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THE THEOSOPHIST

ON THE WATCH-TOWER

THE 1st of October will be with us, at Adyar, in a week's time, but no President and Editor! It is a strange sensation for Adyar residents for the President not to be on "the roof" at six in the morning to receive flowers and garlands. Last year, she was in India on her birthday, though not at Adyar, and three days lapsed before she arrived and the festival could be celebrated. It was in 1919 that she was in Europe, when October 1st came round.

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There are not many who see their seventy-eighth year commencing, and in every country of the world eager hearts of men and women rejoicing, sending to them wave after wave of gratitude. Our President has earned the right to be so blessed by the nations of the world. And the seventy-eighth year opens for her with heavier tasks still to achieve. Tens of thousands will in their hearts whisper, on this first of October, "May she achieve!"

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Those of us who live in India have so thought of the President as part inseparable of India, that it is difficult to realise that there was a time when she first arrived in India. Yet even before her foot touched Indian soil at Tuticorin, in 1893, she had identified herself with India's hopes and dreams. It is with a strange feeling that one reads to-day what she wrote to Indians in 1892.

19 Avenue Road, London, N. W.

October 21, 1892.

TO INDIAN THEOSOPHISTS,

93126 Dear Friends and Brothers, I am told much disappointment is felt because I cannot yet visit India, and as India is to me, as to every Theosophist, the "sacred Land," I earnestly desire that no harsher feeling may mingle with that of regret. Last year I promised to visit India if possible, but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) that as I live on what I earn, and use my earnings for the support of Headquarters, left in my charge and that of others by H.P.B., enough money should be raised in India to cover the cost of the tour, and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H.P.B. while she lived in London stated positively that if I went to India and lectured as I proposed I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or America—the latter being especially advisable because of the sea voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit. But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India. But I cannot consult my wishes only. I have work placed in my hand which I am bound to carry out, and you, my dear Indian brethren, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right.

It may be that circumstances may next year permit me to visit you, and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise.

India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me, and you, my Brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I, to whom India and the Indian people seem nearer than the nations to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind.

Farewell.

ANNIE BESANT

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One more Section has joined the ranks of the ever-increasing family of National Societies of the T.S. This is the "T.S. in Yugo-Slavia," of the united kingdom of the Serbs, Croats and Slovenes. The General Secretary is Gospojica (Miss) Jelisava Vavra, and the headquarters are at Zagreb. It was only last June that the Lodges in Roumania became the Roumanian Section. Bulgaria became a Section in 1920. Every country in the Balkans, except Greece, is now a National Society. Each new National Society adds not only to the strength of the Parent Society, but it also enriches the conception we gain of the possibilities of Theosophy as applied to conduct. If Theosophy were either a mere abstract philosophy, or only a creed from the brain of one Teacher alone, there would be little significance in the spread of Theosophy from country to country. But the Divine Wisdom is the hidden Power in the lives of men which clamours for Idealism, and since each national culture is one form of Idealism, the release by Theosophy of the best in a nation releases also at the same time new elements in the power of the Wisdom over men's lives. So each National Society strengthens the work of its sister societies, and the birth of a

new society adds one more colour to the divine rainbow of truth and aspiration which unites heaven and earth. It is these National Societies throughout the world which are the rungs of the modern Jacob's ladder up and down which the Angels of God descend and ascend.

* * *

Mr. E. F. D. Bertram, who acted as Presidential Agent for Roumania till its organisation as a National Society, writes:

Will you allow me to express in your columns the thanks of the F. T. S. in Roumania to all who have during the last twelve months sent us magazines and literature? It would take me more time than I can spare to write to each Section, and each individual separately, but their steady help and thought has surely been one of the factors which have enabled Roumania to achieve the status of the Fortieth National Society of the T.S.

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Dr. J. H. Cousins writes:

The passing of Sir William Barrett, F.R.S., at over eighty years of age, a short time before my arrival in London (June), recalled to me a couple of incidents in my happy friendship with him when we were both resident in Dublin. My interest in matters occult naturally drew me to the initiator of the Society for Psychical Research, and somewhere about 1903 he invited me to meet him in his country house among the Wicklow hills, which was built on the plot of ground that had been used for successful experiments in dowsing for water. A number of generous springs of delicious water had been found by the turning of a twig, and he built the house on the ground thus amply provided.

When Mrs. Besant visited Dublin in 1909, I (happening to be the organiser of her visit), asked Professor Barrett by letter to occupy a seat on the platform at a lecture in a large hall. He replied to the effect that he would not be associated with that lady or her works. I was surprised, therefore, when I saw him come into the hall; and still more surprised when, at the end of the lecture, just as Mrs. Besant was

about to leave the platform, he jumped up and expressed thanks for the most illuminating and inspiring address that he, who had heard the best speakers in the world, had ever listened to. Next day I received a letter from him expressing his regret at not being able, owing to a professional engagement, to see Mrs. Besant off at the steamer from Kingstown to Holyhead.

Shortly before my departure for India (1915), I found myself beside Sir William in a Dublin tramcar. Talking over my future relationships with the Theosophical Society at Adyar, he volunteered the opinion that a wrong had been done to Madame Blavatsky in the Report on the Coulomb affair in the Proceedings of the Society for Psychical Research. Dr. Hodgson, the maker of the Report, had, Sir William said, come to believe in quite as extraordinary things as he had condemned in the case of Madame Blavatsky, and he (Sir William Barrett) hoped that the Report, which was a blot on the Proceedings of the S. P. R., would some day be withdrawn.

* * *

The American Section has just published a small book which fills a long-felt want. Often a Lodge when newly organised does not know how to set about to do its work efficiently. If a Lodge organiser or national lecturer makes a visit, he can be asked for guidance. But as such a worker can visit only once in a while, sometimes a Lodge diminishes in number and energy for want of guidance. A little book on how to conduct ordinary and festival meetings is very helpful. The following are the topics dealt with in the booklet issued to American Lodges.

PROCEDURE

Suggested Procedure at Lodge Meetings; Opening Words by the Chairman; Closing Words.

Instructions for Admission to the Lodge; Two Forms for the Admission of New Members; Address on Presentation of Certificate.

A Declaration of Principles and Ideals; Freedom of Thought.

BUSINESS

Suggestions to Presidents; Activities through Lodge Committees; Book Purchasing Agent; Annual Meeting—Order of Business; Instructions to Secretaries; Proposed By-Laws for Unincorporated Lodges.

MUSIC AND STUDY

Suggestions for Lodge Music; Suggestions for Conducting Classes; Correspondence School Courses; Books for Devotional Reading; Books Recommended for Study Texts and Lodge Library.

FUNERALS

Funeral Services: Suggestions; Funeral Service No. I—Services at Cemetery after Cremation; Funeral Service No. II; Funeral Service No. III; Burial Service; Funeral Ceremony for a Child; Suggestions for Funeral Music.

The T.S. is a non-ritual organisation, and to many its value is that it has nothing in it reminiscent of "church" in its meetings. On the other hand, a certain amount of gracious and orderly procedure, without becoming complicated enough to be "ceremonial," is most helpful to build a sense of unity and brotherhood. During his visit last year to America, the Vice-President was called upon to "dedicate" a Lodge room, and a simple ceremonial was gone through, with the singing of that most Theosophical hymn, "Gather Us In". Necessarily the spirit and method of procedure will vary with each country. But undoubtedly something like this booklet will be found helpful everywhere. It will be an excellent thing if each Section would issue a similar booklet for its Lodges, by way of guidance. It goes without saying that as each Lodge is autonomous, no form of procedure is in any way binding or "authorised".

* *

Slowly the temporary buildings for the Jubilee Convention are beginning to rise up one by one. What a task it is to house and feed the fifteen hundred and more who are expected, only those who will be present will see and understand. Adyar can in normal times house in the permanent buildings 150 residents, and for this number, rooms, bathing, kitchen and other arrangements are sufficient. At normal Conventions, special huts are erected, and by putting three or four members in a room, and with an extra staff of servants, we have in the past catered for about 80 European and 700 Indian delegates. But at the Jubilee Convention, Leadbeater Chambers and Blavatsky Gardens departments which normally can cater for 80 members have to be expanded to cater for at least 300 visitors, living in European style. Indian style of living being simpler, and Indians in general not demanding the privacy in sleeping and bathing necessary to most Western people, it is easier to house and feed a large number of Indians. A city of huts is rapidly going up, and a mile or two of water-pipes is being laid. Within the course of two hours in the morning, the 1,500 members will want baths, and all the water necessary must be pumped from wells. This is one of the many problems which has to be solved. The lectures this year will again be under the Banyan Tree, with "loud-speakers" throwing out the speaker's voice so that an audience of three to five thousand can easily hear. Already some are beginning to grumble that the charges for rooms and meals are this year more than that at any previous year. This is true. But the T.S. has no fund to meet the extra cost of a large Convention. Who but the members themselves must pay for the temporary buildings, the enlarged kitchens, the hire of crockery and furniture, the wages of servants, the cost of water and sanitary installations, and the loud-speakers, and a thousand and one requirements for their comfort? It is not infrequent to find T.S. members who feel a grievance

that they cannot have every convenience at Adyar, and at about one-third the price they would have to pay elsewhere. They feel that because they come to Convention to assist in the welfare of the T.S., and their presence is due to a spiritual motive, therefore the T.S. should house and feed them if not free, then for very little. It would indeed be a splendid thing if Adyar were not to be merely a spiritual but also a free material home. But just now, the Executive at Adyar has not funds to organise the material home, since members pay to Adyar only eight pence each for the year for the support of Headquarters.

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The President is expected in Bombay about the first week in November. Bishop Leadbeater and a party of nearly fifty members from Australia arrive in Colombo on December 2nd. The large party from Europe with Mr. Krishnamurti, Bishops Wedgwood, Mazel and Arundale arrive in Bombay about December 16th. Twenty-six out of the forty-one General Secretaries of the T.S. will be present at the meetings of the General Council.

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It was the intention of the Assistant Editor to make this issue of *The Theosophist* a special "Star Number," containing the important addresses of Dr. Besant, Bishops Wedgwood and Arundale and of Mr. Oscar Kollerstrom, delivered at the Star Congress at Ommen. As all the addresses have not arrived by mail, they cannot be published in this issue. They will appear in the November *Theosophist*.



ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from Vol. XLVI, No. 12, p. 698)

THE Hebrew nation is something like that of the Yadavas in which Krishna was born, and the two names have a close resemblance as the Sanskrit Ya frequently changes into Ja, so Yama becomes Jama, for instance. The Yadavas and the Jews seem to have been more or less the same people. Many Yadavas seem to have migrated. There is much similarity in the stories of the two peoples. The Jews at the time of the Exodus seem to have been under the tyranny of the Egyptians. So the Yadavas were under the tyranny of a foreign king. As in the case of the Jews a migration took place under divine direction, so, under the direction of Krishna

there was a migration of the Yadavas. Krishna was a shepherd, and Christ is often called the good shepherd. Krishna was born in a prison house and Christ in a stable. In either case there was a warning given against a powerful tyrant, and in each case the tyrant ordered a massacre of infants.

From the time of Krishna a particular turn has been given to the philosophy of the first Ray, mainly through the writings of Vyasa, about 5,000 years ago.

In course of time a great part of Kathiawar was flooded and the Yadavas were dispersed, and very likely may have emigrated. The reason why the Jews had certain customs which the Yadavas had not is due to the fact that the former people by long intercourse with the Egyptians adopted some of their customs—for instance circumcision.

Under these circumstances I long doubted whether there was ever a real man Christ. Even now it seems possible that there was not such a man. But it does not much matter. The individuality of Christ was due to the mysterious power acting through Him. It is also possible that it might have put forth an appearance through a particular man. He might have belonged to any Ray.

This power has guided the steps of a whole lot of people through ages and ages from the time the last great Adept appeared, and through all this time it has been doing the work of supplying all the deficiencies of the planet. If Buddha does not appear it must supply the place of Buddha.

So long as there are associations of Adepts things may go on all right, but suppose the spirituality of mankind goes down and materialism increases and the Brotherhood dies. Then the power left by the First Ray Adept is still always present and, for the time being, it can play the part of any God.

By getting into a particular man of a particular Ray, it plays the part of the Logos of that Ray. The Ray to which

the man Christ belonged must remain doubtful for the present. But the purpose of these things on the spiritual plane is evident, as are also their lessons.

The Himalayan Brotherhood has Buddha for its highest Chohan and Avalokiteshwara for its patron. It wanted to have two men overshadowed by these two: in one they succeeded, because a portion of Buddha overshadows the Teshu Lama. The Dalai Lama is supposed to be overshadowed by Avalokiteshwara, but really is not so. All the Initiates say that Avalokiteshwara is their Patron and Buddha their great Guru. He teaches them directly. He opens their eyes and aids their minds, infusing into them a portion of His divine life.

The Voice comes to you all of a sudden when you do not expect it, and gives you important directions. It is when a man is getting near Adeptship that it comes. It tells you the inmost nature of your own Logos, points out from what Ray you have sprung and tells you what Ray you are going to proceed to.

If it resides in the middle of the First Ray, it must be in a peculiar place of its own; that means a place where any other Logos is likely to be consumed. It is the Central Sun of Unbounded Splendour, powerful enough to consume several Solar Systems in an instant. The Sun's light is *Daiviprakriti*. The Central Sun is the Still Small Voice. The Voice has within itself the whole plan of Life-Evolution.

Krishna is said to play upon the flute, *i.e.*, he plays the Song of Life; and the song has seven Swarams which give the vibration to the current of life; and the outward *Daiviprakriti* catches the vibrations of the Song. These seven Swarams are at the bottom of everything that is septenary in the Kosmos. (To this I referred in a recent article.) He is all song; he is the spirit and soul of song. He has only to give a wrong note and mankind . . . [! ! !]

Every Initiate must find out his own Ray. Up to the time of the sounding of the Voice the mode of procedure is common to all people. The special directions for each particular Ray are given by the Voice. He is not in a hurry to help you unless you are in a hurry to be helped.

Every man has another being; that is the little girl in the *Idyll of the White Lotus*, which may forestall the voice by giving information. That is his own soul.

The state of consciousness in which one hears the voice is above Devachanic consciousness. It is that terrible neutral point of consciousness. This is the Voice of the Silence, which is Christos. The poles of consciousness are (1) present human, (2) consciousness of the Logos.

In sleep it is possible to get wrong notions and impressions. A good moral man is likely to make greater progress in the long run than one who rushes into the astral plane. All the great teachers have put forward a few broad moral principles and not astral wonders as the path to be followed. There is no position in which a man cannot be useful. There seems to be less inequality in the distribution of happiness than in that of wealth.

There are three main currents in Hinduism. The first, Brahminism is from the First Ray, and on it the Vedas are based. The second is Buddhist, and the third is from the other five Rays which have a certain family likeness. This five Ray system is Chaldean.

The Brotherhood has a Chaldean system for its basis, with Buddhism superadded. As a practical Brotherhood they have to produce Adepts of all Rays. For popular religions the Chaldean base will not do. You must give religion that basis when the majority of men in the world are Initiates, because then they must know the relative positions of the different Rays. The Buddhist system will do for philosophers, because its view of God is that of a great Teacher. The first Ray is a

God for the worship of mankind. And for two reasons. It not only plays the part of a teacher but also that of a king. Again, it was the creator originally. It rewards the righteous and punishes the wicked. The one indwelling Presence that helps people resides in it, and it is not every man that can become that.

In the case of Buddhism, Buddha is the great Teacher. He creates Adepts. The Chaldean system is pure Advaitism, because that Parabrahman is in every man and assumes certain forms in different men. But for a popular faith the only possible way is by getting hold of either the First or Second Ray. The Second has been somewhat confined and the First more or less universal.

AHJH (I am that I am) is the real God of the Hebrews, and this is strictly speaking Shekinah. This mysterious power ought to do the work of AHJH among the Hebrews for their good. When the divine manifestation of a particular Logos cannot be had, this assumes the task for its purpose. Shekinah is the "Church" of the Hebrews—not Adonai. In course of time the Hebrews blundered and mistook AHJH for the Father, and JHVH (Jehovah) for the Son. As AHJH did not appear, they said JHVH was his Son, and thinking that both belonged to the same seat, they confounded Shekinah with Adonai.

The other Logoi cannot incarnate when once they reach Nirvana: only the first two. Buddha can split himself into three: one remains in Nirvana, the other two descend to help humanity.

T. Subba Rao

(To be continued)

The teacher was, on the other hand, very strictly prohibited from communicating a doctrine or a ceremony to any one except a son or a pupil adopted by the rite of Upanayana. In the *Chhândogya* we read :

A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole seagirt earth full of treasure, for this doctrine is worth more than that, yea, it is worth more.¹

In the *Brhadâraṇyaka* we hear the same thing. In *Śvetâswatara* we find that no man should teach any secret doctrine to any one who is not his son or pupil. Knowledge can lead to the goal only when it is imparted by a teacher :

This should not be told to one who is not a son or to one who is not a pupil.²

Formal chelaship was considered so very necessary that we find in the *Upaniṣads*, even Devas taking sacred fuel in their hands and approaching the Gurus for instruction. In the *Chhândogya*, we read how Indra lived with Prajâpati for one hundred and one years for perfect instruction. Even great scholars did not hesitate to submit to the conditions of pupilage. In the *Brhadâraṇyaka*, Gârḡi becomes formally a pupil of Ajâtaśatru. In the *Prashna*, five great men become pupils of Pippalada.

But there is evidence available that those who were not strict Brahmachâri but who wanted to learn a certain doctrine, were not always required to become formal pupils. In the *Chhândogya*, Aswapati instructs six persons without initiating them. Again in the *Brhadâraṇyaka*, Yâjñavalkya instructs his wife Maitreyi and King Janaka who were not strictly his pupils. Even when instruction was received from his father or from other teachers, formal pupilage was not necessary.

¹ इदं वाक् तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात् प्रणाध्याय बाञ्छन्तेवासिने । नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णा दद्यादेतदेव ततो भूय इति ॥

² तमेतं नापुत्राय बाञ्छन्तेवासिने वा ब्रूयात् ॥

ADMISSION TO STUDENTSHIP

The student who was desirous of becoming a pupil of any person, approached him with sacred fuel in his hand, and formally requested him to admit him as his pupil "For, I have heard from those like yourself, Sir, that the knowledge which has been learned from a teacher best helps one to attain his end."¹ We learn from *Brhadâraṇyaka* (VI, 2-7) and *Shaṭapatha Brâhmaṇa* (X, 5-4), the words to be said by the student were these: "May I enter upon Brahmachârya" and "Let me be a Brahmachâri." The teacher before receiving him enquires as to his birth and family. In *Chhândogya* (IV, 4-4), we read: "Satyakama Jabala approaches Goutâma Haridrumata and requests him to accept him as a pupil. Goutâma asks him who he is, and admits him." *Shaṭapatha* (XI, 5, 4, 1) स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति तं होवाच किं गोत्रो नु सोम्यासीति । the teacher merely asks the name of the intending pupil and then accepts him.

After receiving him the Guru performed his Upanayana ceremony and studentship commenced. The spiritual significance of this ceremony is very well described in the *Atharva Veda* (XI, 5) and *Shaṭapatha Brâhmaṇa* (XI, 5, 4). There is no need to go into details, it will suffice to translate a passage from *Saṭapatha* (XI, 5, 4.) [The teacher] "By laying his right hand on (the pupil whereby) the teacher becomes pregnant (with him): in the third (night) he is born as a Brâhmaṇa with the Sâvitri." तेन गर्भी भवति. He is like a divine creature born from his teacher's mouth.

THE DUTIES OF STUDENTSHIP

The first condition was that the student should live in the house of the teacher. In a number of Upaniṣads the

¹ श्रुतं होव मे भगवदशेभ्यः आचार्यादैव विद्या विदिता साधिष्ठं प्रापयातीति ॥

student is called "dweller in the teacher's house" or "dwelling near (the teacher)" आचार्यकुलवासी or अन्तेवासी.

Generally, the Brahmachâris went about begging food for their teacher. From the *Shatâpatha* (XI, 3, 3, 5), it is clear that begging was prescribed to produce in the student a proper spirit of humility.

REGULATIONS FOR THE STUDENT

His other duties were to tend the sacred fires and the house of his preceptor.

The *Aitareyâranyaka* gives the following rules :

The teacher and the taught should not stand, nor walk, nor be drawn, nor sit on a couch ; but they should both sit on the ground. The pupil should not lean backward or forward while learning. He should not be covered with too much clothing, nor assume the posture of a devotee, but without using any of the apparel of a devotee, simply elevate his knees. Nor should he learn when he has eaten flesh, when he has seen blood or a corpse, or when he has done an unlawful thing, when he has anointed his eyes, oiled or rubbed his body, when he has been shaved or bathed, put on colour or has ornamented himself with flower-wreaths, when he has been writing or effacing his writing.

Manu gives the following rules :

Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

From anointing (his body) applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol) from (sensual desire) anger, covetousness, dancing, singing and playing (musical instruments).

From gambling, idle disputes, backbiting and lying, from looking at and touching women, and from hurting others."

वर्जयेन्मधु मांसं च गन्धं माल्यं तथा स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥
अभ्यङ्गमज्जनं चाक्ष्णोः उपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥
शूतं च जनवादं च परिवादं तथाऽनृतम् ।
स्त्रीणां च प्रेक्षणालम्बमुपघातं परस्व च ॥

THE DUTIES OF THE TEACHER

The teacher must also fulfil his duty towards the pupil. He is to possess the highest moral and spiritual qualifications. According to *Mundaka-Upaniṣad* ("Let him, in order to understand this, take fuel in his hand approach a Guru who is learned and dwells in Brahman" ¹), he was required to be well versed in sacred lore and dwelling entirely in Brahman. It is often said in the *Upaniṣads* that he must be quite sure of the truth he teaches. Not only was he to love his pupil as his own son, but he was to give him all attention in the teaching of the Sacred Science, and withhold no part of it from him. Manu prescribes the following behaviour towards his pupil for the teacher "Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law. He forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the *Vedānta*. Let him not, even though in pain (speak words) cutting (others) to the quick ; let him not injure others in thought or deed ; let him not utter speeches which make (others) afraid of him (since that will prevent him from gaining heaven)." ² It is the duty of the teacher, when a fit pupil approaches him, to teach him the truth exactly as he knows it. To that pupil who has approached him respectfully, whose thoughts are not troubled by any desires and who has attained

¹ तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

² अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक्चैव मधुरा शृङ्गणा प्रयोज्या धर्ममिच्छता ॥
यस्य वाक्यमसी शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥
नारुन्मुदः स्यादातोऽपि न परद्रोहकर्मधीः ।
ययाऽस्त्रोद्विजते वाचा नालोक्या तामुदीरयेत् ॥

perfect peace, the wise teacher truly gives that knowledge of Brahman through which he knows the Eternal and true Person (Mundaka 1, 2).¹ If he conceals anything and does not reveal the real truth to his pupil, he will bring upon himself utter ruin. *The Taiṭṭirīya Āraṇyaka* (VII, 4) and the *Saṭapatha Brāhmaṇa* (XIV, 1, 1, 26-27) clearly say the teacher must teach with all his heart and soul and is bound also to reveal everything to his pupil.

THE RELATION BETWEEN THE TEACHER AND THE TAUGHT

The relation between the teacher and the taught were of the happiest kind. The pupil looked upon his preceptor as his father (*Prasna*). As indicated in the propitiatory verse beginning with "Let Him protect us both" स ह नावतु which is uttered at the beginning of each day's study, the teacher and his pupil were united by the common aim of preserving and propagating the sacred wisdom and in showing its worth in their lives and conduct. Sometimes *Antevāsins* living in the house of the teacher preferred and were permitted to continue that life, because it was agreeable.

THE PERIOD OF STUDENTSHIP

The period of studentship was normally fixed at 12 years. In *Chhāṇḍogya*² we find Śvetaketu returning home after twelve years. But longer terms also seem to have been observed. Śaṭyakāma Jahala spent so many years with his teacher that four hundred cows increased to one thousand.³

¹ तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्चिताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तस्वतो ब्रह्मविद्याम् ॥

² "He then, having become a pupil at the age of twelve having studied all the Vedas, returned at the age of twenty-four, thinking himself learned.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी ॥

³ He lived a number of years when they came to be a thousand.
स ह वर्षगणं प्रोवाच ता यदा सहस्रं संपेदुः ॥

At another place in the same *Upaniṣhad* we hear that Indra and Virochana lived with Prajāpati for thirty-two years.¹ Again we find in the same *Upaniṣhad* (VIII, 11, 3), that Indra lived thus for one hundred years.²

Manu³ gives definite rules about the periods of studentship. Those who were to become "life-long students" नैष्ठिकब्रह्मचारी studied the *Veda* for the whole of their lives but others who were to marry, returned after 48, 36, 18 or 15 years or after as many years as were required for this study.

THE AGE OF STUDENTSHIP

From the passage quoted from *Chhāṇḍogya*, we learn that Śvetaketu went to his Guru at twelve years of age. Manu⁴ lays down that the *Upanayana* of Brāhmaṇa was to be performed

¹ Then for thirty-two years the two lived the chaste life of a student of the sacred knowledge (brahmacharya).

तौ ह द्वाविंशतं वर्षाणि ब्रह्मचर्यमूषतुः ॥

² Verily for one hundred and one years Maghavan lived the chaste life of a student of sacred knowledge (brahmacharya) with Prajāpati.

एकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवाच ॥

³ The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।

तदधिकं पादिकं वा प्रहणान्तिकमेव वा ॥

⁴ In the eighth year after conception one should perform the initiation (*Upanayana*) of a Brāhmaṇa, in the eleventh year after conception (that) of a Kṣhātriya but in the twelfth that of a Vaiśhya who longs for (success in his) business in the eighth. (The initiation) of a Brāhmaṇa who desires proficiency in sacred learning should take place in the fifth year after conception, that of Kṣhātriya, who wishes to become powerful in the sixth, and that of a Vaiśhya who longs (for success in his) business in the eighth. The (time for the) Sastri (initiation) of a Brāhmaṇa does not pass until the completion of the sixteenth year after conception) of a Kṣhātriya until the completion of the twenty-second and of a Vaiśhya until the completion of the twenty-fourth.

गर्भाष्टमेऽन्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादिकदाशे राज्ञो गर्भात्तु द्वादशे विशः ॥

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे ।

राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥

आ षोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते ।

आ द्वाविंशत् क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥

at the 8th year, of the Kshat̥triya at the 11th and of Vaishya at the 12th. In special cases *Upanayana* was performed at the 5th, 6th and 8th year of Brāhmaṇa, Kshat̥triya and Vaishya respectively. We also hear that they became *Vratya* after 16, 22 and 24 years. So we should say great latitude was allowed so that a Brāhmaṇa boy could begin his studentship between 6 and 16 years.

SUBJECTS OF STUDY

We have seen that intellectual progress was not the only aim in Hindū education but a progress characterised by all roundness; not that they paid less attention to their studies, which were one of the most important items in the scheme of their lives. *Swādhyāya*, for that was the word used—was so very important to them that the Guru, when permitting his pupils to return home, admonished them “never neglect your study” स्वाध्यायान्मा प्रमदः. It was indeed for a “Housholder” गृहस्थ one of the great sacrifices. It was called “Brahma-Sacrifice” “Propitiation of R̥ṣhis” ब्रह्मयज्ञ or ऋषितर्पण. Really speaking “Vedic Study” स्वाध्याय was the task for the whole life of an Ārya. Even those who retired to the forest, devoted themselves to study. It was with “austerity” तपः the surest way of reaching Brahman. Patañjali in his *Yoga-sūtra*, includes it under “Austerity, Vedic study, worship of God make up the devotion of action” क्रियायोगः—तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः.

Before knowing what was taught, let us know what were the duties for which they had to be prepared. Manu (1, 88-90) thus gives the duties of a Brāhmaṇa :

(88) To Brāhmaṇas he assigned teaching and studying (the *Veda*) sacrificing for their own benefit and for others, giving and accepting of (alms).

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥

The duties of a Kshat̥triya :

(89) The Kshat̥triya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the *Veda*) and to abstain from attaching himself to sensual pleasures.

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

The duties of a Vaishya :

(90) The Vaishya to tend cattle, to bestow gifts, to offer sacrifices, to study (the *Veda*) and to abstain from attaching himself to sensual pleasures.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुसीदं च वैश्यस्य कृतिमेव च ॥

Here we find that the same duties are common to all classes, namely “Study,” “Sacrifice” and “Gift”. अध्ययन, यजन, दान. We have said above that the whole society was to move towards the spiritual goal. But this could be achieved only when all sections were zealous in performing their particular duties. Thus we find that all kinds of students had to be prepared for religious duties along with those of their own particular class. So the whole course may be divided under two heads—higher learning, secular learning. अपाराविद्या and पराविद्या. How these few subjects developed into so many great sciences and arts, we shall see later on.

L. S. Tailang

(To be continued)

THE APOTHEOSIS OF LOVE

By HERBERT ADAMS

IN the search after reality, experience undergoes a subtle transformation. The soul, by a subconscious process, gathers its recorded past into harmonious wholes and elaborates structures of spiritual thought. These philosophical syntheses are the mature result of prolonged, divine contemplation. We desire truth as fervently as we desire life, and in good time it dawns with the clearness of light upon the mental vision. Truth comes, but not in the precise form we anticipate. Once embarked upon the spiritual pilgrimage, we recognise the Spirit as the only true guide; and under its guidance we quickly learn that life is a process of revelation and reconstruction. Truth comes, but all the past is transfigured by its coming; and the experience of the present shares in the transfiguration. Then is discerned for the first time the significance and relationship of that which before remained detached and meaningless. Thought and emotion ascend to superior levels and acquire a new dignity; and we behold with felicity the wonderful blending of the human with the divine.

It is by virtue of these revelations of truth to the growing soul that love attains to its apotheosis. Love is a mystery. We know its face so well: in the little child and the strong man, in the animal that lies at our feet and holds our eyes with its deep scrutiny, we recognise it; yet it is a mystery. It breathes through every scripture, and man heeds it as the

voice of his own heart. It is stronger than death: it smiles in the face of death; and our deepest reflection apprises us that it had its being before the foundations of the world.

That emotion which is of the very essence of life and being must be of paramount importance in the evolution of man. Its apotheosis would seem to be the object of all our incarnations. How little is this suspected in the early stages of the soul's growth, and how surprising are the manifold transformations of love as the soul approaches maturity! How wonderful that the sweet, silent, understanding communion between two souls is gradually changed by the power of the Spirit within into a deep, solemnising, all-inclusive humanity which blesses wherever it touches! It is only then that the glory and purpose of love begin to unfold themselves, and the soul glimpses somewhat of the deific nature of the Higher Powers in whose sight it is so precious. Then it is that the soul sees the possibility of the renunciation of its personal life and the blending of itself with the cosmic life and love divine.

The denial of love is love's crucifixion; and to crucify love is to abrogate the law of life, which is the growth of love. You cannot discount the law of life and *live*. That which is written in the heart of man must be recognised and nurtured. It is true that only a spiritual love can nourish the spiritual soul; but that love only dawns after long probation. To become perfect, love must realise itself in every phase of its manifestation: not by denial, but by complete realisation comes the apotheosis. The experiences of the relations of personal love are its appointed ministers and constitute a necessary probation. These experiences humanise, enrich and sanctify the lover as he passes on to the divine recognition and relationship. No outpouring of the heart's immortal treasure, however trivial and unsatisfying, or whatever pain may be attendant upon it, is unfruitful; all are instrumental in bringing about that conscious detachment of the soul from

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

(Continued from Vol. XLVI, No. 12, p. 706)

THE PRACTICAL SIDE OF EDUCATION

ALL twice-born parents had to send their sons to a worthy teacher who performed their उपनयनम् "Initiation" and gradually taught them all that was required. The teacher had no personal aim, for he was to levy no fees. He devoted his life to help humanity in progressing towards its goal, by teaching. The pupils on their part, found in their teacher an affectionate father to whom they were themselves equally devoted. They were to live with the Guru not for a day or two, but for a number of years. We know now that we have realised the failure of our modern systems, what such an intimate connection did for a young student.

A rigorous discipline, which was at the same time so very affectionate, was imposed upon him. He not only learnt how to teach, how to rule or how to trade, but he thoroughly mastered himself and was quite prepared to face all worldly troubles with fortitude. It was his pride that he had lived with such and such a holy sage, and this thought alone was sufficient to check him in all evil passions. When we hear a Parasurāma or Jaimini praising himself by praising his Guru, we rather envy his privilege. What a privilege indeed to have lived with Shiva and Vyāsa!

1925

ANCIENT HINDŪ EDUCATION

SOME PECULIAR FEATURES OF ANCIENT HINDŪ EDUCATION

The need of a teacher was everywhere recognised. He was indispensable for every kind of knowledge. Mere self-study was never highly spoken of. The real truth cannot be known even by a great deal of thinking without a worthy teacher, says the *Kāṭha*. In *Mundaka* also we read:

Let a Brahmana after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by what is not eternal (made). Let him in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.¹

That (Self) when taught by an inferior man is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than that which is small.²

There is a very beautiful passage in the *Chhandogya* which shows the necessity of a teacher for acquiring real knowledge:

As one might lead a person with his eyes covered away from the Gandharas, and leave him in a place where there were no human beings; and as that person would turn towards the east or the north, or the west and shout "I have been brought here with my eyes covered, and I have been left here with my eyes covered."

And as thereupon some one might loose his bandage and say to him, "Go in that direction there is Gandhara, go in that direction"; and as thereupon having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara—in exactly the same manner does a man who meets with a teacher to inform him obtain the true knowledge. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.³

¹ परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायाभास्त्यक्तः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

² न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।

अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥

³ यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत् स यथा तत्र प्राङ् वोदङ् वाऽधराङ् वा प्रत्यङ् वा प्रथ्यायीताऽभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः तस्य यथाऽभिनहनं प्रमुच्य प्रब्रूयदेतां दिशं गन्धारा एतां दिशं ब्रजेति स ब्राम्हणमं गच्छन् पण्डितो मेधावी गान्धारानेवोपपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपरस्व इति ॥

love's limitations, and the consequent establishment of its full-orbed, cosmic expression.

It will perhaps be questioned whether certain experiences encountered by some souls in their quest after the fulfilment of love are just and necessary for that fulfilment. I refer to love giving itself with perfect trust to the apparently worthless. Here, however, love encounters its keenest probation and often achieves its greatest triumphs. It has been called the degradation of love. It is love's agony, not its degradation. And I am certain that this heavy cross which is sometimes laid upon a lofty soul serves a divine purpose, and is wonderfully effective, both in the way of its own unfoldment and in that of the one for whom the cross is patiently borne. To those who see and understand, all the tears of the ages accompany that love in its action. No one knows how often it has been the silent redeemer of man. Not in this world is the history written of its most holy conquests.

The dawn of spiritual love works a revolution in the life of man. Glancing back along the eventful path he has trodden, he surveys the change wrought in his constitution with tranquillity and quiet joy, nay, with humiliation. He has lost much, but the gain is infinite. The child heart is his which knows no fear. He has passed, if only for an interval, within the sacred precincts of ineffable peace, and experienced the true rest of the soul. Harmless and void of all offence, he receives the rare power to read the hearts of others and minister to them. For him, this is the only true life and he desires none other. His one prayer is that the old self may be utterly transcended and forgotten, with all its conscious pride, its feverish ambitions and restless antagonisms, and that the will of love shall be done in and through him. What is there in the world that can be compared with this sanctifying resurrection? How often it is misunderstood and misconstrued, and taken for weakness when only it is strong! Well has it been said that

the power of the disciple appears as nothing in the eyes of men.

When the apotheosis is attained, the compassion of the Masters ceases to be merely a word on the tongue of the aspirant: he knows it as a living force actuating his own personality. He is automatically freed from many laws which hitherto have circumscribed his life and comes to recognise but one, the law of sacrifice. He gives himself, and chiefly "among the poorest, the lowliest, and the lost". There is the battle-field of the Saviours of men, and the aspirant gravitates naturally to it. Think what it means to the great host of encompassing souls upon earth, bound fast by the bonds of the manifold limitations of love, with all their consequent fluctuations of tumultuous passions, their bewildering psychic complications, and the eternal hunger of bleeding hearts continually broken—think what it means when the aspirant, with the light of the apotheosis upon his brow and its deep peace in his heart, glances sheer across the field at once and, gathering the sorrow and the chaos into his ardent bosom, dedicates his life to the service of man! That love has supernal power. It is the only key to the human soul. It is invested with that divine magnetism which nothing in the personal life can resist. Moreover, it is the far-off dream of every soul. The love which has been tried in all the furnaces of life and become radiant, is the one priceless treasure which all souls are instinctively feeling after. That is a truth which the aspirant learns by profound observation of his fellow-men.

As he grows in spiritual knowledge, ever finer adjustments become imperative, and far-reaching responsibilities devolve upon him. His one passion is to *give himself*. The apotheosis attained, he enjoys the inestimable privilege of shedding its glory continually about him. It becomes wondrously potent and fulfils its purpose without let or hindrance in countless ways in the common lives of men.

There is no ostentatious announcement of its benign influence. It passes silently into the human heart as strength, calm and lofty aspiration. It is an atmosphere of prayer; and where it rests, a sweet resignation possesses the soul and the burden of life is mysteriously lightened.

In the Masters of life, the grand alchemical process of transmutation is seen in its perfection. How familiar in our ears is the everlasting praise of the compassion of the Buddha and the Christ. We are apt to think that examples of divine blessedness are for some reason incompatible with our own time. This is a mistake. Not every glorious soul stands before the world as a teacher of men. There are with us those who perform such holy works of the fulness of the apotheosis, as would stagger the credibility of the uninitiated. Few were they who were able to recognise the Masters in the olden times. It is precisely the same to-day. Again and again the Master passes by; but not a sign of recognition will be manifested, unless as his devoted disciple you have sought him through the years in the silence of the heart. It is during the long pilgrimage toward the apotheosis in your own heart that the eyes attain to vision. So comes the transformation of all experience. And then the print of the Master's feet is discerned seeking those who have given all in love for his sake.

Herbert Adams

DOLCE FAR NIENTE

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

IT is, we understand, the hope and aspiration of some members of the Theosophical Society to participate in the founding of a new racial stock some hundreds of years hence, which will in due course hew out its appropriate civilisation in a continent that will await it in the Pacific, and take over the leadership of the Nations.

It may be that this anticipation has caused those Theosophists to rest somewhat too long upon their future laurels, and to pay too little attention to some very obvious indications in the physical life of the great Nations to-day, that unless radical alterations take place in the direction of the changes in that life, they will shortly plunge downward into the abyss of racial decay in which preceding civilisations have been swallowed up, after reaching a certain critical point.

We hold that it is both illogical and cruel to wish to bring a new race into the world, knowing that it will die of a disease which will inevitably attack it, and yet make no attempt to understand the nature of that disease, its causes, and the possibility of its prevention. Indeed, it seems to be yet another instance of the discrepancy between theory and practice, arising from impotency to apply Theosophical conceptions to life's realities, which itself presages a corresponding decay in Theosophical institutions and movements. At any rate, it will certainly delay the infusion of fresh life into them in the form of young men and women (the writer

speaks as one of them), to whom this unity between theory and practice is the chief criterion of usefulness. To them at least, the appearance of the average Theosophist in the mass, at lectures, conventions and elsewhere, is not calculated to inspire any great enthusiasm for a new race of which they are to be the progenitors, or any but a sceptical belief in its survival.

With the hope that some may be induced to turn their attention to an urgent problem, the following has been selected from a mass of evidence.

1. Statistical research shews that those sections of the races of the world in which are concentrated moral and intellectual qualities such as initiative, energy, ability, etc., are not reproducing themselves at a rate sufficient even to maintain their numbers.

In Great Britain and America the above is true of the superior half of the population, while the inferior half is the sole source of its increase.

In Great Britain the most prolific one-sixth of the population produces half of the annual increase in numbers, and this sixth belongs to the inferior section.

2. Civilisation is accompanied by a cultural scale, by which the best strains of its lower degrees are continually passing into the higher. This process must very soon end in the depletion of the lower degrees, and strong presumptive evidence that this point has been reached is seen in the results of the Great War. There was a significant lack of great minds arising from the inferior strata, such as were produced by similar emergences in the past, as in the Napoleonic Wars and the Industrial Revolution in England, for example.

3. The superior section of the population is absolutely and relatively retrogressive as regards growth. It must be insisted upon, very strongly, that this is voluntary and not the result of nature, psychological reasons, such as late

marriage and birth control, are responsible. Further, while the superior section attains the latter chiefly through its knowledge of contraceptive measures, it concurs in the enforcement of laws that forbid the official dissemination of such knowledge among that section of the community that most needs it, thereby encouraging an increase which will ultimately overwhelm it. There is, in fact, a lowering of the birth-rate of the superior section simultaneously with the lowering of the death-rate of the inferior.

4. The following figures are the results of mental tests taken in the Army of the U.S.A. in the Great War, of about 1,700,000 men, who may be assumed to be slightly above the average of the manhood of that country, since the obviously unfit applicants for Army service were rejected at sight.

GRADE	MENTAL AGE	PER CENT
A. Very superior intelligence	18—19	4½
B. Superior	16—17	9
C.+ High average	15	16½
C. Average	13—14	25
C.—Low average	12	20
D. Inferior	11	15
D.—Very inferior	10	10

The approximate population of the U.S.A. is one hundred millions and even assuming that the above men were a fair average, we see that forty-five millions have no greater intelligence than that of a twelve year old child, and only thirteen and a half millions have "superior" intelligence. And this moreover in what is to be the youngest branch of the Aryan race! This cheerless prospect receives scant comfort from the objection that as time goes on and the American nation becomes mature, the mental average of its people will be raised accordingly. New races, agreeably to occultism, commence with the essential qualities, of which those we

enumerated above are typical, manifest in the highest degree. It is in fact the possession of these which is the decisive factor in the "choosing" of a people to found a new race. The subsequent history is one of continuous decline, accompanied by an increasing complexity in the externals of civilisation, which hides the real deterioration until too late. This way went every race in the past, and those of the present are hurrying towards it.

5. The population of the British Isles has doubled itself in the last fifty years, and there is no reason to think that this rate of increase will diminish. There is hardly need to aid the imagination in forecasting the result of this growth after the passage of a few centuries. If we are to deliberately check the sequence of events which will inevitably occur, it behoves us to search for a remedy, and to no one is this duty more clear than to the Theosophist. It is useless and foolish to scatter theoretical information on every possible subject, while what the world needs is instruction in the preservation of its physical life. This is indeed fiddling while Rome burns, and giving stones for bread, and no expression can condemn it too strongly. Such blindness, the blindness of those who do not, because they will not, see, is "spiritual wickedness in high places," and will lead to the tracing by the "damnatory finger" of the fatal *mene, mene, tekel, upharsin*, on our own walls.

The few instances given shew that the time grows short, that we must hasten our search for a solution. In some quarters it is hoped that an enlightened public opinion will lead to the segregation and sterilisation of the obviously unfit in physique and the mentally defective. All such measures are however at best a palliative, a compromise. The only practical solution lies in changing the relative decrease of the superior section of the peoples of the world into a relative increase. The most obvious method of accomplishing this is in what

has been called the "segregation of the fit". If families whose intelligence, morality and physique is above the average, and whose genealogy is known for one or two generations, could be induced to exclusively intermarry, with the conscious aim of improving the race, the problem is solved. The details of such voluntary segregations are unimportant, the essentials being their members shall marry within the community, and be educated within it also, and individuals born therein below the given standard shall not marry. Ideally, of course, such communities should be self-contained, as the living example of a healthy, happy community would have an effect on the rest of the world, in stimulating its imitation and emulation, which would be beneficial in the highest degree. This is indeed an Utopia, and yet one would have imagined, one not beyond the possibility of realisation by Theosophists. Or is it too much to expect even of them? Must they always move under the urge of an absolute autocracy?

The above is the view of the problem taken by the anthropologist and the eugenicist. Opposed to it is the view of the social reformer. As the former hold that the differences between the superior and inferior sections are innate and but slightly effected by education, hygiene, etc., in short, by environmental influences, so the latter assert that it is the environment which is all important, and concentrate their efforts on the improving of the standard of life. The truth seems to lie between these two extremes, and the scientific way would be to remove the obvious defects in the external life, and then eliminate inherent defects by selective methods, on the lines described.

Fortunately an experiment on a sufficiently large scale is in progress, which should go a long way towards settling the much disputed question of nature verses nurture in social life. We refer to Russia since the inauguration of the new policy

in 1920. The standard of life of the majority of its population has undeniably been considerably raised. Time will show whether this will be accompanied by a corresponding development of those qualities which distinguish the superior from the inferior types. Obviously, much depends upon this. Meanwhile, let us remove the slur of *dolce far niente* from our escutcheon!

L. C. Soper

THE WAY OF THE MIND

FOR those who *see* the Dream, and seeing,
 Dare to dream in deeds,
 The golden Dream unendingly comes true;
 And nevermore the logic of thy mind
 Need bar the way
 Between thee and the noumena of things,
 But prove the shining rail whereon thou move'st
 To the Supreme.

E. G. SALT

"THY BROTHER THE ANGEL AND THY BROTHER THE BEAST"

By ETHEL BRÉE

WITH a start I became fully conscious, as though I had been awakened suddenly from sleep, yet strangely enough I felt no surprise at being . . . I knew not where.

I was standing with my hands crossed before me, as for singing "Auld Lang Syne". Suddenly I realised that someone was holding one of my hands in a firm grip. I looked at the hand that held mine, and nearly screamed with horror, for it was more like a paw than a hand. It was brown and furry—like a monkey's—with long fingers ending in nails like claws. Even in the midst of my terror I could not help feeling pleasure in the contrast my hand, white and well shaped, presented to it.

I tried to pull my hand away, but the other only clasped more firmly, I wrenched and the long claws dug into my hand, tearing the flesh. I looked up at the owner of the hand, a gorilla like monster in whose eyes hatred gleamed. Again I wrenched violently, but the nails only bit the deeper. In my struggle I fell on my knees, and I remained so, shuddering, and trying to shut out the vision of the beast with my free hand.

After what seemed an eternity, as nothing more happened to me, I dared to look again at the beast, and I saw that he was

body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4, the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin

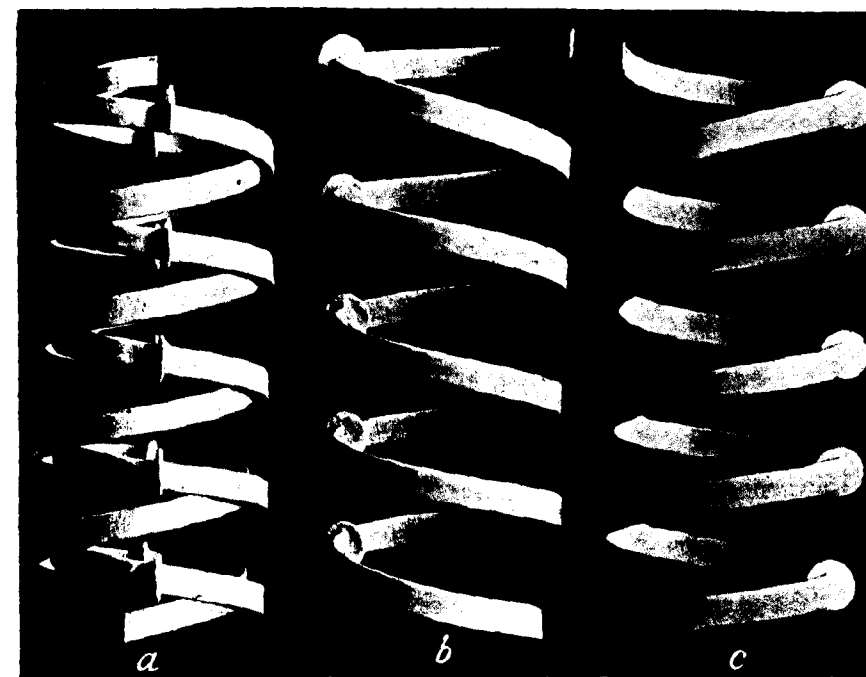
round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crest of the waves in the positive snake, and in the hollows in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3, the snakes break up, each bright spot carrying with it six beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

In Fig. 51 we have an attempt at a model of Oxygen. In *a*, we have the two snakes, revolving in opposite directions. The white disks represent the large brilliant bodies of seven. No attempt has been made to show the smaller bodies in between, which are represented merely by the coiled ribbon. The model shows that moment in the opposite revolutions, when the larger bodies of one snake are opposites to those of the other snake, giving thus to the observer the impression of five brilliant spots in Oxygen. In *b* and *c*, we have Oxygen separated into its two constituent snakes, positive and negative.

FIG. 52

The five sections of each snake are given in Fig. 52. It will be noted that the large body of seven in the two snakes differ, not in the number of the ultimate physical atoms, but in their arrangement.

We find then, counting the beads and the larger bodies of the two snakes, that Oxygen has 290 ultimate physical

FIG. 51
OXYGEN O

crouching away from me, and that the hatred in his eyes was partly the hatred of fear.

"Poor creature," I murmured, "it seems that you too are bound."

At the sound of my voice, he looked at me, with a look that was still full of fear, but which also seemed to question me, and to be full of dumb, unexpressible longing.

"I wish I could help you," I said sadly in answer to this look, "but I can't, I know no more than you do of the reason of this or anything else."

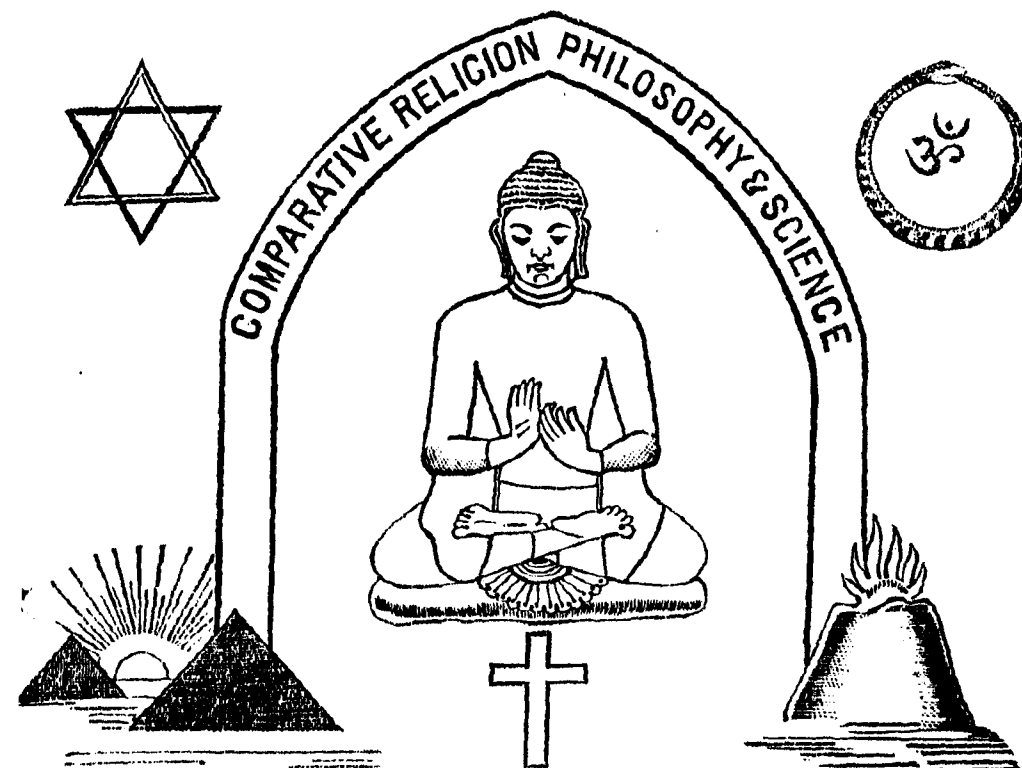
As I spoke the beast came nearer to me, more as though reassured by the tone of my voice than through any understanding of my words. As I looked at him I felt pity rising in me for the poor inarticulate creature, who in spite of his limitations, yet longed vaguely for . . . something beyond his grasp. As though in answer to my thought the creature looked at me with pleading love and devotion, and I felt a desire to help and protect him.

I drew the hand that was bound to mine to my bosom, and I said, "My brother . . ."

As I spoke I felt that my other hand was taken into a firm grip. I looked at the hand that held mine and it was of a greater beauty than I had deemed possible. There was a far greater incongruity between that hand and mine than between mine and the beast's. I was filled with shame and tried to pull my hand away, but it was held firmly. I looked up at the owner of the hand and was struck dumb by his beauty, beauty which was altogether beyond my grasp. I was filled with awe, and disgust of myself, and devotion for him whose hand I held, and longing . . .

The angel drew my hand to his bosom and said, "My brother . . ."

Ethel Brée



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVI, No. 12, p. 711)

OZONE O₃

BEFORE describing what was observed in Ozone, it is necessary to summarise the investigations made in 1895 as to the structure of Oxygen. The investigators then wrote:

The difficulties of observation were very much increased by the extraordinary activity shown by this element and the dazzling brilliance of some of its constituents. The gaseous atom is an ovoid

atoms. Since Hydrogen has 18, then the weight of Oxygen, in terms of Hydrogen, is 16.11.

It was very early noted that Hydrogen, Oxygen and Nitrogen were quite different in structure from the general run of the elements. All the elements are built on the model of the regular solids, tetrahedron, cube and octahedron, with a few other geometrical shapes. But H, O and N seem totally distinct. An interesting suggestion has been made that these three oddities may in reality belong to quite another scheme of elements. Astronomers tell us that the stars belong to two star streams, moving through each other in opposite drifts. Similarly, the universe may contain two distinct schemes of elements, with some common to both. The oddness in structure of H, O and N would then be due to the fact that they really belong to another scheme, but our scheme uses them.

Coming now to the examination of Ozone, there is a sharp divergence between what chemistry postulates and what clairvoyance sees. Chemistry says that Ozone is made of three Oxygen atoms, O_3 . Clairvoyance finds that Ozone is $\frac{1}{2} (O_3)$. This same divergence appears regarding Hydrogen and Oxygen, which chemistry postulates to exist in duads (H H) and (O O) and clairvoyance finds only as monads H and O. The clairvoyant investigations of H and O are as they exist in the air, that is, in a state of nature. It may be that when called upon to combine, they go temporarily into a duad structure. Similarly, the Ozone examined is that which exists in the air, that is, naturally.

The appearance of Ozone is as in Fig. 53. It is composed of three Oxygen snakes, that is, of one Oxygen atom of two snakes, and a third extra snake of half Oxygen. These three snakes are at the points of an equilateral triangle. They are on one plane, so that, as they revolve, the large bodies within each snake come together at the nodes. Ozone being thus

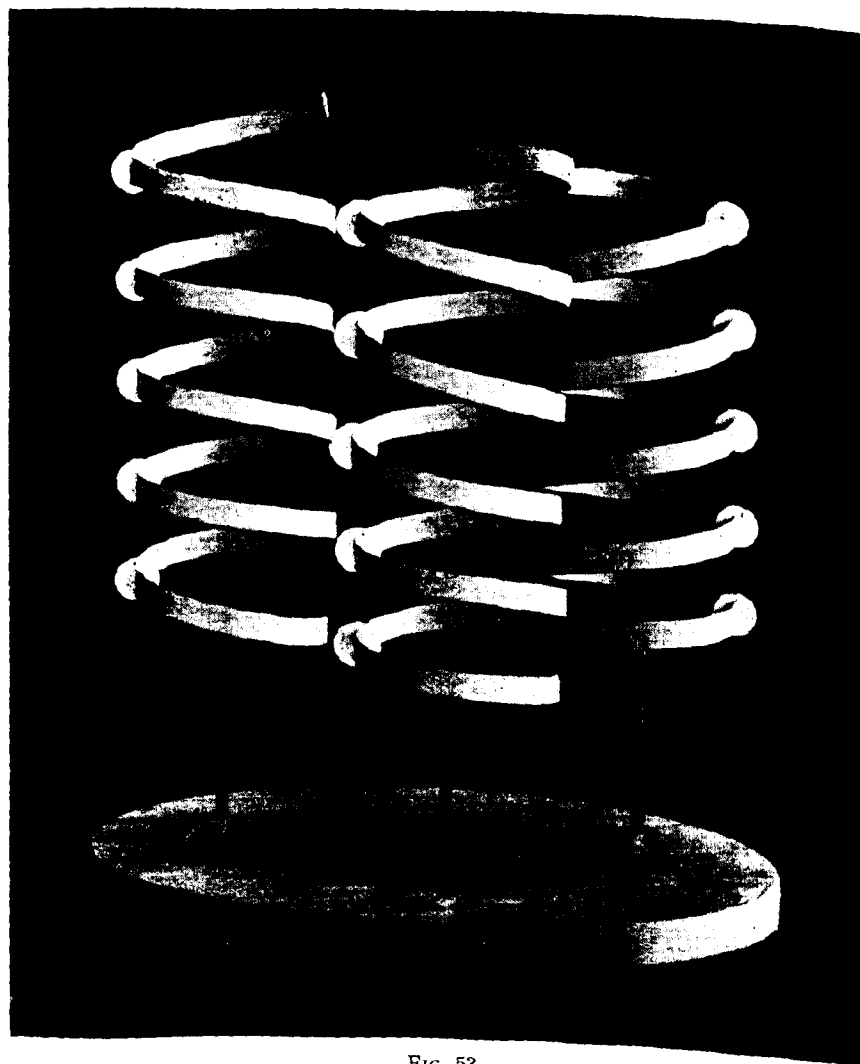


FIG. 53
OZONE $\frac{1}{2} (O_3)$

$\frac{1}{2}$ (O_3), it is found that there are two varieties of Ozone. Fig. 53 shows one variety made of two positive snakes and one negative. The second variety of Ozone is composed of two negative snakes and one positive.

A surprising fact was noted, that the first variety of Ozone, i.e., two positive and one negative, always rose in the air. It cannot be lighter, because the number of ultimate physical atoms in both varieties of Ozone are the same, that is 435. No investigation was made to decide whether positive Ozone rose because of some repulsion to gravity, or because there was some force of a positive electrical quality radiating from the earth from which positive Oxygen rebounded. At the height of the Blue Mountains near Sydney, about 3,000 feet above sea level, all the specimens examined of Ozone were positive. Compared to negative Ozone, the positive variety gave a special clean impression, suggesting that perhaps the sense of cleanness of the air in mountain regions may be due less to the absence of dust particles and more to the presence of positive Ozone.

It was noted that Ozone $\frac{1}{2}$ (O_3) has a tendency to revert to Oxygen, leaving one snake to go and find a mate for itself. It was also noted that electrical action breaks up Oxygen into its two constituent snakes.

C. Jinarājadāsa

ARE WE A RACE OF "TIME-BINDERS"?

By WILLIAM KNIGHT

IN a book of recent publication: *The Mankhood of Humanity: The Science and Art of Human Engineering*¹ by Alfred Korzybski, a distinguished Polish Engineer, the question "Are we a race of time-binders?" is propounded and is answered by the author.

Prof. Cassius J. Keiser in another book on "Mathematical Philosophy"² gives us a fine analysis of the theory developed by Korzybski. These two books contain, in my estimation, the answer to most of the questions of ethics, of social problems, of economics, of industrial relations, philosophy, politics and government, that we have been asking since the world war has brought us face to face with realities and the great problems of a troubled world. In the present article, I will freely quote from both Korzybski and Prof. Keiser's works.

According to Korzybski the great life-classes of the world constitute a hierarchy, arranged according to a principle which Korzybski calls life-dimensions or dimensionality, as follows:

The plants, or *basic-binders*, belong to the lowest type of life and constitute the life-dimension I.

The animals, or *space-binders*, belong to the next higher level or type of life, and constitute the life-dimension II.

¹ E. P. Dutton & Co., Editor.

Human beings or *time-binders* belong to a still higher level or type of life, and constitute a life-dimension III.

The plants are said to constitute the chemistry-binding or basic-energy-binding class of life, because their most significant mark is their power to "bind" the basic energies of the world, to take in, transform and appropriate the energies of sun, soil, water and air. However, they lack autonomous power to move about in space, and that lack is highly significant of plants. What of the animals? These, like the plants, take in, transform and appropriate the basic energies of sun, soil, water and air, but this is not a defining mark of animals; the positive defining mark of animals is their autonomous power to move about in space, to crawl or run or fly or swim. This positive mark is a relation of animals to space. Like the plants, however, animals can only be completely defined by both a positive and negative mark. Their positive mark is their power to "bind" the space. Their negative mark is the lack of capacity of animals to "bind" the time.

What do we mean by "binding the time"? Compare some representative of the animal world, a bee, let us say, or a beaver, with a correspondingly representative man. The beaver makes a dam, the man, a bridge or some discovery, for example, analytical geometry, or the art of printing, or the Keplerian laws of planetary motion, or the atomic constitution of matter. The two achievements, that of the beaver and that of the man, are each of them a product of three factors: time, toil and raw material. What happens in the next generation? The new beaver begins where its predecessor began and ends where it ended, it makes a dam but the dam is like the old one. Yet the old dam is there for the new beaver to behold, to contemplate and to improve upon.

Now, what of the new man? What does he do? What he does depends of course, upon his predecessor's achievement; if it was a bridge, he makes a better bridge or invents

a ship; if it was the discovery of analytical geometry, he enlarges its scope or invents the calculus; if it was the art of printing, he invents a printing press; if it was the discovery of planetary motion, he finds the law of gravitation; if it was the discovery of the atomic constitution of matter, he discovers the electronic constitution of atoms. As in the case of the beaver, so in that of man, the successor's time is overlapped by the predecessor's time, but, and this is the point, in man's case, unlike the beaver's, the old-time factor is not merely present, it works, it is not dead capital bearing no interest; it is living capital bearing interest *perpetually compounded at an ever-increasing rate*. And this interest is growing wealth, material and spiritual wealth, not merely physical conveniences, but instruments of power, understanding, intelligence, knowledge and skill, beautiful arts, science, philosophy, wisdom, freedom, in a word, civilisation. That grand process by which mysterious Time thus continually and increasingly augments the civilising energy of the world through man and only man, is what Korzybski happily designates by the term "Time-binding," which is the positive characteristic of man and the negative characteristics of animals. What is the negative characteristic of man? To this question, both Korzybski and Prof. Keiser answer: "We do not know." To assume the existence of a lack of power, of a negative characteristic of man, is equivalent in their estimation to assuming the existence of a higher class of life, of which the positive characteristic mark would be the ability to accomplish what man, such as we know him, cannot accomplish.

Both Korzybski and Prof. Keiser do not venture behind the limits of natural man and natural laws. In Korzybski's book the term natural is repeatedly employed by the author, but he does not explicitly say what he means by that. Prof. Keiser defines Nature (or the natural) as all, and only such, things

as are compatible (consistent) with the best ascertained facts of sense and thought.

Korzybski in his book does not content himself with presenting the concept that man is a life-class, or a life-dimension as he calls it, quite distinct from the two other classes or dimensions—plants and animals—the distinguishing characteristic being his power to “bind” time. He goes much further; he denies outright the Zoological conception of man, and similarly denies its age-old rival, the mythological conception, denouncing both of them as being at once false to fact and vicious in effect. Why false? Wherein?

If the distinction between plants, animals and human beings as enunciated above is accepted as being true to fact, it is quite evident that to say that humans are animals, because they are begotten and born, feed and grow, have legs and hair, and die just like animals, is logically on a par with saying that animals are plants because they, like the plants, absorb the basic energies of the world, or that geometric solids are surfaces because they have certain surface properties. In the same way, to say that man is so inscrutably constituted that he must be regarded as partly natural (animal) and partly supernatural (divine) is like saying that a geometrical solid is a thing so wonderful that it must be a surface miraculously touched by some mysterious influence from outside the universe of space. This is the reasoning of both Korzybski and Prof. Keiser which is open to some very serious objections. However, it is well to remember here that Korzybski does not conceive a fourth dimension of life. His conception of life is restricted to three dimensions: plant, animal, and natural man; the meaning of the word natural, although not explicitly so defined by him, is substantially the same as given by Prof. Keiser.

At any rate, even if the mythological conception of man can be defended upon such a ground, that is not exactly what Prof. Keiser implies in his definition of nature and natural, (although it is exactly the same thing looked upon from a new angle: a four or five dimensions nature that our subjective mind cannot fully comprehend) the fact remains that if Korzybski's three-dimensions life classification is accepted, there is no room for either a zoological conception of man as exemplified by an ethic having for its golden rule the law of brutes, survival of the fittest in the sense of the strongest, or a mythical conception of man based upon the lawless ethics of *Gott mit uns*.

According to this original conception of man, the time-binding faculty, the characteristic of humanity, is not an effect of civilisation, but is its cause; is not civilised energy, it is energy that civilises; it is not a product of wealth, whether material or spiritual wealth, but is the creator of wealth both material and spiritual. If man's time-binding energy has produced all the wealth of the world, which is almost wholly a product of time and toil of bygone generations, to whom does it of right belong? To *some* of the living? To all of the living? Or to all the living and the yet unborn? Are “the right of conquest” and “the right of squatter sovereignty” time-binding rights, or are they space-binding “rights” having their sanction in animalistic “ethics,” in a zoological philosophy of human nature? What is to be the ethics of humanity's manhood? An ethics of beasts fighting for “a place in the sun,” an ethics of might, crowding and combat, a “capitalistic” ethics lusting to keep for self, or a proletarian ethics lusting to get for self?

According to Prof. Keiser, the ethics of humanity's manhood will be natural ethics, an ethics compatible with the best ascertained facts of sense and of thought, it will be time-binding ethics and it will grow in solidarity, clarity and

sway in proportion as science discovers the laws of time-binding, that is of civilisation growth, and teaches them to the world. What is the law by which past time, embodied as co-factor of toil in enduring achievements, survives the dead and works as a living capital for augmentation and transmission to posterity? Prof. Keiser in his book on mathematical philosophy expressed this last as an exponential function of time which, as every student of calculus knows, sweeps on towards infinity in a way that baffles all imagination, and immediately after stating the law asks the question: Has civilisation always advanced in accord with this law? And if not, why not?

Here we see that Korzybski's concept of man must lead to a new interpretation of history, to a new philosophy of history. A fundamental principle of the new interpretation must be the fact that what man has done, and does, has depended and depends both upon what man distinctively is and also, in a very great measure, upon what the members of the human race have thought and think man is. We have here two determining factors—what man is and what we humans think man is. It is their joint action which the sociologist or the philosophic historian must examine and explain.

In view of the second factor, which has hardly ever been noticed and has never been given its due weight, civilisation has been kept from advancing according to its natural law of increase. The commonly accepted cave-man conception of man, either as a species of animal or as a miraculous mixture of natural and supernatural, in the opinion of Korzybski, has deprived the world of many glorious achievements, and the subtle influence of their positive evils can be traced in a thousand ways. It was man's misconception of man and the ethics of governments of space-binders, by space-binders and for space-binders, which for a century has been

growing in volume and momentum, that brought about the world war which is thus to be viewed as only a bloody demonstration of human ignorance of human nature.

I think that the most important part of Korzybski's work, and of the particularly brilliant analysis of his theory as given to us by Prof. Keiser, is the pointed remark made by the latter that one of the most important factors that have hindered the progress of civilisation by curtailing the time-binding energy of humanity, is the wrong conception that we have so far had of our true nature and of our real mission in this world. This, and only this, is responsible for the present unrest of the masses, for the folly of nations, for the greed, the lust and the jealousies that brought about the world war, Bolshevism, Fascismo, Ku Klux Klanism, revolutions, death and misery to the world.

A few weeks ago the following sentences appeared in *The Dearborn Independent*: "It is time to protest against the fad of denouncing industry as 'materialistic' and this age as 'materialistic'. Industry is Science, Faith, Vision, Destiny, Discipline, Growth, all the spiritual qualities of common life. Industry is idealism crystallised and made real." This is the finest definition that could be given of modern industry, and if every man working for his wages, and every employer of men would look upon modern industry from this angle, we would never have any labour troubles.

When we consider a large industrial organisation and we visualise it from a time-binding point of view, we feel elated by the thought that we are part of a civilisation building process that is our contribution to the evolution of the human race. We feel proud of our achievement which will be the stepping stone of the progress of other generations that will follow ours. Our achievements of to-day will become the property of the humanity of to-morrow, as the achievements of past generations are our property to-day. When we look upon the

relations of capital and labour from this time-binding point of view what becomes of the rights of capital and labour? What becomes of the rights of nations?

"Industry is Idealism crystallised and made real to all." This is the answer. It is not enough however that we say so in books and magazines. We must go among the worker in the shops, and tell him over and over again that he is a "time-binder". It does not count much what he is, what counts is what he thinks he is, and as long as he thinks that his function in the evolution of life is to get all he possibly can, with the least possible effort, he will act as a space-binder, he will be guided by zoological ethics and he will be a retarding cause of the evolution of all. We have in most of our large industrial organisations to-day, some fine schools where we teach history, grammar, drawing, and a number of very useful things to classes of apprentices that are trained to become efficient workers, foremen and executives to-morrow. Would it not be a good idea to familiarise these young men, who are destined to take our places to-morrow, with something more important than anything else that they may learn to-day: "Ethics?" Why not make it a part of the ordinary routine work of every large industrial concern, to arrange for a course of lectures on the science and art of human engineering for the benefit of engineers who, according to all indications seem to be destined to take the place held so far by lawyers in the management of politics, government and diplomacy? As a matter of fact, if we would stress more and more the character building function of all our educational systems even if this would imply the reducing of "useful knowledge" imparted in our schools to more modest proportions than is the case to-day it would not be a great loss, I am sure. What we need is to humanise, to idealise the complex organisation of this highly industrialised civilisation of ours. Our civilisation is becoming every day more and more

a mechanical civilisation, and if we do not make a living truth out of the phrase: "Industry is Idealism crystallised and made real to all," in spite of the factor that we are "time-binders," we will think and act as if we were "space-binders" and we will frustrate the plans of evolution by retarding its growth.

"Industry is Science, Faith, Vision, Destiny, Discipline, Growth." These are the words of a leader of modern industry. Can anybody deny that we are a race of "time-binders"? Can any materialist deny that "Idealism" is the creative power that has made possible his "Age of Materialism"?

William Knight

THE QUEST OF THE REAL

By JEAN DELAIRE

The visible world vanishes at every moment; the only real, the only lasting world is the invisible.—CAMILLE FLAMMARION.

IN a book of essays written by a modern Indian scholar one finds the following suggestive passage:

"Pilate asked of Jesus: 'What is Truth?' . . . Had Pilate asked the question in Samskr̥t he might have been answered out of his own mouth, for the Samskr̥t word itself offers a clue to the nature of Truth. In that language Truth and Reality bear the same name, and Reality is defined as that which is unaffected by Time; or, in the quaint phraseology of the original, remains witness to the three divisions of Time—the Past, the Present, the Future."

To every thoughtful mind those words will open up a wide field of speculation. What is Truth? Reality. And Reality is that which endures, changeless in a world of changes; that which is, was, and shall be when Heaven and Earth have passed away.

In the earliest ages of humanity we already find a persistent quest for the Real, the Enduring, the Eternal. From the time Man took his first faltering steps into the world, he searched for this Ultimate Reality, called by many a strange name—Tribal God, Fetish, Soul of Ancestors, Deified Animals—the many forms whereby he worshipped, in love or in fear, Something—Someone—greater than himself, that

would endure when all human generations would have passed and been forgotten.

That wonderful institution known as the Mysteries, ancient Freemasonry, or Secret Universal Church which in its best days produced some of the noblest characters of antiquity, tells us with no uncertain voice that the great and lofty thinkers, the scholars and philosophers of India, of Egypt, of Greece, of all ancient civilisations, with one accord sought this Ultimate Reality not in the visible, tangible world, but in the invisible, transcendental realms; for to them Nature was but "the veil of Brahm," as the Hindū Scriptures had declared—the ever-changing robes of the Ever-Changeless Reality.

But the time came when the ancient knowledge, the Secret Doctrine of the Initiates, lost its primitive grandeur and simplicity, and with them its hold upon the great minds of the day. Like temples bereft of their altars, only the empty symbols remained; the inner meaning, the Spirit beyond the letter, was lost—for a time.

Christianity was born in a decadent world, when the beautiful mythologies of Greece, the wonderful symbolism of Egypt, the deep lore of Assyria and Chaldea, had become materialised and misunderstood, and the true knowledge existed only in a few scattered communities.

The early Christians made the pardonable mistake of confusing "Pagan" doctrine with mental and moral degeneracy, including all forms of the Ancient Wisdom in their stern reprobation. But, in time, the deep spiritual truths revealed by Jesus of Nazareth shared the fate of other noble doctrines, becoming ever more materialised, obscured and distorted by His disciples until, when the young sect of Christians had become a Church, with popes and priests, dogmas and a rigid ritual, only one or two persecuted sects remained in touch with the esoteric tradition, the Secret Doctrine of the ages.

The keynote of this ancient teaching was the potential divinity of Man, his oneness with all forms of life, his ultimate re-union with the divine Source of all life. In the words of many apparently divergent faiths, with the help of many bewildering names, legends, symbols—Man's more or less clumsy attempts to define the Undefinable—the Secret Doctrine ever proclaimed the same message to humanity:

REMEMBER, MAN, THAT THOU ART GOD, AND TO
GOD THOU SHALT RETURN!

For a time the inner meaning of this teaching had been obscured: Man had ceased to adore the "God within," the divine Breath incarnate in all that lives, individualised in man as the human soul; he adored himself as man, as the creature of flesh and blood that lives its little day upon earth, then crumbles to dust for evermore. He forgot the kernel, and worshipped the husk.

Christianity brought the necessary reaction. With it, mysticism, in its noblest sense, asceticism, self-sacrifice, were born anew into the world. But when once more—this time within the Church—the holy truths were misunderstood, the divinity of humanity lost sight of, the opposite error held sway: Man proclaimed himself an abject sinner, and kissed the dust of altar steps to propitiate an offended God.

At the time of the European Renaissance came another swing of the pendulum, when Man, wearied of his servile attitude, tired of bending the knee to many Saints, at last stood up, and erect once more. So novel was this position after ages of servitude that he lost his head a little in the sudden exhilaration which followed, and cried aloud: "Lo, hear me all! I have bent the knee to a shadow: God is a myth and Heaven a dream!"

Modern Rationalism was born of this declaration; Modern Science in a measure also. It was a necessary stage in the evolution of the human mind in its eternal quest of the Eternal Reality.

Science in its turn started with bold steps on its quest of the Real. It called this Real by many a new-old name; it called it Substance, Energy, Cosmic Essence, Universal Force, Law of Causation . . . But on the pathway of Science, also, Reality, like the veriest will-o'-the-wisp, danced and disappeared, teasing and tormenting the searchers with the sense of its ever-present mystery.

To-day we witness another turn of the tide, another swing of the pendulum; and we behold some of our foremost men of science turning from the material realm of effects only, of causes never; and with ever-increasing eagerness searching the invisible for the secrets which the visible cannot reveal.

It is Science now that is telling us, more and more insistently, that all is mystery about us, within us; that the testimony of our senses is in nowise to be trusted, that nothing is as it seems to be; in brief that, as the Hindū Scriptures many thousands of years ago had declared, the world-play is an illusion, a "dream of Brahm" made manifest.

Already the leaders of the Agnostic and Rationalistic Schools have told us these anciently-known truths with almost solemn earnestness:

The explanation of that which is explicable,

said Herbert Spencer in the concluding chapters of his *First Principles*,

does but bring out into greater clearness the inexplicableness of that which remains behind . . . The man of science realises with a special vividness the utter incomprehensibleness of the simplest fact, considered in itself. He, more than any other, truly knows that in its ultimate essence nothing can be known.

Prof. Haeckel in his turn declared :

The innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles 2,400 years ago. We must even grant that this Essence or Substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution. We do not know the 'thing in itself' that lies behind these knowable phenomena.

Modern Science and Modern Philosophy have come at last to see that all that is visible, tangible, "material" in a word, is in a sense an illusion, for it is but the mask of a hidden, invisible Reality; it is a shell, it is a veil; it changes, it passes, it is daily transformed: The Real remains, changeless, unknown.

When Bishop Berkeley—and others—re-discovered this truth, the world deemed them mad. When a poet, or a philosopher tells the world that nothing is as we see it, neither sea nor sky, nor the earth we tread on, nor the familiar faces that greet us on our way, we listen with unwilling ears; we say: "This is mere poetry," or, "It is a philosopher's dream" . . . In reality it is science, sober, common-sense, practical science.

For centuries in our Western world we have mistaken the illusory for the real, the perishable form for the Eternal Life within the form. This persistence in clinging to a shadow seems a little curious, a little grotesque even, to the onlooker, especially among a people that prides itself on its sturdy common sense. To nine-tenths of humanity, at the present day, not only is the material world real, but it is the only reality. For instance, any dense object, such as a bar of iron, stands as a perfect symbol both of enduring solidity and of persistent inertness. Inertness? Every one of its constituent particles is in a state of continuous vibration, moving to and fro with inconceivable rapidity, the rate of vibration increasing as the metal passes from the normal state to red heat, and

white heat. Solidity? It can, within a short space of time, be reduced to invisible vapour in our laboratories. An excellent illustration of this simple, yet little-realised fact, is given in that fascinating novel of Indian occultism: *On the Heights of Himalay*. The Indian teacher explains to his European pupil what is meant by *Ākāśa*, the ether, or more correctly the pro-ether, of our modern science. He says:

Let us take by way of illustration a piece of ice, which we will call inert matter. Apply to it a higher temperature and it becomes water . . . A step further in its evolution, and under a still higher temperature the ice becomes steam. This steam has more potentialities than either ice or water; it is invisible . . . One step higher, and we have what is called super-heated steam . . . It is completely invisible; its potentialities are immense, incomprehensible . . . Another step in the evolution of that piece of ice, and it becomes the ether of the scientist, filling all interplanetary space. This ether contains the essential elements of everything in existence, and is one of the organising and life-giving forces of the Universe.

In another part of the book we are told that *Ākāśa* contains the vital principles of everything in the Universe, as the photosphere of the Sun contains the various metals in a gaseous condition. For instance, take an iron nail; direct upon it the two poles of an electric battery . . . and in a minute or so it will be dissolved and disappear. Where is it? It has become *Ākāśa*, and thus, as this *Ākāśa* now contains all the principles of this evaporated nail, so it contains the elements of all existing things.

It would be an interesting bypath to follow our author in his original story of the iron nail, and learn from him how, by the control of as yet little known forces, the Indian *Yogi* may recall from out that great storehouse of energies, the *Ākāśa*, all the elements that have helped to build up that particular nail—or any other "material" object—and so accomplish feats which to the ignorant multitude would seem miracles pure and simple. But space forbids an incursion into the realm of Occult Chemistry.

Is it not a suggestive fact, however, that as matter passes from a denser to a subtler state, from the visible and tangible to the invisible and intangible, its energy is ever-increasing, its hitherto latent powers come into activity, the inert block

of ice in the above illustration becoming gradually transformed into super-heated steam, with its tremendous, almost incredible energies?

Modern Science is approaching nearer and ever nearer to the borderland between the physical and the super-physical realms. Our physicists have dissolved solid-seeming matter in their laboratories, and reduced metals to an invisible vapour. Beyond the vapour, ether remains; beyond ether, energy; beyond energy—what? The unknown, the great secret, the Changeless beyond all changes, the One Reality.

In the East, in the sacred books of India, the Energy beyond, yet within, all phenomena, is called *prāna*, the life-breath of the Eternal; and in this conception the Eternal and the Real are one, and both are names for God.

Glancing back over the past ages of humanity, one sees how natural it was for primitive man to think the outer world in exact correspondence with the mental image he had formed of it. Indeed the mistake was inevitable. If all life is a school, it must be part of man's lessons to grasp the Shadow ere he learns to know, or rather to seek, the Substance; it is a phase in his age-long training, to mistake the illusory for the Real, and only little by little to learn to destroy the web of illusions that binds him fast.

The first error of man was to believe the world at rest—a solid plane beneath his feet, a hollow sphere above his head. Only after many generations had come and gone, did he learn that the apparently immovable earth is a wanderer in space, revolving both on its own axis and around the sun, with inconceivable velocity. This first lesson learned—and learned reluctantly—man still clung to the belief that on the earth's surface at least was comparative immobility; that only the sea, the ever-moving waters, were in a constant state of ebb and flow; that the eternal hills were eternally at rest, that mountain top and

valley, forest spaces and sunlit plains were for all ages set in their unchangeable forms. But man, advancing still further in the knowledge of nature, one day discovered that all matter, animate or inanimate, is in a state of perpetual motion, that the atom, like the planet, is a wanderer in space, the infinitely minute imitating the movements of the infinitely great. He perceived at last that nothing is ever for one moment at rest in the vast stream of evolution. As the stars move in their appointed course, as the planets revolve around the sun, the moons around the planets, the sun itself around an unknown centre, thus the molecules, thus the atoms, ions, electrons, thus everything that exists is ever moving, ever vibrating, ever circling in the great Wheel of Life.

Man thus came by slow degrees to realise that the visible world is but the ever-changing manifestation of a known—or unknown—perhaps unknowable—Reality. It would be more correct to say that a small minority came to realise this; for to this day the man-in-the-street—and a few others besides—continue to look upon the material world as the supreme, the one reality, and upon the invisible, if they happen to be at all aware of its existence, as the realm of shadows and illusions. Little by little, as the eternal realities of this invisible world will be seen, ever more clearly, to overflow into the narrow channel of the visible world, our good man-in-the-street may perhaps begin to adapt his little life-theories to this new-old conception of the universe.

Very gradually, very reluctantly, he may at last, some day, be willing to admit that the "dreamer," the "visionary," the "mystic"—the man who seeks to realise the union of his small individual self with the Universal Self, with the all-pervading, all-sustaining, self-existent Life dwelling beyond, within, all forms of life—may be wiser after all, nay, more truly practical, than the man whose energies are directed solely to that realm of illusions we call the material universe.

He may even in time to come see that the only *real*, because the only stable and enduring, world, is the world we cannot see, or touch, or in any way perceive with our limited, and limiting, senses; and so believe at last that the truly "practical" man is he who, knowing this, orders his life accordingly; who, while neglecting none of the duties pertaining to physical existence, yet strikes the roots of his being into the higher planes of consciousness; who lives in the Real, for the Real, believing that even as his body is but the outer garment of his true self, his Ego, so the visible world is but the veil of the invisible, eternal Reality that some call Force, and some call Law, and others, God.

Many a time has Philosophy proclaimed these truths. Religion, to her glory be it said, has never ceased to proclaim them. Every preacher and prayer-book, every manual of devotion, directs the faithful to turn his thoughts and desires from the world that passes, to the eternal realities of the divine life. To this teaching some souls, throughout the ages, have listened, and tried to attune to it their daily life; and the world has called them Saints, or madmen.

Now that in her turn Science, the modern Goddess, whose voice is almost the only authoritative one left among us, tells us almost the same thing in other words—declares to us that all matter is probably but a mode of motion in the invisible, intangible, unknown ether; that there is but one cosmic essence in the universe, and that different rates of vibration in this primordial substance give rise to the complex phenomena of the material world—to light, heat, colour, sound, to the body of man, to trees, clouds, solid rocks, atoms and stars—One Substance and One Energy within it—now that Science tells us anew these ancient truths, shall humanity listen at last with reverent attention? Above all, shall it

order its daily life accordingly, cease to strive with feverish anxiety for the fruits of unreality and illusion, and direct its efforts to bringing justice, peace and brotherly love into the world?

Or is it part of our penance, nay, better, our schooling, here upon earth, to live in a world of illusions which we perpetually mistake for realities?

Jean Delaire

TITHING

By ADELIA H. TAFFINDER

THE tithe seems universal with the human race. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon, and to the south as far as Egypt, were tithing in the days of Abraham. The learned Grotius says, "From the most ancient ages, one-tenth was the portion due to God."

We learn from history that the Arabians, the Babylonians, the Carthaginians, the Phoenicians, the Egyptians, the Greeks, and the Romans were familiar with the law of the tithe. Clement, Justin Martyr, Irenaeus, Tertullian, Cyprian, Jerome, Ambrose, Augustine, Chrysostom, Herodotus, Zenophon and many other writers of the early centuries of the Christian era, testify that tithing was known and practised by ancient people other than the Jews down through the Apostolic age and the early centuries following.

Tithing was a common practice of both Jews and early Christians. "Pay tithes and be rich" used to be a proverb quite current among the Jewish people. History states that the Carthaginians acquired the custom of tithing from Tyre. The Arabian merchants were by law required to give one-tenth of their frankincense to the priest for sacrifice before their God. Until the later times of the empire, it was the custom of Italy to devote tithes to their deity. The Saxons also religiously offered a tenth of all their captives to the God of the sea, the God "Neptune". Zenophon in returning from

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his Asian expedition consecrated the tithe of his spoils to Apollo.

In studying the subject, the fact as to the divine origin of the tithe seems apparent. Infinite Wisdom has instituted a plan so simple that the most ignorant and uneducated can understand it, yet so perfect that it fully satisfies the needs of both ancient and modern times. It is suited to all conditions; is adapted to operate in every nation, country and clime; is fair and equable to all, neither oppressing the poor nor favouring the rich.

The law of the tithe is the foundation stone upon which rests good stewardship for God. It is the *minimum* payment, then comes the free will offerings. Tithing is the DIVINE SYSTEM OF FINANCE, for the church or any beneficent movement or organisation.

"In the beginning God created the heavens and earth," thus all things are His by creation. "The earth is the Lord's and the fullness thereof." Abraham recognised God's ownership when he said, "The most high God, the possessor of the heaven and the earth," and he paid Him the tithe.

Jacob acknowledged that God owned all things when he said, "All that thou shalt give me I will surely give the tenth unto Thee."

The Lord asserts His ownership when he says:

"The gold and the silver are mine—the cattle upon a thousand hills are mine, Ye are not your own, Ye are bought with a price."

The primary purpose of tithing is not to raise money but to build character; to put the Supreme Being, and not self, first in all transactions.

Jesus said to the rich young ruler, "Go, sell all that thou hast and give to the poor that thou mayest have treasures in heaven." And he also said, "How hardly shall a rich man enter the Kingdom of heaven," not because of his riches, but

because of the influence they exert upon his life. One is not to tithe that he may prosper, but he prospers because he tithes. "Honour the Lord with thy substance and the first-fruits of thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

The testimony of those who tithe, is, that since beginning to tithe they are happier, more prosperous and more generous than before. They have faith in the unqualified challenges made in the Bible, such as: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."¹

Here is another statement: "That the Lord thy God may bless thee in all the work of thine hand which thou doest."

The Bible states that the Israelites paid tithes to the Levites; the Levites in turn paid a tithe of their tithe to the high priest and his family, while the entire tribe of Levi including the family of Aaron, are here represented by the apostle as paying tithe through Abraham to Melchizedek. In writing of the exalted priesthood of Christ, the apostle refers to that distinguished personage, Melchizedek, saying: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

We learn from Bible students who have pointed out that one verse out of every six in Matthew, Mark and Luke, refers to money. The majority of the Master's parables and addresses are on some phase of the money question. Sixteen of His parables show the right and wrong use of money. The Master addressing the Pharisees in the temple said: "Ye

¹ Malachi, 3: 8-10.

tithe mint, anise and cummin and have left undone the weightier matters of the law, justice and mercy and faith, but these ye ought to have done and not to have left the other undone."

The reason why there is not more in the New Testament about tithing is because it was not necessary. The Old Testament was the Bible of the early Christians. In it the instruction is abundant. The writers of the New Testament were Jews. Every one of them paid the tithe.

We must pass the long list of testimony of the early Christian Fathers, except to mention that Clement of Alexandria wrote—"The tithes of the fruits and of the flocks taught piety towards the deity. For it was from these and from the first fruits that the priests were maintained. We now, therefore, understand that we are instructed in piety, and in liberality, and in justice, and in humanity by the law."

Justin Martyr shows how the church in his day was continuing the apostolic communion, and like the church in Jerusalem whose gifts far exceeded the tithe, had sufficient to care for all.

Here is Tertullian's testimony: "We offer first fruits to Him to whom we send up our prayers."

As the Church Fathers speak with one voice on this subject so have the councils of the Church. The Council of Macon passed the following decree A.D. 585: "The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithes, that the clergy being hindered by no sort of employment, may be at leisure for the spiritual duty of their ministry, which leaves the whole body of Christians for a long time kept inviolate, but now by degrees, almost all of them have shown themselves prevaricators of those laws since they neglect to fulfil the things which have been divinely ordained."

Ten other councils of the Church up to A.D. 790 ordered all Christians to tithe. Last year one of the popular current magazines contained a long, illustrated article on "Men who Tithe". It is an interesting story. From it we glean that American business life is dotted with the romantic successes of men who believe in tithing. In Seattle thirty years ago a young man in the real estate business stepped out on the street "broke". Just then a Salvation Army lassie came along shaking her tambourine in front of him. He said that he was down to his last dollar. She said, "well, why don't you tithe?" This word puzzled the young man, when she explained. So the young man gave her fifteen cents. He thought of this incident and made up his mind if he ever earned any money again, he would "tithe". He worked his way to the oil fields of Tulsa, Oklahoma, and tradition has it, that he never misses a "hole" in the oil fields of that country. All these years he has paid tithes by helping unfortunate children. He has built a children's ideal community home. It is a large handsome brick building which houses these children who love him and call him "Daddy". One who has been there says, "There are great grounds, grassy, with shady trees, and the children seemed to run towards 'Daddy' in every direction. Upstairs in the nursery we saw the little children playing who were too young to run, but they laughed when he came into the room. In the other rooms we saw at least a half dozen tiny babes, too young to crawl, with nurses caring for them. When God's money takes care of babies it asks no questions."

This philanthropist established a small bottling plant to bottle the spring water for use in the children's house, and the public began to buy it for table use. He started a small plant to can vegetables and fruit for the children; now this canning business is an important industry. He wanted his children to have fresh vegetables and his gardens have grown

until they produce enough to pay for all expenses. He wanted his children to have a swimming pool. He built a small lake where not only his children, but all the children and adults of the city of Tulsa, enjoy cooling off during the hot summers. His life is a success, and all his big enterprises, because he uses "God's money".

Some successful tithers give far more than one-tenth, some give twenty-five per cent. "Tithing is the minimum that your partner expects from you. I've been trying to use half of my income in His affairs lately." "That's full partnership," said one who has tithed for years.

Jay Cooke, who founded the famous banking firm of Jay Cooke & Co. in 1861, and was substantially the financier of the Union Cause during the Civil War, tithed in hard times and in good times, for he firmly believed that what he achieved was due to sharing of his profits with God.

There is a story told about Matthias Baldwin, founder of the large locomotive works of America. It was his practice to have one-tenth of the earnings of the company set aside as tithes, to be used for religious and educational purposes. A great deal of this money went for the education of Negroes. Then came a time when his firm encountered great financial difficulties. He insisted on continuing the tithing in spite of the lack of funds. "Why that is our safe investment" he explained to one of his associates.

There is a string of five hundred chain stores, operated in almost as many towns and cities in the United States that is headed by a business man who has tithed consistently. The founder of the business was a tither and the president of the company who followed him continued the practice. We read that the sales of this company ten years ago was two and one-half million dollars per year. In 1923 they amounted to more than sixty million dollars. The president of the company said, "Experience has taught me that the

THE NARROW LANE

THERE is a little, narrow lane,
That branches off the beaten path,
Where each, in turn, must walk alone,
It has been called—'Love's aftermath.'

You'll find the entrance leading through
The sacred portal of the heart,
Its anguish leaves us desolate
And takes us from the world apart.

It is the Master's gentle hand
That leads us through the darkened place,
His is the love allows the pain,
That we may not forget His face.

If we could see with vision clear,
The light that shines for us above
The darkness of the narrow lane,
We'd call the pathway 'Master's Love'.

It is because His love so deep
Knows what we need of joy or pain,
And when the joy might take us far,
He leads us through the narrow lane.

THERESA M. MCLEAN



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from Vol. XLVI, No. 12, p. 752)

XVIII

THE CUP AND SAUCER PHENOMENON

[One of the striking objects in "H.P.B.'s memorial cabinet" at Adyar has always been the famous cup and saucer of the phenomenon at Simla recorded by Mr. Sinnett in his *The Occult World*. I give reproductions of photographs specially made for *The Theosophist*. It is

man prospers best who gives most freely of the bounty that comes to him."

The Mormons practise literal tithing, each of them bringing the tenth of his production, whatever his line may be, depositing it in the "Alms House" from whence the church officials, the aged, the widows, the decrepit and the poor are supported.

The Seventh Day Adventists furnish the most interesting example of denominational tithing. With a small membership compared to some of the other prominent religious denominations in America, the Adventists own and support thirty-two sanitariums. This is more than the Methodists and Baptist denominations combined and they boast of a membership of more than ten millions. Statistics show that the Adventists pay to the support of their denominational activities per annum, \$65.12 *per capita*.

A Seventh Day Adventist has a fine medical practice in one of California's thriving towns. On one occasion when the writer was in her office, it was necessary to make some change in currency. At first it seemed it could not be done, when with a second thought the doctor said "Oh, yes I can." There in her drawer was a little box full of silver coins, and the matter was adjusted. She looked up and smiled and said, "That is the Lord's money."

She is very desirous of building a sanitarium and has very heavy expenses, but each Saturday morning at service, the contents of that box is emptied as a loving payment to the Lord.

Mrs. Russell Sage began tithing when a poor country school teacher, earning a salary of \$200 per year. Before her death she bequeathed more than a million dollars for the alleviation of the ills and sorrows of mankind.

It is said that John D. Rockefeller the financial wizard of the world, began tithing at eight years of age, then a very

poor lad. He is now rounding out a long life and has amassed more than a billion dollars; has bequeathed half a billion dollars to the poor, Christianity, and for educational and scientific research.

Tithing is a form of gratitude to the Giver of All. The one who pays the tithe as an act of thanksgiving, finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice.

"Go, break to the needy sweet charity's bread,

'For giving is living,' the angel said.

'And must I be giving again and again?'

My peevish and pitiless answer ran:

'Oh, no,' said the angel, piercing me through,

Just give till the Master stops giving to you."

Adelia H. Taffinder

evidently not an ordinary cup, but a chocolate or bouillon cup with a lid. Its pattern is turquoise blue (not green as Colonel Olcott says) with fleur-de-lys stamped in gold. The height of cup with lid on and saucer is $6\frac{1}{2}$ inches, and the diameter of the saucer $6\frac{1}{2}$ inches. The bottoms of the cup and saucer bear a red impress: "Paris. Ernie d'Argent." Exposition Univ. 1878. Medaille d'Argent."

The description of the phenomenon I have copied from a printed four page circular which Colonel Olcott has pasted in his diary of 1880, opposite to the entry on page of October 3. His description in the diary is the substance of what he wrote at greater length to Damodar.—C. J.]

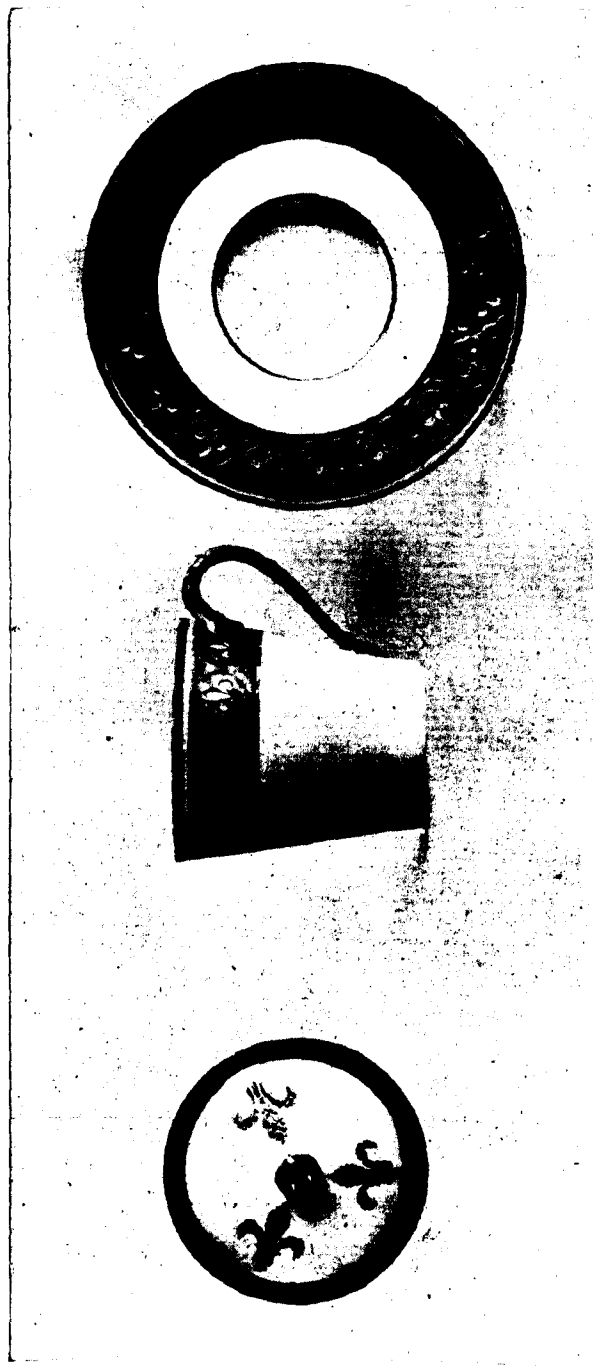
Extracts from a private letter of Col. Olcott to Damodar K. Mavlankar, Assistant Corresponding Secretary, dated, Simla, October 4, 1880.

Printed for private circulation for the information and encouragement of our Fellows, who will be glad to learn of the deep impression that has been created in official circles by the present visit of Madame Blavatsky and Colonel Olcott to Simla. The undersigned also congratulates his brother members on the fact that the Foreign office of the Government of India has, under date of October 2, addressed a most friendly letter to President Olcott, assuring him that the work of the Society may proceed in India without the slightest interference by the authorities, since it does not meddle in politics either in India or elsewhere. On the whole the prospects of our Society were never brighter than at present.—D. K. M.

Great day yesterday for Madame's phenomena. In the morning she, with Mr. and Mrs. Sinnett, Major Henderson, Mr. Syed Mahmood (District Judge, Rai-Bareilly), Mrs. Reed

CUP AND SAUCER PRECIPITATED BY H.P.B.





CUP AND SAUCER PRECIPITATED BY H.P.B.

of Ajmere, and myself went on a pic-nic. Although she had never been at Simla before, she directed us where to go, describing a certain small mill which the Sinnetts, Major Henderson, and even the *jampanis* (*palki-wallahs*) affirmed, did not exist. She also mentioned a small Tibetan temple as being near it. We *reached the spot* she had described and *found the mill*—at about 10 A. M.; and sat in the shade and had the servants spread a collation. Mr. Mahmood had joined our party after the baskets were packed and so when we wanted to have tea we found we were one cup and saucer short. Somebody asked Madame Blavatsky to produce one by magic. She consented; and, looking about the ground here and there, finally called Major Henderson to bring a knife and dig in a spot she pointed to. He found the ground hard and full of small roots of a young cedar tree near by. These he cut through and pulled up to a depth of say 6 inches, when something white was seen in the black soil; it was dug out, and *lo! a cup decorated in green and gold, exactly matching the others Mrs. Sinnett's servants had brought.* Madame told the Major to dig more; he did so, and at last found *a saucer to match the cup!* They were embedded in the ground like stones naturally there, and the cedar roots grew all around them like a net work, and one root as large as your little finger had to be cut away to get at the saucer. Then Major Henderson asked her to explain the science of it, but she said she could not, as he was not yet a Theosophist. He said he meant to be one. "When?" said she. "To-morrow" he replied. Mrs. Sinnett said "Why not to-day?" "So I will," said the Major; "come Madame produce me a diploma on the spot!" "If I do, will you really join us?" "I will." "Then you *shall have it.*" She looked here and there and walked about near us a few moments, then sat down on the edge of a little bank. "If you want the diploma, you must hunt for it yourself;

the 'Brother' who is helping me says it is rolled up tied with about 50 feet of blue twine and covered with creeping vines," she said to the Major. The party all went to searching and presently Major Henderson, raising the low branches of a deodar shrub and parting the grass said "I have it!" He really had—one of our diplomas filled out to Major Philip D. Henderson as Corresponding Fellow, and *an official letter on my Headquarters letter-paper, WRITTEN IN MY OWN HAND-WRITING and signed "Faithfully yours—(the name in Tibetan characters) for H. S. Olcott, President of the Theosophical Society"*! Fancy my astonishment! The letter was dated October 2/3—that is at the point (or night) between the two days and *it referred to a conversation that had taken place between Major Henderson and Madame Blavatsky on the preceding evening.*

As Mr. Mahmood and Mrs. Reed were with us at the Sinnetts' until midnight, and at 3 A. M. Madame sent Babula to enquire what Mr. Sinnett was calling a servant for and waking her up, you see that not even an enemy could suspect her of any fraud: the more so as it was the Major who asked for the diploma in the wild woods, 3 or 4 miles from home, and got it himself from beneath a small tree which Madame had not even approached. Later in the day, stopping on the way home at the Tibetan temple (which by the way, you will see the very image of in a coloured painting on silk that lies on my bureau in my bed-room, and that was magically produced by her for me in New York one day), and wanting a cup of tea we found we were out of water. Servants were sent in various directions but could get none. While Babula was off on a second search Madame quietly went on to the lunch baskets, took an empty water-bottle, put it in the loose sleeve of her gown, and came straight to where we were sitting on the grass. *The bottle was full of clearest and softest water, of which we all partook.*

At 8 A.M. yesterday we, with the Sinnetts and other ladies and gentlemen dined at Mr. Hume's as usual. While at the table Madame asked if anybody wished for anything. Mrs. Hume said she did. Madame told her to fix in her mind a very clear and definite image of the thing. Mrs. Hume said it was a breastpin set in pearls and that she had a perfectly clear idea of it. "It has just come to me like a flash!" she said. Madame looked at her fixedly, took a blank card and pencil, and drew the representation of a round pin set with stones of some kind. She said after musing a while, "It will not be brought into this house but into the garden—I am told by a Brother." After a pause she asked Mr. Hume if in his garden there was somewhere a flower bed shaped like a star. Mr. Hume said there were several. Madame pointed in a certain direction and said she meant over there. Mr. Hume said there were two such beds there. Madame then told him to come with her and get it himself as she had seen it drop like a bright point of light into a certain bed. Thereupon Mr. Hume and all the rest of us accompanied her into the garden (a place she had never entered or seen before as she had always been to Mr. Hume's by night, to dinner at 8 o'clock, and always was carried in the jampan). Searching about here and there with lanterns we found the star-shaped bed she wanted, and, after we had all pulled up a lot of nasturtium and dahlia vines and plants that made a perfect mat of verdure there, Mrs. Sinnett and Captain Maitland (Deputy Assistant Quartermaster-General) at the same moment saw a small white package. Mrs. Sinnett took it, Mr. Hume opened it, and it was then identified by Mrs. Hume as the lost brooch, that she had not seen since long before she ever heard of Madame Blavatsky. Every one present was so amazed and delighted that Mr. Sinnett and Mr. Hume after consulting together decided that an account of the affair should at once be drawn up and signed by all present (except, of course, Madame

and myself) and published in the *Pioneer*. So those two gentlemen retired to another room, drew up the paper, and you will see it in the *Pioneer* shortly. A scientific ornithologist present—Mr. Davidson—and a young officer of the 11th Bengal Cavalry, Mr. Beatson, at once applied for admission, as they said that the Theosophists alone knew the science of nature and the powers of man.

[But that, to a mind which has not already half anticipated truth, a phenomenon is a hindrance rather than a help, is shown by what happened next day. Colonel Olcott's entry in his diary is as follows. C. J.]

A terrible agitation and indignation in consequence of Major Henderson's brutal ultimatum, to do a certain test by a certain time or have him resign. The Sinnetts indignant for our sake. True friends.

C. Jinarājadāsa

KĀLĪ

By NIBARAN CHANDRA BASU

KĀLĪ, the naked black goddess of the Hindūs, with a sword and a freshly severed human head in her hands, with her garland of human heads and protruding tongue, inspires awe and fear in the minds of the ignorant, especially those of the western people. She is described by the latter as a most hideous thing, a blood-loving goddess of an equally blood-loving, barbarous people. Some say that she was worshipped by the degenerate Atlanteans who practised the black art, worshipping her with barbarous ritual and the sacrifice of animals and even of human beings; and that this worship survives to the present day amongst the thugs, dacoits, etc., of Hindusthān.

No doubt the pools of blood, the mass of animals sacrificed before the temple of this goddess, or her worship at midnight in some benighted place by dacoits and thugs, may corroborate the stories to some extent. But the original conception of the image and the worship of Kālī is far, far nobler than ordinarily understood even by the ignorant amongst the Hindūs. The latter, wrongly interpreting the text of the *Tāntra*, sacrifice living animals which are only symbols of the passions and desires in man.

Kālī, the World-mother aspect of God, is the conception of the Tāntric Yogis. It is the *Mahāyogīshwari* aspect of the World-mother. The *Dhyāna* of the goddess or the *mantra* to

meditate upon is the full description of the image of the goddess, which is nothing less than the processes of the *yoga* by which the devotee is to reach the Supreme, to become one with Him. The World-mother by her own example teaches her children how to reach the Heavenly Father.

It is said in the *Purāṇas* that Shiva wounded the vanity of Ḍakṣha, his father-in-law, by not saluting him when he came to a concourse of the *ḍevas*. Ḍakṣha, in retaliation, wished to lower him in the estimation of the *ḍevas* by performing a *yajña*¹, inviting thereto all the *ḍevas* save Shiva and his wife Saṭī. When the latter heard of the *yajña* to which all her sisters with their husbands (the *ḍevas*) had been invited to join, she asked Shiva to take her also; for she thought that her father might have forgotten to invite them. There would be no humiliation in going uninvited, the host being her own father. Shiva, however, held that as the very object of the *yajña* was to humiliate him, it was not proper for him, nor for his wife, to attend. If they went they would surely be doubly humiliated by the infuriated Ḍakṣha.

But Saṭī would have none of such arguments. She at last wished to go alone; but to this also Shiva objected. Then Saṭī, in order to show Shiva that she was not an ordinary woman, that, as she was wedded to him body and soul, she would defend his honour, and also to make him consent to her going, assumed her Mahāyogīshwarī (*Yoginī*) aspect in ten different forms which were—Kālī, Tārā, Shorashi, Bhuvaneshwarī, Bhairavī, Chinnaṃasṭa, Bagala, Dhumabaṭī, Mātangī and Kamalā. These are called the ten Mahāvidyas (Great Spiritual Aspects).

Sādhakas (devotees), with the help of the right Gurus (Teachers) and by secret rites and ceremonies, worship and meditate upon one of these images to reach the final goal of life in a shorter time than by any other process of *yoga*.

¹ Sacrifice.

It is also said in the *Mārkaṇḍēya Purāṇa* that the *Ādyā-Shakti* or the Primordial Force of the Supreme Being manifested herself as the goddess Kālī to kill out Rakṭabīja, (the elemental essence, the embodiment of the desire-nature in man) the most invincible of the generals of the demon kings Shumbha and Nishumbha. This demon general, by his previous austerities, had gained from Brahmā a boon. In battle, if an adversary spilled any portion of his blood, then from each drop would arise a million demons in every respect like himself, to fight the enemy. So, in order to kill him outright, his enemy would have to find a way by which not a drop of his blood might fall to the ground. Hence the goddess became Kālī, and on her protruded tongue, which covered a great space, she killed the demon and sucked all the blood that oozed out of his body so that not a drop should fall to the ground.

The twin Kings with their four generals, Chanda, Munda, Rakṭabīja and Dhūmrālochana, make up the six passions or enemies of man. That is *Kāma*, *Krodha*, *Lobha*, *Moha*, *Maḍa*, *Māṭsarya* (Desires, anger, grasping, domineering spirit, illusion, pride). When a man can conquer these passions, then, and then only, can he gain immortality.

The echo of this is to be found in H.P.B.'s *Voice of the Silence*.¹

When the six are slain and at the Master's feet are laid, then is the pupil merged into the One, becomes that One, and lives therein.

The object of this article is to dilate on this *yogic* aspect of the World-Mother, Kālī; how she by her own acts showed her mortal children the way to the at-one-ment with her Lord, the Supreme Being, thus reaching eternal rest.

There are various forms of the goddess, some with four hands coloured black, with the right foot on the chest of Shiva and the left on one of his feet; others with the left foot on

¹ P. 11.

Shiva's chest. Some images are blue, some green; and some have two hands only, etc.

The radiant Dakṣhina Kālī, consort of Shiva, with protruding tongue, hair uncoiled and let loose, and four hands, adorned with a garland of human heads, with her upper right hand inspiring confidence, and with the lower hand granting boons (to all creatures); with the lower lotus-like left hand holding a freshly-severed human head and with the upper one holding a sword. Her colour is as the effulgence of the great rain cloud (nimbus), black, at the same time she is naked; all her body besmeared with the blood falling from the garland of human heads dangling from her neck; with two fearsome dead forming her ear-ornaments; with awful teeth and awe-inspiring face and high, full breasts, with a girdle made of rows of hands of the dead, and with laughing face; with blood oozing from the corners of her mouth, making the face flushed; the consort of the great Rudra uttering awful sounds; the dweller in the cremation ground; she has a third eye with a red round eyeball like the disc of the rising sun; she stands on uneven space (her left foot on Shiva's foot and the right on the latter's chest), gaining the freedom of the South (astral world) and thence rising higher; she stands upon a dead body in the guise of Mahādeva; round her on all sides jackals utter furious howls; she is in the deep embrace of Mahākāla (Infinite Time) in the reverse order; Her lotus-face is radiant with pleasure and happiness; She is all smiles. Such is Devi Kālī, the giver of all objects of desire, all knowledge and all good, upon whom the Sādhaka (devotee) is to meditate.

Surely the description, to the unenlightened, is a hideous one. But to the Sādhaka, to the wise, it has a deep, hidden meaning. The word "Kālī" means "conqueror of Time." The ordinary course of evolution is long and tedious. By the process of *Rāja Yoga* a Sādhaka can reach the goal far ahead

of his fellows. But by the Tāntric process of *yoga* (which is a kind of *hatha yogā*) a Sādhaka can reach the goal in a still shorter time. All that is required is the strong determination, added to intense love, to reach it, without fear of the trials which are awesome, never vascillating even by a hair's breadth. All these will be seen if we try to decipher the hidden meaning of this *mantra*.

The following is the esoteric significance of the words of the Mantra: *One with a protruding tongue* (Sign of silence or control of speech), Cf., "Before the voice can speak in the presence of the Masters it must have lost the power to wound."²

Consort of Shiva (Ghora): Ghora also means hard, or fearful. It is a sign of strong determination.

. . . *With hair uncoiled and let loose*: This means that she has loosened all ties, hairs being the symbol of worldly ties.

With four hands: The hand is the symbol of Karma or action. The aspirant is to perform four kinds of action as aids to *yoga*, namely, reading of the *vedas*, *yajña*, gift, and *tapas*, or discipline.

. . . *Kālī placing her right foot on the chest of Shiva*: This signifies her determined aspect to conquer Dakṣhin (the South), the kingdom of Death or Yama. It is the astral world where Shiva in His Rudra aspect is the presiding deity.

. . . *Radiant*: having great confidence.

. . . *Adorned with a garland of human heads*: By this it is meant that she is full of intelligence, the acquisition of past lives (the head being the seat of intelligence). In the practice of *yoga*, three things are strictly necessary, strong aspiration, indomitable will, and keen intelligence.

With her right, upper hand: Offering protection from fear and her right, lower hand offering gifts or boons to all beings.

² *Light on the Path*.

With her left two lotus-like hands she holds a freshly severed human head: Symbol of selflessness (holding by the lower hand) and a sword, symbol of *Jñānam* or knowledge (by the left, upper hand). Here the adjective for left-hands is 'lotus-like'. The Lotus is the symbol of evolution. By the lower left hand she sacrifices self and thereby with the upper left hand reaches the Hall of Learning (Divine wisdom).

. . . She is of the colour of the effulgence of the great rain-cloud, which is of deep indigo colour and hence blackish. Indigo colour is the symbol of great devotion. The aspirant must be full of devotion.

. . . Naked: (*Digambarim*) literally, one who covers her body with 10 *diks* (directions) or up and down, and the 8 points of the compass. By this adjective it is meant that she has nothing to hide, and no shame to appear naked; for she has lost all sense of separateness. She has gained onepointedness which is the principal thing to be acquired by the aspirant in *yoga* practices.

Besmearred with the blood dripping from the string of heads round her neck; meaning thereby that as she kills out her six enemies, hydra-headed *Kāma*, *Krodha*, *Lobha*, *Moha*, *Maḍa* and *Māṭsarya* (Desire, anger, grasping, domineering spirit, illusion and pride). She makes a garland of their heads and puts it round her neck, and the dripping blood which signifies the sacrifice of the lower, sends a current of joy through her body, thereby illuminating and beautifying it. Cf., "Before the soul can stand in the presence of the Masters (Divine Life) its feet must be washed in the blood of the heart."¹

Two awe-inspiring dead bodies form Her ear-ornaments; meaning that her ears have become deaf to all external sounds. Cf., "Before the ear can hear, it must have lost its sensitiveness."²

¹ *Light on the Path.*

² *Ibid.*

. . . With terror-striking, set teeth forbidding persons and things to approach her to cause her to swerve from her purpose: A sign of strong determination and self control.

. . . With high full breasts: Sign of great compassion to all her children (creatures) whom she will feed with milk (food). "It is by and through human ties of love and sympathy that the Self unfolds. It is said of the Masters of Wisdom that They love all humanity as a mother loves her first born son."²

With a collection of hands of the dead She has made her girdle: That is, as she slays the demons in the shape of Karma (action) she puts the trophies round her waist in the shape of an ornament or belt, and gains strength to proceed further in the struggle. Dead hands mean *nishkāma Karma* (actions having no selfish desire). This simile is taken from wrestling. Wrestlers before a fight put belts round their waists.

With blood oozing from the corners of her mouth in two streams: This represents her animal nature (*Rājasic* and *tāmasic*), which she vomits forth so that only her pure *Sātwic* nature remains; hence she becomes *Visphuriṭānanā* (with radiant face).

. . . Great warrior: Because she has slain all the enemies that are inimical to the Path of Salvation; and hence she is described as:

. . . Dweller of the house in the cremation ground: She has destroyed all attachments, all passions and desires.

Now she has her third eye opened in full, like the red disc of the rising sun: She now sees the roseate vision of the astral world.

. . . Situated on both high and low positions: She stands with one foot on the physical, and the other on the astral world.

¹ *Introduction to Yoga*, by Annie Besant.

Her *mukti* or freedom extends and even surpasses the limits of Dakṣhin or the astral world and she rises even higher, to the mental world or Devachan.

Mahāḍēva in His Mahārudra aspect is the presiding deity of the astral world. Here Mahāḍēva is described as a dead body on which she stands. The meaning is that she has now conquered the astral world, the world of desires or *kāma-manas*. Her right foot is on the chest of Shiva and her left is on his right foot. She has conquered the two worlds, astral and physical. Thus standing on the chest of Shiva may also mean that she is now at one with the Supreme Being (Shiva as dead body may mean the Nishkriya or actionless, Supreme Being).

Round Her on all sides the jackals raise great howls—the astral elementals, the dwellers of the astral threshold, raise a great cry at the Sāḍhaka's audacity in getting there. But the Sāḍhaka remains firm and unmoved. The howlings of the jackals include in their significance the turmoils of the physical world.

. . . *She ardently embraces Her Lord, Mahākāla or Great Time, Shiva, in reverse order*: The description as well as its ordinary meaning is surely obscene, but the real meaning is not so. No real image can be formed which will stand on the chest of Shiva as well as embrace Him at the same time. Therefore the real meaning must be and really is that she is engaged in doing things which, in the natural course of time and events, are done otherwise. Time and space are nothing to her now. She rises in evolution and reaches her goal by sheer determination and strong will. She has now mastered Time. She has outlived all limitations. There will be no more birth or death. She has entered eternity.

And hence she is described as:

Flushed with pleasure and satisfaction, her lotus face smiling: She has gained her object, reached her goal, final union,

and hence she smiles in satisfaction. Her face is illumined with pleasure.

The neophyte is directed to meditate upon such a Kālī, who has mastered Time, who grants the fulfilment of all desires and all kinds of *Riḍhis* and *Siddhis*—Superhuman powers. For if the neophyte meditates with his heart and soul on this aspect of the goddess and becomes at-one with her, then all his desires will be fulfilled, and all the powers of nature will be at his command. If his desires are for personal advancement, if he seeks power in order to dominate others, then he will be a black magician, a follower of the left-hand path, one of the Black Brotherhood. On the other hand, if his desires are self-less, if he desires power to do good to all creatures, then his slightest desire will be fulfilled with no delay, and the Powers of Nature will course through him. He will be made a channel through which God's Blessings will flow to all living creatures. He will be a White Magician, a follower of the right-hand path and then a member of the White Brotherhood. This Brotherhood acts for and helps forward the evolution of the world, while the Black Brotherhood acts against and retards it. The former, by their unselfish services to Humanity, become ministering Angels, Gods, whilst the latter, by their selfish actions, become Avenging Devils and go down and down in evolution. Or, those of them who do not go down cannot rise higher than the Astral World.

But the Path of the two classes at first is the same up to the Astral World. The aspirants of both classes must first be *Yogis*. Rāvaṇa was a great *Yogi*. He performed great austerities and gained superhuman powers; all the forces of Nature acted at his bidding. He even obtained from the Planetary Logos the boon that no Deva should be able to kill him.

It may sound strange that a man can force from God such a power. But the laws of Nature are the expression of Divinity and if a

CASA DE PAZ

(*Casa de Paz*, or the Abode of Peace is the name of Mrs. Mary Gray's home in the beautiful valley of Ojai California to which Mr. Krishnamurti first came when he visited Ojai in 1922.)

THE world has changed and greater men shall be
To herald triumphant a nobler age,
To leave to us a finer heritage
Than earth's kingdoms or this Democracy.
The ancient order gone, the newer tolls
Its passing by ; nor do we greatly mourn,
For in this new Democracy is born
A greater Aristocracy of Souls.

An Aristocracy of Souls to lead
Men through life's labyrinth with Truth's bright flame
The dark dispelling from their winding ways.
Such is our fondest hope and such our need,
And here to the Abode of Peace we came
To found that age, to herald in those days.

W. J. HEYTING

SOME LESSONS FROM "THE LIVES OF ALCYONE"

By A. RANGASWAMI AIYAR

I

THE two volumes of *The Lives of Alcyone*, embracing 48 lives of their hero, together with incidents in the lives of diverse characters closely interwoven with those lives, have their chief value in the considerable light they throw on the complicated workings of the Laws of Karma and Reincarnation. They cover a period of about 72,000 years ; though up to the seventh life, a period ranging from 70,000 B.C. to 32,064 B.C., there are huge gaps of thousands of years remaining to be filled up with accounts of lives which, if they related to the Central Asian civilisation, must be profoundly interesting and throw light on its detailed vicissitudes. Information is scattered throughout religious literature, of faiths which accept reincarnation and karma as definite facts, (for example in the Hindū *Purāṇas* and the Buddhist *Jātaka* stories,) identifying the same individuals in a series of lives. In such literature we come across a previous incarnation of Arjuna as Nara, or of previous or subsequent incarnations of Rāvaṇa, or the incarnation of the Lord Buddha in human and sub-human kingdoms. They may have a didactic value as illustrating some truth of reincarnation or karma, or may point a moral or adorn a tale or stimulate faith ; but they could not be relied on as sound material in building up our knowledge of the detailed workings of these two laws in a

man follows a law of Nature he reaps the result—which the law inevitably brings; the question whether he is good or bad to his fellow-men does not touch the matter at all. Whether some other law is or is not obeyed, is entirely outside the question. It is a matter of dry fact that the scientific man may be moral or immoral provided that his immorality does not upset his eyesight or nervous system. It is the same with Yoga. Morality matters profoundly, but it does not affect these particular things.¹

Man is the highest product of the evolution of the world. He is a “thinking animal”. By thought he can create either a God or a Devil. The image of Kālī is the product of the thought-forms of the great *Yogīs* of Compassion. Their object is to help humanity to rise higher in evolution by meditating upon this image in its pure sense, by becoming like her, by following every detail of the *Yoga*. To guard against abuse They put forth the figure in symbols which must be interpreted and explained by competent teachers, the Seers.

But as the generality of mankind in the first stage of their evolution becomes grasping and selfish, they seek their gain at the sacrifice of others and the interests of others. To this end they are helped by the malignant Powers, the Masters of the Black Brotherhood. These people wish to gain their selfish ends with the least trouble, and hence do not scruple to sacrifice others. They wish to wreak their vengeance on their enemies by invoking the help of the Goddess, so they make her as hideous as are their own desires. “Persons with faults in their characters may pass through the Gateway, but the faults they carry become daggers to stab them on the other side.”²

The Atlanteans, who by their thought-forms made Kālī a goddess of vengeance and the giver of unlawful boons, were themselves destroyed by the Goddess.

But those of pure heart and self-less devotion follow the right-hand Path and meditate upon the Goddess in the true

¹ *Introduction to Yoga*, by Annie Besant,

² *Ibid.*

sense of the symbols by the help of proper Teachers and then rise higher and higher in evolution in a far shorter time than by the ordinary course. They are helped by the Great Masters of Compassions, the Brothers of the Great White Lodge. The *yogic* aspect of Kālī becomes fully revealed to them. They realise every detail, follow every step, and become *Jivanmuktas*, to help humanity on the Path, in their turn. They feel infinite Bliss, and in their compassion desire to share that bliss with others, and hence they help them to the Path. The rule is that “what one thinks he becomes”. Good or bad, he will become that which he earnestly thinks, if not in this life, then in the next life or in the next after that. By meditating upon this Mohayogīshwarī aspect of Kālī you will become a great *Yoginī* or *Yogi*.

Aum Sāṅṭi

N. C. Basu

scientific manner, as it is understood in modern days, and in correctly visualising in our minds the far-off civilisations which remain blank in our histories.

In these lives we have genealogical charts shewing the physical relationships of 281 characters in their successive incarnations during this immense period. In this respect, which relates to a particular phase of the working out of the law of karma, we are on *terra firma*. We have also the duration of lives and the intervals between life periods fixed with reference to our current chronology. The Introduction says: "It has been done by strenuous labour and by much wearisome counting . . . Errors of counting may of course have crept in, but the margin for such errors is small, and no trouble has been spared to attain accuracy."

These lives deal with some of the physical events in which prominent persons amongst these 281 characters are concerned and can only disclose so much of the emotional, mental, and spiritual portions of their natures as can be reflected in these physical events. A considerable portion of their struggles, ideals, aspirations, and achievements must be subjective and therefore hidden from the reader's gaze. Any generalisation based upon a co-ordinated study of the facts disclosed in these lives must therefore be subject to serious errors which could only be corrected in the light of new facts or additional incidents discovered on further investigation. Yet even to this limited extent, these lives present a marvellous panorama of interesting events in the history of humanity during those thousands of years, and have a moral value in helping us to separate ourselves, at least intellectually, from our present life's surroundings, and to maintain a detached outlook in approaching the problems of life.

The Purāṇas of the Hindūs, *The Iliad* and *The Odyssey* of the Greeks, and the *Old Testament* of the Hebrews abound in marvellous accounts not met with in our modern

world, in what are called historical documents. There have been, and even now there are, literalists who take the details of every event narrated in these writings as strictly true, however much they appear to go against reason. It can not be gainsaid that those writings have shaped cultures and civilisations, and effected the lives and conduct of man for untold centuries. Any one who does not take these writings as literally correct is at a loss to know how much of the marvellous in them is due to the exuberance of poetic phantasy, and how much is due to the unconscious exaggeration which the mere lapse of years helps to contribute. He cannot be sure of that irreducible historical outline around which fictitious wonders have gathered in such profusion.

Doubt arises as to whether the authors of these writings ever thought of narrating historical facts, or merely desired to present ornate works of fiction, so far as actual incidents are concerned, by illustrating profound moral, or philosophical, or spiritual truths. Some of the Jewish patriarchs working in the workaday world are said to have lived many centuries. Ḍasaratha is said to have reigned 60,000 years and Shrī Rāma another 10,000 years, whilst Ḍṛṭarāshtra is said to have had 101 children. Accounts of journeys to the abode of Nāgas in the interior of the Earth and the wedding of their princesses, find a place in the *Purāṇas* and *Itihāsas*. Different kinds of celestial weapons, won as the fruits of penance, find place in the descriptions of battles in these ancient writings. Methods of warfare have profoundly changed during the last few hundreds of years, and it is difficult to understand the descriptions of battles narrated in the *Rāmāyaṇa* or the *Mahābhārata* in the way we understand the accounts of a modern war correspondent. The *Purāṇas* themselves are likely to have taken their present form about the period of the Gupta Empire, and the lists of kings appearing therein take us to the early

centuries of the Christian Era. Each great nation coming from ancient times points to a golden age in a distant past. How are we to evaluate it even if it existed? Should we regard it as utterly dissimilar in conditions to those we see around us, giving abnormal powers to men, making them greater, more virtuous, more intellectual and more powerful than we are, or only understand it in the sense that the Englishmen of the Victorian Era were greater than the Englishmen of the Plantagenet period?

The Lives of Alcyone help us to understand in a prosaic and rational manner the progress of humanity during those thousands of years along the path of evolution. We have peeps into the different civilisations of the past. Some of them, like that of the Aryan Race in Central Asia, and of the Incas of Peru, having a distinction which the present day civilisation entirely lacks. Some have been instances of cannibalism, and the performance of gruesome religious rites, and acts of cruelty which the moral conscience of present day humanity has outgrown. Yet there is disclosed a general normality of human conditions which does not offend our reason. Good men and bad men are visible in every age, and we do not find the abnormal and the unnatural (as judged by our present day canons) in these pages apart from the fact that every experience different from ours is in a certain sense a true marvel to us.

The *Isāvāsyaopaniṣad* speaks of the desire to live for 100 years, and the Psalmists, three score years and ten appear to have been a desirable period of longevity for man during the immense period of these lives. Whatever be the duration of a physical body lived in apart from the busy haunts of men, and lengthened by the power of yoga, nature is found prescribing the same limit for the life span of man in human society. Offspring were generally as few, or as large, as they are seen at present to be. Sacrifice and selfishness were paths leading

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men upward and downward respectively in those distant ages, as they are at present.

Yet it should be noted that, apart from visions and psychic experiences and prophecies recorded in these lives, there are notable incidents whose distant echoes we find reflected in some of our *Purāṇic* stories.

The scene of the sixth Life of Alcyone is laid about 38,000 B.C. in Mashonaland. The religion of the negro tribes in that country consisted in the worship of a mysterious female deity who was merely a Lemurian giantess who perpetuated herself by some gruesome secret of wholesale murder. Every fullmoon, a priest offered to her a healthy young man who ministered to her lusts, and whose life was drawn in to give her a fresh lease of life and who was cast away at the next fullmoon when a new victim was offered. She had kept herself alive for untold ages until Alcyone killed her by an arrow. Instances like this might have come down as traditions through the ages, and stories of Rākshasa women in the *Rāmāyaṇa* and similar epics appear to have a strange similarity.

In the tenth Life of Alcyone (29,700 B.C.) we are referred to the account of the occupation of the body of Mercury by the Mahāguru, the Rod of Power suddenly appearing and shining in His right hand, the heavens becoming one sheet of flame, and the Fire blazing down and setting fire to the wood and incense on the altar, the Star shining over His head, and the flowers raining down from the sky, and the equally dramatic way in which He left the body of Mercury lifted in a whirling cloud of flame and passed eastwards, as described in *Man : Whence, How and Whither*.

In the thirteenth life, the scene is laid in Ireland. The account of how Sūrya in Ireland left his body and travelling thousands of miles to the city of Manoa in Central Asia, and there materialising himself, appeared before the lady of his

vision Dhruva, and of how he again appeared in the same manner in that distant city, and of how subsequently, on the strength of these experiences, he travelled over to Manoa and wedded Dhruva, would throw into shade the most romantic tales of the Arabian Nights. It probably has no second in real life.

In the thirty-fifth life, Alcyone and Demeter are led by a voice to enter through subterranean passages into the interior of the earth. There was a large community belonging to a low level of civilisation inhabiting that vast cavern which was lighted by a sort of diffused radiance, where women and children were found. There was no succession of days and nights. The authors say that these people still exist at the present day, and that many of these cavities exist even now in the bowels of the earth, inhabited by tribes more evolved than the people met with in the instance given above. The existence of races of humanity living in the interior of the earth is a strange fact entirely outside our present range of knowledge and experience.

Another set of incidents also illustrates the marvellous and abnormal, and brings to our notice experiences not familiar in modern times, we have heard of Adepts or their pupils transferring their egos from one body when it dies to the body of another person overtaken by death. This is quite explicable from the standpoint of evolution and may be presumed to be done with the approval of the Lords of Karma. Such a case is narrated in the Chart 46a when about 1521 B.C. the City of Agade in Asia Minor was destroyed by the incursion of warlike barbarians from the interior, and the High Priest, Mercury, was killed. But he took the body of a young fisherman who happened to be drowned about that time, and went to Persia, and took part in the founding of the modern form of the Zoroastrian religion. But similar incidents reported in two other lives concern ordinary people,

and must be traced to the operation of black magic. In the twenty-first life, Orion is born as a girl in one of the hill tribes of the Nilgiris (21,540 B.C.). Orion killed her mistress Iota and, falsely personating her, married the King Theodoros. When, after some years, the murder was discovered and Orion was sentenced to death, she managed by the power of an emerald which had been magnetised by one of the Lords of the Dark Face in Atlantis, to take the body of her step-daughter Sigma, after committing suicide by taking poison. Again in this new body when death was drawing near, she invoked the Lord of the Emerald, and through his help entered the body of her daughter Theseus, after drowning her and drowning herself. She had thus a further lease of life once more.

Orion is again the centre of a similar incident which took place about 8,325 B.C. in Etruria as is narrated in Chart 37a. Orion has taken a female incarnation, and is married to Achilles and bears a child Aldeb, who when 13 years of age falls from the rocks and is drowned. Orion is inconsolable, refuses to believe that the boy is dead and wants her son to return to her whatever the fates might have ordained. The boy returns to life but the body is ensouled by Gamma, Achilles having left it for good.

If the above incidents differentiate the Lives and put them in a setting different from our modern environments, yet they are few in number and they do not prepare us to see in the ancient history of humanity, such a succession of wonderful incidents as are narrated in our *Purāṇas* and other legendary histories of ancient times.

Conversely, we find illustrations of natural incidents being clothed in succeeding times with garbs of wonderful legends and miracle working powers. In Chart 47b we have a narration of the life of Mizar who was born in Southern India in A.D. 222. Madura was then the seat of a Tamil University or Saṅgam. Tiruvalluvar, the famous author of

Kural sought the imprimatur of the authorities of the University for his great work, for they did not receive him well, as he belonged to a low caste, but his work was accepted. As was the custom, the successful competitors were placed on an elevated seat at the public celebration when they received their rewards. The poet Tiruvalluvar was barred by his low origin from taking his place on the seat, so the manuscript of his book occupied the place instead. But when his work came to be read in the assembly, its merits were enthusiastically applauded by the audience, and the disabilities of caste were overlooked and the acclamations of the public gave him the seat which his work so well merited. This natural and prosaic account in which there is nothing wonderful except the wonder of literary genius, has gathered miraculous accretions by the play of human imagination and we are told in the current legendary story that there was a wonder working plank in the times of the Old Madura Tamil Saṅgam, which miraculously lengthened itself to afford room for the author of any meritorious literary work; even if he were not recognised by his contemporaries. That such a place on that divine plank was afforded to Tiruvalluvar is the implicit belief of the Orthodox Tamil Paṇḍiṭ in modern times.

It may well be that around similar nuclei of historical incidents our huge epics of the *Rāmāyaṇa* and the *Mahābhārata* have been developed in course of millennia, enriched by popular fancy and the glamour of time, until some literary genius arose and immortalised the developed stories by giving them a literary setting and incorporating into them the eternal truths of morality, philosophy, and Dharma, which are infinitely more important and set up more permanent standards for national culture than mere historical incidents.

In the seventh life of Alcyone who was born about 32,000 B.C. in the Āryan Empire of Central Asia, Selene who was engaged to be married to Virāj is abducted and carried away

by Deneb—evidently across the Bay of Bengal to the distant island of Sumatra. Alcyone and Virāj start southward in pursuit and reach Sumatra. They find Deneb living amongst the members of a savage tribe as their semi-divine hero. Selene is living, sad and silent, but treated with the utmost consideration. Alcyone and Virāj with their followers charged the opposite party, and after some fighting, came to terms. Meanwhile Selene had entered a pool, and, through an opening on its side under water, had passed to a communicating pool on the other side of the mountain, and had ultimately reached a village inhabited by savages under a white Chieftain, Gamma, who had been previously banished by the Manu from the Empire of Manoa for attempting to stab Heracles. Gamma had already married amongst the savages, and had children. In the encounter which Alcyone, Virāj, and Deneb had with Gamma and his savage followers, Gamma was killed by Alcyone and Selene was rescued. Gamma's son was installed as the savage chief in the place of his father. The party returned to Manoa, and Virāj and Selene were married with great rejoicing. Such an event, in the course of thousands of years, may gather all the embellishments of a modern *Rāmāyaṇa*, and may well become the theme of a great epic story.

In the Chart 43a Mizar is described as born in India in 3,414 B.C. Jupiter had five sons—Mars, Naga, Mercury, Fides, and Saturn, all huge men and "all remarkably alike in form and feature though differing widely in disposition". They were all great warriors, and challenged and defeated eight times their number in tournament. They rode up and down the country righting wrongs and redressing injustice. Why should not webs of fancy, legends of heroism and adventure, and tales of prowess gather around their memories during the course of the next three thousand years, not unlike the stories immortalised in the *Mahābhārata*? But speculation in the

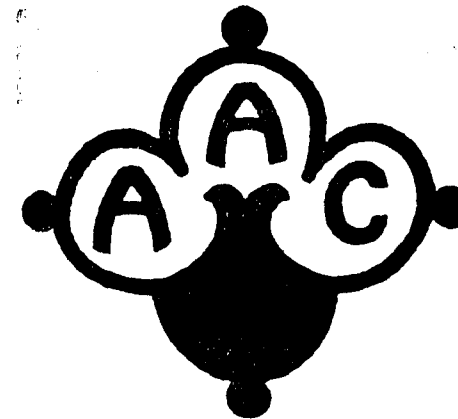
realms of history, though pleasing to the mind, is a hazardous enterprise. It may be more profitable to gather other lessons relating to different national customs and manners disclosed in these lives, and to see the sidelights thrown on the facts of Reincarnation and Karma. This must be reserved for a future article.

A. Rangaswami Aiyar

HYMN FOR GNOSIS

GREAT Father, Mind, do Thou illumine me.
Great Mother, Life, sustain and nourish me.
O mighty Breath of God, inspirit me
That I come soon to Gnosis, who would be
A living hymn of praise to Thee, the All.
Within the body's temple, feeling's shrine,
And from the throne of mind, I fain would be
A living hymn of praise to Thee the All.

E. G. SALT



THE MOTHER OF THE WORLD¹

By BARBARA YOUNG

AND I sat in My place upon the Blue Mountains.
And the sands and the shores were far below me,
And the seas, and the mysteries of them.

And I looked out over the waters
And saw them blue even as the hills.
And a voice was upon the wideness of the winds,
As it were the voice of many, weeping.

And I looked and was aware.
And upon the water was a fleet of boats—an hundred,
And they were dim and white and far.
And beyond them yet other hundred,
And other.

And these who rode therein saw the shore,
But not the Blue Mountains,
For there hung a veil between.

And I sat in My place on the Blue Mountains,
And I said unto the Morning,
Which was not quite come,
Roll back the veil of mist!
And it was done,
Even as a stone from a sepulchre shall be rolled away.

¹ After a painting by Nicholas Roerich—"The Mother of the World".

And they saw . . .
 And they came out of the boats,
 And came unto My feet.
 And behold, they were the Mothers of the Children of
 Men! . . .

And tears were upon their faces,
 And they were worn with much sorrow,
 Until they were but Shadows.
 And within the breast of each Shadow
 I could see beating . . . beating . . .
 Red heart of agony.

And I said
 Look up!
 And they looked.
 And I opened My arms, and showed them.
 And My Blue Mountains were spread out
 That they might protect the Children of Men.
 And My white clouds were over all,
 And My stars were not faded.
 And My clean winds were through all.

And I said,
 Go . . . and hold thy weeping . . .
 Peace . . .
 For even as you have come to the Shores of Knowing,
 And unto My Blue Mountains,
 Even so they shall come.
 Even so . . .
What are those bright boats upon the far sea?

And the Shadows of the Mothers of the Children of Men
 Rose up from their weeping,
 And looked, and beheld,
 A fleet of boats upon the sea—
 Golden and glorious—an hundred,
 And beyond them yet other hundred,
 And yet other!

*And they were the Children of Men,
 Coming to the Blue Mountains.
 And there was no veil of mist between . . .*

Barbara Young

NICHOLAS ROERICH—RUSSIAN, ARTIST, GENIUS

By A. E. ADAIR

BEFORE me lie three books: (1) *The World of Roerich*, by Nina Selivanova, (2) *Roerich*, issued by Corona Mundi; and (3) *The Messenger* published by the Brahmavidyāshrama, Adyar.¹

The World of Roerich. In this book, which in its dressing, bears the artistic imprint of 'Corona Mundi' Publications, Nina Selivanova essays to interpret the art of Roerich as well as to sketch the outlines of his life; because, she says, his art and his life are inseparable. The period covered ends with his departure for India. She begins with a very striking image. "On the East borders of the *New Land* (the borders of the Arctic Ocean) stands *Mount Roerich*" . . . and regards these three, the East, the New Land, and the Mount as the symbols of the source of the great master's inspiration. As one reads these reverent, loving and illuminating pages, the truth of her imagery is borne in upon one. Roerich's inspiration does come from the East, in both meanings of Oriental or of Spiritual East. It is the New Land that calls forth his highest enthusiasm, whether the new land bordering the Arctic Ocean of his own dearly loved motherland, or the New Land in the West, expressed in his desire to bring America and Russia together, or again, in the highest octave, and in the later and most spiritual phase of his creative work, the *New Land* which will arise from the appearance in the world of a great

¹ All are obtainable from either the international art centre "Corona Mundi," 310 Riverside Drive, New York, or from the Theosophical Publishing House, Adyar, Madras. At the latter the prices are respectively--(1) Rs. 5-4-0, (2) Rs. 3-8-0, (3) Re. 1.

Spiritual Teacher—a land in which will reign Beauty, Truth and Love which is right Action. Finally, what a large part the mountains play in the master's life and work! Not a country that he visits but he flies to them as a bird to its nest; canvas after canvas portrays them in many different lands; in his hours of creation he dwells apart, preferably on the mountains; and who that knows his work can fail to feel the pure currents that stream from *the Mount*, towards which his inner eyes are turned.

Roerich is not only a painter, though in that his genius lies; he has been a writer from early youth, mastered the ancient Russian language of the northern epics and written in it; he has spoken to large audiences in many parts of the world; he has done remarkable service in the cause of archæology; he is a born leader and organiser, the highly esteemed collaborator of architects, musicians, theatrical and ballet producers; he is (one may venture to say it) the greatest living exponent of the philosophy of Beauty. In short, he is a genius. It is not only in big things that he shows himself great: it is in little things also. The master-painter does not find it beneath his dignity to make designs for ceramics, embroideries, book decoration, etc.; for him, the fine arts are not divorced from the applied arts. Though he loves the mountains he does not despise the plains; though he aspires to the heavens he never loses contact with the earth; always kind, thoughtful of others, simple, humorous, smilingly quizzical, a keen observer of life; yet at the same time, wise, logical, reserved, more inclined to silence than to speech, though never chilling, and apparently imperturbable. It is a finely balanced character. The same balanced power is apparent in his work, the same altruistic leanings, the same spaciousness.

The authoress writes of his youth, education, marriage, appointments and all the other outward circumstances of his life. She especially concentrates upon the evolution of his

style, of the gradual revelation of the growth of his inner life in his works. How versatile he is! In how many mediums he works! In oil, in tempera, in guash, in water-colour, in pastel and in crayon. How diverse are his subjects! Landscape, Architecture, Fairy-tale, Sorcery, Lives of the Saints, Opera and Ballet, Religion, Fantasy, the Remote Past and the unknown Future: all these have given material for his art. Nina Selivanova classifies his works in two ways, one according to subject and another according to periods; and very many of his paintings are described in detail. Various influences are intelligently traced; and the series of conquests by which Roerich added to his experience in technique and in the perfecting of his unique gift of colour are recorded with discrimination and lucidity.

Fragments only of the great wealth of material contained in this informative and sympathetically written book could be and have been touched upon in this short review.

Roerich. This second volume—quite a small book—is like one of the old tumuli that Roerich delighted in exploring in his boyhood: it is full of hidden treasure, treasures of imagination, of emotional delight and of spiritual inspiration. It contains sixty-two illustrations of his paintings, and though the greatest of all his gifts to art—his *colour* schemes—is absent, there is so much left. With the help of Nina Selivanova's descriptions in "The World of Roerich" and the exercise of one's own imagination, it is possible to partially, at least, fill this hiatus. The books are mutually helpful to the study of Roerich's art. The selection has been admirably made to cover a great diversity of subject and of composition and *motif*; and one can spend hours with it, and return to it again and again always to find some new experience, some fresh source of delight.

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From ancient Pskov one can travel to Maine in America, from Mexico to India, from Arctic regions to the great Atlantic Coasts; one may dream in fairyland or watch the working of spells, one may see the rocks spring to life and the clouds reveal their soul, one may find God in nature and God in man, walk with kings, commune with saints and behold, with the prophet, the glorious aura of the Coming Lord. Such is the world which has become known as "Roerich's realm".

Other creators have found their happiness in making a record of their days—of a moment of infinity. Not so Roerich; his art bears to other paintings the same undying aspect as Scripture to men's writings. He concerns himself not with the temporary but with the immortal. The gaunt shadows which now creep over the earth distorting the real visage of man do not disarm him. He sees beyond and knows with full faith that dawn is ahead and with it, victory and universal peace.¹

The Messenger; Roerich's Paintings. Though a silent man himself and not seeking notoriety, in some way Roerich inspires others with the desire to write about him; for there is no mistake about it, to meet Roerich is not only to meet a great artist but to meet an unusual personality. If you cannot understand his art, at least the man himself will charm you. This small volume, in a pleasing binding with Roerich's own sign manual in the cover block and an illustration of 'The Messenger' as a frontispiece, contains articles by seven of these enthusiastic admirers of the master. Quotations from these articles will be found in many writings about him, but in this volume, they are for the first time collected together and printed in English. Three of the articles are by Russian writers, among them the late Leonid Andreyev, and each brings out an individual note in connection with the artist and his work.

¹ The Illustrations in the current issue are taken from the above mentioned book.



THE SONG OF THE MORNING Nicolas Roerich



Nicolas Roerich

SAINTLY GUESTS



AND WE DO NOT FEAR

Nicolas Roerich



SNOW GUARDIANS

Nicolas Roerich

1925

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It is known generally that Professor Roerich has donated 'The Messenger' to the Blavatsky Museum, which is to be erected at Adyar, to the revered memory of Helena Petrovna Blavatsky when funds are available. A further act of generosity on his part is the gift of the net income derived from the sale of this book to the fund for that museum. Every copy that is sold will therefore not only give pleasure to the reader, and acquaintanceship with perhaps the greatest living artist, but will help to build a memorial to one who brought, into the materialistic darkness of the end of the nineteenth century, what was most greatly needed by humanity—LIGHT. In this way may he in gratitude honour the great personality to whom humanity of the nineteenth century owes so great a debt. What more fitting period to begin than the fiftieth year of the existence of the Society she founded? May *The Messenger*; *Roerich's Paintings* receive a cordial welcome from everyone who has loved and learned from the Messenger of the Great White Lodge and wishes to honour her memory!

A. E. Adair

NOTES

INTERNATIONAL ARTS EXHIBITION

1925 T.S. CONVENTION

On all Art objects, woven and other fabrics imported into India there is a thirty per cent duty.

Mexico is sending a splendid contribution to the International Arts Exhibition at the T.S. Convention, 1925. The objects include several varieties of woven cloths including a textile of Atlantean lineage; some objects of interest from the old ruins; several varieties of pottery and also carvings, among them the fascinating Molinillos illustrated in the June THEOSOPHIST.

A. E. A.

CIVILISATION, THE DEATH OF ART AND BEAUTY¹

By HELENA PETROVNA BLAVATSKY

IN an interview with the celebrated Hungarian violinist, M. Remenyi, *The Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and picturesque, the violinist added:

On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day, for the first time, and at my concert, in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable person:

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item being a gold-lacquer box of the seventeenth century. I played in Hong Kong and outside Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his "Lusiad". It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boru Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, "Sole Emperor of the World". I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses.

Where are the *Æsthètes* of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility.

¹ Reprinted from *Lucifer*, May, 1891.

but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organise and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims, that to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilisation of the conceited nations of but yesterday has irretrievably hypnotised the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old art and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and every thing beautiful, artistic and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilisation. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the Nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane, and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realisation of wealth and power, and the overfeeding of national and personal vanity, have gradually led Nations and men to the almost entire oblivion of spiritual ideals, of the love of Nature, of the correct appreciation of things. Like a hideous leprosy, our western civilisation has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the Far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful resemblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older

civilisations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such National calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by *simianising* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, greedy, selfish, and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true Art, as if Art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical, aspirations. The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than *nature morte* (or “still life”) to inspire themselves with; and (b) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true Art is only a natural consequence.

Owing to the triumphant march and the invasion of civilisation, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilisation, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of Nature is desecrated by the advertisements of “Pear’s Soap” and “Beecham’s Pills”. The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odors of gin, whisky, and beer. And the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

“No man ever did or will work well, but either from actual sight or sight of faith,” says Ruskin, speaking of Art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideals of female beauty of form will be based on the wasp-like, pinched-in waists of corseted, hollow-chested

and consumptive society belles. It is not from such models that a picture deserving of the definition of Horace—“a poem without words”—is produced. Artificially draped Parisiennes and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to “civilisation,” fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civiliser—will have donned European coats and top hats? And that this is precisely what awaits Art, under the beneficial progress of modern civilisation, is self-evident to all.

Aye! let us boast of the blessings of civilisation, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna’s song) the paintings and statuary of uncivilised, barbarous antiquity and of the middle ages; for such objects of art will be reproduced no more. Civilisation has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilisations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous “Venus and Cupid” from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat, *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty scrofulous brat from the slums? How could Titian have ever immortalised his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual “professional beauties,” with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May one not venture to state with the unmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty in face and form—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that “form” with stays and bustle, and coated that “face” with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the

Caesars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilisation, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumae selected its shores for a colony and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcaroles*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see nowadays but the caricatured specimens of modern civilisation and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's trattorias. Filth still pervades the city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondolieri*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of the Canal Grande bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondolieri* is scarcely distinguishable from his "fare," the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilisation.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilised Nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say: "thank God" to this and lay the change at the door of Christian and moral reforms of civilisation. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan outside a house is less dangerous than one inside. Social

immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even *Harper's Guide Book*, quotes in its last edition as follows:

Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are victims of unprincipled gallantry. (*Spain*, "Madrid," page 678.)

In this, Spain is but on a par with all other countries civilised or now civilising and is assuredly not worse than many another country that could be named; but that which may be said with truth is, that what it has lost in poetry through civilisation, it has gained in hypocrisy and loose morals. The Cortejo has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilising nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la-Marquesa d'Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered once before by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of the angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilisation, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cock-tails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of culture among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the Nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of Christian civilisation," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilisation has achieved quite the reverse? Civilisation has depended for ages,

says Burke, "upon two principles . . . the spirit of a gentleman and the spirit of religion". And how many true gentlemen have we left when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded nowadays as insanity. Civilisation, it is averred, "has destroyed brigandage established public security, elevated morality and built railways which now honeycomb the face of the globe". Indeed? Let us analyse seriously and impartially all these "benefits," and we shall soon find that civilisation has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilised centres of Europe—near Rome, in the Bois de Bologne or on Hampstead Heath—banditti and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilisation—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed nowadays under the electric light of saloons and the protection of trade-laws and police regulations. As to open day-light brigandage, the Mafia of New Orleans and the Mala Vita of Sicily, with high officialdom, population police, and jury forced to play into the hands of regularly organised bands of murderers, thieves and tyrants¹ in the full glare of European "culture," show how far our civilisation has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its pagan horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilisation, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honorable," high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Helene," but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and the "annihilation of space and time," it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than

¹ Read the "Cut Throat's Paradise" in *The Edinburgh Review* for April, 1877, and the digest of it in *The Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession".

the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage," "mangled and crushed out of recognition," and killed by dozens and dozens.¹ This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilisation; though, owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realisation than it ever has been. Speak of Christian civilisation having improved public morals; of Christianity being the only religion which has established and recognised Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose citizenship is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Musulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilisation and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; Nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; Nations which not only permit but encourage a Monaco with its hosts of suicides, that patronise prize-fights, bull-fights useless and cruel sport and even indiscriminate vivisection—such Nations have no right to boast of their civilisation. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves Christian or civilised. A civilisation finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater, than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilisation and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and lovable—can hardly pretend to deserve grateful or respectful recognition. The

¹ To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when, according to *Manjunātha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with unturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilisations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilisation could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilisation will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, my hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature; smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are parparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the Grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilisation with its Spirit of Speculation is the very *Genius of Destruction* and as such, what better words can be addressed to it than this definition of Burke: "A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity who never look backward to their ancestors."

H. P. B.

SWEDENBORG AS THEOSOPHIST

By G. BASEDEN BUTT

THE truths of Theosophy continually receive confirmation from unexpected quarters. An instance of this is provided by the Swedish seer and mystic, Emmanuel Swedenborg. Swedenborg died in 1772 at the age of eighty-four, most of his religious works being produced in the last twenty or thirty years of his life. All his theology is Christo-centric and he betrays no indication of having given the idea of reincarnation even cursory attention. But in spite of these limitations he anticipates several doctrines to be found in Theosophy and also, of course, in modern Spiritualism. He makes what must then have been the revolutionary announcement that man after death pursues for a time a life similar to that which he has followed in the world, thought, character, personality and tastes remaining unchanged. Swedenborg refers to the astral plane as the "world of spirits" and the lower and higher mental planes are doubtless his "celestial" and "spiritual" heavens, in the former of which dwell angels, grounded primarily in goodness, and in the latter angels grounded primarily in the love of truth.

Although he believed in eternal hell, he never made admission into heaven dependent upon adherence to a particular sect or a special set of opinions, but only upon possessing affection for goodness and truth. Pagans, idolators, worshippers of graven images, even Roman Catholics, whose system of religion he cordially disliked, are freely admitted into the heavens of Swedenborg; and even some of those in the hells are not without hope, for he distinguishes between irrevocable damnation and the state of 'vastation' or semi-conscious sleep, during which evil dispositions and corrupt opinions are removed:

When I was there (in hell), I heard miserable lamentations, and amongst the rest, this cry, 'Oh God, Oh God, be merciful to us, be merciful to us'; and this for a long time. It was granted me to converse with these wretched ones for some time. They complained chiefly of evil spirits as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal; but it was permitted me to comfort them.¹

¹ *Arcana Coelestia*, Vol. I, para. 699.

Although Swedenborg says nothing about reincarnation, he observes that

on the planet Venus there dwells a race of savage and brutal giants, who are delighted with rapine, and especially with eating their booty,

and although Swedenborg does not say so, the entire race must, according to the seer's theology, be destined for eternal damnation. He admits by implication the doctrine of Karma in declaring that nothing happens by chance, every detail of existence, even the most trivial event and apparent accident, being determined by law.¹

He frequently appears to have seen the aura, which he describes in *Heaven and Hell* and *The Divine Love and Wisdom* as a coloured sphere or zone, in some 'flashing with hellish fire' in others opalescent and rainbow-hued:

They live in an aura of light, of what I may call a brilliant pearly and sometimes diamond-like lustre; for in the other life there are wonderful auras in numberless variety.²

Moreover, he was familiar with thought-forms:

A discourse of angels sometimes appears in the world of spirits, and thus before the interior sight, as a vibration of light or resplendent flame, and this with a variation according to the state of their affections and discourse.³

He apparently caught occasional glimpses of the *ākāshic* records, for he acquired fragments of occult history which accord with the revelations in Madame Blavatsky's *The Secret Doctrine* and *Man: Whence, How and Whither* by Dr. Annie Besant and Mr. Leadbeater. He reiterates continually the statement that the men of the 'Ancient' or Antediluvian Church had an interior respiration, whereby they were united to the angels, and could see and converse with spirits, which, of course, was actually the case with the Lemurians:

Angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, could conduct them through the heavenly societies, and show them the magnificent and blessed things abounding therein, and likewise communicate to them their happinesses and delights. These times were known also to ancient writers, and were by them called the golden and also Saturnian ages . . . When the state of the world was changed (to wickedness) heaven removed itself from men, and this more and more even to the present time, when the very existence of heaven and hell are unknown, and by some denied.⁴

According to Swedenborg, and other psychics, such as the Seeress of Prévorst, there existed a primeval language which is the true and natural speech of man, and was the means by which intercourse with the 'world of spirits' was effected. This language, according to Swedenborg, was one which flowed from mind to mind rather than from mouth to mouth. It was 'tacit rather than sonorous,' and it is still the language of angels. It flows from one to another "into their

¹ *Arcana Coelestia*, para. 6493.

² *Ibid.*, Vol. II.

³ *Ibid.*,

⁴ *The Earths in the Universe*.

perception" with exquisite subtlety and intense vividness. By this means the spirits which are always present with man influence his thought and action; by it also inspiration is effected and, in cases of mediumship, obsession. Swedenborg was uncompromisingly opposed to all practice of the ordinary forms of mediumship, even while testifying to their reality:

The Lord has opened my interiors to see the things of the other life; hence spirits have known that I was a man in the body, and to them has been granted the power of seeing, through my eyes, the things in the world, and of hearing persons in company with me speaking.¹

Probably the works of Swedenborg which are most truly in harmony with Theosophy are *Angelic Wisdom Concerning the Divine Love and Wisdom*, and *The Earths in the Universe*. In these his thought is less affected by preconceived dogmas and phantasies based thereon. He combines an account of his observations 'in the spirit' with profound speculations as to their meaning. And in *The Earths in the Universe*, although quite unconscious of having done so, he surrenders by implication his claim, frequently made elsewhere, to infallibility and finality, for he admits the Theosophical doctrine that, granted sincerity and earnestness, it is possible to worship God under a form:

They (the inhabitants of Jupiter) believe also that after their decease they shall perceive a fire, which will communicate warmth to their faces. This belief takes its rise from hence, that the wiser among them know that fire in a spiritual sense signifies life, and that love is the fire of life, and that the angels have life from this fire. Such of them also as have lived in celestial love, have their wishes herein gratified, and perceive a warmth in the face, and at the same time the interiors of the mind are kindled with love.

Moreover, the inhabitants of the first starry heaven

said that they worshipped some angel, which appeared to them as a divine man, being bright and shining with light; and that he instructed them, and gave them to perceive what they ought to do. . . . The angel whom they worshipped was an angelic society, to which it was granted by the Lord to preside over them.

Apparently Swedenborg never considered that his own position might be similar to that of the inhabitants of the 'first starry heaven' he described, and that he worshipped God under a form. It is this limitation which marks him off from true Theosophy, and led to his originating another sect. Yet notwithstanding his many errors and assumptions, his seership was indubitable, and many precious revelations were given to the world through his writings. It is essential, however, to distinguish between his genuine and original observations on the spiritual planes and the theological notions which he wove around them.

G. Baseden Butt

¹ *Arcana Coelestia*, para. 5862.

PRACTICAL ANTIVIVISECTIONISM

BEING THE VIEWS OF A MEDICAL MAN

WHEN I am asked, "Are you an antivivisectionist?" I usually answer, "Yes; but I am also an anti-antivivisectionist." This seeming paradox is because I do not agree with the methods used by those who are trying to stop this practice.

The only way to stop cruelty is to educate people beyond it; and the only way to affect a thing of the mind is through the mind. Repression (by law, for instance) of either a school of thought, or of a possible pleasure in cruelty (really a most rare thing among vivisectionists), at once engenders a grievance, and far from curing the ill, drives it underground, there to burrow and manifest in a far worse form than it did previously.

Ranting at vivisectionists, who believe that they are "getting somewhere"—as in the recent case of the discoverers of the "cancer virus"; emotional appeals, inducing hysteria by retailing revolting details (which occur perhaps once in a thousand cases), are equally useless.

The only way of adequately dealing with the situation is to substitute good for evil. Already we can see the beginnings amongst the more advanced medical thinkers of a vision that medical research nowadays is in a blind alley. The late Sir James Mackenzie, for instance, in advocating the study of the "Vital Force" (according to him, an "electrical" force which, intervening between the cells of a body, produced co-ordination between them in their functions) came to this conclusion, and put forward a plea which seems to amount to one for the study of the body functions as a whole, instead of merely taking a small fragment at a time as is now done.

From a practical point of view, much can be done by trying to put before medical researchers the larger principles emerging from the work of men like Mackenzie, Abrams, Kilner, and others, so that the pettifogging studies which take up the minds of so many, may lose their appearance of tremendous importance.

Moreover (although it is a subject in which much can be said on both sides) the ethics of vivisection can be called to question. But one must be prepared for the argument that the lesser individual

animal is being sacrificed for the greater benefit of the human community; as also for the fact that animals used for experimental purposes have an easier life, as far as work is concerned, and better attention and food, than those used ordinarily (this especially in the case of horses).

These are very rough outlines. But, we are coming to treat criminals and lunatics more and more as children in need of suitable education, and not in the old mediæval way, as people to be punished and tortured. Surely the same principles should be applied to the more cultured and reasonable people, who believe, and can argue with a degree of logic, that their work is useful to others. Anger and indignation will only rouse anger in these people—unless it rouses pity owing to the flaws in the arguments brought against them (such as the frequent confusion between a vaccine and a serum, the former having nothing whatever to do with vivisection, and being prepared in a perfectly innocent way).

Such are the views of one who, while ardently desiring to see a stop put to vivisection, is also a member of the profession which is largely responsible for its performance. So far, it appears to me, antivivisection has notoriously failed. Cannot we, for the sake of the animals themselves, try some method which will get nearer the heart of the matter?

LAMBDA IOTA

CANCER GERM AND CANCER CURE

MUCH interest has been shown by the press in the discovery by Dr. Gye and Mr. Barnard, of a microbe said to be that which causes cancer. Certain sensationalists write columns daily in the newspapers which give the impression that, by this discovery, the grim spectre of cancer has dwindled, as did the figure of Destiny in Maeterlinck's play, to the size of an insignificant doll.

There can be no doubt that, if the statements made are true, the discovery is one of great importance, and may help very materially towards the curing of cancer. But the work is only begun, and there is still a vast field to be explored.

Many years ago, Koch discovered the organism which causes tuberculosis. Yet this disease is as prevalent among us as it was in his day. Moreover, although of late years we have heard of many vaccines, sera, etc., which it was thought, might eradicate the disease, not one of them has as yet proved sufficiently useful as to have come into general application.

Doubtless, now, following upon the discovery of the "cancer germ," we shall enter upon an era of experimentation with vaccines, antitoxins, etc. Perhaps success may follow, but this only the future will tell.

It is perhaps that the most successful treatment of tuberculosis, as well as of other diseases such as rickets, and some less well known, turns more upon the general hygiene of the patient, than upon more artificial means. This treatment may be summed up under three headings—sunlight, fresh air, and good food. These are essentially "natural" things, as distinct from medicaments and drugs, which are of use more as palliatives than as curative agents.

It yet remains to be seen whether the actual cause of death from cancer is due to the presence in the body of the micro-organism directly, or to the indirect results of its presence, in the form of parasitic cancer cells.

For a cancer essentially consists of cells of a nature similar to those of the tissue in which it starts, which have become, as it were outlawed, from the general economy of the body, and are living a life of their own, at the expense of their host. In other words, a cancer starting in a gland, will consist of cells similar to those of that gland

while if it starts in the skin, the cells are like those of the skin; if in a bone (as in the case of some sarcomas), they have a tendency to deposit bone-substance. When once the process has started, it tends to grow rapidly; for the new cells find themselves in their normal habitat, and so are under the best conditions for life. The body, it is true, reacts against them as it does against any other invader which tries to force its way into it (such as microbes of all sorts), and endeavours to choke it by forming scar tissue round it. Such, however, is the nature of the cancer, that it generally outstrips the defences, and so spreads in the fashion which is characteristic of malignant growths.

The problem now to be faced, is whether the newly discovered microbe is merely the agent by which the malignant process is started, after which it goes on of its own accord; or whether the microbe is necessary to the continued growth of the tumour. Further, if the latter is the case, the problem arises of how to destroy the microbe, and so cure the disease. Thus, while the first step has been taken, it will be seen how much remains to be done before cancer can really be looked upon as a curable disease.

It is perhaps significant that, in the case of tuberculosis, rickets, and other less well known complaints, the most successful line of cure has been concerned mainly with the general hygiene of the patient, and can be summed up in three main headings: fresh air, sunlight, and good food. These three are essentially "natural" remedies, as distinct from artificial drugs and medicaments, and their use marks the trend of thought of many of the more advanced physicians of to-day, who advocate a more healthy and natural mode of life (at the risk of being misunderstood, one might say, a more "simple" life) as a preventive and a cure for many ills. Moreover, a number of medical men have for years treated cancer cases, not by operation or X-ray, but solely by dietetics and general rules of hygiene, with a measure of success—as witness the claims made by Dr. Robert Bell and others. Many more still see a great cause of evil in constipation and over-eating; and in eating the wrong sorts of food. It is coming to be recognised that most of us eat too much, on a fictitious idea that the more we eat the more we "keep up our strength"; while the all-important raw foods (fruits, salads, etc.) rarely appear, if at all, in our dietaries. It is significant that the increase in cancer in Britain appears to have coincided in some measure with an increased use of tinned and preserved foods, these taking the place of the fresh products.

From this one may deduce a moral. For, on the one hand we have a human body, often overworked; with its intestine a stagnant cesspool, feeding the whole system with decaying foodstuffs; this condition made worse by constant fresh supplies, quite in excess of all conceivable needs; the lungs are clogged by the soot and smoke of the city; the mouth and tongue are irritated by tobacco or septic teeth. In short we have here a city the streets of which are so much choked up with rubbish, and the supplies so much polluted, that it is

scarce to be wondered at if the citizens whose duty it is to defend it (*i.e.*, the white blood corpuscles, and other cells) lose their power, so that the invading hordes of bacteria easily penetrate and thrive, causing tuberculosis, cancer, influenza, catarrh, or any other kind of ailment.

Where then lies the greatest hope in the eradication of cancer? Is it in the cure of a disease already well established, or in the prevention of it by a return to a healthy way of life? The wild animal is remarkably healthy. It is the domesticated, and still more the captive, animal which at once turns delicate and sickly, because he has to live an artificial life, often short of air, sun, exercise; while for natural raw foods are substituted cooked meals. And man is no more, as far as his body is concerned, than a highly developed animal, having the same needs as any other of his kind. But he does not realise this, and wishes to go his own way instead of Nature's way, satisfying every craving which has grown up in him through his so-called civilisation; and then, when he is thoroughly ill, he looks upon the doctor or the patent-medicine monger to cure him without interfering with his bad habits; or, failing this, to stimulate him by means of "tonic" drugs until he has the energy to go out and commit further excesses.

L. J. B.

BOOKS RECEIVED

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

The Prince of Ur, by Capt. E. A. Neaum; *A Distant Island*, by M. E. J.; *The Tree of Knowledge of Good and Evil*, by Maryon Wilson; *Hebrew Illumination*, by W. Winslow Hall, M. D. (C. W. Daniel Co., Graham House, Tudor St., London, E.C. 4); *Modern Psychism*, by G. Baseden Butt (Cecil Palmer, 49 Chandos St., London, W.C. 2); *The Garden of Healing*, by Marguerite Williams (Methuen & Co., Ltd., 36 Essex Street, London, W.C.); *Life of Sri Rāmakṛṣṇa*, by Advaita Ashrama Pub. Dept., 182 A, Muktarām Babu Street, Calcutta.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Theosophical Review (August, September), *The World's Children* (August, September), *The Indian Review* (August), *Revista Teosofica Chilena* (June, July), *Teosofisk Tidsskrift* (June, July), *Revista Teosofica* (June, July), *The Messenger* (August), *Theosophy in Australia* (August), *Revue Theosophique*, *Le Lotus Bleu* (June, July), *Theosophie in Ned. Indie* (August), *The League of Nations* (June, July), *El Loto Blanco* (August), *The Occult Review* (September), *The Canadian Theosophist* (July), *The Herald of the Star* (August), *Teosofi* (July, August), *The Servant of India* (September), *Light* (August), *O Teosofista* (July), *The Message of Theosophy* (August, September), *Modern Astrology* (September).

We have also received with many thanks:

Isis Revista Teosofica Portuguesa (April and June), *Pewarsta Theosophie* (July, August), *The Young Theosophist* (July), *Rincarnazione* (April, May and June), *De Theosofische Beweging* (July, August), *The Beacon* (July), *Espero Teosofia* (April and June), *The Cherag* (July, August), *Teosofia* (July), *Yoga Mimāṃsa* (July), *Der Wendepunkt* (July and September), *Vivir* (May, June), *La Aarlana de Oro* (April, May, June), *The Answer to Evolution and its Fallacy*, *The Animal Defence and Anti-Vivisection Society*, 1925, *Nature* (August).

THE THEOSOPHICAL FIELD

ASTROLOGY has come to grief in Turkey. Ab'ul Huda, the Astrologer Royal, who was also "Dean of the Chapter of Court Horoscopists and Chief of the Vaticinators and Wizards in ordinary" to the "Shadow of God," fell with his august master. The Republic had no need of astrologers, and omitted his salary from the estimates.

Christian Life.

* * *

THE DRAMA GROUP (LONDON)

The Drama Group (London), consisting chiefly of T.S. members, has brought its first two seasons' activities to a close.

At the Mortimer Halls, the lecture centre of the T.S. in London, a small stage has been erected, thanks to the generosity of an anonymous friend. The stage is hung with purple velvet. When the halls are used for lectures, the stage and its hangings and lighting fixtures can be folded up and stored underneath the platform.

The plays so far produced have been simple, such as *The Traveling Man* by Lady Gregory, *The Cloak* by Clifford Bax and (at the Theosophical Convention in June) *The Land of Heart's Desire* by W. B. Yeats. (It is interesting to note that this play was also chosen by the Young Theosophists of Sydney for their Convention about the same time, although the Groups did not know of one another's existence!)

In the Autumn a Dramatic evening will take its place regularly each month on the propaganda programme of the T.S. It is proposed to include dramatic readings in the Group's work and the autumn season will contain a reading from *Back to Methuselah* by Bernard Shaw—the readers adopting a special costume which will be suitable for all such readings. In this way, plays beyond the capacity of the Group to perform will come within reach.

The problem of how to achieve Theosophical propaganda through the Play (plays revealing *direct* Theosophy being very scarce) has

been solved by the decision to reveal the Beautiful and the True as interpreted by the foremost dramatists, and to print, as part of the programme, a special note concerning any particular Theosophical interpretation which may be applicable to the subject of the play, (A delicate piece of work, we admit.) For instance, *The Land of Heart's Desire* could well be accompanied by a short note as to the reality of the faery and deva as shewn by the Theosophical Philosophy.

News concerning Drama Groups in other countries will be gratefully received by Miss Clare Soper, 32 Abercorn Place, St. John's Wood, London, N.W. 8.

* * *

We like the definition of youth found in *The Young Theosophist*:

Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigour of the emotions. It is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity; of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old by deserting their ideals, years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, self-distrust, despair—these are the long, long years that bow the heart and turn the greening back to dust.

Whether 16 or 60 there is in every human being's heart the lure of wonder, the sweet amazement of the stars and starlike thoughts, the undaunted challenge of events, the unfailing, childlike appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree; its name is Love. So long as it flourishes, you are young. When it dies, you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the Great Source and from your fellowmen, so long you are young.

—From the Knight Shoe Company's "Footwear-Stylist".

CORRESPONDENCE

INTERNATIONALISM

To the instances cited under this head, in the article on "Internationalism," by Adelia H. Taffinder, in the August number of THE THEOSOPHIST, might be added the Pan-Orthodox Council, which is to be held, next year, at Jerusalem, under the presidency of the Ecumenical Patriarch of Constantinople, Basil III. To this Council all Metropolitans and Bishops of the Orthodox Churches of the East will be summoned. His All-Holiness also hopes that Anglican and Old Catholic Bishops will be present, and Bishops from the Lutheran Church of Sweden.

ULLIN

THOMAS VAUGHAN (ATHENA)

I SUGGEST that "ramasle," referred to in the footnote page 659, in August THEOSOPHIST=ramble. The Scotch abbreviation is "ram'le".

ULLIN

THE EARLY TEACHINGS OF THE MASTERS

As I have not read Mr. Compton-Rickett's article on "The Early Teachings of the Masters," I rather doubt if I have the right to meddle in the discussion which has arisen from its publication. Nevertheless as I have been very much struck by a sentence quoted both by Mr. Giles and Messrs. Pope and Barclay (July issue), I should like to tell you my opinion on the subject. That sentence is: "Remember day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods."

In both answers to the article, the writers seem scandalised that Mr. Compton-Rickett should have inferred that in the name of Truth, morality and universal charity should have to be destroyed. That is

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however what I too should have inferred from the Master's words. Please let me explain. (1) Morality. Note that the Master does not say morals, which as a conception is absolute, but morality, which is only the materialisation of morals into a code, and so is relative, varying from age to age, from country to country. If I call attention to what "morality" sanctions in such matters as: prostitution (*il faut que jeunesse se passe*, etc.); the rights of a husband over his wife; the slums: drink; and a dozen other such subjects, am I not justified in understanding that the Master tells us that such a code of morals, such an application of morals, in one word, such a morality is utterly to be destroyed and replaced by a pure and sane conception of the duties of man towards his Brother? (2) As regards Universal Charity: This is rather more difficult to expound. Personally I should like to see charity replaced by Justice. Few of us may escape whipping at the hands of Karma, but then, that is what we are here for, isn't it? I should like to say, with so many great men, give no alms: give work. In fact, never give: rather pay, having procured the means to earn. We should thus do away with much of the sentimentality (please do not read: sentiment) which hampers our life at present.

A. NEMTCHENKO-TAITSCH,

Secretary, Antwerp Youth Group.

THE COMING OF A WORLD TEACHER

EVEN to-day there seems to be a great deal of confusion of thought amongst some members of the Theosophical Society concerning the near coming of a World Teacher. Various authorities, and even *The Secret Doctrine*, are quoted to show that the coming will not take place until towards the end of the present century. (The year 1966 is also mentioned.)

Now, we are distinctly told by those who should know, the Outer Heads and leaders of the Theosophical movement, that, at the beginning of every Sub-race and Root-Race, a Great Teacher appears, to start and to bless the new Race on its way. We know something of the many incarnations taken by the Lord Buddha in the various Races and Sub-races when he held the office of the World Teacher. We also know a good deal about the various incarnations taken by the present august holder of that office—the Lord Maitreya. We are further told that the nucleus of the new Sub-race, the sixth, is now being formed in America, Australia and New Zealand, and, as I personally like to think, here in South Africa as well. If it be true, then, that this Sub-race is now being formed, we must surely expect the coming of a Great One to bring order out of chaos, love in a world of hate, and to give His blessing to the new Race which is being evolved. He, and He alone, is capable of doing all this.

In the year 1912 an Order of Service was formed—"The Order of the Star in the East"—comprising a body of people of whom a great many had undoubtedly been His followers before, and whose intuitions were awakened, and they gladly availed themselves of the splendid opportunity of further service by once again helping to prepare the way for His coming. At the head of the Order stands one (see *The Lives of Alcyone*) who has been closely connected with the Lord Maitreya for untold ages. In our Protector of the Order, Dr. Annie Besant, we find one who is closely associated with the Masters of the Wisdom and who is, in very deed, one of their chief Messengers to the outer world. There are also many others who proclaim with no uncertain voice the near Advent. "Prepare ye the way for the near coming of the Lord."

In Australia they have the courage of their convictions. The members of the Australian Section are intuitive and not merely intellectual, and they are right royally preparing the way by building a huge amphitheatre amongst beautiful surroundings in Sydney, fully complete, with all modern accessories, whereby the Lord will be able to give forth His message to large multitudes of people.

With regard to the quotations in *The Secret Doctrine* (if they be correct) that a Great Teacher may appear at the end of the century or in the year 1966, I find nothing in these statements to conflict with the present idea of the near coming of the Lord Maitreya. As a matter of fact, many Great Ones sometimes follow each other in quick succession, and the successors usually take the name of the original Founder. For instance, a special *Avatāra*, the name of the Shankaracharya, appeared some eighty years after the passing away of the Lord Buddha, and it was thought, and is still thought by some people, that that Great One was another incarnation of the Lord Buddha. But this was not so, for he was a special *Avatāra*, and, as Dr. Besant says, he belongs to the humanity of *Shukra* (Venus), and is one of the Three *Kumāras* immediately below the "Great Initiator". He appeared on earth to rectify certain misunderstandings concerning the teachings of his great predecessor, the Lord Buddha. Apollonius of Tyana also appeared on earth about a century after the passing on of the Lord Jesus.

Personally, I think that "Star" work at this juncture may be of more real importance, as regards the immediate future, than even the teachings of Theosophy, for the reason that the Coming will probably take place in the very near future, whereas we have many years in front of us to teach Theosophy. I would therefore earnestly entreat all those who do believe in the near Coming to work actively in preparation for that tremendous event "the Coming of a World Teacher."

"He that hath ears to hear, let him hear."

H. ARNOLD

REVIEWS

The Kingdoms of the Spirit, by Claude Houghton. (The C. W. Daniel Co., London. Price 6d, net.)

"Outside us there is only a world but within us is a Universe." These lines, appearing as a suggestive motto upon the cover of this illuminating book, may, perhaps, serve to depict to us the author himself. He is a poet and a philosopher. Being able to combine poetical vision with philosophical thought and synthetical ability, he has given us a fresh presentation of the ideals of brotherhood, of the unity of religious teachings, of life and Spiritual Love. His work is in every respect worthy of these noble themes; every one of the ten dissertations contained in the small volume will be a feast for readers who will find in them food for brain as well as for heart; in every page is to be found something inspiring to meditate upon. To put it briefly: A book worthy of praise.

A. P. G.

The Message and Ministrations of Dewan Bahadur R. Venkata Ratnam, Vol. II, edited by V. Ramakrishna Rao. (The Albert Printing Works, Cocanada. Price Re. 1-8.)

Preceded by a long introductory note by the Editor, dealing mainly with the numerous and warm appreciations from Indian and foreign Scholars, Journalists, Professors, Pandits, and the first volume; this compilation of writings on social reform, on meditations and service, personal reminiscences, etc., is a really pleasant source of joy for the learned and of inspiration for the young student. The excellent qualities of the author as teacher, polemist and profound thinker, beautified by his devotion and elegance of expression, make of this volume a nosegay of mystic and intellectual flowers.

The printing work is an endeavour to match the quality of its contents; the general presentation of the book exceeding its price.

A. P. G.

John Henry Jowett, C.H., M.A., D.D., by Arthur Porritt. With a foreword by the Archbishop of Canterbury. (Hodder & Stoughton, London. Price 7s. 6d.)

Dr. J. H. Jowett was a renowned and rare Christian preacher in England, well known to thousands of people both in England and America, and one of the chief movers in the Peace Campaign in 1922 in England.

Born on August 25th, 1863, at Halifax, he had a happy boyhood with a devoted father and mother whom he revered and loved. He was a great reader all his life, and he loved music. He attended Edinburgh University and there met Henry Drummond who was one of the Professors.

Dr. Jowett preached his first sermon on Sunday, October, 1889, at Newcastle, and from that date until his death, he always drew crowded audiences. Later on, he was appointed to Birmingham, where he stayed many years, and was much loved. He visited America, and later returned there to fill the pulpit of a Fifth Avenue Church in New York, where he worked happily for many years, until the war called him home to England again, to serve his native country. The Prime Minister of England wrote to Jowett, pressing him to return and help "in this time of his country's need". He returned, and settled at a Westminster Church, where he stayed until his death. Here he threw himself at once into war work, preaching and working ever for peace, and crowds flocked to hear him whenever he spoke. He was one of the speakers at the great Peace Meeting at the Albert Hall, the King and Queen being present, and after the Service Their Majesties both thanked Dr. Jowett personally for "his solemn and inspiring words".

In the Peace Campaign, he worked with passionate earnestness, pouring out his life force for his beloved country. He looked ever for a basis for the attainment of peace, and to this work he sacrificed his life, as his work in America had been too strenuous, and he never afterwards recovered his full strength.

Jowett bade the Christian Church—"array its ranks in a solid phalanx for peace," and he worked his National Campaign on these lines.

Dr. Jowett faded away and died on December 19th, 1922, aged 60 years, with thirty-five strenuous years of work to speak for him. It is said of him—"he never uttered an unworthy sentiment, or spoke evil of anyone, or did an unkind action."

This book is a well written biography, and full of interesting episodes.

A. SERVER

The Lure of the Cross, by S. Haldar. (The Maha-Bodhi Society, Calcutta.)

Another critical survey of Christianity as an organisation; of certain practices among its followers which are very distant from theory; of the patent failure of catechumenical Missionaries in the East.

Though in many instances the weakness of the exegesis is taken by the author to be weakness of the doctrine, and some stress is laid upon sins of men "as Christians" disregarding the fact that they are in the first place "human beings," still, this volume will remain as an effort to place things in their own place; it is a well worked out compilation of references and authoritative opinions from Professors, Journalists, Ecclesiastics, and the author beating the orthodox people of the west with their own weapons. There are many references; as a matter of fact, each page contains several quotations.

Fortunately, in the modern aspect of the old religious quarrel, the Truth always is victorious. In U.S.A., a "modernist" Bishop was charged with heresy by three "fundamentalist" Bishops, and summoned to appear at the Court. Heresy, in that land of business, was then regarded as a State or secular offence. In the land of religions, "to the majority of educated Hindūs, the missionary propaganda is an academic theme," says the author.

A. P. G.

India, America and World-Brotherhood, by J. T. Sunderland, M.A., D.D. (Ganesh & Co., Madras. Price Rs. 3.)

We are pleased to review this book, for it has many merits and is a volume that one would like to see in the hands of the many. The first three chapters are short accounts of certain incidents in the lives of three great persons who worked whole-heartedly for freedom in its widest sense. They are Abraham Lincoln, William Lloyd Garrison and Mrs. Julia Ward Howe. They are each fascinating in their way, and show what advance has been made in the freedom of peoples during the last century; in America these three Pioneers have been largely instrumental in the doing of it. Their influence has not ended in America but has been world-wide.

The second part of this volume shows the need, for the good of the world, of the freeing of every country from the domination of any

other country, and naturally the mind travels to India. The author gives a short history of the time that has passed since India was free. He writes with feeling, and tolerantly, he expresses that which he feels without bias, and there is much that causes one to think as one reads these pages. It is specially this section of the book that we should like to see broadcast. The last chapter on world-wide brotherhood has many fine passages, and the author shows that he is unprejudiced and has wide vision. The following lines are worthy of quotation, but the book is a pleasing one for all thinkers for, and lovers of, humanity.

Dreams are they—our dreams of human brotherhood?
 Yes, they are dreams, but dreams from God.
 Shall we despise and scorn them—
 That men shall love one another,
 That all, whate'er their station, colour,
 Rank or name, shall call each other brother,
 That hate 'twixt land and land shall cease,
 That war, red-handed, shall give place to peace,
 That greed shall grow less in the market-place,
 That lust shall yield to love for the race,
 That men shall meet God face to face?
 Dreams are they all? Yes, God's dreams, and
 Because they are God's dreams
 As God lives they shall come true.

W.

Laws of Livingstonia, by W. P. Livingstone. (Hodder & Stoughton. Price 6s.)

This is a record of a life of hardship and of endeavour which must be almost unparalleled. The first part of the book contains an account of Dr. Laws' early life. Only a very great soul could have endured such a life and have yet emerged as Laws of Livingstonia. One wonders if such things are not better forgotten. Had not we better turn our thoughts to pleasanter subjects? The Livingstonia Mission has evidently been more successful than most missions in bettering the moral condition of the natives. This is because it has protected the natives in its district from the white traders and settlers, whose presence kills off the natives of Africa, by reason of their importation of gin and syphilis.

O. M.

Painters of Pictures in Sound, by Louie Bagley. (Simpkin, Marshall & Co. Price 6d.)

This contains a lecture delivered at The Polytechnic, Regent Street. It is a plea for the cultivation of oral expression. Language and the voice form the means of expressing our thoughts. Proper language and expression is necessary in order to clothe our ideas in their appropriate emotional atmosphere. If a lecturer has something to give out, say a hundred units of wisdom, then if his powers of speech and expression have not been developed he can only give out a small percentage of that total. The cultivation of oral expression . . . "makes knowledge real and of greater use both to the individual and to the community . . . it develops the creative mind; it sets free, not only knowledge, but mental and emotional powers; in short, it develops a balanced, happy, expressive, personality."

After all, have we not to become Gods on the physical, just as much as on any other plane? The sooner we develop our physical powers of expression the better.

O. M.

Reason and Personality, by Belfrage Gilbertson. (Erskine, Macdonald & Co., London, W. C. 1.)

Twelve little meditations on Reason, Imagination, Beauty, and similar subjects. They are written in a pleasing dreamy style, which makes the volume a good one to take away for a holiday, or to read by the sea-shore. One wants to brood over every page. For one thing, no page will be understood unless it is brooded over, for the style of the author is at times rather incomprehensible, though it repays study if the time can be spared. Unfortunately the majority of people are too busy in physical activities to be able to respond to the ethereal atmosphere and "other worldliness" of this book. Only a man practised in such thoughts would take pleasure in these meditations.

O. M.

The Century of Life, by Sri Aurobindo Ghose. (Shama'a Pub. House, Madras. Price Re. 1-14.)

This is a compilation of the *Niti Shāṭaka* of Bhartrihari freely translated into English verse. Aurobindo Ghose began these translations twenty years ago, but with a few exceptions the contents of this book have not been published before. In the preface the author says that the word *Niti* does not only refer to morals. "It includes also policy and worldly wisdom, the rule of successful as well as the law of ideal conduct, and gives scope for all the turns and forces determining the movement of human character and action. A *Shāṭaka* should consist of 100 epigrams, hence the name century (*shāṭaka*) but many more than this number have come down associated with the name of Bhartrihari. These Aurobindo Ghose considers to be accretions of verses akin in spirit and manner to those of the great sage, but not necessarily his.

As verse it belongs to a more leisured and pompous age than our own, but the measure halts and it cannot be compared with some of the author's later work. No doubt it is difficult, one might say impossible, to translate sonorous Samskr̥t Epigrammatic *slokas* of the sixth (?) century into the more rapid thought and quicker time-beat of the twentieth. The little book will be appreciated by Indians to whom the original Samskr̥t version is not available.

C. M.

The Rose of India, by Francis A. Judd. (Pub. Basil Blackwell, Oxford. Price 7s. 6d.)

A very well constructed drama based on the legend of St. Thomas the Apostle, and having a solid historical foundation. The play shows scholarship, combined with a keen sense of the dramatic; it is interesting and readable but too verbose for modern theatre production. It may be argued that the literary play is not intended for and wider influence than one which is not. And this play is not of such high poetic excellence as to be able to stand on that alone. It appears to have been written for something in the nature of missionary propaganda, and will be welcomed by the Christian Community in India. There is enough beauty in the story dramatised to please a wider public than that, though the sentiments expressed in many places will not be approved of by the Theosophist, to whom Christianity is not the religion than which there is none higher, but one of many great religions, past and to come.

C. M.

Plain Blooms, by W. E. Walker. (Price 2s. 6d.)

Mr. Walker has written a volume of quite pleasing verse of a contemplative character. Unfortunately for the poets of the older philosophic bent, the modern world has ears that hear not. The only philosophy that can get a hearing among the younger generation is Pragmatism. Philosophy which is action, Religion which is adventure, Art which is spirituality, these are the things in which they believe. These are the notes to which they will give ear, notes which bring the thrill of beauty and of scientific knowledge. And to the poet who sings the songs they long to hear they will listen to with gratifying intensity; for any others they have no time.

C. M.

Life Now and Hereafter, by Colonel Octavius Rowe, late Royal Artillery. (G. Routledge & Sons, Ltd., London. Price 6s. net.)

This subject, which appeals to all, as it touches within us an instinct of self preservation, is herein looked at from a biological standpoint.

The writer shows the necessity of continuing a development for individual life, through temporary envelopes, with the aid of death as the alternative biological agent in the process, for without death, life could not continue.

After much reading on spiritualistic phenomena, which after all does not appeal to many, as there is too much fraud for it to afford real proof, this more scientific way of looking at the assurance of a continuity, is welcome, as also it is to the intellectually developed who cannot honestly be satisfied with the commonly given religious teachings.

In the first part, "Life Now," we are taken first to the necessity of some conception of a beginning, that creation means time limits, whereas evolution is unhurried, and means infinity and eternity. The evolutionary output, and the machinery that produces it are one, the whole being elastic and adaptable, the output visible and invisible, structural and structureless, yet one and the same.

The highest form of organic life is the one developing here in the three dimensional matter of the envelope, man.

When he appeared in a visible condition, he was probably very unattractive, flabby and wriggly like his companions, and various

vicissitudes enabled him to adapt himself to changing conditions ; thus his individuality shews a vast difference from other organisms. If he represents finality, the evolutionary development of environment also has practically ceased, organic and inorganic evolution have reached maturity and there will be deterioration and man will disappear.

Evidence shows life is indestructible. If it vanishes here, are there not other playhouses and players beside ours ? We cannot find stoppage, but an uninterrupted continuous improvement, so we may rest assured life is continued beyond this stage, and our individualities transferred to the next, in another envelope, which is part of our present one.

In the second part "Life Hereafter" we see that no glimpse of the Hereafter comes to those to whom the predominance of the outer has weakened promptings of the inner, but rather to the weak and those dependent on love. When the inner life leaves the worn out envelope, how often there is a bending forward to meet some loving welcome, a gladness, and peaceful sinking to rest.

This is no vision but a joyful reality of something existing close at hand, with surroundings and inmates who still retain enough of their previous identity and personality to be recognised, though with something abnormal, as they are only visible to eyes in a correspondingly abnormal condition.

It seems conceivable that, as the inner life develops more and more, what is now abnormal may cease to be so, and that close at hand is a further stage of successive development, to a twofold life where a perfect envelope can give expression to a perfect inner life.

E. S. B.

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THE THEOSOPHIST

ON THE WATCH-TOWER

FRIENDS all the world over will be glad to hear that the Liberal Catholic Church has been established on a solid foundation in Holland. On July 25, 1925, in the drawing room of the house known as "De Duinen," the owner of the house, Mevrouw van Eeghen-Boissevain, when we were gathered there, read the following :

"DE DUINEN"

July 25th, 1925

REVERED ELDER BROTHER AND MESSENGER OF THE GREAT WHITE LODGE,

As a humble pupil of my great Teacher, the Master K. H., I beg your acceptance of this house and the grounds attached to it, for the use in perpetuity of our Blessed Masters. Already on two occasions I have offered this property to the Right Rev. Bishop Wedgwood in aid of the wonderful work he is doing for the world, but he could not bring himself to accept an offering, which in many ways would have been a personal gift to himself.

Again I offer this property, and now through you to Them, so that I may this time be sure of its acceptance.

If you approve, I propose the formation of a Trust, to consist of yourself, Bishop Wedgwood, Mr. Oscar Köllerström, Dr. G. S. Arundale, Mr. Kees v. d. Leeuw, Miss Dodge, Mrs. Douglas Hamilton, Mrs. Emily H. van Eeghen and myself, with Bishop Wedgwood as chairman, to administer the property.

And I wish you to know, that I am making the necessary financial arrangements so that my gift may not involve the Trust in any financial burden.

Suitable provision is being made in the Trust Deed to ensure that the property shall ever be administered in Their Name and for Them. I beg your blessing upon this offering and rejoice with all my heart, that I can personally lay it at the feet of Their Representative in the outer world. From this moment you are in Their Home, and therefore in your own.

MARY VAN EEGHEN-BOISSEVAIN

I was naturally surprised, not having heard of the proposed gift, but gratefully accepted it for the work of the Masters. The deed of gift was signed on September 11th. The place has been renamed "S. Michael's Foundation". It has been chosen as the European centre for the World-Religion, the World Union and the Revival of the Mysteries, the other two centres being Adyar and Sydney, N. S. W.

* *

The enlargement of the scope of the work to be carried on there will require subscriptions and donations for its support, as the generous donor of the property cannot shoulder so big a burden, though she will continue the upkeep already promised. Her chief interest is in the Church work, to which she devotes her time and strength as well as her property.

* *

The Birmingham T.S. Lodge is much increasing its strength, and on September 17, Lady De La Warr, Bishop Wedgwood, Major David Graham Pole, Miss Chambres, Miss Patrichio and myself, went down there to open the New Lodge hall and the E.S. Room. There was a large gathering, and much rejoicing. We all had tea together after the opening of the Lodge.

* *

In the evening there was a fine meeting in the Town Hall, to listen to a lecture on the Commonwealth of India Bill by myself. Much interest was shown, and a resolution

supporting it was enthusiastically carried with unanimity at the end.

* *

I am asked to give publicity in the November *Theosophist* to the following:

THE GREAT SILENCE

A small group of international peace seekers, being anxious to use the supreme opportunity which the Great Silence offers at 11 a.m. on November 11th, propose that those who are willing shall unite in sending thoughts of World Peace into this quiet time.

The League of Nations seems to be striving to work for this end. Will all those, who care to assist, devote the first minute of the two minutes Silence, to definite thought of World Peace, and with it, support of the League of Nations?

Those willing to co-operate in this effort, either by forming groups or in working alone, are requested to write by November 11th to

MISS M. B. SANDERS,

11 Charlotte Street, Bath,

stating approximate numbers, so that a report may be made to the International League for the Federation of Nations.

It would have been better had it been sent in time for the October issue, as our November magazine will only reach Easterns in time.

* *

It is interesting to learn that our revered H.P.B.'s statement as to the relation between man and the anthropoid ape is endorsed by Mr. Wood-Jones, Professor of Anatomy at Adelaide, Australia, who, in a lecture at Melbourne University

declared that the anthropoid ape, commonly regarded by evolutionists as man's ancestor, was really his descendant.

Both ape and man, he said, sprang from a primitive form, but man was the earlier development. "It is time we dropped the erroneous assumption that Darwin proved man's descent from the monkey."

It was absurd, continued Professor Jones, to look for the missing link, since man's evolution occurred so early and by far antedated the remains discovered in comparatively modern earth layers.

where we already have a wonderful nucleus in the Brahma-vidyāshrama, of which my dear friend Dr. Cousins is the head. Most of you have probably read, in the annual reports, of the very magnificent work that is being done by that band of workers. It is in some measure a recognition of their work that the Brahma-vidyāshrama will form the heart, the centre, the nucleus of the great branch of the University at Adyar. Then connected with Adyar will be the University, the branch, whatever it may be called, at Madanapalle. It will be perhaps a kind of sub-centre, drawing of course its spiritual forces from Adyar itself. There you will have one great division or branch of this Theosophical University. And then another great branch will be at Sydney, the second great centre in the world; and we in Europe are fortunate enough to have one here in Holland, the third great centre at Huizen—which will be, as it were, the Western division. I like to think of those three great branches as representing three great aspects of life. I look upon Adyar as representing, in its University, the spirit of the Eternal East, the spirit of Eternity. When I think of Sydney, I think of that branch as representing the spirit of the Future, and when I think of our branch at Huizen, I see there represented the great spirit of the West, or, shall I say the spirit of Time? And so you have Adyar: Eternity, and then the two great aspects of Eternity in Time and Future. And I dream in imagination that Adyar will always be sounding out the great eternal note which must ever be sounded throughout all ages, throughout all times. I see Sydney reaching out into the future and showing us the way. And I see Huizen sounding the note of stability and translating the Adyar Eternity spirit into terms of Time. How all that is going to be achieved, I do not yet know, but that it will be achieved, of that I am sure. A common characteristic of all the centres will be what we must

call in the Samskr̥t phrase, the spirit of Brahma Vidyā, the Divine Wisdom, or, as we have it, of Theosophy. It is for Brahma Vidyā that this great University will stand. It will take its stand upon the inner and not upon the outer, upon the essential life and not upon the fleeting forms. Forms in this great University will always be subordinate to life.

Now if I depict for a moment this idea of Brahma Vidyā, I see three great divisions. I see first the spirit of brotherhood with its three departments, reverence, goodwill, compassion. Then I see the spirit of justice, the sense of law, the sense of truth, the sense of the great wisdom that mightily and sweetly ordereth all things. And then the third spirit that I see in the Brahma Vidyā is a great certainty, a certainty as to the future; so that through that certainty, through that brotherhood, through that justice, pain, suffering and fear shall be driven right out of the world. These three great principles, embodied in Brahma Vidyā, will be the heart of this University.

Still translating this Brahma Vidyā into more human terms, one sees this University as a marvellous international—I was almost thinking of using the word supernational—movement.

Supernational with regard to nations and with regard to faiths; and these two notes stand forth in that spirit of internationalism. First, the inculcation, or rather should I say, the education, the drawing from within, into the outer world, of mutual respect and reverence both as regards nations and as regards faiths. The second aspect of that spirit of internationalism that I see manifested in the University is the spirit of comradeship and common activity, without losing the value of the diversity. The nations may remain, the faiths may remain, but through the work of this University we shall see the nations working together, the faiths living together in the spirit of brotherhood, and working towards a

your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the KING in HIS Beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, Man Divine.

1924.—Think of the one that is dearest to you on earth; one for whom sacrifice is joy. Then lift up your eyes to the Ideal, and remember that such debt of limitless love, such joyful sacrifice, are what we each owe to all human brothers. Nor let us forget in our relations with the sub-human kingdoms, that helpfulness, tenderness and protection which the higher owe to the lower, since all share with us the One Life, in which we all live, and move and have our being.

A telegram was sent to the President on behalf of Adyar residents as follows: "Adyar residents through Vice-President reaffirming loyalty, send love and gratitude, praying that Masters' Blessing may rest on all your labours for India and the world."

* * *

In the afternoon of October 1st, a meeting of the National Home Rule League took place in Gokhale Hall, Madras, to do honour to Dr. Besant. Dewan Bahadur T. Rangachariar presided, and the speakers were the Rt. Hon. V. S. Srinivasa Shastri, C. Jinarajadasa, A. Ranganatham and C. R. Reddy. The theme of the addresses were her services to India. A few days later another meeting was held at the same hall, called by the trustees of the Young Men's Indian Association, to unveil a tablet to Dr. Besant. The Hon. Sir C. P. Ramaswami Aiyar, K.C.I.E., the Law Member of the Madras Government, unveiled the tablet, which bore the following inscription.

THE YOUNG MEN'S INDIAN ASSOCIATION

This Building is the Gift of Mrs. Annie Besant, D.L., for the advancement of all that is best in Indian Youth. The Association has placed this Tablet in grateful recognition, both of the gift and of the services to the Motherland of an Indian patriot who will ever be held in devoted remembrance wherever India's name is honoured.

The building of Gokhale Hall was in 1914, and during Dr. Besant's absence in Europe, the foundation stone was laid by Mr. Jinarajadasa. The supervisor of construction was Rao Sahib G. Soobiah Chetty, a member of the T.S. from 1882, and a faithful worker at Adyar. Soon after the building was

opened, Gokhale Hall, being the largest hall in Madras, became the place for all political meetings. Had the hall not been under Indian management, little doubt that its doors would have been closed under police pressure with the then prevalent pretext of "sedition"; but Gokhale Hall being always available for nationalistic meetings helped the "Dawn" to come. Those who were present at the demonstration on the eve that Dr. Besant went into internment will never forget the sight; the body of the hall, the large gallery, the large platform was packed, and faces peered down from underneath the dome; it was the first of those vibrant demonstrations which spread from city to city, till in three months and a day Dr. Besant was released.

* * *

Telegrams and letters of greetings to the President on her birthday came to Adyar from the following places.

FOREIGN T.S. Lodges: 1. Australia: Adelaide, Brisbane, Sydney, Perth; 2. America: New York; 3. British East Africa: Nairobi; 4. China: Shanghai; 5. New Zealand: Auckland; 6. Mexico: Mexico City; and 7. Hungary: Budapest; 8. Denmark: Copenhagen; 9. France: Le Mans; 10. Malaya.

T.S. LODGES AND FEDERATIONS IN INDIA: Ahmedabad, Akola, Bangalore Cantonment, Baroda, Calcutta, Calicut, Cannanore, Coimbatore, Cochin, Gaya, Ghazipur, Hubli, Indore, Kumbhakonam, Kerala Theosophical Federation (Alleppey), Malleswaram, Moradabad, Mhow, Midnapore, Mysore, Nagpur, Nandod, Narmada (Shuklatirth), Secunderabad, Simla, Sivaganga, Surat and Trichinopoly.

YOUTH LODGES.—Ahmedabad, Bangalore, Cannanore, Malleswaram, Shuklatirth and Kumbhakonam.

ORDER OF THE STAR IN THE EAST: Denmark; India: Bihar Division, Bangalore, Calicut, Cannanore, Ghazipur, Trichinopoly, Rangoon and Kumbhakonam.

SCOUT TROOPS : Cannanore, Tirukattupalli.

1921 CLUB: Bangalore.

NATIONAL HOME RULE LEAGUE: Ahmedabad.

NATIONAL CONVENTION SABHAS AND SAMITIS: Ahmedabad, Ghazipur and Sivaganga.

WOMEN'S INDIAN ASSOCIATION: Sivaganga.

Meetings were held under the auspices of T.S. Lodges at Coimbatore, Ootacamund, Hyderabad (Deccan), Kangayam and Lalgudi.

A special feature of the art side of the Jubilee Convention will be the performance of the Shadow Drama (*Wajang*) of Java by a troupe of talented players who are coming specially to the Convention for the purpose of demonstrating this beautiful and significant form of Art. The subject-matter is taken from the Hindū epics, but, through an interesting turn of history, the drama is performed by Muhammadans, some of whom are members of the Javanese royal houses. The method of the drama is unique—shadows cast by cut figures accompanied by a special kind of music. The drama bears a mystical significance which will specially be appreciated by a Theosophical audience. In connection with the Convention they will give a full performance of the *Wajang* from sunset to sunrise. After the Convention they will give selections from the *Wajang* in various cities in India, where they should receive a hearty welcome in the home of the great stories which they enact.

The President, with Mr. J. Krishnamurti and a party of friends leaves Naples by S. S. Ormuz on November 8, and they are expected in Colombo on November 21. On December 2, Bishop Leadbeater and nearly fifty members from Australia will also reach Colombo by S. S. Oronsay.

STAR CONGRESS AT OMMEN

ADDRESS BY DR. BESANT

11TH AUGUST, 1925

I

BRETHREN OF THE STAR,

Our meeting this morning is of a very special character, which was not anticipated by us when the programme was drawn up, and there will be one difference this morning, that there will be no discussion in the tent after the speech is delivered. My Brothers George Arundale, Oscar Köllerström and Rukmini Arundale will say a few words after the speech which I have to deliver, and then we shall close with the Invocation.

At to-night's Camp Fire, I may tell you, we shall have the subject that we intended to have when the weather made it impossible. A few of us who know him intimately will talk and give some little account of what we know of our beloved Head Krishnaji. We intended to do it last night, and we do not like to leave it undone, because we know that the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realise how worthy he is of that great message to the world of which he will be the bearer.

I said that this meeting will be one that we had not anticipated, and you will see why as I go on. Before proceeding with the special message that I have to communicate to you, I must remind all of you of the existence, of the reality, the importance, of what I may call the occult side of Nature, in its lower kingdoms also, but more especially in its human and superhuman kingdoms. The whole gist of my message to you, gathered here under the oriflamme of the Star, implies that you recognise the existence of that side of life, that heart of all life on our globe, and you will be well aware from your reading of written books, that in the superhuman kingdoms there are great grades or orders of the superhuman beings. At the head of them all stands that mighty Being, the Nameless One, H.P.B. calls Him, for none can understand either His Name or comprehend His Being. We know that He came with His three Pupils from another world, the planet Venus, where human evolution is further advanced than in our own, and that They are the Lords of the Fire, who, since the middle of the Third Root Race have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples. There They still remain, are still accessible to those whom They summon to Their presence; and this was recognised in the early days of Christianity, as well as in the Scriptures of the Hindūs and the Buddhists, and recognised by that later messenger of the White Lodge, H.P.B. She spoke of the assembly that was held there every seven years, attended by the great Angels of the nations as well as by the superhuman Rshis, where the plan of the coming seven years was given to Them by the Head of the Hierarchy, where to each a department of work was assigned, seven great departments of the world and of human life, as well as of the sub-human kingdoms. The great Christian doctor, Origen, also spoke of that assembly, and those are called, who belong to it as of right, and are told their work, are promised

guidance and help in the coming septennate. Then you have, apart from Him who is called the King of the World—and when I use presently that word “the King,” it will be to Him I allude—the Supreme Authority in heaven and earth, the Lord of the World, He is often called—immediately below Him, the three Pupils of whom I spoke, and that wonderful Flower of our humanity, the Lord Buddha, of the same rank as They, after His great illumination. And then there come three Mighty Ones; the Lord Vaivasvata Manu, Ruler of the Fifth race and of its nations, with all His company of followers and servants who have their appointed tasks. And then the mighty Teacher of Angels and of men, whom the Buddhists call the Bodhisattva, whom the Hindūs call by a name from which the term World Teacher is taken, because they have it in Samskr̥t, Jagat Guru, (jagat world, guru teacher). The third of these wondrous Beings is the Lord the Mahā Chohan. The Lord Vaivasvata Manu is the Representative and Ruler of the First Ray, under the Highest; the Bodhisattva, Kṛṣṇa-Christ as He is sometimes called—Kṛṣṇa in India, Christ in Christendom; and then the Lord the Mahā Chohan, who has under His guidance and control the Five Great Forces, as they are called, each one playing in one part or department of the human frame, and connected therefore with one of the five great departments of human activity, excluding the two, that of the Ruler and Teacher, where the Lord Vaivasvata and the Bodhisattva have Their work.

I want you to have that picture in your minds. Then below Them come the Chohans of the Seven Rays, each taking orders from the One above Them, passing on those orders to those below Them. You will notice these grow more numerous as we come down the great ladders of the superhuman kingdoms. And then come Those who are the Liberated, as They are technically called in the East, Those

who have attained salvation, in the old Christian nomenclature, the "men made perfect". For after passing that great Fifth Initiation you have the perfection of humanity; and below Those come the disciples, in the four ranks which have become familiar to you by name, and whom you can read about in so many of our books.

Below them come those who have been drawn a little nearer by One of the Masters to prepare them to pass through the portal of the first great Initiation, called "the entering on the stream"; when the four great Initiations are passed through, then after a period of labour, there is, within the human kingdom, the passing out of the stream, the climbing of the other shore; and those who do climb reach and pass through that Fifth Initiation, and form the great company of the Teachers and Helpers and Guardians of mankind, under the hierarchical order.

I take it for granted that most of you are acquainted, as I have just now briefly sketched for you, with these great facts of the occult life in the literature of the T.S., for gradually, step by step, more and more has been told of them. It could not be told suddenly, at once, to a world that had lost the realisation of that superhuman Company, those superhuman Beings, and so it was gradually unveiled; and you know how the first great brunt of scorn and ridicule fell on that heroic messenger H. P. B.; the great storm of the world's opposition struck her, and she stood changelessly as a rock against it, never flinching, never turning away, minding nothing of human opposition, while she knew Those above her had given her the work she was to do. And to some of us she said before she left—to myself especially, because I was the nearest to her of her pupils: "You must never hesitate to say in the world that you are a pupil of the Master." I have done that as opportunity offered, but we shall always be grateful to her who bore the first storm of ridicule in this generation, and

testified with unwavering courage to the reality of the spiritual life, to the reality of the work of the great Occult Hierarchy, and to the possibility, for those who are willing to make the sacrifice, of remaining in human life, becoming joyful workers on each plane of our world, and bearing testimony to the reality of that to which others may be led to aspire.

Keep then, I pray you, that rough outline in your minds, for I have no time to go into it more in detail; enough that you should have the great picture of it before you, to make intelligible that which I have to say to you to-day, and I would ask all of you to remember, while I am speaking, and to think over it afterwards—not carelessly, not in that drifting way most people call thinking, but with the concentrated thinking that means real work, true activity—that that higher kingdom is not closed to any one of you who is patiently, perseveringly, gravely determined that you will reach it, whether the portal be near or far away.

The words were spoken by the Christ, when last He trod our globe: "strait is the gate, and narrow the way that leadeth unto life, and few there be that find it." Forgetting to what those words referred, many in their ignorance have made that way to life the way merely to the heaven-world, and thought it strange, almost harsh and even cruel, to say that "few there be that find it," in the days when the Christian world believed in an everlasting hell. No such words could fall from the lips of Him who was all-embracing love. Truly the path is strait and the way is narrow, and has been such through the long ages of evolution; but to you who have entered the organisation of the Star, of the King, to you who lift your eyes to that Star, which shines ever above the head of the Messenger, the World Teacher, you should realise that you have trodden of your own free-will the path, the natural ending of which is the coming into touch with one of the

Masters, your own Master, who has been watching you through many weary, weary years or perhaps even lives, wondering when you would awake, wondering when you would become really in earnest, and, being in earnest, would throw everything aside that is not of Him, to disregard the world and to place everything you have, everything you are, everything you hope to be, at the feet of the Holy One of God.

For that is the condition. Nothing to be kept back. So many mean to sacrifice, but unconsciously, perhaps, keep something back. And the something has the same effect, practically, as if they gave nothing and kept everything back. It is in that sense that the gate is a narrow gate. You cannot carry other things with you, when you walk through it. Remember those wonderful words in "The Imitation of Christ," that the disciple must naked follow the naked Jesus. "They stripped Him of His garments," and you must strip off the garments of your likes and dislikes, your approvals and disapprovals, your national prejudices, your social conventions. All that is of this world of unrealities, and only when thus the naked Self stands forth can you hope that your Master shall call you to His side, and place you on probationary discipleship. And then, when the time is ripe, according to your past and present—and the two words mean almost the same—comes the acceptance, the closer tie, and after that the first of the great Initiations.

Looking then at that which may lie before any one of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing to-day: menaces of war on every side. The "war that was to end war" is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellow men. We take up our paper each day

and we read of the dangers of another war, of quarrels and disputes, economic and political, which threaten again to plunge Europe into war. You can hardly say there has yet been a peace. They signed a paper, but where is the peace they proclaimed? Among the hatreds and jealousies of the nations, among all that is opposed to the brotherhood of man? The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which, if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming, His Coming in His chosen vehicle, not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of our quarrelling and dissensions—so that by some years His Coming has been hastened. The time before us is comparatively short, but I will ask you to remember that time, from an occult standpoint, is not measured by suns and moons and other physical things, it is measured by stages of human consciousness, and it is the state of human consciousness that fixes what we should call the date of His Coming. Therefore we do not talk about dates, for it depends upon how the wills of men shall work, whether the time shall be longer or shorter.

But He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realising the hope in which some of us have appealed to Him during the last few years to come again to the world which is perishing for lack of His presence, and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence I may call, the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence, and to make it possible for Him to remain and to work for some years among us. You remember His last coming in Palestine: three brief years of public ministry, and then the hatred of the people against

Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time so short now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us His servants?

If so, then a gladder cry from the world will welcome Him; if so, He will remain among us for many years, and the world will change its aspect, and humanity will spring forward, and on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord.

And now I have to give to you, by command of the King, I have to give to you, His message, and some of the messages of the Lord Maitreya and His great Brothers. I weave those into a statement in which some of Their words occur, and the facts which They ordered me to deliver. So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.

First, it was said by Shri Kṛṣṇa-Christ, as He is so often called in the outer worlds, that His life upon the earth would, like that of His predecessors, re-tell the story, so that you who know the gospel story, as I presume you all do, should know that the birth, and the transfiguration and the crucifixion and the resurrection and the ascension are the symbols of the journey of the human spirit through the four

great Initiations; it will be once more lived out before our eyes as a drama on the great stage of the world. And so you should think of those four points in that wonderful oft-repeated story of the Saviours of man, so that your eyes may be a little open to the significance of those when some of them are once more acted visibly before us by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the birth you read of in the Gospels, and that, as I have just said, will be soon. Then he will choose, as before, His twelve apostles—a significant number, "the twelve"—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time together because of our future work together, at the time that I became President of the T.S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations and others were welcomed a little later by the King as among His Arhats and one will be a few days later. They are, first: one whom you know, I think, well, that disciple of beautiful character and beautiful language, C. Jinarājadāsa, who must be known to very many of you, and to know him is to love him. My brother Leadbeater and myself were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Köllerström, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter, Rukmini Arundale, this Indian girl of a glorious

past, will be one in a few days, who, hearing the call of her Master very, very early in life, will be the R̥shi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; "child of the indomitable will" is her welcome in the higher worlds.

Now, for it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It matters nothing at all. The only thing that matters is the will of the King, and the doing service to His great Messenger, the Bodhisattva.

I left out one and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King.

And I would say to you, therefore, so that you may not get confused, that there is no relaxation of the conditions which admit to these higher Initiations, when a Great Teacher is coming to the world, but there is a tremendous spiritual force shed forth by Him, when all the hosts of Angels are working with Him, when all the Hindūs and the Buddhists call the Devās, the shining ones, their name for your Angels and Archangels. There is no relaxation of the conditions at all, but the times are different, and therefore it is possible, if the people have the strength to bear the strain, to pass more quickly than is usually

the case through these four great stages—for the stages are exactly the same as they ever were, both as to conditions and as to the strain put upon those who pass them; for it is sometimes a time of slow movement in the world, because the need of the world is less, and at other times they come swiftly, though those times are rare, and those who are able to bear the strain are brought to birth in that time because they are able to face it and come through it triumphantly.

Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. "Ye call me Master and Lord, and ye do well, for so I am."

Well, you will not be surprised to hear that to the minds of some of us there came a very painful thought; would there be a Judas among the twelve? We did not ask, of course, but He saw the thought, and used a phrase of vital importance to every one of us. He said: "Whenever anyone shrinks from confessing Me, whenever anyone flinches in his loyalty and his open devotion, whenever anyone is less than truthful in his statements concerning Me, those are the real betrayals, which ultimately, accumulating in their force, incorporate themselves in a Judas and openly betray the Christ."

Friends, I ask you to keep those words in your minds, as I shall keep them in my mind, and as my brothers will keep them in theirs, so that never for a single moment cowardice may touch us, in the face of a scornful or angry world; so that none of you will ever shrink from confessing the Christ before men, but in every act of your daily lives, so far as your strength permits it, you will try to have Him in your thought, so that whatever you do you may do in His Name, for that brings a little of His power, so that all you think of may be thought in His Name, for that will help you to make your plans aright. Let your badge be like the badge of a brave knight in the face of difficulties; always on his helmet was the badge which told of his allegiance; be you the

same as knights in the service of the Christ, and try to see opportunities of serving Him. Do not wait to serve Him until some great event comes along, for great events are few, though there are a great many going on just now. Generally people rise to a great event; it stirs them, it appeals to them, and they act as heroes. The difficulties are in little things, the little things of life whose full outcome we do not see. I speak to you out of my own experience. I know the times I have proved to be most serviceable to Those whom I obey, to have grown out of things or events which appeared to be small, which seemed to leave me free to take one way or the other. It was nothing of significance. That is the real test of discrimination, when there are two things which seem right or indifferent, and you do not know which of them is really right. For the path of truth is one, it cannot be two. The danger is that you may let pass many opportunities, because they come in such insidious guise. Do not wait looking for things to pass by like a cinema film, as if you had nothing to do with the circumstances. You have everything to do among those circumstances. Anything may be a call to you, some hint, some suggestion, some impression on the mind, some real intuition which seems to say: do that, and not the other. Be, then, on the alert, for there is, it seems to me, sometimes more difference between human beings in the power to grasp an opportunity, in recognising it also in everything else. Dozens of opportunities pass by people. When you recognise an opportunity, grasp it and act at once, and not put it off. As you put it off it grows weaker, your lower mind begins to reason, and you lose the power to do. So you let it go. The impression is not strong enough. The Master Morya once said: "When a good intention arises in the mind, and it is not put into action, it is like a cancer in the heart." It is in that way that great criminals are made. Judas was not only Judas, the result of his own past; he was the accumulation of

those who had hesitated and wondered as to whether this man of Galilee was really a messenger or not, and all of these rushed together at the critical moment, and he became the betrayer of his Lord.

Let us all take care that none of us become the betrayer. If we try our best and strive unflinchingly, there will be no Judas among the Lord's twelve on this His return to earth. Now the wonder may come into your mind: H.P.B. was the only one who was really announced as the messenger of the Master. Since then the world has grown a good deal, and it is possible that while the few may be repelled, many thousands will be attracted to the Christ, for in the hearts of many there is an inarticulate will to follow Him, and the proclamation may, as it were, crystallise that inarticulate sort of a jelly of a thought into a flawless crystal of determination. Whatever the effect, since He has said it, it is done.

You may like to know what particular advantage it may be to you to be told these unusual things. It may give you a little guidance in a very tangled world. For all the questions around you are so tangled just now. If I tell you of three things which some years ago received the Bodhisattva's blessing, as an indication which you can take or not as you think right—for you have to understand there is no compulsion put upon any one of you to agree with me or those I have mentioned in all that we do or say, or in the work we carry on. That is your business, to make your own judgment, your own observation, to see how far any intuition in yourself responds to the challenge-cry that we have sent out. Do not imagine that you are to lose your liberty of thought or action. These are vital to your progress in the future. It is written that the Self cannot be found by the weak, by those who are weak in their thinking or acting. The Self is found by strength, in both, wedded to devotion; then the Self is seen as the goal, and so some hints were given which I am allowed to

mention, which may help you if you will not misunderstand them or take them in the wrong spirit, or as if they were being dictated to you, the last thing in the world we wish to do.

Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church; that is the beginning of a great movement of which I will tell you in a moment. Next, the education of the young, and the training of them for their duties in life; and the third was that form of Free-Masonry which admits women, because in occultism there is no shutting out because of sex. We call it in French *Maçonnerie mixte*; in England we call it Co-Masonry. And there are one or two other great rites of Masonry less well known to the outer world than the ordinary Masonry, which will draw all more closely together and become one great representation of the Seventh Ray, which is beginning to come into the governing of the world. For, as you know, all the great Rays take part, one after another in the ruling of the world. All religions, all things in the world, show, as it were, the colour of that Ray.

Now the special work of the Seventh Ray is to bridge, as it were, the lower physical world and the higher subtle worlds. That is why a great religion has its ceremonial, its sacraments as they are called in Christianity, *samskāras* in Hindūism, and these resemble each other very much in their essential features, though not necessarily in their outer presentation. If you compare, for instance, together the seven sacraments of the Christian Church and the seven *samskāras* of the Hindū religion, you will find them very closely related. They all use some material substance belonging to this earth: they all use a *mantram*, a word of power, which changes the essence of that material substance; and there is always the

sign of power, which in Christianity is called the cross, certain gestures in Hindūism. Those are the three essentials. As it is very beautifully put in the English Church: a sacrament is an outer and visible sign of an inward, spiritual grace. Most people see only the outer signs; the inward spiritual grace is conveyed only if people look beyond the outer to that which it represents in the spiritual world. Now these are always ceremonies, differing in details, but also remarkably alike. This likeness extends also to the vestments of the clergy, or the priest.

These things in the great religions are to help their own people to reach the higher worlds, to develop the emotional body in the right way, to develop the mental body in the right way, to hand on the fruitage of those bodies to the causal body of the ego, so that he may carry them on after they have been transmuted in the heaven life, so that he may utilise them for his next birth. That is one of the ways of reaching the higher.

Now these three things have just been mentioned again in the message which I am giving you from the King and the Bodhisattva. There is to be a world religion, as I proclaimed first in Hamburg, not in the sense that people are to be converted from one religion to another, but that all religions should recognise that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. Do not imagine a general kind of missionary effort, of one religion converting another. We do not preach, for instance, any special form of religion in a country which has already a great religion of its own. We tell them: live your own religion; it has everything within it that you want. So that just as here in Christendom I preach the Theosophical doctrine in Christian language, so in India and in Burma, in Hindū and Buddhist languages. All these are the same. The Bodhisattva spoke of them the other day as

"My many faiths". He is behind them all, blesses them all, fills them all with life. That will become an established fact, so that there will be, as it were, a world universal church, a world universal temple, where people of different religions can worship side by side, taking part in the means of grace which are offered to the particular nation they are living among, and feeling that they are all fellow-believers, not only worshippers of one God, but servants of the one great Teacher of humanity. It is a glorious conception, you know, when one strives to imagine it out, it thrills one all through, it fills one with enthusiasm. I may feel it perhaps more, because for years I have been striving for that wherever I go, to get people to see that all religions have the same doctrines, only the presentation is different, because it is given to different nations.

You have it in Theosophy of course. Theosophy as such has no ceremonies, because ceremony would shut other people out; whereas when it is recognised that brotherhood is a reality, all take part in the same service in any place, and feel no jar of difference because the outer symbols may be different. I do that in India, worship if they will let me, in Pārsi and Hindū temples, in Musalmān mosques. I give them all a little magnetism and the blessing of the great Brotherhood to which I belong. Some of the Hindū temples do not let me go inside, so I walk round outside. I want you to feel what I mean. Every religion is a vessel into which the water of life is poured. The vessels are of different shapes, the water of life is the same in all.

The special value of including the Masonic movement is that so many people are in it who do not belong to any religion. If they recognised what Masonry really is, the Lodges would be of much more value than they are at present, and I think they will be.

Then we have education in the first statement of the Christ, to be represented by a world-university. It will have

three branches, just as the others have. Three centres for all the three movements. The world-university will be one in which an attempt will be made to give a real education to boys and girls, and to fit them for the work they have to do in the world; first on the outer side of good citizenship, on the inner side a good character, on the social side looking on all around them as brethren. I am allowed to tell you that the first centre for these things is Adyar, naturally, as the Headquarters of the T.S. The second is Sydney, which was chosen some three years ago, and the third is a village in your own country of Holland, you call it "Huizen," and without knowing anything about this, there has been given to the Brotherhood a very beautiful estate of about forty acres, and a house on it, and there will be a centre for each of these three special world movements. You will notice they are all universal, and that will be a main note of the World Teacher's teaching. That requires a lot of explanation, a lot of thinking about. You will work it out for yourselves. You do not lose time in thinking what has to be done beforehand. Think it out in a practical way. I am myself, I understand, to be the Rector of this University, because, I suppose, of my position on the First Ray. My Brother, Bishop Arundale is to be Principal, and Bishop Wedgwood the Director of Studies, because he knows both sides, ordinary and occult, of the studies. They choose according to qualities.

There is one suggestion I would make to you. If you see any one of us working for any particular movement in the world, you may know it is part of the World-Plan, otherwise we should not be in it. That does not mean that all of you have necessarily to join in those movements. It does mean, if you accept the command of the King, that you ought not to oppose them, as they are part of the work of the King. You need not work for them. But you may feel very sure that where you see one or two or more of us working steadily and

hard at one particular movement, say, like the League of Nations, that that is part of the Plan. If you so feel it, you can help in any such movement, but do not think that you are told that you must do anything. We do not do that in Occultism. The will of man is the thing above all respected in the occult world. The position is summed up in the phrase: "Behold I stand at the door and knock. If any man will open, I will come in." He never forces the door of the human heart. I simply mention this, that you may use all your own strength, without much wasting of it. Those we work for influence the world for generations to come.

There was one very pathetic statement, with which I may close, made by the Lord Maitreya. When He last came, all the kingdoms of Nature except the human recognised Him, loved Him and tried to help Him. His incarnation as Shri Kṛṣṇa was a very short one. He is the great object of worship in India, the Divine Child, and they have beautiful stories about Him. He is always seen playing on the flute, and all the animals come around Him. They have a picture in which the animals are listening to Him playing on the flute, and all the trees tried to bow towards Him as He came near them, for they wanted to hear Him; even the stones seemed to be glad, as His feet trod upon them. All the little nature spirits of the air, water, fire and earth came round Him to catch some notes of the flute. It was only our kingdom which rejected its Lord and refused to recognise Him, but, as He said, the world has grown since then. And our hope is, that many, very very many from the Theosophical and the Star organisations, and the growing Co-Masonry, and the great fellowship of teachers may recognise their Lord when He comes, so that we may keep Him with us for many years, and not make His own world impossible for Him save in seclusion, as was done on His last coming.

ADDRESS BY THE REV. OSCAR KÖLLERSTRÖM

OMMEN STAR CAMP, 11TH AUGUST, 1925

I

AT the passing of that great Fourth Initiation of which our Chief has just spoken to us, there are very many and very wonderful new things which one learns and which one can never forget. But perhaps of all those things the very greatest is something of which one can never tell, which one can but know in one's own heart, for which there are no words; for at that fourth great step one is borne up, lifted up, into the higher worlds, and touches a state of consciousness never before felt—the state referred to in the Buddhist books as that of Nirvāṇa. One is taken up there in order that one may for a moment share in the great life of Him who guides the world, of Him who is our Lord. One is taken up so that one may touch that and feel that. As it is put in *The Light of Asia*, "The dewdrop slips into the shining sea". The individual is lost in unity with the life of the All. But as it has been said by many great Teachers, in very truth it is rather as though the shining sea had slipped into the dewdrop—so it feels to the individual. So complete, so wonderful, is that momentary union of the self, the soul, with the life of the true Self, the Self of the whole world, the Self of the whole solar system, the great Cosmic Self; that one feels that for a moment all the worlds are drawn into one; it is a thing of which one cannot speak, and if one

does speak, one is bound to give an inadequate and wrong idea of it. But it is something which one can never forget, and once felt, one feels one *must* give it to all the world. It is something which has been given to one to hand on to one's brothers who have not yet touched that mighty union. That feeling is perhaps explained a little by what our Chief has been saying to you about the need for faith, that we may go out into the world without fear, to proclaim the things for which we stand, and not betray them by a single act; to show the world that we fear not the least breath of suspicion, or the greatest scorn; to go out as His messengers, to stand before the world as representatives of Him whom we have known, whom we have seen face to face, to speak as His messengers, as His agents, to declare to all the world what we have seen, to tell them what we have known, to speak of the hidden and sacred things. That is perhaps the message down here on the physical plane which the higher Self impresses on the personality as the result of that great and stupendous experience, the touching of Nirvāṇa. Up there on that higher level one learns to be all the world, to be God. But down here one has to learn to be gods in a lesser way; one has to learn to be that higher Self down here in a lower self; one has to project that mighty realisation of Truth which is the great archetype of all the world's truths down here into the physical vehicle. In order to do it one must do it with the fullest conviction of which one is capable, with all one's soul. So one must stand out fearlessly before all the world for the great inner movements which one represents.

From now onward, there will be no compromise. We shall ask for no outward recognition, because we have the recognition of the Lord. We have His seal set upon our work. There can be nothing more needed than that highest help. We who belong to the Church will go out and proclaim

its message fearlessly. We shall have no compromise; we shall wear its vestments; we shall be ministers of Christ in fact in the world at large as well as within His sanctuary gates. So with all things. We are to wear the emblems; we are to proclaim to the world in the very truest and most physical ways those great hidden inner facts, the secrets of the mystic Rose and the Cross.

But there are other ways in which you each and all are from now onward to proclaim those great truths, and are to live, not only wearing the inner and spiritual orders, but the outer insignia of the orders to which you happen to belong, as we wear the vestments of our Church. But you are also to wear the vestures of your bodies as garments consecrated for use in His Service. You are to realise that splendid life of a higher being in the higher world which is to be projected down here into physical realities. As the world has grown, you need not, as the great mystics of the past had to do, retire altogether into yourselves. You can make the outer things of the world harmonise a little more with the inner realities, and among those outer things are our own bodies. These are to be taken up into that higher Self, your own bodies are to be symbols of that inner truth, just as our vestments are symbols of the great inner facts of the spiritual world, of the realities for which we stand. That regenerating fire, that Divine Life, which floods the whole being at the mighty step of the Arhat, that Divine Life is poured down into the physical vehicle of each one of us. You are to realise that the body comes from God. You are to recognise the physical vehicle even as you recognise the inner soul, the self, as equally part of the divine manifestation. The outer vestures are to be put into harmony with the beautiful world, which is the principal vesture of God Himself. The physical garments are to come into harmony with the great life of Nature, in order that as we descend into matter our selves

may manifest, as in a great cosmic sense He projects down, through the great garment of Nature, through the physical vehicles of mankind, the inner sacrament of His life. Now we are beginning to get back a little more into touch with the great life of Him who speaks through the waves of the sea, through the sunrises and sunsets; with the Life of Him who sings through the birds, who springs up through the life of the grass and the heather. All the sweet beautiful things of Nature, even your own bodies, are to be realised as part of His vestment, as the chalice of His own divine life, and that chalice must be filled with the life which He pours out. The glory of the clouds, the splendours of the thunderstorms and of the lightning, the magnificence of the sunrise—it is in those things that you can touch His divine life and rise above yourselves, and touch the fringes of that mighty Consciousness into which the whole being sinks deeper than any words can tell. At the great stage of the Arhat you have to realise your oneness with every kingdom, not only with your brother men, but with animals and with birds, with the green things, and the rocks themselves; with our great Mother, the Earth, for in truth she is our Mother, as the Virgin Mary was the Mother of Christ. It is through those things, the great and little things of God's life in the world, that you also may come up into that Nirvāṇa, that you also may tread that fourfold Way, the Way of Sacrifice, the Way of the Cross, the Way of the Gospel, the Way of the Christ, which was prepared for Him by the great Teacher, the great Jesus, who gave his body to that Mighty One. And you also, as your leader Krishnaji will give his body to that great Lord, so you also may to some extent give your own bodies to Him, you also may let your bodies be filled with His Divine Life. You also may feel something of that marvellous Life burning, throbbing, pulsing through your bodies, even as Jesus must have felt it, even as Krishnaji will feel it, even as to some

extent we at the Fourth, the Arhat Initiation have felt it. It is that which I would ask you to do, my brothers, to come up into the joy of the Lord. Let then your heart be as a great organ, which peals out the glory of the Lord, let your lips be a trumpet, sounding forth the clarion-call, let your lips speak of His Coming—heed no other things. Let your own regenerated bodies be the vestments, the uniforms, the insignia by which you announce to all the world that you are His men. That is the message which I would give you, so that it may be possible to share with you something of the life of Nirvāṇa.

ADDRESS BY BISHOP G. S. ARUNDALE

OMMEN STAR CAMP, 11TH AUGUST, 1925

I

MY BROTHERS,

You have had on this most memorable morning the great privilege of listening first to the representative in the outer world of the world's greatest KING. As His representative, she has given to you His message. Not often is it given to the great KING's messenger to convey to the outer world His order and commands. And then you had the great privilege of listening to my beloved Brother Oscar, a great representative of the coming Lord. From our Mother, our Chief, you had the power, from him you had the fire, and it now falls to my lot to tell you that that power and that fire must both be put into form, so that they may work in the outer world for the world's redemption. It is not enough to feel the things as you hear them; it is not enough to be uplifted here for the moment. You must carry that sense of uplifting that my two great Brothers have given to you; you must carry it right through this Star Camp and from here practically into the outer world, that the outer world may share the blessings that you have received. And so I stand before you, and

I would like you to think of my dear Brother, Bishop Wedgwood, as standing by my side to-day, as he will be to-morrow. We two stand before you as humble representatives of the third great department of which our Mother has spoken to you. The first, the ruling department, with our Chief as its messenger here to-day; the second, the great department of wisdom and of teaching with my Brother Oscar as its representative here to-day. And now with the power and the fire comes the need of the third great department, that of the Mahā Chohan, the great Organiser of the world's forces whose pupils my Brother Wedgwood and myself have the infinite privilege to be. I ask you to remember that out of the power and out of the fire must come activity. Just as we are active in the inner world, so must we now be active in the outer world and spread this power and this fire in such ways as are possible to us. As our Mother told you some time ago, some ways may be more suitable for you than others, some more congenial. Take those ways which lie ready to your hand and throw yourself heart and soul into them, so that the work of the coming Lord may be made easier than otherwise it would be. Our Lord to-day will come to the whole world. He does not live, and will not live within a small area as He did two thousand years ago. He will travel throughout the whole world: He will go to all nations. He will reach all faiths, and therefore He will need many messengers; the more messengers He can have, the more complete can His work be. I would venture to say, in all reverence, He cannot do without us. If He has summoned us to be members of His great Order, it is that we may become soldiers in His army.

I want each one of you to remember the whole time that you, each of you, have been accepted by Him individually for

the service that you can render to Him. Let not one here think there is nothing he can do for his Lord; none of you would be members of this Order unless there was something for which He had chosen you. I ask you therefore, my brothers, to remember that there is a service that lies to your hand. Some of you perchance have found that service; fulfil it then to the utmost. Some of you may not yet have found it; seek it and you will find it, for our Lord knows what you can do for Him, and if He knows and if you seek with His aid, you will find. That means one special characteristic on which my own great Master so strongly lays stress. And that characteristic has two aspects. One aspect is efficiency, thoroughness, so that what we do, however little it may be, however small it may be, may be well done. This is one of the great requisites for the Lord's service, and remember that thoroughness and efficiency mean thoroughness and efficiency in every detail of everyday life. There is nothing that you are doing, whether at home or abroad, whether in your private room or in public, that you are not doing unto Him according to the extent to which you recognise your dedication to His service. The washing of hands, the eating of food, breathing, there is nothing which is not an act of service to Him, if it is done for Him. One of the messages that my Brother Wedgwood recently received from our great Teacher was to remember that if we wanted to do the big things thoroughly, we must set about doing the little things as thoroughly as we could. And if the great Teacher sees that in the little tiny details of everyday life we endeavour to reflect the purity of the Christ, then will He select us for the bigger work of serving larger surroundings. So, my brothers, let that efficiency and that thoroughness be characteristics of us all. What you know, know well: what you

do, do well: what you think, think well, and truly: what you feel, feel ever nobly.

That was the first part of His message to us. The second was reflected in our Mother's address to us, namely, to endeavour as far as we could, to be on the look out for opportunities of service; not to go about the world thinking of ourselves, but thinking of Him, the coming Lord. You and I are His dedicated servants; we never know when we may be used, because He has not so many servants. It is true that the Order of the Star in the East has grown immensely during the last four years, but the few thousands that we have—what are they to the need of the whole world? If you scatter the whole of the Order among the nations of the world, there will be few in any particular spot; but each one of us in his own place, however far off it may seem to be from what we sometimes call the heart of things, however lonely we may seem, however isolated we may feel, we are His consecrated servants. He at least is near to us, if none others are, and He needs us wherever we are. He can use us and will use us if we belong to Him entirely, holding, as our Mother said, nothing back, giving all in spirit, whatever may be our daily work. It does not mean giving up the life of our ordinary daily duties, it means the fulfilling of those duties as unto the Lord, and not as unto men. It is not a change of work that is asked from us at present, but a change of attitude, so that instead of working for ourselves, instead of working for our immediate surroundings, we work entirely and wholly for Him.

And now, my brothers, let us think of that. I would add certain words more, as indeed I have been commanded to do, whenever the opportunity offers, and that is to say to you not perhaps that you need the assurance, but that you may

pass on what is said here to those whose need perchance is greater; to say to you that there are a few of us who have seen our Lord face to face, and knowing Him as we do, you can go to the outer world and say that there are living in the world to-day those who know the Christ, who have seen Him, who have sat at His feet, and have received, not only His benediction, but His messages, His instructions, His guidance and His wisdom. There are some of us who have that great privilege that we can testify to the fact that we know Him face to face, that we know from our own personal knowledge, that He is, within a short time, coming into our midst to live over again that great Gospel-story; this time, we believe, as our Mother has told us, without the betrayal.

Some day you will also, I firmly believe, be able to testify to your knowledge of Him face to face; the time will come when you will recognise Him, and when you will be able to say to the world: "We *know* our Lord, He is living in our midst". In the meantime you are at least able to say that there are those living in the outer world who know Him and who are His messengers.

My brothers, this is a historic meeting, and immensely privileged are we all to be here. I want you to remember that being in this gathering, upon each one of us has come a consecration, and the dedication is made by us to be accepted for His service. I want each of you to feel that you have been, as it were, during this time kneeling at His feet, and that over our head His hands have been placed in blessing. It is true, of course, as our Mother has told us, that He has already chosen some, however unworthy they may be from the standpoint of Those who have chosen; He has chosen some to be His messengers. But there are more than those required; you are all required to be His messengers. And if you have

been summoned to this Star Congress, led to it as I believe, it is that here, to-day and now, you may be further consecrated to the Lord's service, so that from this Star Camp you may go into the outer world with the reflection of the KING's power, with the reflection of the wonderful compassion of our Lord, and with the reflection of that infinite capacity of our Lord, the Mahā Chohan, to use that power, that compassion, that fire, so that the whole world may be lifted up from suffering into joy.

DR. BESANT sums up.

[I would like to ask all of you not to let your feelings run away with you into any excitement. In the spiritual world serenity and calm confidence are qualities that make it possible for the blessing of the Great Ones to rest upon us in such a meeting as this, and in the Camp generally. Keep then quiet, dignified, conscious of the value of being here, but do not let there be any excitement as the result of hearing for the first time how great are the movements that are coming from the higher worlds to spread in the lower. Excitement is alien to the Spirit. A sense of power, a sense of peace, perfect self-control, these are among the characteristics of spiritual life. Be joyful, but not exuberant in your joy.]

ADDRESS BY BISHOP ARUNDALE

OMMEN STAR CAMP, 12TH AUGUST, 1925

DR. BESANT in the Chair.

My Brother Bishop Arundale is going to speak to you this morning on the way to present the Coming from the educational side. He is going to speak to you about the question of the World-University, which we have been commanded to prepare and to found. That will be the great vehicle for the active contact with the world, and it has the blessing of the Head of the Great Hierarchy. Naturally, in the arrangement of that the three departments will again appear, and I think it might make it a little clearer perhaps, to you, and a little easier to remember if I again remind you of what I said to you yesterday, because I am not sure how far you non-English speaking friends could follow that arrangement. So we have arranged that those of whom I spoke to you yesterday will deal, so to speak, with the work with which they have been specially charged, according to the Ray to which they specially belong.

If you look at those connected with the three great departments of this world, those represent, of course, in miniature, the great ruling divine Trinity, whose Will and Thought and Activity are One, that which we speak of as the Trinity, the undivided Unity. There is a faint reflection of that in the world, in the Universe of the great Logos, as we often call Him in Theosophical nomenclature. There you have the departments into which the world is arranged. The

department of Will, where the power of the government of the world is represented, the Head of which is the King; then you have the great department of Wisdom, of teaching, of which the Bodhisattva the Teacher of Gods and men is the Head; and then the Activity representing the group of the five Rays, where you have the intellect, the concrete mind, the Head of which is the Mahā Chohan. You remember how it is said of the work of Creation: "The Spirit of God moved on the face of the waters."

Taking the first Ray with, as Head, the Great King we have one of these representatives in myself. Then we come to the second Ray; that is represented by four of these, Krishnaji, Raja, Oscar and my brother Leadbeater. Then there come the five Rays, that department of the activity, where we have Bishop Wedgwood and Bishop Arundale. I hope that little table I have just drawn up will help you to remember these things in a kind of systematic way. It depends on the way you arrange your own knowledge. I am one of those who always see a kind of diagram on which my knowledge is arranged, so to speak; it is all there in a comfortable way, according to the kind of knowledge in which I am working. If I am going to lecture, then I have a sort of diagram of it. One time a Scotchman said "Mrs. Besant has a thread," but it is useful, otherwise you go wandering about. And so this little table will help you perhaps.

And to-day we are going to deal with the Second Aspect, and first I am going to ask Bishop Arundale who represents Activity, because this is a coming on to the physical plane where the designs of the higher are carried out on the lower. And then to represent the Second Ray, I am going to ask my brother Oscar to give a short speech. Then I will finish it up with a still shorter one.

II

BELOVED MOTHER, MY BROTHERS,

I have a somewhat difficult, though marvellously fascinating task to take up this morning. I do it with a certain amount of diffidence, because I am speaking here to you this morning by command of my own great Master, the Mahā Chohan who represents so wonderfully the Activity department of the Logos, and one can only very feebly reflect in human speech the instructions that He has given. I am thankful, however, to feel that two of my Brothers will succeed me in speaking to you, so that that which I may have left out they may supply.

Now, briefly put, it is the desire and intention of the Elder Brethren that with as little delay as possible there should be established a great Theosophical World-University with stress on the word Theosophical. And when I use the word Theosophical, I want you to realise that I naturally include in it the word Star. I make no distinction myself between the Star and Theosophy, because the Star is all-embracing, and Theosophy must inevitably therefore come within its enfolding rays. Nevertheless, speaking as I am, to a Star audience, I want you to realise to the full that this Theosophical World-University is essentially and definitely a Star activity; the more so is it definitely a Star activity as it happens, as no doubt many of you know, that Our beloved Head, Krishnaji has in the past been associated with Universities. He has founded Universities in the past; it is one of his activities. He has been the centre of a great University in lives gone by, and you probably are aware how he is working to establish a University at his own birthplace in South India, Madanapalle. And so one realises that this great scheme which we have in hand to push through as rapidly as possible, is an embodiment of part of Krishnaji's

nature, of part of Krishnaji's work, and therefore deserving of our utmost co-operation and support. But while I shall use the expression Theosophical University, I want you very definitely to remember that it is Star work that we are talking of this morning, that it is Krishnaji's work that we shall endeavour to do. You must never imagine that any of us who are so closely working together, could do ought but that with regard to which every one of us would feel enthusiastic. And so it is a common work of which I am speaking to you, and I am anxious that you should realise to the full that anything you can do for this University, this Theosophical World-University, is work done for our beloved Head and for the Star. Let me add to this that this Theosophical World-University will not merely be a Star University, will not merely be a Theosophical University, it will be far more, it will be *the* University that will belong to the Elder Brethren, a University in which the Masters Themselves will take a direct and personal interest. Indeed, They will guide it, in so far as we are wise enough to leave it in Their hands.

And so for the first time, after many thousands of years, another great University is being born into the world in which Their wisdom will be taught to those who are capable of receiving it. My Master said only the other day that He would Himself guide and control this University. When about the same time we had the privilege of an audience of the Lord Maitreya Himself, alluding to this University, He said, that it would have His own great benediction, so that we start under the most wonderful auspices. It is for us to be worthy of this unique opportunity and to throw ourselves into it heart and soul.

Now, let me come to one or two details with regard to its organisation. First, it will have three great branches or centres. The first great centre will be of course at Adyar,

where we already have a wonderful nucleus in the Brahma-vidyāshrama, of which my dear friend Dr. Cousins is the head. Most of you have probably read, in the annual reports, of the very magnificent work that is being done by that band of workers. It is in some measure a recognition of their work that the Brahma-vidyāshrama will form the heart, the centre, the nucleus of the great branch of the University at Adyar. Then connected with Adyar will be the University, the branch, whatever it may be called, at Madanapalle. It will be perhaps a kind of sub-centre, drawing of course its spiritual forces from Adyar itself. There you will have one great division or branch of this Theosophical University. And then another great branch will be at Sydney, the second great centre in the world; and we in Europe are fortunate enough to have one here in Holland, the third great centre at Huizen—which will be, as it were, the Western division. I like to think of those three great branches as representing three great aspects of life. I look upon Adyar as representing, in its University, the spirit of the Eternal East, the spirit of Eternity. When I think of Sydney, I think of that branch as representing the spirit of the Future, and when I think of our branch at Huizen, I see there represented the great spirit of the West, or, shall I say the spirit of Time? And so you have Adyar: Eternity, and then the two great aspects of Eternity in Time and Future. And I dream in imagination that Adyar will always be sounding out the great eternal note which must ever be sounded throughout all ages, throughout all times. I see Sydney reaching out into the future and showing us the way. And I see Huizen sounding the note of stability and translating the Adyar Eternity spirit into terms of Time. How all that is going to be achieved, I do not yet know, but that it will be achieved, of that I am sure. A common characteristic of all the centres will be what we must

call in the Samskr̥t phrase, the spirit of Brahma Vidyā, the Divine Wisdom, or, as we have it, of Theosophy. It is for Brahma Vidyā that this great University will stand. It will take its stand upon the inner and not upon the outer, upon the essential life and not upon the fleeting forms. Forms in this great University will always be subordinate to life.

Now if I depict for a moment this idea of Brahma Vidyā, I see three great divisions. I see first the spirit of brotherhood with its three departments, reverence, goodwill, compassion. Then I see the spirit of justice, the sense of law, the sense of truth, the sense of the great wisdom that mightily and sweetly ordereth all things. And then the third spirit that I see in the Brahma Vidyā is a great certainty, a certainty as to the future; so that through that certainty, through that brotherhood, through that justice, pain, suffering and fear shall be driven right out of the world. These three great principles, embodied in Brahma Vidyā, will be the heart of this University.

Still translating this Brahma Vidyā into more human terms, one sees this University as a marvellous international—I was almost thinking of using the word supernational—movement.

Supernational with regard to nations and with regard to faiths; and these two notes stand forth in that spirit of internationalism. First, the inculcation, or rather should I say, the education, the drawing from within, into the outer world, of mutual respect and reverence both as regards nations and as regards faiths. The second aspect of that spirit of internationalism that I see manifested in the University is the spirit of comradeship and common activity, without losing the value of the diversity. The nations may remain, the faiths may remain, but through the work of this University we shall see the nations working together, the faiths living together in the spirit of brotherhood, and working towards a

common end, each nation and each faith complementary the one to the other.

And then I go one step further down, and I begin to see this University translating the essential principles into terms of citizenship, a noble and a loving citizenship, for which the University in its three great centres and in all the sub-centres that may rise, will prepare its students. And that spirit of noble and loving citizenship will be embodied in a spirit of service. As was said in ancient days by the Lord Vaivasvata Manu Himself, the essential feature, above all other features of education, is service. Study is the hand-maiden to service. It is to be regretted that in the West, and through western influence to some extent in the East, study comes first and service a long way afterwards. But in our University, in Their University, the spirit of service will be the heart of its life. And so we shall prepare our students to recognise the fact that they are not in this University in order that they may prepare themselves for personal advantages, not in order that they may enter a profession and minister unto themselves and unto their families, but in order that they may place themselves at the disposal of the world. This will be a University for those who are to become the leaders of the world and to carry on the heritage of the Lord.

The preparation for His coming and the recognition of Him when He comes—those will be the two vital notes in the great harmony which the University will utter. And so we shall see our students beginning to live for the world and not for themselves. And in that noble and loving citizenship, we shall find in their due places all the sciences and all the arts, looked at primarily and fundamentally not from the standpoint of facts, but from the standpoint of life, of spirit. The facts will be in their places, but they will be related to the great realities; the facts will be subordinated to life and

not its masters, as they are so much in modern Universities in which people lose themselves among the myriads of facts which they are unable to relate one to another. And in the arts and sciences, as given to us in this World's University, every fact and every science and every art will be seen to have its purpose in the bringing about of brotherhood and in the outer realisation of perfection. Not a single detail in any subject of the curriculum, not a single fact in any science or art, but will be by our professors and by our teachers related to the great purpose of life. And so, over all the facts that our students learn, over all the facts of the world-growing and the world-evolution that they are taught, over all those will be brooding the spirit, the life of dedication. The religious spirit will enter into every subject, into mathematics, into science, into logic, into philosophy, into geography, into history, into drawing, into Art, into the physical exercises, into everything of the curriculum. The religious spirit will permeate each one, and whatever the students are learning, they will be realising that they are learning of God and therefore of themselves. And among these sciences there will be not only the arts and sciences of which we know, but the great occult sciences as well. There will be in the sciences and the arts represented both the inner sciences and their counterparts in the outer world.

To sum up that aspect of our work, we shall see developed in that great University the science of the mind, the science of the emotions, the science of the will, the science of the body. And I should just like to lay special stress on the science of the emotions, because the lack of education in those sciences is one of the gravest defects in education throughout the world. We are obsessed to-day by the intellect, and have become too largely its slaves instead of its masters, to use it for the purpose of God. And so, remember, my brothers, that in this University there will be the complete

balancing of all these sciences, so that each student may grow up in mind, in body, in emotions, in will, fully prepared for that leadership which should be the result of his time of study in the University. And every degree that is given in this University, at any of its branches, whatever else it may be, will primarily be a degree in leadership, so that those students upon whom the seal of the approval of the University is set, and therefore, the seal of the approval of the Elder Brethren, will be able effectively, wisely, powerfully, perfectly and lovingly to lead the world to the world's great destiny. We shall reflect the ancient divisions known of old in the East, the Parā Vidyā and the Aparā Vidyā, the higher divine knowledge and the lower divine knowledge, so that all will be divine knowledge, whether it is physical exercise, whether cricket, or tennis, or hockey, or games, it is all the divine knowledge. But there is really hardly any lesser, hardly any greater; if there is a distinction at all to be drawn, the higher divine knowledge is a knowledge of life, the lower is the knowledge of life as exercised in form; but all is divine knowledge. Every student at every hour of the day, no matter what he is doing, will be living, in his own small measure and according to his own humble capacity, the divine life, none outside it, all within it.

And then let me say a word about this daily life of our students. I was thinking this morning of the instructions given to us by my Master. I remembered that He pointed out first the need for a beautiful simplicity, that must be the keynote of the daily lives both of teachers, the elder brothers, and of students, the younger brothers. And in that phrase you have the relationship between the teachers and the students. One great comradeship, some a little younger in experience of the outer world, but by no means necessarily of the inner world; some a little older in experience of the outer world, and therefore, for the time being, the elder brothers.

The others a little less experienced in the outer world, a little nearer to the heaven world; and therefore from the standpoint of the outer world, but the outer world alone, for the time being the younger brothers. Brooding over that daily life will be the spirit of simplicity, of dignified and beautiful simplicity. The phrase comes to me that this University in this aspect will stand for a great renaissance of spiritual refinement. This simplicity, the dignity, the culture, the efficiency—all these characteristics, which will mark our students, are the embodiment of that great renaissance of spiritual refinement, which is part of the Lord's work when He comes. Perhaps my Brother Oscar will elaborate this part of my thought, it is rather his line more than mine; but I see it in a great picture before me. I see what that refinement is to be and I see, throughout the world, that every student, however long it may be since he was in residence at one or other of the great centres of the University, will be known because of his spiritual refinement, as having been a student of the Theosophical University. He will be unmistakable, he will never lose the stamp that the Elder Brethren have impressed upon him through the outer forms of the University degrees.

Now about those three qualities which we have given to us in the Order of the Star in the East, devotion, steadfastness and gentleness. Those embody that ideal of spiritual refinement; and that spiritual refinement means balance. None of our students will be overwhelmed by the emotions and from time to time become hysterical. None of them will be the slaves of their bodies, none of them will become hard through the misuse of the will. There will be a great and beautiful balance, so that no matter what storms may come up against them, they will ever stand firm upon the rock of the truth, with which they have been brought into contact during their residence at the University. The University

will stand, as it must, for what we realise it to be, an embodiment of the new spirit of internationalism, it must stand for peace and against all forms of militarism, against all forms of destruction. That does not mean to say that the students will not be encouraged to be able to defend their country against aggression. Internationalism by no means involves the negation of patriotism; on the contrary, internationalism is the apotheosis of patriotism. Every student will love his country passionately, but not in a spirit of separative pride, but in a spirit of loving comradeship. The students will be encouraged, as I said, to defend their country when attacked, but not to take up arms against another country.

This World-University, my brothers, I look upon as a great reincarnation of the University of Alexandria, without the danger of the fate that overtook that University. Our records shall not be destroyed, our culture shall not perish, because it is not a University with its origin in the outer world; it is a University with its origin in the inner. It is Their University, not ours; we are but Their servants. And if I do not go into details of organisation, it is simply because Their commands with respect to that have not been received by us. It is Their University, not ours. And what we want is so to live in that University that we may be pure and unobstructed channels for Their force. It is not what you and I think the University ought to be, it is not our conception of the University that matters. I have my conceptions, but I am thankful to be able to put them on one side. I could give you now, almost without any difficulty, a complete constitution, as I might see it, for this Theosophical University. I am not quite such a fool as to do that. The phrase comes to me in this connection, and I should like it to be with you: "Wait—the word of the Master". If you wait the word of the Master, His word shall come into your heart; and you shall make it fruitful in action. And so those of us to whom has

been given the great privilege of working in this University, we are waiting the word of the Master, and when that word comes, you need have no fear that we shall hesitate to make it fruitful in action.

I want you to think of this great Theosophical University, first as a wonderful flower of the T.S. The T.S. is gradually blossoming into wondrous flowers, and one of the flowers is this Theosophical University. We shall not seek for recognition from without, we shall not ask someone to grant us a charter, so as to make our degrees respectable, and approved by the world. We are learning to trust, we are learning to realise that the degrees that are conferred in the name of the Master—those shall be recognised by the world as no degrees conferred by human agency can ever be. And so, although we may have no charter, the time will not be far distant, I predict to you, when the world will look up to our students, will reverence our degrees. The Universities already existing in the outer world will begin to fashion themselves according to our example. My brothers, have faith! There may be a small fight in the beginning, but we shall dominate the culture of the world, because we have our organisation from within. My Master said the other day that He hoped we should be proud of our degrees, for they would be His degrees. I shall be.

This University then, my brothers, will be a great apotheosis of the Star. Krishnaji will be so happy, because he will be feeling that his Order, to quote Lady Emily's words yesterday, is *doing* things. If he is not here with us physically, he is with us otherwise; if he is not with us physically, how wonderful it will be for him to feel: "Well, in my absence, the Star can *do* things, thank God."

A last word. This University and other movements, with regard to one of which my Mother will be speaking to you shortly, this University is what I feel I must call

a great legacy of the Lord. I want you to think of that phrase. I want you to realise that inevitably the time that the Lord stays in our midst must be comparatively short. It cannot be indefinitely prolonged ; but He will leave with us His spirit in some form, He will leave with us His great legacies. This Theosophical University will be one of them, the Universal Church will be another, and the coming down of the Mysteries will be the third. And each of these legacies will be a mighty repository for posterity of the teachings that He will have given while on earth. It is a wonderful thing, my brothers, to be able to be here and to think of the glorious future opening out before us. You had a wonderful utterance yesterday from our Mother. To-day you see the activity side outlined in one particular. That activity side which I have outlined in form, as is my duty, concerns the department to which I belong. Well, when I sit down, that form will be fired with the love and the wisdom of my Brother Oscar. That is not my business, it is his. I have endeavoured to give you somewhat of the form, so that he may pour the life into it. And I want you all, when you go to your homes, when you leave this great Star Camp, to keep a corner in your heart for the Lord Maitreya's, our Lord the Mahâ Chohan's Theosophical World-University.

ADDRESS BY THE REV. OSCAR KÖLLERSTRÖM

OMMEN STAR CAMP, 12TH AUGUST, 1925

II

It is on the spiritual side of the life of this great University that I wish to talk to you, friends. I wish you to realise that the students of this University will be fully living the life as expected by the World Teacher, the Christ. I want you fully to comprehend its great spiritual aspect, that you may not only understand the form side of it, not only what it is intended to do in the world, but what it is intended to do for every one of its students. For that University will be but the beginning of a great movement of education, of training on the higher lines throughout the world, so that from the youngest child, through the various stages, corresponding to the Montessori and the Kindergarten schools, right through the age of adolescence into the stage of manhood and womanhood, right up through all those stages, the boys and girls will be trained to look at life from the point of view of the Great Ones, to adopt Their standard of values. That is the great object which we shall keep in mind for each and every individual child, as well as a general object, the collective object of giving the right sort of instruction and the right conditions. Bearing that in mind, I want you to see this University as an effort to spread the forces of the Christ, an effort for the promulgation of His law of love, an effort to bring love into the life of the people of the world. For this University is to teach the outer sciences in such a way as to make them lead to the inner

sciences. For there is a science of the spirit, a science of the soul which requires as accurate and detailed a knowledge of facts—indeed, a far more accurate and detailed knowledge—and as careful, precise and painstaking a method as the outer scientific work. I want you to consider that for a moment, to dwell upon that thought. You will see that it is necessary that the mind must be prepared, must be given some inklings of what is to come, for that training is but an outer gate to the inner knowledge of the soul. For there is a way by knowledge as well as a way by faith. There is a way by understanding and right acting, as well as by right loving and right believing. The Mahā Chohan, He who stands behind our Brothers Bishop Arundale and Bishop Wedgwood, is predominant in this outpouring which will take its form in the University. His way is the way of knowledge and understanding in order that He may direct the activities in the correct way. His is very much the way of the scientist, and therefore that note of knowledge of the inner science will be very much stressed in this University in order that through that we may be raised on the points of fellowship. It is through these, through the idea of charity, of brotherly love that we attain to the spiritual life. But that way may be prepared by many different methods; and one of those methods is the scientific method.

In order that this spiritual aspiration may be given to the world through the proper training of its youth, in order that the note of love and brotherhood may be sounded very far, it has been ordained by the Mahā Chohan that this University is to be international. It is not simply for the purpose of convenience, for the purpose of giving a centre in each of the great divisions of the world, for the convenience of physical conditions—it is not for that reason alone that there are three branches of this University; but it is in order that we may, each of us, get to understand the conditions of those other parts of

the world better, in order that we may understand the message which each part has to give, the message of internationalism given in a spirit of eternity, of time and of the future, as our Brother, Bishop Arundale put it. It is in order that we may understand these things as put forward in other races, that we are to have this University so international; because it is only by such understanding that we can come truly to a sense of fellowship, charity, and the love which is the spiritual fire behind all progress in the higher worlds. Therefore, we are to regard this University not as three separate branches, but as one University. It is a body corporate, as I was explaining to some of the younger ones in the Round Table yesterday. We are to regard all of these movements here as bodies for the coming of our Lord, for just as He wants a particular individual body in which to manifest Himself, as He manifested in the body of Jesus in ages gone by, so He will manifest Himself in a body corporate. He will show Himself and shine forth in the vehicle of the Order of the Star in the East, and also in this great University, the University which shall prepare the way for the new age, to build the city of God, the new Jerusalem, in His regenerated world. And so it is by the spirit of love, binding the world together through the new age, through the young who are to be trained in the proper way, that we are to get this new kingdom upon earth.

It is very much like some of the efforts made in ancient Greece, that source of so much of our culture of to-day, to contact some of the ancient spirituality. For there, in that land of beauty, that land of understanding of these higher things, there was given something of this same ideal to the world. There we saw the same ideal of the first great Utopia as outlined in the West in Plato's Republic. There was the ideal of a heaven brought to earth, of a perfect kingdom, of His kingdom in truth having come

to the world, because behind that great ideal there stood love, love manifesting itself through the spirit of the purest, noblest and highest communism. There we have a shining forth of what was to come in the world's future, though the world was not yet ready for it. There we saw the spirit of sacrifice in the training of the guardians, the guardians who were to be the leaders and protectors of the community. They had to sacrifice themselves—those who protected—and were not permitted possessions in the way that others were. Those who led were to sacrifice themselves because to them had been vouchsafed something of the higher vision. They had got something of the understanding of the true philosophy, but had to come back from that splendour, come down into the world again; to leave that higher world and come back and lead their brothers. And so each part of the community, each section of it was to sacrifice itself in some way to the spirit of perfect communism, of brotherhood and love, a type of communism for which the world is not by many thousands of years ready as yet, but which is to be exemplified to the world by this University. That was something of the spirit, that ascetic, fraternal, physical side which did not demand comfort for the body but sacrificed the body, sacrificed many comforts of the world in order to attain to the higher and the inner things. Sacrifice, I say, but it was not sacrifice, because in very truth the reward was far greater than that which was given up. Also, we had a second great foreshadowing in that land of beauty, Greece: we see it in the community of Pythagoras. It may be of interest for those of you who do not know it, to know that one of the great Masters who is now putting Himself so much into this work of preparation for the coming of His Master, that it was He who founded that ancient "University" of Krotona; for He was Pythagoras. And once again He speaks to the world; again He bids us form a community,

which shall be a vehicle for the presence of His Lord, for the coming of His Master, our Lord, the World Teacher. For He it is, the Master K. H., as we sometimes call Him, who stands behind the great educational movements throughout the world. He therefore is interested very deeply in this particular application of this new educational spirit. He, the great Pythagoras, is once again building with the stones of destiny, a Utopia, in which His spirit, the spirit of the Lord and of the KING will show itself upon the earth. So, in forming this University we are shaping a channel through which the influence of the Lord may spread itself out into the world at large, and permeate it with His spirit of love, in this building of the great community we must consider each stone, we must consider each part and section of the building, that it may be perfect. And that this may be like the kingdom of Heaven in truth—for it must be a work done as to the glory of the Great Architect of the Universe—it must be a work perfect in its symmetry, perfect so that the Grand Geometrician may shew Himself in that building, in that mighty edifice, for this must be a reflection of the Kingdom of Heaven, of the Grand Lodge above. We are to be the builders of that University. And just as the mediæval guilds built the great Cathedrals of Europe, as they took each stone and shaped it as a piece of work done to the glory of God, thus filling it with His power, so we are to take each part of this work as work done verily in His name and for Him, that His love may shine on earth.

Let us see that this University is built truly and built in a place which is suitable. It must be in a world which is to some extent prepared for Him. Mankind must not find this Utopia too perfect for it, as it found the Utopia of Greece. It is said that the world has grown a little, and that growth will be used to prepare the way for this University, for this the embodiment of His spirit in the world of men; therefore

the world must be lifted up to a level where it can bear this rich outflow of His power. The world must be brought to Him. And the only way in which we can do that is by lifting it up to Him through refinement. The world must be refined, as by fire, to be made fit for this fine outpouring. We must consider very carefully what we mean by refinement. There is the refinement of the mere Epicurean, and there is the refinement of the ascetic; the one refines the mere form, the other tries to transcend it by purifying the soul and living only in that. Those two ways were both very much stressed in the past, but to-day we have to find a new form of refinement. We have to find a refinement which is in truth lifting up the form, the body, making the bodies more beautiful chalices to receive the wine of His love. But the body must not be pampered, as our brother Bishop Arundale has said, the bodies of these students are to be athletic, to be strong and beautiful in their strength. There is to be no decadence, but everything strong, almost ascetic, and yet without the mortification of the body, so often dwelt upon by the ascetic teacher. So we must have a truer and higher refinement, which proclaims the dignity of the form, the dignity of our daily life, the dignity of our manners and of our intercourse with our fellow-men; and yet it must also be a dignity of the spirit for the spiritual purpose of bringing His love to us and so filling the chalice in very truth with God's love, with the love of the Christ, and pouring down upon the world something of the grace of the kingdom of Heaven; such as Pythagoras tried to give to us in His noble school of the past. I call upon you to look up to the ideal of Pythagoras, and to try to see His idea, as well as the spirit of the great Mahā Chohan. Try to see the spirit of Him, who is the Lord of Love; and see that University as a great example of the Epiphany, in the world, of His love, His love brought into a perfect form.

DR. BESANT.

As you were listening to my Brother George Arundale, I felt that you must almost think that he was outlining for you an impossibility, and you might have wondered what these wild people meant. In our morning meeting one of them talked about the Universal Church while the religions are quarrelling, and another of the World-University while the educationists are struggling with each other. But we are really not quite so mad as you may think! Because this visionary here on my right (Bishop Arundale) is a man who has studied the various educational systems of the world. In fact his tour was planned for studying the latest systems, both in Europe and in America, which the present educationists are putting forward. And it may be still more to the point in the way of encouragement, if I tell you, that both he and I have worked together for many, many years in educational matters. I was one of the founders of that Central Hindū College which is now the Hindū University; and I pulled him over to come from Europe to be the Principal of the College, so that we really do know something practical about Universities, about colleges and even about schools. For we have begun with the little children and trained them onward to the high schools, and then to the College and then to the University examinations.

The young men who are working with us to-day in our educational establishments were pupils in the Central Hindū College, and they are carrying out there the lessons that they learned. And so I felt, as I was listening to him, that we have had the training for this very work, which we began towards the end of the last century and have carried on ever since. And one or two points that he made we have seen exemplified to a certain extent. The type of the student you can recognise—it was recognised by the educational authorities in India—the type of the student of the

Central Hindū College. It is recognised now in Southern India as the type of the Theosophical College and high schools; and even now some of the Government authorities come to our schools and college at Guindy to look at our students and recognise that type. It is a type which is perfectly fearless and frank, for they never hear a harsh word, and I need not say that the abomination of personal chastisement is never heard of, nor dreamt of, in our schools. Any boy of the Central Hindū College who got into trouble did not run away from the Principal; but went to him to be helped. And so in one of the periods in India which we have, from time to time, the working up of the poverty-stricken and suffering people into some dreadful outbreak of violence, it was at last to our Central Hindū College that the very Government of India sent some of the boys who were being misled, to be trained there into good citizens, instead of into heroic, but useless rebels.

So it is not only the dream of dreamers that is spoken of; it has a good deal of practice behind it. In South India some of our ways are being copied in the Government schools. They have not quite caught the spirit, for the spirit in our schools is that of sacrifice, sacrifice of the teachers that they may carry out their true vocation, willingness to work for mere subsistence wages, not measured by the good degrees that they have taken. I say this to encourage some of you that perhaps have little faith in these things, and perchance think them to be too beautiful to be realised, too wonderful to be true. But it is just that which is so wonderful which is most true. And there is nothing too good to be true in a world of which the Christ is the Redeemer and the spirit of God the life and force within it.

Now, it is true that we are dreamers: that is, we see a little what is coming in the future, because we are told it by Those who know more than we do. But every great

change is preceded by a great act of faith. It is still true that he who loveth his life and clingeth to it shall lose it, and he that loseth his life shall find it unto life eternal. Do not forget you are entering on a new age, that the beginning of a new sub-race has already taken place, is becoming a marked type, is recognised by the scientific ethnologists. And with a new age must come a new form of the eternal spiritual verities, and with the new sub-race a new civilisation. Must you not then have for the building of that new civilisation, those who are inspired by the spirit of the Great Architect and those who have learned how to help and train the little ones, who are to be the workmen in the temple? We talk about the builders a great deal, but what of those who are to dwell in the building which has been built for them by the Master-Builder? And those whom He has trained for His work, those are to be the parents of the children born into the world, the little ones waiting to be reborn through those who will recognise the high dignity of manhood. And this place has been chosen for this strange announcement because it is the Star organisation. Some people think there is a kind of rivalry between the Star and the T.S. That is one of the silliest things I have ever heard of. The Star is the Star of the King, it shines over the head of the Bodhisattva, and we are to gather the divine wisdom that ordereth all things, while Theosophy is only the two great words which put into English mean divine wisdom. This foolish wall of separation grows out of our imperfections and not out of the divine Indweller in our bodies.

I made a note of a word while my Brother was speaking, because I was not sure whether it would be familiar to you. He gave you an explanation and I would like to add one word to that. There was a disciple who asked a great Saint: "What is Brahman?" Brahman is the Samskr̥t name for the

all-pervading life, that life which is divine, and Vidyā is knowledge, sometimes called science. And the disciple asked: "What is Brahmagyā?" The answer came: "It is of two kinds, my brother, Aparā, the lower and Parā the higher." And then he classified all that came under the lower Brahmagyā, the scriptures, the sciences, the arts and all that grows out of those, that which is taught by the mouth to the ear of the pupil, that he said is the lower Brahmagyā; and the higher is a knowledge of Him by whom all things are made; that no teacher can teach, no word can syllable. Every human being must find that in the depths of his own being, and then he will see it in the face of every man, woman and child, in the glory of Nature's beauty, in the strength of the mountains, in the rapidity of the torrent, in everything that you call Nature, which is God's voice speaking—He who is silent save for His manifestations in which His name is spelt out for those who in the silence can hear. And that was the strength of ancient India. Probably you do not know much here in the West of our wonderful Universities; but when you have studied them, it seems not so strange what my brother described, for those mighty Universities of the past to which in later days men came from Europe to learn as in the earlier days of the ancient civilisations of Egypt, of Babylon, of Persia, those Universities had every definite branch of knowledge. They trained the body as they trained the emotions and the mind; and the different types of students were trained according to temperament, the very intellectual in the higher sciences the list of which would frighten, I think, our modern students in the Universities. And then those who had to carry on the government of the State, to defend its borders against aggression, to keep it safe from intrusion, those were specially trained in all the sciences of the body, in games, in energy of every kind, wisely directed, so that in addition to the intellectual knowledge given to all,

there was this great training of the body, which gave a splendid manhood and womanhood to the State in India; and then there came the training of the great wealth holders of the world, the great merchant caste, which was the steward of the nation and its owner. And then the younger sons, strong in production in the world, the younger children of the family, not yet old enough in the spiritual life to guide or to direct, but learning their lessons, and knowing how those lessons should gradually be applied to life. And that thought is so wrought into the nature of the Indian people that you find in everyone the culture that my Brother Oscar was speaking of. Now their schools are destroyed, but still from wandering teachers, from ascetics who wander through the country, the old stories are told, the old doctrines are taught; and they have their own culture, their own refinement, their own gentleness of manner, hammered down by some of the roughness of the West to-day, but still is the ancient culture there and the ancient thought of life shows itself. You may think that a servant in India, drawn from this class of producers, of tillers of the soil, would not know much of such a doctrine as reincarnation. And yet long ago when Colonel Olcott died, and was to be carried to the burning-ground, all the servants of the estate and of the villages round came to cover him with flowers, for they loved him, as he had tried to serve them; my own servant, who then could not read or write, but has now learnt to read the great *Mahābhārata*, (when I go out, I see him sitting with his books on his knees) when he saw the President-Founder lying there on his bier flower-covered, he said: "To a great man, great works and great death, and to a little man, if he does his work well, he will be a great man one day". That is what gives the culture and refinement, the idea that by good service, whatever it is, man lives birth after birth until he becomes great.

And so it does not seem so much of a dream—this kind of work—to me. You came here, though you did not know of it, to hear some of these things; and we came here in order that we might tell them to you. We were told beforehand that this would be a wonderful Star Conference and so it was chosen for this great proclamation of what is coming with the new sub-race and the new civilisation and the new era on which we all are entering. I do not know how far you can receive it, how strange it may seem to you; or whether, having been put under the magic of mighty Presences, it all seems acceptable and rational. So do all things seem in the presence of the Highest; it is only down here on the earth, that difficulties begin to appear, and it may be that when you leave this place, when you go abroad into the everyday, commonplace world—where the unrealities seem real and the real fades away as a cloud in the sky—it may be that you, no longer under the magic of Their power, may think the thing impossible that for the moment may seem credible to you to-day.

I spoke of a great act of faith. It is thus that great changes are brought about in the world, trusting to the will of God working out in His evolution. And then you may share all on this great adventure. We have cast away Them, that They may do with us as They will—we, feeble, weak, imperfect, but sharing in Their power, because our will points true to Those who are the real Rulers of the world. Let the world go, let life go, let everything go, but They remain, and those who have the faith to trust Them, who, burning their boats, as the saying is, cannot return, save broken to the world that is. We, we go forward in the strength of our King with the blessing of our Lord and the knowledge that what He wills shall be done on earth as it is done in Heaven; and that, if any are broken, they will make

the road, the bridge, over which others will pass to the vision that we have seen, that we declare.

Do not let your lack of knowledge of the details of the higher world make you see contradictions where there are none. That is always a danger. Try rather to pierce to the truth; and if you cannot see it, do not refuse it, but be patient. We have many things we do not understand. Once, my own Master said a thing, and I began thinking it over what it meant, and therefore was not listening to what He said: and He told me, "never mind, you will understand it presently".

So I think if you will talk it over in a spirit of desire to understand, even if you are not quite able to correlate all the deep things that have been said, you will understand it presently.

DR. BESANT

FRIENDS,

Dr. Lilly Heber, representative of Norway for the Star, who was to lecture to us to-day, has very kindly given way this morning in order that the special presentment to be made to you, in order that the Star organisation may understand the work which is largely committed to its keeping down here, and so co-operate with the great Leaders in the higher worlds, might be finished to-day by dealing with the third point which is a special part of this bequest and the proclamation to the world at large through the Order of the ancient Mysteries, and their place in the present movement; how they can be understood and how the power behind the Universal Church and the World-University will be the power of the Mysteries. This part of the work is specially confided to my beloved and revered Brother Bishop Wedgwood, and he therefore will speak first in the meeting and after him I shall try to add something and pour some of the water of life into the golden chalice that he will create.

ADDRESS BY BISHOP WEDGWOOD

OMMEN STAR CAMP, 13TH AUGUST, 1925

THERE are indications that the message which the Lord will bring on this occasion when He comes, will flow along many different channels. Already in the work which lies behind us there have been many different avenues of approach to the great Teachers; different lines of work have been laid down along which our various people have moved. But it seems as though many other avenues also will be opened up, because humanity is divided into so many different temperaments. For example: it is exceedingly likely that there will be a great movement inaugurated and strengthened and used by Him embodying as a principle the return to Nature, because most of the ills of our present civilisation spring from the fact that people have herded themselves together in cities; relief will be sought from the present strain of economic life by a return to Nature. And even if people have still to live together in cities, in order there to pursue their daily occupations, arrangements will be made by which they can frequently move to the country and fortify themselves with power which springs from a close contact with Nature.

Then, again, part of the message that He will bring, part of the work that He will accomplish, will be the drawing closer together once more of the various kingdoms of Nature. We have been given to understand, that one line of work, which has already been pursued in the outer world in the protection of animals and the lower kingdoms, that this line of

work will again be used, and through that and other similar movements, the various kingdoms of Nature will be drawn closer together. If we look back to the previous occasion in which the Lord came to the world in Palestine, we can see that what He did there was more in the nature of bringing a certain leaven into the world, which should work out among humanity at large. But on this occasion, owing to the greater linking up of countries by the facility of travelling, the message that He can bring will be far more widespread, so that we can naturally see, it will reach a greater number of people during the time of His stay upon earth. And therefore it is that so many different lines of work must now be established, in order that through those avenues of communication thus opened up to Him, He may pour out His blessing and His love upon the world.

Now, our own work has, for many years, distributed itself in various ways. I suppose the greater part of our work has taken the form of lectures, of speeches; that has practically been the chief form that the work has taken in the T.S. But there are other forms under which the message and the power can be brought to people, and it may even be suggested that perhaps the lecture method is a method chiefly in keeping with the fifth sub-race, whereas other methods may be used more as a characteristic of the sixth sub-race coming into prominence. We have been told that the great characteristic of the sub-race to come will be that of intuition; therefore, in shaping methods to reach people so that they may open themselves to the new influence flowing out into the world, we must study effectively to work upon their intuition. If I may venture to say so, it requires an exceedingly competent speaker as a rule to move people, so that their intuition may be readily affected. I have myself thought for a long time that it is perhaps rather easier for those of us who are not gifted with the power of speech, to work through the line of ceremonies

and reach people first by exalting their emotions and their thought and so carry them into that sphere where the power of the intuition can play through the vehicles which they have to use.

I want to speak to you this morning about those various lines of work. You know that during the past few years various movements have sprung up, composed chiefly of Theosophists and Star members. The Liberal Catholic Church is one of these movements, the Co-Masonic movement is another. There have been others which imply this method of ceremonial, but those perhaps are the two chief ones. And part of the way in which we can prepare the world for the Lord's coming, and a very direct way, is by the spreading of those movements, so that they may grow and spread and that through them the power of our Lord may be poured out into the world, and people be prepared to receive His teaching. Inasmuch as we can bring people under the play of His influence which is already being poured out in no small measure through the Order of the Star in the East and kindred organisations, in so far as we can bring people more and more into the play of those influences, so shall we accustom them to respond to the message that He will give when He comes once more out into the world. And although this method of ceremonial may not be over clear at the first blush as a method of preparing the world for Him, it is really one of the most effective methods that we could employ; it is the method of so changing people that they will be able better to respond to His influence, when He comes out to speak and to teach them.

I want, therefore, to speak to you this morning about this method of ceremonial, for upon the understanding of that depends the speed with which we are able to bring about the restoration of the Mysteries which is itself, we have been told, one of the objects for which the Lord will come.

Now, there are many objections made in regard to ceremonial, and those objections one finds prevalent in the movements with which we are associated, for one very natural reason. Most of us, I suppose, have in past incarnations been among the band of pioneers who sought to claim liberty of expression, who revolted against the tyranny of priests who were themselves ignorant and claimed to exercise authority over the souls of others. We have been among those pioneers in past times, as I think we may fairly claim to be among the pioneers in this life. And working in that way, we have naturally been persecuted by the Church. And again, having been immersed in that study in previous incarnations, it is not unlikely that a good many of us have dabbled in black magic; I myself have. I remember once Bishop Leadbeater saying to me that most people who were worth anything had done so. In many cases, having suffered in that way, we bring back into this life dislike of all Church ceremonies or of anything which involves the use of magic. I myself have had a great deal to do in the last twenty years, since I joined the T.S., with the ceremonial movement, and I have frequently come across people who had this dislike. People who were quite liberal in their views and who were quite unable to explain this dislike. One, in particular, used to feel faint on coming into a church. All that is due to these sad experiences in the past. They work within the realms of the subconscious, they are due to the work of the permanent atoms, which we bring over from past lives. And just because these tendencies are not understood, they are the more difficult to meet. I have always suggested to such people that they would do very well to set to work with a good deal of resolution, deliberately to undo such tendencies. Anything that is not repugnant to the reason, is a thing that we should seek to understand and to bring within the scope, within the sphere, of the ordinary

faculty of the waking consciousness. I remember one case of a friend who felt an instinctive aversion to Freemasonry, and who deliberately joined the Lodge until he had uprooted from his nature that instinctive dislike that he felt. Many of us are in the same position. It is well, that if we feel prejudices, we should face them quite frankly, and try to understand why we feel such things and whether we are justified in feeling them.

There are many objections which are brought against the use of ceremony. You get so many people saying: "I do not like forms. I want to worship God in spirit and in truth." That is all very well, I think everybody wishes to do that, but the point which I want to put before you this morning is, that so long as you live in a world of manifestation, you cannot escape from forms and ceremonies. If you want to do without them, you have to get out of manifestation; that is the only way of escape. Wherever you have manifestation, you have spirit and matter, life and form, and it is quite impossible to live for one moment in the course of a single day of your life without going through some ceremony. As we are gathered here this morning I take a certain place in this ceremony, you take another; I stand on my feet, I use my voice, I am employing a score of different forms in order to reach you. I am using words, you listen to those words; we use a certain ceremony for the communication of our ideas. It is better to recognise that we have to do with forms and ceremonies, that ceremony, rightly understood, is the tradition which has come down to us from past ages, which has been laid down by those who had authority; that ceremony represented the use of certain laws of Nature and their advantageous use for our helping. You may say, for example, that we in the Church service use incense, or in a Masonic meeting, and you do not like that, because it is Roman Catholic. But if you go back in the past, you will find that incense was

used in temples before the Roman Catholic Church was devised. In the Mysteries in the past, in Egypt, they used the various aids to the elevation of the mind-consciousness which you find wisely and sensibly in Roman Catholic Churches today. They are not Roman Catholic, they are Catholic in the sense of universal, it is a knowledge and application of certain universal laws in Nature for the helping and uplifting of men.

Now there is another objection that is very constantly put forward in these days, which springs from the independence claim of the West, that is, that you want to reach God by yourself; that you are prepared to do without forms and ceremonies; that you do not want any intermediary between yourself and God; that ceremonies are simply crutches and that you are strong enough to dispense with them. There is a certain truth in the idea that every man can have direct communication with God. As a Divine Spirit is in each of us, so we have communication with the Divine. We are living in an age in which we are undergoing a reaction from the externalising of religion. In Christianity we were told that we were saved by the sacrifice of the Christ on the Cross. And then came the influx of mysticism in the Christian Church, when people came to realise the great truth of the immanence of God, of the Christ-principle within us. I am not at all sure that the danger now is, that the reaction may not be too great in the contrary direction: Recognising the immanence of the Christ within us, we are apt to lose sight of the fact that Christ and God are outside of us as well. The goal, so it seems to me, is to adjust the relationship between the God within and the God without, realising that you are helped in the unfolding of the God within by the use of the power of the God without and the aid of religious worship. There is no greater falsity than to suppose that we can be independent. We cannot pass through the course of our life without in every moment being

dependent upon others. The very truth of the immanence of God implies the brotherhood of men, the fact that we are one with another and that we are dependent each upon the other. The whole scheme of the Universe is dependent on this principle. You know perfectly well how it is by our aid, by our love and affection, that the domestic animals are individualised. It is the duty of men to care for the lower kingdoms of Nature, to help and protect the animal evolution in every way possible, and even the vegetable evolution; and just as we help those who stand below us on the rungs of the ladder of evolution, so we in turn are helped by those great Ones who stand above us on that ladder of evolution, the Jacob's ladder which is raised from earth to heaven. We see it at every turn of our life, we are dependent upon one another and upon those great Ones who stand above us. It is only at certain stages in the world's history, those rather dangerous stages through which each civilisation seems in turn to pass, the stages in which the cruder forms of democracy seem to be uppermost; it is in those stages that we feel ourselves so independent. But in reality there is nothing further from the truth than this idea, that man is established as a self-dependent being in the world. He is precisely in the world to learn that he is not self-dependent, in order to reach that self-dependence of the spirit that knows itself as one in the body of the Heavenly Man. So, to say that you prefer to stand by yourself is, if I may say so, from the greater point of view the confession of ignorance of the whole economy of Nature.

Now the method of ceremony, the institution of the Mysteries is something which has been given to us by the Great Ones in order to help human evolution. It has dropped out of the civilisation through which we have passed, because we were going through a phase in which we probably had to work under the delusion of self-dependence. But we know

that in the religions of the past these Mysteries existed, in which human evolution was quickened. So also in the future, as the coming of the great One to us becomes more and more a recognised fact, we hope for the restoration of the Mysteries; that we shall find schools of training which people may enter, in order to have the powers that are in them scientifically developed and unfolded.

That brings me to another point that is often combated. People sometimes say that institutions are the curse of religion. Well, they have been to a very large extent, but just in the same way as you cannot live in manifestation without living in form, so also it is impossible to have embodied a teaching upon the earth intended to affect large masses of people, without having institutions through which that life can flow. Now, so thinking, we may say that when the World-Teacher comes again, He will certainly proclaim a message. He will try and shake people free from the conventionalities of the day, He will probably destroy, to a certain extent, institutions of the past, if one may say so in all reverence, in so far as they check the free expression of the life; but surely He will also found institutions through which the power that He wishes to pour upon His people, not only when He is upon earth, but for succeeding generations in the future, through which that power may flow. And what we have to do in facing that whole question of institutionalism is, I think, to recognise that an institution is justified only in so far as it is a good channel for the divine power to flow through. We should bring our movements to the people, not through the message of forcing institutions upon them as being invested by a divine authority, but rather through our living the life, and so making manifest to people that power and blessing which flow through the institutions as a vehicle.

There is an objection that is sometimes put forward by Theosophists. It was said by the great Francis Bacon in the

past that little knowledge makes men atheists, but rather more knowledge brought them back to God. I sometimes think that when we have torn down the orthodoxy of the Church and have been cynical about orthodoxy, we have set to work to build up a fresh orthodoxy of Theosophy. It is quite true that a Theosophical orthodoxy is probably more reasonable, but none the less it takes the form of orthodoxy. Our Theosophists are perhaps rather dogmatic in forcing truths upon the people which they have not themselves verified at first hand. We have torn down this old orthodoxy and have built up a new one. What we all have to do is to set to work to gain first-hand knowledge of spiritual things for ourselves. Perhaps that is what I want specially to stress, if you will allow me to do so, as of importance in the work of self-preparation. We do not want gramophone Star members, to quote expressions which have been used, those who simply repeat what has been told them. We want people who are able to assimilate the teaching for themselves, to grow into the knowledge of it and so live it out to others with the only authority that is worth having, that of first-hand knowledge. Now orthodox Theosophists are inclined to say sometimes that all forms and ceremonies are so many superstitions that we have to outgrow; that they are all very well for outside people, but that we who have developed, ought to be able to throw away those crutches. It is true that in ancient books there is a certain amount said against the use of forms and ceremonies. In fact, the reliance upon form, superstition, is one of the fetters which has to be cast off between the Second and Third of the great Initiations. There again is one of the statements which has to be studied rather in the light of comparative history than in the light of the conditions of our own time. If you go back to the early days of the Hindûs when the Lord Buddha proclaimed His teaching of the Path, you find that the whole religion of the time was encumbered

with countless forms and ceremonies, many of which had been externalised, of which the inner sense had departed. In fact, many of them had become so changed that they were no longer vehicles for the life. He taught people that those things in themselves did not procure liberation.

It is the official teaching of the Roman Catholic Church that if a Roman Catholic does not attend Mass on any Sunday, it is a mortal sin. That is to say, that when on a particular Sunday he does not go to Mass and he dies on the following afternoon he will be condemned to eternal perdition. Now this is the kind of superstition, of reliance upon form and ceremony, which is deprecated. There is no objection whatever against the right use of forms and ceremonies. What is blameworthy is the idea that it is necessary to go through certain of these external observances in order to attain salvation. The catechism of the Church of England says that there are two Sacraments necessary for salvation: Baptism and the Supper of our Lord. Of course they are not necessary; they may be useful to people and they are to a great many, but we should not suppose that by performing any special ceremony we can attain liberation, that those ceremonies will save us. I remember a story told by our Protector as having been taken from the early Church. A number of people put off Baptism until their deathbed, because as it was to procure salvation, they thought to make a good bargain.

The Masters themselves use forms and ceremonies. The great Initiations are themselves cast in ceremonial form; there are certain ceremonies which take place in the course of the year in which the members of the Hierarchy take part. There is one of the great Masters of Wisdom, the Head of the Seventh Ray, Prince Rākoczy, who Himself uses ceremony as one of the chief methods of teaching upon His Ray. Therefore it is quite obvious that the use of forms and ceremonies cannot be condemned altogether.

Now this method is a very magnificent method for the training of the individual. You find certain institutions which have come down to us, like the Christian Church and Freemasonry, planned by the wisdom of the great Ones. In the Christian Church you have Sacraments, as indeed you have also in other religions. Not being so familiar with other religions, not having a great deal of time at my disposal now, I confine myself to the Sacraments of the Christian Church. In Freemasonry they have certain initiations, as they are called; and each of those Sacraments or initiations is intended to bring about the expansion of the consciousness of the person who receives them. An expansion of consciousness means that through power that is poured in by the initiator, the aura is greatly expanded in size, its rate of vibration is raised, and through those changes which take place in the matter-side of the bodies, higher powers of consciousness are opened to find expression through the individual. I know that in modern Freemasonry—leaving aside the Co-masonry in which the water of esoteric knowledge has been poured—in modern Masonry those higher degrees are looked upon largely as mere distinctions which are rewards for merit, and very much coveted by people. I do not think it is in any great measure realised that they confer real powers upon the people who receive them. It is an actual fact that each one of those initiations connects the candidate with certain qualities of spiritual influence, each of such initiations bestows upon the candidate help in the cultivation of qualities inculcated in the particular degree. So also in the Christian Church. Certain changes are wrought and uplifting of consciousness takes place. You are drawn nearer to the Christ whose mystical power illuminates the Church. At the Sacrament of Baptism you are grafted into the mystical body of the Christ. On higher planes each such institution or organisation, like the Church or the T.S., and the Buddhist *Saṅgha* and Masonry

exists as a kind of collective Unity; we may call it, if you like, a group soul. The Masters are able to pour life into these organic unities. And through that body corporate They are able to work upon the members individually who form part of it. That is what is meant by the statement that at Baptism the candidate is grafted into the mystical body of Christ. It is perfectly true that he is brought into the fellowship of those through whom His blessing will flow out into the world. The more these things are realised as actual facts, as literal occurrences in the life of the individual, the greater will be the power that is able to flow through them. I think one of the greatest messages that the T.S. has brought to the modern world is the restoration of the understanding of the inner meaning of these rites and ceremonies of the Christian Church and of Freemasonry. If only those who form part of those institutions in the outer world could be given to understand what these institutions are intended to do, the power of them would be increased a thousandfold. That is part of the work that lies ahead of us in the future, that through these organisations which we are forming, the knowledge may be brought into the outer world and the essence and value of those organisations immensely enhanced.

We get then a definite expansion of consciousness in such Sacraments or Masonic initiations. And in those movements also there is a very magnificent training for the individual. First of all the training in self-expression. Take the Liberal Catholic Church for example. There you have certain public services like the Holy Eucharist, the object of which in the first place is to pour out spiritual power upon the world around. It is quite remarkable what can be done by a congregation of people trained to a certain extent in meditation who understand the purpose of what they are doing. Even if fifty or a hundred of such people meet together and use the liturgy as a method of self-expression, the amount of

power poured out is out of all proportion to what such people can do individually; because in the first place you have the great effect which results from people working together; secondly, you have that inexhaustible reservoir of spiritual power represented by the Sacraments, the power flowing from the Christ, the Head of the Church Himself, in the form of words which compose a liturgy. When that liturgy is properly constructed, you have in the Sacraments a certain act of magic; certain great events take place, a form is built up into which the spiritual life can be poured, and then at the culminating act of the Service, the life of the Christ is poured down into that form for the helping and uplifting, not only of the people who are taking part, but of the world around. You realise in that a very splendid arrangement for helping the world at large. Many people are helped by the power which that Church is pouring out.

It is rather significant that in the newer countries where the Church did not spread so rapidly, as for example in the early days of the American Republic, the work which should have been done by the Church was really accomplished by the Masonic brotherhood. You get a great spread of Freemasonry at the beginning of the last century. The Lodges were meant to do the work that in older countries was done by the network of Churches spread over the country. Now you have in a well constructed liturgy a number of ideas presented, certain keynotes are sounded out for the people in each portion that is used. It is somewhat of a disadvantage speaking about these things; it would be easier to elaborate if a liturgy could be gone through at the same time. You have certain leading ideas put before the people in the liturgy on which they should in reality concentrate; you get for instance a prayer for peace, a prayer to "guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days," the keynote of that is peace. And the whole

of the congregation, trained as they should be in meditation, should use the power of their devotion and their thought upon this great conception of peace; you unite in that to make an atmosphere of peace into which the peace that passeth understanding can be poured, and so spread out upon the world around. The great difficulty with most of us is, we suffer so much from repression. The whole course of training in our modern civilisation has been in the repressing of people, not only in their youth, but in the whole course of life. Perhaps the great character of the education that lies ahead of us, to be given in the great University, will be a teaching how rightly to express ourselves. A liturgy having these leading ideas which I have put before you, the congregation is supposed to use as a vehicle for self-expression. Now take that word that I have mentioned, Peace. Language is itself a vehicle of thought. We cannot now speak with each other in other methods. Indeed, a current on the physical plane of language is the method by which we can interchange our ideas with one another. Most people use their language in a somewhat haphazard fashion. If they use the word "peace," for example, they say it more or less outwardly, they do not realise that it is possible through speech to express a great richness of thought and feeling as we learn to do. This word "peace" you can say quite outwardly, but you can also say it with purpose, using it as a sound through which is poured out everything that you have yourself experienced of peace in the course of your whole past existence. In using language in that way it becomes instilled with power. I do not suppose it is difficult for any one of you, however unfamiliar he may be with the usage of ceremony, to realise the enormous power, limitless possibly, which lies in the use of language in this way. Suppose that our liturgy was so used, then a hundred or thousand of our members could be together and perform such a ritual, pouring out through the liturgy as its vehicle

the tremendous power of their thought, their feeling, their devotion, their aspiration, you can, I think, picture to yourself how great would be the benefit to the world around. That is the possibility which lies, I think, not very far ahead of us. If these organisations of which I am speaking grow and develop, then, as I say, you have a great advantage in people working together. One great fact which is stressed in Christianity, is the unity of the body; we are composing, as it were, a living temple. So in Freemasonry brotherhood is greatly stressed; we are the living stones composed into the heavenly Jerusalem, the ideal of the mystical body of Christ or of the Master who is the Head of all true Freemasons. And in so far as people are able to feel in the first place this love which binds them together, which is poured through them so richly and abundantly in their worship, to realise their unity one with another, so they gain something which I think is going to be of unspeakable worth in the future; that is a kind of collective consciousness that they feel not as individuals only, but as parts of the body corporate; they are, as it were, one aspect of that body, one facet of the great jewel.

Now there is a tremendous significance in that idea. If our community could learn to do everything they were doing in the Church or in the Lodge as representing the body-corporate, they would grow into the realisation of this collective consciousness. Now it has seemed to me for some time that it may already be said that the Lord has come into the world since the foundation of the Order of the Star in the East; probably most of you have recognised that a new influence seems to have come into your life, that the Star organisation has been used as a vehicle by the Lord Himself. You can see that as we grow more and more dedicated in our work and our life, as we try and live closer and closer to Him, most of this great organisation can be used increasingly as His body. And already

through the Star He is pouring out His life, His blessing upon the world, and preparing the world to receive Him and the answer to His message when He comes. And as you are able to gain for yourself this collective consciousness, so will you be able to be used. The difficulty with most of us is, that we are not big enough to be used as channels for the Master. I may give you a very homely illustration; when a bicycle-tyre is weak and you pump it up, the weak spot sometimes bulges. So it is with most of us. If the Master's blessing is poured into us, we bulge at those weak spots. It is because of that danger that we are not able to be used more by Him. What could only be done with much danger for the individual alone, can be done by a group of individuals coming together and working in an atmosphere of love and brotherhood. The higher they can lift themselves in the realisation of that love and make themselves into one body, the greater will be the power that is capable of being poured through them. That is one of the great possibilities which open before us in these movements. We may in that way establish groups of people who can, as it were, themselves be a body for the Lord when He comes or even before He comes out into the world.

One other thought opens before us in this connection, that is: Just as the individual members of the human race are thrown together in these traditions or methods of the Ancient Mysteries, so also are we brought into closer relationship with the other kingdoms of Nature. You have all read in the Ancient Scriptures of the Hindūs how there existed a time when the Gods walked with men upon earth; even in India to-day there is a much closer touch between the *Devas* and humanity. The *Devas* work much more in daily life with people, much more than in the Western civilisation, although there are here even in the West certain magnetised centres over which great Angels brood, and through which

they are able to affect humanity, to pour out their influence upon them.

Now, one of the characteristics of this Seventh Ray, the Ray of ceremonial, of order, of splendour, of majesty, is this drawing closer together of humanity and the Angels, of humanity and in fact all the kingdoms of Nature, using all those tremendous forces which play through the earth, the powers which flow from the Angels, the natural forces as they are expressed through vegetation, through trees and plants. All of those kingdoms of Nature will be drawn into closer contact one with another and we may look forward to the time when the Angels will come once more into the course of our daily life and give us that inestimable help and blessing which will spring from such relation. Now the possibilities of these lines of work are simply limitless. You may see a time in the future when the Mysteries are re-established and people are able to turn to specially hallowed centres, and receive a certain illumination from within, an outpouring of greater power through them, an expansion of their consciousness, which will carry them on a distance in their evolution, measurable by work occupying otherwise several incarnations. We can see how in the future the spiritual life of humanity may be so regulated that people are helped through the difficult phases in their life by the help outpoured on the part of the greater Ones; that the whole of creation will be bound closer and closer together in divine love; that we in our turn shall help those kingdoms which stand below us, even as we ourselves will be more greatly and abundantly helped by those who stand above us on the ladder of evolution.

DR. BESANT'S CONCLUDING ADDRESS

FRIENDS,

You have heard a wonderfully clear and full exposition of the value of ceremonial which, in ancient times, was not only embodied in magnificent services in the temples of every faith, but also had its occult side, its hidden side in what was known in antiquity as the Mysteries. Into those Mysteries pupils were admitted, when they had reached a certain point in evolution, which made it possible for them to profit by the teaching that was given. You would not send a child, who had only learned the first book, say, of Euclid into a University to study the higher mathematics; the foundation would not have been laid for such understanding. Nor would you ask a man who had taken the highest degree in mathematics to go and teach arithmetic in a village school. Knowledge is graded and teaching is correlated in its grading to the knowledge already possessed by the well-instructed candidate. And that which is the rule in every University down here, is also the rule in the world of the Mysteries. Useless to unfold the hidden powers of Nature and the method of their using to those utterly ignorant of the powers of Nature in her lower creation, ignorant not only of the powers but also of the methods of using them, without danger to themselves and danger to their surroundings. Hence the existence of the

Mysteries has been a condition of the power in religion and other ceremonial institutions in the outer world. The temples were open to all; there some of the elementary teaching might be mastered, and then behind the temple were the Mysteries of the particular faith. And those existed within the knowledge of the people, the fact of their existence was not concealed, but the entry into them was barred by ignorance of the powers of the higher world and the method of their use in ceremonial. Some of you may remember that the great Origen, one of the most learned doctors in the early Christian Church, pointed out that the Church was intended for the helping of two classes. One, the great masses of the people, who had not yet escaped from the lower forces of evil, who were called the sick; the great Physician, he said, had medicine for the sick, and that was given within the Christian Church. But, he said, no Church can exist without the knowers of the Wisdom, the Gnostics, as they were called, those acquainted with the Gnosis. They were the foundation and the pillars of the Church. That was the second mission for which the Church was sent into the world: to heal the diseases of the sick and to build up the knowledge, the divine knowledge, for those who were willing to be students. In the Christian Church those were known to exist in the first few centuries. But they did not cease to exist, when they were withdrawn partly from suspicion of what went on behind closed doors, partly because of the scarcity of students, fitted and ready to carry them on. But they have never ceased to exist down to the present day; still in the higher worlds those mighty Mysteries are taught; still the Angels build their temples in lines of light on that day that you know as the day of S. Michael and all Angels; still they carry on, as far as our ignorance permits, their ministration, through the ceremonies of public worship. And those who recognise their place and their presence are conscious of the radiant energy

that flows from them. As far back as you may go in history, as I said, wherever there was religion—and man was never without it—there the Mysteries existed, either with knowledge of their existence or not. And Masonry was the expression in symbols of what used to be taught in those ancient Mysteries; worked out by allegory, by gesture, by allusion, by action, that which is still an image of the great Initiations, and still connected with them by links of knowledge and love. A method, a symbolism, not in order that it might always remain a mere method or symbolism, but symbols as the vessels into which water might be poured. And the symbols which many masons use ignorantly to-day fashion that Holy Grail, that chalice of the Lord, which shall be filled when ordinary Masonry will admit the deep occult truths that lie behind their forms, their words, their gestures. And if we want for a moment to picture the Mysteries, we have to go back to a country some of whose hidden treasures have been unravelled from the tombs of those for whom they were destined, from the tombs of Egypt. Thus a little of the splendour of that civilisation, built on the wisdom of Egypt, is incorporated in its Mysteries, the Mysteries to which Plato went, to which many of the great Greek philosophers went, to be instructed in the hidden knowledge. And Plato's "Republic" is but a reflection of the principles of human society that he learnt in the temples of the Mysteries in ancient Greece. And what that teaching meant to the masses of the people, what it meant to the learned and perfected of Egypt, you can see in those mighty tombs of these Pharaohs, of Pharaohs instructed in the Mysteries, taught to look for the Light in all their people, and to recognise in them the hidden God; while the people were taught to follow the Light, embodied in their Priest-Monarchs, masters of the Mysteries, as well as rulers of men. You see the fragments left of that wonderful time if you look at the frescoes of Egypt. Masons

can recognise their own processions, many of their own gestures, and if they would look for them, they would find many more than masons as a rule discover. I have known one, who entered into modern Masonry, and who had taken part in the Mysteries of Egypt; he found, when he was passing the third great degree of Master-Mason that he was performing in his modern body as an Englishman, the ceremony that he had performed two thousand years before in Egypt. So great was the majesty, so great was the dignity of the Mysteries that pupils were never wanting, candidates were ever waiting for admission. But they were told, what a modern Master has repeated: those who would be candidates for the Mysteries, must first have belief and then desire.

The other great religions, that followed one after another, each had its Mysteries; the Mysteries of Mithra and his emerald throne in ancient Persia. The Saracens brought fragments back from these Mysteries, and those may be traced in the chivalry of mediæval Europe. The courage in face of danger, the tenderness to a fallen foe—that is equally embodied in the history of ancient India, the Mother of nations, an ancient civilisation, still existing to-day; and the lesson is embodied in her Kṣhaṭṭriyas, in her warriors, her rulers, her governors. Like the later lesson of chivalry in Europe, it taught fighting bravely against an enemy when he is strong, but never striking an enemy when he lies prostrate at your feet. There the image of struggle with the body is used to express the attitude of mind and heart. The outer chivalry one with the inner chivalry of the spirit: a high honour, a stainless truth, a flawless courage, a perfect tenderness. Such shall be the Kṣhaṭṭriyas to lead and govern the new era, they who shall be some of the builders of the new heavenly city, the city of God.

In Egypt, I have been told, there were only three great Lodges of Masonry. And out of the three there grew all the

wonder, the splendour, the beauty of that marvellous civilisation. Now we are standing on the eve of a revival of these great Mysteries. The world has grown through its fifth sub-race, the European, coming from Central Asia, the mother-stock in India, the daughter races populating the lands of Europe. And they have not been left uncared for in their struggles, for all through the Middle Ages, we find traces of wise men, even though they were obliged to meet in secret. You may remember perhaps the order of the Rosicrucians, the twelve men chosen by a Teacher from the East, whose name was Christian Rosenkreuz. Everybody knows his name, though they do not know his nature or his work; they do not know how often before he has been in Europe, how afterwards he remained in Europe and lives to-day as the Hungarian Master that Mr. Sinnett speaks of in his "Occult World". But, going back to that mighty personality, let me remind you, that useless is His learning to the outer world, if there are none that are willing to be His pupils in the present. And if some of you knew the longing, the travail and yearning of the Masters for this blinded world that some might hear Their whisper, and turn from the tumult of the world to the secrets hidden in the heart of the Masters, and in the heart of God, I think that surely Their work would be a little recognised, surely some students would come forward and say to Them—for Their ears are never deaf to human longing and human prayer—"Here I am, ignorant, foolish, childish, frivolous, but I have devotion to give myself utterly; make of me what You will; I have no will to stand in the way, only the will to know, to dare, to serve." And so long They have been waiting, and so few have answered. Sometimes I think this the most pathetic spectacle for those who have eyes to see.

Now, as you have just heard, these Mysteries—what we call Masonry is one—will be revived by the waters of Life.

And the work has already begun. Another effort for a world movement that began some years ago is that Liberal Catholic Church, which has in it the essence of the divine teaching for the people, freed from some of the incongruities which have grown round the teaching of the Christ and His message transmitted by His disciples. A joyous Christianity, a radiant Christianity, one that is able to say with truth: "I will go unto the altar of God, even the God of my joy and gladness," for those who know that the world lives within the aura of its mighty KING, know that the world-sorrow awakens an echo in those realms of bliss; they know, like a mother with a little child, that the broken toy is not irreparable, that a child's tears are very passing, and that the time will come when the world shall be told once more to rejoice in God and to be happy in His smile, which is ever the sunshine of our world.

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give. The T.S. was called by a Master the cornerstone of the Religion of the future, where all the religions will meet together in that Church Universal,—that I spoke to you about the day before yesterday,—when the knowledge of the glory of God shall cover the earth as the waters cover the sea.

And one great use the Masonic body will have in the future is to help a world which is blundering through ignorance, the ignorance stimulated by a passionate desire to help human suffering, but taking ways that are not the ways of wisdom, that are not the ways of curing by constructive love but by pulling down, by exasperation and passionate hate due to an unimaginable misery for which there seems no cure. Masonry will be one of the great methods of social improvement. It has hidden within it two great principles, equally important for the progress of the world along the path of evolution. The one is that equality so misunderstood in the outer world. You must all know, if you think about it, that

there is no such thing as equality in Nature from the outer standpoint. One child is born a genius with powers to develop, another is born almost an idiot perhaps; one is born with the seeds of the saint to blossom into the exquisite flower of sainthood; another is born the congenital criminal to be redeemed only by the helping hand of his brother-men. And all these differences you see in human beings. And the world cries out at the injustice, and tries to force an equality where none exists. But there is an equality which is taught in Masonry, the true equality, the inner life of God which makes all men equal. And at the very preparation for his first initiation, the candidate is taught his own poverty and helplessness, his own ignorance and blindness; and he is bidden to remember that as he came into Masonry poor and penniless, so should his heart ever be tender and open to relieve a brother's needs. But with that fundamental equality of divine sonship, which makes the prince and the peasant equal on the floor of the Lodge, there is a great hierarchical order, which is not based on birth, which is not based on social rank, which is not based on any of the transient changes and distinctions of our world; but which depends on knowledge and on wisdom, wisdom, the only thing that gives the right to govern men; power, the only power of the will guided by love, which enables those at the head of the Order to invite co-operation from those in the lower grades, remembering that everyone in turn may rise to the highest place; a miniature representation of the ladder of evolution in life after life, some with few lives behind them, some with myriads of lives, all beginning the same, in nescience, all ending in omniscience. That is the true equality, guided and guarded by the Hierarchy of wisdom and of power and of love. And as Masonry recognises its work it remembers how that great Mason, the Comte de Saint Germain, travelled through Europe, trying to win the Kings, the nobles, and the

priests of Europe to come down and help their starving and miserable brethren. As He failed in His mission of mercy, frustrated by the folly, the greed, the oppression, the ignorance, the pride of the then rulers and guides of men, the blind leading the blind, the crippled leading the crippled, He founded His secret Lodge, whereat candidates might be received to help in hidden ways in that mighty work. And the French Revolution which He foresaw was the uprising of the mad crowd out of the agony of starvation and oppression. That was the frustration of the noble endeavour. Those who were highly placed would not bend to help their brethren, and their brethren rose and tore them down from the rank of which they were not worthy; chaos ending in the despotism of a Napoleon, and in the long restlessness and later revolutions of France the beautiful. And so to-day in Europe, still He seeks for help. Still the Rosicrucian walks our earth, silent, quiet, dignified and stately, giving the Light to those who are ready for it, healing the miseries of the social anarchy, so far as it is possible to heal them while the wills of men are set against the will of God.

He is the One who for the fifth sub-race is the Helper, the hidden Worker, the silent Sufferer often for the miseries He can not cure. Wondrous have been His previous lives. We can see Him in Britain, when Britain was barbarian, bringing the message of the Christ. He was a saint and martyr, and still His name lives in the religion that He gave, and still St. Alban is a sacred name in England. And then we find Him again in Roger the monk, Roger, self-martyred by his experiments, stretched helpless in his monastic cell; but by his experiments he pointed modern science the way to chemistry. From him in his mortal body was hidden the knowledge that he had on the higher planes in his true Self; and his body, as you know, was not only struck unconscious time after time, but he lost an eye, a finger, by the explosions which made chemistry safe

for those who came after him. His was the suffering for the sake of service, of sacrifice for the sake of shielding his more ignorant brethren. Then we come across Him in that wonderful man, born in England, whom you know as Francis Bacon, the man who was said to know every science, to deal with science as though it was a plaything, who bore silently slander and accusation, and allowed that to pass in order that he might shield another who was the real culprit; careless that he left a stain on his name among men, for what is the opinion of men, when the conscience is pure and the courage high? He had appeared as Hunyadi Janos earlier, and gone to save the country of Hungary, taking a body there of one who had died on the field of battle; and into that body he came, revived it, and led the army as that great leader, Hunyadi Janos. He drove back the Turks and saved Hungary from that Turkish invasion sweeping over Europe; turned it back and let it stay in its own place, while Christianity was freed from the menace and was saved to be purified, and made more useful. And then we meet Him as the Comte de Saint Germain, who is recorded as a marvellous, mysterious figure, moving through Europe, appearing now and again, with a century of knowledge behind him, but with the body and the strength of early manhood. And when he bade farewell to that hapless Queen, Marie Antoinette of France, who wrote some memoirs on the Comte de Saint Germain, he said: "At the end of the next century I shall come again, in the new of a Master must certainly be true, because His lips can never be stained with a lie, because He is the embodiment of the truth, the accuracy, the justice, the courage, which marks every such embodiment, still He lives among us, though you know Him not, still He travels through your continent, searching for those who are willing to do His will, to aid His work. Is it any wonder then that some of His ancient Brethren are

around Him, that His Brother-Chohans are grouped round Him, that another great effort is being made for the salvation of our world? Is it any wonder that the inspiration you find in modern thought has come through Him and the great Ones who are His brethren in the higher worlds?

The compassion for the miserable and the poor, stooping down that they may be lifted up to the possibility of a reasonable life; thinking out ideas to soften the cruelty of modern industry, to build up garden cities for workers, where they may leave the crowded city when their work is over, and gain that touch with Nature of which my Brother spoke—these are His inspirations, His works, and He chooses one here and there who is responsive to Him, who has a little of the intuition awake, who is ready to catch His whisper, and out of that whisper, melodious beyond all melodies that earth can make, to awaken in his or in her own heart a note that hereafter will swell into a chord. Is it any wonder that in the midst of our modern barbarism is born compassion, that in the hearts of our thoughtful and our educated people, who are not suffering from the evils of our civilisation, is born a passionate desire that all others shall be as they are and none shall be ignorant, miserable, and poor—is it any wonder that a few have heard, that a few are working?

And if in these three days we have told you something that has hitherto been kept secret, it is because our Lord has spoken, and where He speaks, we obey.

DR. ANNIE BESANT

OMMEN STAR CAMP, 14TH AUGUST, 1925

FRIENDS,

This is the last of our morning meetings in so far as those of us who are sitting on the platform are concerned, as we have to leave this afternoon; so this is really our farewell meeting.

For this reason we are each going to give you short speeches.

A telegram came yesterday, but I had no opportunity of reading it to you. It reads: "Australia sends loving greetings to Congress, Rocks." This is Dr. Rocks who built the amphitheatre at Sydney; she really is a rock.

Now in speaking to-day, I shall call on all my Brothers here in order, and then close the meeting myself. But there is one point which I should like to make quite clear to you, for I believe there is a little confusion which was caused in your mind, perhaps, by a momentary puzzlement of mine, when I was dealing with the names of the Apostles. I gave these names, forgetting for the moment that our Krishnaji in the future will give his body to be tenanted by the Lord, and while the statement was absolutely true of him in this intermediate stage, I took his name as one of those that I was announcing that morning, which was true. I also mentioned one who was on the threshold of Arhatship but who had not then actually taken the step, but it has been taken since.

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Think then of our Brother Rukmini as one of those chosen especially for the work which she has to do in India and which can best be done in an Indian woman's body. And she will tell the people of India that sex is no barrier to service in the highest ranks.

Through her I am sure a great blessing will come to the womanhood of India. And when the womanhood of India, who, like all the feminine side, represent the Power side, the Shakti, as they call it, of the divine Life: when the womanhood of India know themselves in the fulness of that Power, they will take up their own place in the life of India, they will work again side by side with their husbands, and sons and daughters together for the uplifting of their Motherland. And then the whole womanhood of the world will be raised a little higher and through that supremely spiritual womanhood, the womanhood of India, all women will be sanctified and the idea will come a little nearer to its realisation in life. And so I ask you now to think of her with us, and to know that that Power is with us for the helping of the world.

THE GAINING OF SPIRITUAL EXPERIENCE

BY BISHOP WEDGWOOD

I WAS speaking yesterday about the necessity for the continued existence of institutions in order that the work of the Lord may be carried on in the future, such bodies serving as the vehicles of His Life. I know that time after time institutionalism has been a curse to mankind, and people not unnaturally fear that what has been a curse and a menace to liberty in the past will—equally be a curse and a menace in the future, hence they fear the re-establishment of institutional religion. As I was trying to show you yesterday, people who talk in this way are not carrying their thinking deep enough. Institutions are necessary. They are to the great impulses of spiritual life what physical bodies are to the human being. The physical body is often a decidedly trying portion of our equipment, but is necessary if we are to express ourselves in the physical world. So long as we live in manifestation, we are bound to forms; and instead of petulantly complaining about them, it is wiser and more profitable to learn how to use them aright, so that in the fullest increase possible they may be channels for the life which is intended to flow out into the world. In the future, when we no longer have the blessed Presence of the Teacher among us, it is surely inevitable that provision will be made that the Life-impulses which He will set going may be continued for the helping and uplifting of succeeding generations.

Blind and selfish should we be in the extreme, if, because past generations have misused and distorted the forms of religion, we should hold back from creating or renewing the forms intended to bring the water of life to the children of the future.

Now there is a division of spiritual function coming down to us in tradition, in which a great Truth is examined. We sometimes speak of the threefold order of the Prophet, the Priest and the King. And that idea marks very well the threefold order into which the Hierarchy of the world is divided. We have there three great Heads of departments in the Manu, the Bodhisattva and the Mahā Chohan. The Manu has the function of the King, the ruler, the governor; the Bodhisattva that of the prophet; and the Lord the Mahā Chohan that of the priest. The work of a King is obvious to all of us, there is no need to expatiate upon that this morning. The offices of prophet and priest however, are usually contrasted, the one with the other, usually to the disadvantage and discredit of the latter. But each is necessary, and in understanding their proper place and duty and recognising these, we shall solve quite a number of the difficulties which perplex people in dealing with the traditional scheme of religion. People so often speak as though the ordered scheme of a religion were naturally quite a simple thing, open to the immediate understanding of any untrained persons. The man-in-the-street has his views as to what religion ought to be, all ready-made, and many of our fellow workers who might be expected to know better emulate him in this. For them a religion is a collection of ethical precepts, and whatever else the Churches proclaim is superstition or priestcraft. Religion, according to such people, ought to be simple and spiritual; a spiritual man has no need of ceremonies or any other of the trappings and mummeries of the Churches—these were all invented to enslave people's minds.

Now, in the first place I would point out that the average man is a highly complex being. Study the marvel of his nervous organisation, the bewildering complexity of touch, of taste, sight and sound, to which he is fitted to respond. Add to this the wide ramifications of his mind; and you will realise that neither the simple life nor a simple religion can really be suited to so complex a being,—still less to the aggregation of complex beings to whom a religion is intended to minister. Your spiritual man is himself a highly complicated person, the product of a highly complicated past, and while it is perfectly true that the spiritual man can win people by the intrinsic power of his own spirituality and has less need of external paraphernalia, the real trouble is to find spiritual men and leaders in any great abundance, the specialised products of an unusual past. Every religion should have its order of prophets, who should be its perennial sources of inspiration. It should have those capable of transmitting to the light reflected from new aspects of the truth; those who can direct the attention of mankind to portions of the Divine Plan as yet unrevealed. The prophet is necessary for the well-being and ultimate continuance of every religion, yet to few is it naturally given to fulfil the rôle of the prophet. It implies a certain separation from the ordinary life of the world, a continuous contact with those higher things, the memory of which is so apt to be obliterated by the rush and turmoil of life. Could all naturally be prophets or mystics there would be little need for priests—but that is equivalent to saying that there would be no further need for organised religion, for religion would have completed its task, and humanity would have turned from the great heresy of separateness, and discovered its true home in the heavenly places. Unfortunately, such a view of humanity is premature and we must face facts as they are. Hence the need for priests—and institutions.

It is the function of religion, not only to teach and to guide by moral precept, but also to lift people out of this separated consciousness of the personality into that of the larger self, so that by a gradual process of tuning up they may be led to identify themselves with the Spirit. That is the purpose of the various ceremonies of religion. The modern world, having lapsed into materialism and forgotten its spiritual birthright, has ceased to understand this; moreover, the religions themselves have largely lost the understanding of what they are doing. Under these conditions it is hardly to be expected that the outer world should be sympathetic to this traditional side of religious worship, except in so far as some people are able to respond intuitively to its appeal. But we may at least expect Theosophists to be "on the side of the angels" (in more senses than one), and to be ready to explain and defend that which the Theosophical teaching alone can explain and justify.

It is given, as I said, to few people to be prophets in their own age and generation. But there ever exists the need that help and spiritual blessing should be brought to the people. Hence we find certain machinery set up by which the Divine Life may be conveyed to the multitudes, and it is the priest who is the appointed channel for this blessing, that having certain powers confided to him, the people may never lack spiritual help and encouragement. In the great Hierarchy, the third of the three great rulers is called the Mahā Chohan; it is He who represents the line of the priest, where the World Teacher represents that of the prophet. He, we are told, is sometimes spoken of as the Commander-in-Chief of the forces. It is His great task to supervise the established order of things, where the work of the First and Second Rays may be regarded rather as pioneer work shaping the future order. No departure from the usual order of things is tolerated without His

special sanction. He is the guardian of the landmarks. He is the Keeper of the records of the Hierarchy; in His Golden Book are entered the names of all received as pupils of the Masters or admitted to the various initiations. He presides over the organisation and the general working of the Hierarchy as a whole.

We shall best, I think, understand the work that lies before us, if we realise that the work of the prophet and that of the priest are complementary, one to the other. As it is the limitation of the prophet that he is apt to be wild and *exalté*, to lose touch with the common things of earth and the understanding of the weaknesses of ordinary people, so it is the limitation of the Priest that he is apt to be formal and rigid, unyielding and dogmatic. As I was saying just now, I do not think we shall get much further in our thinking, unless we recognise that there must be forms and institutions. Where we can profitably get to work is to ensure that every priest shall embody in himself something of the prophet, and every prophet something of the stability and good sense of the priest. Theosophy alone can bring new life into the ancient forms. The present day revolt against institutionalism is a very natural one, for, as history shows us, so soon as a religion loses its gnostics, those who have first-hand knowledge, its priesthood, unable to teach and expound by process of inner illumination, seeks to impose its doctrines on others by outer compulsion, and changing doctrines into dogmas begins to prescribe their acceptance as a condition of eternal salvation. The present age has largely freed itself from this tyranny of ignorance, and it is not unnatural that those who now seek to bring spiritual life to the people in the ancient forms of tradition meet with opposition from those who do not stop to think. Our work will be difficult, for we are made to inherit the sins of our forefathers. Steadily and patiently, asking people to free their minds of prejudice

and preconception, we must ask people to look beyond the forms and see if they do not contact the new life that flows through them. It is only in proportion as we ourselves are gnostics and able to speak with the only authority that is worth anything, the unchallengeable authority of spiritual experience, that we shall be able to win people to the mysteries and prepare them for the second birth.

And so, I want to speak to you this morning, especially as to the way of gaining spiritual experience: to indicate to you some quite simple methods that may be used for deepening our sense of personal spiritual consciousness.

Now one of the greatest difficulties people have in the realisation of their spiritual experience is the way in which they deliberately close themselves to such knowledge as might flow through them by process of intuition. Over and over again I meet people who say "Oh, I am not in the least bit psychic. I am caged up in this physical body; I get nothing of these higher things. I take what I believe on proxy; it all appeals to me as very reasonable, but I do not know any of this for myself." If there is time to do so, I like to question such people, and help them to see how much they really do know for themselves. Most people think that psychism consists in what we may call objective clairvoyance or clairaudience. Ordinary clairvoyance means that you see things objectively before you. That, it is true, is one form of psychism, but the highest form is not the working of the animal *psyche* in man, but rather the manifestation in him of the powers of the Spirit. The highest kind of psychism is what we may call intuitional psychism, in which the person gains his knowledge not so much by objective vision—though that is likely to follow at a later stage of his development—but rather by process of direct perception. So when a person says to you that he is not at all psychic, question him and ask whether he does not feel strong

instinctive likes and dislikes towards people, whether he does not respond with an inner enthusiasm when some particular line of thought is presented to him, whether he does not answer to the inspiration that flows through a great speaker. People will generally answer that they do, and to that extent they are psychic. If they are continually persuading themselves that they are not psychic, that impressions they get are worth nothing at all, they are closing themselves against these very impressions which are coming from the higher consciousness.

I do not want to ask any of you to be uncritical in these things. It is always well to keep just a little portion of the mind sceptical, to say to yourself, "I embark on this particular experience; I will go through with it and then judge the thing with my reason"; but you must realise that in the intermediate stage you have to allow a certain play of the imagination. You can do this deliberately, keeping some little reserve at the back of the mind. I have often heard Bishop Leadbeater say that people ought not to be afraid of their imagination, because it is much more likely that the imagination will flow into the established mould of truth than fashion a mould for itself. Facts in nature are themselves great forces in the higher worlds which naturally attract the mind to them. It is at any rate true, I think, that people who by meditation have trained the emotions and mind, and lifted them to a certain extent, are likely to imagine true; I doubt whether it is quite so true of people who have not subjected themselves to the same training. You can distinguish between things that come to you by intuition and those which are imagination in the ordinary sense of the word. Ordinary imagining is an ordinary, logical process of the mind; whereas an intuition is an opening into the ordinary mind of certain higher powers, and is always accompanied by lucidity or an influx of power. You can judge of the quality and truth

of your imaginings by the influx of power which comes with them; and that is a test which is absolute and final in these things. If you get a communication, say, in the manner of spiritualism, you get a certain sense of communication from outside, but you do not get the same influx of power as when you hear the voice of the Higher Self or of the Master speaking to you, for that is so much a part of yourself that it comes with a power and directness that carries with it the mark of authenticity. You may think that all this is a delicate and very complicated process. Once more, you have only to pause and consider the astonishing sensitiveness and complexity of the powers you already possess. Think for a moment of the impressions of taste: how by your sense of taste you can differentiate from one another, with the utmost ease, a score of different foods. Think again what it is that makes up the personalities of your many friends and how you may know hundreds of people and yet find their characteristics quite separate and distinct. So also with occult research; no two persons seem to sound out the same chord in the higher worlds, and the human organism is capable of differentiating quite naturally between thousands of different forms. We do not realise how much of delicate and sensitive play of the super-physical mechanism is involved.

One good way of beginning to develop some of these powers is by trying to identify the consciousness with various external objects. You may not know that in the system of occult training that identification plays a very important part. It is possible, for example, to gain many experiences vicariously by identifying yourself in consciousness with others who are experiencing these things. There is a certain stage in that training when, in the course of one of the great Initiations, the candidate has to identify his consciousness with that of a lost soul. One can imagine how terrible and awful an experience that must be. It is possible to gain a great deal of

knowledge in this way. You can see how a person gaining the Buddhist consciousness, and in that state the power of knowing himself to be one with all that lives, may put himself down into the consciousness of other people (who seem to him like limbs of the same body) and see how they look out on the world. One great value of imagination also is that in a certain sense it enables us to anticipate experience. It is possible by meditation on courage, to build that quality so strongly into ourselves that it needs but little practice in the battle of physical life to show it out. It would be part of the training in the Mysteries to help people to use the extended powers of their consciousness, and so enable them to learn various lessons either vicariously or, if some actual experience be found necessary, with a minimum amount of such experience. The whole scheme of advancing through the great Initiations really depends on this principle, and it is thus possible to compress into a few incarnations an amount of experience which in the normal course of things would be worked out over many incarnations.

I spoke just now of that quality in every person which we call his personal magnetism. If you think of a friend, it is by that quality that you recognise him, not really by his physical appearance. I suppose most people recognise the existence of this personal magnetism; but in most cases it never occurs to them to follow the thing up and to enquire what exactly is its nature. You can press more deeply into that synthesis of thought and feeling which distinguishes each person, by putting your mind and feelings into relation with him. What you really do is to run up and down the scale of vibrations and at some intermediate state you find a point of contact. You so modify your own consciousness that the matter of the higher bodies (through which it expresses itself) reaches that rate of vibration which shows itself, say, to the clairvoyant vision as green. If the person being examined

has green in his aura it would be through the green of your own that you would be able to set up this sympathetic vibration and make relationship. In that way you make a bridge between yourself and him, you identify your consciousness with his. I am taking it, of course, that you are conducting these experiments in a serious frame of mind; you have no right to play the detective on other people for curiosity or other unworthy reasons. Now if you work at practices of this sort you will presently find yourself gaining distinct impressions, and perhaps also becoming clairvoyant. You may see certain colours in the aura and what is more important, have the understanding of what those colours mean. The ordinary clairvoyance which enables you to see colours is not really of much use unless you also gain that higher intuitional psychism which enables you to get at the meaning of things which you see objectively. A person who possessed only the lower objective clairvoyance would be liable to be deceived by a being who impersonated somebody else, whereas the intuitional psychism would enable him at once to unmask the impostor.

What I have just been describing in regard to people can also be attempted with trees and animals. You get a curious sense of limitation in placing yourself within the animal consciousness, but a great sense of freshness and invigoration often in merging yourself into the forces of nature as they express themselves through the vegetable organisms.

I sometimes think there is no more interesting field of study in the whole of our work than this investigation of the powers of the human consciousness. One finds that each fresh power or expansion of consciousness shows itself not so much as an extension of powers already possessed but rather as the opening up of a new dimension. For example, it often happens to musicians who play in public, or to speakers, that they find certain people in the audience very much in

sympathy with them. There was a well-known Polish exponent of Chopin who talked to people in his audience while he was playing to them. It may often happen that consciously or semi-consciously a speaker finds himself addressing certain arguments or elucidating certain points for the benefit of individuals whom he sees in the audience. Sometimes he realises that someone in the audience is being especially helped by what is said; he may single that person out as a useful worker for the future; he may see things in the past or the future of that person's life. I think that such lucidity and insight must often come within the experience of priests who minister the Holy Communion to people—the more so because the special keynote of the Christian Church is the Buddhist Love, and by trying to reach and to transmit that influence one is eventually lifted up into its realisation.

And then perhaps comes a further development of this experience, in which you not only feel this intimate communion with one or another member of the audience, but in which the content of the consciousness of several people comes simultaneously into your mind. It is not that you touch one consciousness after another in succession, but that simultaneously you are able to embrace many consciousnesses. It is by such experiences that we are able to realise the kind of mental development which lies ahead of us, and gain a glimpse of the wonderful possibilities that await us. I think that all this is of special importance to members of the Order of the Star in the East because, just as there will be individuals through whom the Christ will speak and influence others, so also, if we are able sufficiently to feel ourselves at one with others, welded together by a feeling of sympathy and love, we may also help to provide for Him collective vehicles through which He can make Himself manifest in greater measure than through our own limited personalities. Let us not forget that the Second Person of the ever-blessed Trinity has as His

vehicle of manifestation the whole world: that He is immanent in every atom: that it is His Love which dwells in everything. Realising this, we can see how very much greater each one of us must become if we are to be in any sense worthy channels for the World Teacher who is His special Epiphany in the world.

THE DIVERS WAYS OF HIS COMING

By THE REV. OSCAR G. KÖLLERSTRÖM

IN a very few words I want to tell you some of the ways in which we are expecting the Coming of the Chirst apart from the central appearance in the body of our leader. We know of course that His chief manifestation will be in that body, but at the same time He will shew Himself in many other ways. He will in varying degrees overshadow a number of other leaders in the outer world and, perhaps, the bodies of some few of His Apostles may be directly taken, though the Epiphany through them may not be of the same brightness as that through His chosen vehicle. In the outer world He will manifest Himself through great men by turning their thoughts in certain definite directions, so as to influence them to spread the ideals for which He will stand, of which He will speak more directly with His own lips. Similarly, He will take the corporate bodies made by whole institutions. Thus we shall find Him speaking—not only through a single physical body, not only as a single human figure, but we shall find Him incarnate and speaking through great tendencies in the world. Thus His Advent will be a great spiritual impulse to the world at large, flowing down through the world's own channels, as well as through those especially consecrated to His Service. Of course, it will be through the latter that the central and by far the strongest impulse will be given. But in our zeal in working for these, we must not forget, nor

overlook, His Coming through art forms and artistic movements: through any medium which expresses the beautiful, or the good, as through religion or perhaps political endeavours. I have spoken elsewhere of the way in which each member of a great movement may be a cell in a corporate body, and it is through such bodies that we may seek Him in this our twentieth century civilisation, for through them He will be able to contact a large proportion of the population who would not respond to His merely individual Presence. But just as there will be varying degrees of overshadowing, from complete possession of the one central body, down through various levels, to the merely slight influencing of other single bodies, so with these great corporate bodies, the overshadowing will likewise be in degrees of descending intensity, beginning with His own consecrated and chosen movements in which we may expect a very full shining forth of our Lord, down to the most outer movements, which will be but slightly influenced by Him. It is a matter of degree. Let us then examine some of His own specially selected movements, in order that we may see what note they are meant to sound in His great Harmony, in what especial way He will come through them.

Through the first of our own special movements, the Theosophical Society itself, it seems to me that He will come to the mind of man, and will appeal most definitely to all who think on Theosophic or scientific lines. He will come to the typical individual T.S. member through the faculty of understanding which reaches God by the power of enlightenment, as preached by the Lord Gautama Buddha.

In a slightly different way He will come to the Young Theosophists, to whom He will be a rejuvenating Spirit of the body, through a more healthy life, and of the Soul, by teaching us all to be as little children, that we may once again enter the kingdom of heaven.

In the Mysteries, the modern example of which is Masonry, He will come in all the beauty and splendid dignity of the Spirit of Ancient Egypt,—that land of Harmony, in which Masonry has its sources, the land in which the Mysteries reached the fulness of their perfection. Through this channel he will give to men the understanding by which to project more definitely on to the physical plane the Eternal Verities in Heaven, the Archetypes or patterns made by the Grand Geometrician for this our world.

Through the channel of our "Star" Movement, He will come in a way similar to that in which He gives Himself to the heart of the mystic Saint, for the "Star" Movement is primarily founded upon faith. We may have good mental grounds for believing that He will come, but as our Chief said to us on Wednesday evening, the real reasons for our belief are reasons which come from a direct inner perception—things of faith which come to us because the Christ has been born in our own hearts, and because He has given Himself to us, we know that He will give Himself to the whole world. That birth of the Christ in the heart is the mystic way, and therefore, I say, He will come to us in this our Order, as He comes to His own mystic Saints. And He will shew Himself to us as the Supreme Mystic, the type so splendidly shadowed forth in our leader, Krishnaji. For I have told you Krishnaji is pre-eminently the mystic type, who sees but the one great goal, and the one direct path thereto. And with his splendid one-pointedness in reaching that goal, he will have nothing to do with anything on the wayside; he will have only the essentials, the realities, and do away with all frills or pretences. And so, in that same direct way, first to our own hearts, and then through the Order at large, will He give His message through the members of the "Star".

To other movements He will come in yet different ways. The movement which to my heart is dearer than all others—His Church—will represent Him in a very special way. It has always seemed to me that because in His last great incarnation on earth as the Christ, He gave the splendid inspiration which blossomed out into His Church, that therefore His Church is the most real vehicle for His Coming. Because He Himself gave us this movement: because He Himself left it to us as a heritage, has watched over it throughout the ages, formed, guided, and shaped it: He must in it—His Bride—find the most suitable Messengers for His work. And the beauty of that Message must surely be coloured by the Love, the Self-Sacrifice, and the amazing Beauty of the perfectly dedicated life of Jesus. We shall here do well to expect the nature of His advent to be similar to the influence vouchsafed to His Church throughout the Ages. To understand this, we must look for a moment at the Seven great Sacraments of the Church.

Through all of them we see that the scheme of the Christ's Church is simply to bring His Power, nay, that He Himself may come, down into the hearts and homes of men, come and walk by their sides and stand by them in every great moment of their lives. In the Seven Sacraments, we have a perfect scheme in which Christ gives Himself to man at all stages from birth to death. At birth the Church comes to his aid with the Sacrament of Baptism, by which the seeds of good, brought over from his previous lives, are strengthened, while those which would produce less desirable fruit are left to barren ground. One of the hosts of the Angels of the Christ is set by his side as a sentinel and a Guardian who will watch over Him throughout his life. And when I say this, I am not using poetic symbol but stating a definite fact, for this Angel has as much objective reality as any physical being and exerts continued and very

definite influence for good on the man. With the Sacrament of Confirmation, when the child receives the first intimation of coming manhood, with all its difficulties and responsibilities, once more the Church comes to his aid. In the union of man and wife She gives her blessing, and at the consummation of a man's life, when he prepares to pass into higher worlds, with the Sacrament of Holy Unction, makes smooth that passage, and by the Requiem Mass prepares the conditions for a happy awakening in that land of man's resurrection. And similarly with the other great Sacraments, for through our forms He gives to us of His Own Divine Life; for though He comes in our own hearts, in truth, yet also He gives Himself to mankind in such a way that with their bodies they may perceive Him and know His benison. In the Eucharist, the central feature of the Christian worship, on His altars He incarnates so that His Body and Blood are vehicles of His Spirit, even as real as was the flesh conceived by Mary. In the Sacraments of Ordination, such is the bounty of His largesse that, however unworthy the Priest, still His Power flows through and the ancient act of magic is made. For at his Ordination, when the priceless gift of the Apostolic Succession was vouchsafed to the priest's keeping, he was entrusted with a golden key, which irrespective of his faults or virtues, permitted of his opening, for those who would worship and believe, that treasury of endless good filled with the jewels—the crimson rubies of Christ's blood, and perchance, some rare pearls—His tears caught by a waiting Angel.

Thus on His altars He ever awaits us, and very true is the allegory of that beautiful picture of the Christ, who stands with a lantern in His hand knocking at a door. For always, in all forms, He is around us and within us, above us and beside us, ever knocking,—knocking and waiting. And throughout the ages He waits with a wondrous patience, the patience beyond that of all great Sages, a

patience of perfect Love that never tires. He pours out His Love on us, and that Love which "casteth out fear," freed from which we may finally rise to union with Him. Let us then learn to know Him in all the ways in which He presents Himself to us. So that watching for Him along all paths, we may be able, ere the world is aware of His Presence, to catch a glimpse of some unearthly radiance, or the print of some foot not known to man, and surprise the world with the glad news as we raise the cry, "I see Him among us. This is the Christ! My Lord! My King!"

has been said by the Lord Maitreya: "The splendour of Āryavarṭa shall live again." Shrī Kṛṣṇa when He comes again will bring back to India and to the world, all that is true, all that is beautiful, all that is noble. Shrī Kṛṣṇa shall live again as the great Warrior, as the great Lover, as the Flower of Humanity. As India grows in spirituality she will burn away all that is ugly, all that is untrue, and her sun shall give light to the world.

SHRIMATI RUKMINI ARUNDALE

BROTHERS,

If I stand before you to-day as an Arhat, it is not that you may feel any difference between us. As was said by Bishop Arundale before, it is that you may feel your nearness to me and to all, to the being of God Himself. It is not only that we may feel near to each other, it is also that I may represent India, that I may bring to you something of the spirituality of India. I have been in Europe for some time, and I feel it as part of my mission to bring East and West together. So I want you through my eyes to be able to see the beautiful things of India, because any one can see what is not beautiful, what is ugly, what is untrue. We must see the beautiful things and you must realise, if you wish to understand India, the woman as she was in ancient India, not as she is to-day; the woman who was the Warrior, the true Mother, the Priestess, the ideal for the world. She must live again in India and she *will* live again.

The ancient splendour of India shall manifest itself also in the future in Religion, and in its Priests. The Priest will not be a Priest in name only, he will be a Priest in the name of God, and recognised by the Lord.

I want you to try to get yourself into that atmosphere which I try to bring to you to-day. India, I feel, will be the Mother of the world as regards spirituality. Europe and the world will build the forms, the beautiful forms, they will be the cup, and the spirituality of India will be the wine. As

BISHOP ARUNDALE

BROTHERS,

From my brother Bishop Wedgwood you have heard something that we should have liked to have heard a very great deal more of, that which takes us from earth to heaven. From the next two speakers you have had a very, very beautiful glimpse of the heaven-world itself. And now it falls to my lot, I am afraid, to drag you down a little bit from heaven for the time being and to make you a little bit earthly again. And it is safe for me to do so, because though you are descending unto the earth through me for the moment, the final speech will blend both heaven and earth, and you will realise that heaven and earth are one.

And so I make no apology for this insistence on some of our everyday duties, earthly—and as we perhaps shall hear in our next speech—heavenly duties.

One or two points I just want very briefly to put before you.

First: do not hesitate to place yourselves at the disposal of those whom you recognise to be your leaders. And I hope that your capacity for recognising is a very piercing and active one. That is the first thing you have to do: know your leaders, be theirs. You have to be a little certain to choose the right people; there is sometimes a tendency on the part of some very well-meaning people to run after a will-o'-the-wisp. You must not do that. But I want you to realise that you have in the outer world your leaders; trust them and

follow them. Your leaders know what they are about, and the reason why they know what they are about, is that they are listening for the Voice of the Silence, and listening for that voice, they hear. And so their actions are motivated—not from the personal but from the impersonal. That is all the difference between those two motives. They are not thinking of themselves, they are thinking of the work and of Those who stand behind the work. Whether they progress or not, it does not matter to them; whether they hold high positions in the world or not: they want to do what they are asked to do, where they are; that is the thing for them. That is the spirit; do not bother about yourself, and God will take care of you.' If you bother about yourself, continually think about yourself, there is no room for God; there is no reason why He should take the trouble to think about you, when you take so much trouble to think about yourself.

Very well, that is my first point.

My second point I want to make, is a corollary to it, because this little talk of mine is a talk of balance—I like balance, I do not like exaggeration the one way or the other; I want rather to be in the middle of things: the middle path as it is taught by the Lord Buddha. So my brothers, the second point is a corollary to the first: put yourself at the disposal of your leaders: be leaders yourselves. Do not forget that: do not always follow people, try to lead people to follow your leaders and let other people follow after you. Be leaders to others, as you are followers to your own leaders. And try to understand the relationship between leaders and followers. Think of those things then to start with. And if you are thinking of your leaders, do try to back them up, nothing half-hearted, everything whole-hearted. If you do not understand wait, but do not judge them. People who have little power of judgment, are very lavish with it, they are always judging, they use it up at once. Now I like to accumulate

judgment, I like to suspend judgment. It is a very good thing to be continually suspending it. So do not rush into criticism. Most people have their own personal feelings, and they make those personal feelings the basis for their decisions: "that is good and that is not good." Now we are not yet quite Gods, we are Gods in the becoming. Actually we are Gods in essence; divinity is in each one of us, but it is not yet in complete manifestation. And so you need not bother to judge too hastily. In fact, as my revered Teacher, Bishop Leadbeater sometimes says: "The best thing to do is to mind your own business." And one's business takes a great deal of minding. The difficulty is, that we are so much occupied with others' business that our own business goes to the dogs; we do not get on and we wonder why.

Now, the next point—I am very earthly, you see—is to remember: if you have learned a great deal, here in this camp, do not leave it here; take it away with you, ponder over it, think over it, see how it is to be applied, and apply it. There is nothing that we have told you here from the platform, that you cannot apply in your own surroundings. Nothing! Some people would say: "Oh, that does not apply to me." Everything applies to you. How are you to apply it? Well, you have to try and find out: just to use your judgment, and that very important faculty, your intuition. So take away with you that which you have learnt here. You are all more or less bursting with information. Now, I do not want that information to stagnate; neither do I want you, on the other side, to pour it upon anybody who happens to be near you because you are so full of it.

There are two dangers, you see; the danger of stagnation, and you know what stagnation leads to. And the danger of overflowing with all you have heard here so that people will think you mad and they will begin to criticise. Because, remember, you are a chosen body of people. You must apply the

knowledge so that it helps, not simply let it loose upon a world which may not be ready for it. The Lord Buddha told us: tell the truth so as to carry conviction. Do not simply burst with it. Realise your truth, understand it, appreciate it, and then see how it can be most usefully expressed to those with whom you come into contact. I am going to tell you a little secret: I think there are some things that we on the platform know something about, but have not talked about. But there are Those behind us, Those who know all kinds of things besides the things They tell us. They tell us what is good for us; we are telling you what we think is good for you to know. Not that we put ourselves apart from you, but we have to judge; and you have to judge.

And so, tell these truths so that they may carry conviction and make people believe. There are so many foolish people who say: "I know" and when one asks them: "How do you know?" They say: "That does not matter." Sometimes it may be useful to say it with no spirit of aggression about it, but sometimes it does not help. You can very often teach far more by your silence, than you can teach by your sound. Suppose I want to help people. I often try to help them through silence, rather than through speech. People do not realise that there is a very potent Voice of the Silence, and a far more potent voice it has than speech, which is but the form of the life of the Voice of the Silence.

Yet another point: You are going away, and you are going to live in the spirit of what you have heard here until the next Star camp, when, I hope, there will be double the number of people. I hope there will be 2,000 people. I do not know whether the organisers would quite like it, but still I should like it. When we see how they can organise, then they can organise for any number here equally well. Very well, we will have 2,000 people here. Another question now arises: What are you going to bring to the next Star camp?

What have you taken away, and what are you going to bring? Now I will tell you what you are going to bring, a background of a life of complete harmony as far as you can reach it, a life of complete harmony with the life of the Lord. I want you to think of Him. He is the comrade of each one of us. He, in His infinite compassion, can multiply Himself so that He can stand beside each one of you, wherever you go. This is a beautiful thought, a strong thought, a fine thought, a helpful thought. You can feel no fear, you can feel no despondency, no disappointment, no anxiety. He is by your side and therefore all is infinitely well. And you will draw from Him, you will represent Him, you will be a faint reflection of Him wherever you go. And that is what you will bring back with you to the next Star camp.

Now, let us translate that for a moment into commonplace terms, and commonplace terms are very simple: The three principal ideas underlying the objects of the Order are: devotion, steadfastness and gentleness. We might think of them also a little bit more than we do. We think we need not bother with them, but we have hardly begun with them. So I want you to bear in mind that that harmony is to be built up through devotion, through steadfastness and through gentleness.

Devotion, how is that expressing itself? Through great ideals. Have ideals and love them passionately. Then devotion to great persons, not merely to living persons, but to dead persons; the company of the Great Ones is a living Company, the Christ, the Buddha, Shri Kṛṣṇa are not dead; we sometimes think in our stupidity and ignorance that They are dead, but They are the living company of the rulers of the world. And so under devotion you can have living devotion to great and living realities. Have these Great Ones always in your thought, and in very truth They will be with you.

Devotion to ideals, devotion to the Great, who have shown us the pathway to perfection.

And then steadfastness to the work, steadfastness to truth, always putting out the untruth, as it comes into your mind and into your heart. Let there be a pure and a simple truth. Truth is very simple, it is not complex. If you have anything complex, there is something the matter with your truth. There are very, very few truths in fact; personally I have only got one. The one truth that I have is brotherhood, the unity of life. In clinging to that, I test even my thoughts, my feelings, my wishes, my aspirations. I test them all by that great truth of the unity of life, not merely the unity of humanity. We all like to think that the animals do not matter, the trees do not matter, but there is a unity of all life, that is the central truth, so far at least as I am concerned.

And then, gentleness; gentleness to all, especially if you do not like them. It is very easy to be gentle to people you like; anybody can do that, any fool can do that and does it; the difficulty is to be very gentle to those people who in your ignorance you do not like. Remember, if you do not like a person, it is not his fault, but yours. If you know a person, you must like him. If you say: that does not appeal to me; then say, what is the matter with me that I do not like it? So gentleness to all; gentleness to all means literally everybody, as the preliminary to loving everybody. The Great Teachers, the Masters of the Wisdom, They love all with passionate devotion. That is not an exaggeration. What we know of Them, what we realise of Them, is that They are absolutely self-surrendering to the world, to all that lives and moves and has its being upon the world. We can not yet reach that state: we can realise it as a practical ideal: we can set our feet steadily on the pathway towards it. Try and like everybody, like everything.

Now, these are the three ways in which we are going to produce that harmony. So my brothers, I do beg of you all to remember that there is this great responsibility upon you; you are Servants of the Star, you are the chosen servants of the Lord; let there be in your hearts a strong courage, a very eager perception of realities, a very tender compassion, and above all, at the root of all that, a great peace that no storms of any kind can ever shake.

DR. ANNIE BESANT

FRIENDS,

My first duty belongs essentially to the earth, and that is of offering hearty, most earnest thanks to all those who have laboured that we might be comfortable; who have shut themselves out from the happiness of the place, which comes by listening and learning, in order that all of us might have those necessary things, food, service of all kinds, willingly and gladly given. And I think that to the whole of these we ought to offer our loving tribute of thanks and gratitude. Gratitude it is sometimes said, is a sense of favours to come. And so perhaps that will stimulate them, if the terrible prophecy is fulfilled, that we are to have next year here 2,000 people and the loud speakers will be the only ones that will be heard.

I am the last of the quintette; and so I have to gather up all the fragments that remain for the feeding of the people who have not been here.

I have been listening with profound interest to one speaker after another, for each speaker puts a portion of the truth in a new light. And I think you have had an example of the value of difference as well as of the fundamental unity of those who speak. While we were listening to Bishop Wedgwood, I was struck, as I was struck yesterday, by the extraordinary lucidity of explanation, of showing you definitely what you should do in order that you may develop that higher psychism, the use of the intellect in the recognition of

the truth and then the illumination of the intuition which gives the energy for action.

There is one phrase on the nature of the intellect which comes to my mind so often from the great Hindū scriptures. It is said of the ego, "Whose nature is Truth." And that is what is meant by what is sometimes called in philosophy, the intellectual intuition, as distinguished from the intuition of the spirit, the illumination sent down into the causal body. The peculiarity of that intellectual recognition, the peculiarity of that nature of the intellect, which is truth, is that it does not need to argue, as the lower mind does, in the discovery, in the recognition of truth, but sees it at once, knows it at once, by the perfect harmony with itself. The intuition of the intellect is like the ear of the musician. He knows at once if a false note is struck, and when he has struck the true one, he does not argue, he knows. There is that difference between intellectual and spiritual intuition that the truth vibrates in harmony with the vibration of the body of the ego, and thus reaches the consciousness. So the sympathetic note that rings out from another, is tested by the note that his own ego is sounding. And where another body sounds out the note which is true, his own body responds to it at once. And he literally knows that as really as the violinist, trying his violin, knows the moment that the string across which he draws his bow is in perfect harmony with the keynote which has been struck for its testing. And that recognition may be gained by meditation.

I knew an Indian judge—he has now passed away—who practised long in the Indian law-courts. I talked to him one day, because he was a member of the T.S., and asked him how he meditated. And his answer was: "I meditate on truth." And then I asked him, how long he had been meditating on that before he came to us. His answer was: "I have meditated every day for forty years." I then asked him what had

been the result. He answered: "In the law cases, if a witness told a lie, I knew the lie by its jarring with my own vibrations, and if he told the truth, I knew it by the harmony with my own vibrations." And as he said: "I never as judge have one of my decisions upset." I do not know if my Brother Arundale would call that heavenly or earthly! He had a touch with the higher world which worked out through the vocation of the individual.

The spiritual intuition, the illumination of which my Brother Wedgwood was speaking, is quite a different thing. It is like that which comes from above, and illumines the whole field of discourse. There is the possibility for the moment, through not being yet well acquainted with what I may call the magnetism of the higher world, that a sudden inrush comes into the mind, which is an impulse, not the true intuition, but may be mistaken for it through lack of experience. Before you begin to meditate, especially if it be upon a subject of conduct, you need to clear out your emotional body and mental body so that if the light comes, no emotion may sway you, no intellectual idea may deceive you, your mirror must be brightly polished so that nothing may blur that which comes into the mind. When you have no desire for one decision or for the other, when you have no mental predisposition for one decision rather than for the other, if it grows stronger not weaker for the quietness of the senses, and the tranquillity of the mind, then you may catch a glimpse of the majesty of truth.

Passing from that to the speech of my beloved Brother Oscar, he gave a very, very valuable light, which you should utilise when you go away from here, for he practically reminded you that, wonderful as will be the incarnation of the Christ in the body of His disciple, it does not stand alone among human experience. S. Paul prayed for his disciples that in them the Christ might be born, be incarnate in each of those

who followed Him. And he told you ways of distinguishing His presence, showed you that it was part of a great natural law that the Christ spirit should become incarnate in many ways. Every time that the spirit broods over you, which has something of the spirit of the Christ, as much as you can appreciate, then there is for you an incarnation of the Christ. When by the words of any speaker, there awakens in you a sense of the reality of Christhood, then He is present in the words, in order to draw you nearer to Himself. When in any great movement, as my Brother told you, there is some great impulse, some mighty power, which will help to ameliorate our world, to uplift the miserable, to strengthen the weak, to free the oppressed, then is the Christ in that movement, and we must not be blind to His coming.

Was not that the test applied in that exquisite allegory of the Judgment-day, when He turned to those on His right hand and said: "Come to me ye blessed of my Father; when I was hungry you gave me meat, when I was naked you gave me clothes, when I was thirsty you gave me to drink, when I was sick and in prison you visited me." And surprised, His people answered: "Lord, when saw we Thee hungry and thirsty and gave Thee food and drink; naked and clothed Thee, sick and in prison and visited Thee?" And those memorable words rang out which should ring in every heart: "Inasmuch as you have done it unto the least of these my brethren, you have done it unto Me."

And again in the East in that spirituality of which our youngest Brother spoke, when the charitable go out to feed the poor, they say: "We go to feed Nārāyaṇa," which is the word which they use when you would use the word Christ. For the spirit of the Highest is incarnate in the form and custom of Indian life. And every day they offer the five sacrifices, and one of those is a sacrifice to man. So much so that when they feed a hungry man, they feed in him the God

that dwells within him. And every action of charity becomes divine, because offered to Him who needs nothing, through one who needs it, and it is given in His name.

And so in every direction you may be able to come into contact with the Christ; and His millennial incarnation in one is not more wonderful to the eyes of the Spirit than His perpetual incarnation in all that is good and beautiful and true on earth. If you think along those lines, you will get rid of one thing which makes His Coming more difficult, a restless and excited and foolish attitude.

It was a very wise observation of my Brother, Bishop Arundale, when he recalled the prophet Amos who in a vision of the Lord saw the Lord holding a plumb-line. And when the Lord said: "Amos, what seest thou?" he answered: "A plumb-line." Then said the Lord: "Behold I have set thee as a plumb-line among my people."

And that is addressed to every one of you; that is the service that the coming Lord demands of you; He is the spirit of peace, then you must not be restless. He is the spirit of truth, then you must be regular and accurate; He is the spirit of God's Love incarnate, then you must pour out love to your fellow-men. And in that way you will have the vision of the prophet Amos, when he saw the extended arm and the plumb-line from it. Be accurate, judge with exactitude, and in proportion as you are plumb-lines among the ignorant, they will try to fashion their conduct upon yours.

Now there is another point I want to mention, of which my Brother Bishop Wedgwood spoke, because I think while he was speaking of it I saw more than many of you have realised, and that is the threefold division of the king, the prophet and the priest. It is absolutely true that that great triple division exists; that they are imitated faintly to us through that image-making faculty that we call the imagination. And that imagination is creative, remember. For it is

true that Man is created by thought; what a man thinks, that he becomes. Therefore, goes on the Teacher, think upon God, imagine greatly, that you may create greatly. That is the true use for which the imagination exists. But that is a little byway into which I was allured by the memory of the misunderstanding that people have as to the use of the imagination. My first teacher, H. P. B., used a very uncomplimentary term as to my imagination. When I said to her: "Is this imagination?" The answer was not perhaps exactly complimentary according to Western views; it expressed strong condemnation of my folly, that I allowed the imagination to be dulled by the reasoning faculty.

But the point I wanted to speak to you about in order that you may leave here with the great idea of your own message and function in the world, is that which was wrapt up in the mention of the triple division; and then there came to me, as it were, the vision of diverging lines that went out from that triplicity. I remember how that was worked out in some great nations of the past, where the life of the nation was concerned with its king, its prophet and its priest. For those functions were not supposed to reside in the individuals alone, although the power to perform them flowed through individuals from the one great Life. It was intended to teach the people practically in their social, in their economic, in their general life as a nation, that every individual in the nation, who is a true citizen thereof, has a function in the nation, and should be part of some great organ in the national body. The health of the body depends on the right working of its organs, your bodies would become of very little use to you, if you tried to insist on digestion with your brain, and circulation in the digestive tracts, and wanted your circulation to carry on the work of the nerves; in fact, everything would go badly. So you have in these modern days not an organised body as a

nation, but an anarchy. There is a word for which you have a kind of wrong connotation over here, the word caste, used in India. Caste is really that which over here you have lately discovered, that people have vocations. I should not shock anybody if I talked about vocation. I might shock some if I talked about caste. They are exactly the same thing. "I divided the castes according to the qualities," said Shri Kṛṣṇa. You study the temperament of the child, the mental and emotional abilities, the physical abilities. One must have a vocation, that is exactly what we want. We want children to be studied by the teacher so that he may be able to help the child to take its own part and find out its vocation. And then when the child has grown into youth, and has attained a certain education and a certain culture, then it is that the education should be fitted to his vocation, his vocation into service of the nation. That old idea is brought out very beautifully in one of John Ruskin's books, where he says that no nation can really live, unless there are certain organs of the national life. And on the recognition of those organs does the social uplift exist, for which the Great Hierarchy is working and sending streams of force throughout our world.

Nowadays, a man who should be a poet or a prophet is set to work in a coalmine. The man who is fit for the coalmine, is sometimes exalted to be a ruler. And he who would have been well occupied in producing valuable articles to be fairly distributed over the nations, uses, as it were, the mental and emotional instruments of the coalminer in order to do some work for which he has no real vocation.

Part of your duty is first of all to find out your own vocation; what you are best fitted for, what qualities you have of the mind, what powers you have of the emotions, what is the strength and the vigour of your physical body. For if your physical body is not strong in health, if you feed it badly

clothe it badly, sit up all night, are very sleepy in the morning when you should be active, then you are not training your body to its right vocation; you are a slave to your emotions. But it must be trained, so that the mind is balanced, the emotions are controlled, the physical body vigorous enough to do great work with those controlled emotions and that well directed mind.

I would ask of each of you to find out your vocation, for each of you comes down along one of these great lines of work in the world. And your rulers and governors, and your members of the Council Chambers, and those who administer local affairs also; all of those are on that line of the king and should perform the kingly functions in the kingly spirit of old, where it used to be said that the king was waking in order that his people might sleep, that the king was protecting in order that his people might be safe, that the king risked his life for the nation in order that all the other lives might be secure. For the idea of the whole organisation was that of service. In your own nation you can render service, and as every one of you has body and emotions and mind, no one of you should be without a vocation.

And that is one thought I would ask you to take away with you from this Star Conference. For it will give you the final answer to that question, alluded to by Bishop Wedgwood, the question of belief for those who do not know.

I think a good many of you are thinking and talking of what, when you go out into the outer world you will say to people. "What evidence have we for the things we have listened to? We are rather puzzled." If you are quite frank, you will say: "I do not yet know, but I believe what was said." But why should you believe? Well, this question is quite sensible. Remember, there is nothing wrong in the spirit which says: "Why do you believe?" It is the only safeguard against prejudice. Nobody who has spoken to you has

claimed that you should accept in blind faith all that has been said. But there is such a faculty, as our Bishop Wedgwood told us, as the intuition, and if you answer to a truth which is already inarticulate in your heart, when the voice sounds out from yourself in answer to the announcements made to the coming of the Lord, then do not be afraid to trust that inner response; realise that greater than reason is the spiritual intuition, and that gives a certainty of knowledge no mere outer knowledge can give to you. For that is the Voice of the Spirit himself sending down illumination into his lower vehicles as an intense conviction in answer to the voice of the proclaimer.

But there is one more thing you must do: if in time of despondency, of spiritual despondency, you doubt even the answer of your own heart, and wonder if it was the spirit within you, then realise the deep meaning of the saying of the Christ: "He that doeth the will of the Father shall know of the doctrine." And on His lips was truth; never did an inaccurate thought or phrase escape Him. And if there is a thing that for the moment is beyond our ordinary means of knowledge, if when you are despondent and therefore clouded, you doubt the inner voice that testifies to the truth you have heard, then cast aside the doubt and say: "I will not listen to you, but now I am going to test the thing by action, and by action see whether it be true."

Therefore go out into the world and act as though you knew the Christ, as if He walked among you; act as though you were sure that He sent His messenger to proclaim the Coming, so that the world might not this time be found unprepared. Act as though it were true, and test your conduct by that supposed truth. If it makes your conduct more noble than it was, if it purges it of all impurities, if it teaches you to be accurate and truthful, if it teaches you to be intensely compassionate, if wherever you see misery you try

to lighten it, if wherever you see weakness you try to protect it, if wherever you see oppression by the strong you spring forward to resist it, then you shall know the truth, that as you are looking for the Coming, the very thought has lifted you up. And His power has reached you from His holy Himālayas, and His voice has spoken to you through the voice of a mortal messenger. That is the final test, action proves the truth or falsehood of conduct. The will of God for His world is evolution, the power that makes for righteousness is the power by which evolution is guided. Everything that comes in accordance with the Divine Will, for the higher evolution of humanity, that is right; all that delays it, all that retards it, all that slackens the advance, all that is an obstacle in the way, that is wrong, and opposed to the Will that must prevail, either carrying you with it to a higher evolution, or for the moment casting you aside as unready to stand the strain of this swift advance.

And so I would leave my last word to you, brethren of the Star: Test your belief by action, whenever the moment of doubt may come. Keep far from you despondency, for that shuts out the light in which you should walk. The mystery of sadness, the rebellion against painful conditions, all that in your actions doubts the infinite goodness of the Divine Will, that clouds the spiritual vision,—it binds the spiritual eyes, all that closes the spiritual ears.

Open then wide your eyes and you shall see, be silent in the lower bodies and the higher hearing shall be opened to you. As you act you shall know of the doctrine, whether it be of God or whether it be of man.

Depart then in Peace, my brethren, in that Peace which is the Peace of the Eternal. Listen in quiet moments to the Voice of the Silence, and it shall be a constant music and melody making your own life melodious. See the life of God in everything and all that comes to you, in every human

being that approaches you as well as in the things that to the physical eyes are beautiful. And then before your eyes shall dawn the supreme beauty, God manifesting as beauty; then in your limbs shall flow the divine strength that is the Sustainer, the supporter of every righteous work. And then also shall you be enlightened by that divine Wisdom which has planned for the happiness of all His children and will lead them home at last.

ROUND THE CAMP FIRE

OMMEN

CAMP FIRE

OMMEN, 11th AUGUST, 1925

MRS. BESANT

FRIENDS,

It is a habit among the scouts all over the world to meet round a camp fire in the evening and generally at our scouts' camp fires they have a dozen people or more contributing something to the evening's enjoyment. To-day we are going especially to remember our loved Krishnaji, and two or three of his nearest friends will tell us something that they know and remember of their own personal contact with him.

LADY EMILY LUTYENS

MY BROTHERS,

I feel that it is for me the very greatest of privileges to be allowed to speak of one who is, I know, in all our hearts during this camp. And perhaps that privilege has been given to me because, as I am always proud to remember, I am his pupil and therefore to some extent always in his consciousness. And also perhaps because the great privilege has been mine of being with him very constantly and intimately in all those wonderful years since first in this life I met him face to face,

and of playing a rôle somewhat of a mother towards him in those difficult years when he was separated from his true mother. And I, like Mary of old, have kept and pondered in my heart all the things which concern my dear and holy son.

And I want to tell you, that in all those years that I have known him, never for a second have I faltered in my knowledge and belief in the great destiny which is his. Even in those years when sometimes a dark cloud seemed to come between him and the Light, ever to me he has been the bright and shining light, shining ever more and more unto the perfect day. And to us, who are the brothers of his Star, he is the most fit symbol for us of that Star which ever shines over him.

Therefore this evening I think it would be well if we could perhaps think for a little while of some of those things for which Krishnaji specially stands. For he is the heart of our movement, and as we try and model ourselves upon him, so shall we grow more worthy to serve our coming Lord.

Now the first great thing upon which he is insisting over and over again, is that we should realise that, as servants of the Master, we must become the spiritual aristocracy of the world. We are kings and priests with God, we must be worthy of that high calling; and that is the reason why he insists so often upon perfection in every detail of our daily lives. Sometimes you may wonder why it is that he speaks so often of the necessity of being nicely and well dressed. People are inclined to think that he lays too much insistence upon that point, which is only of the outer man; but it is because he wishes us to realise that everything in our lives is consecrated to the Master; and that therefore we must be as beautifully equipped in every detail, even of our outer dress, as we are striving to be spiritually equipped. Again a criticism is sometimes made of him, that he himself is too well dressed, and sets too much store by these outer things. But

those who know him, know that he is the simplest of human beings and holds lightly to every possession. And yet, if you were to see Krishnaji going about as a beggar, with a single cloth round him, and the begging bowl in his hand, you would recognise him as a king of men, because he is of the Princes of God, and his spiritual aristocracy is stamped upon every feature.

If we take him as our model, we must try in every detail to be more worthy of our high calling. In the very last letter that I received from him, he gave me this message. "Grow more and be more magnificent." And that is what he wants us all to be, to realise that there are no heights to which we cannot attain, because we are servants of the Christ. We have to become magnificent in every detail of our daily lives, for again he is always insisting that the world is going to judge us by what we *are* and not by what we call ourselves. We may put on any labels that we like, but the world outside is going to look through those labels and judge us for what we are. And we have therefore to grow in stature, so that the world may recognise that we belong to greatness because we are great ourselves.

In a talk that he gave recently in Sydney, he used a very beautiful simile; he said: "In the dawn all values become alike, all levels become alike, be careful that when the great Dawn comes, you do not miss it, because you are thinking so much of your own stature and advancement."

Then again when we think of Krishnaji, we must think of beauty, because beauty is so much a part of his life; he himself is so wonderfully beautiful, and beauty seems a necessity of his nature; he responds to everything that is beautiful in the world, and everything that is ugly jars upon him. And he wants us also to love beauty, to think beauty and to grow more beautiful. Recently he said: "If you can have nothing else, at least have *one* thing beautiful in your houses

which you can look at every day. If you cannot have a beautiful picture, at least you can always have one flower, and that is beautiful." But we who belong to him, can have something beautiful always with us in our thought of him. He should be in every home of every Star member, he should be always in our hearts, and then we shall always have beauty with us, and then thinking of his beauty we shall grow more beautiful.

Then I think of him as of a flame of fire. Fire somehow is the symbol which always recalls him to my mind, for he has got the fire of enthusiasm, and he is going through the world as a great fire in his efforts to redress the evils of the world. Quite recently in India, in some of the lectures that he gave, he dealt with all those things which in Hindûism and in India, in Indian religious life especially, want changing; and his slight figure seemed almost to quiver with the passion of desire to right the wrongs which he saw. We who follow him should also be like flames of fire; for unless we have this quality we shall not be able to destroy the conditions which now prevail, and which will act as a stumbling block in the path of the Great Teacher of the world. You may remember that it was said of the early Christians, and said as a reproach, "These men wish to turn the world upside down." But that is just what we have got to do: turn the world upside down, change the conditions which at the present time are a denial of brotherhood, in order to make straight the path for the Great Brother.

Another thing which is particularly characteristic of Krishnaji, is his wide tolerance. And that tolerance should characterise every brother of the Star. The Order of the Star in the East must be all-inclusive. There are no limitations to the love and the sympathy of the Christ; there should be no limitation in His followers. Wherever we try to limit, wherever we are intolerant in any respect, we are betraying the

great ideals of the Star. We may think that because Krishnaji has sometimes expressed a dislike of ceremonial, and has tried to keep the Order free from ceremonial, that in that respect he is perhaps somewhat intolerant. But he himself is the first to recognise that his personal dislike of ceremonial is a prejudice which he is trying hard to get over, and some day you will find that he is the greatest ceremonialist of us all, when he comes to realise what ceremony can mean. The only reason that he has kept it out of the Order is because the Order must be all-embracing and must not therefore be limited to one particular type of ceremonial. We must be inclusive in our ideas and never exclusive. There is nothing which has not its place in the Order, provided that it is making for the well-being and happiness of the world.

But we must not only be tolerant of movements, still more must we be tolerant of each other. Wherever you begin to criticise your brother, there is a crack in the great harmony which binds us all together. Krishnaji may criticise us, because he is our Teacher, and he criticises with knowledge, because he wants us to grow in greatness. There are some who think that his criticisms are sometimes rather hard, but it is because he sees what we all might be, and he is impatient because we have not yet learned to realise our own possibilities. There is so little time and so much to do, and he is so longing to bring us all nearer to the Masters. And therefore sometimes he is impatient, because we are so slow to change ourselves into that image, which he sees we could become. But whenever we start criticising one another it brings about a lack of harmony, and harmony, so it seems to me, is the most essential quality for this Order in particular, because only in an atmosphere of harmony can we call down the benediction of the Teacher of the World. Let us remember that the faults of others belong to themselves and are their own

concern, their virtues belong to us all. In those virtues we can find each other and leave the faults alone.

There is a beautiful story told of the Lord Shri Kṛṣṇa, when He came in India. One time, when He was playing with the children in the village, they were caught up and hidden under a mountain, and then He multiplied Himself and so appeared to all the women in the village as their own child. And it is stated that during that year when He was every child, the mothers had never loved their children so dearly as they loved them when the Lord came to them under the guise of their own children.

Now we may find our Krishnaji, whom we love so much, each in the heart of the other. He is the link which binds together all the brothers of the Star. And as we find him in each other, we shall grow to love each other more.

And then I want to remind you of his life of utter consecration. There is nothing in the world which counts for him except the work of the Masters. He said to me once: "If Nitya were to stand between me and the Master's work, Nitya would have to go." And if you know the love that binds those two together, a love that is so marvellous that they seem almost to be one, a love which has grown and deepened wonderfully through all the time of suffering that they have been passing through together, you will understand how much that means. Only the other day I had a letter from my daughter who is in Sydney, and she told me how she had gone down to the boat to see the two brothers off to California. Nitya had been able to come up on the deck to wave farewell to the friends on the shore. Krishnaji stood beside him with his arm around him, and she said it was most wonderful to see him gazing at Nitya like a mother, with such a protective and adoring look. Those two are one as much as any two in the world have ever been one; and yet Krishnaji said,—and if he

says it he means it,—that he would have no hesitation whatever in cutting Nitya out of his life, if Nitya stood between him and the work of the Masters.

And that same consecration should mark our life, if we follow him. He has given his all: can we who are his followers, do anything less than that?

Lastly I want to make an appeal to you all. Krishnaji himself once used the very remarkable phrase: "Let us become burden-bearers to the Master." A great and high privilege. I want to ask of you that you will become burden-bearers to Krishnaji. Up to the present we have always looked to him for inspiration for everything. He is the Head of our Order; we have never been able to do anything without him. And yet perhaps you hardly realise what an inspiration and help it is to him, when he finds his brothers of the Star carrying on successful work on their own account. I wish you could have seen his face when he stood in the great amphitheatre at Balmoral, which Dr. Rocke has built for the coming World Teacher: seen his face of radiant joy as he looked around that great monument of the Star. And he said: "This is the best thing that has yet been done for the Order." And I think that at that moment he felt that a great burden had been lifted from off his shoulders.

When he found that he could not come to this Camp, he sent a telegram cancelling it, because he had been told that if he did not come, the Camp could not take place. He was a little depressed that we were not able to do anything on our own. Happily we realised that his presence would be with us, if not physically, at least superphysically: that we were strong enough to hold the Star Camp on our own this year, even before we knew that our Protector would be with us. I think she came as a reward for our courage in settling to hold our Camp even without our Krishnaji.

I want to remind you of that last night of the Camp last year. Those of us who were present, have, I am sure, never forgotten it; that last evening which was to bring to an end those many happy days which we had lived through with Krishnaji in our midst. You may remember that that night he lit the fire himself, and the flames seemed more beautiful that night, than they had ever been. And we all had the feeling that we could not part, either from each other or from him. We prolonged that Camp fire by one item after another, until at last he rose to give us the final blessing. And with that blessing came the Blessing of a Greater One. And that influence, which binds all hearts into one was with us; so that as we rose from our places, it was with the longing to go and throw our arms round each and every one, in order to express something of that great Love, which had been poured down on us. Cannot we begin this Camp where we ended it last time; begin it with that feeling of unity, of harmony and of love, so that perhaps before we close it, a still greater Blessing will be with us? And from the inspiration which we are gaining around this camp fire, let us send to our Krishnaji such love, such strength, such inspiration, that he will feel it, far off as he is physically; that he will feel that at last his Order has reached that proud position that instead of adding to his burden, it can remove something of the great burden of life from him.

THE REVEREND OSCAR G. KÖLLERSTRÖM

I REMEMBER very well the time when I first met our leader Krishnaji, and the impression which I then had of him has been the impression which has stayed with me ever since. He seemed sensitive with the sensitiveness of the indicator of some beautifully balanced scientific instrument; his slender

figure seemed as though it must quiver in registering the strength of the great power which seemed to rush through him. Its strength was such that his face seemed to shine with an inner light and my thought was—"How splendidly dignified! How wonderfully simple!" And that is my impression again and again each time that I see him, ever with his exquisite sensitiveness unblunted by life's dull blows. With supreme dignity, he walks the earth as a king among men, with all the splendour of a king, yet none of the pomp, nor the least trace of the arrogance. For his is the splendour and dignity which comes of simplicity, humility and an understanding spirit—a spirit which comprehends all men in its sympathy, because it goes out to them on their own level. For though he is indeed miles above mankind, though in spiritual stature he towers above us, yet he reaches down to the lowest, it is this simplicity that gives him his power, and gives us the key to understanding his attitude.

Lady Emily spoke to you just now of his apparent dislike for ceremonial. To my mind, that is a logical outcome of his attitude towards life. He stands for one Great Life—the Life of the Spirit, the dedicated life, the life which is sacrificed wholly and absolutely one-pointedly to the service of his Maker.

That sacrificial flame demands an almost fierce simplicity in order to secure absolute directness and one-pointedness in its attainment. He would, therefore, in his effort to keep nothing back—to give all—strip himself naked of all the unnecessary things of life, of all imperfect and burdensome decorations, of all useless frills. Strong in the light of the essential inspiration, he would reject all seemingly unnecessary and merely outer forms. Some of us think that certain ceremonies help towards a clearer vision of the inner realities, and an influx of the light of essential inspiration. This is true of some ceremonies, but alas, how very, very many rituals have become mere dead forms; too often they stand in

the way of, and succeed only in obscuring, this inner light. It is these that Krishnaji would reject. His is the way of all the great Mystics from the world's beginning; he seeks the Divine Life in himself by making his own life a perfectly dedicated one; for him there is but one simple way, which he will see sullied by no imperfect form, no imperfect ceremony. Therefore, that the Tree of Life may be faultless in its beauty, that there may be no useless dead wood there, with a strong hand he would cut away the whole branch,—that there might be nothing unhealthy, he would even uproot the whole tree and plant afresh. He must have purity. Until he sees pure ceremony he will therefore have none of it.

Lady Emily also mentioned to you the question of dress. This same keynote helps us to understand it. If he has form, he must have it perfect; his dress must be correct.

The great forces which move the world are few and simple; there are great things like lust and hate, or like beauty, love and joy, but these are few, simple and direct. Krishnaji represents one such great force in the world, and his method is that of directness; he must do away with all that is useless, and so all whom he helps must achieve to the supreme simplicity of his own nature. His is an appeal to the One Self in all of us, the same appeal which throughout the ages has been made by all the great World Teachers, the Seers, Mystics and Sages of the past. In this appeal, as in Krishnaji, it is in its very simplicity that its dignity lies. You must learn to understand him, then, as a pure flame of devotion and self-sacrifice and nothing else, an unembodied flame which will consume all that is useless and impure. For me, Krishnaji always stands as the great human Symbol for the simplicity and directness of the way to God through self-sacrifice, and, as the Crucifix, the symbol of all Sacrifice, has commanded the homage of kings and bended knees from the

proud of the earth, so now instead of a death, this *life* of self-sacrifice is so splendid in the dignity of its stern simplicity as to demand not alone respect from the highly placed, but like the Christ, the love of the people—your love and my love.

BISHOP ARUNDALE

MY BROTHERS,

So far as concerns this particular life, I have had the privilege of knowing our Krishnaji for about fifteen years. And I am thankful and proud to be able to-day to add my testimony, my homage, to the testimony and the homage which have been so beautifully offered both by Lady Emily and by my brother Oscar.

I should like first to ask you out of your love for Krishnaji to remember in the first place his beloved brother. Your thoughts must surely be much with Nitya at such a time of crucifixion as that through which he is passing. We are all of us thankful to know that his progress towards health is steady. I want you to remember, that through all this time of deep sorrow and trouble and suffering, our Nitya has been what those of us who know him, would ever expect him to be. I think there is no one in the world, who has so magnificent, so marvellous a capacity for self-effacement, as has my brother Nitya. The way in which he loses himself in his brother is one of the most beautiful things that I have ever seen. One sees in that what true comradeship is: what true love is: how indeed unity may be incarnate upon this world of ours. And that self-effacement is a self-effacement which has behind it a magnificent power.

I think if I was asked to point out one or two, or three or four, or half a dozen young people who in the future will be

among the statesmen, the greatest statesmen of the world, I should certainly number our Nitya among them, perchance among the first of them. And I want you to remember what I am saying to-day, because I venture to think it is in the nature of a prophecy: I think, that as the years pass, not only shall we see our Krishnaji leading the life to which he is so supremely dedicated, but we shall also see at his right hand his great brother recognised throughout the world as one of its greatest statesmen-leaders. He will be of those statesmen who have built their statesmanship upon the soul rather than upon the mind. His statecraft will be the statecraft of the heart, and on that account he will be able to do that which perhaps few statesmen in the world have ever done. And I want you to look to him, as one who will do great things along that line in the future.

And another thing, I want you to realise—and now I turn again to our Krishnaji—I want you to realise that all the wonderful and true things that have been said by Lady Emily and by Oscar: all those things, wonderful and true as they are, are things which he lives in our midst, that we may realise that we can achieve as he has achieved; all that he is, all that he does, we can be and we can do. And the greatest love that anyone can offer to him, the greatest gratitude you can lay at his feet, is to determine with the strongest will and with the fullest heart that you too shall soon become as he already is.

And if Lady Emily has spoken to you—she who is the first among his pupils—if she has spoken to you of his wonderful character, it is in order that you may draw nearer to Krishnaji in your own characters, and build into your natures those great qualities, which are the jewels of his wondrous crown.

You and I as members of this Star camp, must take a vow; we must make a determination, that we *will* be what he

is. If we read his speeches, if we hear him lecture to us, it is not enough that we should be thrilled, it is not enough that we should reverence him, prostrate perhaps before him, that is—if I may say so without being misunderstood—that is hardly aught but superficial. It is natural and right that we should revere him; it is natural and right that we should look up to him, but it is more right and more natural that we should become like him. And if he lives among us, it is in order that we may have a living example, and an embodied example, of the future that awaits each one of us.

And so each one of you, present here, must carry away from this camp our Krishnaji with you. He may seem to be far away from you, so far as physical distance is concerned, but as the great Head of this Order, he has the power, as Great Ones ever have, of multiplying himself according to the needs of those whom he helps and serves. As many members of the Order as there are, so many Krishnaji's there are. And I want each one of you to remember that, and to realise the ever living presence of Krishnaji with you. Whether you are out on duty or on pleasure: whether you are at home or abroad: no matter where you are, he is with you, because you are members of his Order, and he is your Head.

And when you think of that, and when you realise those great qualities, like jewels, which have been depicted before you to-day, then you must realise that you too must have these jewels. Indeed you have them, they are only waiting for their polishing. And the way in which you can polish the true jewels in your own crowns, is by endeavouring to be to the world as he is to you and to the world. As he serves, as he passionately loves, as he holds nothing back in the service of the Master, so must you serve, so must you hold nothing back; as he leads a dedicated life, so supremely beautiful, so must you lead it. And you can lead it, because you are members of his Order. You have the power, you

have the capacity, and there is the living example before you. All, therefore, that you have to do, is to say: "I can and I will." And then shall you be showing forth, but only then, the deep gratitude which each one owes to our Krishnaji for showing us the Truth, the Light, and for making us realise that that Truth and that Light are not far off from us, but are near to our hand, if only we will stretch it forth. That Light will shed its radiance upon us, and we shall be filled with Truth.

DR. BESANT

WHILE listening to the three speakers, who, from different standpoints, have drawn for you the figure of our Krishnaji, one scene in his life has gradually painted itself, as it were, before my eyes, a scene when he was very young. I see him surrounded by many mighty Figures; one the Saviour of the world, seated in the midst of a circle of Great Ones; over His Head blazed out the great Star of the King, and a mighty, shadowy Figure was seen above and behind the Hierophant, the figure of the Lord Gautama Buddha Himself. And as Krishnaji stood there, he looked so slight, so young, so beautiful, as he took the great vows which may not be broken, as he started on the difficult path that he was to tread. Because he was so young, looking almost a child in that great assembly, a question was asked by the Hierophant, since this beautiful lad was to be sent out again into the outer world to face his difficult life. And the word spoken was: "Are there any Brothers living in the outer world who will take charge of this young Disciple, guard him and guide his feet?" Two, who were very, very near to him, who loved him intensely, and whom he loved no less profoundly, my Brother Leadbeater and myself, stood forth and said "We will." Then the

Hierophant bid myself to guard him and defend him with my power; and to the other to guide him with his wisdom. And through the years that followed, that exquisite task was followed. And then the effort was made to tear him away from us, and struggle succeeded struggle until, after a troublesome defeat in the High Court of Madras, the President of the Privy Council affirmed my right of guardianship, and kept him safe.

And now that beautiful task is over and he stands strong, wise and beautiful, and the lad has grown into manhood, and the boy's sweetness into strength. And he is nearly ready for his mighty mission as the tabernacle of the Great Lord to whom his life is pledged.

And that old picture has been passing before me, as I listened to the eloquent words spoken of him, and I could but remember that the task gladly accepted, difficult to execute, finally triumphantly fulfilled, has come to its ending, and our Krishnaji stands ready for his great Work.

And in that Work he needs the love of all of us, the strength of all of us, such wisdom as we have, to help him and to shield him as the great Work goes onward, and his Lord will descend and use him as the tabernacle for His life on earth again.

And so I ask you, as the others have done, to keep him in your heart, to love him strongly, faithfully, perseveringly, for only once in thousands of years is such a life lived among mortal men. And in him you will see the glory of the mighty Teacher of the world; you will be able to see it in human form, able to greet Him once again as a man among men, although He shines with the glory of the divinity in the perfect man.

CAMP FIRE

OMMEN, 13th AUGUST, 1925

DR. ANNIE BESANT

FRIENDS,

To-night we are going to talk of another who is very, very dear to many of us: a few short talks on something each speaker knows personally of our beloved Bishop C. W. Leadbeater. We spoke yesterday of the Head of our Order, this evening we will speak of him who is one of those who have had the privilege of helping him in his work.

Now I expect I am almost the oldest person, if not quite the oldest, who has known C.W.L., my honoured and revered Brother in the past. I have known him since the very late eighties or the early nineties, and I have learned something by close personal contact, as we lived together in 19 Avenue Road, in the same house—of the nobility of his life, the depth of his knowledge and of his all-embracing love. One privilege that grew out of that helping, out of that partnership in the domestic life of 19 Avenue Road, was the working together, not only in the work of the Society, to which we are both devoted, but in working together at the more occult side of the work: looking into things that are largely unseen, studying together very many subjects of profound interest and of help to the evolution of our race.

The earliest work we did together along those lines was an examination of certain so-called chemical elements—carbon, hydrogen, nitrogen—I think they were. And as he was talking about them and looking at them, I said in a casual kind of way: "I should like to do that." He answered in his characteristic, direct way: "Why don't you?" I said: "Because I don't know how." His encouraging answer was: "Try!" So I said very solemnly—and I thought about having

a will—I said: "Well, I am going to try to see." And in a few moments I saw an interesting bundle, like a sort of bale, tied up with a cord round the middle and another cord going the other way. And I said to him: "Well I see something," and I gave the description. All he said was: "That is carbon." I said: "If you say it is, I am quite ready to believe it." I was not quite prepared to see all elements looking like a bale intended for travel by a railway train. "Well," he said, "that is a fairly easy one to see, but now go on." So then I went on. And I found out how it was quite possible by the use of etheric sight to see just above the limit of our ordinary sight. And it was quite easy to see the constitution of the simpler elements. We published that work in *Lucifer*, as it was then called, and we did it with the definite purpose of showing that clairvoyance, as it is called, was a power possessed by men, which might be very easily aroused. One time, when we were not so busy in propaganda and like work, we started quite in earnest, and we examined a large number of the chemical elements, and drew diagrams of them, and wrote a short description and published it under the name of "Occult Chemistry". We had a purpose in doing it: to show beforehand that such a power as clairvoyance existed. Then we went on from this statement to discover some of the intermediate elements supposed to exist by a theoretical investigation and hypothesis. We found that very interesting work. We looked for them, then we got compounds, and we examined the compounds to see if any elements not yet recognised by chemical science were discoverable. And in that way in our book we published our discoveries as well as the elements that were known; we gave, on similar lines, with similar diagrams, elements that the chemists had not yet discovered. We sent some of our work to Sir William Crookes, who was a member of the T.S. and asked him if he thought it would be of any use, and we sent it also to two or three well-known

scientists. One or two answered that it might probably guide experiment of the usual kind. Sir William Crookes answered that he was sure it would be useful in showing the scientists what kind of elements they might discover in the unfinished table of the elements then existing.

And since that time we have done a good deal of similar work together. We found that we worked together better than we could work separately, especially if we were going into the history of the past and trying to read what is called the ākāshic records, sometimes called the memory of Nature: that in which everything is found which has occurred in the history of our globe. The research then made was published as a book, called: *Man: Whence, How and Whither*, a fat book, but very easy reading, and very interesting. Whether you think it accurate or not is your own business, not ours. It has been confirmed on some points by later investigations. Very much later it will be confirmed in much more.

Now you know my Brother Leadbeater and myself are exceedingly unlike; we belong to different Rays, a word denoting temperaments, a combination of the various parts of the human constitution, showing out certain characteristics by which they may be seen definitely and recognised by persons who are fairly advanced in evolution. In the savage, the Rays are very difficult to discover, it is not much of anything. Gradually as a person becomes older, as regards the Ego, the Rays become more and more distinct, until in the Great Hierarchy you can tell practically at a glance to what Ray a Master, a Chohan or other Great Being belongs.

Now in these investigations, because we are so different, we found that joint work was exceedingly useful. My Brother Leadbeater is a terrible man for exactitude, he wants to know such extraordinary things. If you go to a city that perished tens of thousands of years ago, you look at it, as it were, as it was inhabited. Now he wanted to know how many

inhabitants there were. I have never quite understood why he wanted to know it. Personally, I had no desire to try and share his knowledge, I found it easier to take the number he said. And it did not seem very much to matter, if it was wrong by a thousand or two upon seven million. But having my share of curiosity, I liked to know how he did it. So one day I asked him what he had been doing all the night. He answered: "I have been counting." "That is very nice, because I like to know how many there are. I should like to know how you do it." And he did tell how he did it. "You know the way that scientists count germs, how they divide up the field of observation into squares, and how when they have made squares of a manageable size, they count the few that are in each square. Now I make squares all over the city of a comfortable size; when I have done it and got an average number, I count the squares. It is quite easy, you go and try to do it." "All right," I said, and I began making squares, and I made my squares nice and small. And then I began to count how many people were in them, 9 or 10 or such a convenient number, and then I made a bigger square and counted the squares in that. And by this easy method of multiplying I counted the inhabitants in the city. For one who has learned how to do the thing it is quite easy.

Well, that was one of our lighter pieces of work. We used to do this night after night, and later on in Adyar on the verandah, that I hope some of you will see. As it happened to be the hot weather, there were a great many mosquitoes, so we erected mosquito nets. Then we called one or two long-suffering people like my daughter Rukmini here, and said: "You write down what we say." We lay down on our backs, when experimenting, keeping the candle inside, while they sat outside. On went the pencil, and the paper got covered with scribbling. He said one thing and I another, but generally he began. That is where the difference came

in. He used to say to me: "I wish you would go up and take a bird's-eye view of what we are going to examine." Well, then I went up, but had no idea of the time, and looked down on a very large extent of country and noted the cities, forests and so on. And generally he came down saying: "Oh, we will begin here." Now that was my way of starting, which saved a lot of time. His way was to examine step by step. Should you examine a person's life in the past, this way is easier than when you begin with the present life, and trace it back to birth, then go into the devachan out of which the ego will come, then have him die on the other side, then go back through life after life, birth after birth, devachan after devachan. What I did was to go up, to look for somebody that was like the person in his higher vehicles, that we were going to examine. We found that an enormous saving of time, because when I saw some brilliant aura in one of the cities, and he was over in that city, we could begin with him as he was. We began with one about 60,000 years ago. At last we came to a limit of our faculties when we started back to the moon, where we could follow the shining figures of Those who now are Masters. There are very beautiful cities there, where people are nursed and given so much air, so much sunshine, that they might grow before they were brought to the earth. Then we awaited Them coming on to the earth. That was a very interesting experience.

We noticed that the Lord Vaivasvata Manu, a million years ago, chose out of the egos arriving on our globe at that particular time, those whom He thought were possibly candidates for His root-race, the fifth. And I mention that to give you some idea of the long time before which preparations are made in the mighty evolution of the races in our world. Many of those races we have described, by something of the future as we have seen it in pictures.

And the result of such study is not merely knowledge; it gives us a strength, a calm, a serenity, a certainty of success, that I think nothing else can give, of the mighty Plan of our Logos, of the wondrous wisdom of His great Officials, of the infinite wisdom with which the Plan was laid out by the great Architect of our world, and of the infinite patience, with which His chosen Ones carried out their portion of the Plan, until we come down to our own day, where our earth for the first time sent out, a few years ago, such mighty Ones; not so great in evolution, but bent on the same errand: sent them out to be the Lords of the Flame to a man-bearing planet belonging to our solar universe: sent them on that wonderful journey, wonderful to us because we had seen the arrival of the Sons of the Fire from Venus, who came to our globe.

And we learned that so far at least the Plan had succeeded, that our younger world was able to take up the duty of supplying the seeds of an Occult Hierarchy to a younger planet of our system, and bring to them the beautiful Wisdom with which the Plan had been drawn and the marvellous body, which presides over its outer working.

LADY EMILY

FRIENDS,

You may know, perhaps, that I have recently had the very great privilege of going to Sydney with my two daughters. We accompanied Krishnaji and Nitya on that journey. And I think perhaps you might like to hear something of the life that we lived at the Manor.

We arrived at Sydney fairly early in the morning, and a group of friends came down to meet us. And as soon as the barrier was down, which kept out the public, we saw Bishop Leadbeater walking along, dressed in a long cape and leaning

on the arm of Captain Balfour Clarke, who is known to many of you, and Theodore St. John. At first sight I felt that he had grown very much older, for I had not seen him since 1913, and he looked somewhat bowed, and showed the traces of his recent very serious illness. He came on to the boat and greeted us all, and then we went and sat in the dining saloon of the ship. If you have ever travelled by ship you know the conditions of rush on the day of arrival. Well, you would hardly think that that was a place or an occasion for a talk about the deeper things of life. And C. W. L. sat down by me and said: "Now that we are comparatively alone, let us talk about the real things." We sat down there and then, and talked about the Masters, and he asked me about my daughters and their attitude to Them. That is very characteristic of him, because to him the only real world is the world of the Masters, and all the things of this unreal world around us matter very little.

Then we went to the Manor. The Manor is on the other side of the harbour from the main part of the city, and it takes always rather a long time to arrive, for you either have to go by ferryboat or by motor. Let me describe to you the Manor, where this community is living. It is a house of extremely ugly appearance, but it might have been built for our purposes. From the point of view of what is being done in the Manor nothing could be better, because the whole house is lined with copper, hammered into ugly shapes, but from the point of view of magnetism it is very good. The room of Bishop Leadbeater is lined from floor to ceiling with copper, wherefore he has been able to charge it very highly with magnetism.

There are fifty-two people living in the Manor, which of course means a very great experiment; fifty-two people of all nationalities, of all ages and of all types. And yet I can assure you that the spirit of harmony in the Manor is very, very wonderful. I am told that it was not always like that,

but that it has grown very much in the last few months. You must not imagine that life there is very luxurious. I must say that my heart sank a little bit, when I was shown to a room, which I had to share with my two daughters, with only one small chest of drawers between us. I learned afterwards that kind friends in the Manor had furnished the room for us, and I was very grateful. But there was a great compensation for that lack of physical comfort, for the room was next to that of C. W. L. and we knew that our auras would be mingling with his. That was better than any number of chests of drawers.

Life is very much simpler in Australia than in Europe, people do things very much for themselves. The servants have an eight hour day, and after six o'clock you get nothing cooked for you; anything you want to eat after that hour you must cook for yourself. There is a common dining-room on the principle of the American cafeteria. The food is served outside the dining-room, you go and help yourself and take your plate and sit down, when you have finished you remove it for yourself. That simplicity is very nice.

Bishop Leadbeater has his meals with the rest of the party. There are three long tables, and he sits at the head in a sort of throne. There is a certain tension during meal-times, because he is very sensitive to noises. The very fact that fifty-two people are trying to be quiet, often means that they make more noise. One's nerves get rather on edge.

Of course it means a tremendous lot to the Manor that the Bishop shares the life there; it is because he is the centre of that life, that the spirit of harmony has so grown and become possible.

Every morning when I was there he himself celebrated Mass in the little chapel of the Manor, and that in itself produces a great feeling of unity and draws every one together, before the work of the day begins.

I think you will all be glad to know how rapidly he is recovering from his recent illness. Since I left I had a letter saying that they had gone for an expedition, in which he had walked for over seven miles and as he returned to the Manor he walked down the hill singing at the top of his voice!

The usual routine at the Manor is a little bit difficult to describe, because it consists to a very great extent in hanging about and waiting for something to happen. There is a large verandah, which is very useful, and there are little groups of people who sit about in the sun (when there is any!) or shade, talking or working; and then there are the happy moments when the Bishop comes out, dressed sometimes in a beautiful cassock, sometimes in his shirt sleeves—if he has been working—then he will wander about and say a word here and there to the groups that are sitting about. Although he may not seem to them to be doing anything, he seems to know perfectly well what every one is about. He likes his young people to be happy in a quiet way. There is nothing that happens in the Manor, I am sure, of which he is not absolutely conscious. Then there are happy times when he invites some of his young people and a few privileged elders into his room and talks about the big things, or reads to them stories of ghosts and vampires. I know it is rather a surprise to some people, that those kind of stories should have their part in occult training. I think the great purpose which he has in mind is to teach these young people to be absolutely fearless, to realise that the denizens of the other world are not objects to fear; it is rather sad for the poor ghosts when they return to find that they have suddenly become objects of horror. And so he trains the young people not to have fear.

Then on certain days all the Manor goes into Sydney, twice on Sundays for the Church service, and Saturday evening for a Masonic meeting, and Wednesday evening for an E. S. meeting. And everybody is expected to do their

duty and turn up at all these meetings. Sometimes it is rather an effort, when the rain is coming down in torrents and you have to walk first of all down a rather steep hill to the quay when the water is coming down like a Niagara; you arrive at the boat rather cold and wet and after reaching the other side you have to pass through more streams to reach the Church. On such days the congregation seems to consist only of the Manor folk, and you are inclined to feel that they might have stopped at home and held a service there. But C.W.L. is very particular in emphasising the fact that we have a work to do in helping the atmosphere of the town by holding services there.

There is one very important person in the Manor, and that is the cat. Bishop Leadbeater must have a cat about him! This cat of course is individualised, and sometimes it is rather unpleasantly human. I used to feel somewhat embarrassed when it wandered into my bedroom!

As a rule it lives in the Bishop's room and is his most honoured guest. On one occasion it came in very wet, and he got down on the floor—and it is rather difficult for him still to kneel on the ground because of his rheumatism—and first dried the cat with great care, then got up and fetched a brush and brushed it, and then with his most courteous gesture, offered it the best armchair!

In the old days it used to be said that C. W. L. had a great prejudice against women; if he had it then, he has got over it. Because he is now surrounded far more by girls than by boys.

It is a very beautiful thing to see him with all his young people: they love him so much and he beams out upon them like the rays of a great sun. They all feel the deepest love and reverence for him, and the time that they are privileged to spend with him, they will remember all their lives.

In his daily life he is so wonderfully simple; he is living there in the midst of this community, and you feel that he is absolutely one with everybody. And his great humility is one of the most striking things about him. Our President spoke just now about his difference of attitude from her own about many things. She has sometimes told you that he is by nature a crusty old Tory, but there is no one who speaks with greater reverence about Mrs. Besant than he does. He refers to her always as "our great Lady," "our Great President". His love and reverence for her is a very beautiful thing.

I can only say once more, that it has been a great joy and privilege to me to share for a little time the wonderful life lived under his direction.

THE REV. OSCAR G. KÖLLERSTRÖM

So you call him a crusty old Tory, friends? Then he is the most delightful one of them you ever saw. You never saw one with such a deep sense of humour, for he knows how to laugh at himself. That old personality, and that dearest of all old bodies, certainly is an old Tory. His Ego—the real C. W. L.—seems in his humour to play with the personality, and lets it make the funniest Toryish remarks, and, if you take them seriously, he will continue the game and take you perfectly seriously; but if you do as he secretly does,—chuckle and laugh at himself and the whole world too,—why, he will laugh with you. The keynote of his life is the most vivid joy and therefore he is continually bubbling over with it, he is always full of humour, and that is the secret of him. He sees the world, looking down at it from above,

instead of, like us, looking at it from below upwards; therefore, our whole world is topsy-turvy for him; he has had to learn to be really efficient in the higher planes, and because the world does not understand that, it thinks many of his actions very ridiculous. On these higher levels he looks like a great engine of spiritual forces, and works with the precision, accuracy and strength, of some great power house. He works constantly, day and night, on all planes, right from the physical to the Nirvāṇic. Very often I have seen him giving a good lecture on the physical plane, at the same time answering various questions to astral and mental audiences, while all the time his Ego was busy building higher bodies as far up as the Nirvāṇic plane—a tremendously intensive sort of Meditation. He is really a scientist, and works as precisely and accurately as any scientist in all his work. His great aim is efficiency. Therefore in helping younger brethren—his great work in life—knowing that the highest science is the Science of Love, he works on them with that power. I have never seen any one who loves as he loves; there is nobody in the world like C.W.L., like "Brother," as he tells us, his boys, to call him: no one in the wide world who can show you what love is as he can; no one who can teach you a love that so purifies the whole being: and for this love we, who are proud to call ourselves his boys, would do anything in the world for him, whom we know to be the greatest living man for the training of those who would draw nearer to the Masters. But though his is the Path of Gentleness and of a Christlike Love, yet, like Him, he can show strength and something of sternness when the time comes, but it is the sternness of one who is all Love, one who never, never, deep down inside him, loses his perfect equanimity. And if, sometimes, on rare occasions, he has appeared to be the least bit harsh or severe, yet there is always behind it that deep pure love which lifts you up into the immensity of his own great

consciousness, and through that, to the Feet of the Masters, in whose world he continually lives.

His joy and love have taught me to love life. We all have periods of happiness and unhappiness, but these latter are passing, and he has given me an abiding love for God's great stream of Life in the world, where previously I hated it. He taught me that my work is to show to others the beauties of life that they also may have joy in it. And it is He who has taught me to use and to develop such little power as I have of helping. Without him, I had been as nothing. I owe all to him who is my king, my General: he who led me to my Master, and who has taught me as a perfect and loving mother might teach her child,—with all her tenderness, with all the glowing eagerness and companionship of a boy of one's own age, the steady guidance and strong discipline of a grown man, a teacher, and with the love of a Master who would lead his pupil to higher realms. That is the real C. W. L., as I know him. I like to think of him in his dear old personality, with all his gracious sweetness and great human side, but better still I love him as the mighty Being I know on the higher planes, who lets not a single opportunity pass for helping in the best possible way all who are around him. He knows the exact moment with the uttermost precision, and seizes that moment for rendering help with unhesitating eagerness. And he who is helped by that love receives of it in all its abundance, for he gives of himself utterly, every last bit of himself is poured out as he almost throws himself at the feet of the one whom he is helping though that one be but a boy of ten, as I was when I first went to him, for of such a real sort is his humility. That is the C. W. L. I know; that is the C. W. L. I love—the truest friend man ever had. I speak to you as one who knows him, as few have known him, for I have been his child, almost his son, and was treated as a young prince. He has nursed me

in my illnesses and stood by my side for ten long, sweet years; and I have nursed him in his illnesses; I have helped him in all his work, and even been his private secretary, so that there was not a tact or a phase of his life, that he did not unveil to me. And chiefest of all, I have had that unequalled intimacy of being led by him to the feet of my Master. He has shown me the joy of life, and has helped me to find the greatest gift the world holds for a man. And the C. W. L. that I know is the C. W. L. who gave me the greatest gift he held, for in uttermost self-sacrifice he gave me himself that I too might attain, and the C. W. L. that I know and love is the C. W. L. who, in the strength of his love, turns the whole world topsy-turvy because he turns it the right way up.

HUGH NOALL

It was some ten years ago that I first met that great Ego, C. W. L. I was a small boy, little given to matters of any high nature, an impudent little schoolboy, who thought nothing of stealing the ripest apple I saw, or swearing at my bad luck when made to sit through, to me, boring lectures on Theosophy. But when I saw that majestic figure of a man, who was so like my ideal of a great Viking King, immediately my imagination was arrested by his splendid appearance while speaking in such simple terms on such profound subjects. He was addressing a meeting of children and there is no one that I know, who can speak with such simplicity to children so as to touch that store of inner knowledge which we all have as our heritage. For a child, although his mind may be undeveloped, is nearer to the truths of the Heaven-world which he has so recently left, than are adults. One knows quite well of the wise and sage remarks dropped from

children's lips which go straight to the heart of things. And, therefore, when this man of regal bearing, of magnificent physique, spoke to me, I felt something which gripped me for the first time, a thrill went through me and I knew I was in the presence of some great being.

Perhaps one of C. W. L.'s most outstanding qualities is his extraordinary ability to see the great things behind the small. For this reason among others, he has been called "the friend of the Ego rather than of the personality". And this is absolutely true. For C. W. L. in the training of his boys, in the training of his girls, in the helping and guiding of the grown-up people who may be in close contact with him, soon shows that the personality is a thing of this life, and therefore impermanent, whereas the Ego is that part of you which goes on for ever. So instead of the personality being humoured and treated with profound respect in all its little pettinesses, he pays homage to the real soul within, and the unimportant, clogging hindrances of pride are swept away by the strong hand of one who goes for the depth, the soul-matter, of us poor little boys. The buffetings that our personalities received at C. W. L.'s hands were very numerous and very thorough. He is always saying that we must grow up while we are still young. Now that does not mean that we are to lose the spirit of youth, but what he strives to do is to bring the Ego down into the personality and make the personality the servant of the Ego, instead, as is usually the case, the Ego the servant of the personality. In his most recent book *The Masters and the Path*, he makes one of those remarks which is so typical of him. It is to the effect that somebody came to him and complained that his Ego did not take sufficient notice or care of his personality. C. W. L. replied "What sort of notice do you take of your Ego?" If we ask ourselves the same question we shall see the truth of that remark and we shall find that it means but little, whereas it should mean everything. If one were

asked what is the keynote of C. W. L.'s life I would say: Efficiency in the Masters' work. He is constantly stressing that no matter what one is doing, whether it is a thing of great and profound importance or, as we may think, of little importance, above everything one must do it as well as is possible.

As my brother Oscar has said, he has a keen sense of humour. This will be well illustrated if I tell you the story of the way in which the photograph was taken in which he has his hand up to his face and has a delicious twinkle in his eye. It was taken some years ago and Oscar and Mr. Heyting were the official photographers and I was the assistant. We used about six plates which we knew would be quite useless because of the fixed and pained expression of C. W. L. He looked, as he described the process of being taken, as though he were having a tooth drawn. Now that morning we had taken a walk and we had seen one of those black and white pen sketches of a little girl with a doll on her lap, gazing at it most solemnly and admonishing it to "Smile, damn you, smile!" After having used those plates to no purpose, I suddenly bethought me and on the spur of the moment said "Smile, damn you, smile!" It tickled his humour and he "smole". Just as he was settling down again we took him, with that admirable result. It is, I think one of the truest representations of the kindly humorous and charming smile of our beloved C. W. L.

As an educationalist C. W. L. is without parallel. And if one is to know the real C. W. L. one must have been a boy or girl under his care. For the heart of C. W. L. is with the children, and with adults, unless he knows them very well, he is not at ease, for he is a shy man by nature. The result is, if one has the good fortune to be a child under his care, that one sees a courteous, interested C. W. L. who listens to one most patiently and answers all one's paltry, childish

questions. Never does one receive an irritated, hasty reply, but he stops whatever work he is doing—and as a child one never thinks about that—and answers fascinatingly, at length, in the detailed manner so characteristic of his work. His enormous store of knowledge is a thing to marvel at. The older one grows the greater is one's respect and reverence for this man so learned, and withal, so humble and so gracious. There is a proverb that familiarity breeds contempt. In many cases perhaps that is so, but after ten years of the closest possible relation with C. W. L., and having tended him through his most critical and serious illness, helped by my brother Oscar, I can assure you that never have I received a harsh, an unkind, a rude remark from C. W. L. I say that in all sincerity, for no matter how tired he is, no matter how hard he has had to work, if one comes to him with some wish, some difficulty, some question, always at one's disposal is his sympathetic and truly wise attention. One is not put off lightly and told not to worry him, or that one will know that later on, for he treats one as an Ego and not as a personality, with the result that no remark of his is too profound for the child-mind to understand, owing to the simple terms in which it is couched. We boys of his, therefore, have received a store of knowledge by proxy, so to speak, which we could never have acquired if left to our own resources.

A very charming side of C. W. L. is the pleasure he takes in suddenly organising a picnic. These picnics are not only the pleasant eating of delicious things that later disagree with you, but one learns more concerning the occult life, the hidden side of things, at these picnics than at any other time, because he is off duty; whereas when at home he works so hard that he easily occupies the entire time of three stenographers, steadily, not in fits and starts. And there is always more to do. It is at these picnics that we pepper him with questions about ghosts, vampires, the other side of things, invisible

helpers and the ancient kingdom of the nature spirits, to which he replies always most interestingly and fascinatingly, telling us of his experiences extending over half a century.

C. W. L. has the most wonderful power of knowing just what is the right remark to make. Never has he given an injudicious jilt to my finer feelings by laughing at something which may have been childish, but was said with all the seriousness of a child and therefore to me most important. Always he has had the insight to say that which I really desired to know. C. W. L. has been father, mother, sister, brother, everything to me, and through that period from fourteen to twenty when one's ideals are beginning to be formed and shaped, he it was who inspired me, not by word of mouth alone, but by precept lived in everyday life. I look up to him more than to anybody in this world. He has founded my aspirations on a sure foundation, the Masters' work. To him everything, himself included, is subservient to the work of the Great White Lodge. If a personality gets in the way of that work, either the personality must go or turn round and become an eager helper. Before everything the Master's work must go forward. As Lady Emily remarked two nights ago that Krishnaji said if Nitya, his so dearly beloved brother got between him and the work, Nitya would have to go, so is it with C. W. L. For if his dearest friend got between him and what he knew to be the Masters' work that friend would have to go. That is the attitude which we must all get: that is the attitude which some of us have got to a certain extent. My sole wish now is to do the Masters' work as he wished it to be done. Whatever capacity I may have now, whatever use I may be in the future, I shall owe to the gracious and gentle understanding of my revered friend and brother, C. W. L.

CAMP FIRE

OMMEN, 14th AUGUST, 1925

R. A. VREEDE

FRIENDS,

It was my intention this evening to say a few words about Bishop Leadbeater, but since we heard such glorious accounts of him yesterday evening, I think, instead, that it would interest some of you to hear a little about his investigations into the other kingdoms of Nature.

The first time that I was introduced to fairies was in that very lovely place, "National Park," which lies a few miles outside Sydney. Bishop Leadbeater and some others, including myself, were staying there for several days. When we were out for a walk one morning, and while sitting on a rock, I asked the Bishop if it were possible for me to see some fairies. After sitting still for a few minutes, he told me that there was a fairy looking around a certain tree somewhere to the right. I endeavoured to see it, and after a few minutes, I really succeeded. That was on account of the Bishop's presence, I am sure. After having some conversation with the Bishop, the fairy became very much interested in his pectoral Cross. It gave us to understand that it wished to call a special friend, and after a few minutes, it indeed returned with this friend. Both were fascinated by the glowing appearance of the Cross. We continued our walk and these two fairies walked behind. After a few minutes the Bishop told me their names, which were rather difficult to pronounce, because they seem to have different sounds in their alphabet, which we cannot reproduce. The first was a name something like "Avoha," and the other like "Marhie".¹

¹ In both cases the "h" is not quite an accurate rendering of the sound which formed part of their names.

They were our constant companions during almost the whole time that we were at "National Park." We had one, I might almost say, embarrassing experience. When we were sitting at table one day, these fairies desired to know why we should eat. Moreover, they wanted to know what food tasted like. This was indeed a difficult question to answer, but we solved it to some extent by allowing them to smell the food. These two were of a comparatively low level of evolution, and were still on the etheric part of the physical plane; and so with a little assistance from Bishop Leadbeater, they were enabled to get some idea of the taste of food. We had another interesting experience with the same fairies, when we wished them to visit The Manor. Both the Bishop and I went to sleep, and visited "National Park," which is some twenty miles outside of Sydney. After the Bishop had asked for and received permission from the Angel in charge of the Park to take these two fairies out of his special domain to visit the Manor, they were duly brought over there. The interesting part of this journey was as follows. We wished to go over the town to the Manor which is situated on the other side of the City. This seemed impossible for the fairies to do. The vibrations coming from the City were so coarse that it would almost have destroyed their finer bodies. Therefore we took them right out to sea and brought them up the harbour to the Manor. In this way we managed to get to The Manor without crossing the City.

As some of you may know, there is over this National Park an Angel who is very far ahead of his brethren. He has made a definite attempt to magnetise this huge place and thereby he hopes to help all people who come to visit this place on their holidays. There is a huge valley running across it, and over this valley the Angel has constructed a sort of dome. In this dome he collects forces with which He tries to help all his people, and also all human beings who come inside

its bounds. In the Church in Sydney, we always pray that a certain amount of the force of the Holy Eucharist may go to this Angel to help him in his great work. When the Bishop first came to National Park, the Angel was much interested in his pectoral Cross—the Cross which is given at the Consecration of a Bishop. The jewels in the Cross are very highly magnetised, and in the higher worlds they show as a great sun of many colours. The Angel was very much interested and wished that he also might have one of these “suns,” to help the people and the fairies over which he was lord. The Bishop procured these jewels and they were buried at the Angel’s direction by some of the Bishop’s younger people. There was an interesting ceremony in connection with these stones. The fairies of National Park came up and the Angel, the Deva, instructed them in the use of the forces which came from these seven jewels.

Many of you would like to see fairies for yourselves, and I can assure you that it is not very difficult. If you go out by yourself into nature and endeavour earnestly to see them, firmly believing that this is possible, there is no reason why this belief should not be justified. Fairies are but little removed from the physical plane and therefore they are not very difficult to see. The method most generally adopted is to go quietly to a place where your intuition tells you that there are likely to be fairies. Sit down there and try. Be calm, sit still for a few minutes, brighten up the aura, and the fairies are almost certain to come and see what this bright being is. They are shy, like animals, but if you sit quietly in a forest, even the animals will come and see what this creature is. So it is with the fairies also. I am quite certain that any of you who wish it, and I think most of you do, can go to the wood fairies here, and under the circumstances, because we have had so many great outpourings of power, they would be more

likely to show themselves to any of us who earnestly desire to see them, and approach them in the right spirit. If you have time, try it. If not, when you return home, whenever you have the opportunity, try it there. I trust that when this Camp reassembles next year, there will be many who can see fairies, as the Bishop and many others have seen them.

There are fairies in the air; there are fairies in the sea; there are fairies in the fire. The fairies of the fire that I generally see are about the height of “from the foot to the knee”. Here they are perhaps a little larger and their faces are most curious; they perform a sort of dance—perhaps it is not possible to call it dancing exactly, but it looks like—to use a colloquialism, but a very expressive term—a “shimmy-shake,” and their features seem to be continually changing.

You will remember an article written by Mr. Fritz Kunz, in *The Theosophist* about a rock consciousness—that was another of our interesting experiences. There is in National Park a rock, of which the consciousness is rather more developed than is usual. The Bishop discovered this rock when he visited the National Park on a previous occasion with a friend of mine. They were sitting on this rock and admiring the view, when they discovered to their surprise that this rock had a distinct touch of consciousness, and was in fact giving out a fair vibration of what might be called the rudiments of affection to this boy friend of ours. They visited this rock on other occasions, and its affection—if such it could be called—for my friend became stronger and stronger. Then that friend of mine was unfortunately removed and could not visit National Park again. The Bishop and I visited this same rock on another occasion, and the rock liked me also, but its affection was not nearly so strong for me as it was for that other boy. It was willing to accept me as a sort of substitute for the time being. I consider it as rather an achievement to win the affection of a rock! We magnetised some stones and

we buried these stones all round this rock, so that it has a kind of permanent presence of the Bishop and of our affection. The intention is that these magnetised stones will raise its vibrations sufficiently, so that when we return another time, it will be able to love us more and will therefore have developed. When we had discovered that this rock could show affection, we walked about and endeavoured to find other rocks, which also showed some signs of consciousness. We did find another one, but he was not as hopeful as the last one.

On going farther into the Park, we discovered quite accidentally a rock which was definitely against mankind. It is rather curious to speak of the feelings of rocks, but I wish you to understand that these feelings are rather rudimentary. They are not strong, and looked at clairvoyantly, the centre of consciousness of the rock begins to glow and shine, and this glowing centre rises to that part of the rock on which the people whom it endeavours to love, are seated. In connection with his other rock, a large section of it had been cut off, when a road had been made. This seems to have affected it in an unfortunate way, because when I sat on it, I discovered that it radiated vibrations which definitely showed that it wished to repel us. We called it the "Mind-your-own-business-rock". It is rather a good name for it, because that is exactly the feeling which it emanated.

The Bishop told me an interesting thing. He told me that when he goes over to the City with a ferry-boat, over Sydney Harbour, he takes hold of some nature-spirits especially belonging to the water. He creates a sort of scoop, with which he takes them up, and attaches them to his aura. When he arrives at the City, he uses these nature spirits to send help to any person whom he knows to be unhappy. This gives these fairies an opportunity to help and definitely brightens the life of the people to whom they were sent.

Yesterday you heard from many who know him well how the Bishop has helped them; this evening I have tried to show how the Bishop is continually helping in other kingdoms of Nature also. That is a characteristic of Bishop Leadbeater—he helps wherever he may go. Behind every word he speaks and every thought which enters his mind, we may be sure there is this great idea: To serve man and to help the Masters in Their work for the World.

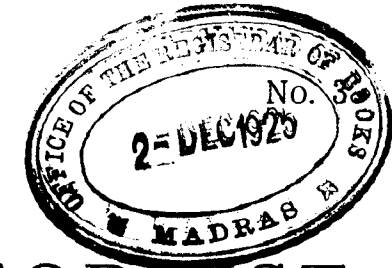
THE NATIONAL REPRESENTATIVE OF SCOTLAND

FRIENDS:

As a somewhat humble representative of a body which is going to be one of the greatest in the world, I have been asked to perform a great duty—which is at the same time a great pleasure—before we can pass to those ceremonies which mark the closing stage of this magnificent camp. If we had left this camp without voicing, in however humble a fashion, our united feelings of gratitude to the people of Holland, we should have had some regrets in looking back. I think therefore, that we might,—if I may so put it—request our beloved Head—for he is, I am sure, with us here to-night—to thank, not only the people of Holland, but also all the kingdoms of Nature in Holland for the wonderful reception that we have received at their hands. I shall go away with the vision of a great brooding peace-loving Deva of Holland, who has looked after us during our stay here. I shall think of the kind sand which absorbed the rain, of the wonderful mosquitoes and their great consideration, of the bees that have played among the heather, of the fields which have been our constant companions both in thought and in fact.

But in order not to prolong what I have to say, may I, as representing you, turn specially to Miss Dijkgraaf and

VOL. XLVII



THE THEOSOPHIST

ON THE WATCH-TOWER

THE Mahārāja of Patiala made a true remark when he visited the Headquarters of the Salvation Army in Queen Victoria Street, London. He said:

My faith is not your faith, but truth is a jewel with many facets, and there is every reason why men of all creeds should unite in a great Brotherhood, and assist those less fortunate than themselves.

If that were achieved, the World Religion would be easily established.

* * *

Another significant utterance, this time at the Liverpool Labour Conference was made by Mr. Hamilton Fyfe, Editor of the *Daily Herald*, London. He said:

At this Liverpool Conference, with its fine atmosphere of courage and hopefulness, at rallies I have been to round about, at all the meetings I go to throughout the year, in every greeting I exchange with a comrade in Labour's ranks, I have the conviction deepened in me that in this age the one "way to be saved" is to strive and cry for a New Order, based on justice and on comradeship instead of cruel inequality and snarling competition, to try to make the world, as those Franciscan friars made the Moorish village, "more attractive and orderly".

The New Age, the New Order, of which the foundation shall be laid by the coming World-Teacher shall indeed be

Mr. van der Leeuw, and then Mr. Folkersma, whose organisation has been perhaps more wonderful than we have as yet realised, and then to all the helpers who have welcomed us.

BISHOP MAZEL

FRIENDS,

This task which has been given to me—to close this camp, is rather a sad one, as the closing of a beautiful episode is, and must be, to every one who has enjoyed it to the very depth of his soul; for I am sure that we all have done so. The sun has shone on us in all his glory, not only for one day but for many days. And his light, and his beauty, and his heat have given us courage, have given us love; and although now, after the sun has shone and has set, and all the great people have left us, we are in comparative darkness, yet this fire, which we see here before us, is the symbol of that which has been awakened in our hearts: that which we shall carry home: that which we shall give to all our friends, our beloved ones in our different homes in all different countries. This fire is a symbol of that love which has been planted in our hearts, the fire of courage to do our work, the fire of gratitude because the great people have helped us, inspired by the Great Ones, who gave us this fire and this light which we are to carry to our friends.

It is indeed a sacred task, that has been given to us as we are all going homeward. I do not wish to say much more about it, because I feel that the sacredness of that which has been conferred on us is so great, that it would not be right to go into details. Every one of us feels, knows, that he *can* give, that he *can* work, that he *will* be able to do that great work which we all, as members of the Order of the Star in

the East, must do. We shall go home now quietly, we shall go home with happiness and joy in our hearts for the great prospect of the work which will be given to us to do.

I have been asked to pronounce the invocation, but I am somewhat shy about it. I feel that as we are here together, we ourselves are an invocation, that as we are seated here, we are the great invocation itself.

I have been asked to give you a blessing. I feel timid about giving you that blessing, because as we are here together, and *are* the great invocation itself,—bigger, greater than words could express, we need not ask for a blessing, I need not give you a blessing, because, as the response to that invocation which we are ourselves, which we are in our very souls and in the depth of our being, that great blessing IS on us.

And I should like to ask you, you who have all received it during so many days, now to carry it home in all quietness and silence. The music which will now be played will help us, and echo what we feel. We shall disperse, and within our hearts is the feeling that we shall meet again.

It is then "au revoir" to you all.

There is one more thing which I should like to say, and that will be my last word.

We have been given a new nobility through what has been said to us, through what we have received in so many different ways, and I should like you to remember that beautiful French saying: "Noblesse oblige." I know that you all understand it, I know that you will be aware of it until we meet again. And as you are, the influence of that nobility will be a boon and a blessing to mankind—a fitting token of gratitude for all we have received.

I hereby close this camp.

based on justice and on comradeship instead of cruel inequality and snarling competition. For that let us all work.

* * *

There is a matter, small in itself, but one which becomes important, because it gives pain to large numbers of our African brethren, and is done quite unconsciously. It is the spelling of the word Negro with a small "n". An African gentleman wrote to me, complaining that this was done in Theosophical books. I thought at first that the word "Negro" was objected to, and wrote saying that no discourtesy was intended. He answered that it was the small initial letter which was objected to, and that the word appeared thus in *Man: Whence, How and Whither*. So far as my own Publishing House is concerned, I will ask that care shall be taken always to use the capital letter, as with Englishman, Indian, etc. And I suggest to other Publishing Houses that they shall do the same. The moment it is understood that the careless use of the small letter is objectionable, it being really so, since we all of us use National names with a capital, it would be criminal bad manners to use it.

* * *

The above is all that has reached us from the Editor for this month's Watch-Tower. Mr. Jinarājadāsa received from her by wireless the following cable: "Fifteen travelling homeward join you in gratitude to our Founders mortal and immortal." She will reach Adyar on the 25th and with her come Lady Emily Lutyens, Bishops Wedgwood and Arundale, and others. There is so much awaiting her; we hope that she will unveil the memorial to Dr. S. Subramania Aiyer; a life-sized portrait in oil of that great man in his judicial robes executed by the artist S. Nagappa, who has himself contributed handsomely towards its fulfilment.

* * *

Our dear Brother Nityananda was released from his mortal coil, harassed by a troublesome disease for a considerable time, on the morning of the 13th November, at Ārya Vihāra, Ojai, California. It is impossible on this occasion not to turn our thoughts to Krishnaji, for the intense, deep attachment and selfless love between the two Brothers was one of the most beautiful things about their mutual lives, joined by a link forged in a long succession of past lives, long dedicated to the service of mankind and consecrated to their Masters. Conscious as we are of a void, profound though temporary, that has been left in Krishnaji's life—and in the lives of those who knew Nityananda—we know also how completely identified Krishnaji is with his Master, and the great work before him. Against the all-sustaining strength accompanying that consecration, no Kārmic blows will avail. Much work of reconstruction will have to be done when the Great Teacher comes and proclaims to the world a new dispensation, and doubtless, Nityananda will quickly return in a vigorous and healthy body to carry out the great work that will await his hands.

* * *

In his quarterly letter to the General Secretaries of the T. S. Mr. Jinarājadāsa says:

"I hope, by the time of Convention, that this home of the Masters will be truly representative of Their attitude towards the Religions of the world. The Hindu temple is almost complete. The little Buddhist Shrine is rapidly going up. I have just received from a Mohammedan member the first donation towards the building of a little Mosque. A temporary hut has been prepared for the Christian members who may desire during Convention to worship according to their religion. Already the Zoroastrian members have a residential building where, when they come to Convention, they perform such ceremonies of the Sacred Fire as can be

done without the maintenance of a fire temple. The central buildings have been renovated, and certain minor changes have been introduced into the great Hall, to make it more noteworthy still as representing Theosophy. It was a dream of Colonel Olcott to have at Adyar a Pantheon of Religions. He realised it only partly, by putting statues in the great Hall of Jesus Christ, Lord Buddha, Shri Krishna and Zarathushtra, and a Crescent and Star for Islam. We have carried out the plan further by placing symbols for Judaism, Jainism, Sikhism, Taoism, Confucianism, Shintoism and Freemasonry among living religions, and symbols for Egypt, Greece and Mithraism for the religions which have disappeared. There are places for three more symbols, where will be commemorated some of the religions which have made a special point of the cult of the Divine Woman and Mother. In larger letters than these, which give the names of religious founders and their faiths, there stands out in the Hall our motto—'There is no religion higher than truth.'"

* * *

In order to co-operate in the formation of a World Federation of Youth which shall work for Peace through mutual understanding, The British Federation of Youth with its offices at 421 Sentinel House, Southampton Row, London, W.C. 1, has been reorganised. It seeks to affiliate Youth movements and to build up a World Federation of Youth for Peace. It is proposed to hold a World Congress of Youth in 1928 which will strengthen the spirit of internationalism and reconciliation amongst the youth of the world. Its purpose and methods are clearly stated thus:

In this work for international peace, the British Federation of Youth has an important part to play. Much depends on the future thought and action of the youth of Britain, on account of the heavy responsibility which inevitably falls upon the citizens of the British Commonwealth in the conduct of world affairs.

On the international side the Federation arranges the exchange of correspondence, periodicals, visits and hospitality between the Youth of Britain and of other countries and makes known youth camps and conferences.

CONSTITUTION

1. The Organisation shall be known as the British Federation of Youth.
2. The Objects of the Federation shall be to co-ordinate British Youth, to collect and disseminate information concerning all Youth Movements, and to co-operate in the formation of a World Federation of Youth, which shall work for Peace through mutual understanding.
3. Membership of the Federation shall be open to Youth Movements, to Youth Sections of other Movements, and to interested individuals, in Great Britain.
4. The Federation shall work through:
 - (a) An Assembly to consist of three delegates from each Federated Movement and Section, the Assembly to meet annually in March and at such other times, if any, as the Council may determine. Delegates shall receive not less than six weeks' notice of Meetings of the Assembly.
 - (b) A Council to consist of the Officers, twelve members of the Assembly and additional co-opted individuals not exceeding three in number. The Chairman and the twelve members of the Council shall be elected by the Assembly and the other officers shall be appointed by the Council. The Council shall have the right to fill by co-option vacancies occurring during the year and to co-opt the additional individuals.
 - (c) The Officers, who shall be a Chairman, a Secretary, an Organising Secretary, and a Treasurer.
 - (d) A Periodical Publication.
 - (e) An Annual Conference for the discussion of matters affecting Youth.
5. Each Federated Movement shall pay a minimum Annual Subscription of £1. Each individual member shall pay a minimum Annual Subscription of 10s. The Council shall have the power to reduce, remit or delay the payment of Subscriptions. Subscriptions shall be payable in January.
6. This Constitution can only be altered by the Assembly at its Annual Meeting. Notice of any desired alteration shall be in the hands of the Secretary not later than six weeks before the Meeting.

* * *

The Youth of the T.S. have also organised a drama group which has produced several plays and should give much pleasure at future Conventions.

THE DRAMA GROUP

Producer ... MISS MARY DOE, L.R.A.M. (ELOC.)

The Drama Group has been formed for those who wish to take active part in the production of plays, either by training for dramatic work or by helping in any other of the work involved in play production.

Miss Mary Doe has kindly consented to train members of the Group and a class meets for this purpose once a week.

Further information from the Secretary,—

MISS CLARE SOPER,
32, Abercorn Place,
St. John's Wood, N.W.8.

The Quetta Theosophical Lodge celebrated the Fiftieth Anniversary of the Theosophical Society by staging a drama on "The Coming" and with the following interesting programme.

PUBLIC LECTURES IN ENGLISH

DATE	SUBJECT	By	CHAIRMAN
12th (Thurs.) 7 p.m.	Christianity	Rev. F. G. Breed	Lt.-Col. R. T. Holland, D.S.O., M.C.
13th (Fri.) 7 p.m.	Islam	K. S. Moulvi Najam-ud- Din Khan, B.A.	Dr. Ikram Ali Sufi.
14th (Saturs.) 7 p.m.	Zoroastrianism	Burjorji N. Makuji, Esq.	K. B. Seth K. P. Kaikobad.
15th (Sun.) 5 p.m.	Youth Conference Sikhism. (Universal Brotherhood)	3 p.m. Sardar Sawan Singh, B.A., B.T.	Mr. Kaikobad Marker. R. B. Diwan Ladha Ram Nanda.
16th (Mon.) 7 p.m.	Hinduism	L. Ganpat Rai	R. S. Diwan Rattan Chand Hakim.
17th (Tues.) 7 p.m.	The Brotherhood of Religions	Dr. Pandit Durga Das	Captain Stanley Davidson.
18th (Wed.) 6.30 p.m.	Scouting	Mr. K. Marker	Col.-Comdt. E. C. Alex- ander, C.I.E., D.S.O., Dist. Scout Commr.

At the service which brought to a close the Church Congress in England, Dr. Campbell, referring to the Church re-union movement said :

that the most important object had already been gained, in that the two main Christian communities into which England was divided had learned to know and trust each other as never before. The change of spirit in the last twenty years was truly marvellous. The essential factor of the realisation of Christian unity had in an unprecedented degree come to occupy the foremost of their thoughts. Referring to the Labour movement, the preacher said that there were two spirits at work in it—the spirit of Christ and the spirit of Anti-Christ. There was on the one hand the spirit of great Labour statesmen striving from directly Christian sources, and there was the spirit of greed and rancour on the other, and those two could never make terms. There had been reassuring evidence of late that it was the former that prevailed with the British working man up to the present. The nation did need a revolution very sadly, but it was a different kind of revolution from that proclaimed by the advocates of class war. It was a revolution in our own ways and thinking. Augustine Birrell had said that when, at the beginning of the last century, the unhappy toilers of this country were looking to revolutionary France (as many of the same class were looking to revolutionary Russia now), the one factor which more than any other saved England from bloody internecine strife was the spiritual fervour which followed upon the preaching of John Wesley. It was because men's minds became directed towards eternal values that temporal values ceased to bulk so large, and the spirit of soberness and good will took the place of counsels of violence and hate. The same prophetic spirit that saved England then could save England now, and what would save England would save the world.

They should unite in earnest prayer for a re-awakening in the spiritual consciousness of the people of our race, for a renewal of the moral authority of the Church in our common life through a deepening appreciation of its spiritual character. There were many signs that we were at the beginning of a new era in respect of the acceptance of Christ. Those who were gathered there might live to see the most overwhelming return to Christ on the part of all nations that had ever been known, and to partake in the greatest spiritual advance that had ever been since Christianity began.—*The Madras Mail*.

A case of dual personality comes to our notice from "The San Diego Union" of October 10.

A strange case of apparent dual personality is attracting such attention here that a committee of physicians and psychologists is preparing to examine the subject, Maj. Perry, 90-year-old negro and former slave, who is illiterate when awake, but who delivers scholarly sermons in perfect English when asleep.

Maj. Perry lives four miles north of Leesville in the lower edge of Saluda county. In appearance, he is a typical ante-bellum negro, ceremoniously polite to all "white folks" and quaint and engaging in his manner. While awake, he speaks in dialect of the unlettered negro and finds it impossible to quote even so much as a verse from the Bible. But when he drops into the strange trances that he seems able to summon at will, he becomes an entirely different person. He speaks with the precision of a student of English and quotes entire chapters from the Bible without error or hesitancy.

MANY HEAR SERMONS

These statements are vouched for by the Rev. Frank M. Graham, evangelist from Greene county, Ga., who recently visited Maj. Perry at his home near here; by J. Q. Holder, who prepared an article on the strange old negro for the *Twin City News*, of Leesville, and by the editor of the *Edisto Record*, at Wagener, S.C., who went to the little cabin of Maj. Perry to study the negro who preaches in his sleep. Many others also have heard the messages that fall from the lips of the old man as he lies in a trance.

Evangelist Frank M. Graham has known the old negro for years and believes he is endowed with two personalities, one dominant when he is awake and the other dominant when he is asleep.

One theory is that Maj. Perry received a "call to preach but refused to hear it". "The Holy Ghost," not to be outdone, takes possession of him when he is asleep, they say, and uses him as a mouthpiece to deliver messages from God to men on earth.

The suggestion has been made that Maj. Perry has learned a sermon couched in chosen words, which he delivers while shamming a trance. The answer to this is that no two of his sermons are the same and each contains different quotations from the Bible. The quotations are not confined to any particular verses or chapters, but range through all the books of both New and Old Testaments.

SINGS HYMNS

Dr. Graham, in describing Perry's method of preaching in his sleep, says that the old man will lie upon a couch and almost immediately drop into a trance. In about 15 minutes his lips begin to move and the words of a hymn issue forth. When the song is done the sermon commences and continues steadily, until the speaker has finished.

J. Q. Holder, writing in *The Twin City News*, said: "Living four miles north of here is one of the most wonderful human beings in the world. Though 90 years old, a former slave, able neither to read nor to write, yet he preaches a sermon almost every night of his life. He takes his text, giving chapter and verse, and has never been known to make a mistake. He quotes the Bible as correctly as the best educated man. The strange thing is that when he awakes, he remembers nothing about what he has preached."—*San Diego Union*.



A CHRISTIAN BISHOP TO HIS BRETHREN OF OTHER FAITHS

By GEORGE S. ARUNDALE

I AM eager that my many friends and comrades in various parts of the world, and especially in India, should realise that in my ordination as priest of the Liberal Catholic Church, and in my subsequent consecration to its episcopate, there has been no parting of the ways, no giving up of certain parts of my work, but only an endeavour to strengthen myself for service, to work more usefully in every field, to practise and proclaim more convincingly the supreme truth of the brotherhood of all life, and both to help to prepare the way for the coming of the Jagat-Guru, the Bodhisattva, the Christ, the

World-Teacher—call Him by what Name you will, and to serve Him with all my heart when He shall come.

Born a Christian, and loving Christianity, yet because Christianity as interpreted by so many of its churches has seemed to me to have lost much of the Christ spirit, I have felt constrained to remain outside membership of an individual church, though I know that many priests in every church lead beautiful, noble and Christ-like lives. In every religion as practised to-day, wonderful ceremonies, mighty sacraments, great spiritual truths, have either been forgotten or have degenerated into little more than mere meaningless forms, most of them with but the remnants of the glorious life with which once they were filled. And too many priests in every faith in selfish pride regard their respective churches as the sole repositories of the Truth of God, thus committing a sin against God's law of brotherhood in excluding not only other faiths from equal participation in this Supreme Heritage, but also other sects and persuasions within their own faith itself.

I have sought in past years, however imperfectly, to do homage to the Christ and to His Christianity by reverencing and striving to serve with my whole heart His many faiths and many children, for all religions, however they may have originated, are under the loving care and protection of the One Who is the Supreme Teacher of the world. For the last twenty-two years, working in beloved India, I have known that in helping the youth of India to be true to their various faiths, in exhorting the Hindū to love and serve more ardently his Hindūism, the Buddhist to be worthy of our blessed Lord Gauṭama, the Buddha, the Pārsī to reflect more truly the mighty purity of the Lord Zarathustra, the Musalmān to be true to his great Lord, the Jew to renew in his daily life the essential traditions of his glorious past—in so doing have I rendered homage to the Christ and have at the same time

striven to be true to that particular presentation of the one Truth which He has given us in Christianity.

The Lord Vyāsa, the Lord Buddha, the Lord Zarathustra, Shri Kṛṣṇa, the Lord Muhammad, the Christ, all the great Rulers and Teachers of the world, are a great Company of Elder Brethren living in one sweet accord, ever helping Their children in the outer world to reflect Their perfect harmony. The religions of the world come from this great Company, now One Messenger, now Another, often the same Great Messenger returning time after time, bringing with Him God's Truth and proclaiming it as Hindūism, as Buddhism, as Christianity, as Islām, as Judaism, as Jainism, and so on. The one Eternal Source, but many channels for its dissemination throughout the world. One Eternal Unity, but many diversities to meet the varied needs of the many types and stages of human growth. All religions converge to God, and are fashioned out of the same Eternal Truths, however apparently divergent be the forms, and though men in that ignorance which, through pride, they have striven to make appear as wisdom, have fought and quarrelled in vain and blasphemous attempt to confine Truth to a single form, and to kill all others.

Christianity, as I understand its true teachings, recognises the Divine origin of all great faiths, looks upon other faiths as sisters, as diverse, equal manifestations of the one Eternal Truth, respects and reverences the forms and ceremonies and beliefs of other faiths and seeks to draw the various faiths into a close and loving comradeship, each contributing its own great jewels to the glorious Crown of Truth.

In the Liberal Catholic Church, over which presides my deeply venerated Teacher, Bishop Leadbeater, I have found such an interpretation of Christianity, I have found a Church which recognises and reverences all other faiths as but other pathways along which God's many children seek and find Him.

If I have become a priest and a bishop, through the gracious mediation of the Right Reverend Bishop Wedgwood, my loved comrade to whom I offer reverent gratitude, it is in order that, a Christian, I may enter more deeply into the heart of Christianity, and thus draw more closely to those other faiths in which the same heart beats, however apparently divergent be its outer form. Dearer and nearer to me will be my Hindū, Pārsī, Musalmān brethren, for, travelling farther along my own pathway, I am able to perceive with clearer vision the beauty of the pathways they themselves tread. I perceive that the many diverse notes of praise to God we sing down here ascend to Him blended into a wondrous harmony, the glorification of the Unity in its marvellous diversities.

I feel a deeper love for all faiths, because I have learned to love my own more deeply, because I have found an interpretation of Christianity which stands for equal comradeship with other faiths, and I go forth into the world wearing, as the Lord Shrī Kṛṣṇa—Christ has bidden me, the uniform of His Christian army, as in the other armies their respective officer-priests wear their own distinctive robes. For He wishes His other faiths, especially in India, to realise that Christianity does not stand apart from Hindūism, Buddhism, Zoroastrianism, Islām, but shoulder to shoulder with them, one among the many facets of the great Diamond of Truth. As I have taught these many years, so shall I now, a Christian bishop, continue to teach with added conviction and fervour. To the youth of India, whom I love so deeply, whom I am so eager to help, I say again:

Love your Motherland passionately, count her service your highest happiness, help her to her freedom, and so grow hand. And remember that the heart of this service of your Motherland lies in your devotion to the faith in which you have been born, and through which the God within you

achieves His conscious Divinity. Love your own faith truly, reverence its Great Teachers, respect the faiths of others and the Great Teachers of those faiths, knowing the Teachers of all Religions to be a mighty Comradeship pledged to the service of the world and watching sadly the quarrels among Their followers, so shall you learn to serve India wisely and to draw towards her in loving partnership the nations of the world.

To India I would say: Through the Liberal Catholic Church, Christianity draws near once more to the Jagat-Guru, its Founder, and bears loving witness to its recognition of other sisters in the great family of His many faiths. Become the home of the faiths of the world, as you already are the Mother of the nations. Christianity comes home as a sister faith to join you, welcome it to an equal place at the hearthstone at which the religions of the world shall sit in peace and harmony.

It may be that because the outer form is changed, some will imagine in their ignorance that the life has changed too. Some may imagine that because I have become a Christian bishop, therefore my value and use to India are largely over, thinking perchance that because the outer form is changed I have therefore assumed with it the attitude and opinions which are known in many cases to accompany it. I believe that my value to India, such as it is, is, if I may venture to say so, greater than it has been, for it will be seen that a Christian bishop—and our orders are in proved valid episcopal succession—may be other than are some Christian priests in India, that there are Christian priests and bishops who can serve and reverence other faiths as earnestly, though of course not as efficiently, as they can serve their own. Having learned to serve God in a Christian church, now can I and will I gladly, if permitted, worship more truly in Hindū or Pārsī or Buddhist temple, or in Musalmān mosque, for through

ordination and consecration I have come more closely into contact with that Reality which is the Life of all forms, the essence of their being.

If I appear different in outer garb, it is because the outer garb is the outer symbol of, and fashioned more effectively to transmit, the wiser and more efficient service I hope to render. The outward and visible form is the sign of the inward and spiritual endeavour in deeper measure to be all things to all men as far as my powers allow. If I assiduously perform or take part in the Christian ceremonies, it is that I may learn more and more to know God, and knowing Him to know the Unity of and be in ever-increasing measure one with all His Life. Friends and comrades, I am nearer to you all than ever I have been before. It is the same George Arundale who returns to you, though I hope a little better and more able to serve the causes which have been so dear to our hearts for many strenuous, but wonderful years.

I may perhaps be allowed to add that my dear wife remains the staunch and true Hindū she has always been, whether or not narrow and exclusive and un-Hindū orthodoxy recognises the fact. We were legally married under the Indian Christian Marriage Act, which requires that only one of the contracting parties shall be a Christian, for we might not have been married had she been required to renounce her faith. And subsequently, at Adyar, our marriage was given the vital sacramental blessing and sanction through the performance by Hindū priests of the Hindū marriage ceremony. Thus are Hindūism and Christianity most happy together, independent yet completely harmonious, each reverencing the other, in the persons of wife and husband. Where love is, there is understanding.

✧ George S. Arundale

ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 13)

GĀYATRĪ is the *Ḍaivīprakṛti* of the first Ray—the combined influence of both the elements in that Ray. “Trans-substantiation” is the peculiar notion (of all) involved in the ancient performance of *Yajñams* (sacrifices). These were performed to satisfy this power, which is called *Yajña Puruṣha* (*i.e.*, *Christos*). But from the time of *Vyāsa* and *Kṛṣṇa*—about 3000 B.C.—a change took place. *Kṛṣṇa* wanted to put an end to all sacrificial formulæ, so he told *Arjuna* to get rid of the old notion that blood sacrifice is necessary. (*Vide Bhagavad-Gītā* about flower or leaf offerings.)

Blood sacrifices were used by all barbarous peoples to evoke elementals, etc., and they got manifestations, and these sacrifices found their way into the higher departments because, as they could not get the real transfer of Life they used such sacrifice as substitute. But these sacrifices often became the means of evoking elementals and not spiritual influences and so in course of time all blood sacrifices had to be proscribed.

The final sacrifice is the transfer of the spiritual life of the highest *Chohan* to His Successor. He is supposed to transfer

the light of the Christos which is within himself to his successor.

There are two kinds of crosses—The celestial is Adonai, the terrestrial is Man. Man is called a Cross because his four principles are arranged in the shape of a cross. The four points of the cross represent the four principles in man—the four Avasthas (swapna, etc.) (Waking, dreaming, sleeping, 'ecstasy'). The highest is Turiya Avastha, the Enlightened Jāgrat Avastha (Waking). The order is Jāgrat, Swapna, Sushupti, Turiya.

As Christos exists in conjunction with every man in humanity he is more or less crucified, because strictly speaking he ought to be in his own glorious home in Nirvāṇa. But he resides in humanity for the sake of helping human beings on, and as he exists in every human being he is more or less crucified therein. Again the four points of the cross are described as the four *pādams* or feet. The human being is therefore compared to a sheep (four-footed) and humanity to a flock of sheep. Christos is called the good shepherd because he takes care of these four-footed beings (*vide Mundako-paniṣad*). Jivātmā, the individual Self is considered as a four-footed being, all humanity a flock of sheep, and Christos is the shepherd.

It is said that Kṛṣṇa had so many thousand wives (Gopīs). Each human soul is a little girl, which is the man's guardian angel, which is his Soul. This girl will ultimately have to be married to the man's own Logos. But curiously it happens that even through life it exists in man together with the male principle, the Christos, and in that respect almost all the Souls of human beings are supposed to be the wives of Christos. There is a story in the *Mahābhārata* about this. Someone once said to Kṛṣṇa "You seem to have so many wives, cannot you give me one?" Kṛṣṇa said "Go to all their houses, and if you find a place where I am not,

take the woman who lives there." (He went to all the houses and wherever he went he found Kṛṣṇa.) There is hardly a human Soul in connection with which the Christos does not really exist in man.

The Little Girl (*Idyll of the White Lotus*) is superior to Kāraṇa Sharīra and is *Ḍaivīprakṛti*. The 'protean' power is superior to *Ḍaivīprakṛti*. But as *Ḍaivīprakṛti* is compared to a girl all the Souls of human beings are made to be the wives of Kṛṣṇa. The individual is the reflection of that light in the Kāraṇa Sharīra. The reflection is the reflection of his own Logos transmitted through the instrumentality of the light that emanates from it. So you have Kāraṇa Sharīra, the image therein and the light by which the image is brought about: Kāraṇa Sharīra, Jivātmā and the little girl. But the reflected image is this ray of the light, the reality is the little girl and the reflection disappears when the man becomes independent of the Kāraṇa Sharīra.

If you take the reflection of the Sun, it is different from Sunlight. There are three things: Kāraṇa Sharīra, the reflected image (Jivātmā) and the light which emanates from the Sun which is the little girl. Kāraṇa Sharīra is the mirror, the reflection is Jivātmā, the Ego that you feel. You will find that you yourself are the little girl. When your Soul joins the Logos, the little girl gets wedded to the Logos. But in conjunction with all these there is the mysterious Voice everywhere.

The Voice is even subjective to the little girl, it is not objective. It is everywhere and nowhere and can manifest on any plane and is not found on any plane.

The guardian angel is and yet is not one of the principles of the human Soul, because it pervades the whole human being. It is *strictly speaking the human being*. It is different from the "seven virtues" classification of the Kabbalists. Even in a sevenfold classification the Voice must pervade all.

The Gāyatrī is the little girl of the first Ray.

Prayer is addressed to the "Protean power" at the Sandhyas. Soma represents a sort of Life influx imbibed by both Gods and men, and is the substitute for the Elixir of Life.

The Lady of the Lotus (Isis) has been called above the Little Girl. There is another little girl which is the man's own mind. The (little) girl who played with balls, etc., is different to the woman in the tank, and is the mind.

There is another female in the Logos itself. In the Logos there are about a dozen Gods and Goddesses. Keep Daivīprakṛti separate and take the Logos as a whole. Then the Lady of the Lotus is Daivīprakṛti. There is a difference in the ages of the little girls (of different Rays). Strictly speaking the smallest is the first Ray Light. Buddha's is a little older. The first appears about 12 years old: when you get further on the appearance increases. The ages are 12, 16, 20, 24, 28, 32, 36. *The smallest is the Gāyatrī. It is the most troublesome and the most powerful.* In the appearance of the Logos there is a good deal of difference. The real appearance of the first Ray Logos is peculiar. It has all sorts of shapes, but when it does appear with all its powers it is a boy of 12 years old. Buddha always appears as a boy not more than 16 years old.

In the course of evolution the first Ray appears last and is considered as the youngest child of Parabrahm. But it is the first in manifestation. The first Dhyan Chohan who appears is a man of that Ray. He sets the evolutionary current in motion.

In some Rays the girl is a pretty big lady, but she has no real form and often changes. *As a rule Daivīprakṛti appears as a woman, as when you are illuminated.*

At first when the little girl does appear you do not see her purpose till long afterwards. Nature is a tremendous machine for the progress of humanity.

If the Voice is not here the work of nature still goes on. The Voice exists for the sake of humanity. Its counterpart in Nirvāṇa takes part in Creation, but this has no other business but to help people. *And you cannot get it outside man.* You cannot find it elsewhere in nature. The last great Adept who left it may recall it if he so wills, and then its manifestation will cease until the next Adept of that Ray appears. So it does its work out of pure philanthropy. Each world has some provision like this. It more or less knits together all humanity. It is the common bond. (See Beal's Catena.)

The Voice of Conscience is a metaphorical expression. It is the imaginary aggregation of all human experience.

The one Pādam or foot (of Puruṣha) of the first Ray Logos is what dwells in humanity. Strictly speaking the last first Ray Adept is everywhere. Three such have appeared and disappeared since this humanity first began to evolve—millions of years ago. Probably there will be a fourth such Adept.

The Voice has power in all Yugas (ages). Its action depends on the special circumstances.

(Ḍakṣiṇāmūrṭi is a sort of God, not an Adept.) It is not an Avatār, because he is himself that great power. He will be a great Mahārshi—a man like Buddha—. Practically it does not matter when he comes because the predecessor is practically present already.

Nature's great provision for producing Adepts is always the same. There is no break in that. This great current of energy is always here, left by the last great Adept. He is rather a God than an Adept. It is this power that will play the part of Guru to that man's successor.

For Song of Life (3. 5. 7. notes) see *Chhāṇḍogya Upanishad*.

Happy are those whose astral sense is not opened and who do not see all the terrible things that are

about us. *By a holy life there is a kind of aura developed which protects a man from them. All Elementals and Dagpas are afraid of the Protean power. Its very presence seems to strike terror into them. The Permanent Element has followers, but the Protean power does all its work itself.*

New Testament. (Bible.) Gospel of John.

- I. 1. "The Word was God." The Word=the Voice.
God=the Permanent Element of the first Ray.
4. The Light=Daiviprakṛti.
5. The Darkness=One's own Ego which does not understand the Light—*vide Light on the Path.*
9. He=Christos. His own=Humanity.
12. To join their own Logoi. The name is the one revealed by the Still Small Voice.
14. When he incarnated as Jesus.
- John XIV, Verse 16. His own Logos.
- XV. 1. The other Logoi.

Referring to the function of the Permanent Element of the first Ray when the time comes directing each man's Logos to come to it. It exercises a kind of control over the other Logoi.

T. Subba Row

(To be continued)

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

(Concluded from p. 23)

NORMAL EDUCATION AND THE IDEA OF THE "EDUCATED"

BY normal education we mean that education which, in order to be considered a true Ārya citizen, was binding on all twice-born students. This was the study of अपराविद्या "The higher learning". Such a study consisted of the *Veda* or *Vedas* with their *Angas*. As we have seen, the word for study was स्वाध्याय (Svādhyāya), similarly the word for the educated was शिक्ष (Sishta). Later on the word became confined to those who devoted their whole lives to the study of the *Veda*. In *Baudhāyana Dharma Sūtra*, the *Sishtas* are thus described :

The *Sishtas* forsooth are those who are free from envy, free from pride, content with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity, and anger.¹

Those are called *Sishtas* who in accordance with the Sacred Law have studied the *Veda* together with its appendages, know how to draw inferences from that, and are able to adduce proofs perceptible to the senses from the revealed texts.²

¹ शिक्षाः खलु विगतमत्सरा निरद्वन्द्वाराः कुम्भीधान्याः अलोलुपाः दम्भदम्पलोभकोष-
विषर्जिताः ॥

² धर्मेणाधिगतो येषां वेदः सपरिवृंहणः ।

शिक्षास्तदनुमानज्ञाः श्रुतिप्रत्यक्षहेतवः ॥

Manu also :

Those Brāhmanas must be considered as *Sishtas* who in accordance with the Sacred Law, have studied the *Veda* together with its appendages and are able to adduce proofs perceptible by the senses from the revealed texts.¹

But in Patañjali's *Mahābhāṣya*, we find that the word *Sishta* (शिष्ट) could be used for any person who had mastered any branch of learning and had an excellent moral character. These are the words of Patañjali :

Those revered Brāhmanas who are content with a store of grain sufficient for ten days, who act disinterestedly, who are almost perfect in any one science, are *Sishtas*.²

Here we see that specialisation in *Vyākaraṇa* one of the six *Āṅgas* had become a prominent science. So it was quite necessary that the denotation of the word *Sishta* (शिष्ट) should be widened. But in Kauṭilya's *Artha Sāstra*, it is said that the Kings should learn the three *Vedas* (त्रयी) and philosophy (आन्वीक्षिकी) from the *Sishtas* :

Having received initiation let him learn the three *Vedas* and philosophy from the experts (*Sishtas*).³

But we should not from this conclude that as time went on, the meaning of the word became wider. In *Charaka Samhitā* we have :

Free from *Rajas* and *Tamas*, and who by virtue of devotion and knowledge possess always at the three times pure unfailing knowledge, they are experts, trustworthy, enlightened and their word admits of no doubt.⁴

¹ धर्मेणाधिगतो यस्तु वेदः सपरिवृंहणः ।

ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥

² ये ब्राह्मणाः कुम्भीधान्या अलोलुपा ।

अगृह्यमाणकरणाः किञ्चिदन्तरेण ।

कस्याश्चिद्विद्यायाः पारगास्तत्रभवन्तः शिष्टाः ।

³ वृत्तोपनयनस्त्रयमांस्त्रयीक्षिकीं च शिष्टेभ्यः ।

⁴ रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलं ये ।

येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥

आप्ताः शिष्टा विबुधास्ते तेषां वाक्यमसंशयम् ।

SCHEME OF VIDYAS

The scheme of *Vidyas* has been differently formed from time to time. Difference was inevitable, for all the *Vidyas* which existed only in germ form in the *Vedas*, attained so many ramifications in later times.

Yājñavalkya gives the following scheme :

The *Vedas* united with Ancient History, Logic, Exegesis, Sacred Law, and the Auxiliary sciences, these fourteen are the abode of sciences and Law.¹

Manu also gives the same scheme :

The auxiliary sciences, the four *Vedas*, Exegesis, Logic, Sacred Law, Ancient History—these are the fourteen sciences.²

Sometimes to these were added the following four *Upa-vedas*: (1) The science of life (medicine), (2) the science of archery, (3) music, and (4) the science of polity.³

This very scheme has been explained at great length in Madhusūdana Sarasvatī's *Prāsthāna-bheda*.

Kauṭilya in his *Arthasāstra* criticises a number of ancient schemes and gives his own. According to him :

Philosophy, the three *Vedas*, husbandry, the Science of government—these are the four sciences. *Sāṅkhya*, *Yoga* and *Lokāyata*—these form Philosophy.⁴

The *Vedas* with their *Āṅgas* were called *Trayī* (त्रयी).

Agriculture, cattle-breeding and trade form husbandry.⁵ The Science of government is the means of securing the preservation and the progress of philosophy, the three *Vedas* and husbandry.⁶

¹ पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

² अङ्गानि वेदाश्चत्वारो मीमांसान्यायविस्तरः ।

धर्मशास्त्रं पुराणं च विद्यास्त्वेताश्चतुर्दश ॥

³ आयुर्वेदो धनुर्वेदो गान्धर्वं चार्थशास्त्रं ।

⁴ आन्वीक्षिकी त्रयो वार्ता दण्डनीतिश्चेतिविद्याः ।

सांख्यं योगो लोकायतं चेत्यान्वीक्षिकी ॥

⁵ कृषिपाशुपाल्ये वाणिज्या च वार्ता ।

⁶ आन्वीक्षिकीत्रयीवार्तानां योगक्षेमसाधनी दण्डनीतिः ।

Rājasekhara in the second chapter of his *Kāvya-mīmāṃsā* gives a quite different scheme :

Learning here is of two classes, science and literature. The science again is of two kinds, personal and impersonal. The *Shruti* is impersonal; while the personal comprises the four sciences, *Purāṇa*, *Ānveekshikī*, *Mīmāṃsā* and *Smṛiti*.¹

By *Ānveikshikī* he means the systems of philosophy.

Philosophy is twofold—the first or unacceptable view, the second or acceptable view. The system of *Arhaṭ* and *Bhāṇṭa* and the *Lokāyata* are the first or unacceptable view. *Sāṃkhya*, *Nyāya*, *Vaiśeṣika* form the second or acceptable. The central abode of all sciences is the fifteenth branch of learning known as *Kāvya* or literature.²

OTHER VIDYAS

Besides the *Vidyas* as the regular scheme of study, there were many other sciences and arts which were practised either as auxiliary or practical arts. In the *Chhāṇḍogya Upaniṣad* Nārada tells Sanatsumāra what he had learnt.

Sir, I know the *R̥g-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, the *Atharva-Veda*, as the fourth, Legend and Ancient Lore as the fifth, the *Veda* of the *Vedas*. Rites for the manes, Mathematics, Augury, Chronology, Logic Polity, the Science of the Gods, the Science of Sacred Knowledge, Demonology, Military Science, Astrology, the Science of Snake-charming and the Fine Arts. This, Sir, I know.³

EDUCATIONAL INSTITUTIONS

In ancient India there were hardly any educational institutions of the kind with which all are familiar in modern

¹ इह हि वाङ्मयमुभयथा शास्त्रं काव्यञ्च, तच्च शास्त्रं द्विधा अपौरुषेयं पौरुषेयं च । अपौरुषेयं श्रुतिः । पौरुषेयं तु पुराणमन्वीक्षिकी मीमांसा स्मृतितन्त्रं च चत्वारि शास्त्राणि ॥

² द्विधा चान्वीक्षिकी पूर्वोत्तरपक्षाणाम् । अहंद्दन्तदर्शने लोकायतं च पूर्वपक्षः । सांख्यं न्यायवैशेषिकं चोत्तरः । सकलविद्यास्थानैकायतनम् पञ्चदशं काव्यं विद्यास्थानम् ।

³ ऋग्वेदं भगवोऽधेमि यजुर्वेदं सामवेदमाथर्वणम् चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाकोवाक्यमकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सप्तदेवजनविद्यामेतद्भगवोऽधेमि ।

times. The same difference which separates the Indian Industrial system from the western, seems to have distinguished also her educational system from the methods and means of education obtaining in the West. Ancient and mediæval India did not know how to multiply productive power by means of factories in which machines displace men and reduce them to mere "hands," meant to serve these machines. She did not know the factory system of production on a large scale, which makes man not the end, but the means of production. Nor did she know in educational matters the modern big classes, the engines of instruction which establish only a few hours communication between the teacher and the taught and are able only to store the mind with information, but not to influence and mould life. In the production of wealth as in the education of the mind, India seems to have followed very nearly the same system—the domestic system which, in industries, respects and preserves man's humanity and individuality and does not reduce him to the level of an automaton, and in education, creates an atmosphere, a home where the mind and spirit may grow and thrive, different from the home where the body was born and nursed.

The earliest of these homes of learning were what were called the *Charaṇas*. As the knowledge of the ancient Hindūs was preserved and transmitted by memory, it was liable to great discrepancies. To meet this evil and prevent its increase, societies were formed called *Charaṇas*. Each *Charaṇa* became thus the faithful preserver of one particular recension of the sacred lore. To be members of the same *Charaṇa* was a very close tie of fellowship. The establishment of these *Charaṇas* contributed a league of learned men, brought lovers of learning into association, formed a brotherhood powerful to resist interference, and strengthened those powers of learning and remembering which established the supremacy of the learned class in society. It was necessary

that the memory should be trained from infancy, and accordingly, we find that schools were very early instituted. In one of the earliest hymns of the *Rgveda-Mandūkāsukta*, there is a reference to what was probably the earliest form of the Brāhmaṇic school in India. It is a poem which compares the meeting together of the scholars with the gathering of frogs in the rainy season :

Each of these twain receives the other kindly, while they are
revelling in the flow of waters,
When the frog moistened by rain springs forward, and Green
and Spotty both combine their voices.
When one of these repeats the other's language, as he who
learns the lesson of the teacher,
Your every limb seems to be growing larger as you converse
with eloquence on the waters.¹

GRIFFITH

But if schools were wanted for pupils, colleges were no less required for learned men who devoted their lives to studying and teaching. Quiet, secluded, holy places seem early to have been selected for this purpose—we find them called *Parīṣhad*; and *Parīṣhad* seems to have borne a certain resemblance to a European University. It was a Brāhmaṇic settlement, an abode to which the Brahmins retired from the business of the world and devoted themselves to contemplation, to the composition of sacred works and giving advice and instruction to such younger members of their community as sought them, or were committed to their charge. In Gauṭama's *Dharma Sūtra*, we find the following description of a *Parīṣhad* :

They declare that an assembly (*Parīṣhad*) shall consist at least (of) the ten following (members, viz.) four men who have completely studied the four *Vedas*, three men belonging to the (three) orders

¹ अन्यो अन्यमनु गृह्णात्येनोरपि प्रसर्गे यदमं दिषातां मण्डूको यदभि वृष्टः कनिष्क-
नृश्चि संपृक्ते हरितेन वाचं ॥ यदेषामन्यो अन्यस्य वाचं शाक्तस्तेव वदति शिक्षमाणः । सर्वे तदेषां
समृधेव पवं यत्सुत्राचो वदथनाध्यक्ष्यु ॥ VII—103, 4, 5.

enumerated first (and) three men who know (three) different (Institutes of) law.¹

Manu also speaks of a *Parīṣhad* :

Whatever an assembly consisting either of at least ten or of at least three persons who follow their prescribed occupations, declares to be law, the legal force of that, one must not dispute.

The number of persons required to constitute a *Parīṣhad* is not, however, definitely fixed; it might be twenty-one, ten, seven, five, or even "three able men from amongst the Brāhmaṇas in a village, who knew the *Rg-Veda* and kept the sacrificial fires" (*Parāshara*). Young men from all parts of India flocked to that *Parīṣhad* to acquire learning. In *Bṛhadāraṇyaka Upanishad*, VI, 2, we learn that Swētakētu went to the *Parīṣhad* of the Pāñchālas for his education.

Besides these *Parīṣhads*, there were courts of the enlightened and learned kings like those of Viḍeha and Kashi and the Kuru Pāñchālas, which were centres of learning and intellectual life in ancient times. But learning was not confined only to regular public institutions or Courts of Kings. There was the silent, but none the less important work of isolated, individual teachers and lovers of learning, who established what would be called private schools in Europe, and often collected round themselves students from various parts of the country. Such teachers played the most important part in creating that culture which is even now an object of admiration to all civilised beings. Learned Brāhmaṇas also, who in their old age renounced the world and took up their abode in forests, often had students coming to serve them. Many of the boldest speculations of the Hindū mind have proceeded from these retired seats of learning and sanctity.

¹ चत्वारश्चतुर्णां पारगा वेदानां प्रागुक्तमाख्य आश्रमिणः पृथग्धर्मविद्वज्ज एतान् दशावरान्
परिषदित्याचक्षते । 28, 49.

² दशावरा वा परिषदं ब्रूयुर्वेदपारगाः XII—110.

The next stage in the growth of educational institutions in Ancient India was reached in the period of Buddhism which first introduced establishments akin to modern Universities. The principal *Vihāras*, educational institutions or Universities were those of Takṣhasilā, Sridhanya Kalaka, Nalanda, Oḍantapuri and Vikrama Silā. From other reliable sources we learn that Takṣhasilā existed many centuries before the advent of Buddhism. Pāṇini and Charaka are said to have been the students of this great University.

GENERAL SURVEY OF THE HISTORY OF HINDŪ EDUCATION

The *Samhitās* of the four *Vedas* are undoubtedly the most ancient Hindū works extant. We have no definite information from these hoary scriptures about the system of Education obtaining in those days. But there are hymns which clearly indicate the existence of teachers, schools and scholars. In the *Atharva Veda* (XI, 5) there is a mystic hymn which describes the sun or the primeval principle, under the figure of a Brāhmaṇa student who brings firewood and alms for his teacher. In the *Mandūka Sūkta* of *Rgveda* (VII, 103), there is a reference to what was the earliest form of Brāhmaṇic school. It is a poem which compares the meeting together of the Brāhmaṇas with the gathering of frogs in the rainy season. There is another hymn of *Rgveda* (X, 71. 10) which clearly refers to the meeting together of learned Brāhmaṇas for debate. It thus runs:

All friends are joyful in the friend who cometh in triumph, having conquered in assembly. He is their blame-averting, food-provider: prepared is he and fit for deed of vigour.¹

¹ सर्वे नन्दन्ति यशसागतेन सभा साहेन सह्या सखायः । किञ्चिन्मृत्पितुषणिर्होषामरं हितो भवति वाजिनाय ॥

It is possible that the success in debate may refer to the passing of some requisite test before a young Brāhmaṇa was considered eligible for taking part in the ritual.

In the *Upaniṣads* there is ample evidence to show that there was a regular and successful system of education flourishing everywhere. We shall have many occasions to quote from these works. These quotations and clear descriptions found in the *Dharmasūtras* point to a well-formulated and ably conducted scheme of education.

In all the *Dharmasūtras* as in *Shrauta* and *Grhyasūtras*, we find vivid descriptions of what may be called private schools. These schools were the hermitages of the *Gurus* with whom the pupils lived for at least twelve years.

Before the advent of Buddhism, the system had reached its zenith. A number of places became the centres of learning. We hear of *Takshasilā* which was an early seat of Brāhmaṇic culture, many centuries before the birth of Gauṭama Buddha. Pāṇini and Chāṇakya are said to have been students of this University. In the days of Pāṇini, examinations were held in the Court of Kings. According to Rājashekhara's *Kāvyamīmāṃsā*, Ujjaini was the centre of poetical learning. Rājashekhara says:

The examination of literary writers is said to have taken place at Ujjayini: Here in Visala were examined Kalidāsa, Mētha, Amara, Rupa Sura, Bhāravi, Harischandra and Chandragupta.¹

Pāṭalīputra was the place where Shāstraic scholars were examined. Rājashekhara says:

The examination of scientific writers is said to have taken place in Pāṭalīputra: Here Upavarsha and Varsha Pāṇini and Piṅgala, Vyādi, Pāṭanjali, and Vararuchi were examined and attained fame.²

¹ श्रूयते चोज्जयिन्यां काव्यकारपरीक्षा—

इह कालिदासमेण्डावत्रामररूपसूरभारवयः ।

हरिचन्द्रचन्द्रगुप्तौ परीक्षिताविह विशालायां ॥

² श्रूयते पाटलीपुत्रे शास्त्रकारपरीक्षा—

अत्रोपवर्षवर्षाविह पाणिनिपिङ्गलव्याडिः ।

वररुचिपतञ्जली इह परीक्षिताः ख्यातिं जग्मुः ॥

Buddhism was undoubtedly antagonistic to Brāhmanical learning, but in the course of time it was wholly devoured by ancient systems. But even those systems could not remain unaffected. Even in the centuries between Chāṇakya and Patañjali great changes seem to have taken place.

At first the Brāhmanic institutions had to remain content with equality in treatment. But before long, even Buddhist scholars unconsciously admitted their supremacy by adopting their language and system.

Though there were few kings like Akbar who encouraged the Brāhmanic culture, the Muhammadan rule, on the whole, was inimical to it. But it did not die. The British connection, though characterised by the introduction of western thought and systems, has not been antagonistic to it. Indeed, the British Government established Sanskrit Colleges which exist even now. But whatever now exists is a mere shadow, for the real spirit of ancient education is gone.

L. S. Tailang

SOME SOCIAL REFORMS NOW PENDING

By ALICE WARREN HAMAKER

THE four fundamental teachings of Theosophy, given by Mme. Blavatsky in *The Key to Theosophy*, have been preached in many ways over so much of the world, that they will soon be leavening the whole. They are:

1. The Unity of Life. That all living things are from one spiritual substance, and that all will return to that unity.
2. The solidarity of humanity. That the humanity of this earth is one spiritual unit, and thus all men stand or fall by each other.
3. Reincarnation. That man is immortal and eternal, and comes into incarnation for spiritual experiences, each life following the other as the spiritual necessities arise.
4. Karma. That all cause is inevitably followed by effect, and that action is followed by reaction. That all men reap as they sow, and the deed returns to the doer exactly as its nature is.

By lecture, book, pamphlet, and popular propaganda, these four teachings have been sent out into the world, and the numbers that have accepted them reach into millions, and it is to these millions that we must look to leaven the whole with the resulting reforms such beliefs entail. Many have joined the Theosophical Society, but have fallen out, because all Theosophical Societies have concentrated their efforts in a study and propaganda of occultism, and not just Theosophy. The reason for that is because they all make a study of *The Secret Doctrine* as their prime textbook, and that book is a primer of occultism besides a textbook of Theosophy.

Occultism is not a popular study, as can be seen by the fact that the membership in the Theosophical Societies is not very great, only thousands, compared with the Theosophists scattered over the world that number millions.

The four fundamental teachings have gone out into the world away from the Theosophical Society and all forms of occult study and science, and now let us see where we are likely to see the social changes, for as fifty years have elapsed since the teachings went out, the next fifty years will show the result of them. According to the results, so will the next efforts of the Masters be determined.

PARENTAL RESPECT

Countries in which belief in some kind of reincarnation is accepted, are the countries in which filial duty is accepted as part of the social code. Europe inherited this idea from its pagan inhabitants, and Christian Europe held to the idea as a social dogma long after the abolition of paganism, but its basis being dogmatic, instead of doctrinal, society lost the ideal and by slow degrees filial duty became national or civic duty. At first it was the maintenance of the family line without a break, but with modern industrialism that has given place to a contempt of the family name, until in the United States of America many parents would much rather have an only daughter, who certainly could not carry on the family name, but who might join the socially prominent as an heiress. A son and heir does not fill the columns of Society in the daily press as does an heiress, and as business firms are always incorporated as they become successful, the managers and directors very soon bear names different to the name borne by the company. Thus, even the establishment of family wealth by a billionaire company, does not indicate any family pride of continuing the name.

The loss of the family sense in the social scheme has brought about the question as to why parenthood should be undertaken at all, or why one should have been born at all, or why one should have had those parents. It also puts the matter up to the parents to make a fortune to leave to the children, or for the children to spend, to make up to them for bringing them into the world.

In some of the progressive States in America, the idea has even gone further. The State, through the schools, takes almost entire charge of the rearing of the children, besides providing them with the elements of education. A moral training, whether secular entirely, or not, is included in the school curriculum, and half the school report deals with this. All parties that include school children between five and eighteen years old, can only be arranged and held if the principal of the school is notified, and however private the party is, the school principal is responsible for seeing that adequate chaperonage or supervision is arranged. All these regulations may be inadequately carried out, and often they are, but the regulations exist, and are fairly well enforced.

As this moral training is frankly secular, it is natural that filial duty is not emphasised, if taught at all, and though the co-operation of parents is asked, it is not obligatory. If the parents do not co-operate, the child gets the same moral training, and naturally the child will get its moral training away from its parents, and will grow up with the idea that its paramount duty in life is personal, civic or national, but not filial. When the law obliges him to do so, he will fulfil his filial duties as far as material needs are necessary, but even that often requires a Court order first.

While America seems to have gone to extremes in this lack of the filial sense, yet the idea is spreading as more and more people are roused to admiration of the virtues displayed by the American nation as a whole, such as the many relief

efforts put out by the United States, and her diplomatic undertakings towards world peace and national justice. All over the world the older people are lamenting the lack of parental respect exhibited by the younger generation, and it is a fact that the younger generation everywhere is showing a marked increase of interest in civic and national matters.

There seems no end to this experiment in the establishment of a social code that leaves out entirely all filial duty, even the material one through Old Age Pensions: at a recent International Kindergarten Convention held at Los Angeles, California, it was suggested to lower the kindergarten age to two years old, in place of four years old, and there was scarcely a delegate that did not agree with the idea. Everywhere are supervisors of playgrounds, and places where children can be left the greater part of the day under experts, kindergartens that take children of three years old, and chaperoned picnics and sports.

With no end of such reforms, what chance have the parents to rear their children in their own beliefs and ideas? So little chance have they, that parenthood is undertaken with the material considerations in view. Material considerations determine whether parenthood shall be undertaken at all, and how large the family shall be, and when the family has arrived it is the material considerations that the family will discuss, and which will spur the parent or parents on to increase their material prosperity. They know from the first that as the children go to school and imbibe the secular moral training given by the State schools, they will demand that the parents meet the material needs of the present day, and their rightful heritage of the economic wealth of the country, even if they do not demand more, and so the mad race for wealth goes on.

If the filial sense is to be re-introduced, it is to the millions of Theosophists, who are not members of any Theosophical

Society, and therefore only Theosophists and not occultists, that we must look to introduce it. As the doctrine of reincarnation and karma is spread, more and more will get an answer to the question as to why a person is born of any particular parents, and what good that does to that particular person. The child needs to know that he or she chose those parents, or was allotted to them for a reason that was spiritual and not material. He or she also needs to know that he was born into the world for a spiritual reason because he wanted to come into the world, and not because the parents wanted to bring him into the world to gratify themselves, and bring him misery for their own selfish pleasure. That parents want children is a karmic urge, a matter of desire unfulfilled, whereas an ego wants to come into the world from a spiritual urge, a divine inspiration for perfection.

In this way parenthood will be saved from becoming a material urge, a racial or a national duty, into which it is fast degenerating, and become as it should be, a spiritual fulfilment and a divine duty. By this, filial duty will not be confined to material needs, or to the feelings of gratitude for sacrifices made, as is so often the case, but it will be set out in terms of a spiritual fulfilment and a divine duty. We are not likely to see less and less State control of the children and young people, we are likely to see more and more experiments in that direction, but we need to give them a spiritual turn away from the purely material considerations. And we shall—more or less, according to the effectiveness of the Theosophical leaven among the mass of people. It has been sent out, and it will return either a giant or a dwarf, but still, alive.

A USE FOR THE OLDER YEARS

In most countries the average age is getting higher and higher, so that people will have to make a place for the

growing body of older people past the energy and strength of youth. There was a time when this was the most respected time of life, but this is less and less so, especially in the West, where there is no place for those who have grey hair, slow movements and diminishing strength. It is a pitiful sight to see such people labouring at fetching and carrying for the younger skilled labourers, or sitting over desks doing the routine work that is too dull and unenterprising for the younger people, and that leads nowhere, or even to see such people thrown out of work they have held half a lifetime, and unable to find new positions.

The general idea is that people should have saved for this period, or have put through some enterprise that should have netted them a sufficiency for the declining years, regardless of the fact evident on all sides that everyone is not the success in business that he should be, and that the world is packed with those who lack the very qualities that make for success.

At the other end of the scale are those who have already made fabulous fortunes, and more than enough to keep them for the remaining years, but who do not stop working to increase that fortune, because public opinion is not on their side, and because they do not know what else to do. Working to increase the private fortune becomes a game, and a gamble, and as gambling is illegal openly, it is practised in the only legal place, the stock exchange.

Both these extremes of the economic world act as a drag to put a brake on economic welfare. It means that the youth in between has to work that much harder. He must use every ounce of strength and energy to keep ahead of the elderly worker, or he will not earn enough to provide for his growing family of little ones that are unable to earn for themselves. He knows very well he is unable to save for that future day when he will be in the same plight as that elderly worker,

but the demand of youth's pleasures and of his family must be met till his strength gives out.

In the battle of business also he has to put forth harder work to compete with these elderly men of fortune that are in the game of trying to increase their fortunes for the fun of the thing. To the younger man with a wife and family, or hoping to have a family and some of youth's pleasures, it is no fun, and as he keeps his nose to the grindstone he, too, gets into the habit of the game till he does not know what else to do, and later joins the same crowd of fortune gamblers.

We can ease things somewhat by establishing Old Age Pensions, but these are never sufficient entirely, and they begin at too advanced an age, still, with a more enlightened age this can be remedied. What, however, can be offered to such people when they do cease working? The average elderly labourer sits around loafing and gossiping, harmlessly, simply to kill time, without any idea that he can make any use of his time. The wealthy business man also kills time without any idea of what he can do otherwise than to increase his fortune.

Such a lot of valuable time wasted everywhere, when the Judgment Day is coming inevitably and surely at the appointed time and no later!

As the Theosophical teaching of the solidarity of humanity spreads, people will realise that we stand and fall together, and that to race forward beyond the average entails greater effort to help forward those lagging behind. Thus, it is up to those further advanced to make things easier for those lagging behind, for, unless they can catch up, those in front cannot get on. This might make the wealthy cease trying to add to their wealth, to make it easier for others to accumulate wealth, and it might urge the State to pension off more adequately the aged labourers.

The doctrines of reincarnation and karma, and spiritual progress will give to the aged the idea that then is the time to prepare for the next life and future ones. There was a time when the aged were expected to take refuge in religion and religious works in preparation for heaven, which was soon to be their lot, and their grown up children took charge of the family fortune, in order to see to it that the old people were provided for without effort on their part. Nowadays, when the young people are not expected to take charge of the family fortune on behalf of their parents, and are apt to demand that it shall be spent on youth's pleasures, trust funds are the natural refuge for those who wish to retire from business and do something else. Only, what else can they do?

Some return to the old idea that the aged should take to religion for the balance of their years on earth, must be made. It can never be in the old way, for the church does not fulfil the function it did. It used to be filled with the elderly, and all church work was undertaken by the elderly, but that church work is being usurped by charitable organisations organised outside the churches, and which are businesses, run on business lines, demanding business workers, and therefore younger people. Religious services do not satisfy as they used to, and with the religious work gone, the aged are certainly left to loaf.

While we may expect reforms in church and religious life, we can expect the numerous Theosophists to come out with some real use for the period of older years. The occultist would have no hesitation to prescribe spiritual contemplation, but the Theosophical Society has already proved that the vast bulk of people are not interested in occultism, by the very fact of their resignation from the Society, where the members prefer occultism as a study, so that we cannot expect that the Theosophical solution to the problem will be anything resembling the occult solution. It will not be contemplation,

meditation, or spiritual study that will be the occupation to be offered to the aged, or religion or religious works as such things are now organised. What solution will they offer, as the seed already sown will be reaped?

A REVIVAL OF ART

This is a mechanical age, so much so that some States in America meet the demands of modern civilisation by a complete system of manual training, starting at the age of nine years, so that at sixteen the average boy can build a complete henhouse, rebuild an automobile engine and make it go, and build a radio and install it. Carpentering, plumbing, simple engineering, electrical mysteries, chemical experiments, and modelling are the common knowledge of all youths before they leave school, just as are reading, writing and arithmetic.

All this is excellent, but it leaves no place in life for art except on the stage—a pastime. Yet we begin well, as though we meant to reform things to make a place for art. We start the kindergarten children with drawing outlines, even if mechanically, and then we teach them to colour their drawings with crayons, and even paints. They are taught their letters in colours and a world of wealth in colours is opened up to them. Then it is suddenly shut away from them, as they leave the kindergarten for the first grade. Immediately their world becomes a black and white one, as they learn to read and write black letters on a white ground, or fit words to pictures that are in black and white. In the playground is a supervisor, and at this age of barely six even the coloured kindergarten balls and bats give place to brown, black or white. The only relief to the colourlessness is in the girls' dresses, which is at first a relief to the child's sensitiveness, and finally a demand, and we see youth decked out in all colours of the rainbow.

Commercialised art is the one thing that survives and gives the chance for the artist to earn a living, but such art is limited to the spectacular, for its use is confined to advertising, magazine covers to attract the buyer, and all box covers that can only trade by attracting the buyer by the outer show. Our streets are filled with black automobiles, and our buildings lack colour, and the artistic nature in man is left uncatered for, and so he looks to the stage to supply the deficiency. The moving pictures being in black and white, interludes are introduced that are colourful. They have to be, or the crowd would not come.

Art is the one science that lags behind the times. It is the cinderella for whom there is no place. We have found a place for music, in fact many places for music to develop, and we must have it, however bad it is, but we cannot find a place for art, outside of advertising and the spectacular, that can make a popular appeal, so we must look to the Theosophists to make one, interested as they are in the effect of colour and beauty from a spiritual viewpoint.

Art must be popular before it can have a permanent place in our midst. There have been such times, as in the heyday of Flemish and Dutch art, and the long period of Florentine art supremacy. As the church was the place most frequented by the populace, it was there the greatest works of art were put, for art was then popular, and had to be displayed in the most popular places. We need such a revival of popularity of art, when an art exhibition would attract the throngs the theatres now attract. Just now the artistic people remain aside, a people apart from the throngs but as all life is one, such people will again be drawn in with the main body and throng, as much as for other attractions.

Life is a unity—that is the doctrine sent out. There should be no people standing aside from the whole, save those who renounce all to tread the Path—the occultists. It is to

the artists that we must look to popularise art, and draw near to the majority and be at one with it, and many of the artists are Theosophists, because they have been the ones aside from the crowd so much, that the unusual has come their way more often than not. The various Theosophical Societies are too intellectual for them, and they have dropped out, so they are among the vast numbers of Theosophists unconnected with any organisation. What contribution to the reaping will they offer us in bringing art to humanity?

Their contribution will not be intellectual, even though the occultists emphasise that aspect of art by their continuous writing about it. Intellectual art will always exist, but it will not popularise art any more than intellectual music popularised music.

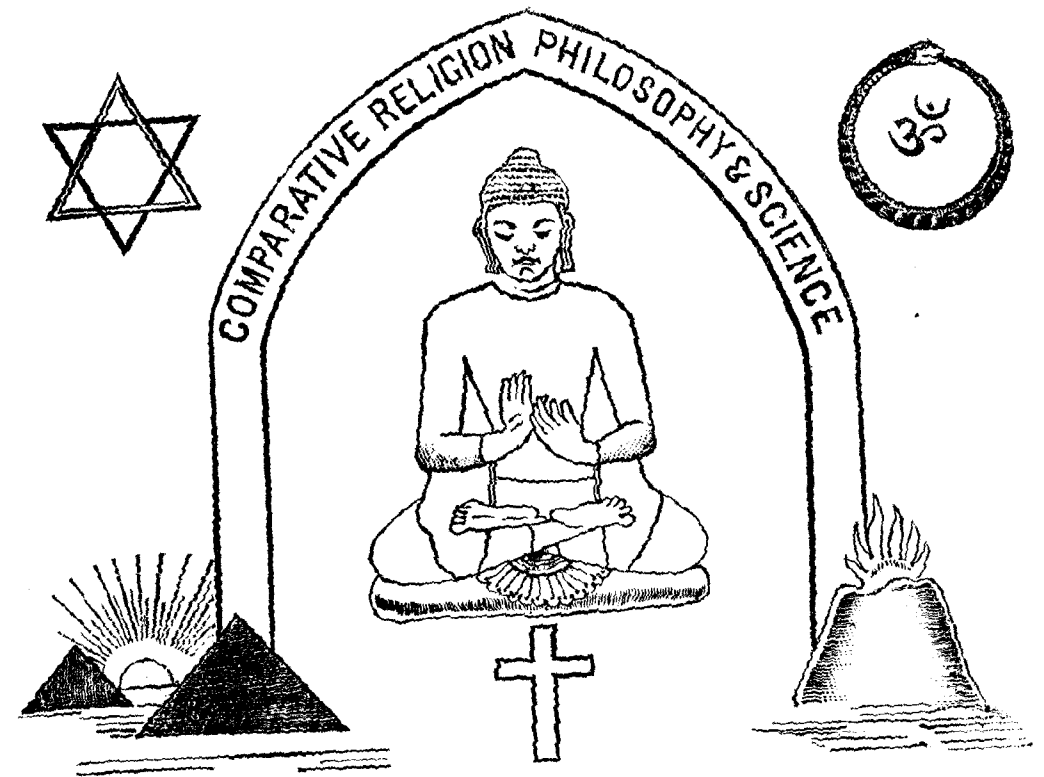
Alice Warren Hamaker

(To be concluded)

CHRISTMAS DAY

MAY all our hearts o'er-flow with love this day
 On which men say the Christ came last to earth !
 To Him that truest homage let us pay
 When far and wide men celebrate his birth.
 He is the Fount of Love ; so may we too,
 All bonds of love and friendship strengthening,
 From His unending store of love renew
 Our little stock ; and, slowly lengthening
 The radials of the circle of our love,
 We too may learn to give that gift most rare—
 The love that, seeing all, yet looks above
 The mortal weakness to the Self so fair ;
 Which sees in each the beauty that shall be,
 The god, though bound, yet striving to be free.

D. H. S.



THE PURPOSE AND METHOD OF THE BRAHMAVIDYA ASHRAMA

By C. JINARĀJADĀSA, M.A.¹

THIS morning we begin the regular lecture work of the fourth session of the Brahmavidya Ashrama, and in entering this new lecture hall we are taking up once again the ancient Indian ideal of life of the student, with his close association with the things of nature. We have on our left the

¹ The opening address of the fourth session of the Brahmavidya Ashrama, Adyar, October 2, 1925.

river, in front the lotus pond, and on all sides palm trees and shrubs. These give to our work the intimate touch of nature. I am happy that we begin this new session of this nucleus of the World University (as it has been declared to be by the Masters of the Wisdom) in such beautiful surroundings.

Thinking of the work of the Brahmavidya Ashrama, I am reminded how profoundly I was impressed twenty-five years ago by a vision of the past and the future which was seen by one of our Theosophical investigators. Soon after Christianity was founded by the Lord Christ, He who built it up, the then disciple Jesus, was born later as Apollonius of Tyana, a teacher of Greece and Rome. From Greece, He was called by His occult chieftains to India, where the Maha Chohan of the time was living. Apollonius was given an insight into the future, and He was then charged with the work of preparing the western world for a great philosophical era which was to come nearly two thousand years later. What specially impressed me was that the Maha Chohan saw the coming of the Dark Ages over Europe, followed by modern science and a slow return to the light, and that He was planning even then to bring about in Europe and America a new era in philosophy that would be characteristic of Greece at its best period. The work of Apollonius was to establish magnetic centres to help in the work of the new age.

In the days of ancient Greece, everyone who was cultured had the philosophical sense, with a deep spirit of inquiry into all things in heaven and earth. Whether a man was a soldier, a politician or a merchant, he was always trying to find the essential unity of things. It was the restoration of this philosophical attitude that Apollonius was to work towards, a spirit of broad and scientific inquiry into divine problems, distinct from the merely religious faith held by men and women. Something of the "sweetness and light" of Greece was to be brought back to the western world, and

something of the realisation of the Atman to the eastern, and with this intention there was planned the coming of the Theosophical Society and the revival of the Ancient Wisdom through its means.

This is the ideal of the Brahmavidya Ashrama.

In modern life we have a great deal of knowledge, but very little vision. Science has ramified into so many divisions that only by special effort can a vision be attained, even by a scientist, of all its achievements and of its true direction. This is because, while in science we have many facts, we have not a framework to give a cohesion to them. From lack of this framework, there is a disjointedness in western intellectual life. In India we have such a framework in the general philosophical conception of things, but even in India few are fully aware of its value.

But we each need to have a framework of things for ourselves. We cannot be efficient unless at the back of effort there is a definite framework of thought. This can be worked up partly from the outside. There are many philosophical schemes which a man can examine, and from which he can select according to his temperament what has the greatest appeal to him. Theosophy is such a scheme. It presents to the intellect an unique view of things. But one cannot come to the highest efficiency by merely professing belief in something presented from without—even if such were presented directly by a Master of the Wisdom. Real efficiency only comes through the power and insight derived from a construction which we make from within ourselves. As we accept a system from outside, we must find it inside also; without an inner system the outer system is merely a label.

Our aim in the Brahmavidya Ashrama is not so much to give its students a system which will be their profession of faith, as to help them to make their own system. The whole course of studies is intended to rouse their own inner synthesis

as soon as possible. It is a school to engender and diffuse many types of philosophy in the world. I hope that, as the decades pass, we shall have many schools of thought arising in the East and West, in Europe, America and Australia, as a result of the influence of students of the World University. The Ashrama is intended to be a place for the provision of the intellectual and æsthetical materials out of which the students will build up their own edifice of thought.

It is impossible to find this universal culture necessary for a man to-day, if he limits himself to the ordinary universities. That is where such work as that of the new World University, of which the Brahmavidya Ashrama is a nucleus, will have a beneficial part to play in the education of the future. To-day amongst people of education, we find brilliant brains and profound learning, but we do not find the absolutely necessary spirit of synthesis. In most universities there is no attention paid to mysticism, except in a purely intellectual way. The religious spirit is practically absent; in India all the religions are actually barred from the Universities. There are no bridges in our colleges to-day between religion and science, or between science and philosophy. It is much the same with art. The artists of the past were closely allied to the spirit of religion, and in Greece to science and to philosophy. But to-day the artist lives a life apart from these things. Within the last fifty years the great department of anthropology has risen—the understanding of the structural basis underlying the development of humanity; but it is a dry, purely intellectual, and sceptical kind of study. Its books send you away with a sense of disgust at the superstitions of humanity, rather than give you an inspiration and confidence in its spiritual advance. There is another unrelated department of modern life, that observable in the development of business organisation, especially seen in Western lands. This too has its cultural value, and the

business man also will contribute to the synthesis of knowledge as well as the scientist and philosopher.

With so many departments of life challenging the attention, it is almost impossible "to get to the centre" from the isolated segments of the circle. There are no roads open between them; each has to cut his own path from the circumference to the centre. The aim of the Brahmavidya Ashrama is to bring its students to the centre, by giving them the principal facts concerning the various departments of knowledge, and by presenting the facts in such a way that a vision of the synthesis underlying them will be born in the students. Its studies are arranged with a view to awakening the intuition. Its intention is not to impart mere knowledge, but to induce the synthetic faculty. No topic is outside the study of the Ashrama, and through the variety of its studies the student will find his own way to the centre.

There is another reason why such work as that of the Brahmavidya Ashrama and the World University is essential to-day. More and more the sense of the world as a unity is growing in the minds of cultured people. We are passing away from the limitations of nationalism, while retaining national patriotism. Circumstances are forcing us away from the purely national standpoint and from its cultural exclusiveness. A world-standpoint becomes more and more necessary to each of us. Such a university as that, whose foundations have been laid in this Ashrama, was bound to come, if not from the Theosophical Society, then without it. Almost simultaneously with the starting of the Brahmavidya Ashrama, Rabindranath Tagore started the Visvabharati in Bengal. In Vienna in 1923, during the Theosophical Convention, we found that some Austrian enthusiasts had started the idea of a World University. The germs of another has existed in an international library of all culture started in Brussels. The time is ripe for the conception. We Theosophists

will, on the whole, make a better success of our scheme, because there are more of us from more nations in the world to work together, than there are in other similar movements elsewhere. We have forty-one nations as Sections of the Theosophical Society, all working for Brotherhood, and all willing to present the best of each to all.

It is only through the drawing of the people into this larger world-consciousness that we shall be able to minimise the bitter struggle for existence which is ruining civilisation to-day. A fierce greed for life is being fostered by machinery and inventions. People are being induced to live feverishly, and in a spirit of ruthless competition. The spirit of the brute in human affairs is stronger to-day than it was centuries ago. The powers of nature which science has released are being unscrupulously used for ignoble purposes. The exploitation of man by man is more widespread than it was before the rise of modern civilisation. The craving for response to the outer is obviously increasing with each generation, and the struggle for existence is becoming fiercer and fiercer. There is only one way of minimising this state of things. It is by giving, as compensation for the claims of the outer world, the sense of an inner world. By the development of the intuition, we can teach the leaders of the nations to live the true simple life, so that instead of craving for a multitude of possessions they will seek the joys of an inner peace, and so lessen the sharpness of the struggle for existence for the masses. In ancient India, the man of the highest culture, the true Brahmana, was the man who owned practically nothing, but he was honoured because he sought the joys of the inner world and not the outer.

This seems the only way out of the tangle of modern civilisation. If only the ideals of the inner life can prevail, then slowly mankind will turn away from this feverish search for excitement, and find the real world in their own hearts

and intuitions. Men will cease to trample on each other, when they realise that there are possessions of the spirit infinitely more valuable than those of the material world.

It is at these things that we are aiming in the Brahma-vidya Ashrama. Our work here is only a symbol of the great world work to be done generation after generation. We have the blessing of Those who lead humanity. It is ours here to concentrate on our little part of the world work, and to see that we do thoroughly a work which we can pass on to the generations to come.

I welcome the new students who have just come from England, South America, South Africa, Italy, Denmark, and Holland.

May the Blessing of the Brotherhood rest on you all.

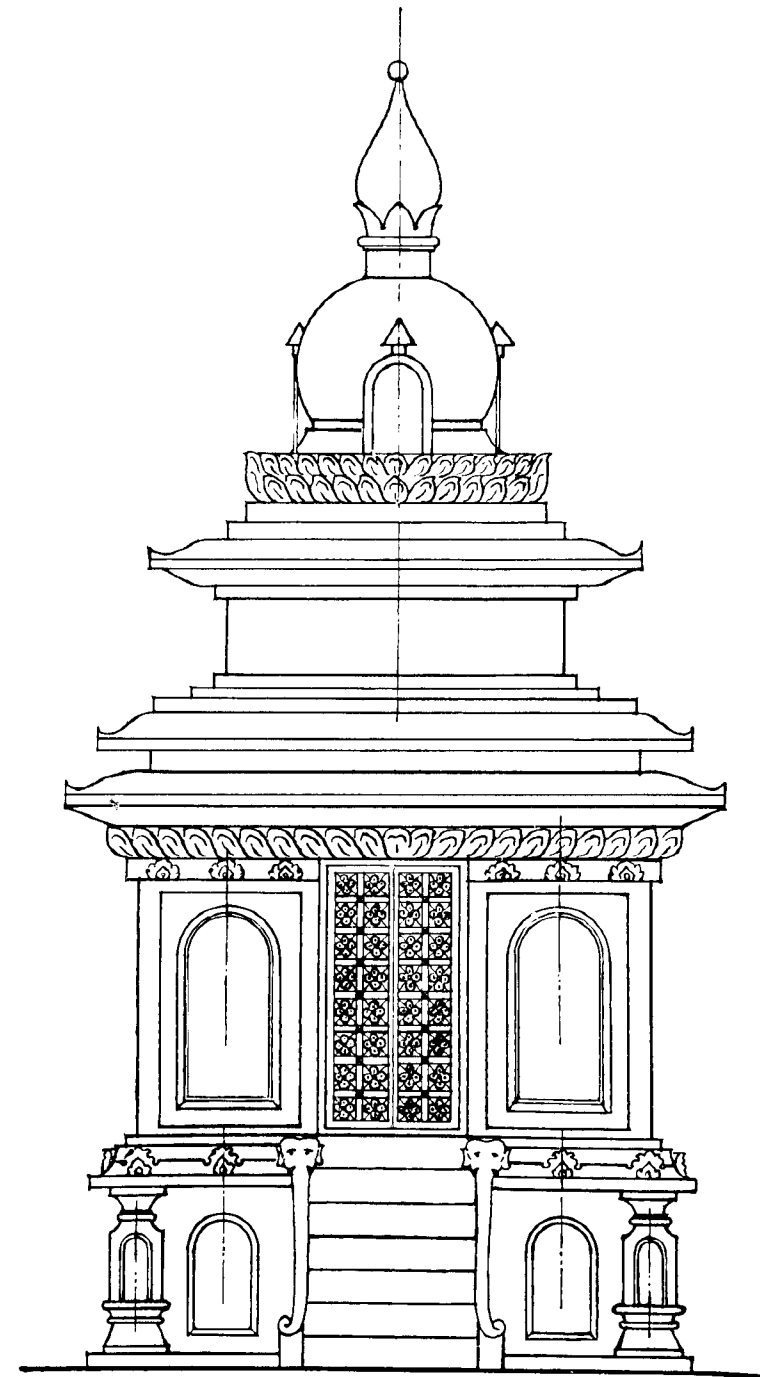
C. Jinarājadāsa

A BUDDHIST TEMPLE IN ADYAR

THE foundations have been laid of a small Buddhist Shrine at Adyar, and it is hoped the Shrine will be complete before the Convention in December. The site located for it is near the Olcott Memorial, which marks the spot where Colonel Olcott's body was cremated. In front of the Shrine is a lotus tank, and at one side, about 200 yards from the Shrine, the Adyar River flows down to the sea. The design of the Shrine is shewn in the illustration (Fig. 1). It is a combination of two styles, both contemporaneous, though one is at Buddha Gaya and the other in Nepal. The base of the Shrine, with its rounded arches and pillars, is taken from Buddha Gaya, whilst the cornices and the dome are from a Buddhist temple in Nepal.

Colonel Olcott mentions in his diary on February 14, 1883, that he received a note from the Master K.H., expressing a desire that there should be a Buddhist Shrine at Adyar. A donation of Rs. 150 was sent with the letter, which also enclosed a plan for the sanctuary. Later, Colonel Olcott desired to institute a Pantheon of Religions, with a Shrine at Adyar for each religion; but while he lived he was able to achieve only one part of the idea, by making four niches in the great Hall for statues of the four great teachers of Christianity, Buddhism, Hinduism and Zoroastrianism. As Muhammadanism does not permit any image, a star and the crescent alone were placed in the Hall.

The Buddhist Shrine is being erected under my supervision. Its approximate cost will be Rs. 5,000, and I hope to



PLAN OF BUDDHIST SHRINE IN COURSE OF ERECTION AT ADYAR

receive donations for this purpose. An interesting fact in connection with the aid given to Buddhism by Theosophists is that both Madame Blavatsky and Colonel Olcott formally enrolled themselves as adherents of Buddhism on May 19, 1880 (Fig. 2). Many years ago the General Council of the Society authorised the building of a Buddhist Temple at Adyar. The Buddhist Shrine in the course of erection, and the Hindu Temple of the *Bharata Samaj* now nearing completion, will add much to the beauty of the Headquarters at Adyar.

C. JINARĀJADĀSA

*I am the first to certify that
Madame Blavatsky and myself the
founders of the first true
Buddhist Temple in the East
at Adyar, Madras.*
Henry J. Olcott

CERTIFICATE IN HANDWRITING OF COLONEL OLCOFF PRESERVED AT VILVANAANDA TEMPLE
IN GALLE

FASCISM; A FACTOR IN WORLD-POLITICS

By W. H. KIRBY, M.A. (OXON.)

THERE seems to be so much confusion of ideas and such misconception about the present Fascist *régime* in Italy; so little realisation of its place and importance in world history and nation-shaping now and in the future, that I feel impelled to call the attention of all who, presumably, in the Theosophical Society are students of the evolution of men and ideas and who can rise above ephemeral phases and prejudices, to look at the facts as they are and not merely as interested or party papers depict them for political ends.

After the destructive forces set to work in 1914 to break up the, more or less, long placid period that had marked the latter days, all the world over, of the Victorian Epoch and the first years of this century, it was generally and confidently hoped that with the termination of the Great Upheaval in Europe—which eventually affected the whole world—there would come almost at once the relief of a period of peace and tranquillity among nations and continents, and that the tension that had finally given way under the strain and stress of the Great War, with its immense losses and sacrifices, would, for some considerable time to come, be relaxed as nations came to realise better the values and virtues of peaceful and productive co-operation in amity and intercourse.

The immense scale of the War, its far-reaching effects all the world over, the complex nature of international and financial questions involved, the ethnical and national changes

devised by insufficiently equipped statesmen and officials and the lack of sufficient knowledge and experience in so large a field, failed to produce a speedy or satisfactory settlement. And though some seven years have passed, the world, as a whole, can scarcely be called even convalescent after its sickness and crisis. The fever has subsided, but the poisonous bacilli are still at work—perhaps in other and more insidious forms—but are destructive nevertheless to the health and welfare of most Nations generally.

Taken thus as a general outlook interesting to students of world-processes—and, in consequence, to such as particularly are concerned with the ideal of the brotherhood of man—the observer will particularly seek, in the general unrest still afflicting the world, for those elements that are still a source of poison and destructive to convalescence, and for those, on the other hand, that bear in them the qualities of recuperation and healthy reconstruction.

For the most part, looking the world around, very much the same mentality as before the cataclysm seems to prevail among statesmen and politicians. The same mistakes are being made; the same psychological errors; the same compromises and makeshifts; the same driftings and day-to-day policy of opportunism. Signs all too sure of general mediocrity deriving from pre-war conditions and pre-war shibboleths and labels of party. In general there has been a tendency to revert to old paths and past tracks when, instead, the War, if it taught anything, should have called for new men, new methods, and new ways for a New Era that was opening. It may be affirmed that only two new stars of any magnitude or importance appeared in the firmament of Europe as a consequence of the War.

They arose, not in conjunction, but in opposition. Widely divergent in aims, vastly different in their effects, the one destructive and the other constructive, the one fraught with

evil for the ignorant and gullible, the other inspired with energy and moral force, yet each a guiding light for the destinies of their respective Nations, or, at any rate for a preponderant majority of them. Lenin and Mussolini: On the one hand, Lenin and Bolshevism; on the other, Mussolini and Fascism.

Antithetical and opposite as they are, yet they sprang from the people and from their national needs in the post-war periods of rearrangement. Each involved and created, in fact, a revolution: the one hideous and bloody, out to get for itself, made of hatred and revenge, nourished on greed of gain and power, founded on the worst of human material passions. The other a bloodless reaction, intent upon restoring to its country on the verge of dissolution and Asiatic insanity a sense of discipline and prestige fully earned by its victorious armies and the heritage of Racial and Imperial past.

In a word: the one evil, base, and degrading; the other noble, regenerative and uplifting. The only comparison that is at all tolerable between these two names: Lenin and Mussolini, is that each emerged luminously on the horizon towards the end of the war, shapers of destiny, outstanding individual figures, wielding great power.

But at this point all comparison ceases; for while Lenin—apart from his personality—set in motion all the forces of Evil that have produced untold suffering and have wrecked his own country, not only, but curiously enough have spread the contagion among the unfit in other more enlightened countries inflaming the passions and cupidities of the least evolved, Mussolini, on the other hand, has not only vanquished and muzzled the Red Dragon of Bolshevism for ever but has also pricked the bubble of many Marxian and Democratic gas-balls that inflated the Proletariat falsely into believing that Government from below was the only panacea for all evils and that ignorance multiplied could spell common sense.

There is no reason to pursue further the comparison of these two figures. There is, in fact, no real comparison possible. Lenin was an instrument of destruction; Mussolini is instead essentially one of construction; a pioneer of what an idealist can do in grappling with men and facts as they are, here and now, and not of allowing theories and utopias to paralyse the capacities of action at the moment. The evil wrought to so great a nation as Russia by the pernicious and imbecile doctrines of Bolshevism and Communism are well-known. It is lamentable that such patent fallacies should find any soil for encouragement or growth, however modest, in right-thinking and self-respecting countries. It is still more lamentable, and indeed amazing, that where the growth begins among the least educated, ministers and administrators should prove so weak and inept as not to eradicate at once and for all the unhealthy germ that perverts minds, as they would any other contagion that infects bodies.

It is inconceivable to suppose that if legislation is used freely by the State, on behalf of the community at large, to regulate the bodily activities of its citizens as regards their waking and sleeping, their eating and drinking, their working and resting, it should find itself incapable of having decided opinions and enforcing them, for the good of all classes and for the smoother working of the machinery and the ends in view, in regard to what is healthy and unhealthy, valuable or detrimental, constructive or destructive, to the race, to the policy, to the moral equipment and progress of the Nation at large in the realm of ideas. Is this a curtailment of liberties? Not at all! It is wise, sensible, logical and good administration; nothing else. For this the public pays, and this the public has a right to expect from its administrators. A firm hand and the good of all, irrespective of class. Italy, then, reached that fatal point in the curve where the decision had to be taken. Disintegration and Bolshevism, or re-construction

and discipline. Infected and bribed below, drifting and rudderless above, tossed and resourceless, poor and unaided, in the rough seas of indecision and incompetence, Italy found one who was Man enough to seize the tiller of the Ship of State, to order the crew to their posts, to render impotent and harmless the discontented and the supernumeraries, and, having hoisted the National colours to the peak, to set a decided and unswerving course that has already reached waters of tranquillity and security and that promises well for an early return to a haven of rest and prosperity. Much talk—generally suggested by those who have seen their hopes blighted—has been made of violence and illegality. But—to maintain the simile—was the ship to perish by mutiny and supine incapacity in the post-war storms, thus drowning good and bad together or, rather, was not the very act of energy and reaction in her salvage the guarantee of gallantry and faith in her future under the Flag? The heroic act, accomplished with iron hand but with velvet glove reversed the destinies and prospects of the Nation. The new force led to reorganisation throughout. The machinery needed no change. But the chief engineer required that it should be efficient and economical and that it should be put in working order and pay its way. To this end the evils were gone into and remedies devised; the cabals of persons and intrigues of parties had to be broken up; the right to plot and print against the State's welfare to be denied; and the public services to be rendered efficient, continuous, and protected for the public's needs, the more so that it was recognised frankly that the public, after all, pays for these self-same services.

Nor did Fascism upset any of the fundamentals of the Constitution. It revived them. It strengthened them. It restored to them their inherent rights and privileges as laid down by the statutes and set them up beyond the reach of the

vulgar and the capricious. Church and State, Law and Order, traffics and initiatives, all found in the new administration prompt and willing co-operation in the bettering of the State and its affairs. The good of the totality henceforth, the welfare of unborn generations of all classes, *Res publica* became the care of Mussolini and his *Fascist* régime, and hence *Suprema Lex*. Incompetents, idlers, place-seekers, wasters, parasites, sycophants, *all*, sooner or later, were found out and to whatever party they belonged, were and are inexorably weeded out.

Professions of faith, when sincere, revealed themselves in acts, in work done. Otherwise their shrift was short and elimination became automatic and salutary.

Fascism, as has been said, is at once a revolution and a régime. It is a word that carries with it a system and an ardent and patriotic belief. Its face is set forwards not backwards. It is actual and realistic. It deals with the present and the future and has been born from the numberless heroisms of the war and its sacrifices. It is the rebellion of the proud spirit that has fought and won and sacrificed as against those who have slacked and would score the fruits of victory by intrigue and profiteering. It is above all the assertion of the young and enthusiastic who, having borne burdens and fought through the War, feel they can cheerfully and successfully maintain their Nation's prestige as their heritage after the war. The old order has passed and the new one leads the way.

Italy, under the Fascist régime is yearly progressing and improving materially and morally. The national religion—after an interregnum of socialistic atheism and materialism—is once again solidly established in the schools and national institutions. Industrial and agricultural developments are taking rapid strides in every direction of improvement and increment. Unemployment has virtually disappeared, for it

is realised that work is service to the generality and to the country's needs. The pernicious system of "doles," invented by the socialists and their tub-thumpers, has also disappeared, for it does not pay a man to be idle. Wages are improving as Fascist syndicalists explain to both wage-earners and wage-givers that the co-operation of the three factors, namely, Labour, Capital, and Brains (*i.e.*, technical skill) is the only profitable solution of the obsolete pre-war and Marxian theories of class-war and class-rivalry. In international councils Italy has her policy and her opinions, and Mussolini is essentially a man who knows his own mind and decides quickly and finally. Thus Italy is earning respect and consideration and prestige outside, and stability and prosperity within. And this in a country handicapped by want of coal and minerals and without any rich colonies. Before criticising, would not some other countries and even our own great empire have much to learn from this example of courage, thrift, industry, and energy produced by Mussolini and Fascismo?

W. H. Kirby

LEGEND AND ALLEGORY

By L. BOSMAN

THE whole body of Wisdom hidden in the sacred scriptures is called by different peoples by various names. The Wisdom is "one and the same forever" but the name is always different. This is a well-known Theosophical teaching.

As far back as can be traced, in the earliest times of India there was always a dual doctrine, partly exoteric and partly esoteric. The former gave rise to materialised beliefs and brought about very often the degradation of religion even whilst it administered relief and consolation to those who were not yet ready to think for themselves, who required dogmas, for the reason that they were unable to understand the Truth underlying the dogma. Just as to-day there is the Salvation Army on the one hand, expressing the truths of Christianity crudely whilst doing very good and useful work, and on the other hand, the higher forms of Christianity, from the lowest to the finest type of mysticism, so in all ages where men and women were at different stages of development, there was required a graded form of religious teaching suited to the needs of mankind as a whole.

Hence, then, in ancient India, there was the exoteric form of religion producing many very argumentative sects, and the deeper and more mystical esoteric Wisdom which was at the root and base of all the varied sectarian beliefs.

This Wisdom was then, and is now, known under the names of Guṇṭa Viḍyā or Brahma Viḍyā, the Divine Wisdom.

In later ages, in the region of Babylonia, this same Divine Wisdom again appeared under the name of Mag, the "great" or divine Wisdom, its followers being known as Magi. Exoterically it tended to sun and star worship, but the inner meaning of the teachings was known to the Wise Men, the philosophers and mystics of that period. The Wisdom was explained in the way best acceptable to the "children" amongst mankind, by glyph and symbol, by fairy story or mythological tale. All these stories which the sectarian claims as the sole possession of the Hebrews and Christians, were then known, as the discoveries of modern times have absolutely proved to the satisfaction even of the orthodox. Indeed, the stories discovered by the decipherment of ancient stones from Babylonia have been published by such a house as the Sunday School Times Company (Philadelphia) under the title of *Light on the Old Testament from BaBel*, by Albert Clay, Professor of the University of Pennsylvania.

No people is left without guidance. This can be realised by all who study the literature of the past. The Wisdom Teachings are to be found in all ancient writings the world over, east as well as west, indeed the stones of the west, the writings of the ancient Māyās and Quiches, tell the same stories as those from the east. The Wisdom is to be found in Sacred Scriptures the world over, in Māyā, Samskr̥t, in Greek and Hebrew, in Latin and in the Runes of the Northmen, in Chinese and Japanese, in Tibetan, in Assyrian, on the stones, the papyri, the palm-leaves and the more modern printed pages, the Divine Wisdom is found. In the Māyā writings it is discovered, it looms large in the pages of the Sacred Scriptures of ancient India, the *Vedas*, it is found on the papyri and stones of Egypt, on the stones of Assyria and Babylonia, in the writings of ancient Persia, in Peru and other parts of

America and indeed throughout the civilised and uncivilised world. Always was the Ancient Wisdom known and always was it given out by the wisest of the race as occasion and opportunity called it forth, being modified according to time, place, and circumstance.

Hence, in later periods, it is to be traced in the mythologies of Egypt and of Greece, wherein the tales told contained always the deeper Wisdom for the student and philosopher whilst the people, "hoi polloi," were content with the literal interpretation. The Wisdom became slowly incorporated in the later teachings of Christianity as the Greeks became Christianised, so that the dogmas of Christianity were infused with the Greek myths and so blended that a new form of religion arose. Thus amongst the early Christians the Wisdom came to be known as the GNOSIS, literally, the WISDOM, again shewing forth the esoteric or inner meaning of all the literal myths.

With the Hebrews the same Divine Wisdom was known, Jesus himself using their methods for, of course, the Master was a Jew, which fact should ever be remembered when the Hebrews are persecuted in His Name. Hence, seeing that the founder of Christianity was a Jew it is not strange that this mystical or deeper teaching should be found in Christianity. With this great religion, as with others, there is an inner as well as an outer presentation.

Origen, the Christian Father, who lived between A.D. 185—254 although following the orthodox beliefs, such as the virgin birth, etc., nevertheless realised the special method in which the scriptures were written though he forgets to apply the idea to the N. T. In his *De Principiis*,¹ he shows that as man consists of body, soul and spirit, so the scriptures are written in threefold manner and have likewise a body, soul and spirit, an outer or historical meaning and a

¹ Bk. 4, chap. I.

spiritual and a deeper meaning. In ordinary language and under cover of literal stories, hidden mysteries were concealed, according to Origen. The description of battles, as given in the O. T. in certain places, contains, he says, "certain ineffable mysteries which are made known to those who know how to investigate statements of this kind."

Origen accepts the "inspiration" of the scriptures and says that the wisdom of God caused to be intermingled in the historical narrative "not a few things by which the history was, as it were, broken up so that the attention of the reader was recalled to a more strict examination of the inner meaning". He examines the scriptures in order to explain his meaning and says "who is there, pray, possessed of understanding, who will consider as appropriate the statement that at the creation, the first day, and the second and the third, in which also both evening and morning are mentioned, existed without sun, moon, and stars—the first day even without a sky? Who is so ignorant as to believe that God, like a gardener, planted trees in Eden, towards the East, and a tree of life therein, a visible and material tree of wood, so that any one eating of it with bodily teeth should thus obtain life, and eating of the other tree come to a knowledge of good and evil? No one can doubt, I think, that the statement that God walked in the afternoon in Paradise and that Adam hid himself under a tree are figurative allusions, that some mystical meaning may be indicated.

This writer goes even further and explains in the same manner certain happenings from the N. T. though he still sticks to his guns in the matter of the Divinity and the Trinity and the Virgin Birth. "The same style of scriptural story is found abundantly in the Gospels, as when the devil is said to have placed Jesus on a lofty mountain that he might show him the kingdoms of the world, as if beneath his bodily eyes. Many other instances will be found in those narratives which

appear to be literally written to show the reader that in them are inserted and interwoven things which cannot be admitted as historical but which have a deep and spiritual signification."

Origen was one of the greatest of the early defenders of Christianity (see his *Contra Celsus*). The Rev. F. Crombie, M.A., Professor of Biblical Criticism, in his translation of Origen (Ante Nicene Christian Library) speaks of "the illustrious Origen" whose "principles of interpreting Scripture are also brought out in this treatise," and says that "while not a little ingenuity is displayed in illustrating and maintaining them, the serious errors into which they might easily lead will be at once perceived by the reader". Perhaps the opposite is the case, for the present writer has not perceived these "serious errors." It may well be that too much orthodox caution has been at work in holding too tightly to the literal interpretation of Biblical things generally and it is here, if anywhere, that the danger lies. It is good to follow the method of Pythagoras and take the golden mean in all things, to preserve the balance and walk carefully between the orthodox exaggerations and the numerical and other systems which tend to become manias when unscientifically handled.

The Rev. Crombie, however, in spite of this warning against the ideas of Origen, nevertheless gives him a very good character. He speaks of the "admirable work of Origen" in reply to the attack of the heretic Celsus. This work, he says, "was written in the old age of our author and is composed with great care; while it abounds with proofs of the widest erudition. *It is also perfectly orthodox.*" The last sentence in italics is so printed to show the orthodox reader that it is not only the mystic who is the authority for the statements made, but they are dependent as well on the writings of the orthodox.

It is, however, not only the orthodox who are called upon here to help with their evidence that the Bible is to be understood in different ways. Fabre D'Olivet says that Moses, in his Book of Genesis has followed the methods of the Egyptian priests who made use of three kinds of characters, the first being clear and simple and capable of expressing literal matters in a literal manner; the second was used to express symbolic and figurative ideas and the third was sacred and hieroglyphic. The same word took at their pleasure, the literal, figurative or hieroglyphic sense. Such was the genius of their tongue.

Heraclitus, quoted by this writer, says similarly that there were three styles of explanation which he designates by epithets, spoken, significant and hidden. "The first two methods," says D'Olivet, "those which consisted in taking words in the literal or figurative sense, were spoken; but the third . . . existed only for the eyes and was thus used only in writing. Our modern tongues are incapable of this distinction. Moses, initiated in all the mysteries of the Egyptian priesthood, made use of these three ways with unbounded skill . . . presenting always three meanings to his words, so that no kind of word-for-word translation can render his thought."¹

The idea that scriptural writings have deeper signification than that which appears on the surface, cannot be strange to those who have studied eastern writings and know their figurative methods. The figurative is found throughout the Old and New Testaments, and much controversy has raged because of the desire in the minds of the literalists to make a history of a mystery. Moreover, the study of the Bible must be very difficult to those who only have the authorised English version before them and quote passages which are often mistranslations and expect thus to convince the "enemy" of the truth of Christianity. Such sectarians forget that the Bible,

¹ *La Langue Hébraïque Restituée Cosmogonie*, vi.

especially the first ten chapters of Genesis, are to be understood in the original Hebrew as a symbolically written narrative. Many thousands of commentaries have, however, been written to explain a *literal translation of a symbolical original*.

The idea that Moses was learned in the lore of the Egyptians gives a key to many who believe that Genesis is written symbolically. It is the present writer's belief that the first ten chapters of the Book of Genesis constitute all that remains of a book of ritual, appertaining to the "Mysteries," whether of Egypt, Greece or Rome, gathered together from even earlier sources which Donnelly, in his *Atlantis*, claims to be Atlantis itself.

Whether this claim can be justified matters little in this connection. It is sufficient to express the idea that these ancient Mysteries did exist, as history proves. In ancient times, as has already been stated, there was always the inner doctrine side by side with the literal mythology accepted by the people. As Christ taught his disciples in secret, or "in the house," reserving for those who could understand, the "mysteries of the kingdom of heaven," so with other and lesser Masters who inaugurated the ceremonies and teachings which, together, are generically termed "The Mysteries". This is not the place to give a history or full explanation, but the reader who is not familiar with the subject will find an outline of its history in the *Encyclopædia Britannica*.

In these Mysteries the facts of nature, hidden from the ignorant masses, were taught to a chosen few by means of symbol and allegory and pictorial dances, and, in the deeper Mysteries, even by pictures visible for a moment to the stimulated clairvoyant faculty of the disciple, while other pictures which were only seen by those who were called the "Mystae," who had but to lift the last corner of the veil to see and understand Truth in her nakedness.

This is a statement which might be proved by referring the reader to many different works, ancient and modern, but the labour would not be worth the bibliography which would result, seeing that most students of such subjects are already well-acquainted with the matter.

The true Mystery teaching is to be seen in these stories of the Book of Genesis, veiled with great care by the writer, whether Moses or some other, but at the same time explaining the facts of nature to all who have the key to the scripture. Many have thought that the whole of the scripture has been re-written and edited in order to make it appear more historical, and that it bears the appearance of being carefully revised with an ethical purpose.¹ However this may be, the first ten chapters of Genesis still contain the secrets of the ancient Mysteries and can there be found.

The teachings of the Mysteries as seen in this famous Book, relate to Astronomy, and the birth and growth of the Universe, of the development of this world and other worlds in space, and equally of the development of the human and other kingdoms. Hence they were written symbolically so that, according to the plane on which the idea was viewed, so would the teaching be understood, as related to that plane. Hence it is accepted by many students, following the teachings of the famous H. P. Blavatsky, that every symbol and symbolical writing has seven meanings, according to the plane on which it is viewed. It is sufficient to consider merely the four which have already been explained from the Hebrew standpoint. In order, however, to have evidence from various sources and because of its erudition, the teaching is here appended:

For the comprehension of the Occult Doctrine is based upon that of the Seven Sciences; and these sciences find their expression in the seven different applications of the Secret Records to the exoteric texts. Thus we have to deal with modes of thought on seven

¹ *The Secret of Genesis*, by St. Clair.

entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints:

1. The Realistic Plane of Thought.
2. The Idealistic.
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolised in terms of ordinary phraseology. There is no purely mythical element in any of the ancient religious texts; but the mode of thought in which they were originally written, has to be found out and closely adhered to during the process of interpretation. For it is symbolical, the archaic mode of thought; emblematical, a later though very ancient mode of thought; parabolical or allegorical; hieroglyphical; or again, logographical, the most difficult method of all; every letter, as in the Chinese language, representing a whole word. Thus, almost every proper name, whether in *The Vedas*, *The Book of the Dead*, or, to a certain degree, in *The Bible*, is composed of such logograms. No one not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it.¹

It is, then, to be remembered that the Genesis stories relate, according to the method in which the symbols are understood, not only to the literal history of a world and its inhabitants, but also to a history of a universe. They are to be understood in many ways, historically, astronomically, terrestrially, cosmically, metaphysically, numerically as relating to time-measuring processes, etc. It is, of course, impossible to explain every myth and symbol from all these points of view even if they were all understood. It is the astronomical and time-measuring key that has been used by a few writers who have endeavoured to understand the Book of Genesis, such as Railston Skinner and George St. Clair. Their explanations are, however, very difficult and need much thought. To decipher the symbolical writings is one thing, to understand that which has been thus explained is another. Says St. Clair in his *The Secret of Genesis*:

That the narratives (of Genesis) are not literal, ought not to surprise us. The ancients spoke much in figure and allegory and

¹ *The Secret Doctrine*, ii, p. 350, 3rd ed.

dealt much in symbolic and dramatic representation. Egyptologists can translate *The Book of the Dead* but they tell us they cannot understand it because very often a mystic or mythic meaning underlies the grammatical. Theologians are often in the same position for it was the way of the biblical writers to use figurative language The legends of Genesis are allegories; and so old that the very language of them has long been disused and dead are indirectly alluded to under some other name and every word has connotation.¹

He further reminds his readers that "the books of the Bible . . . were penned by many authors and extend over many centuries in their composition; so that errors in one part should not vitiate the whole. It will here be contended that not even the Book of Genesis is to be given up as discredited but that rather, when read aright, it is a substantially true record of events."²

With these sentiments the present writer is in perfect accord. It is, however, difficult to discover the true record without the key. Obviously, no man of sense, as Origen puts it, will take these Genesis stories literally. Who is to believe that a snake on two legs would tempt the first woman so that she would lead her perfect husband into the breaking of a simple rule which precipitated them both from out of a beautiful Garden of Delight and brought the present evil to humanity?

Is it possible for a reasonable being to accept the idea in its bald and literal state that, merely through eating an apple, humanity has suffered ever since and that the pangs of labour which the woman only knows, are the result? It is to be observed, in this connection, that no apple is mentioned in the original scripture and never in the translations, not even in the English "authorised" version. Yet, curiously enough, all the world repeats the story that Eve gave an apple to Adam after having

¹ P. 10.

² *Ibid.*, p. 16.

been tempted herself by the snake. Further curiosities are found in these stories, the chief one being that a snake on two legs should have the power of speech: the naming of the animals by Adam, led apparently before him like some huge circus, by God himself; the walking in the Garden by God in the cool of the day; the flaming sword, which never melted away, above the gate of the Garden after the departure of Adam and Eve; the tree of life and the tree of the knowledge of good and evil, and likewise the four rivers which never have been geographically found. All these things prove that there was never the remotest intention on the mind of the original writer of merely detailing actual historical happenings.

"While these ancient stories were taken literally," says St. Clair¹ it was easy to carp at them; when the true meaning is made plain they will command respect.

Gradually this is being done as the labours of the great scientific discoverers give out their truths. Indeed, in these modern days it is no longer possible to consider the Genesis stories as actual and original historical narratives relating merely to a "chosen people."

That they are partly historical is not to be denied but it is easy to understand in the light of modern research and the translations of the ancient Accadian, Assyrian and Babylonian texts from the stones and cylinders of ages past that the Hebrew scribes recorded events which were already traditions of the people amongst whom they sojourned.

It may be conceded, however, that in spite of this editing, or even because of it, that these later Genesis stories are, in a certain sense, superior to their predecessors discovered on the ancient monuments. For if there is an original story written and re-written age after age, doubtless, with the growing knowledge of mankind, the style of writing would be improved and the crudities of the narratives a little beautified, yet, even

¹ *The Secret of Genesis*, p. 10.

though the style has thus been improved, the facts recorded by these writings are not thereby altered and may be compared with the more ancient stones upon which originals have been discovered. Obviously, however, it is not which scripture is the better but what can be learned from it that really matters to the student.

The stories are now found to be copies of early editions of similar narratives, or at least compilations of such records. The difficulty with some is to discover whether the stones of Babylonia are earlier than the Genesis stories or vice-versa, but no true archæologist or other unprejudiced student would wish to give first place to Genesis even though inspired by God, for it is obviously a much later collection of writings. It is well that attention should be turned to the discoveries made comparatively recently of these ancient stones.

According to the leading authorities on these subjects the stories deciphered from the stones are similar to those of Genesis. L. W. King, M.A., the well-known keeper of Egyptian and Assyrian Antiquities in the British Museum, states that "there is a great bulk of new material of recent discovery of some early texts written towards the close of the third millennium B.C. which incorporate traditions extending from this period far back into the remote periods in unbroken outline". These texts, he says, also claim equally with Genesis to trace the history of man back to creation. (Preface to *Legends of Babylonia and Egypt in Relation to Hebrew Tradition*.)

He refers here to the "Seven tablets of Creation," discovered by the expedition sent out from Pennsylvania in 1914 and published by the Museum of that city as well as the different works written, descriptive of these discoveries by various writers, such as Jastrow's *Hebrew and Babylonian Tradition, The Seven Tablets of Creation* (1914), and also Hilprecht's *Explorations in Bible Lands*. The results of the

excavations were published in America during the great war and represent the writings upon the stones found at the ancient city of Nippur, one of the oldest of all the ancient cities.

"They represent," says King, "the early national tradition of the Sumerian people, who preceded the Semites or the ruling race in Babylonia; and incidentally they necessitate a revision of current views with regard to the cradle of Biblical civilisation. The most remarkable of the new documents is one which relates in poetical narrative an account of the creation, of antediluvian history, and of the deluge.

It thus exhibits a close resemblance in structure to the corresponding Hebrew tradition . . . more primitive than any of the Semitic versions . . . They are written in the language spoken by non-Semitic people whom the Semitic Babylonians conquered and displaced and they include a very primitive version of the Deluge story and the creation myth.

Those of the orthodox who find that these ancient stones cannot be denied or declared to be copies of Biblical writings written at a much later date, still declare the superiority of those which they accept with the orthodox religion. The Bible, they declare, is infinitely superior to them, because in the former the stories are told in relation to the One God, whereas the earlier stones are mainly polytheistic in their stories. The late Canon Driver mentioned this theory in his lectures in 1908.¹

"The Babylonian narratives," he said, "are both polytheistic, while the corresponding biblical narratives are made the vehicle of a pure and exalted monotheism; but in spite of this fundamental difference . . . the resemblances are such as to leave no doubt that the Hebrew cosmogony and the

¹ *Modern Research as Illustrating the Bible.*

Hebrew story of the deluge are both ultimately from the same original."

It would perhaps be an equally valid theory to state that the Hebrews copied the ancient stories and incorporated them in their scriptures, for these earlier stones are far older than the people amongst whom Israel sojourned.

Nevertheless, this is a striking acknowledgment from such an orthodox source. The idea that the later writings are superior merely because they relate the same stories monotheistically rather than polytheistically, is open to much argument. For it might well be suggested that the statement is not entirely accurate. By an unprejudiced reader who knows the original Hebrew and who has studied the Sumerian version also, it might be realised that the plurality of Powers described in the latter are to be compared to the plurality of powers in the original Hebrew version, whether these be called collectively, Elohim, or translated in modern versions by the singular, God, Jehovah, Adonai, etc. All these things make little difference to the *mythos* itself.

There is, however, no doubt that Ezra or the later editors of the Hebrew stories endeavoured to fit them with the monotheistic belief implanted amongst the Hebrews. Canon Driver states, as shewing apparently the superiority of the Hebrew scriptures even though acknowledging them as unoriginal, that they were "transformed by the magic touch of Israel's religion and infused by it with a new spirit."¹

This may be accepted, but no explanation of the stories has yet been given to prove the superiority of the modern as against the ancient version in its essential points.

L. Bosman

¹ *Ibid.*, p. 23.



THE TEN SEPHIROTH

By H. P. BLAVATSKY

[The following is the draft of an essay in the handwriting of H. P. B. which is at Adyar among the records. Presumably it was left by her when she left India in 1885. It has no title; I have provisionally given it one. The manuscript consists of four foolscap pages, and its continuation is missing. I have left the punctuation exactly as in the manuscript. Perhaps students may be able to find if H. P. B. has used this essay in her published writings.—C.J.]

EXISTENCE—in Existence as an Entity distinct from the *Ain Soph* in this he cannot be described by words, for there is nothing that can grasp and depict them to us, and

as the *Ain Soph* he is to us in a *certain* sense not existing, because, as far as our *minds* are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the *Ain Soph*, or the Boundless, had to become active or creative—for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the *Ain Soph* cannot be the direct Creator, for he has neither will, intention, desire, thought, language or action, as these properties, imply limit, and belong to finite beings whereas the *Ain Soph* is boundless. Besides the circumscribed, nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognise an intelligent design. We are thus compelled to view the *Ain Soph* as the Creator of the World in an indirect manner. Now the mediums, by which the *Ain Soph* made his Existence known in the Creation of the world, are ten *Sephiroth* or *Intelligences*, which emanated from the *Boundless One* in the following manner.

1. At first the *Ain Soph* or the *Aged of the Aged*, or the *Holy Aged*, sent forth from his Infinite Light, one *Spiritual Substance* or *Intelligence*. This first *Sephira* which existed in the *Ain Soph* from all *Eternity* and became a *reality* by an act, has *seven* appellations.

1. The *Crown* because it occupies the highest position.

2. The *Aged* because it is the oldest or the first Emanation (this name must not be confounded with the *Aged of the Aged* which is one of the appellations of *Ain Soph*).

3. The *Primordial Point*, or the *Smooth Point*, because the *Sohar* says, "When the Concealed of the Concealed wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision."

4. The *White Head*.

5. The *Long Face* or *Macroprosophos*—because the whole ten *Sephiroth* represent the *Primordial* or *Heavenly man* of which the first *Sephira* is the *Head*.

6. The *Inscrutable Heighth*, because it is the highest of the *Sephiroth*, proceeding immediately from the *Ain Soph*.

7. *Ehijeh* or *I Am*, because it is absolute being, representing the *Infinite* as distinguished from the *finite*, in the *Celestial* beasts it is called *Chajoth*.

The first *Sephira*, contained the other nine *Sephiroth* and gave them forth as follows. At first a *masculine* or *active potency* proceeded from it called *Wisdom*. This *Sephira* is as a divine name called *Jah*, and amongst the *Angelic* worlds is *Ophanim* and is symbolized by *wheels*, it sent forth or from it emanated an opposite, that is *feminine*, *passive potency*, called *Intelligence* as opposite to *Wisdom*, represented amongst the *Divine* names by *Jehovah*—the *angelic* name *Arelim*—these two *Sephiroth* are also called *Father* and *Mother*—from these the remaining seven *Sephiroth* proceeded. The *Sohar* says "When the *Holy Aged*, the *Concealed* of the *Concealed*, assumed a form he produced everything in the form of *male* and *female*, as form could not continue except as *male* and *female*. Hence, *Wisdom* which is the beginning of development when it proceeded from the *Holy Aged* Emanated in *male* and *female* for *Wisdom* expanded and *Intelligence* proceeded from it, and thus *male* and *female* were obtained that is, *Wisdom* and *Intelligence*. *Wisdom* the *Father* and *Intelligence* the *Mother* from whose union the other pairs of *Sephiroth* successively emanated."

These two opposite (but not hostile) potencies namely *Wisdom* and *Intelligence* are joined together by the first potency "the *Crown*" thus yielding the first triad Δ of the *sephiroth* $\therefore$.

From these two opposites emanated again the *Masculine* potency or *active potency* called *Mercy*, *Love*,—*Greatness* the fourth *Sephira* which amongst the *divine* names is represented

by *El* and amongst the angelic hosts by *Chashmalim*, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sephira which is represented by the Divine name *Eloha* and amongst the Angels by *Seraphim* and from this again the uniting Potency *Beauty* or *Mildness* the sixth Sephira represented by the Divine name *Elohim*.

[There follow seven lines in Russian, in which however appear in Roman script:—"the marvellous story," Raymonda Lully, John Reuchlin," and H. P. B. continues in English] John Picus de "Mirandola the philosopher scholar 1463—1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486—1535, John Baptist Von Helmont a 'celeb.' physician-chemist 1577—1644, Robert Fludd, physician and philosopher 1574—1637, Henry More 1614—1687, and that these men after restlessly searching for a system which should disclose to them the "deepest depths" of the Divine Nature and show them $17 = \times 956 \div \dots \dagger 3 - O - 19$ $\dagger 4,00 \dagger 0.17^{\frac{2}{5}} XIII - IXVL \dagger 5 \times 34 = ^1$ the real tie which binds all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the *Cabala* upon all who enter on the pursuit of the *Occult Science*. This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth—they who receive it are Priests and Kings—(²). The angels who formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to $\dagger \frac{1}{35}$ —from man to man, to Egypt, to the East, to Judea, this doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of *The Secret Doctrine* and withheld them from

¹ I am not certain that all these figures and signs are rightly deciphered.—C. J.
² Word undecipherable.

Deuteronomy—this constitutes the former the *Man*—and the latter the *Woman*. Moses initiated the 70 Elders and they again from hand to hand taught the *Marvellous Thought*. Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the *Cabala*—*No one however dared to write it down* till Simon ben Gochár who lived at the time of the Second Temple's destruction, after his death his son Rabbi Eleazor and his secretary Rabbi *Abba* took his treatises and out of them formed the celebrated work known under the name of *Sohar* (that is splendor) the most famous book in the World and the Authority and storehouse of the *Cabala*—it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets etc. and it is for this reason that it is called *Cabala* from two Hebrew words denoting "to receive" or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition *through* the initiated, and as indicated in the Hebrew Scriptures by signs which are *hidden* and unintelligible to those who have not been instructed in its mysteries—it is also called from certain initial letters *grace*—the difference between the word *Cabala*—and the term *Massorah* is that the former expresses the act of receiving, which in a technical sense could *only be* on the part of one who has reached a *certain age* of life—attained a *certain state of sanctity* and has a *certain secrecy*. *Massorah* signifies the act of giving over without promising any peculiar age sanctity or degree of secrecy. The designs of the *Cabala* is to solve the following grand problems.

1. The nature of the Supreme Being.
2. The Origin, Creation or Generation of the World or Universe.
3. The creation or generation or *outflowing* of Angels and Man.
4. The ultimate destiny of angels man and the universe or the *inflowing*.

5. To point out the real Meaning of the Hebrew Scriptures.

You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity—of matter or form from pure Intelligence or Principle without form—the operation of pure intelligence upon matter and this in spite of the infinite *gulf* between them—the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order. The examination of these magnificent problems demands the coolest state of mind—an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into *rapport* with the truth—Heaven suffereth violence says St. John and the violent take it by force—and with this I will present the Heavenly Doctrine of the Supreme Being and the Doctrine of the Sephiroth or the Emanations.

Being boundless in His nature—which necessarily implies that he is an absolute *Unity* and inscrutable and that there is nothing without him, or that all is in him, he is called *Ain Soph* that is *Endless, Boundless*.

In this state or as the *Ain Soph* he cannot be comprehended by the intellect—because the intellect was not at that point of

* * *

A DISCOURSE TO THE SPIRITS IN PRISON

MY BROTHERS,

At this great moment, as you see how light must ever penetrate and triumph over darkness, as you see a Son of the Light once more an inevitable victor over fleeting shadows, I exhort you, out of the love you have watched me use against you, out of the power of the King which is its irresistible form, to cast away your darkness and enter into the Light—your true home, wanderers from it though you have been for long ages. I speak to you, as well you know, in the name of the Lord of Light and Life and Glory, Whose consecrated Messenger I am, Whose Star I wear in sign of my authority.

Know, my brothers, that on your present road you cannot ultimately prevail, for it leads but backwards till once again you find the Road of Light. At the utmost you can but retard, and as time passes even this power wanes. Look back upon your pathway, and you cannot but observe how little by little the struggle moves to your ever-increasing disadvantage. Be not blind and foolish. Cease to deceive yourselves, for the longer you continue to walk in the shadows of your own creation, the ruder the awakening into the Light. Look with me down the vistas of the past. Observe with me your so-called victories. Do you see them now? What are even the best of them, those in which I see you take most pride, but short-lived, not one single one of them preventing our Lords of Love and Wisdom and Compassion from drawing nearer and nearer to them the children of the Fire, to which race, my brothers, you too belong though you would deny your origin.

In terms of time you may here and there have won a fleeting retardation, at a price to yourselves far beyond the length of retardation you have achieved, but look again at these "victories" of yours, the mightiest of your onslaughts, look with me as I am permitted to allow you to do; has any one of them—look, my brothers, look—even for a moment ruffled the deep calm waters of Eternity as they pursue their way in Divine relentlessness upon their appointed course. Ah! Yes. You now see of what nature is your futility. Know, then, it is not too late to change.

Cease, brothers, to be the slaves we know you to be, though you think yourselves kings in your self-created delusion. You cannot make an Eternity out of the time-shadows of your own creation. You cannot stay time, be your power what it may, for time is the servant of Eternity and moves but in accordance with the Eternal Laws, to which you give such unwilling allegiance, fulfilling as you imagine you are breaking. Eternity is outside your grasp, but you are within its all-embracing dominion. Look within yourselves. Is not Eternity the heart even of your being? How seek you to fashion out of it its own negation!

My hands are outstretched to you, my brothers, clasp them and let me draw you close to me out of your darkness, brother-children of the Fire, brother-sparks from out the mighty Mother-Flame. You are not water that you can either quench the sparks in others or extinguish them—the essence of your being—in yourselves. As we are, so are you. In you is the radiance you see me embody. Become what you are. Two thousand years ago you killed the body taken as a habitation by the Lord of Love. What have you profited, blind servants of a Shade? Has not that very death become the call to Life Eternal to millions of your fellow-children of the Fire? The almighty power of Love fashions channels for its outpouring even from the very forces hatred—its dark shadow—hurls against it; for hatred is no more than a distortion of that all-pervading Love, which ever knows how to

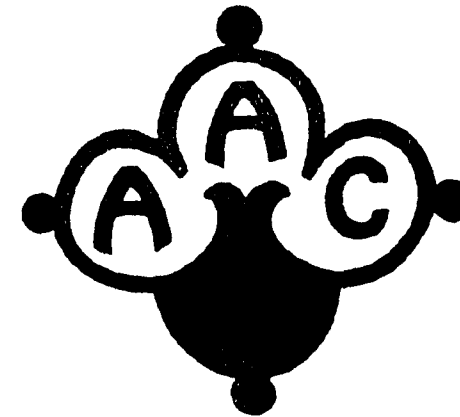
straighten these distortions of its being. Resistless is the stream of the Love of God, and it shall sweep you back into itself, for you are of Love, my brothers, and must of your natures share in, yea, contribute to, its irresistible power and unstaying growth. Open your eyes as I touch them with the wand of vision. Perceive now the goal before you, towards which your footsteps must ever be directed, though you walk as drunken men walk home.

My brothers, I have no glory in my triumph, save a glory which I would have you share. I triumph for your good, in your service, as much as for the causes I am appointed to guard. Somewhere, somehow, as I perceive, though you may perceive it not, you are rejoicing because I am winning you from your thralldom. Somewhere I see you know that I am not your enemy, but your friend and brother, steadfast comrade on the path of Life and Light. Take these outstretched hands. We will walk together, brothers, and I will lead you, as is permitted to me, to the blessed Feet of the All-Compassionate, Who rejoiceth more over one sheep that has strayed from His fold, yet returns to it at nightfall, than over those that have safely remained within its protection. You are His sheep, He is your Shepherd—the Shepherd ever mindful of His flock, Who watcheth by night and by day in equal tenderness over all. I see you shrink. Have no fear that you cannot, dare not, face your Shepherd. Are you not His? And does He not know His own? I say to you that over your dark cold nakedness He will cast the sheltering mantle of His infinite Understanding, and you shall know a peace and a rest that have not been yours for ages. Do homage, my brothers, to your own inner eternal light, and it shall shine upon your true pathway. Together let us break your fetters, so that you may be free to climb again, with me, your battle-friend, by your side.

Hark, my brothers, to the clashing discords of your being; are they not beginning slowly to die away into the distance? Are not the musics of your essential harmonies slowly but

surely re-awakening in unfoldment to an inevitable triumph of achievement? To-day shall the suns of your natures rise again to dispel your darkness. Already you feel the warmth of their glow. Already you perceive the early rays of their radiant light, the soft, young renewal of the eternal certainty of a majestic and glorious future.

Look not back into the night. Look forward into the Light, and all shall be well. Pain and suffering must be yours, for through you it has come to others. But I shall be with you to remind you that every agony the Law demands from you is a release towards the Light, and in the reappings of the terrible lonelinesses you have caused to others, in the reappings of the misery, sorrow, despair, which you have sown in others, yet shall you hear faintly sounded the note of an eventual peace, so be it that now you allow to enter into your hearts that ray of our Blessed Lord's Compassion which, in His Great Name, I, a Ruler in His Church, send forth towards you, bidding you give it a dwelling place in your sad, cold hearts. A brother knocks lovingly at your doors, shall all within be still and silent? I say to you, my brothers, come from *your* death into *His* Life. Come forth from *your* imprisonment into *His* Freedom. The blessing of the Great Brotherhood of the Light be upon you, weary wayfarers who have lost your way, that you may die out of falsehood into truth, that you may enter upon that karma of suffering which shall transmute the force of your hatred into a mighty power of love. There shall be no agony without the courage to bear it. Come forth then, my brothers. Come with me to Him Who waits for you with the longing tenderness of the Father for loved children, who for a time have gone forth from their true home into an outer darkness, but without whose return into the house of their Father His happiness must remain incomplete. Come, my brothers, come.



CREDO

By JEAN DELVILLE¹

I BELIEVE in all that to-day is denied by the crowd:
In the powers of heaven and in humanity,
In all that clothes itself in dream or in beauty,
In the eternal spirit, in the soul and in genius.

I believe in pure love, and in poetry,
In serene wisdom, in simple kindness;
As the Ideal alone is the Reality,
I believe in all that makes order and harmony.

For in me, in the heart of a sincere believer,
I feel for ever living a divine strength.
Doubt cannot reach the pure God in the child.

And because everything enchants and enlightens me,
I cannot believe in the powers of gold,
And I cannot believe in the nothingness of Death.

Jean Delville

¹ Translated from the French by Miss Y. de Manziarly.

LES FORCES

THE painting entitled "Les Forces" by Monsieur Jean Delville of Belgium, which we have the privilege of reproducing in photographic miniature in this issue, is an immense canvas, twenty-six feet by eighteen. It is the expression of a great artist-seer's vision of the Powers of Light and Darkness who carry on the æonian struggle on the field of the Cosmos—in the world of nature as the Forces of Life and Death: and in the soul of humanity as the Dark Powers of material enslavement and the White Powers of spiritual freedom. Both sides carry on the struggle with intense energy. But while the Dark Forces are depicted as heavy in tegument, low in intelligence, fierce yet fearing, and wielding the carnal instruments of sword and flame; the White Forces move with their own winged energy. Outwardly they are full of activity, but their faces share the calm compassionate assurance of their Christ-leader who directs their operations with the uplifted hand of both command and benediction. They are without weapons save the invisible power of the spirit exercised through their outstretched arms. Michael, their executive chieftain, leads them with the torch of spiritual illumination. The crisis of the conflict is past. The Dark Forces break like a baffled and frenzied wave against a counter-wave bewildering in its calm invincibility. There are no casualties on the side of the White Forces, but the debris beneath the Dark Forces indicates an already disintegrated wave. The process of victory for the White Forces is seen in this and in their movement across the central line of the canvas. The picture is an immortal masterpiece carried out in tempera in the realistic method of the classics, but given a significance modern in expression and univereal in application.



LES FORCES

JEAN DELVILLE

THE LIFE AND WORK OF JEAN DELVILLE

THEOSOPHIST-PAINTER-POET

By JAMES H. COUSINS, D. LIT.

IN her brochure, *Theosophy*, in the People's Books Series, Dr. Annie Besant wrote: "Religion has ever been the foster-mother of Art . . . Art is unthinkable without Religion . . . If it has decayed, it is because Religion has passed so much out of ordinary life, and with the lack of its inspiration Art has become imitative instead of creative. The new Theosophic impulse will bring about a new blossoming of Art, and already its fragrance is borne on the breeze blowing from the future . . . Unless Theosophy can give a new inspiration to Art, it will have failed in part of its purpose."

However far Theosophy (judged by its ideal of permeating all life with its spirit and practice) falls from the fulfilment of the foregoing prophecy and the avoidance of the converse failure, there is, I venture to believe, sufficient achievement already on its Domesday Book (according to the ordinary measure of the history of culture) to give courage and help to those who set a special value on the development of æsthetical sensibility and the recognition of the Yoga of Beauty. The eras of creative activity in the arts are not valued by accountancy for their numbers. The glories of the spacious era of Elizabeth in literature were offered to humanity by two handfuls of poets and playwrights. The group of English poets that sang together as the morning stars of the nineteenth century were no more in number than the Pleiades that thrill on the shoulder of Taurus across the heavens. Half a century or thereabouts was the time-share of each era of achievement. And at the fulfilment of the first half-century of the life of The Theosophical Society one can set down as avowed Theosophists in the

arts (who are or have been Fellows of The Theosophical Society) so goodly a company as this: Sacha Scriabine of Russia who died in 1915 before he could complete his ambition of setting *The Secret Doctrine* to music (not literally but in spirit); Oscar Merikanto of Finland, who composed the Cantata for the Stockholm Convention of The Theosophical Society; Gustav Holst of England who has essayed the interpretation of the planetary music; Cyril Scott of England, the charming lyricist in sound; John Foulds of England who has raised the requiem from the grave and made it once more the voice of praise "for those who found the dying way to life"; Maud Mann of Australia, who in her girlhood was among the prodigies of the violin; AE and W. B. Yeats, the Irish poets of the spirit, who in their lifetime know themselves among the immortals; Ella Wheeler Wilcox, who, if she be not conceded a place with the major poets, has influenced many thousands by her verses; Algernon Blackwood of England, the teller of Theosophical truths under the mask of fiction; Claude Bragdon of America to whom architecture is Theosophy in stone; Nicolas Roerich of Russia, "perhaps the greatest painter of the age"; Jean Delville of Belgium, who, if Roerich be Castor in the firmament of art, is assuredly his true brother Pollux.

In the presence of this assemblage shall we not, at this time of jubilee, lift up our Yobel¹ and respond heartily to the Hebrew poet's invitation to "make a joyful noise unto God, all ye lands?"² At any rate, whoever does not—I shall. And chiefly would I here thank God (or whoever it was) who led me in the summer of 1925 to the presence of Jean Delville in Brussels and to the discovery of one of the world's master-artists and most exalted geniuses—an artist who, on the peak of achievement in his craft and in its recognition among those who know, counts it not inexpedient to be publicly identified

¹ Yobel, Hebrew, trumpet, hence jubilee.

² *Jubilate Deo*, Psalm 68.



JEAN DELVILLE

with Theosophy, and wears, as naturally as he wears his coat, the badge of the National Representative of the Order of the Star in the East. For the joy and inspiration of that meeting, with its immediate merging of mind with mind in the brotherhood of the spirit; for its gift to me of a vast and exalted realm of art, and a glorious ratification of some of my dreams of what the Theosophical spirit in art may accomplish for the beckoning of humanity towards the heights, I would here make acknowledgment (inadequate but sincere) in this short study of Jean Delville's life and work.

Jean Delville was born on July 10, 1867, in Louvain, the Belgian university city that suffered so tragically in the Great War. His school career was not a success, for his dreamy and independent disposition could not stand the hours of dull and immobile class-work; and what should have been figures in his copy-books were drawings compelled by his already budding artistic genius. Soon he renounced the privileges of county council and secondary "education," and spread himself out to find ways to the fulfilment of the creative impulse within him. After many difficulties with his parents he was allowed to leave home and enter the School of Arts in Brussels. At the end of two years of steady work he captured all the prizes in composition, painting, and drawing from life. He was then a stripling of seventeen. His teachers were amazed at his extraordinary gifts, the richness of his colours, the cleverness of his brush. They must have been still more amazed when, shortly afterwards, he left the school firmly resolved to escape the snare of mere naturalism and objectivity in painting and to find the means to express in form and colour the idealistic conceptions of art and life that even so early inspired his rapidly growing mind.

His first publicly exhibited painting (1885—at the age of eighteen) definitely ranged him on the side of the idealists, among the foes of mere aestheticism on the one hand or

irresponsible realism on the other. It was a large canvas in which, under the title of the "Cycle Passionnel," young Delville depicted the whirlwind of sensual desire and lewdness which Dante had described in the *Inferno*. The picture caught the attention of the art-critics by its disclosure of a new genius of the brush who possessed not only phenomenal skill but great power of conception. It also struck the note of exalted seriousness which has characterised all his work. It set him at once in the great tradition. His fame was now secure, and went on increasing as year after year (especially in connection with an art Society which he helped to found) he exhibited pictures such as "The Domination of Crime," "Towards the Unknown," "Body and Soul," "The Angel of Splendour"—pictures which, while classical in their structural and technical perfection, made no concession to softness or sentimentality and always made the affirmation of power and chastity.

A stay in Paris brought Jean Delville to the discovery of the vast spiritual heritage which belongs to every artist, yet is claimed by few. His idealistic impulse made him one of the promoters of the æsthetical movement created by the Rosicrucian revival. As an artist he now held an eminent place. When his "Head of Orpheus" was exhibited, a French critic wrote: "If someone had announced this picture as a newly discovered antique painting, the Government would have covered the work with gold. Unfortunately it is only a poor Belgian artist who has painted this marvel." Through æsthetical contacts in France he proceeded to acquaintance with the occult, and ultimately joined The Theosophical Society. In *The Secret Doctrine* of Madame Blavatsky he found a conception of the universe that was the literary equivalent of his own in vastness and intelligibility. But before dealing with this phase of his career, let us follow the record of his artistic activity.

In 1895, Monsieur Delville won the Grand Prix de Rome with his picture "Christ Glorified by the Children". In the same year he painted "The Treasures of Satan" which years afterwards found a permanent home in the Brussels Museum where I studied it. In this painting we find the expression of the Theosophical attitude which Delville had reached. Under the sea a mass of dead human beings (grasping still the jewels of their futile lives on earth) are piled up to a pinnacle on which Satan dances—a sea-monster in human form, with flaming hair and swirling garments. The figures are nude, but without any trace of exploitation of flesh. The astral light (as the artist described it to me) strikes through the water-world and merges with the colour of the bodies. It is a pictorial myth of the vanity of the merely sensuous life, a visual presentation of the truth behind the phrase that, while you cannot take your possessions to heaven, they may take you to hell; and, despite the ordinary connotation of its figures, it is full of profound mystery and purifying beauty.

In 1896 Monsieur Delville formed the Salon d'Art Idealiste which won much commendation from the press. In 1899 he painted the magnificent canvas, "The School of Plato," which eight years later won the highest honour at the Universal Exhibition at Milan, and three years later still was bought by the French Government for the Musée de Luxembourg. "Love of Souls" won him the silver medal of the Paris Universal Exhibition of 1900.

"The Man-God" was exhibited in Brussels in 1903, and was thus written of by a critic: "The artist's object is apparently to give a worthy pendant to Lambeaux's sculpture, 'Human Passions'. As in the work of marble the sculptor shows us the expiring Christ, at the foot of whose cross the mad procession of voluptuous pleasures smilingly dies; so does Jean Delville depict the torrent of deceptions and sufferings, agonies and curses, to which the 'Man-God,'

opening his arms in a wide gesture of love, gives the refuge of his immortal forgiveness. The bodies of the despairing human beings are drawn with a penetrating anatomical precision, implacable in its truthfulness. The impression gathered from the painting is startling . . . There is undoubtedly an immense artistic effort in this work, with its clear genius, its science and power of will."

The year 1908, in which he painted "Prometheus," brings us back to the specially Theosophical aspect of his life and work. In 1905, Scriabine, then a composer of brilliant genius, made a short stay in Belgium, and the two artists gravitated to one another not only through artistic affinity but through their mutual search for the truth behind their arts. Delville had already won near the light. That year he had published an essay on "The Mystery of Evolution"—a repercussion to the impact that his eager studies in Theosophy had made on a mind that had the double responsiveness of temperament and aspiration. Scriabine was still intellectually in the shadows. Where such minds are concerned, easy gradients are useless. The illuminated painter metaphorically threw the flaming musician into the ocean of light by giving him *The Secret Doctrine* and telling the Russian composer to set to music that stupendous literary work of his fellow-national, Madame H. P. Blavatsky. To Scriabine the light came as quickly and clearly as it did to Annie Besant when W. T. Stead asked her to review the same book. His enthusiastic nature soon absorbed the significance of the Theosophical teaching. He was as uncompromisingly "converted" as the hottest "hot-gospeller," and his music rapidly gave voice to his vast expansion of consciousness. Colossal musical schemes began to take shape in his imagination. One of these was his tone-poem on the theme of "Prometheus" (literally, in Greek, the fore-thinker—but also traced to the Samskr̥t *pramantha*, a torch or fire-brand) who stole the fire

of the Gods for human use. On the pianoforte still sitting in Delville's drawing-room (where I gathered these details) Scriabine played over to his friend of the spirit passage after passage of his evolving work. To the expression of the same theme the painter gave all his ripe power and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously towards the earth bearing in his uplifted hands the radiant power that he had filched from heaven.

The year 1910 was one of much moment in the life of Jean Delville, for in it he took up the secretaryship of the Theosophical movement in Belgium, and began work on the set of wall paintings in the criminal court of the Palais de Justice in Brussels. The drawings for these were accepted by the Government department, but certain of those concerned with the criminal court objected to what they regarded as an advocacy of softness in the administration of the law. They demanded alteration; but the artist refused to fall an inch below his ideal. The Government stood by him, and for almost five years Delville devoted himself to the work, and carried it to a triumphant conclusion in August, 1914, just before the Great War proceeded to fulfill the dictum of the ex-Kaiser of Germany that "War is fatal to art". Happily during the German occupation of Brussels, the paintings escaped molestation, since they provided no constituent for the manufacture of weapons of destruction. I had the intense felicity of being shown the paintings by Monsieur Delville on Sunday, May 24, 1925, when there was full freedom to roam about the lofty galleries round the great chamber and examine the works from various angles at almost their own height.

The great central panel, facing the seat of judgment, is thirty-nine feet wide and fifteen and a half feet high. At the centre of the panel, against a golden background, a great angel

closed; the dispenser of justice turns from it to the open book of the criminal's own face in which he seeks to read the cause of human sin. The Mosaic purpose of prevention is in the picture, but the Mosaic method is left outside. The compassion of the Christ is toned down to a compassionate intention to be fulfilled through discrimination that keeps its hold on the facts of ordinary life. "To understand all is to forgive all." That is the Christ-way. But the best that humanity can do is to search towards understanding, and act according to its growing light. "Light." That is the sign of the new era. It is typified in the Angel of Justice that hovers over the brooding judge with uplifted torch. Crime and punishment are no longer to be set *vis-a-vis* as animosities of equal weight at the two ends of a beam of darkness. Out of the new light comes the admonition of perpetual watchfulness against occasion for sin, and the injunction that if the sinner and society are to escape a day of reckoning they must make their reckoning daily. The sword of the discredited "justice" of the past is discarded. So also is the eye-bandage that was the symbol of neutrality, for the blind justice of the past (from which the present still suffers) is the Great Injustice.

Delville's latest canvas is "Les Forces" a reproduction and description of which is printed elsewhere in this issue.

So much for Jean Delville the painter. But there is another side to his life and work. Like other great creative artists, such as Leonardo da Vinci, Michael Angelo and Dante Rossetti, Jean Delville found in literature a secondary outflow for the showers on the peaks of his sky-ascending genius. Where the gradient of an artist's aspiration is slow, his inspiration will be correspondingly easy, and his attainment within reach of the intelligible earth. But where the slope is steep there will be the rush that cuts

more ways than one to relief. And where aspiration is of the celestial order, and seeks its own level, it will gather about it clouds and lightnings that will invest the expression of the artist with gleams and shadows of significance beyond the brush-stroke or the word. The vortices of the spirit, which touch the imagination of the artist to the light and heat of inspiration at their whirling points, are not exhausted in the touch. Over the glowing moment moves a vast import that shades away into the eternal. Sometimes this import moves the expression of the artist to a temporary unintelligibility beyond the accepted ways and means of his craft, as in the case of a musical pioneer like Wagner. Sometimes, as in the case of Delville, the inevitable iconoclasm of genius leaves technique untouched, and finds its fulfilment in the subject-matter of his art. In either case, the challenge of the contemporary spirit is likely to provoke retort from the artist. Whistler's brilliant impudences were such reactions. But Delville is himself the challenger. His warm championing of idealism, as against the materialism of his time, has found expression in numerous essays and a number of books that may form the basis of a later study. The poetry that is so marked a quality of his painting sent its surplusage through the verbal side of his highly endowed nature in the form of poems that were printed in two suggestively entitled books—*The Haunted Horizon* and *The Shudder of the Sphinx*.

In 1922 came out another book of poems, *The Unknown Splendours*, a copy of which Monsieur Delville kindly gave me as a memento of my visit to his home. The first poem in the book (written, like most of them, in a free sonnet form) is the author's *Credo*, which, freely translated, is printed in front of this article.

Something of Delville's celestial vision of the Reality beyond the pain and opacity of ordinary life, his confidence and

stands, in purple robes, with wings spread horizontally, holding to his forehead with both hands a triangle containing a single eye. Under the feet of the angel crouches the naked form of a criminal. Here the artist depicts the abstract relationship of justice and crime: Ideal Justice, (immanent in the cosmos, the reflection of the Divine equilibrium, detached from human circumstances, and knowing the mysteries of karma and destiny,) puts crime beneath its feet, not in anger, but with the calm inevitableness of the disinterested laws of nature. On the right of the central figures stands another, wearing a robe of judicial ermine, a breast-plate of gold and a helmet. This is human Justice, garbed in legal impressiveness and power. It points with an imperious gesture of accusation to the prostrate criminal. On the left side of the panel a woman beseechingly draws attention to two children crying in the folds of her dress—Mercy appealing to Pity. This is the artist's summary of the principle of justice as an inevitable constituent of life, intensified when wielded by human beings "dressed in a little brief authority," and inflicting its punishments on more than the criminal.

The other four panels are an analysis and evolution of the central representation. Each is fifteen and a half feet high and nine and three quarters feet wide. The first on the right hand wall as one looks from the judicial bench towards the central panel, depicts the Mosaic law.¹ At the bottom of the panel are seen the hands of two men claspings knives in mortal combat. The foot of the law comes down upon them in the form of a Jewish judge. An angel reaches downwards towards the men and eagerly points to the table of the law which he carries. His message is: "Thou shalt not kill"—and behind his eagerness is the knowledge of the relentless

¹The lower portion of this panel is reproduced in this issue—'Jean Delville at Work'.

law of the Mosaic dispensation that he who killeth another shall himself be put to death.

In historical contrast to this panel is one on the same wall depicting the spirit of the Christian dispensation that grew out of the Mosaic. The Christ has opened the heavy door of a prison. At His feet a group of prisoners, shackled and manacled, lift their faces in agonised hope towards the compassion that, with bent head and gentle hand, He pours upon them.

These two panels express the development, along the line of religion, of the contrasted elements of the central panel—the demand, on the one hand, of an equivalent retributive justice ("an eye for an eye . . ."), and, on the other hand, not merely the tempering, but the supersession, of justice by mercy. Opposite them, on the left hand side of the Court, the artist puts another pair in which he depicts in one the extreme development of legal power in unrestrained brutality—the antithesis of justice, and in the other his own symbolical vision of what justice now shows signs of beginning to be. In the panel immediately on the left of the central panel is a representation of the terrible "justice" of the mediæval ages—the ferocious wreaking of vengeance on those who lost favour with the powers-that-were. A cruel judge has condemned a criminal to torture which is about to be carried out. A number of pitiless men stand by ready to take their part in the awful proceedings. The panel is an exposure of the dark spirit in man out of which grew the Inquisition that, in the name of Christianity, stood for the reverse of the spirit of Christ.

In the last panel, the artist not only gives embodiment to tendencies in modern justice but expresses his own vision and prophecy. A judge in purple and ermine (an actual portrait) sits gazing into the face of a criminal at his knees. In his left hand he holds the book of the penal law. But the book is

invincible will, are expressed in the sonnet entitled *The Blind Soul* which I have put into strict sonnet form :¹

I am the soul that seeks a path of light
Through the vain world's obscurity and care.
About me blossoms mystery everywhere.
Death draws its dark abyss across my sight.
Groping my way, I wander through the night.
Yet do I pace the ground or wing the air
(Free, though in pain, from question or despair)
Towards where the Gods hold converse on their height.

For long ago my darkness had an ear
To hear an inner Voice divinely sing
The secret of the soul's supremest hope.
Wherefore I know that through all grief and fear
I yet shall find, in spite of everything,
The light in mine own soul towards which I grope.

There is in this sonnet a certain heroic tenseness, a solemnity that has no need for the common relief of humour, which appears to me to be the chief characteristic of Jean Delville's life and work, and to mark him as one of the company of those who through devotion and high seriousness have won the immortality of the artist. Indeed, coming upon him, as I did, at the end of a period of absorption of the glories of the great age of European art in Rome and Florence, Venice and Milan, and of mixed response to the art of to-day in the studios and salons of Paris, I felt no sense of incongruity in thinking of him as the Michael Angelo of our time, but with his eyes opened to the beauty of nature, his ruggedness sweetened by the humanitarian impulses of to-day, his Last Judgment of theological tradition superseded by the daily judgment of the new psychology. In the sunlight that I had extracted from the triumphs of the Renaissance and the classical era of European painting neither the man nor his work wilted. A week previously I had walked and talked with Claude Monet, the patriarch of the French Impressionist school, in his garden at Giverny, outside Paris, and had looked upon many

¹ From the transliteration of Miss Y. de Manziarly.

of his finest canvases in his drawing-room and studio. They were all admirable and some were beautiful; but there was a curious restriction about them, an absence of enlargement, a complete assent to Pater's heresy of attachment to one phase of "that outside of things in which art really begins and ends".¹ When I came to knowledge of the art of Jean Delville I went questing over oceans and mountains after something more wonderful than eye could see or word say; and I knew the difference between the rationalist in art who (as it is said of Claude Monet) carried a dozen canvases to a field in order to paint the light on a haystack at twelve moments of the day, and the mystic-artist who paints "the light of his own soul" as it strikes off the excellent and solemn mystery of the universe. Delville looks upon the pageant of nature and humanity and marks its upward evolutionary trend; but a mere elevation of the earth-plane does not satisfy him; there must be the will to rise beyond the earth: it is well to mount, he says in effect, but it is better to surmount. Delville, therefore, has been less concerned with the achievement of technical originality than with the utilisation of all that is sane and stable in painting for the expression of the vision and purpose of the spirit. The excitements of contemporary cults do not move him; the vicarious sensualities of the moderns leave him unsullied. He lives with the eternal verities, and many a generation will pass before the significances of his paintings are overtaken by the ascending consciousness of humanity; for that which is merely up-to-date is out of date the day after, and only that which (like the spiritual vision in the art of Jean Delville) is before its time will live after its time.

James H. Cousins

¹ *The Renaissance*, Chapter on Leonardo da Vinci.

TO THE MEMBERS OF THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY

THEOSOPHICAL SOCIETY,
Adyar, Madras, India.

10th September, 1925.

MY DEAR COLLEAGUE,

At the Jubilee Convention of our Society we shall naturally recall the Past and prepare for the Future. We therefore invite you to recall with us the great change in the position of the Theosophical Society towards the Elder Brethren of our race, placed on record by Their messenger, H.P.B. Many years ago I issued a pamphlet to the Esoteric Section of the Theosophical Society in which this change was noted. I then wrote:

When the Theosophical Society was first founded, it was made to consist of several degrees. An early draft of the constitution shews three Sections, and three degrees in each Section, the conditions becoming more stringent as the member passed inward. In the rules of the T.S., as revised and passed at Bombay on February 17th, 1881, it is stated with regard to these Sections, that:

The administration of the two superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership.

Fellowship in the T.S. admitted to the Third Section only. If Fellows shewed special earnestness and capacity, they were allowed to pass into the Second Section, and this Second Section is the original form of what was later called the Esoteric Section, and later still the Eastern School. Anyone who passed into that Section passed in as a pupil of H. P. Blavatsky, and if proven worthy or possessing kármic claim, came in due time into contact with the Masters.

The Theosophical Society has never been a mere exoteric Society, without touch with the unseen world. It has been ever since its foundation a ladder, with its foot on earth but its top in the heavenly places, and anyone stepping off the ground on to its first rung might climb upwards, if he possessed the capacity to do so. The obstacles to climbing lay in the incapacity of the member, not in the absence of the necessary steps.

When the great shaking of the Coulomb attack came upon the Society, it failed to pass successfully through the ordeal, and was for a time little more than an empty vessel, from which the spirity life had run out; too many members were afraid of openly carrying the flag of Occultism, and rolled it away out of sight as much as possible, though a few stood their ground. The Society became more and more

wholly exoteric. In a written report of a conversation between her Master and H.P.B., He is recorded as saying:

The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves . . . It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when . . . Out of the three Objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range.

H.P.B. kept on some pupils, but the inner grades of the Society no longer existed as such. But in due course the time came for their revival.

In 1888, H.P.B. formed the "Esoteric Section of the Theosophical Society," and in *Lucifer*, October 15th, of that year, appeared the Order of the President-Founder authorising its foundation, with the statement that it was "organised on the original lines devised by the real founders of the T.S.," the E.S. becoming the Second Section mentioned above, and the First Section being represented by a Master whom H.P.B. stated in her *First Preliminary Memorandum* was "the real Head of the E.S." Several other Members of the Hierarchy joined Him later, and gave Their help, thus reconstituting the First Section in 1907.

The time has arrived, in consequence of the approaching Coming of the World Teacher, when a special effort to prepare His way should be made, and the Statement which follows has been approved by "the real Head of the E.S." for future publication by the Theosophical Society, if endorsed by a majority of the members of the General Council; or by my Brother Jinarajadāsa and myself if that majority do not endorse its issue by the T.S. itself. It interferes in no way with the organisation of the National Societies, which remain as autonomous as before. In the former case, the Theosophical Society will become an integral part of the World Religion, while preserving its own identity as an incorporated Society. In the latter case, only the National Societies which apply for admission to its Fellowship through their General Secretaries will become parts of the World Religion.

A splendid opportunity is offered to the Theosophical Society to take its place as the corner-stone of the religions of the future, as a Master once predicted. We, the President and Vice-President of the Theosophical Society, earnestly beg you, the members of its General Council, not to reject it, but to take your rightful place in this movement towards the Unity of Religions. Do not repeat the blunder of earlier days, but return to "the original lines, devised by the real Founders of the Theosophical Society". Societies, like individuals, have opportunities offered to them, but not forced on them. Consider well; choose wisely; for great is your responsibility.

We remain,

Yours fraternally,

ANNIE BESANT, P.T.S.

C. JINARAJADASA, V-P.T.S.

THE BASIC TRUTHS OF RELIGION

THEOSOPHY, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.

The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

For our world this Life is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.

Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rshis, Sages, Saints, and among whom are the World Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named—Devas, Angels, Shining Ones, discharging functions recognised in all religions.

Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists. It thus helps in preparing the way for the Coming of the World Teacher, who shall give to these the form suited to the age He will open—the Age of Brotherhood. It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

BUSINESS DETAILS

THE World Religion's only official in the physical world is the Recorder—Those who stand behind its proclamation, as a preparation for the coming of the World Teacher, being Members of the Occult Hierarchy. It is not incorporated, and therefore can hold no property, nor receive any legacies.

Religious and ethical Societies and Orders can enter its Fellowship, if they recognise that the Truths stated in the above underlie all the great religions. But each such organisation retains complete control over its own ecclesiastical system, its Orders, Rites and Ceremonies and other special characteristics.

The only conditions of admission are:

1. The acceptance of the General Statement of the basic truths of religion and morality as given above, using its own phraseology in the exposition of them, and in working out their details.
2. The admission of members of all organisations within the Fellowship to such forms of worship and ceremonies as confer no authority nor technical membership within the community concerned.
3. Abstinence from all attacks on any such organisation and the treatment of their members as brethren.

The Recorder's only duties are:

1. To keep a list of all organisations, within the Fellowship, the date of their affiliation, and the approximate number of members (if available).
2. To issue a simple card to the officer applying for the admission of his organisation, bearing the name of the organisation, the date of its entry and the number of its members, if given.
3. To send a corrected list of organisations and numbers to the officer representing each, who sends corrected numbers with addressed commercial sized envelope with international foreign postage coupon.

The Recorder is the Right Rev. G. S. Arundale, M.A., LL.B., (Cantab.), D.L. (Nat. Univ. India) S. Michael's Foundation, Huizen. N. H. Holland, Europe.

REPORT OF AN EDUCATIONAL STUDY-JOURNEY (IN ENGLAND AND SCOTLAND) IN JULY AND AUGUST, 1925

By STUDIENRAT KARL FRIEBEL

Realgymnasium Berlin-Oberschöneweide

MY main aim in undertaking this study-journey was to further my researches in the domain of comparative education by taking part in the World Conference on Education at Edinburgh, and in the Third International Conference on Education at Heidelberg, and so also, incidentally, to freshen up by practice my English for my teaching work at school.

As the Conference at Edinburgh did not start until the 20th of July, I used the first portion of my holidays to carry on the studies I had begun in England in the summer of 1924, concerning the present condition of education in England. Opportunity to do this was afforded by an examination of recent literature at the rooms of the *New Education Fellowship*, of which I am a member; by visits to several more schools working on reform methods; by conversation with old and new acquaintances from English teaching circles; and finally, not least important, by the exchange of impressions with several German colleagues also visiting England for the same purpose of investigating educational progress abroad.

From July 20 to July 28 I took part in the proceedings of the *First World Conference on Education at Edinburgh*. This Conference had been called by the World Federation of Education Associations, founded at San Francisco in 1923 with the object of "bringing into closer co-operation the various agencies which have to do with education throughout the world," "to foster more fruitful and sympathetic relations between the teachers of different countries," and thus "to cultivate international good-will, and to promote the interests of peace throughout the world". Over 1,300 delegates from more than 50 different nations had responded to the invitation, among them over 100 representatives of Governments, Ministries and Universities, especially from Anglo-Saxon and Northern countries.

The organisation (business formalities, hospitality, social arrangements and so on) was in every way splendid. The practical work accomplished in the plenary and sectional sessions comprised all departments of education, from pre-school education through elementary school, secondary school, continuation school, up to the university and adult education, besides taking in character-training, teacher-training, physical training, and international relations. All sections were in complete agreement on the point, that the educational problem has to-day become the crux of modern culture. The atmosphere of the Conference, in theory at least, was dominated by the note struck in the afterwards much discussed Presidential Address by Mr. Thomas (U.S.A.): "I welcome the man who believes in himself and believes in his country." which at the close of the Conference was taken up again in another form: "The true cosmopolite is the man who loves his native country best." Practice, however, fell short in many cases of this pronouncement. At any rate we Germans, as a whole, found it so among a fair number of the delegates, however cordially and hospitably we were received as individuals. Still, the proceedings at least terminated quite harmoniously.

The positive results of the meetings, despite the twenty resolutions formally passed, were not of remarkably great significance, which however, at this first assembly, was hardly to be expected. The real significance of the Conference lay in the fact, that it furnished a unique opportunity of obtaining a general view of the state of educational questions throughout the world, incidentally confirming the conviction, that we in Germany need not be ashamed of our educational work; and further, that it enabled us to get into close and friendly touch with quite a number of representatives of schools and universities from other lands—especially from England, Scotland, the United States, Canada, Norway, Sweden—and finally, that it gave a number of German delegates the opportunity, under the leadership of Geheimrat Kerchensteiner, of entering into closer relations with colleagues from German Austria, than would otherwise have been the case.

After the Conference was over, I spent the time from July 28 to 31 in an excursion to several places in the Scotch Highlands, remarkable for scenic beauty and historical and literary interest.

The mingled lights and shadows of the varied sights and scenes witnessed during my journey through England and Scotland were finely thrown into proper contrast and perspective with our German culture and way of living, when we reached the Rhine and the Neckar, where there began, on the 2nd of August, the *Third International Education Conference*. Here was a smaller gathering—400 members—which had assembled for a thorough discussion of the problem of "the release of creative energy in the child".

In a crowded fortnight we attended a countless succession of lectures, demonstrations, and exhibits. Much that was excellent and

good was heard from America, from Switzerland, from England, France, and Belgium; and much also that was mediocre. One thing however which became more and more evident as the Congress proceeded, was that those who had organised the German Section had not been at sufficient pains to secure that at any rate mainly Germany's best in the field of educational reform should be shown. In close association with this fact must be mentioned the rather unpleasant experience of having to contrast the attitude of understanding and recognition won at Edinburgh in regard to German educational achievement, with the attitude here at Heidelberg of a number of our own countrymen—a certain section only, it is true, of those present—who had “no belief in their own country,” who know England, America, and France so little, as to believe they best serve the cause for which they are working, by giving friends in those countries to understand that everything coming from Germany is worthless and of no account. As one spoke to candid Americans, Swiss, and so on, it became very clear that such is by no means the way to represent Germany at international conferences, just as unfitting, indeed, as that narrow attitude adopted by a certain self-conceited type of nationalist, who will admit no excellence in any nation save his own. Perhaps one of the most important tasks awaiting us as teachers is to bring up a generation who, while loving and believing in their own fatherland, shall at the same time be broad-minded enough to appreciate the variety of excellences in the world around.

But it would be ungrateful to close this report on the *Heidelberg Conference* without heartily recording our sincere recognition of the value of the pleasant intercourse between nation and nation made possible by the congress, and constituting indeed its most useful feature; days of sustained and keenly earnest stimulus in talks and discussions with friends from so many other lands, as well as of cordial exchange of ideas in our smaller German circle, again as before under the lively and sparkling leadership of our ever youthful Kerchensteiner. We trust, therefore, our slight criticism above notwithstanding, that these Conferences may continue to be held regularly in the future, affording, as they can, such excellent occasion for comparison of progress made in educational system and method in different countries.

Thus were beginning and end, Edinburgh and Heidelberg, made one, opening up a perspective of fresh lines of work and investigation for the future. It is no part of the purpose of this report to set forth here in detail the positive results of experience gained on my journey. For that, a certain period of selection and clarification is required.

Studienrat Karl Friebe

THE THEOSOPHICAL FIELD

THE Maoris are nearly all living in the North Island of New Zealand. Great excitement is aroused in the Missionary Churches of New Zealand by the recent developments of the Ratana movement among the Maoris. The establishment of the Ratana Church has been practically a foregone conclusion for five years and more, because the Missionary Churches had not the capacity to assimilate the revival of religion, such as the Ratana movement stood for. Formally the Ratana Church was established on Whitsunday, 31st March, 1925, and was called the Church of the Father, the Son, the Holy Ghost and the True Angels. The ministers, who are to be known as the Apostles, will number about 200; they will be located in various parts of the Dominion. The robing of the priests will be in red, white, blue, and purple.

Preliminary plans have been prepared for the building of a concrete Church at Ratana, 100 ft. by 50 ft. The Church will have a tower with a Star instead of a Cross on the pinnacle. The Star as the symbol of the Birth of Christ, and as the Star which guided the Three Wise Men of the East to Bethlehem.

In his teachings about the angels Ratana takes his stand on the Bible; he claims that the missionaries have neglected to teach about the ministry of the angels, which teaching is a powerful agent in freeing the Maoris from witchcraft and other superstitions.

To the typical Maori the air is full of spirits, good spirits and evil spirits. True Angels mean God's ministering spirits in contrast with the evil spirits.

When ecclesiastics have said the worst they can about Ratana, the fact remains, that he has done more for the advancement of his race than any other man has done. He has made them free from *tohungaism* and other superstitions; he achieves remarkable results in faith-healing.

The Bishops of the North Island held a Conference, with the result that they sent a pastoral letter to the Maori clergy and laity,

wherein they state that any person who signs the covenant put forth by Ratana and his emissaries is excommunicating himself from the Church of Christ.

* * *

Maestro Casolari, the celebrated conductor of the Sistine Choir, has a high opinion of the musical potentialities of New Zealand. He was very much impressed with Alfred Hill's opera "Hinemoa" and intends to reproduce the "Ra-Ra Chorus" with its splendid opportunities for male voices, by his own choir soloists.

He considers that the New Zealand composer has sounded new depths of distinctive music, that will inspire a truly national type of musical expression. The wealth of legendary and mythical lore of the Maoris offers wonderful opportunities for building up a unique national music, with intrinsic beauty and individuality.

The Maori language, so liberal in vowels and limiting its consonants to those of musical quality, is like the Italian, peculiarly adapted for musical expression, and will be a source of inspiration for really great compositions.

M. G.

CORRESPONDENCE

TO MRS. ANNIE BESANT, PRESIDENT OF
THE THEOSOPHICAL SOCIETY

RESPECTFULLY, ILLUSTRIOUS AND DEAR SISTER,

In opportunity of the solemn commemoration of the Fiftieth Anniversary of our Society, permit me, to submit to your elevated and clear judgment, the scheme of reforms that follow.

My opinion is, that the declaration of principles of the Theosophical Society, as it is to-day formulated, is somewhat incomplete, and for to-day's need has not the desired effect. And so true is that, that in spite of the explanations that follow the enunciation of the three principles, we are always obliged to add "something more" which is not complementary as some people think, but fundamental.

Among the many affirmation added up, we have the very important ones that follow: that the Theosophical Society is entirely devoted to extend the Theosophical doctrines, and that, it was put itself unconditionally to the service of humanity, in order to encourage its spiritual progress.

To my point of view the T.S. must have a *finality* well defined and some *means* to realise it, also well defined. The first then, will be necessarily enunciated, with what we to-day add up in a complementary way, and the second will be the three principles as actually enunciated. If I may put a simile, it is, as if we say, that the finality of a student of medicine is to obtain a certificate, and the consequent practising of the profession, and the means are to attend the classes in the respective Faculty and to follow the programmes of same.

There are in this respect other reflections that we cannot leave out of our question. And it is that, the same purposes pursued by our Society are also partially or totally pursued by similar societies, the Rosicrucians, the Freemasonry, the Espiritists, the advanced political parties and in general all the confraternities and mystic communities have encouraged or are encouraging the ideal of Human Brotherhood. It is true that ours has a wider meaning because it uses the word Universal, but it is also true that the word "nucleus" puts a limitation to that universality.

Now in regard to the comparative study of religions, philosophies and sciences, let me remember that since the time of Max Müller

investigations are taking place in many Colleges of the Old and New World.

Finally, referring to the investigation of the unexplained laws in nature and the powers latent in man, it is well known that since twenty-five years ago, no other thing is doing the International Metaphysic with an enthusiasm and a success that must deserve our greatest respect.

Therefore, far from assuming a certain monopoly of this noble activities, it is more honest to present ourselves as simple collaborators of them.

It could be objected that the merit of the T.S. consists in having put together these three purposes. But this do not diminish or attenuate the above mentioned deficiencies.

I should then propose; based in the above explanation the following definition:

The object of the Theosophical Society is to popularise throughout the world the principles of Theosophy, putting itself for that purpose unconditionally to the service of humanity.

In order to realise this elevated object, it endeavours to:

- (a) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- (b) To encourage and collaborate in the study of comparative religions, philosophies, and sciences.
- (c) To encourage and collaborate in the investigation of the unexplained laws of nature and the powers latent in man.

Immediately after this definition, all the explanation that may be thought necessary, could be added.

I readily declare that this modifications, do not mean any disrespect towards the founders of the T.S. On the contrary I am sure that they will like it, because it shows that we their heirs and followers are always trying to complete and to beautify their work.

They themselves have given us the example, as it is well known that the actual programme of our institution, as we know it day, was the result of various and troublesome trials.

Many others thing I could say to fundament my proposition. But I prefer to ask, the General Secretary of the Argentine Section, our beloved and respected brother Sr. Adrian A. Madril, who will soon go to India and will have the happiness to know you personally, to give you all the explanations that may be asked.

Respectfully and lovingly kissing your hand I am your humble servant,

A. MONTESANO DELCHI

THOUGHTS FOR THE NEXT CONVENTION

A CHILD in the Theosophical circle speaks to-day with a smiling face and expectant eyes with a hope that the elders will listen to him with smiling love and hearty response.

Needless to say that this year, the Convention will be unique. From this Convention, let there be a new programme—not absolutely new—that should be followed in all the Conventions, Conferences and Theosophical gatherings. There are several methods and sources of gaining experiences, or acquiring knowledge, or imbibing inspirations—either for one's own individual progress based on self-purification, or for becoming a purified channel of service (though to me both appear interdependent) and out of those sources, the one, not the least important, is to be in touch, even for a short time, with the Leaders of the Society or other high souls. This idea has reigned in my mind for a long time, and to my utter pleasure—I happened recently to find in the old issues of *Theosophy in India* for 1905 that one of the items of the Convention was "Interview with Mrs. Besant from 1 to 2'30 p.m. during each day of the Convention. *Vide* Programme of Convention at Adyar for 1905. This emboldened me to make my suggestion. What I propose is that some time should be allotted daily for private interview with our President, Krishnaji and others. The members should try to make themselves physically known to them. During this interview, the Leaders should not be overflooded with questions for according to my humble and limited views, questions have no place in the domain of occultism. People should go like pupils with flowers of obedience and reverence in their hand. Teachers will accept the pupils with love and compassion. After giving a few words of consolation, and knowing something about the members, the Teachers will disperse them. The members will go in batches—each batch containing about 5 in number. This should be done in every Convention for all members, specially of the North, will not be able to attend the coming Convention. Who can deny the advantages of remaining, even for a short time, within the auric influence of these personages. Critics or intellectual people or even the high-souled "Karma yogins" may or may not like this idea. I may go further and say that even the Leaders, specially Krishnaji may not be perhaps inclined to accept this suggestion. But in spite of any adverse but friendly comment and in spite of the Leaders themselves choosing to go against our desire, I would like to insist upon the acceptance of this suggestion and I hope my other Brethren will join with me in my pious wish and on receipt of joint suggestions from several quarters, the Leaders—however reluctant they might be, will be moved by Compassion and Love to accept and grant our suggestion.

JUGDEO SAHAYA

BOOKS RECEIVED

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

The Life and Work of Jawad Sabat, by Maulai Abdul Wale (Thacker Spink & Co., Calcutta); *The Mind Governs*, by Sohrab A. Calianiwala (Sunshine Publishing House, Bombay); *Vanished Hours*, by P. Seshadri, M.A. (The Indian Press, Ltd., Allahabad); *Mind the Healer*, by Vernon Drew (L. N. Fowler & Co., London); *The Philosophy of Beauty* (T.P.H., Adyar); *Forest Meditation*, by Dr. J. H. Cousins (T.P.H., Adyar); *Voyages* (Rajput Press, Chicago, U.S.A.); *The Cultural System, Kashmir*, by Dr. Weller Van Hook (Pub. Karma and Reincarnation Lg., Chicago); *Confidential Talks to Young Men*, by Professor Satyvrata Siddhantalankar (Pub. The Sharma Trading Co., Bombay); *An Epitome of the "Nature Cure" System of Medicine*, by Dr. H. Valentine Knaggs (C. W. Daniel Co., London); *Anthology of Ancient Egyptian Poems*, by Elissa Sharpley (John Murrey, London); *Practical Numerology (Pythagorean System)*, by C. G. Sanders, F.R.P.L., D.Sc. (C. W. Daniel Co., London); *The Rule of the Beasts*, by V. T. Murray (Stanley Paul & Co., Ltd., London); *Visualising the Fourth Dimension*, by A. C. Hanlon (A. C. Hanlon, New Zealand); *Paper Boats*, by K. S. Venkataramani (Ganesh & Co., Madras); *Some Sayings of the Buddha According to the Pali Canon*, translated by F. L. Woodward, M.A. (Cantab.) (Humphry Milford, Oxford University Press, London); *The Shining Traffic*, by Kennedy Williamson (Hodder & Stoughton, London); *Ruysbroeck the Admirable*, by A. Wautier D'Aygalliers (J. M. Dent & Sons Ltd., London); *With Mercy and With Judgment*, by Alexander Whyte, D.D., *The Life of Alexander Whyte, D.D.*, by G. F. Barbour (Hodder & Stoughton, Ltd., London); *Sonnets of a Schoolmaster*, by F. G. Pearce (Arthur H. Stockwell, London); *Torch-Bearer*, by T. L. Vaswani (Dayanand Centenary Committee, Mathura); *The Story of Atlantis the Lost Lemuria* (Reprint), by W. Scott-Elliot (T.P.H., London); *Thought Forms*, by Annie Besant and C. W. Leadbeater (Reprint), (T.P.H., London); *Radiance Hidden From View, Expression, Egypt*, by Kamala Krishna (Solar Logos Publishing Co., Chicago, U.S.A.)

OUR EXCHANGES

We acknowledge with many thanks the following:

The Canadian Theosophist (August, September), *Papyrus* (July, August), *The Indian Review* (September), *The Calcutta Review* (August, September, October), *Theosophisches Streben* (July, August), *Light* (August, September, October), *El Loto Blanco* (September, October), *The Servant of India* (September, October), *Theosophie in Ned. Indie* (September, October), *Teosofia* (August, September, October), *Theosophy in Australia* (September, October), *Question de la Frontière—League of Nations* (September, 1924), *Theosophy in the British Isles* (October), *The Theosophical Review* (October), *Theosophy in South Africa* (September, October), *Revista Teosofica Chilena* (August), *The Messenger* (September, October), *Modern Astrology* (October), *The Occult Review* (November), *The World's Children* (October), *The New Era* (October).

We have also received with many thanks:

The Beacon (August, September), *The Young Theosophist* (August, September), *Theosophy in India* (July, September), *Nature* (September), *The Vedic Magazine* (August), *Theosophia* (September, October), *Isis* (July), *Prabuddha Bhārata* (September, October), *Theosophisch Maandblad* (August, September, October), *The Cherag, Teosofisk Tidskrift* (August, September), *De Theosofisch Beweging* (September), *Revista Teosofica* (August, September), *Toronto Theosophical News* (August, September, October), *Bhārata Dharma* (August, September), *El Mensajero de la Estrella* (July), *Pewartia Theosofie* (September, October), *The Vedānta Kesari* (September), *Heraldo Teosofico* (August), *The Bahauddin College Magazine* (September), *Isis* (August), *Bollettino Ufficiale* (July, August, September), *Service* (October), *Bulletin Theosophique* (August, September, October), *Theosophy in India* (October), *Melbourne Theosophical News* (October).

REVIEWS

A Treatise on Cosmic Fire, by Alice A. Bailey. Two volumes. (New York, Lucis Publishing Co., 1925.)

Any work which starts with transcriptions from the Stanzas of Dzyan, other than those of the *Secret Doctrine*, violently challenges comparison with H.P.B.'s monumental work. This is the case with the two large volumes dedicated to H.P.B. from the pen of Mrs. A. Bailey.

The general reader has very few criteria with which to judge revelations and statements concerning the occult nature of the universe. With regard to H. P. B. and her writings, one criterion is the personal contact which many have had with her, and the knowledge which they gained directly from her concerning occultism. A second, and the only criterion for those who have not met her, is the intrinsic nature of her writings. The same general statement can be made about the writings of Dr. Besant and Bishop Leadbeater. Those who have intercourse with them will have the first of these two factors to go upon, to guide their judgment as to the teachings emanating from them. But in the main, occult teachings must be examined not in the balance of personal predilection towards individuals, but from quite a different angle of vision. That angle will differ with each individual. The endorsement of a statement as true depends very largely upon how far the endorser has in his own inner life moved towards that truth. Therefore, with thousands who in the 'eighties read Sinnett's *The Occult World* or H. P. B.'s *The Secret Doctrine*, a quick endorsement sprang within them, affirming their conviction that the facts were true. Obviously, not the slightest blame can be attached to those in whom such an endorsement did not arise.

The case is similar with this work of Mrs. Bailey. There will no doubt be a certain number who will feel that her two large volumes enlarge their understanding of the problem of man and God. But also there will be others who will not feel in these two volumes the same intellectual exhilaration and spiritual inspiration which are found in the writings of others.

There is one defect which marks these volumes, and makes them distinct from most other works on similar subjects. The work gives the impression of being more transcriptions of addresses to students

than a carefully written out book. Statement after statement is made in succession, just as a teacher will to a class, but the work lacks that remarkable literary charm which is so pronounced in *The Secret Doctrine*.

There is no one in the Theosophical Movement who has any authority to say that any teaching is correct or incorrect. Each inquirer must judge for himself. The reviewer can only, therefore, conclude by saying, "Here are two large volumes; do they or do they not add to your intellectual and spiritual conceptions of the plan of God?" On this matter, the reviewer has his own judgment, but, as it is strictly personal, it is not his duty here to express it.

C. J.

The Purpose of Education, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s.)

This is a very interesting, though brief glance at certain crucial factors in present-day life in the light of a high idealism: for example, the sordidness of our mammon worship with all its resulting superficialities, hypocrisies and narrownesses, and the effect these have on the educational system. Though the author puts this last first, yet we feel that his method of reaching his own peculiar formulation of the ideas regarding the human personality, given in the first chapter, was by looking out from his stabilised but sensitive citadel of Individuality in which the "Great Complex" has triumphed over the "intermediate and minor varieties," on life as it is, on thought, both scientific and psychological, as it is, and then adjusting his own conclusions. This survey and these conclusions form another valuable contribution to hasten the "reevaluation of educational values," so urgently being pressed on all sides to-day.

There is little that is fundamentally new except the connotation given to the term "complex." On this new definition his whole psychological system depends, but we feel in spite of his great desire for clarity in the use of terms, that this will only add another confusion to the already very chaotic psychological maze in which the teacher must wander to-day. It is so little different from the Herbartian "apperception masses" that, for popular purposes, a comparison would have been a great help. But why use a term, which has already a definite meaning in the psychological world, in a new sense? That it was so used by Rhys Davis, great scholar though he is, "to translate certain Buddhist philosophical terms long before Freudianism was ever heard of," is not a sufficiently strong reason to make the world change the already accepted definition of the term "complex".

Rhys Davis has not coloured modern thought by his use of the term as Freud has by his.

Nevertheless the emphasis laid on the emotional aspect of our "complexes," his dissolution of our "personal" limitations—or "fixed complexes" as they are interpreted here—by the development of a broad outlook, impartiality of judgment, and a common humanity, the importance given to character-building and the cultivation of true joy, are all lessons that all educators, bound to the wheel of educational routine would do well to brood over, for in these they will find the secret of their liberation.

M. W. B.

The Pistis Sophia, literally translated from the Coptic by George Horner, with introduction by F. Legge, F.S.A. (Macmillan Co. S.P.C.K. Price 16s. net.)

It is a happy sign that orthodox scholars are studying the recently found Gnostic Scriptures, but when opinions are fixed, and everything one reads is fitted into one's orthodox beliefs, little real expansion of knowledge is gained, nevertheless. This new translation, however, will perhaps re-open again what has been a heretical taboo since the third century, viz., what the teachings and beliefs of the early Christian Gnostic communities really were. The literal translation which this book gives, unfortunately does not make the difficulties more easy to face; but this is hardly any drawback in this case for the "thought-content" of the documents are so obscure that it would be much more difficult to give a free translation that would be anywhere near the real meaning. Even the literal translation fails to illuminate the thought phraseology and idioms, and conveys to a modern mind hardly even a shadow of the reality behind the language. Languages differ from each other in fundamental construction because different peoples think so differently. Take, for example, the different method of thought implied in the straightforward English idiom which goes from the subject and its relatives to the predicate and its adjuncts when compared with the involved and complicated German. In a literal translation the soul of a language is unexpressed, as well as much of the meaning involved in the intangible and elusive side of language called rhythm. Fancy an edition of *The Gītā* literally translated into English, with none of the soul atmosphere behind the words. It would be as dead and meaningless as the Orientalists have made their translations of the *Purāṇas*, for example. One seeks to contact a living thought and a living emotion through a living book, but a literal translation emphasises the dead letter, not the spirit.

We doubt therefore whether this volume will add anything to the elucidation of the translations already existing, except in the way of text comparison and that may illuminate the meaning a little.

The Preface gives a very scholarly account of the history and types of the original documents which go to make up the book, but where opinions are expressed as to the meanings, we fear these are calculated to make it more difficult to understand the book than to elucidate it.

This is not a book which can be read and understood by the "Middle Ages" type of mind which still prevails to-day. One requires to be illumined by one's "Light-Power" as the phrase is here. Why do translators venture positive opinions, in place of suggestions merely, in fields where they cannot possibly know?

M. W. B.

The Scale of Perfection, by Walter Hilton, edited from MS. sources by Evelyn Underhill. J. M. Watkins, (London. Price 7s. 6d.)

A very good edition of this time-honoured mystic writing. Walter Hilton, Augustinian Canon, one of the few English mediæval mystics, wrote his *Scale of Perfection* in the fourteenth century, since when it has been "one of the favourite religious books of the laity" because of its practical, simple, and objective spiritual teachings which can be equally applied to social or active life.

The Editor, from a close and direct comparison between ten different manuscripts and with obvious love for the work, has been able to present in one substantial volume the two books of W. Hilton dealing with the same subject. The volume also contains a luminous Introduction on Hilton's life and work; a complete bibliographical survey of MSS. and previous editions; a glossary of current equivalents of obsolete English words of that time "keeping in view the needs of the general reader and lover of Christian Mysticism".

A. P. G.

The Races of Man and Their Distribution, by A. C. Haddon, Sc. D., F.R.S. (Cambridge University Press. Price 6s.)

This valuable book has been out of print for several years and we are glad that it has been considerably enlarged and to a certain extent rewritten. It is very concise and is full of information without being too technical. Mr. Haddon's work needs no recommendation, for he is so well known and this reprint is therefore specially welcome.

C.

Ramblings and Jottings in the Dream of Life, by Dudley M. Wallace. (C. W. Daniel Co.)

The aim of this book is to find the perfect man created in God's own image, and the world which God called "Good," the reason for our entry into life and what is beyond.

It leads us to see that the Divine Principle is the source and substance of all that is, and that matter, material mind and the life with which it is associated is a delusion, a concept of the material mind, born of a reflection.

In Genesis we are told God caused Adam (who represents material man) to fall into a deep sleep; we are not told that he awakened, so he and we lose consciousness of life, and see (or dream) a reflection of the true and original creation.

We must think away from self, visualise ourselves and our neighbours in our reality, as opposed to our materiality, and allow love and consideration to flood our hearts, knowing that man in his real estate is the perfect emanation of the Creator of all. The author thinks there is an increasing change of mentality around, and an idea of a common good rather than of selfishness; this practically applied must solve many national and universal problems.

E. S. B.

The Secret of Ancient Egypt, by Ernest C. Palmer. (W. Rider & Son Ltd., London. Price 3s. 6d. net.)

Mr. Palmer gives us an interesting book containing many thoughtful suggestions. He is a student of Symbolism and the hieroglyphics of Egypt provide a fascinating field of research, which widens as archæology brings further and further mysteries to light. His hope is that his "little book may find a place in the literature of this vast subject—the origin of humanity, its culture, and religions with their occult side—not so much as an expression of finality but as a contribution to that symbolical interpretation which may be greatly extended in future". The special point that Mr. Palmer wishes to establish is that the *Book of the Dead* and The Pyramid, in its structure, are mutually explanatory.

Co-Masons and others who are interested in the ancient Mysteries as well as those who are attracted by that marvellous civilisation which stretches back into the misty dawn of history will enjoy reading "The Secret of Ancient Egypt".

ARIES

Indian Art at the British Empire Exhibition, 1924. (India Society, London. Price 25s. net.)

This publication of the India Society contains seventeen illustrations of Exhibits at the British Empire Exhibition; sixteen of these are of paintings, and one is of sculpture. There is a list given of the ninety-six paintings; sixteen stone, bronze, and brass sculptures; and sixty-six other brasses which comprised the collection exhibited. If one were to judge by the illustrations in this volume, one would say that Indian art was very inadequately represented; for it is a disappointing collection. But it seems one cannot so judge. Among the ninety-six paintings were many fine examples of the different Schools; but, as they were lent by owners having little information that could lead to the identification of the subjects, Mr. Lionel Heath, who is responsible for the critical notes that appear with the illustrations, was restricted in his choice and obliged to confine himself to those selected.

A foreword by the Right Hon. the Earl of Ronaldshay draws attention to the subjective character of Indian Art and the necessity for recognition of this if it is to be understood and appreciated. Mr. Lionel Heath, Curator of the Lahore Museum, has contributed very interesting, clear, and illuminative notes on the Indian method of painting; Indian conventions; the Moghul painters; the Rajput and the Himalayan Hill Schools; Hill, Jammu and Kangra paintings; and the necessity for a critical appreciation of Indian Art. His classification of the schools is simple and clearly defined, and should be intelligible to the newest student of the subject; and the two main streams of painting, Moghul and Hindu, with their main tributaries are easily discernible in the examples given. The contrasting merits of these two branches are well brought out; and, in general, Mr. Heath's notes are so helpful and show such fine critical faculty, penetration and appreciation that one regrets that he had so restricted a field.

For the fine collotype plates and letterpress the Oxford University Press is responsible; and the India Society may congratulate itself upon adding another valuable contribution to the accumulating list of useful works, for the student, on Indian Art in which it is so deeply interested.

A. E. A.

The Sāmkhya System, by A. Berriedale Keith. The Heritage of India Series, 1924. (Association Press, 5 Russell St., Calcutta.)

This is a scholarly epitome of the historical origins of the Sāmkhya Philosophy, and its relations with other systems of thought and religion.

The author finds the seed of the Sāmkhya in the *Upanishads*, and not in any contemporary materialism, and looks on the Sāmkhya and Buddhistic philosophy alike as having grown, side by side rather than derived one from the other, out of logical investigations into the nature of the Knowable, leaving the Unknowable, as a fruitless hypothesis, soon to drop into oblivion. With Jainism too the system is full of parallels. Classical Sāmkhya is distinguished from the Sāmkhya of the *Mahābhārata*, and especially of the *Bhagavad-Gītā*, concerning the date of which there is the usual sort of confusion. It is a little disappointing, in a book bearing this title, to find so little of the philosophy itself, and that little couched in such terms as can convey little to one unacquainted with the system; but to the real student, especially one who has to prepare for examination in Indian Philosophy, now that the Universities are beginning to give it the place it deserves in the syllabus, the need for such a book, epitomising the latest results of scholarly criticism and research, must be invaluable.

H. V.

Sind and Its Sūfis, by Jethmal Parsram Gulraj. (T.P.H., Adyar, 1924.)

To students of comparative religion, this little book should be a great help, for it proves that the true Sūfis of Islām were at one with the prophets and teachers of other faiths—both in the message and its source. Along the line of the pure Bhakti, praise is poured out “in love intoxicated verse” to the One hidden in myriad forms of the mineral, vegetable and animal kingdoms. The fourth section of the book is full of extracts from the songs of Shar Latif and Shar Sachal, the two greatest lyric poets of the fourteenth and eighteenth centuries respectively. The actual poetry has naturally suffered in translation but the words as given are illuminating:

No father, no mother have I,
Infinite and eternal am I,
My voyage is everywhere;
By mistake I call myself Sachal.

K. V.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
“North China” Lodge, T.S., Tientsin, China, Charter Fee and Fees and Dues of new members, per 1925	62	0	0
T.S. in France, part payment of dues for 2,717 members, per 1925, £9-14-1	127	6	9
Shanghai Lodge, T.S., Entrance Fee and Dues of a new member, per 1925	6	13	6
Australian Section, T.S., per 1925, £25-0-0	331	4	0
Barbados Lodge, T.S., 18 members, per 1924 and 1925, £9-0-0	117	12	2
	645	4	5

Adyar
10th September, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1925, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
A "Friend," Adyar	1,000	0	0
Melbourne Lodge, T.S., "White Lotus Day" Gift, £6-8-9	85	5	0
Mr. Ratansi D. Morarji, Bombay	100	0	0
"Anon," Bombay, for Food Fund	101	0	0
Besant Lodge, T.S., Bombay, "White Lotus Day" Gift	56	0	0
	1,342	5	0

Adyar
10th September, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Chicago, Ill., America	... Fiat Lux Lodge, T.S.	... 8-5-1925
Manila, Philippine Island, America	... Manila "	... 19-5-1925
Altoona, Pennsylvania, America	... Altoona "	... 27-5-1925
Nashville, Tennessee, America	... Nashville "	... 1-6-1925
Bayamo, Republic of Cuba	... Orfeo "	... 15-6-1925
Asuncion, Paraguay	... Fraternidad "	... 15-6-1925
Chicago, Peru	... Cristo "	... 15-6-1925
Tientsin, China	... North China "	... 24-8-1925

Adyar
7th September, 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 Yugo-Slavia" was issued on September 14th, 1925, to Gospojica Jelisava Vavra, *pro tem* General Secretary, with its administrative centre in Zagreb, Yugo-Slavia.

Adyar, Madras.

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

JUBILEE CONVENTION, 1925

Increase in charge for Cubicles. It was announced that cubicles for Indian delegates 12×7 ft. could be ordered for Rs. 6. This rate has been increased to Rs. 7-8-0.

Oversea Visitors. Visitors not accustomed to conditions of life and travel in India are again reminded that they must bring with them (unless they mean to purchase on arrival) all bedding—*i.e.*, sheets, pillows, pillow-cases, and light rug or blanket (razai), towels, and mosquito net. If light rug (razai) and mosquito net are to be provided by the Housing Committee, the money for them must be remitted beforehand. Cost of razai Rs. 11; of net Rs. 12½. The Housing Committee cannot undertake to purchase sheets, pillows, pillow-cases and towels. These can be purchased at the ports of arrival.

Convention Committees: The following additional committees have been appointed, with power to each committee to add to its number, with the sanction of the Executive.

(a) **Conveyance:** J. R. Aria, G. Soobiah Chetty, Y. Prasad.

(b) **Decorations:** Dr. J. H. Cousins, Mrs. D. Jinarājadāsa, Mrs. A. E. Adair, S. Raja Ram, Sundara Sarma, A. P. Bannerjee.

(c) **Entertainments:** G. V. Subba Rao, Dr. J. H. Cousins, Mrs. M. E. Cousins, Mademoiselle Marcelle de Manziarly, Mrs. A. E. Adair, Mrs. Malati Patwardhan.

(d) **Arts and Crafts Exhibition:** Mrs. A. E. Adair, Dr. J. H. Cousins, Mlle. M. de Manziarly, Mlle. Y. de Manziarly, A. de la Peña Gil, Sundara Sarma, A. P. Bannerjee.

Concessions on Railways: Application has been made by the Executive to the principal Indian railways for concession to delegates, if possible of one fare for both going and return, for *all* classes. Replies are slowly coming in. Concession is refused, to date of issue of this notice, by H. E. H. Nizam's G. S. Ry. and Bengal and North Western Railway.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th October, 1925,
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Finland, 595 members, per 1925, £19-16-8	259	12	0
" " France, balance of dues for 2,717 members, £11-7-1	148	10	9
Shanghai Lodge, T.S., two new members, per 1925	15	4	4
New Zealand Section, T.S., 855 members, per 1925, £28-10-0	374	1	4
Hongkong Lodge, T.S., 6 new members, £2-5-0	31	9	5
T.S. in South Africa, 351 members, per 1925, £11-14-0	153	4	4
Indian Section, T.S., Benares City, part payment of dues, per 1925	161	8	0
T.S. in Scotland, 794 members, per 1925, £26-9-4	346	0	0
" " Wales, per 1925, £10-10-0	137	8	9

DONATIONS

Miss E. Banks, Kotagiri, for expenses of Jubilee Conven- tion	200	0	0
Mr. Wm. Mc Lellan, Glasgow, for a Motor truck, £150	1,964	4	10
	3,791	15	9

Adyar
8th October, 1925

A. SCHWARZ,
Hon. Treasurer.

FINANCIAL STATEMENT

The following receipts, from 9th October to 10th November, 1925, are acknowledged with thanks:

• DONATIONS

				Rs.	A.	P.
" A Friend," Adyar	...	...	...	... 1,000	0	0
				<u>1,000</u>	<u>0</u>	<u>0</u>

Adyar

10th November, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Latrobe, Australia	Latrobe	1-1-1925
Tocopilla, Chile	Krishnamurti	16-2-1925
Valdivia, Chile	Annie Besant	21-4-1925
Ponce, Porto Rico	Maitreya	20-8-1925
Cannanore, India	Gautama	27-8-1925
Talca, Chile	Talca	5-9-1925
Temuco, Chile	Olcott	8-9-1925
London, England ¹	Saraswati	19-9-1925
Ghazipore, India	Sarada	22-9-1925
Bacup, Lancashire, England	Bacup	25-9-1925
Siliguri, Bengal, India	Santee	30-9-1925
Pelotas, Brazil	Annie Besant	1-10-1925
Chichester, Sussex, England	Chichester	2-10-1925
Roubaix, France	Fraternitas	1925
Kediri, Dutch East Indies	Kediri	1925
Sofia, Bulgaria	The Holy Cross	1925
" " Spain ¹	Orpheus	1925
Barcelona, Spain ¹	Aguarius	16-9-1925
Oporto, Portugal ¹	Fraternidade	16-9-1925

Adyar

10th November, 1925

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

NEW YOUTH LODGES

Lodge	Chartered issued
Sukkur	4-4-1925
Salem	4-4-1925
Bhavnagar	29-4-1925
Avidha	29-4-1925
Natherbagan (Calcutta)	10-5-1925
Cuddalore	22-5-1925
Bangalore (Cantt.) ...	2-7-1925
Kadiri	5-8-1925
Wasad	27-8-1925
Siliguri	27-8-1925
Chickanayakanahalli ...	8-9-1925

K. S. SHELVANKAR,

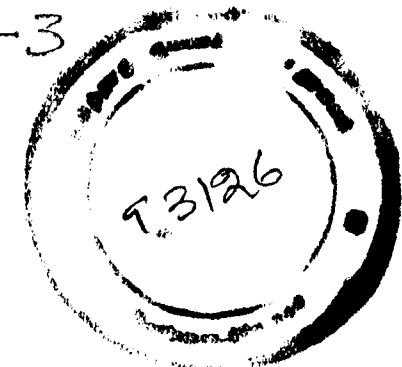
Secretary,

All India Federation of Young Theosophists.

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¹ Directly attached to Adyar Headquarters.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th October, 1925, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Anon, Java ...	328	7	0
Donation under Rs. 5 ...	3	4	5
	331	11	5

Adyar
8th October, 1925

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Juan, Porto Rico ...	Annie Besant Lodge, T.S.	20-7-1925
Geneva, Switzerland ¹ ...	Giordano Bruno "	3-9-1925
London, England ¹ ...	Union "	3-9-1925
Belgrade, Yugo-Slavia ¹ ...	Yaroslav the Wise "	14-9-1925

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Berlin, Germany ...	Adyar Lodge, T.S.	April, 1925
San Antonio, Tex., U.S.A. ...	San Antonio "	1-5-1925
Linden, Md., U.S.A. ...	Linden "	8-6-1925
Fort Wayne, Ind., U.S.A. ...	Fort Wayne "	30-6-1925
Reading, Pa., U.S.A. ...	Reading "	25-6-1925

CHANGE IN THE NAME OF LODGE

All the members of the Shri Krishna Lodge, T.S., Bombay, India, having joined the Dharmalaya Lodge, T.S., of the same place, the name of the Dharmalaya Lodge is changed into "Krishna Dharmalaya Lodge," T.S., from September, 1925.

Adyar
6th October, 1925

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

¹ Directly attached to Adyar Headquarters.

Printed and published by J. R. Aria, at the Vasanjā Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 9th October to 10th November, 1925, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Argentine Section, T.S., 470 members, per 1925, £23-10-0	307	12	8
T.S. in Porto Rico, 197 members, per 1925, £6-11-4	85	0	0
" " Austria, per 1925, £1	13	1	8
" " Uruguay, 149 members, per 1925	67	0	0
" " England, 652 members, per July and August, 1925, £21-14-8	284	11	3
T.S. in America, 7,049 members, per 1925, £234-19-4	3,079	3	9
" " Spain, 435 members, per 1925-26, and 42 members, per 1924-25, £15-18-0	208	3	0
T.S. in Bulgaria, 150 members, per 1925, £5	65	5	5
Canadian Federation, T.S., new members, £0-18-4	12	0	0
T.S. in Egypt, 90 members, per 1925, £3	39	4	1
Mr. Irving J. Davis, Wilmington, U.S.A., per 1926	15	0	0
Indian Section, T.S., Benares, Balance of Dues, 4,122 members, per 1925	1,899	8	0
T.S. in Norway, 250 members, per 1925, £8-6-8	108	0	0

DONATIONS

Uruguay Section, T.S., for Convention Expenses	33	0	0
Mr. Peter de Abrew, Colombo, for Convention Expenses	100	0	0
Mrs. M. Higgins,	50	0	0
A Scottish friend through Dr. Cousins for Lecture Hall for Brahmavidyāshrama	500	0	0
Mrs. M. V. Garnsey	10	0	0
Under Rs. 5	1	15	6
	6,879	1	4

N.B.: In the November issue please read : £150 for Motor truck from Scottish friends through Mr. Wm. McLellan.

Adyar
10th November, 1925

A. SCHWARZ,
Hon. Treasurer.