, was the case with Poe; he had really only a very limited knowledge of occult matters, but was able, in writing, to express more than he knew, though, owing to his actual ignorance, only very imperfectly. This seems to be theoretically well established, if my argument is accurate; but it may be clinched with a quotation. Poe writes: "The Swedenborgians inform me that they have discovered all that I said in a magazine article, entitled *Mesmeric Revelation*, to be absolutely true, although at first they were very strongly inclined to doubt my veracity, a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction from beginning to end."

III

I have now to show that my contention that Poe was in the main ignorant of occult phenomena is true, and I have selected as an example his treatment of reincarnation. I use this general term to indicate the rebirth of a personality into a body other than its own, without discriminating between the different forms of reincarnation that are theoretically held by occultists to exist. Poe has treated of this subject in five of his tales, and in each he has sacrificed the accurate theory (if he knew it) to his artistic ends. The first of these tales, in point of time, is *Morella*, which was first published in 1835. *Morella* is a very erudite woman, learned in mystical and philosophical doctrines, and cold as ice. She and her husband, who tells the story, do not pass the time in amorous dalliance, but in discussing the "wild Pantheism of Fichte; the modified palingenesia¹ of the Pythagoreans; and, above all, the doctrines of Identity, as urged by Schelling" This life was not altogether satisfactory to the ardent husband, and soon his love began to wane. She perceived this, "yet was she woman and pined away daily."² So much so, indeed, that she soon died; but before she did so she called her husband to her bedside, and said: "I am dying, yet shall I live."³ This dark

¹ *Marginalia*, xvi, 71.

² All my references are to *The Complete Works of Edgar Allan Poe* (Virginia edition, New York, 1902, 17 vols.), but the name of the work quoted is added, so that it may be identified in other editions.

³ *Morella*, ii, 28-29.

⁴ II, 29.

⁵ II, 30.

prophecy was fulfilled in a double sense, for in dying she gave birth to a daughter, and this daughter growing older, grew more and more, in body and in soul, like the dead Morella. Now her father perceived this, and understood that the mother lived again in the child. To exorcise this dreadful thing, he decided to have her baptised; he takes her to the church, but cannot think of a suitable name, and leaves the choice to the holy man, who, as if impelled, utters the name—Morella. Now the child fell dead, "and with my own hands I bore her to the tomb; and I laughed with a long and bitter laugh, as I found no traces of the first, in the charnel where I laid the second—Morella."

The tale *Metzengerstein* (1836) is a farrago in which no precise meaning can be found. It is based on an imaginary ancient Hungarian prophecy: "A lofty name shall have a fearful fall when, as the rider over his horse, the mortality of Metzengerstein shall triumph over the immortality of Berlifitzung." During the story, the Count of Berlifitzung is, in a fire, reincarnated into a horse; this horse is taken and ridden by the Baron of Metzengerstein, who himself, in another fire, is reincarnated into another horse, which is then destroyed in this latter fire, "while a cloud of smoke settled heavily over the battlements in the distinct colossal figure of a horse".

Ligeia (which came out in 1838) is along the lines of *Morella*; it also, like most of Poe's tales, is written in the first person by the husband of a learned blue-stocking, this time named Ligeia. Ligeia dies (Poe always killed off his heroines), but in the last moment of her life makes a desperate, though unsuccessful, effort of the will to stave off death. Overcome with despair the stricken husband marries again, and leads his wife to an ancient abbey which he has made his home. In its gloomy surroundings she also dies, and as he sits by her corpse, he remembers the dark and stately Ligeia, and longs for her. He hears a sound from the bed which bears the dead Rowena. He approaches to find that the body lives, and no longer has the appearance or complexion of the golden Rowena: "Here then, at last," I shrieked aloud, "can I never—can I never be mistaken—these are the full, and the black, and the wild eyes—of my lost love, of the lady, of THE LADY LIGEIA!"

In 1842 appeared *Eleonora*, a similar story. The narrator is the lover of the beauteous maiden, the maiden Eleonora; she dies, and he swears an oath never to wed any but she. In the dreams of the night Eleonora visits him, but suddenly the visits cease, and he meets the ethereal, the seraphic, the angelic Ermengarde, whom he weds. Yet he does not break his vow, for in the eyes of Ermengarde he sees only Eleonora, and a voice comes to him, saying, "Sleep in peace!—for the Spirit of Love reigneth and ruleth, and, in taking to thy passionate heart her who is Ermengarde, thou art absolved, for

¹ II, 33.

² *Metzengerstein*, ii, 186.

³ II, 196.

⁴ *Ligeia*, ii, 268.

reasons which shall be made known to thee in Heaven, of thy vows to Eleonora."

In one other story does Poe seem to have made use of reincarnation, though again not so clearly. In *The Black Cat*, the narrator and his wife are fond of pets. "We had birds, gold fish, a fine dog, rabbits, a small monkey, and a cat." One night, in a fit of drunken rage, he cuts out one of the eyes of this cat, and the animal now irritating him, as a constant reminder of his cruelty, he hangs it. Some time after, another cat, almost exactly like the one he has killed, suddenly appears to him. He takes it home, to discover that it has only one eye. Later, in another burst of rage, he aims a blow at this cat with his axe, but his wife staying his hand, he kills her instead, walls her up in the cellar and now feels much relieved. The cat, however, has disappeared. The police come to the house, and while they search the cellar, a fearsome scream comes from that part of the wall in which the corpse is hidden. The murderer had accidentally walled in the cat. And thus the spirit of one cat, entering the body of another, accomplished its revenge.

IV

We are now to judge from these five tales whether Poe had any genuine knowledge of reincarnation as a theory. In these five tales, the reincarnation takes place twice from one beloved into another, once from a mother into her daughter, once from two men into two horses, and once from one cat into another. We find that in each case (except perhaps in the case of the cat), the reincarnation takes place immediately after death, a circumstance which is found very seldom in Hindû tradition, but nowhere else, and which is in any case an exceptional occurrence. We find also that the reincarnation of the soul involves the disappearance of the body (except in *Eleonora* where this is not specifically referred to), a necessity which has nowhere been stated. We find also that the body into which a soul has been reincarnated takes on the appearance of the first body, an idea which is directly contrary to the purpose of reincarnation as expounded by all writers on the subject. It is now very evident, I think, that Poe was not familiar with any theory, whether religious or philosophical, Eastern or Western, of reincarnation, metempsychosis, metempsychosis or palingenesis.

It may be urged that these tales of Poe's should be judged purely as works of art, but this would be a fallacious argument, for the highest art consists in investing the bare bones of fact, or of accurate theory, with the living flesh of poetry and of imagination. To distort facts to suit one's convenience is easy, and it is therefore my opinion that the tales I have instanced are not true art, and could be easily imitated by anybody with some slight literary skill.

Theodore Besterman

¹ *Eleonora*, iv, 244.

² *The Black Cat*, v, 155.

GROPING

THAT night I questioned the Unconscious :
"Tell me, thou Giant Self of me
Who am thy shadow, yet Thyself,
How may I *know* I know, and thus awake ? "
Then from the depths—or from the heights—
At dawn came three replies :

1. "Thou hast the colour mechanism there, complete.
All is contained therein,
Only thou dost not know it. Learn to read."
2. "There is a way, and many ways are one :
Focus or friction maketh Fire ; Fire, Light."
3. "The roadmen dig the road, fill out the hollows,
Level and make true, yet query not
The whither nor the whence of what they build.
Concerning values in that larger life,
Each is himself the Answer. Build thy road."

E. G. SALT

THE LANTERN-BEARERS

AN ALLEGORY

By VIOLET HOPE

A NUMBER of men and women were climbing a high mountain. It was dark, but from the summit of the hill glowed a ray of wondrous light, towards which they were all steering. But the curious thing about it was that, although the light streamed far out over the valleys, and over other mountains, yet the people who were climbing often lost sight of it altogether, and only the most clear-sighted among them were fully aware of its glorious radiance. Some even went so far as to deny that any light existed, although they still continued to climb, not knowing what else to do. Fireflies flashed all about them, and many there were who followed their fitful gleam, mistaking it for the true light. Many carried hand lanterns, and each lantern-bearer was followed by a large number of people, who, being unable to see the radiance from the hill top, believed that their particular lantern was the only true light, and abused all other lantern-bearers as leading people astray. But the lantern-bearers could all see the true light, and they all led the people who followed them, slowly but surely, towards the summit.

Some there were who had no need of a lantern, but pressed steadily forward, their eyes glowing with the reflection of the glorious light from the summit of the mountain. Many of those who followed lanterns looked at them askance, shunned them, and accused them of walking away from the light, but they heeded not. They knew.

It chanced that a man withdrew himself from amongst a group who followed a small lantern, and approached a woman climbing alone.

"Can you see the light ?" he asked, and she replied :

"Yes, I can see the light."

As he spoke, he stumbled, and would have fallen, had not the woman put out her hand and caught him in her own. And when she held his hand, lo ! he beheld the light clearly himself, and he cried with joy :

"I too can see the light ! If you will but hold my hand I can travel upwards with you." So she held his hand, and for a time they

climbed together. But after a while he grew tired of always holding her hand. She was climbing too fast he said. Over and over again he left her to follow other lantern-bearers. Generally he would ask: "Will not this light lead me to the summit?" And always she would reply: "Yes, but not by the shortest way." Then he began to notice the countless fireflies that flashed continually about them and tried to induce her to follow them with him. But she only smiled and shook her head.

At first he came back to her after each chase, but each successive one took him farther and farther away, until one time he never returned. But the woman continued to climb, holding out her hand first to one and then to another, always helping them to catch a glimpse of the true light.

And though her heart aches for the man, she does not flinch, for she knows the time will come when he also will see the light for himself, and then he will begin to climb in earnest, and some day they will meet again on the summit of the mountain.

Violet Hope

T.S. EMPLOYEE'S CO-OPERATIVE CREDIT SOCIETY

As is usually the case with all poor people, almost all the servants employed in the T.S. compound were being ruined by the exorbitant rates of interest they had to pay to the local money lenders, on loans taken at rates varying from 37½ per cent to 150 per cent per annum; the latter is the rate demanded especially in the case of petty loans of Rs. 20 and less. To avoid the payment of this heavy interest, they used to apply to their employers for small advances every month, which had to be complied with, considering their poverty. But it was a troublesome affair to one and all.

With a view to save them from such an evil, the T.S. Employee's Co-operative Credit Society was started in November, 1921. Mr. Jagannadha Mudaliar, who was elected the first President of the Society, managed it for a period of 4 months and resigned in March, 1922, as he found it difficult to attend to this work on account of his age. Mr. V. Ramaswami Iyer then took it up and worked the Society till 30th June, 1924, when he had to leave Adyar. On the suggestion of Mr. S. Rajarama Iyer, who has a paternal eye over the Society, I had the fortune of taking up the management of the Society on the 18th July, 1924, which exactly coincided with the commencement of the co-operative year.

Though the Society had been in existence for over 2½ years at the time, the members were not aware of the main principles of co-operation and of co-operative societies. They were under the impression that the Society was intended to give them loans when required, and they were disappointed when their request was not complied with for want of funds. On the other hand the Pañchayat or the managing body found it difficult to work the Society, as almost all the members that had taken loans failed to pay their dues regularly. The Society had at the close of last year 60 overdue loans for Rs. 1,198 out of a total number of 69 loans for Rs. 1,918 thus the Society was doing very little work for want of funds and of Co-operation between the managing body and the members themselves. No doubt this was not peculiar to this Society alone and from what I have heard of the working of the Rural Societies from the Report of the Saidapet Union, the same story is repeated in a great many Societies. The reason for this failure is that the main principles of co-operation are not understood by many. The *Hand Book of Co-operation* issued by the Government of Madras says: "It (the public) believes in co-operation as a great engine for the moral and material development of the people . . . A great amount of work under all these heads is done by co-operators themselves. It is the essence of co-operative organisation that the Co-operative Society should look after its members and the members should look after each other. It is equally a principle of co-operation that, just as the members of a Society influence and improve the conduct of each other by mutual supervision, so also societies should influence and improve each others' working by accepting the mutual responsibility of supervising each other."

These instructions gave us the clue, and the Pañchayat has since been able to effect a decided improvement in the working of the Society by social gatherings now and then, and by religious classes held weekly with a view to give the members instructions on co-operation, religion, morals. A majority of the members have now realised the advantages of the Co-operative Society and they are taking more interest in influencing each other and in the general working of the Society.

	At the beginning of the year	Additions	Struck off or resigned	At the close of the year
Members	73	49	34	88
Shares	371	304	190	685
Share Capital Rs. 1,189-12-0		Rs. 942-1-0	Rs. 453-2-0	Rs. 1,648-11-0

The maximum number of shares originally fixed for the Society was 500. But it had to be raised to 600 on receipt of a large number of applications. Almost all who left the Society are defaulters, and the Pañchayat is relieved that they left.

Transactions.—The total transactions for the year amounted to Rs. 7,333-8-1 against Rs. 2,848-7-1 for the previous year, and loans to the extent of Rs. 5,588 were given to members during the year and

Rs. 4,491-5-10 repaid. Eight loans for Rs. 300 are overdue out of 101 for Rs. 3,015 outstanding at the close of the year. Even those 8 loans relate to the years 1922-23 and all the persons concerned excepting one, have left Service under the T.S. Steps are being taken to recover even these amounts. Seeing that payments are now regularly made, it was resolved at a meeting of the general body of the members of the Society that the Asst. Registrar of Co-operative Societies be requested to register the Society as a limited Society. A requisition has been sent and his sanction is awaited.

Profits.—The gross profits earned during the year is Rs. 440 against Rs. 205 of the previous year, while the net profit is Rs. 385 for the year against Rs. 122, more than thrice the amount of the previous year.

Reserve Fund.—The amount of Reserve fund accrued during the year is Rs. 192-11-2 while that for the previous 2½ years is Rs. 121-10-6 and the total up to the year works out to Rs. 314-5-8.

General.—Such good results are unthinkable in the working of a rural Co-operative Society like this, in which almost all the members are menials getting low pay, and who are quite ignorant of adjusting their needs to their incomes, had it not been for the kind intervention of the T. S. Executive when it was brought to their notice that the members are not regular in their payments. Under their instruction, the amounts due to the Co-operative Society are being paid direct by the heads of Departments from the pay of the individuals concerned. A few felt it a hardship in the beginning, but all have now recognised what a boon it is, as they see that their debts are systematically cleared. This has opened their eyes to their real position and has taught them to manage their life with the balance of pay left to them. The transactions show that the working of the Society is very much liked by the members, and is quite satisfactory so far as the material side is concerned, but on the moral and the ethical side, though there is some improvement in the conduct of members, the progress is not great. The religious classes held weekly are attended by ten to fifteen out of 88 members. To a certain extent this might be due to their being engaged in their legitimate duties at the time. But so far as can be judged, most of them are indifferent. Perhaps a word of advice from employers themselves may prove effective.

In conclusion, the members offer their heartfelt Namaskarams to the President and the Vice-President of the T.S. and to all other benefactors.

C. SUBBARAMAYYA,
President.

JUBILEE CONVENTION

VISITORS ARRIVING AT BOMBAY, MADRAS AND COLOMBO

COMMITTEES have been organised to assist incoming visitors at these ports. Members coming to the Convention are requested to write, giving the name of the ship and probable date of arrival, to one of the following:

Bombay: Dr. V. S. Trilokekar,
"Star House," 25 Naoroji Sett Street,
Thakurdwar, Bombay.

Madras: J. R. Aria, Esq.,
Recording Secretary,
Theosophical Society, Adyar, Madras.

Colombo: C. Ponnambalam, Esq.,
Norris Canal Road,
Maradana, Colombo.

Notice of arrival should be posted in country of departure not less than two weeks before starting, so that it may reach the committee in time. The local members will assist arriving members with luggage, porters, etc., they will also make arrangements to book berths in trains, and to give all information necessary.

C. JINARAJADĀSA,
Vice-President.

THE THEOSOPHICAL FIELD

THEOSOPHICAL COMMUNITY IN SHANGHAI

OUR frontispiece pictures the beginning of Theosophical educational centres in China. Miss Arnold writes:

In one of the houses lives the community, and it also shelters the Lodges and their activities. The other house, separated from the former by a courtyard, is reserved for the School that we are opening and which is called "BESANT SCHOOL FOR GIRLS." If this is a success, then we shall open a similar establishment for boys at a later period, working towards exactly that ideal outlined in my letter. The regular School will open in the beginning of September, and on July 8th we shall open a preliminary Summer School and hope to gather a little nucleus on which we can work and which will form the centre of the regular school when this opens. For the Autumn I am working on another Prospectus where I want to emphasise very strongly the great work our President has accomplished in arousing the national consciousness and quickening the spiritual revival of India. All we have to build upon is an immense faith and the conviction that we fill a need and supply a want in the educational life of the nation in a way that no other organisation or establishment does.

Speaking of Theosophical activities Hongkong Lodge writes:

The work was carried on regularly and with zeal till the last moment circumstances allowed. Since June 24th no lectures and no meetings are being held at the Lodge, owing to the General Strike and its threatening developments, all on a political basis. The comparatively very small number of European inhabitants of Hongkong are all taxed to the uttermost with the upkeep of public safety, the most necessary public services and the carrying on of work of first necessity, as all the Chinese labourers, clerks, assistants have left their work, with few exceptions, and China. Nearly all European young men are mobilised into the Hongkong Volunteer Defence Corps, or are working long hours in the Public Services of utmost necessity. The entire Portuguese and European Office staff of the Dairy Farm, including the writer of this letter, with a few faithful Chinese, are working long hours without rest in the Butchery and Cold Storage Dept. of the Firm, on which the feeding of the whole Colony depends, and you will thus see that under the prevailing conditions it is quite impossible to carry on with the Public Lectures or to hold meetings and Study Classes. The general opinion is that this unhappy strike will be of very long duration.

We are very sorry that at present we cannot continue Theosophical work as usual. We keep the Lodge open four times a week for the library and enquiries and carry on the inner work, etc., as well as we can.

Members of the T.S. in Dutch East India have founded an Adyar Travelling Fund in honour of the Jubilee of the Theosophical Society in 1925.

This fund is to enable Theosophists of all nationalities to attend the Jubilee, and it is suggested that a number of Javanese members of the T.S. shall be sent to demonstrate, at this World Congress the Dutch Indian Culture—Wajang, etc.; which will be seen at Adyar for the first time. A new international link will thus be formed and it is to be hoped that many members throughout the world will come to Adyar.

Société Théosophique Belge

Rue de Loos 45, Brussels

The Belgian Theosophical Society, whose precarious lease of a building belonging to the City may be cancelled at an early date, would see, if this happened, its activities stopped for an undefined period of time, on account of its small means.

As an association without lucrative aim, the Society, under the name "Association Théosophique," has obtained the civil personality. This enables it to receive gifts and pursue its plan for erecting General Quarters in Brussels.

In order to realise this plan and continue to spread the Theosophical Ideas in Belgium, it makes an appeal to the fraternal co-operation of the Theosophists in the whole world.

COMMITTEE

Treasurer: M. Nicolay, Rue Baron de Castro, 50, Etterbeek-Bruxelles. *President:* G. Polak, Secrétaire-général de la S. T., Rue du Zodiaque, 5, Forest-lez-Bruxelles. *Secretary:* L. Wibin, Rue de la Victoire, 98, Bruxelles.

At the Easter Convention of the T.S. which was held at Paris, the General Secretary of Germany was present for the first time since the War. We read that he was given a hearty welcome by the French members who realise that Germany and France must work hand in hand for the deliverance of Europe.

THE YOUNG PIONEERS' SETTLEMENT IN NEW ZEALAND

Aims

This is a children's settlement scheme for New Zealand. Its aim is to take from the British Isles children, who are in unfortunate circumstances, and have no prospects in life, and bring them out to New Zealand where they will be brought up, cared for, and educated on the most modern lines. There is no restriction as to class or religion. The scheme is for the benefit of any child that is in want. The settlement in New Zealand will provide an open air life in contact with Nature, and a training such as will enable them to gain a living on the land or otherwise in after life. It is intended to maintain the children up to the age of 16.

Organisation

The scheme is being organised as follows:

There is an organising committee in England to arrange for the selection of children, their transport to New Zealand, and the raising of necessary funds. All correspondence should be addressed to the Secretary at 3, Upper Woburn Place, London.

In New Zealand the beginning of the settlement has been made. A section of 180 acres has been bought from the Crown, and the necessary buildings are being erected. The section is situated in the province of Taranaki, close to Mount Egmont, and can be described as open, high lying country, facing the sun, and sheltered from the coldest winds by a range of mountains. The soil is fertile, and the water supply excellent. It is ten miles from the town of New Plymouth. The Government of New Zealand is interested in child emigration. It so far approves of the scheme as to be willing to provide free passages for the children to New Zealand.

The education of the children and general management of the settlement will be in the hands of Mr. Francis H. Mansell, F.T.S., the founder of the scheme, who is at present getting the settlement ready to receive the children.

The domestic side and physical well-being of the children will be in the hands of Miss M. Bebbington, F.T.S., who will be matron of the settlement.

This is a scheme to which all who have the welfare of child life at heart may safely give their aid, however small it may be. While

the scheme is bound to need substantial help at first, it is hoped that it will in time become self-supporting, especially in the way of raising food stuffs, such as milk, butter, cheese, eggs, and vegetables. Now at the outset, however, we ask your aid in the name of the children who are in want. Will you allow your name to be put down as a patron of the scheme?

It is hoped to form an adoption scheme whereby a person or group of persons may adopt a child and maintain it on the settlement till the age of 16 at an estimated cost of £30 per annum.

AUSTRALIA'S DOINGS

It is interesting to note that at the great Anglican Church Congress held recently, the Rev. F. C. Philip, a missionary from India, speaking on the Church and the colour problem, said that Australia should carry out what was a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. Personally he would go further, and admit to the Commonwealth such Indian subjects as conformed to our standards, so touching the sentiment of India, and bringing her to the side of Australia. In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and affirmed by Mr. Bruce in London, to grant civic rights to Indian nationals in Australia.

The Third Annual Congress of the Australian Association of Psychology, and Philosophy created much interest and brought before the people valuable discussions upon such important subjects as "Mental Deviates, Psychology and the criminal, the Problem of Time in our contemporary Philosophy, Kemp Smith's Theory of Sensa, Psychology and Democracy, Ethnological Types, the Case for the Psychological Selection of Immigrants, and the Economic Aspects of Population."

Matter of an arresting character was given by Professor Griffiths Taylor, associate Professor of Geography at the Sydney University, in his lecture upon "Ethnological Types". He claimed that it was a great mistake to treat nationalities as racial types. One of the most important teachings of ethnology was that, given goodwill and time, a strong nation could be built up from any combination of races. France where Alpine, Negroid, and Nordic types were found, was an illustration. Italy was a living example. It was another mistake to

assert superiority of any one racial type, negroes excepted, (students of the ancient wisdom would make no such exception) all racial types had made valuable contributions to science and art. In his opinion environment mainly determined the part played by a nation in world affairs. Mixture of race within a nation was rather beneficial than otherwise. The greatest civilisations had grown out of a mixture of races. Alpine and Semitic types combined to form the Babylonian civilisation; Alpine and Mediterranean to form the Greek; Caspian and Mediterranean to form the Roman; the Alpine, Mediterranean and Caspian to form the present western European civilisation. In the light of such evidence it would be foolish for Australia to discourage the immigration of other than British peoples.

Professor Taylor said that he wished to protest against foolish propaganda for preference of the Nordic type of immigrant. There was no purely Nordic nation in Europe, and in the opinion of advanced Ethnologists, the Nordics were themselves the most mixed race on Earth. Caspians, Alpines, Mediterraneans and Negroids, all went to make up the Nordic type. Research had shown that the proud boast of Nordic blood was shared by peoples in Asia and aboriginal America. The Australian aborigine actually represented one stage in Nordic development. There existed no reason for preference to the Nordic immigrant. He hoped that those attending the Congress would refuse to uphold the Nordic "Fetish".

* * *

Delegates to the Congress were vitally interested to hear of the Tasmanian reform with regard to mental defectives and of the Act that is in operation in Tasmania. Professor Morris Miller of the University of Tasmania, who is the Director of the State Psychological Clinic, established under the Mental Deficiency Act in Tasmania nearly three years ago, and who was one of the delegates to the Psychological Congress, stated that the Act was administered by a Board consisting of the Director of Public Health, and the Director of the Clinic, *ex officio*, a medical practitioner with experience in psychiatry, and a representative of the Education Department, and of the University. Professor Miller stated that a survey of the prisoners in the Hobart gaol had been made. Of 92 cases examined, 27 were found to be defective. A portion of the gaol had been proclaimed as an institution for criminal defectives, and arrangements were being made to transfer these defectives to the control of the Board under the immediate care of the Superintendent, who would give them differential treatment, according to their mental condition. At

a later period it was intended to remove the goal to another site in the country, when a special place and separate building would be set apart for their care and supervision.

Now that the whole of the Act was functioning he said, the courts were dealing with certified defectives, according to their mental condition, and in their cases the costs of the trials would be considerably reduced. Recently a man charged with murder was found "not guilty but insane". It was afterwards found that he was sane but feeble-minded, and he was accordingly transferred to an institution for criminal defectives, and would be held indefinitely. Such a transfer was not possible in the other states, which were without the necessary legislation. When it was known that at least 10 or 15 per cent of criminals were mental defectives, it was in the public interest that there should be legislation to deal specially with them. Fortunately, the greater number of feeble-minded people lived peaceably, and in future they would benefit more and more by the special instructions given them in schools and institutions. Segregation only applied to cases that could not be dealt with otherwise than in institutions. Heredity accounted for a little more than half of the cases.

* The following reference to the Tasmanian Act is of interest in this connection: The case of Richard Parry, who was found guilty of the murder of Thomas Jordan at Deloraine last year, reached its final stage, when the Attorney-General Mr. A. G. Ogilvie, acting under the provisions of the Mental Deficiency Act, transferred him to the control of the Superintendent of the Government institution for criminals and other defectives at Hobart Gaol. Commenting on the case, Mr. Ogilvie said that Tasmania at present was the only State in Australia which had the necessary machinery to detain Parry in such an institution in the circumstances surrounding the case.

* * *

The great Public Schools Regatta is a red letter day in the life of the youth of New South Wales, and is enjoyed to the full by all sections of Society. The coveted honour of "Head of the River" has been won by the Sydney High School. Lord Forster was so impressed by the whole spirit of the event, that he said that when he returned home he would ever look with pride upon the achievements of the Great Public School boys of New South Wales. He would tell the English authorities of the wonderful deeds of the Australian schoolboys. He regretted that the schools of Great Britain did not hold such regattas.

* * *

THE TEMPLE OF HEAVEN

The Temple of Heaven at Peking is the Scene of the most ancient ritual now observed on the face of the earth. The sun in his course looks on nothing built with hands so sublime in suggestion as the *Ara Coeli* of Peking. Acres of polished marble, rising from all sides by flights of steps, culminate in a circular terrace whose roof is the vault of Heaven.

The Divinity there worshipped is the Ruler of the Universe, and the priest who officiates is the Sovereign of the Empire. Like Melchizedec of old, he is priest of the most High God, with whom he intercedes on behalf of his people, and to whom he offers up an ox as burnt offering in acknowledgment of delegated authority. The cults of Buddha and Tao are of yesterday in comparison with the venerable relic of purer faith which, in China, has behind it a record of forty centuries. Dr. Legge, the eminent missionary, before climbing the steps of this altar, heard a small, still voice, which others might have heard had they harkened, saying: "Put off thy shoes, for the place whereon thou standest is holy ground."

A Cycle of Cathay, Rev. W. A. Martin, D.D., LL.D.

CORRESPONDENCE

ABOUT THE FUTURE OF THE THEOSOPHICAL SOCIETY

It is somewhat surprising for me, after having read the well written article on the above given subject, to see how I could be feeling myself at one with Mr. Reed on his short review of our Theosophical as well as our universal progress given on the two first pages, and yet, before the end of the essay finding myself in disagreement with him on many different, particular points.

We both see it as most important, that the Theosophical philosophies are bringing to the world the truths it contains and to the problems of life, which it explains, but we are finding that, when a subject is treated by more than one person, and from the very start, probably, is builded on different suppositions and premises, then the solving of the problems will have to come out with a different result. That is at least an opinion of mine, and I think, it may very often be a cause of misunderstanding and disagreement. With the writer I clearly see the Theosophical as well as universal progress in our time; neither am I blind to the awakening of the thought life in the churches as well as of increasing tolerance. The foolish ideals of the fundamentalists ought not to be any object of alarm to us.

In regard to the question "The Future of the Theosophical Society" I may say, I am not a Prophet, and we cannot change God's Plan for His Universe. We may try to do our best as we see it. It may happen to be within God's Plan. It will help our evolution anyway. When commenting on Mr. Reed's article I would like to use his categorical arrangement referring to same, section by section in the progress of my remarks.

A DECREASING INTEREST CLAIMED

That certain individuals, in this article declared not to be alarmists, of a pessimistic turn of mind but faithful and influential members of the Theosophical Society, that these members are speaking disparagingly of the Society's future seems to me to be no proper, noble and hardly good act, considering their place within our Society.

We are further told, that there are indications that the Theosophical Society is on the decline towards the end of its cycle of usefulness. The last assertion is bad enough and highly ridiculous to say the least.

The evidence they are citing is the very light vote cast in the U.S.A. for the International President three years ago. As you remember, the last fight we had in our Society was a hard one, carried on I am sorry to say, unscrupulously, laying all thought of Brotherhood aside; fought like our political election-fights, without fellow-feeling or consideration, and for what purpose? Bishop Leadbeater's name came up, but was by him, as always, received calmly. The L.C.C. came up too, but there are none going out of Theosophical Lodges in order to enter the Church, but many Theosophists are members in addition to membership in Theosophical Lodges. There are no divisions. There may possibly have been an apathy after such a disagreeable fight, not conducive to preparing the atmosphere for the best election results, but be that as it may. There was not, nor has there ever been, any disloyalty to Dr. Besant. A gift of \$5,000.00 must, it seems to me, show in a measure some of our appreciation. Our life and strength in our American Section is now greater than ever, and now, as before, after a stormy cycle we have enjoyed a new, peaceful one, with renewed and greater strength. We may possibly in the future get another cyclic turn, but as before we will be strong enough and fully able to stand it.

It is true, that the Theosophical spirit must be made useful in life, but it is also true, that sometimes it is a good thing to find a place to go where a person may be alone. Nothing of this though has anything to do with the separation of the Exoteric and the Esoteric Lodges, but the business of each one of these departments is now increased so much that they can no longer, with benefit, be associated and handled under one head. It was also found that a more central place was considerably better as well for the exoteric business with its very much extended book-business, important as it now is, as for the Headquarters. The Esoteric department has also found a smaller but beautiful place and with the sale of Krotona, money is made available for better purposes.

CHANGE OF NAME FROM BRANCH TO LODGE

I like to remember our Theosophical Organisation with its branches as a world tree nearest in the poetical image of Yggdrasil in Norse mythology, a tree with many branches and roots (Ygg was a second name of Odin, and Drasil meaning a horse) therefore translated—"bearer of God".

I admire this idea, but though much as I do, I do not see now any reason to regret the change made from Branches to Lodges. Now when the Lodges have got so many special privileges and independent

freedom, maybe the name Lodge is more proper than Branch, and that being so much more, because freedom and liberty is securing the loyalty better than the slavish tie of the branches to their trunk. Why the name was changed from Branches to Lodges I do not yet know.

OUR SYMBOLS

It is not, I think, a Theosophist's most important work to support mankind's stupidity and ignorance. We, who believe in evolution are accordingly trying to live, furthering the evolutionary progress. It ought not to be very difficult for us to consider the serpent, which, if not attacked is harmless, to consider this like all other creatures as a link in the evolutionary succession. Therefore, this idea as well as that of trying to get other people to catch similar thought, ought to be one of our missions. Most likely this disgusting idea connected with the serpent will be a thing of the past.

The origin of the idea is probably the so-called Fall, with the fundamentalists' (or similar sects) impossible literary¹ biblical interpretation, and so is this beautiful legend pointing to an evolutionary tendency not at all understood and therefore given an unfortunate interpretation.

In *The Secret Doctrine*, the serpent is used for *perfect wisdom*.² It is used for *Brotherhood* and many other places interpreting the same idea.³ To think on Moses' Brazen Serpent was said to cure the fiery serpent's bite. Jesus of Nazareth would hardly have advised his Apostles to show themselves wise as the serpent had the latter been a symbol of the Evil One. As wisdom's symbol, it was used in Egypt, Judæa, India and the world over. Wisdom and knowledge have been commonly misused for selfish purposes in our present civilisation. Let us plan for a better one. I can hardly speak of eternity without the thought of mankind striving in it, and for it. Naturally I therefore consider the serpent as wisdom's symbol of the best good. Studying as I have done, God's manifestation in the unseen as well as the seen world, I do believe in the possibility for mystical understanding and hold the mystical symbols as ideal for elaborating and illuminating thought. This is contrary to the author, who, therefore, naturally understands rather little of the Bible, not comprehending its Mysticism. He does, however, like the symbol of the dove. It was used in the biblical time, and is used now, but it is a symbol of another idea—that of peace.

¹ Literal?—SUB. ED.

² Vol. I, p. 389.

³ *The Secret Doctrine*, Vol. II, p. 404.

A great Leader in the World Youth Movement, such as Dr. G. Arundale, could undoubtedly make a big appeal to that generous element of idealism and altruism which, despite all adverse critics, lies at the heart of the Student Movement in this country, however obscured these qualities may, seemingly, appear in the course of that jarring conflict which always mars the painful transition period through which nations (and individuals) pass as they break with century old traditions and customs to emerge into a New Era with no familiar landmarks whereby to direct their course.

WE BELIEVE IN THE INHERENT GREATNESS OF CHINA WITH ALL OUR HEARTS. We are convinced that she will emerge from the turmoil of conflicting elements, at present struggling for her mastery, purified and united, and it is our belief that by helping her youth to realise the responsibilities and duties of real citizenship we shall be truly serving the cause of Theosophy, which is founded upon the twin rocks of Service and Brotherhood. *A great nation is built up of great individuals.* China possesses in her youth souls with great potentialities who, if given the opportunity to contact the highest and noblest teachings, such as are inherent in the Ancient Wisdom, known to modern times as Theosophy, will respond to their stimulus and become spiritual leaders with the wisdom that will enable them to regenerate every department of national life, thus assuring to their country that peace, prosperity and honourable place among the nations of the world to which her past greatness and present potentialities entitle her.

No one has stood for the highest ideals of citizenship, or contributed more to the spiritual awakening of the race, than our great President, Dr. Annie Besant. The record of her services to India, whose national consciousness she has, in the course of her 30 (and more) years of devoted labour, regenerated and purified, is unsurpassed in modern history. We cannot hope that Dr. Besant personally accomplish a similar miracle for China. Her karma binds her to India, and her work will probably keep her, for this life, in that country. Her influence, however, can overshadow this country through the great ideals of Spirituality, Truth, Service, Justice and Humanitarian Citizenship, which by example and precept she has ceaselessly taught, and which are the qualities, it is our dream, shall be the distinctive feature and stamp of all those who study and teach in the BESANT SCHOOLS in CHINA.

We hope, in time, that the "BESANT SCHOOLS" will be widely known to stand for a unique type of education and become a real factor in moulding the young citizens of China. Our plan is that in each important town there shall, eventually, exist a "BESANT SCHOOL FOR BOYS," a "BESANT SCHOOL FOR GIRLS," and a "BESANT CO-EDUCATIONAL COLLEGE," which would draw its recruits from the two former.

It is a big dream, and we are a small group, but we have the faith, courage and love necessary to make the attempt because we

believe that by so doing we shall be serving China and thus accomplishing our Masters' Work.

In time we hope to attach to these Schools departments where the submerged classes (whose existence in China is one of unremitting toil and misery) can be taught various handicraft, and other trades, thus enabling them to earn their livelihood in ideal conditions, and concurrently, by their manual labour, win the right to a free education.

We dare to dream great things of the "BESANT SCHOOLS," because She, after whom they are named, has taught us that no goal is too high that has as its object the service of our brothers.

We are beginning by opening a "BESANT SCHOOL FOR GIRLS," (educational work for women is truly, pioneer work in China), which will inaugurate its Summer School on July 8th and its regular School early in September. If, as we confidently anticipate, this School is a success, then we shall proceed to open a "BESANT SCHOOL FOR BOYS".

We shall keep our readers informed of the progress of the movement, and we feel confident we can count upon the good wishes of our beloved President, whose spiritual influence we will strive our utmost shall permeate the Schools, and that of our brother and sister Theosophists all the world over, for the success of our difficult undertaking.

(Signed) DOROTHY ARNOLD
VIRGINIA ZEE

PRACTICAL BROTHERHOOD

PRACTICAL Economic Brotherhood as expressed in a scheme through which, by the collection of a penny or twopence a day from sympathisers, to be used when a sum sufficiently large has been collected, for the purpose of producing and distributing commodities co-operatively, as set out by one of your correspondents, *could* regenerate social conditions, *if* it succeeded, but there is much virtue in an "if". So far all schemes involving prolonged co-operative effort have done no more than skim the surface, where they have not failed entirely.

The whole ground of Practical Brotherhood is already covered, so far as organisation is concerned by (a) the co-operative movement, (b) the Boy Scout and Girl Guide movement, (c) the Theosophic

ANOTHER REASON GIVEN

I have been a member of the Theosophical Society for 27 years and have noticed various, different methods taken up in our activity. I am glad of that. I have taken part in it, as many others have done, and, therefore, with the awakened, increased interest is the Theosophical membership and the whole activity now increased and better than before. A desire for better music, a more tasty furnishing of our Lodge halls, the organisation of the L.C.C., the universal Co-Masonry, also lectures of a little more devotional nature, these are some of the marked tendencies in our present days. The object of taking up these side-lines is to help the people of different temperaments to get what they like to have and what is proper for them, also for preparing the atmosphere in the halls, enabling people present to gain a better understanding and to understand what they receive.

WHY ANY KIND OF DEVOTIONAL EXERCISES?

Just now I have referred to the idea you are bringing forth in the subject under this heading, but my dear author, when your whole article indicates that you don't know very much in regard to our devotional body, through which we may be able, if developed, to draw from the devotional plane, the plane of wisdom, pure reason, devotion and love, the highest plane which probably few of us may reach in this life, then it seems useless, even more than useless, for me to say anything more here. Our emotional body, sometimes called a reflection of the devotional, may be benefited sometimes, but only if, or when, we are working for it. With neglect of our other bodies our mind-work may be poor indeed. Many of us have heard the expression "to work in the name of the Master". I think we all understand it and may be able to give an answer to our own question. Allow me to refer to that mentioned earlier about devotion. For children, usually those things seem to be ridiculous which they don't understand. The same thing may happen for old people at the child's stage of development, and then it may be injurious too.

OPENING AND CLOSING EXERCISES

Under this head, even using not so few words, the author has not brought to us really any new idea. I cannot find that he has very much understanding of the idea. Maybe my own understanding of it is less. One thing coming to every person's notice when reading the article to which we are referring, is that the author does not like any new idea, any not known, treated or dictated in any other way than that used in the Theosophical Society's earlier days, therefore, he seems to have another understanding of Evolution. When glancing

through the last pages we find in a letter from the Master K. H. to Mr. A. P. Sinnett the following sentences:

"The Theosophical Society has been organised to bring together a body of people united in a mutual effort of research into the laws, morals and occult forces of nature and the latent powers in man." I am, of course, well acquainted with that idea, but was surprised to find that interest for the good of it expressed in the same article where the author of it just before told us that he had no use for mysticism or occultism, but in our modern time need something understandable. In this there seems to be an inconsistency. Possibly the meaning was, according to Mr. Reed's idea, that a number of scientists should come together and make ready some food for the children, without allowing them to search for the food themselves, or even to prepare it. This would be still worse. But none of these ways are thinkable, nor do I believe they any time will be so. The rest of the article is treating of sectarianism and fear, fear all through for the Theosophical Society's destruction and in looking out for preventive means for avoiding this calamity. Next, the author gives us the history of the Theosophical Society's earlier cycles and at the conclusion of the article we hear something about the Theosophical Society's prospects, partly builded and supported by citations of expressions given by some of the friends of Mr. Reed. How really the Theosophical Society's end will be I think we may hear more of another time.

JACOB N. MEYER

THE BESANT SCHOOLS IN CHINA

A PLAN has been formulated by a little group of Theosophists in China (Chinese and foreign), whereby the Youth of the country will be gradually brought under the inspiring influence of Theosophy, the application of whose great spiritual principles we are convinced can alone raise China to the great level which is her rightful place among nations, by reason of her ancient and honoured civilisation. Acute powers of perception are not necessary in order to be convinced that the most useful and helpful influence that the Theosophical Society can contribute to the regeneration of China is in the field of education. As outlined in a letter which appeared in *The Adyar Bulletin*, exceptional opportunities await Theosophical workers in this domain. The need to direct the tremendous energy of those revolutionary (evolutionary) currents, sweeping the youth of this country well-nigh off its feet, into constructive and spiritual channels, with beneficial results to themselves and the country in general, is of very great moment.

Modern Astrology (July), *Theosophisches Streben* (May-June), *Bulletin Theosophique* (July), *The Theosophical Review* (July), *The Servant of India* (July), *The League of Nations* (May), *The Indian Review* (July), *The World's Children* (July), *El Loto Blanco* (July), *The Canadian Theosophist* (June), *Papyrus* (May, June), *Light* (July).

We have received with many thanks:

Isis Revista Teosofica Portuguesa (March), *Teosofia en Yucatan* (May, June), *Heraldo Teosofico* (March, April, May), *The Vedic Magazine* (July), *The Young Theosophist* (June), *Bollettino Ufficiale* (June), *Prabuddha Bhārata* (July), *Theosophisch Maandblad* (July), *The Nation* (Travel Number, July), *Pewarta Theosofie* (June), *The Vedānta Kesari* (July), *Theosophia* (July), *The Goan World* (July), *The Philosophical Quarterly* (April), *Theosophy in India* (April-June), *La Rasga Futura* (May), *Nature* (July).

REVIEWS

Vedanta Vindicated, by Rev. J. F. Pessein. (Published by the author, Wellington, Nilgiris, S. India. Price Rs. 3 post free.)

A Roman Catholic priest who studies sanskrit, and is an enthusiast of the Vedanta is a rarity in India, but such is Father J. F. Pessein. As his little book has gained official approval ("nihil obstat" certifies the *Censor Deputatus* at Bangalore, and "imprimi potest," says the Bishop of Mysore), Father Pessein's opinions are evidently considered compatible with orthodox Christian faith. The value of the work lies in the parallel quotations of Shankaracharya with those of Christian philosophers like St. Augustin, St. Jerome, St. Gregory, St. Thomas and others. Thus, for instance, after describing the Vedanta conception of Maya, according to which Saguna Brahman is the effect of Maya, and Nirguna Brahman is the only Reality, Father Pessein quotes from St. Augustine.

God's reality is such that created things compared to Him are not real. Not compared to Him, they are real, because they came from Him; compared to Him, they are not real, because He alone is true and immutable reality.

Startling alike indeed are the similes of the east and west, the result of independent lines of speculation.

On the vast canvas of Atman, Atman itself paints the picture of the various worlds and the Supreme Atman derives extreme bliss from seeing that picture. (Shankara, *Svat. Nirup.*)

What we contemplate directly is the portrait of Him painted, so to speak, by Himself on the canvas of the universe and exhibiting in an infinite degree various perfections. (*Catholic Encycl.* N. Y., VI, 613.)

When the Taittiriya Upanishad says, "He desired: many may I become, may I be born," Father Pessein quotes an excellent parallel.

By His calling the beings to His participation and by His letting overflow upon them the torrent of His benefits, the Deity becomes something separable, multiple, many in its works, but without prejudice to its indivisibility, without losing its simplicity, without forfeiting its Oneness. (*Denis.*)

A suggestive parallelism is made between the Alone-ness (Kaivalya) of Brahman and the isolation of God.

Between the creature and God there is an infinite distance, not of place but of nature and degree. The mystics call this the solitude of God. (*Lessius. The Names of God.*)

One of the pivots of philosophy is the conception how the universe arose. "Out of nothing, nothing issues" is an axiom of the West. On the other hand we have the East very positively, thus:

Non-being, verily, this in the beginning was. Thence, indeed, was the being born. (*Taittiriya Upanishad*).

movement, inside and outside of the Theosophical Society, if these movements were enthusiastically supported, especially the latter, the most good that is possible would be achieved.

The work of the Theosophist is on the thought plane; his activities are on the thought plane; gold and silver has he none (generally) therefore let him give that which he has, and not waste time ploughing where others have both ploughed and sown. The Co-operative movement is only successful in parts, and needs constant enthusing, but any similar movement would suffer in the same way owing to the defects of the present commercial system. The Scout and Guide movement is doing wonderful work through its practical idealism, one has daily more appreciation of its effects on young people.

We hear of "Tyrants" who will do anything except "get off their backs". Who are the Tyrants and who the They? Probably the "Vested Interest" and the "Poor" both of whom are ultimately our very selves. Every one of us who subscribes, directly or indirectly to a limited liability company, (and who does not?) who banks money, or otherwise benefits by the competitive system (and who does not?) —becomes, a fractional part of the "Tyrant". At the same time those of us whose vision is limited, either by capacity or circumstance, who think in stunted terms and idealise in petty limitations, and thereby cramp their own lives more or less, according to their stage of evolution are the truly "poor," the poor whom we have always with us; therefore what good can be done by suggesting "sacrifice" to those doubly poor, physically and mentally, whose daily life is nothing else? Rather teach them to spend well and wish for better things, knowing as we do the creative power of thought.

It is the rich who must "sacrifice" those having the "great possessions" of leisure and capacity of thought. It is for them to formulate systems whereby the wealth of the world can be justly distributed and leisure enjoyed, and it is our task just so far as we have talent, and are willing to use it.

G. M. NAMARU, F. T. S.

BOOKS RECEIVED

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

A Treatise on Cosmic Fire, by Alice A. Bailey (2 Vols.) Lucis Co. Pub., New York); *Man the Master*, by Eugene Del Mar (L. N. Fowler & Co., London); *Birds and Man*, by W. H. Hudson (Duckworth & Co., London); *Phantoms of the Dawn*, by Violet Tweedale (John Long, London); *Whither France? Whither Europe?*, by Joseph Caillaux (T. Fisher Unwin); *A Book of Homely Wisdom*, by R. J. Campbell, D.D. Oxon. (John Lane, London); *Spiritual and Political Revolutions in Islām*, by Felix Valyi (Kegan Paul, Trench, Trübner & Co., Ltd., London); *The Principles of Astrology*, by Charles E. O. Carter (T.P.H., London); *Swāmi Dayānand in the Light of Truth* (Published by Shrimanamar Singh at the Jiwan Press, Lahore); *Forbidden Theories*, by C. P. Kingsford; *The Nursing Mother*, by Florence Daniel; *The Expectant Mother*, by Florence Daniel; *The Psychology of the Servant Question*, by Violet M. Firth; *Hints for Renewed Health*, by Hugh Wyndham (The C. W. Daniel Co., Graham House, Tudor St., London, E.C. 4.)

The following pamphlet has been received:

The Only Way, by Charles Wickstud Armstrong.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Message of Theosophy (June, July), *The Calcutta Review* (July), *Theosophie in Ned.-Indie* (July), *The Herald of the Star* (July),

By way of Plato, we come through Christianity to the following explanations.

Ideas are principal forms, or permanent and immutable types of things, they themselves not being formed. Thus they are eternal, and existing always in the same manner, as being contained in the Divine Intelligence. Whilst, however, they themselves neither come into being nor decay, yet we say that in accordance with them everything is formed that can arise or decay, and all that actually does so. (St. Augustine).

Creatures before being drawn out of nothingness, were not mere nothingness, since they existed already in the divine intellect, which had their idea or archetype. (St. Anselm.)

Many more excellent parallelisms could be quoted from Father Pessein's book, but more are not necessary in a review to draw attention to his book. Having come so far with the Vedanta, Father Pessein, good Catholic that he is, cannot follow the Vedanta into Rebirth and Karma, and especially into the doctrine of the oneness of Paramatma and Jiva. He gives one astonishing reason against believing that the Divine Soul and the human soul are identical.

It is anti-patriotic. For, if there be only one universal Atman, there is no room for the Foreigner!

The present reviewer is heartily glad that the Vedanta has no room for,

Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix,
God save us all—

except the Foreigner! While heartily recommending Father Pessein's book, as a contribution to Comparative Religion, the reviewer, influenced by his Buddhist intellectual twist, offers his sympathy to Father Pessein on the insolubility of the following perplexity.

If the human soul, jiva, is Brahman Himself, every man is an incarnation, an avatara of the Deity.

On the other hand the Advaitins believe in the incarnation of the Lord in the person of Krishna and in other avatars.

There would be no difference between these two sorts of Avatars. Moreover, man being himself an avatara, why should he bow before another avatara?

If reverend Christian fathers would study the Vedanta as Father Pessein has done, and Hindu exponents of the Vedanta the Christian Mystics, the East and the West would come together along one more road.

A book distinctly to be kept on the shelf for reference by students of comparative philosophy. We would like another volume from Father Pessein of the same kind.

C. J.

Reasonable Religion. The Message of Emanuel Swedenborg, by E. Brayley Hodgetts. (Dent & Sons Ltd., London. Price 6s.)

Swedenborg, the encyclopædian contemporary of Kant, whose mental activities and numerous achievements in the domain of science, embraced all the knowledge of his time, after exploring and writing on almost every natural science, gained the spiritual or inner sight soon after his fiftieth year, "when heaven was opened to me" as he says. Transcending the plan of his teachings he built up a whole system of philosophic religion based on his deep interpretation of "correspondences" between nature and the spiritual world, between the visible, and the unsuspected spiritual truths.

To this second and higher stage of the seer's life, is specially devoted the above book. After laying stress upon Swedenborg's marvellous versatility, the author deals with his religious and philosophical exegesis. Combining admirably his knowledge of Swedenborg's writings, with synthetic ability he presents in 12 chapters the spiritual message of the seer, pointing out the importance and opportunity of Swedenborg's new interpretation of the Bible saving it from desecration at that time.

There is, nevertheless, an a priori affirmation in Mr. Hodgett's book with which we cannot agree, namely his reference to Cagliostro, on page 239, as "an impostor and great adventurer of the eighteenth century, who lived sumptuously on the credulity of his dupes". Those acquainted even slightly with mystic and occult lore, know something about the shining figure of the Count, and would absolutely refuse to call him either a fraud or a humbug.

For the rest, the plan and execution of the work bear evidences of the utmost care.

A. P. G.

Infinity in the Finite, by G. R. and Agnes Dennis. (The C. W. Daniel Co., London. Price 3s. 6d. net.)

A message addressed to Christians as a result of teachings received by the authors. In this age in which Intellect is giving way to Buddhi, "we should keep our minds open and our intuitions alert, that we may be able to assimilate the new and deeper aspects of Truth". Consequently, a *readjustment* of the beliefs of the Christians, according to the spiritual unfolding of the era and the new conceptions of ancient dogmas or creeds, is actually needed. This Age is the Age

of Intuition, and from this standpoint the Mysteries of Christianity are to be interpreted.

The small volume contains too much in too little. The last two chapters "Prayer" and "The Church" are especially illuminating and helpful to the readers for whom the book is intended.

A. P. G.

Harbottle: A Modern Pilgrim's Progress, by John Hargrave. (Duckworth & Co., London. Price 7s. 6d.)

Harbottle's ordinary, uneventful, commonplace life was shattered to pieces by the war. Wife, sons—gone; all the meaning and purpose of his pre-war existence swept into the dark. He is left with an empty house, sufficient money for his needs—and himself. That himself, a pathetic figure, a bundle of uncertainties, vacillations, inefficiencies, tremblings, doubts and fears, with one overmastering desire, *to know why*; a gentleness and humility which made him an easy prey for the officious busybodies whose kindness consists in wishing to impose their own ideas of happiness and of everything in general on those who are not crude enough to oppose them; and an unquenchable desire to put things right, but without the essential grit and dominating will to make that desire concrete. Unmaterialised idealism, of what use is it? That is practically the question Mr. Hargrave would have his readers ask themselves. Are we not all of us more or less Harbottles? And when are we going to change? Or shall we die as he did with the emblem of material unity in our hands, but nothing accomplished?

This book is a very acute psychological analysis of the effect or non-effect of the war on various types of people, and should be read by all who are students of the curious and profoundly interesting thought currents at work in this period of momentous, changing life.

The sin of inertia . . . we'll overcome it—or—die in the attempt
Fight the new fight! . . . Ignorance . . .
It'll go on because the kids are being trained for World Service as they used to train cadets for Empires.

These are a few Harbottlisms. May Mr. Hargrave find many readers among those who would put an end to inertia, inefficiency in thought and instability of will, and who are determined to substitute World Service for World War.

C. M.

Health and Personality, by John S. Griffiths, M.R.C.S., L.R.C.P., D.L. (Hodder & Stoughton. Price 6s.)

A very readable volume from the "Library of Philosophy and Religion," written as the publishers' note says for "the intelligent, non-academic mind". The author expresses what he feels to be the aim of every reasonable person, *viz.*, to make the best of this life. The golden mean, therefore, rather than dangerous living, is the way to attain health, in his opinion.

He surveys the life of man from the cradle to the grave in five chapters, and as a medical man gives much sound practical advice, particularly on Infancy and Childhood, and in the chapter on Boyhood and Girlhood. His ideas on education are broad and comprehensive though his conception of personality is strictly limited to one life, and as he says "a life is short".

He has an interesting paragraph on companionship, especially on the friendship possible between men and women apart from marriage. His views on the sphere of women's work in the world are somewhat disappointing; he says that some businesses can be run best by women, but omits to mention which they are, and advises women to turn their attention to the science of the home—which is not new at all.

He regards life as "raw but precious metal to be moulded and hammered into a shape of beauty" and believes that after this life he will pass to another, better life.

M.

Applied Philosophy, by C. Y. C. Dawbarn, M.A. (Longmans. Price 5s.)

It is a sign of the times that thinkers of all schools are trying to relate the whole of our experiences to some comprehensive scheme or formula. The analytical side of knowledge is receiving more and more attention, but at the same time efforts at synthesising what we have can be seen in writers like H. G. Wells and in the speculations and surveys on the advance of modern science.

The author of *Applied Philosophy* devotes four-fifths of his book to History, and in this we see again the striving to comprehend ourselves, our past, our legitimate part as actors on the stage of life, and lastly, what the Play is about. He has taken one scene of the world's history and, in a vivid account of the Jewish race and religion,

has tried to discover what effect Christianity has produced on the world's outlook.

Regarding the problem from the three aspects of the psychological, physical and ethical, he merely touches the fringe of the first.

In his analysis of physical science as a determinant in life, he finds that an intelligent selfishness seems to be the only solution of the problems of life, but in the ethical aspect he claims that Christianity, pure and simple, with its message of Love, will alone solve all economic and social problems.

His style is too rhetorical, more suited to the platform than to prose.

M.

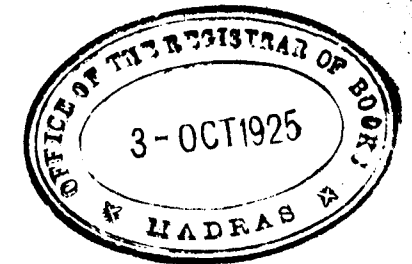
The Rival Philosophies of Jesus and of Paul, by Ignatius Singer. (The C. W. Daniel Co., London. Price 10s. 6d.)

A new study this, on the historical life of Jesus and his ethical teachings, according to the narratives compiled by the Evangelists some generations after his death. This is an analysis of the thesis which is set forth as title for the book, based undoubtedly in the belief of some writer that Paul preached Paul's gospel. The author insists in several pages that the "Christ" (esoteric) of Paul had nothing in common with the historical Jesus of Nazareth beyond the name, and that the genuine teaching of Jesus is entirely foreign to "Pauline Christianity".

The author, being a layman, pursues his inquiry from the scientific and critical point of view, claiming that a spirit of sincerity and search for truth has been his sole object. He feels that the work he commenced under that suggestive heading is far from finished; that the time has come for making an end to the unholy alliance of religion with theology which, for so long, arrogated to itself the sole guardianship of all that concerns religion.

In the modern revival of discussion about biblical doctrine "in which it is not the truth that suffers," this book, the fruit of much thoughtful study, ought to be in the hands of every religious teacher whose mind is free from the narrow propagandist or missionary standpoint. The author leads us to the conclusion that "Religion does not consist in ceremonies or beliefs but in the observance of our obligations to our neighbours" (Brotherhood).

A. P. G.



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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Wayfarer's Lodge, T.S., Winnipeg, Canada, 9 members, per 1925, £2-5-0	29	10	5
Swiss Theosophical International Federation, Union Lodge, T.S., 1 new member, per 1925, 6s.	4	0	0
T.S. in England, 434 members, per April, 1925, £24-14-2	327	1	7
Swedish Section, T.S., 710 members, per 1924	394	7	0
Dutch Section, T.S., 2,247 " " 1st May, 1924—1st May, 1925, £78-4-8	1,033	14	11
T.S. in Roumania, part payment of dues, per 1925, £1	13	2	6

DONATIONS

T.S. in Wales, "Adyar Day" Collection, £2	26	5	5
" " Finland " " £2-10-0 } and \$1	35	12	9
" " Norway " " £2	26	7	9
Mr. Devereux M. Myers, Manila, "Adyar Day" Collection, \$100	269	15	0
Swedish Section, T.S., "Adyar Day" Collection	150	1	0
Noshir Lodge, T.S., Navsari, Baroda State, "White Lotus Day" Collection	5	0	0
T.S. in Scotland for Adyar Library, "Adyar Day" Collection, £8-8-3	45	3	1
Anon, Adyar, for new Record Office, Adyar	100	0	0
Anon, for a Theatre and Lecture Hall at Adyar	2,000	0	0
	4,461	1	5

Adyar
10th June, 1925

A. SCHWARZ,
Hon. Treasurer,

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1925, are
acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Singapore Lodge, T.S., Fees and Dues of 2 new and 5 old members, per 1925, £2-5-0	29	13	0
Mr. E. D. Clarke, Solicitor, British Guiana, Section Dues, for 1925	13	4	0
Hongkong Lodge, T.S., Fees and Dues of 7 new members, per 1925...	44	7	4
Netherlands-Indian Section, T.S., Dues of 1,735 members, per 1925	838	10	8
	926	3	0

Adyar
11th August, 1925

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

xvi SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Union Steamship Company, New Zealand, Collections from passengers, £2-14-9	36	4	0
Mr. Devi Prasad, Etawah, U.P.	25	0	0
T.S. in Wales, White Lotus Day Collection, £1-5-0	16	6	5
Indraprastha Lodge, T.S., Delhi, White Lotus Day Collection, for Food Fund...	8	4	0
Mr. C. N. Subramaniya Iyer, B.A., Adyar, for feeding on 1st October, 1925	65	0	0
Donations under Rs. 5	2	10	0
	153	8	5

Adyar
11th August, 1925

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

N 25-26-10-12
NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Braintree, Essex, England	Braintree Lodge, T.S.	4-7-1925
Ibi (Alicante), Spain	Alcalt Lodge, T.S.	12-7-1925

LODGE DISSOLVED

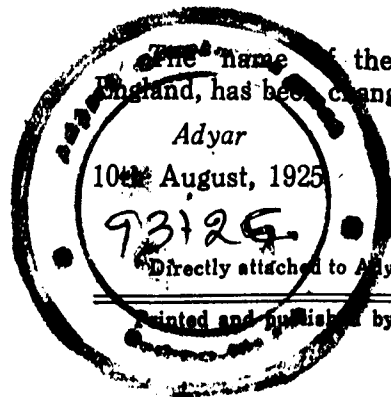
Location	Name of Lodge	Date of Return of Charter
Helsingfors, Finland *	Sokaren Lodge, T.S.	28-4-1925

CHANGE OF NAME

The name of the "Fellowship Lodge" (London Federation), England, has been changed into "Bayswater Lodge".

Adyar
10th August, 1925

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



Directly attached to Adyar Headquarters.

Printed and published by J. R. Aria, at the Vasantha Press, Adyar, Madras.

xii SUPPLEMENT TO THE THEOSOPHIST JULY
OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1925, are acknowledged with thanks:

DONATIONS FOR FOOD FUND

	Rs.	A.	P.
Gaya Lodge, T.S., "White Lotus Day" Gift ...	10	0	0
Shanti Dayak Lodge, T.S., Moradabad, "White Lotus Day" Gift ...	7	0	0
"A Friend," Adyar ...	500	0	0
	517	0	0

Adyar
10th June, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Peshawar, N. W. Frontier, India	Frontier Lodge, T.S. ...	20-4-1925
Aix-les-Bains (Savoie) France	Aix-les-Bains Lodge, T.S. ...	8-5-1925
Sherpur, Mymensing Dist. } Bengal, India }	Sherpur Lodge, T.S. ...	16-5-1925
Bucarest, Roumania (Head-quarters) ...	Cercetarea Lodge, T.S. ...	20-5-1925
Tientsin, China (Headquarters)	Tientsin Lodge, T.S. ...	1-6-1925

Adyar
11th June, 1925

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

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Roumania" with its administrative centre in Bucarest, Roumania, was issued on June 10th, 1925, to Mr. E. F. D. Bertram to be handed over to Miss Fanny Seculici, General Secretary of the T.S. in Roumania.

Adyar
11th June, 1925

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

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss E. Wilder, Tientsin, China, part payment of Fees and Dues of new members, per 1925 ...	31	11	0
Krishna Lodge, T.S., Calgary, Canada, Diploma Fee, £0-1-9 ...	1	2	0
T.S. in England, 265 members, per May, 1925, £8-16-8 ...	116	4	8

DONATIONS

Madrid Lodge, T.S., "White Lotus Day" Gift, £3-18-10 ...	51	11	7
Mrs. M. I. Standen, U.S.A. ...	14	0	0
Mr. E. S. Craighill Handy, Honolulu, Hawaii, £1-4-4 ...	15	15	0
	230	12	3

Adyar
11th July, 1925

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