

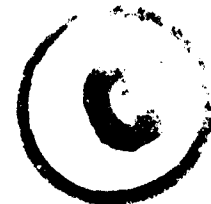
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Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

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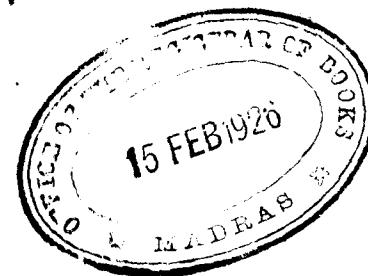
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VOL. XLVII



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No. 4

THE THEOSOPHIST

ON THE WATCH-TOWER

WE have had a wonderful Convention, attended by nearly 3,000 delegates from all parts of the world, while the visitors to the public lectures more than doubled the number. All the delegates were housed on the Society's grounds, and a happy crowd they were. The Indians began to leave on January 1 and 2, but nearly all the members from abroad are still with us. The account of the most harmonious and varied, as well as the largest Theosophical Convention ever held must appear in our February number, for this issue leaves Madras while the brethren from abroad are still with us, eagerly at work on plans for the future. A proposal made some three years ago that temples of the great living Faiths should be raised within the Society's grounds, as a token of recognition of the Brotherhood of religions, is on the way to be realised; a Hindū Temple is completed; a Buddhist Vihāra is nearly finished; and the foundation-stones of Zoroastrian and Hebrew shrines are "well and truly laid"; part of the

wall of a Muslim mosque is built, bearing a memorial tablet; the foundation-stone of a Christian Church will be laid on January 11. Only the Jaina and Sikh Faiths have not yet taken steps to build shrines. The foundation-stone of the Star Headquarters was laid on December 28, "Star Day".

* * *

The Anniversary of the Theosophical Society was rendered memorable by the reading of a Message received from an Elder Brother; it follows these notes. The T. S. once more finds itself "a body over the face of which broods the Spirit from beyond the Great Range".

* * *

I read in *The Canadian Theosophist* a statement so inaccurate that I must enter a gentle correction. In the "Official Notes" it is stated that I have obviously very much changed my mind regarding the Liberal Catholic Church since I wrote the letter to the T.S. on it, published in *The Theosophist* for March 1920. Here is the letter, so that Canadian members of the T.S. can read it—if they will. That the words quoted hardly convey the sense they had in the original may be seen in one case, where an apparently independent sentence is given as though following the preceding sentence in inverted commas: "She adds: 'We must not let it grow into the idea that all Theosophists are Liberal Catholic Christians'." The sentence as to "the idea that the Liberal Catholic Church had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy," as will be seen by reading the letter, referred to Scotland only and is on p. xiv. That following "she adds" is only half a sentence, and is on p. xvi: "The public has grown out of the

idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians."

Further on it is said that: "Three activities have been established by this Convention, the Liberal Catholic Church, now to be known as the World Religion, into which the Theosophical Society is directed to enter by Mrs. Besant and Mr. Jinarajadāsa." There is no suggestion in my letter to the General Council that the World Religion is the Liberal Catholic Church; on the contrary, after reciting "The Basic Truths of Religion," the next paragraph runs:

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.

Further, in saying this, the liberty of the members of the T.S. was guarded by the specific statement as to the T.S.:

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.

The letter runs:

LETTER TO THE T.S. ON THE LIBERAL CATHOLIC CHURCH

By THE PRESIDENT OF THE T.S.

As President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called "neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest

may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Aryan race, Hindûism, my *natural* expression, as Buddhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islâm, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T.S., as having become sectarian. In Scotland, where Puritanism

fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my

spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindû, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that "Mr. Vivekānanda" would lecture, but "Swāmi Vivekānanda"; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islāmic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter, says as to this subject:

"I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: 'I do not myself feel in the

least attracted towards Co-Masonry or towards ecclesiastical ceremonies; but at the same time I realise that these are ways in which other people of different temperament can be helped; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines.' I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all."

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie Mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical Society itself is a nucleus from which radiate the regenerative forces; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational

movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord; and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren; why do ye wrong one to another?"

ANNIE BESANT, P. T. S.

I may add to this letter the paragraph on the same subject in the Watch-Tower of the same issue:

The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the "Mysteries of Jesus," the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T.S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii–xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

A Message

to the Members of the

Theosophical Society

From an Elder Brother

BRETHREN:

Is it now, after all you have heard from the lips of your great President during these last few weeks, too much for Us to say, and for you to realise, that the work of the Theosophical Society, on the threshold of its first half-century, is entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit?

During the first half-century of its existence our Society, first bearing testimony in a sceptical world to the great realities of the inner life and to the fundamental truths of evolution, making these its essential foundation, went on to its mission of re-sounding throughout the world the note of Brotherhood, of that Brotherhood which every Great Teacher and noble soul has proclaimed and practised, but which the world has still to learn to live. And if the world has emerged safe from its recent crisis, if the erstwhile warring Nations are coming together again in some measure of growing accord, if the world is safe from the danger of a period of darkness and may look forward to the near coming of Him who is the greatest living

Theosophist—even though He be not a member of the Theosophical Society—it is because, thanks, in no small measure, to the heroism and example of our four great messengers of Brotherhood to the outer world, Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every Nation, of all shades of opinion, are both earnestly living Brotherhood themselves and are stimulating its life in others. To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice. You have believed. You have lived. And though you have lived for the most part in what the outer world—the world of convention and orthodoxy and self-satisfaction—will call obscurity, (most of you do not belong to “society,” a word which its votaries spell with so large an “S”), in Our world you are known and honoured as messengers of Light and Joy. It is not you who live in obscurity, but rather those who think themselves the salt of the earth. Your light is shining in their darkness, and thus is the darkness giving way to dawn. At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer *them* your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you

and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. To-day you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be

all of one blood, one source, one goal. *Know this truth and live it.*

Support all work and movements in the outer world which stand for brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognise generously all heartfelt effort, be the result what it may, whether or not it harmonises with your personal opinions and theories of life. Appreciate deeply all honest endeavour, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonises you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, your convictions, upon others. Help them to gain their own standards, to reach their own convictions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where

tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un-real* to the Real. Blessed indeed are such peace-bringers, and they shall see God.

Within the Society itself let the Brotherhood for which it stands be real. We have had enough of divisions which separate. Let there remain only distinctions which enrich. Respect all who differ from you. Let your Brotherhood be without, that is, above, distinctions of opinion, as it is already so finely above distinctions of race, creed, caste, sex and colour. As ever, there is only one test for membership of Our Society—a recognition of the truth of the Brotherhood of all life and an earnest desire to make such recognition effective. It matters little, at the stage of most of you, *what* are your beliefs, provided Brotherhood is their chief cornerstone; but it matters much *how* you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become Our channels to the world of the communications We hope more constantly to make. Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember ever that gentleness alone draws men to truth, never violence or contempt. We hope We may not have to withhold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call "good membership" of Our Society. Let no orthodoxy be set up in Our Society. Good members

of Our Society, members whom We, at any rate, honour, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognised or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, *Our* Society as well as yours, may some day recognise Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those who love the world so well and whose treasure-house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread

alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far, has He been able to bestow upon you the priceless benediction of His immediate presence in your midst. *We* have to wait. So be it. Yet, if His welcome lasts, perchance grows, He may dwell long with you, and the doors thus be flung wide open between Our world and yours, and between other worlds and yours, that they may become one world, Ourselves restored to Our natural place among Our younger comrades, and Devas and mankind be once more together in happy comradeship.

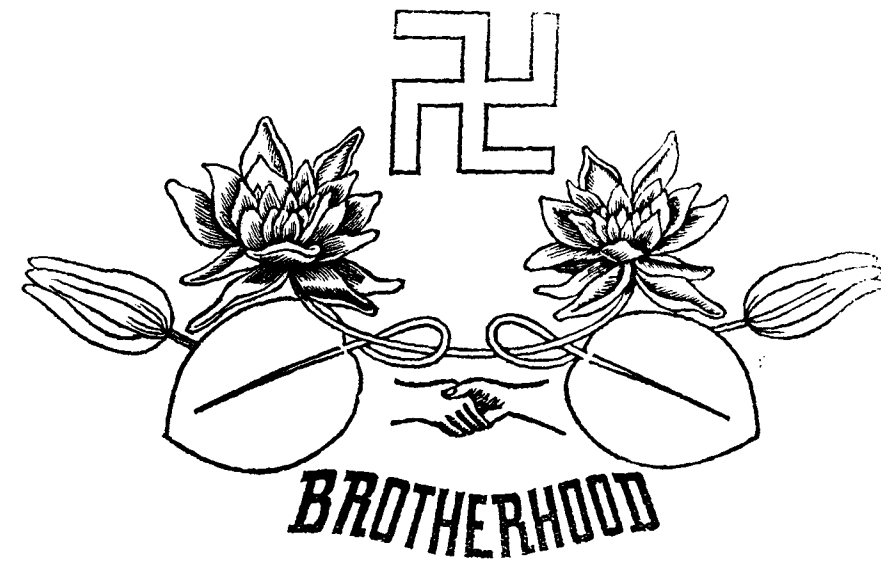
Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.

Errata to page 224 of "The Theosophist" for November, 1925

On line 11 from bottom of the page the name of Marie Antoinette was a slip of the tongue for the Comtesse d'Adhémar. Everyone knows that Marie Antoinette wrote no memoirs. The Comtesse d'Adhémar's Memoirs are famous, and in them she mentioned the Comte de S. Germain, and the words spoken were said to her. I do not know how I came to make so stupid a blunder.

ANNIE BESANT

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ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 330)

THE "Father" refers to the great God Adonai, which is his celestial counterpart more or less. There may, however, be another sense: If Christ is a special incarnation it may not be the whole of JVH, but a part only which incarnates of it: any part may overshadow a man, and the Kabbalists seem to have held that it was only the Van that manifested in Jesus and not the whole JHV. H. may have overshadowed him now and then. If he was speaking from the standpoint of V (Van) the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Kṛṣṇa we find the whole trinity manifested.

In the Mahābhārata, Drona Parva, Kṛṣṇa says: I have four forms; one is always sleeping in Nirvāṇa, and the other three are: one constantly making *Tapas* in the world, *i.e.*, the Mahā Chohan; one is everywhere to help people, the other goes on constantly reincarnating for the good of people. It is the third element which is your Christos. This is the opinion held by a good many Jewish Rabbis. If that is so he is referring to that Iod as his Father that is the highest Chohan for the time being on the planet, and the Comforter is the Holy Ghost, which is the most important element in the Voice. Strictly speaking all the three exist in the Voice, but it is mainly identified with the Holy Ghost. The thing that descends to the plane of mankind splits into three forms as a kind of division of labour. The highest Chohan for the time being may be of any ray. The Iod resides in him, whilst Binah (the Kabbalistic Sephiroth=Wisdom) (He) plays the part of the Holy Ghost, and Van goes on incarnating for the good of the people. When not incarnating it is mixed up with the Holy Ghost, and all three unite, when the time of departure comes, into a single trinity in their original home, when the successor takes charge.

By Van splitting you may get a Tetragram without the final "He" which is not necessary.

This was the case in the incarnation of Rāma (Iod) who with his three brothers made up the four.

If Christos was only Van it was because only that manifestation was needed at the time.

When he is going to disappear, the Mahā Chohan will take care of all the people, even after he has disappeared.

Adonai can generate a peculiar kind of spurious Logos. It can evolve one for any particular case. It has about 140 independent powers, each capable of giving rise to a whole host of manifestations. In the case of the Buddha Ray there are 200,000 different powers with distinct names of

their own. In all, some 7,000,000 powers have been catalogued.

Anima Mundi—Astral Light—4th principle (Sevenfold classification) of the solar system. Ego is Kāraṇōpādhi as long as you are a man.

Monad—higher part of the fifth principle in man. It cannot be said that it is the monad until it is a man. It is the one thing that remains constant through the multitude of personalities. Sometimes called Kūtam Chaitanya.

Kūtam—collection of skhandhas or ṭaṭṭwams. It is the centre of energy which goes to Devachan. 6th and 7th principles together are the Logos. 6th principle being its upādhi the real shakti. The Logos, you may consider, as the astral body of that upādhi and Parabrahm as the Kāraṇa Sharīram of that. For all practical purposes there are two trinities: one of man and the other of the Logos. In man there is Sthula Sharīram, astral body and the monad; in the Logos the 6th and 7th principles and Parabrahm. Parabrahm plays the same part as the Kāraṇa Sharīram. It is this trinity that Christians mean by Father, Son and Holy Ghost. The Holy Ghost is the 6th principle.

Chichchakti, Chinmātra, Chidākāsham. When all the three are united, you have the objective, subjective and no consciousness. Objective consciousness and its subjective consciousness of the higher trinity and itself as itself, no consciousness when its consciousness is centred in Parabrahm. You have to leave the one for the other or transform the one into the other. The only way to transform it is by, first, in the place of your monad trying to get the Logos. Once you can get this, its aura which is its upādhi begins to permeate your astral body and that begins to improve to the level of the 6th principle and when the transformation is complete you have the Logos and 6th principle and Parabrahm being everywhere, the trinity is complete. Instead of the Kāraṇa Sharīram try

to have the Logos as the Kāraṇa Sharīram and then as your astral body is guided by your monad, the logos itself having taken its place will begin to have its aura which is the 6th principle running through, as it were, your astral body when once it is there its light goes with it, in course of time the astral body becomes more and more spiritualised, all its characteristics are transferred to the 6th principle. The simplest view is that of one centre radiating energy, the centre being its body. So long as you have the centre of energy acting, so long will the body remain eternal. The 7th principle is the centre through which Parabrahm acts as the outward energy and being eternal and omnipresent its resources are infinite and the life that emanates from it constitutes its body so when once you have that body and centre within you and have transferred all your experience to it the transformation is complete and you are not man but God.

In the sun you have an example of almost unlimited resources, no modern theory can account for the way in which the energy is being recuperated. And the whole visible light and heat is the background on which it can always fall back, is infinite and eternal and the source of energy being eternal it is only a point through which the energy is manifested. This is the visible light or life or *chaitanya*, that forms its body or *upādhi*.

Īshwara is the Logos.

It is asserted that only when the monad reaches the human kingdom that it requires responsibility?

By saying they acquire a certain amount of individuality when reaching the human kingdom I merely want to point out a stage where the differentiation becomes plain, perceptible. In the animal kingdom it is difficult to see it.

Cosmic evolution commences by the first manifestation of the logos. It manifests as consciousness itself on waking from sleep.

Will is merely one of the attributes of mind and it is the monad that gives rise to all action. The fourth principle is simply aura.

In all occult science there is not much practical good in the division of the three lower principles. You have to take the three as a whole for all practical purposes and again the 4th and 5th principles have been divided instead of taking one and the same for the lower 5th and the 4th which is the astral body.

The karma of a past incarnation not yet exhausted cannot be got rid of.

The other karma is got in this incarnation. The karma of an Adept is of a different kind.

Devachanic existence being entirely subjective it is only intellectual emotions and higher pursuits that enter into that existence. There are other actions which produce effects rather on a physical than on a subjective plane.

Supposing an impulse is exhausted, the colouring given by these pursuits is not so easily exhausted as if a man has constantly been thinking about, *e.g.*, architecture. But by this kind of ideation there is a kind of colouring given to the mind which follows him in the next incarnation. That colouring is not exhausted in Devachan.

All men have three kinds of Karma. Karma from last birth (2) up to the present moment since this birth (3) what you are doing now.

Buddhi rather applies to the 5th than 6th principle. The 6th is the seed of *Ātmabōdha*. 6th principle *Chichchakti* is called Kwan yin.

If Holy Ghost is the 6th principle it emanates from the Father through the Logos. But if it is the matter of the Logos, in that sense it is *prakṛti*. It has thus had two characters and the difference between these two views is one of the most important differences between the Greek and

Latin churches. The 7th principle strictly speaking must be called the Logos.

Even the existence of infinite space depends upon the perceiving ego, thus the existence of prakṛti depends upon the existence of the Logos which is the perceiving ego and when this happens there is differentiation between subject and object.

When once the Logos ceases to exist, the whole objective space ceases to exist.

Īraṇā is what is called Sushupti; beyond that there is consciousness of the 6th principle.

Whatever Karma a man will do, that will be on a plane higher than that of a dog or cat regarded as an intellectual energy and physical development required, hence the new state of things thus brought about will never reduce the individual to an animal.

Chaitanyam—vishwahu, it is Vishṇu and the life of Vishṇu and everything that exists.

Sushumnā has something to do with the tube in the centre of the spine. It is the sort of vein of magnetic electricity and the energy passing through the sushumnā is a vein of vital electricity going through it. The tube is connected with the ventricles of the brain.

Where does it begin? It begins with the Mūlādhāra chakram and ends at Brahmarandhram.

Brahmarandhram is put in different places in the books but I mean the brain.

Sometimes Kuṇḍalinī itself is called sushumnā.

How do you know its action? Because you feel it from the accession of fire to the brain—as if a hot current of fire is being blown through the tube from the bottom of the tube.

Idā and Piṅgalā should act alternately. If you stop both, the hot current is forced through the sushumnā. By practising kumbhakam alone the sushumnā comes into play but a

rājayogī without either has a means of rousing the sushumnā as he likes. This means is a mystery of Initiation.

Why is sushumnā said to be the chief of the nerves?

Because it is only through it that the vital principle and astral body goes out in the case of a yogī and in the case of an Adept at the time of his death his soul goes through that and it is the seat of circulation of that force called soul or Kāraṇa sharīram.

Kāraṇa sharīram being in the condition of sleep how can it act? It is not that kind of sleep, but yoga sleep. It is the rest after the tempest in *Light on the Path*.

When it is said that the solar system, etc., is in sushumnā, it means that consciousness is centred for the time being in the centre circulating in the sushumnā but comes into rapport with the astral light and the universal mind and then he sees the whole Kosmos.

T. Subba Row

SOME SOCIAL REFORMS NOW PENDING

By ALICE WARREN HAMAKER

(Concluded from p. 351)

RELIGIOUS REFORMS

ON this subject there has been much discussion among the occultists in all Theosophical Societies existing, and so many suggestions made and experiments carried, that one hardly knows what the average Theosophist thinks about the matter. Almost all attempts to replace existing religions, and give them a Theosophical turn, have failed for lack of popularity. They have been based on some occult truth, or occult investigation, and rely on that basis for their appeal—but occultism is not popular, for see how few there are in this world who will stay with any society that studies occultism. A society that only studied Theosophy could number millions, but those who add occultism with the Theosophy can, at most, only number thousands or hundreds.

Yet existing churches are admittedly emptying, and their problem is how to hold their members, and how to finance themselves. People will give money freely for charity, but they will let the churches run behind in their expenses. People are not dead to the religious appeal, and a lecture on a purely ethical subject will draw crowds, but the old-time religion is losing its popularity.

We do not hear anything from the vast mass of Theosophists, now outside of any existing society, but they are doing the thinking while the problem is being discussed on all sides. One day, they will revive a new religious interest, based on the four fundamentals of Theosophy, enumerated on the first page of this article. Religion is a natural impulse for human nature, and as the mass grasp an idea, they suddenly bring it forward and establish the only religion they will consent to have—one that includes the ideas they have unanimously accepted. Disagreements there may be on other questions, but the church must include those they hold unanimously. When a mass of people are unanimous in any belief, they feel stirring within them the unity of life, and that humanity is a solid phalanx, and they stand solid, for they are fulfilling one of the greatest Truths.

Many times has a mass of people stood together for a religious idea, established their religion, and swept the world off its feet, till whole continents have vibrated to a single religious ideal. This will happen again as the Theosophical leaven works to the top.

The only thing that has ever stopped any such religious wave from converting the whole world, and making humanity one solid unit in actual fact, has been the introduction of dogmatism. That may also happen again. Time will show.

We will know when this religious movement has really begun when we see a new religion, or an old one transformed, that begins without dogmas, and based on the self-evident truths already enumerated, and without any foundation in any occult investigation or occult science. There is nothing wrong in occultism, occult science, or occult investigation, only that it is not popular. The multitude is not ready for it, however curious it may be. It may read or hear about it, and perhaps look into it for curiosity, but when the sensation is over, it goes away.

THE LESSENING OF MEDIOCRITY

The present day education is fast producing mediocrity, inasmuch as the education given is uniform in all schools, private or public. While there are a few independent schools, they are too few to count in the matter of popular social reform, and too many are afraid to send their children anywhere else than to the schools where the same education is given as the public schools. It would be to their disadvantage later on, especially if they wanted them to go on to the University, where the same system of education is followed on a higher scale.

The scholars learn too much of some subjects, so that the average man's thoughts tend to run in certain well-defined directions. They learn too little of other subjects, for which there is too little time, so that certain aspects of thought and knowledge get too little attention, and too little investigation. Thus we are arriving at a stage of uniformity of thought, even as we have arrived at a uniformity of social status, and at a standard of living.

There is much to be said for this uniformity, for it is a sign of the acceptance of the truth of the solidarity of humanity, but unless this uniformity of thought is broad enough to take in all types of people in an equality, progress in civilisation will come to a dead stop. Uniformity in standard of living was just as narrow in its limits, and threatened, and still threatens, to bring our economic progress to a dead stop, but a uniformity of thought, if narrow, would be worse, for thought lies on a plane nearer the spiritual than does physical welfare.

The spectacle of a State in the U. S. A. passing laws forbidding the teaching or discussion of certain items of knowledge, is a sufficient proof of what the modern trend is in the matter of thought. This may be held up as

an exaggeration, but it is exaggeration and persecution that indicate the direction to which the public is tending.

The millions of Theosophists scattered all over the world, however much they may hold aloof from Theosophical societies, from lack of interest in occultism, are bound to wake up to what is threatened in their midst, if they have not yet done so, and they will look around to see what they can do to broaden popular thought.

However much occultists may point out the avenues of thought that are neglected, or passed by as fads, they do not get a hearing sufficient to make any mark in the immediate future, especially not the period we are considering, judging from the unpopularity of things occult. The Theosophists will not look to them, but to what they can grasp—the four fundamentals of Theosophy.

They are likely to come out with a new value of spiritual thought, based on what they have understood intellectually of the Theosophical fundamentals, and in turning the popular mind to a higher level of thought than is now popular, the whole scheme of education will take an imperceptible change towards broader thinking. Then it will suddenly seem incomprehensible that such things as the American fight over evolution could ever have happened.

The Theosophists are not prominent in this present fight, for they are well aware that they have nothing to offer that will make a popular appeal to offset the fast narrowing tendency of modern thought, and the occultists have nothing to offer that can make a popular appeal, as is evident. But an appeal will be made and it will catch on, and with a broader scheme of education and broadening tendency of thought, mediocrity will be lessened.

There was a time when it was a boast in any country that the people vied with each other to contribute to the general

conversation what was witty, epigrammatic, pedagogic, startling or cryptic. Now no one converses, they gossip about trivialities.

There was a time when people could stay at home with handwork, content with their own thoughts, ideals and contemplations, or even to read real literature and discuss the many-sided questions raised. Now no one can stay at home, for they have nothing to occupy their minds, and they are not sufficient unto themselves for an hour or two. They just become lonely and dull, and have to rush out to play cards, or to places of amusement.

The spectacle of the abundance of amusement that is offered nowadays is a sufficient comment on the fact that no one knows how to occupy his leisure time. Within every man lies the spirit of adventure, a divine gift to urge men to newer and newer experience for extended spiritual value, and the more mediocrity we turn out, the more this spirit of adventure goes off in amusements—a sort of passive adventure, or repressed adventure. All believers in reincarnation realise that the time spent on earth is an interlude in a spiritual life that is continuous, and that they are here to get new experiences that have not been obtained before, but the average person is passive in the effort to get new experiences, instead of active. This is the change of idea that the millions of Theosophists will bring to the popular attention, and give a new zest to life in general, and mediocrity will become unfashionable and unpopular.

A NEW SENSE OF HONOUR

There was an epoch when a man's honour was his most cherished possession. So much so that the old custom still exists in some countries, that reflects this attitude, *i.e.*, the Chinese and Japanese custom of suicide if honour cannot be

vindicated. We have fallen away from such an idea, and have produced nothing to replace it in our modern life. We have, instead, become immersed in petty dishonour to such an extent that the majority of people indulge in greater or less items of graft and of law-breaking. Even if by mistake an individual can get a few cents more than they should, he will keep those few cents without any twinge of conscience, and even the pettiest graft is never looked upon as anything dishonourable. As for law-breaking, comment is almost needless. It is done every day, people patronise the bootlegger, or make their own "stuff," in a prohibition country; people smuggle in the face of custom duties; motorists exceed the speed limit on every road; the major part of a lawyer's work consists of seeing how a merchant or business man can get round the law by doing what the law prohibits in some roundabout way that cannot be found out; and as for family honour—where is it now? Visit the divorce courts and the courts of family separation, or even the juvenile courts, when the parents are being examined about their children.

The idea is even put forward that for a person to refrain from indulging in these petty vices, is repression, and repression is the root cause of ill-health, nervousness, and outbursts of criminality or mental aberrations that result in suicides, and murders in violent quarrels. There seems no end to the vicious circle of petty vice which surrounds us, apparently, for if a man does not indulge in a petty vice, he runs the risk of indulging in a greater vice. Thus we see the result of modern psychology, which tries to analyse the lower mind of man without acknowledging his higher mind as his ruler. True the lower mind rules man's actions, thoughts and feelings or emotions, but the lower mind is ruled by the higher mind, unless the spiritual part of man (the Buddhist body) has to part company with the lower man, and leave him soulless.

There is only one solution to this state of affairs, and that is a popular admission to the Truth that man is a spiritual being, or else he is not a man, but an animal man, or soulless person. There has been so much false teaching about heaven and the life after this earth, that the average person in the West does not particularly care whether he ever goes to heaven, or hell, and is not at all appalled at the idea of complete annihilation of himself at death. The modern person cannot be appealed to with the bait of heaven and perfect bliss hereafter, as has been the case. But he can be appealed to with the Truth of his own inner deity, his highest self; that he has the omnipotence of God within him; and that there is no limit to the knowledge and power to be gained by him with spiritual efforts.

Theosophy has broadcast the Truth of the Unity of Life, and of man's place therein as a microcosm in a macrocosm, and much teaching has been given out regarding the higher mind, and the spiritual, or Buddhic, body, and its possibilities. So much literature is available and popularised on this subject, that the knowledge must be returned in some effect that we do not quite foresee.

We shall see a new code of honour arise amongst us from our younger generation, who have escaped the cant and hypocrisy of the older generation, who had to have a heaven and hell dangled before them to keep them good. Already the flapper and modern young man is admired or condemned for frankness in action and speech, that seems the limit to which such frankness can go, and yet a code is arising among them of things that are not decent to do, and of things that are not done. In view of what they do, some of these taboos seem incongruous, yet these taboos are arising, and during the next fifty years we may see quite an extension in that direction.

Thus a code of honour will arise that will do away with the worst of the modern petty vices, and though the code will

only be adapted to modern needs and modern life, yet there is every reason to hope that, as it has as a basis the Theosophical Truth of the Unity of Life, and of man's spiritual nature, such a Code may be broad enough to last to the end of modern life, which has several centuries to run, before a beginning can be made of new racial instincts.

Fifth Race civilisation has still about five centuries or so, to reach its zenith, and the consequences of running that civilisation without an adequate code of honour, that can appeal to all naturally decent people, is apparent to-day. We have no such code to-day, and see the misery and vice prevalent in the West, and other modernised countries, to-day. To have to continue with this civilisation for another five or six centuries as we do now, would be an impossibility. It could not be done. It would just destroy itself long before its zenith, and the world reduced to savagery and barbarism till the time for the next civilisation to commence, and that civilisation would then have the handicap of beginning in savagery instead of civilisation.

REDUCTION OF POSSESSIONS

It is still within memory, to most people of adult age, that labourers used to be many, and employers few. Especially was this the case in domestic, stable, garden and farm labour, and under such conditions people acquired the habit of accumulating their personal possessions till houses were cluttered up with piles of things that were not touched from one spring cleaning to the next one. With plentiful domestic labour, why not accept the new possessions, and at the same time keep all the old ones?

Then came the snobbery of multitudinous possessions, when a person could count on social success by the amount of his or her displayed, personal possessions. Many of us

can still remember that period, and in some places that still exists.

Side by side with this plethora of personal possessions, displayed or hoarded, vast numbers of people possessed too little to keep life decent, and to keep their bodies warm or even something fairly soft to sleep on, and they certainly did not possess anything to satisfy their artistic longings.

Already we see these hoards of possessions put into museums and exhibited to the public, and less and less are houses cluttered up with ornaments, for domestic labour is getting scarce. Private grounds are being cut up, for garden labour is getting scarce too. Where all the labourers are gone to is a question, but they are not available for the home and garden as they used to be.

In many ways the very necessary reform is going on without personal volition, being dictated by force of circumstances, but much more has yet to be done. Too many people try to have more possessions than they should have, or require. People buy houses that are beyond the possibilities of their pocket books; they work harder than they should to obtain those things that will count socially, and they hoard things they never use because it does not occur to them someone else might use them.

It is not so long ago when a person's social acceptance depended on his culture, and not on his possessions, and we require some return to that ideal. The old ideal broke down, because it had outworn its epoch. The old culture became stereotyped, and did not grow from within itself, so it developed senile decay, and a new one is arising.

We are witnessing a new social ideal, that of the club executive and worker, and many a woman can get "in" by her willingness to do the club work, or to assume the heavy duties connected with community projects. One may sigh for the older culture, which was less strenuous, but the present day

attempt to replace it, however crude it may seem, is at least a beginning to do away with the snobbery of multitudinous possession, display to catch the eye.

There is a gipsy tendency manifesting itself nowadays, especially in America. People move from house to house in a way no one thought of in the past generation, and the automobile has driven people away from their houses to camps. At times the world seems to live on wheels and to pitch its tent, but not from necessity. That will not last long, for soon people will be flying from roof to roof and cooking in a box, or in the sun.

All this will produce some new development of the place possessions will have in our daily life. The industrial revolution has cluttered us up with too many things and at the same time pauperised us, and renewed the class sense amongst us, till we run the risk of introducing a caste system, as was done among men long ago.

We have preached the solidarity of humanity, and the millions of Theosophists in the world know it, and have thought and brooded on it, until a sense of communism is appearing in our midst. Enforced communism fails always, for a spiritual ideal can never be forced on man. He is not an animal to be forced to be good with a whip. He is a spiritual being to be left free to express his spirituality. God will not be forced.

Without force, therefore, but from a spiritual ideal, we shall see people voluntarily reduce their possessions, and the strain of excessive manufacture and production will be lessened, and all in the name of "humaneness," or of "humanity". The passion for things will get less, and that energy released for something else. There is only just so much in the world, and no man should have more than his share, and all men should have the chance of getting that share, but such a state of affairs will not come about for thousands of years yet.

Still, even as all men are one in spirit, there should be some outward admission of that Truth, *i.e.*, in a better distribution of things, and the best way to do that is to voluntarily reduce one's possessions, and that means a moral suasion, or the acceptance of a spiritual ideal—the solidarity of humanity.

A RETURN TO AGRICULTURE

With food as the prime necessity of life, it is amazing that farming should be such a poorly paid profession, and that farming should be carried on by those of less education than other callings. The tendency of farmers is to try to educate their sons to other professions that they think will bring them more wealth, with more comfort and less back breaking work. The farmer's wife would rather see her daughter marry a city man, or a small trader, than see her marry a man who sets out to take up a piece of land with a mortgage, or a piece of uncleared land and create a homestead.

Such a topsy-turvy state of affairs we have reached with our modern commercial life, when we shower our money around among those who do not produce the greatest necessity of life—food; and when he who does produce the food, has to labour with the sweat of his brow, and for very little return for his back breaking toil.

The next necessity of life is clothing, and here again the raw material—cotton, wool and silk—comes from the same profession of farming—though now they call it ranching, or the farm becomes a plantation, and here again the farmer or rancher is not in a very much better condition. The cotton grower and the shepherd is still the man with little education, who toils in the fields, and does not become the millionaire that the cotton spinner and weaver becomes. The woollen manufacturer will become wealthy, but rarely the sheep rancher.

Here and there around the world, one sees the exception to this condition, and even places where the agriculturist is on the whole the wealthier in comparison with the trader and manufacturer. Yet, in general, it can be said that the farmer and rancher is not the wealthiest element in our midst, nor is he, on the whole, the best educated. It can never be said he is the poorest and most ignorant, for that distinction belongs to the unskilled labourer, who is the man or woman who is not intelligent enough to learn anything that requires skill. These, the poor, we always have with us.

It is only a matter of three or four centuries since the land owner was the wealthiest element in the community, and when agriculture took the best intelligence in the state. Of course, in those days there were no banks, and the value of money was not, in consequence, continuously going down, as it is now, but, unless we return to some such condition under more modern usages, we are running the risk of natural demonetisation. Our money value is getting lower and lower, and the dollar or the pound is buying less and less with every generation. More money has, therefore, to be printed and put into circulation with less and less specie in the bank vaults in proportion to the money in circulation. There seems no end to this lowering of money values, unless we will do away with much with which we clutter up our civilisation, and that need not be there.

People need not be sick, and keep an army of medical men repairing the damage; they can eat more sanely. There need not be war, and therefore divert so many men, and so much energy to what is, in reality, waste. People do not need to have so much as they do, and waste that much manufacturing power and labour. People do not need to live so close together so that the dirt created by one family cannot be disposed of in a natural way, for want of space. With the disappearance of dirt will disappear most of our present day ills, anyway.

We clutter up our civilisation with an absurd legal system that occupies one quarter of our wealth, time and energy, which we could quite well do without. There could be a simple declaration of right, and everything be subservient to that, and that would save a quarter of the wealth we squander.

There is so much that could be simplified in our present day lives, that it could not be enumerated in a short article, and that simplification will be done as the teachings of karma are more and more accepted. The teaching has been sent out, and many books have popularised the idea, and taken away from it its illusion of punishment. At first, karma was looked upon as a question of punishment for deeds done many incarnations before, and that did not popularise the idea, but as the real Truth of cause and effect became known, karma has not got that interpretation.

The individual acceptance of the Truth of karma simply leads to a deepening of conscience, if there is any change in the individual at all, but a general and popular acceptance is more likely to lead to a greater acceptance of the other man's rights and desires, and an appreciation for what he is trying to do. That is what we need. Half the troubles of our civilisation are due to the fact that people consider only what they are trying to accomplish, and their rights and desires in that connection, and almost nothing at all for what the other man's attempts are, except as they compete or clash with the personal attempts. Half the lawsuits would disappear if people would naturally refrain from clashing with another man's desires of accomplishment and appreciate his reactions to life. With the lessening of the useless worrying and mental distress such competition and clashing causes, half the sicknesses people have would not happen.

H. P. Blavatsky has said that the greatest vice of the present day is selfishness, and certainly as the kârmic result

of selfishness is understood, we are likely to clutter up our civilisation less than we do, and spread out away from our cities. With less money spent in our cities, more will be spent in the country. Money cannot be left idle, so as less money will be needed for useless parasitical purposes, more will be spent on necessities. The money is there and must be circulated.

Of course, it will seem to us that the price of food will go up and up, but with a simpler life all round that will matter less, and we shall have the satisfaction of seeing the man on the land the wealthiest and most respected element in our midst, and that will be a better civilisation than our present one. The man on the land is a more spiritual minded man on the whole, for he has a better chance to see God face to face than the city man has, and we need our best people there where they can know God as He is.

We need the reform for this spiritual necessity, just as we need it for our material prosperity, for it is the only way that can stop the purchasing power of our money from disappearing altogether, and forcing us back to savagery and barbarism.

A RECOGNITION OF INTELLECTUAL INFERIORITY

Modern Psychology has discovered for us the moron in our midst in considerable numbers. Perhaps he has always been there, but there has been sufficient pick and shovel work for him, that he has had a place in our midst that has been his, and therefore he has been at no disadvantage. The reason for his discovery nowadays is because his place has gone, and he encumbers our civilisation, and no one knows what he ought to do, or what ought to be done for him.

The actual moron has a mentality of a child of eleven years, or under. Now a child of eleven likes the excitement

of a movie or a circus; he likes to use his hands with simple carpentering and simple mechanics; he likes to play pirates and pretend to be a hero; he likes swimming, cycling and such thrilling exercises; she, and sometimes he, likes to play at housework, cooking, camping, and even sewing and cutting material up; he likes drawing pictures; and so on.

As a man or a woman with such a mentality, there is only the dangerous addition of sex and the need to compete in the open market for the money to live and pay for pleasures, and it is here that we reach the two danger points. Most other difficulties may be easily overcome, even the mental one. Not long ago a grown man appeared at a school for adults in Chicago, and produced a certificate that he was a moron. As he was illiterate he was taken in, since the school existed for adult illiterates, but he had great difficulty to learn to read. Then it was found that his natural instinct when he wanted to tell anything, was to draw a series of pictures, instead of using words, and that his pictures were unusually accurate and well-drawn. So he was trained to be a commercial artist and illustrator, and he went out from the school into a successful career, and a check-up showed that he did remarkably well in the competition of the open market, and lived a useful and steady life, though he could never write a sensible letter.

By means of this kind the mental handicap can be overcome, and a place found for the moron, even in the open market. But the sexual problem of the moron, especially the female moron, is not an easy problem, and neither is the question of money making, for not all morons have a gift like the man in the illustration. The oncoming of puberty in the moron means promiscuity and prostitution, as a rule, and, if that does not happen, then it means a great deal of sexual gratification is indulged in, with the consequential numerous progeny, mostly morons, like their parents.

The prostitutes and procurers can be, and are, hunted down by the law, but as there is no recognition, in law, of intellectual inferiority, nothing is done regarding the last proposition.

Going up higher to the semi-moron, whose intellectual capacity averages a child of fourteen or fifteen, the sexual indulgence is also keen, especially in the numerous progeny equally below average intellectualness as their parents, which the law is also helpless to control.

Turning to the other danger of the case, the necessity for the moron to compete in the open market for wages and salaries to pay for his necessities and pleasures, and these pleasures have to be many and thrilling, just like a child demands, and he requires to be amused and induced to laugh, like a child. These pleasures, therefore, are likely to be expensive, so that often the moron demands more money than the man with superior intellectual capacity. For him the libraries have to carry thrilling books, and the publishers to turn out trash in the way of cheap novels and magazines.

So far the moron has been able to solve his labour problem by using his muscle and brawn, in place of his head, but with the passing of the pick and shovel era he is losing out, so like a child he starts to play pirate and pretend to be a hero. He gets a gun and goes out as a bandit, just like a child of eleven, and, possessing the sharp wits of a child, who is quite capable of deceiving the adults who are trying to look after him, he can get the better of law and order for quite a time. When caught he is also capable of inventing excuses, and of making a sentimental appeal for himself, as a child can who is caught in the act of his wrong-doing. Thus his punishment is always considerably less than it should be.

Other morons accentuate the lack of the sense of responsibility that a child shows, and they drift around playing at

living, like a child. They are confronted with accusations of vagrancy, but further than that the law is helpless, and they can only be left to drift.

A moron is not an imbecile, even when a drifter, and must not be confounded with the half-witted. A moron has the keen wit and intelligence of a child, and the same cunning and ability to deceive. His handicap is lower intellectual capacity, not intelligence. The semi-moron is the same problem, only less dangerous, though sometimes more crafty, and, in that case, even more dangerous.

Here is a problem for the Theosophists scattered in our midst to solve. They know that man is a spiritual being, and not necessarily an intellectual being. Intellectuality is only a phase through which humanity is passing at the present time, and that all men cannot be expected to be highly skilled in intellectual capacity, any more than every man can be expected to be a musical composer, or a skilled artist or artisan. But, he stands on an equality with the rest of humanity in that he is a spiritual being. The only equality of humanity consists in its spiritual democracy, and that it is a farce to suppose that a popular vote on a non-spiritual issue will be an intelligent one.

It is only in the Theosophical philosophy of the continuous spiritual evolution contained in the unity of life, that a way out will be presented in a recognition of intellectual inferiority without the sacrifice of the democratic principle. We need a new enunciation of the principle of democracy, based on a spiritual standpoint, instead of an intellectual one which is not a true factor in humanity. Then, and then only, will we be able to be fair to the moron and semi-moron in our midst, and give them a place that is theirs by right, and not by sufferance. Then, and then only, will we be able to be fair to the intellectually superior, for whom there is no place in our midst

that is his by right, and where he can give to humanity the fruits of his past efforts in previous incarnation.

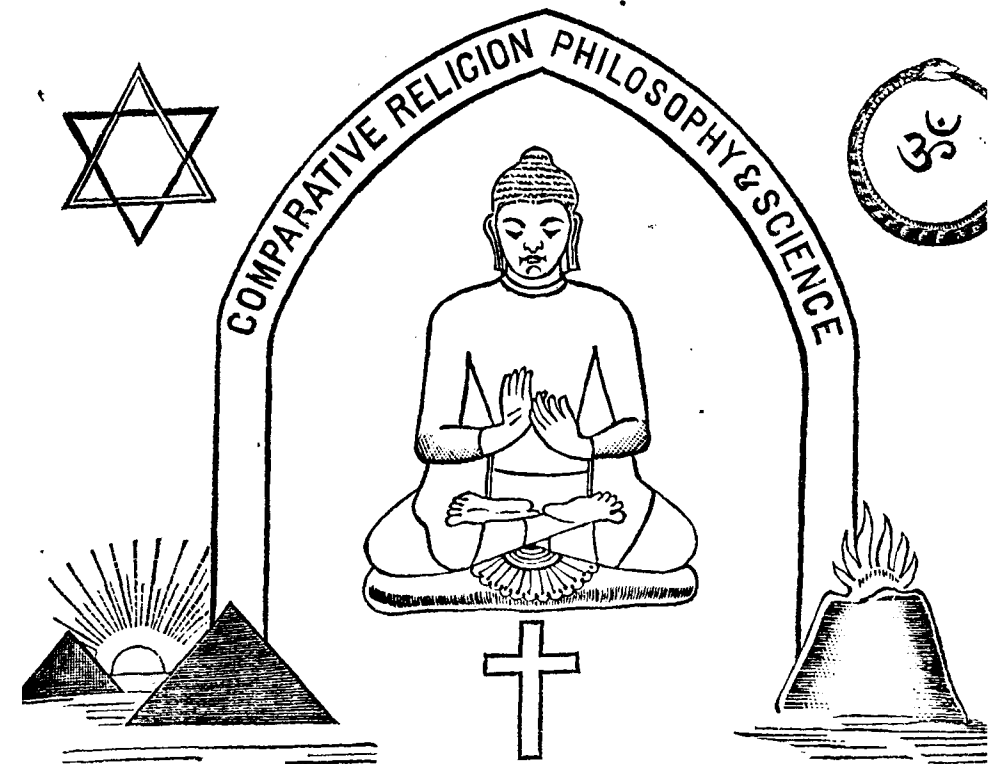
CONCLUSION

These are just a few of the reforms we need to consider in the very near future, which are not yet considered to any great extent. Theosophists have started many reforms, and, as for the members of the Theosophical Society, their hands are full with the reforms they have undertaken, and they have hardly the time to undertake any more, but these reforms must come during the next half century. Once a century the Masters send out a spiritual impulse, and these impulses bring about certain changes in humanity, certain changes in ideas, and changes in civilisation. Half the century has gone by since the sending out of the last impulse, and the spade work is complete, and now comes the result. In fifty years another impulse will come out and spade in, and let us hope that the present results will be sufficient to widen the scope of the next impulse.

If there were a Theosophical Society that stood only for the four fundamentals of Theosophy, and not for the details of occultism, a unity of purpose might be attained for the millions of Theosophists that have scattered themselves throughout the world away from their parent Society, or even subsidiary societies. Such a union would hasten the fruits of the impulse that has been sent out, and make them more effective. There is strength in unity, and it is to be regretted that the insistence of interest in occultism in the various Theosophical Societies has destroyed the Theosophical unity; but no society is able yet to ignore that primer of occultism, *The Secret Doctrine*, and all the other books that have based their teachings on the findings of occultism and of occultists, psychists, and so forth, and define Theosophy as it should be. The fundamentals are clearly

stated by the Founder of the Theosophical Society, and a true Theosophical Society should stand on them, and them only, for the sake of the millions that can never be occultists in this incarnation, and who yet can be Theosophists, and bring these fundamental truths into daily life. The occultists can look after themselves, for they can be more self-reliant, (in fact, they have to be,) but the Theosophists need leadership, and there is no leader for them.

Alice Warren Hamaker



NARCISSISM

By L. CHARLSTON GOCH

NARCISSISM is the name given by Dr. Paul Bousfield to a group of selfish impulses discovered in Psychoanalysis, and he gives a new view of underlying motives in our unconscious acts and ideals which we shall briefly examine.

Let us first gather up the story of Narcissus from the delightful tale of Ovid.

Narcissus was a beautiful youth, son of the river god Cephissus and "the most beautiful nymph," Liriope,

daughter of Oceanus and Tethys. He was reputed to be so beautiful that even before birth, says Ovid his beauty was discernible.

At an early age he was the object of considerable adoration but a stubborn pride in his own beauty kept him untouched by love. Echo, one of the Oreades, a nymph in attendance on Juno had been guilty of grave indiscretions in her "noisy chatter," which Juno punished by curtailing her powers of speech so that she could not speak until she was spoken to, and then could only repeat the last words of the speaker. She fell in love with Narcissus but he rejected her advances and she hid in caves, hiding her blushing face with green leaves, but her love, which still remained, caused her to waste away. Her beautiful body melted, and vanished, leaving nothing but her bones and her voice. At length her bones turned to stones but her voice remains even yet.

Rhamnusia, or Nemesis, the goddess of retribution, a daughter of Jupiter, hearing the supplication of the rejected lovers of Narcissus, and as a punishment for his treatment of Echo, caused him to fall in love with his own image reflected in a fountain. Going as usual to quench his thirst at this spring he is attracted by the reflection of his own form seen in the water, and as Ovid says:

He falls in love with a thing that has no substance; and he thinks that to be a body, which is but a shadow. He is astonished at himself and remains with unmoved countenance, like a statue formed of Parian marble. Lying on the ground he gazes on his eyes which are like two stars; on fingers worthy of Bacchus and on hair worthy of Apollo, on his youthful cheeks and ivory neck and the comeliness of his mouth, and his blushing complexion mingled with the whiteness of snow; and admires everything for which he himself is worthy to be admired. In his ignorance he covets himself; and he that approves is himself the thing approved. While he pursues he is pursued and at the same moment he inflames and burns. How often does he give vain kisses to the deceitful spring; how often does he thrust his arms into the middle of the water, catching at the neck he sees, and yet he does not catch himself in them. He knows not what he sees, but is inflamed by what he sees and the same mistake that deceives his eyes, provokes them. Why, credulous youth, dost thou vainly

catch at the flying image? What thou art seeking is nowhere; what thou art in love with, turn but away and thou shalt lose it; What thou seest is but the shadow of a reflected form; it has nothing of its own. It comes and stays with thee; it will depart with thee if thou canst but depart thence.¹

I have quoted this passage of Ovid at length, because it brings out in detail so many points of identification with Narcissism in the unconscious mind, and with the infatuation of the soul for its own illusions, which I hope to show, extends beyond the realm of psychology to that of the pathway of life.

To return to Narcissus. He exhausts himself in his vain desires; he refuses food, he disregards repose; "he gazes upon the fallacious image with unsatiated eyes"; he laments his fate, making the woods resound with his grief, and Echo mourns with him; he rejects the pleadings of the beautiful nymphs who are so concerned for him in his aberration, and in the end he lays down his wearied head upon the green grass and night closes for ever those eyes that admired the beauty of their master. His Naiad sisters, the water nymphs, and the Dryads, the wood nymphs, lamented him, and Echo resounded to their lamentations. When they sought the body for the funeral pile it could not be found. Instead, they found a yellow flower with white leaves encompassing it in the middle; that flower which Persephone gathered before she was abducted by order of Pluto.

The story of Narcissus has been variously interpreted, but chiefly as a Nature myth, indicating the gradual fading away of the life and bloom of Nature suddenly slain by the hot sun of summer. Such an interpretation is obviously very inadequate.

Sir J. G. Fraser in *The Golden Bough* on the "Perils of the Soul," refers to the ancient barbaric fear of the body shadow or reflection which, somehow, was always associated in the savage mind with the soul. This, he says, lead to the

¹ *Metamorphoses*, Ovid. Bohn's Library.

reverence of the shadow and to its protection lest evil should fall upon the soul. Shadows are averse to being reflected in water, or in wells, or in washing basins, and are thought to exercise a malefic influence upon the owner when they are so reflected. The natives of Nias even tremble at the sight of the rainbow, because they think it is "a net spread by a powerful spirit to catch their shadows". The Zulus will not look into a dark pool because they think there is a beast in it, (a Crocodile, according to the Basutos,) who will take away their reflections so that they die. Dr. Frazer adds:

It was a maxim in ancient India and in ancient Greece not to look at one's reflection in the water. The Greeks regarded it as an omen of death if a man dreamed of seeing himself so reflected. They feared that the water spirits would drag the person's reflection or soul under water, leaving him soul-less to perish; . . .

and he thinks this the probable origin of the classical story of Narcissus. I cannot accept this purely animistic explanation as satisfactory either. The Greeks were very advanced indeed in their knowledge of the things appertaining to the soul and to the spirit, and in their religious celebrations, as in the mysteries, and particularly in the Eleusinian mysteries, they possessed a spiritual philosophy of extraordinary completeness, and of a most elevated character. The symbolic language contained in their mythology is capable of the closest and most minute analysis in the light of our modern knowledge, which in many instances, it still transcends; as for example in the myths of Eros and Psyche, of Demeter and Persephone, which contain such exalted conceptions of a spiritual nature that even our most advanced psychologists are still only groping, and finding vague hints of them.

I think Dudley Wright is correct when he says that Narcissus falling in love with his own reflection represents the soul gazing upon a material form and becoming enamoured of corporeal life.

This seems to be a reversal of the process in the story, inasmuch as it requires us to believe that the corporeal Narcissus is to represent the incorporeal human soul, while the insubstantial reflection in the water is to represent corporeal existence. It is as though Ovid had turned his story inside out and should rather have represented for us the shadow falling in love with the substance. But looking at it from a higher plane, as the soul is higher than the body, I have no doubt whatsoever that Ovid is right, profoundly, and psychologically, and wisely right in giving us the story as he did, and, however contradictory it may appear, Dudley Wright is profoundly correct in interpreting it as he does. To those who have some knowledge of the Hindū teaching concerning *Māyā*, or illusion, the apparent contradiction presents no difficulty, but on the other hand, illuminates the myth and raises it out of the physical plane altogether, above animism, or naturalistic treatment, and brings it into the higher reaches of the soul. Let us test this conclusion.

The background of our first enquiry will be the book of Dr. Bousfield *The Omnipotent Self*, for therein he works out his psychological scheme of Narcissism.

We are already familiar with the conception of the unconscious mind, through the writings of Freud, Jung, Tridon and others, and so need not dwell at any length upon that vast storehouse of impressions and associations in which Freud suspects the existence of links binding the human race together in a common experience and a common symbolism; Jung goes further than Freud and asserts the existence of these common links, calling his concept of the unconscious, a race memory. Bousfield does not go so far as Jung, calling the realm of the unconscious mind, the unconscious memory, in which, however, he finds room for primitive racial instincts, surviving as memories. How close these psychoanalysts come to the Theosophical conceptions of the unity of humanity

and the continuity of individual experience, and yet how they strive, as Bousfield does, to avoid that most obvious conclusion, in their attempts to veil it under the so little understood theories of hereditary transmission! It is a relief to know, though, that Jung had the courage of his convictions and boldly stated the universality of unconscious phenomena, thereby raising the whole question to a higher level, and adding dignity and breadth to his system. At any rate, Bousfield, starting from the limited view that the unconscious mind is but unconscious memory derived from primitive ancestors, finds that the unconscious associations and impulses lie at the very root of being, and that all our thoughts and ideas, and our actions which are moulded upon our ideas, are tinged by these associations, producing some very extraordinary results; and he gives a blow to the doctrine so dearly loved and held by man of the omnipotence of his reason and the pretended grandeur of his intellect. He declares with justice, that just as, *in utero*, we repeat more or less in detail the history of our physical evolution, so, in infancy, we repeat to a great extent the history of our psychic evolution; and just as during this early period we possess the physical attributes of many of our ancestors, such as the gills of fish, the tail of the lower vertebrates, and so on, so, psychically, do we at a later period possess the instincts and desires of our progenitors, and utilise them as the hidden foundation stones in building our adult mental constitution. This is a very important statement and has been greatly amplified by other observers, especially of the psychology of childhood, but I think our authority ascribes it to the wrong cause. We will not now examine this phase in detail but merely pause to observe that heredity deals with physical relation and physical relation only; we know too little about the extent of hereditary influence in the past, and what little we do know does not warrant us in attaching so

much importance to it. The scientist who observed that "my grandfather's environment is my heredity," was probably nearer the mark than he thought. Moreover, the individuality of a man does not come from his parents or progenitors as his physical type does; he brings his individuality with him when he comes into this earth-life. We need not enlarge upon this; but if you will bear it in mind during the course of this article we need not interrupt Dr. Bousfield while we examine his system.

To proceed then. Dr. Bousfield classifies the forces which shape a man's character as:

(1) His primitive instincts, held back in the unconscious mind.

(2) His environment and education in which he includes the effects of treatment of the child during its infancy, attaching much importance to the first week after birth, which, he considers, leaves indelible marks in the unconscious make-up of the child. To this classification I would like to add the extremely important pre-natal mental impressions which the child derives from the mother *in utero*, when mysteriously, the forming mind of the child becomes largely charged with the maternal thoughts and impressions.

(3) That pride in his own greatness which modifies all other forces at work within him, according to the direction of its development. It is this third force which he names Narcissism.

It is evident that Dr. Bousfield includes in his Narcissism that part of the Oedipus complex of Jung in which the self is represented to itself as Hero.

To return to this classification. He gives his first force—that of heredity—a primitive erotic character and so squares with Freud's notion that the bulk of the unconscious make-up is sexual—but then Freud extends the word sex to cover all

the manifestations of the affection life, and not merely that of its somatic expression. In drawing attention to the vast needs of the human entity to a full love-life using the word love in its widest sense, Freud performed a great service for humanity, although he brought a good deal of opprobrium upon himself through his use of the word "sex," for the world has not yet sufficiently advanced to hear that word without blinking. It needs a good many more Havelock Ellises and Edward Carpenters and noble souls of that type, before it will be able to view the profound beauties of sex and sexual symbolism with eyes that are unashamed and cleansed from prudery. But the love-life undoubtedly lies at the root of much of our irrationality and emotionality and their reactions to our life-conditions. In the environmental and educational force moulding character Dr. Bousfield includes :

The thousand little actions, the trivial chance words of anger and contempt, not merely of the parent but of strangers and of other children, all of which make their impressions on the infantile, unconscious mind.

He shows that the delight of the child in its own body is afterwards transferred in the young woman to a mode of exhibitionism in the choice of her clothes designed for the most part unconsciously, (I am glad he uses this word,) to suggest erotic ideas. In this I think he exaggerates the intention of feminine fashion which as far as the average woman is concerned, is rather an expression of the imitative herd instinct than of erotic tendency. He even goes so far as to suggest that the astronomer who peers at the heavens through his telescope to observe the infinitely great or the biologist who uses his microscope to observe the infinitely little, are only sublimating their primitive erotic instincts and turning them to useful or social purpose. I believe the "Elan Vital" or Vital urge of life to be far more than sublimated erotic tendencies just as I believe that the "Elan Vital" is that evolutionary urge which accompanies us life after life

in the search for that ultimate expression of the individuality in identification with all that is, for which the whole creation groans and travails in pain. It is pleasing to note, however, that Dr. Bousfield has not altogether missed a glimpse of the "Elan Vital" for he says :

Behind our primitive instincts is a very real force comparable with the physical energy which we are accustomed to deal with in everyday life,

and this energy he perceives to be a unity. He says :

There is *one* energy, but by suitable means we can turn it to different uses and give different manifestations of it.

Thus he opens the door to cosmic conceptions, but unfortunately he does not enter in to enjoy the vision.

His third force then, is Narcissism. This is "a man's pride in his own greatness," and implies self-interest, self-importance and self-worship, all of which characteristics are, in modified degrees, possessed by everybody, and it has curious tricks by which it constantly gets past our conscious intentions.

The child *in utero*, registers feelings and impressions—it hears the blood rushing through the mother's arteries in a rhythmic lullaby; the sounds of the outer world come to it muffled and indistinct; it registers external movement as a swaying, swinging sensation. It is impressed by the pleasantness of inertia as opposed to the unpleasantness of making an effort in movement. From its standpoint its condition is one as near omnipotence as possible. It lives in a world entirely its own where everything is done for it. At birth, a struggle takes place, it must do things for itself, it has been rudely disturbed and it does not like the experience, but it is quickly wrapped up; the rocking, swaying movement and crooning sounds uttered by the mother or the nurse recall the place of omnipotence and bring it peace. But its omnipotence is only a phantasy and every endeavour is made to disguise from it

the realities of the actual world. Later on, it finds that the cries it utters are in reality magical sounds which produce that sense of omnipotence for which it longs, and so it uses the magic whenever it feels like it, just as in after life the man will indulge in swearing, or the woman in weeping, because of the unconscious desire to be restored to omnipotence.

The memory of the omnipotent place will be symbolised for it in any place of hiding or retirement. The little child will in moments of struggle, when the conflicts of the outer world become too strong, run to the mother and hide its face in her lap or in her skirts. Even the manly soldier during a bombardment, or a raid, will feel safer if he can creep into a tent, although he knows full well that it affords no protection at all against a shell. During the air raids in London a sense of shelter was afforded by creeping under a bed or a table. Children will hide their heads under the bedclothes if frightened, and some adults will resort to the same device if there is a scare of burglars or a suspicion of ghosts. They all know that the device is but a phantasy, yet all will resort to it for it symbolises the place of omnipotence. In exaggerated cases, where the storm or stress of life completely breaks up the mind, the patient will find the place of omnipotence sitting huddled up or lying in bed, a victim to aboulias or inhibitions, which prevent movement; sometimes even food is refused, but the poor lunatic has found the place of omnipotence where once more he is the centre of his own world, where everything is done for him and he need no longer continue the struggle.

In the normal mind it is sometimes difficult to distinguish between fact and fancy. Every man feels himself to be the most real thing present in his world—and in feeling this he has the tendency to believe that the others round him are, in some way, less real. In childhood the objects of make-believe

become very real in imagination, and though these are largely shed in the course of growing-up and learning something of perspective, the phantasies are never quite discarded. The narcissistic sense of importance remains in various ways. Chief of these is in *identification*, which may be either conscious or unconscious. Directive thinking involves a struggle—an effort.

Directive thinking is controlled thought based upon facts seen in their true perspective and with a purpose in view which is both definite and possible. It is the very opposite of phantasy thinking which is generally indefinite, based upon a lack of perspective and attempts continually to obtain the fulfilment of wishes impossible of fulfilment. . . . Phantasy thinking encourages us to live in a world of our own ideas, not a real world.

This is what gives so much pleasure to people in reading novels and romances or in looking at bioscope pictures. The mind's identification of the self with the hero or heroine lends force to the phantasy, and the dream world so created is a pleasant place to dwell in since no effort is called for.

Generally speaking, women are more narcissistic than men; they are encouraged to be so—girls are told that they "are made of sugar and spice and all things nice" and their phantasy world grows largely around this conception. It is a happy sign for humanity that our young womanhood of to-day is learning in the more strenuous world's work, in which she is taking an increasing part, that she must rely upon her own powers more, and less upon the phantastic notions bred from false chivalry, expended generally upon those who stand in no need of it, while those who do need all the chivalry they can command, are brutally left to fend for themselves, if they are not actually elbowed out of the way.

In the worst form of Narcissism in the adult, apart from pathological cases, the individual remains entirely selfish and is incapable of loving anybody outside of himself at all. If he does love, he loves the reflection of himself in others.

The Narcissist loves his docile wife because she is so careful to minister to his potent wants, and wishes. Who has not met that other Narcissist who attaches something of his own importance to all his property? He considers his motor car is the fastest, his house is the most substantial, his pictures are the most beautiful, and everything that is his, reflects in his own mind the wonder and glory which he so constantly believes to be his own special possession.

Another symptom of Narcissism is irritability, and it affects both body and mind. In Narcissism the body reacts to mild pain as though it were acute. The mind either conjures up fears that other people are criticising, or that they are unduly impressed with one's own personality.

Unconsciously to themselves they (the Narcissists) are the acme of perfection, they are the centre of importance and they are inclined to think that people are paying much more attention to them than is actually the case.

If they think otherwise they get irritable. Pride, vanity, self-importance and jealousy are Narcissistic.

Many a case of jealousy in love affairs is nothing but this unconscious desire to prove to oneself the possession of power.

Jealousy is not bred out of love, but out of self-love. Impatience is a Narcissistic tendency arising from a lack of perspective as regards the "Time factor". Time is one of those factors which the Narcissist will not understand that he has no power over. Alcoholism and drug-taking are Narcissistic regressions.

Another characteristic of Narcissism is *Rationalisation*, or finding apparently adequate reasons for things. It arises out of the magic of words. A new idea is announced; the Narcissist will not take the trouble of adjusting the new idea or thought into his scheme of things—it involves trouble; it disturbs his omnipotent feelings; therefore he rationalises about it and finds by false logic specious reasons why he

should reject it. All new discoveries are hailed with storms of rationalisation. The circulation of the blood; the Darwinian theory of evolution; the telephone, to quote a few well known instances, raised storms of opposition, not on reasonable or logical grounds, but because of rationalisation.

Theosophy met with the same reception and still encounters it. The Narcissist fears the disturbance of his phantastic sense of omnipotence by it, since it calls for some effort either of comprehension or practice, and so he thrusts it on one side by rationalisation. He sinks back into the indolent repose of withdrawal and indifference, for what matters it after all to him that all's not well with the world?

The Narcissist has made himself the centre of his world and is therefore apt to find himself greatly upset and unbalanced when the world does not spin merrily around himself. He is exposed to all the chagrins, anxieties, fears, worries and repugnances which the outer world imposes upon him by its refusal to accept his own valuation of himself.

Narcissism lies at the root of most of our preventable ills, of our failures both for ourselves and for humanity; of the vast struggles for self-domination, national as well as individual; of the hopeless and purposeless struggle of self-interest; of our neglect of obvious evil and our general indolence in withdrawing from our responsibilities and hiding behind the flimsy veil of our assumed self-importance. It is a potent cause of our own, and of the world's unhappiness, and yet, happiness for ourselves and for the world is not beyond our reach.

"Happiness," says Bousfield, "does not come to those who seek it, but to those who can adapt themselves to realities, that is, to those who can control their Narcissism," and Horace long ago wisely said:

Happiness is here, happiness is everywhere, if only a well regulated mind does not fail you.

We need not go into the remedies suggested by Dr. Bousfield against the evils of Narcissism, but it will already help if we can identify our own Narcissistic tendencies and resolve to cast them out.

Let us now revert back to our fable. In a physical sense Narcissus fell in love with his own reflection and ignored all the beauties of Nature; all the promise of happiness and the joy of life through his self-pre-occupation, bringing only sorrow upon all his friends and those who loved him, as well as destruction upon himself. In Dr. Bousfield's study of the unconscious mind and its fantastic consequences as illustrated in Narcissism, we see how true a picture the Greek myth presents. We laugh at the story as a rule, in entire forgetfulness that it really reflects a phase of mind of which we ourselves are the unconscious victims and whose consequences are none the less ill for being unconscious—but there is a still larger phase of the question which I believe is veiled in the fable.

Narcissus was of immortal descent; his ancestry is traced back to the gods; this too is the case with the spiritual soul. Narcissus was beloved of the beautiful and immortal nymphs; but still he spurns them and turns to the insubstantial and illusory reflection of the self. This seems to me to symbolise the Ego, whose descent is from the divine Monad, supremely beautiful and well-beloved upon its own plane, but it becomes attracted by the lower corporeal principles which we know to be but the "shadow of the real, cast into the lap of '*Māyā*,' or illusion". We attach so much importance to the personality which consists of our animal physical nature, and we become infatuated with it. We neglect the bodiless voice which woos us to the higher realms. We turn aside from our nobler aspirations to gaze into the illusory and deceptive beauties of a material existence. Like Narcissus, we are astonished at ourselves, and though moulded in those spiritual glories which

are so worthy of admiration and realisation we turn with longing to the elusive attractions of the physical nature and the physical world. As long as we turn our eyes from the spiritual principles which alone are real, to those insubstantial images of the unreal which the physical world presents to us, so long are we snatching at fugacious images which leave us ever unsatisfied, disillusioned and undone. To me the fable of Narcissus represents the conflict of the soul between the spiritual reality and the illusory *Māyā* of the earth life; and in this Greek fable we see summed up in the fate of the infatuated Narcissus, the futility of attempting to realise the self on the lower planes. When turned in that direction, the beautiful spirit can only languish and pine away. The fable sets out the Theosophical view of the personality, which we are urged to cast aside and turn away from, even to "kill out," if we would tread the Path that leads to the realisation of the Divine.

Dr. Bousfield has shown us how universal Narcissism is in the fertile field of psychology—so too, I think we may see that in the still higher realms of human ideals and human aspirations, a "metaphysical narcissism," as Havelock Ellis calls it, is causing the world to pine away and languish in a vain effort to snatch the insubstantial unreality of material things. Wilfrid Lay says:

Civilisation up to date has not ennobled mankind, for no calm observer noting the events of the past decade can regard mankind as in general, anything but extremely ignoble.

The world is perishing of excessive and benumbing Narcissism. Its infatuation for materialism has blinded it to the beauties and glories of the higher and nobler things of the Beautiful, the Ideal and the Spiritual. Yet here and there, in this way and that, the things of the spirit are being re-discovered; they are not entirely lost. The voice of Echo still remains, and in echoing back to us across the ages this

message from the old world, it may lead us to eradicate Narcissism in ourselves in whatever form we find it; and to turn our faces from the muddy pools of earth, to the infinite expanses of the higher realms; the realms of the Divine spirit.

L. Charlston Goch

VARIETIES OF HUMAN CULTURE

By JAMES H. COUSINS, D.LIT.

THE history of human progress is the history of the pressure of an ascending and expanding consciousness against the limitations of its environment. These limitations consist of the substances and forms which give external identity and variety to the life within; they have their own laws, and are both the vehicle of progress and the brake upon it. Where the inner impulse to progress made no greater demands on the natural inertia of external circumstances than the latter were capable of responding to, progress was orderly and sweet, as in the Sung era in China between the tenth and thirteenth centuries. In that era philosophy and the arts flourished proportionately to the transmutation of the militant aspect of life from aggressive attack, or equally aggressive defence, to diplomacy, in which the æsthetical element sat side by side with the political, and skill in song was not the least important qualification for ambassadorship. Where, on the other hand, the impulse to progress (which has intensified cumulatively in the course of human history and recently with increasing speed) found its limitations less adaptable than the expansive impulse demanded, the adjustments which external restriction must make sooner or later to internal expansion were enforced through violence, as in the French Revolution of the late eighteenth and early nineteenth centuries, with its flaming enunciation of formulæ of the growing human spirit that were new to Europe though ancient in Asia—liberty, equality, fraternity.

A century of pressure from this triple demand of human expansion wrote the history of nineteenth century Europe and its repercussions in other continents, and wrote it in exact terms of the psychology of a demand which, in the complete realisation of any one of its three components, would have included the rest. The grant of perfect liberty would have removed all but the irreducible natural restrictions on individual development and the attainment of true fraternity; while equality of opportunity is but an assertion of fraternal freedom, and fraternity in practice would involve the liberty that comes from sympathetic relationship, and open a free way to such measure of equality as individuals might by nature be fitted to reach.

But because the ability of human beings in general to think and act in terms of humanity is as yet rudimentary, the dominating personalities of the century made concession to the human tendency first to act with the instinct of self, and, after instinctive action, to justify it by relative and self-centred rather than by abstract and universal thinking. They departmentalised in action what was in essence a single idea, with the result that what was, abstractly, the enunciation of a world-ideal, became, relatively, a group demand, with a tendency to return to the primitive assertion of individual freedom.

This reduction of the demand of the French Revolution from the level of the ideal made just the difference between what might have been and what is. The demand for liberty, relieved of the logic of the complete ideal, fell from the level of universal human speech to that of racial and national vernacular. The "spacious century" that was born with the cry of liberty in its ears and on its lips, came to be boasted of by one of its greatest voices in song (Francis Thompson) as having

. . . seen the Western knee
Set on the Asian neck,
And dusky Africa
Kneel to imperial Europe's beck . . .

Equality mapped out for itself a single hemisphere of the globe, the western, and assumed a single complexion, the white; and Fraternity, treated with an etymological literalness that would have wrought world-salvation if it had been applied to liberty and equality, remained a matter of masculinity until the new order of women in the opening years of the twentieth century refused to allow the limitations of speech in regard to genders to be mistaken for an eternal law of life.

Under this impulse of departmentalised, and therefore stultified, idealism, the progress of the nineteenth century consisted mainly in the raising of the lower without to any appreciable extent diminishing its specific gravity. The expansion of ability to produce and use the material things of life created the illusion that a rising graph of quantity and value meant a rise of life itself. But the proportion of spiritual transmutation in the consciousness of the century was less than the proportion of elevation in substance. Each acquisition of power over nature fell back to the level of the specific gravity of the general self-ness at a new height. To give to millions the opportunity to use an electric switch did not necessarily mean the development within them of clearer and deeper illumination. In the constantly occurring question at the end of an exposition of some new means to power, as to its usefulness in "the next war," there was disclosed the fall-back to primitive and unrepentant pugnacity.

This process of merely raising the lower without changing its essential lowness was bound to bring its characteristic reaction, for it is against the law of both nature and human nature, and in the end must provoke its own correction. The development of education, which was a recognition (inadequate, and still so) of the danger of elevating savagery into the increased freedom and power of the state called civilisation, failed to forestall destiny, for it too felt the pull of the material element of life, and trained for a material living instead of educating

for a super-material life. The condition for the reaching of the peaks of life, externally in material things or internally in the things of the spirit, is the adjustment of humanity's breathing capacity to a rarified atmosphere, and the discarding of impedimenta, not their accumulation. True ascension in any phase of life natural or human must be accompanied by a corresponding subtilisation. A weight lifted becomes only more weighty—and more full of catastrophic possibility when that which supports it gives way. This was, in brief, the attempt of western civilisation; to invert the pyramid of life; to depress the spiritual apex and exalt the material base. The natural and inevitable result was the toppling and the great shaking of 1914 to 1918—and after.

To-day the world reverberates with that shaking, and its echoes carry little or nothing of the assertive confidence of the past; their burden is a vast question, and therein lies a vast hope. The dream of liberty, equality, fraternity is losing its hemispherical aspect and rounding towards a human whole; its complexion is taking on the variety of colour out of which may yet, in its commingling, be evolved the perfect white. It is beginning to dawn on the religiously minded that if the fall of a sparrow is an event worthy of the notice of the Creator, the sorrow or degradation of a fellow being of any colour in any place is a matter of concern for every other human being. The cause of the world-war is being seen with increasing vividness as no mere matter of blame on one or other belligerent power, but as a world-cause with world-responsibility in varying degree. For a world-malady a world-remedy is being sought. Hands are being stretched out in all directions for some curative formula. The "western knee" is set less lightly on the "Asian neck"; it is, indeed, assuming a position that almost suggests supplication for some attitude to life, out of the proverbial wisdom of the East, some point of view fixed in eternal verity, that would make impossible a

repetition of the insult to Earth of drenching her fields with the blood of human slaughter.

It is too early yet in the evolution of humanity, even under the double shadow of catastrophe past and anticipated, to hope for the unflinching application of a drastic cure. There are many such;—universal and total disarmament; the complete practice of Christianity; world-socialism, are some of them. Like the single-diet cure they would certainly have their effect; but of their continual efficacy there is a doubt, though of the impossibility of their universal adoption there is none. The vested interests, whether they be in this world or the next, are suspect; they hold within themselves the germs of calamity—the lust of possession, the whip or frown of exclusiveness, the incendiary balloon of superiority. Against these the prophylactic is true understanding and sympathy between nations, as it is between individuals. Such understanding and sympathy have found their more expeditious and stable fulfilment, in the cases of individuals, through the interchange of culture and its expressions in the arts. Here, as nowhere else in human experience, is the process of commerce all gain to all concerned, with the accompaniment of elevated satisfaction, and an expansive joy in the recognition and appreciation of the added richness of expressional variety.

But here too there is the natural danger from the pull downwards of the specific gravity of human nature, though that ever present threat is less in the cultural sphere than elsewhere, since it is relieved of the burden of possession, and left with the simple prejudices of custom. Here too, if the dissemination and interchange of the healing properties of culture are to be widely efficacious, they must take on a world-significance, not in the sense of applying the culture of one time or place to the entire world and to all time, but in the realisation of the truth (to the elucidation of which this essay addresses itself) that the cultural history of humanity

is one history in a variety of phases which are complementary and mutually illuminating and enriching.

In the early stages of humanity's evolution those expressions of group thought and feeling which are termed culture took their rise and carried on their development in circumstances which led naturally (in their isolation and mutual unawareness) to exclusiveness. By and by, as one part of the world was "discovered" by another, cultural exchange took place; but the primary infirmity of separateness, with the tenacity of all early conscious experience, passed on, and to-day lingers as a malevolent ghost in the obsession of cultural superiority which unhappily vitiates the relationships of various groups of humanity.

But while this is lamentably so, there is growing among thinkers and creative artists a suspicion that this attitude of cultural superiority, and its assumption of fundamental differences, is not the strict and final truth as regards the nature and intercommunication of humanity. Science has postulated one cosmic substance as the basis of human life; psychology apprehends one process in all experience, with modifying but surmountable limitations; philosophy visualises one consciousness in the universe; religion teaches one superhuman source of humanity; and now the truth is being felt with increasing clearness that that phase of human expression called the cultural is not merely a sporadic, unrelated and ill-regulated phenomenon in human history, but the orderly, unified expression of a common impulse from the higher degrees of life, seeking expression in the external variety which is possible only through graded limitations and modifications of human and natural environment which impose on the invisible power of creative life the multitudinous and alluring identities of visible form.

Out of this interaction of the creative spirit of humanity with its limitations in time and space (which give to a

general impulse the particulars of climatical, racial and national identity) have come the pages of human history. In order to read those pages with illumination for the problem of world-reconstruction that has forced itself on the world's attention through material catastrophe and spiritual tragedy, it is necessary to see them not as lurid and ruddy records of merely contemporary and mutually exclusive rivalries, but as the very real, if very mysterious, co-operation of essentially related individuals and nations in a process that points towards "one far off, divine event".

Looking, then, at humanity as a complex of material, sensational, rational and inspirational elements, through which the creative impulse of the universal life projects itself into various organised external expressions of itself, we observe first that a purely material civilisation is not to be found on the pages of human history. Civilisation involves a progressive cohesion, a stability that has sufficient elasticity to be able to adapt itself to the expanding impulses of life, and yet to give to humanity the comfortable sense of security. The often expressed solicitude as to the future of European civilisation in face of the recent threat of collapse, the doubt as to whether, in fact, Europe has ever really been civilised, are oblique recognitions of the need of this element of assurance in human relationships. Violence, physical or otherwise, is anti-civil just because it is quick and incalculable and has no point of view but its own; and violence, whether personal or collective, rises from the lower degrees of life, and in its most rudimentary form is but the expression of the appetitive nature of humanity under the domination of the material element in its composition. It is impossible for humanity to escape entirely from this appetitive impulse. It is the motive power of evolution. From the oriental point of view it is as worshipful as any other power in the cosmos, for, as a Hindū scripture says, "the nature of

Purusha (the creative power behind all phenomena) is desire." But where the universal hunger attaches itself predominantly to the material elements of life it becomes a victim to the inertia of matter; it becomes self-centred, anti-civil, a destructive threat to social stability, and incapable of the cohesive but elastic progression which is the mode, the sign and the pleasure of evolving civilisation.

The material element is, in fact, but the stuff of civilisation; it is not civilisation itself, for civilisation is the evolution of qualities, orders, degrees, identities out of the otherwise inchoate and undistinguished mass of substance; the turning of diffuse sound into intelligible speech and music, the transmutation of rock in general into the particularities of the eloquent though voiceless generations of sculpture. We have therefore to look elsewhere than in the material sphere for that identifiable something which has to some extent turned away from the appetitive nihilism of uncontrolled physical desire, and to which, because of its recognition of others besides itself in the totality of life, has been given the gracious name of civilisation.

Civilisation is an organised opportunity for human beings to be civil, that is, to experience the expansion and enrichment of consciousness that comes from recognition of others and adaptation to them. It began when man in his evolution reached the power to respond not only to the attractions and repulsions in the relationship between his physical being and the things that were found to be advantageous or detrimental to it, but to subtler sensations called out by the glimpsing of a life beyond the senses. To cut the outline of a deer on a rock-surface was, from the point of view of the merely physical side of life, a useless act compared with the slaying of a deer for food; but its uselessness led to the release of some inner element of man's nature that moved beyond the tyranny of physical life;

and from that release came the gradually ascending power of pleasure which constitutes the æsthetical evolution of humanity, and the parallel evolution of the arts which are man's means of escape from the incivility of self-ness into the happy give-and-take which is the indicator of that progressive cohesion which we have seen to be the mode of operation of civilisation.

The life-impulse, acting on the stuff of existence, and finding a means of escape from material bondage, through the development of the æsthetical organ of humanity, while it would show its influence in varying degrees and places among the great mass of humanity, might be expected to present some large specialisation of æsthetical expression out of which would arise an æsthetical civilisation. Such a civilisation, built up out of man's capacity to feel, would naturally show the signs of the emotional nature—quickness of assimilation of the things that attract and of rejection of the things that repel; a loosely maintained social order making for freedom of individual expression, and grouping itself in small areas easily controlled and adapted to changing needs; a widespread activity in creative arts mainly tending to beauty of appearance and form with a minimum of appeal to the contemplative side of man's nature in the practical absence of the mental call of symbolism in art; in the intellectual realm, an æsthetical infusion that would turn philosophical literature into a literature of philosophy. Such a civilisation as that of classical Greece. As the physical side of life expresses the cosmic substance, the æsthetical civilisation of Greece expressed the cosmic beauty, and set the æsthetical tone of southern and western Europe and its expansion for two millennia. But Greece as an entity passed away. To her, Greece was Greece, and the rest of the world barbarians; her freedom of æsthetical expression was based on slavery. To the inherent instability of feeling she added the instability of being

predominantly in the feelings, despite her great philosophers; and because she was, as an organised civilisation, partial in her lack of the spiritual sense, she perished into immortal remembrance; for nature abhors a vacuum no more heartily than she abhors the incomplete, and what she cannot transform she will eliminate.

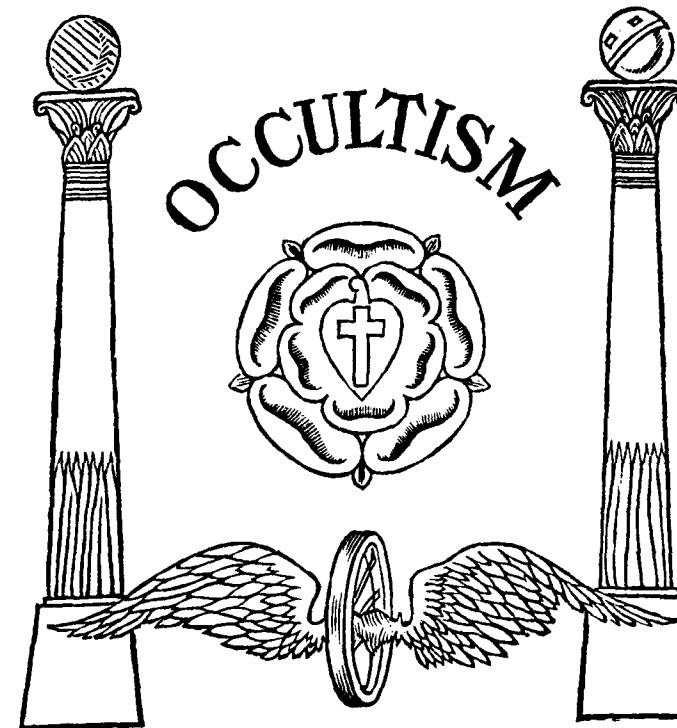
A predominantly mental response to the life impulse would be expected to yield a civilisation very different from that of Greece. Mentality is self-centred, but its direction is towards itself rather than from itself as in the æsthetical impulse. It asserts individuality, but not as the æsthetical does. An æsthetical civilisation is an individualised organisation; a mental civilisation is an organised individualism. Its motto is "Every man for himself," and it works out a vast scheme of safeguards against itself; it weaves a net of individually anarchical fibres; builds a house of potential explosives; its order rooted in disorder stands; its "securities" are the signs and tokens of internal insecurity. Activity that is predominantly mental runs to pigeon-holes and mechanics. It finds a way to an end, specialises it, and proceeds to peddle it throughout the world. Its political expression is imperialism; its intellectual expression is science; its religious expression is either a propagandist exclusiveness, or a denial not only of the exclusiveness in the claims of sectarian religion but of the validity of religion itself. A civilisation predominantly mental is predominantly masculine. It is only remotely and incidentally associated with the creative centre of life. Its main concern is the materials of life and the organisation of their production and transit for personal profit. Its motto is, "Business is business." An æsthetical civilisation may adorn the ordinary and treat even business as a pleasure, but it takes a mental civilisation to treat pleasure as a business, and to exploit its few humourists for the sake of the humourless crowd. Such was modern "European"

civilisation in 1914. At its highest it embodied the cosmic order; but its incompleteness provoked from destiny a warning shake. Its salvation lies in its speedy transmutation of its expansiveness from the incomplete surface accumulation which is only extension, to the true accumulation which reaches upwards to "the things that are more excellent" and sets up a synthetic process which reduces bulk to essence and so lightens the load of the pilgrim spirit of humanity.

The lesson of Greece is the insufficiency of the æsthetical. Man cannot live by art alone. The lesson of modern Europe is the insufficiency of the commercial. Man cannot live by business alone. Both are necessary. When art, for the sake of its spiritual gain to humanity, is spread about the world with the thoroughness with which the things of commerce are hawked from the equator to the poles for the sake of their material gain, commerce will itself have become artistic. What both have lacked is the sense of *life* and reverence therefor. "Self-reverence," said Tennyson, "leads life to sovereign power." Self-knowledge and self-control are its necessary accompaniments. Æstheticism alone may, by reason of its laurels, lead to a self-reverence that is vanity; commercialism alone may lead to reverence of the means that produce profitable ends and to divination of the dollar. Art and commerce are parts of life; but when in their incompleteness they seek to usurp the place of a whole life, Life herself will take the matter in hand and bring the persistently incomplete up against the sharp edge of the great realities of life and its shadow death, as she did in 1914. As a result of that experience we have the great search of to-day. Its success will depend on the measure of its alteration of attitude towards life. No longer can life be coldly counted as "hands" for commerce or food for cannon. "I am come that ye might have life, and that ye might have it more abundantly," said a divine Seer of the East. Two thousand

years of lip service to that Master of Spiritual Wisdom brought history to the record of the greatest orgy of mutual murder in human annals. It is not improbable that the civilisation which has called itself by the name of Christ is now given the choice of becoming truly Christian or of joining Greece among the shades. Is there any hope? There is. Beyond the civilisations that have sprung from the emotional and mental aspects of life is there possible another civilisation more completely and stably based? There is not only the possibility but the living example, not necessarily for imitation as regards its external manifestations, but most essentially for using as an exemplar in its great principles and attitude to life. It is not built perilously on the quicksands of emotion or the thin ice of egotism. It rises stately as a great tree of life from the spiritual root of humanity. The beauty of the æsthetical is its natural mode of expression. Organisation is its law. But the æsthetical function is sanctified by its dedication to the highest and its accessibility to the lowest; and its organisation is not of individuals driven by self-will to destructive competition, but of mutually dependent entities co-operatively working out a will beyond the individuals but shared by each. In other terms, the civilisation of which I shall write in another article, has been elaborated out of the response of the intuitional aspect of humanity to the creative life impulse, and intuition, in its movement towards expression, uses the æsthetical and mental aspects of composite humanity.

James H. Cousins



SOME COMMENTS ON THE CHEMICAL COMPOUNDS OBSERVED BY CLAIRVOYANCE¹

By E. W. PRESTON, M.Sc.

IN order to make progress along any line of research it is necessary to commence with certain working hypotheses. Such hypotheses should be carried to their logical conclusions and predictions made from them, for only thus can their truth or falsehood be established.

¹ A Transaction of the Science Group, T.S.

In this paper the following premises are adopted:

(a) That the Ultimate Physical Atom, E_1 is identical with the electron.

(b) That the units described in *Occult Chemistry* are the atoms of the chemist.

(a) In regard to the first of these hypotheses the articles under review present no fresh facts. The subject has been dealt with in the pamphlet recently published by the Science Group and embodying Mr. Geoffrey Hodson's observations.¹

In regard to (b) we have in the pamphlet¹ above referred to, pp. 16—17, an excellent summary of the position. Mr. Clotworthy's conclusion there is that the evidence is in favour of the unit described being the atom and further study of the articles recently published very strongly confirms that view.

In fact these investigations on the compounds seem to be of very great value and importance. This is not perhaps evident at first glance or when one article is read independently of the others, but on reading consecutively and classifying the examples we find that we have here a consistent scheme and indeed what might be considered as a new and comprehensive system of structural chemistry worthy at least to be considered side by side with the older or more generally accepted concepts.

The work on the compounds goes some distance in clearing up the difficulties in the way of accepting our hypothesis (b) These difficulties (four have been mentioned by Mr. Clotworthy) may be dealt with in turn.

(1) *No preliminary breaking down of the Elementary gaseous molecule is mentioned in "Occult Chemistry".*

From the later work it seems likely that the observer could see the different parts of a molecule quite clearly *without*

¹ *The Occult Study of the Electron and Occult Chemistry and Recent Advances in Science*, by E. W. Preston, M.Sc. and H. R. S. Clotworthy, M.A.

such breaking down; probably this was done. Sodium and many other elements are monatomic and in such cases no breaking down is required.

(2) *Mention is made of an "atom" of ozone.*

The confusion here arises partly from the use of the word "snake". (*Occult Chemistry*.) If we accept the "atom" of Oxygen as consisting of two snakes, one positive and one negative as is done in THE THEOSOPHIST of August, 1924, then it would be quite consistent and correct to say that the "atom" of ozone consists of "three such snakes, one positive and two negative". The "atoms" being of course on the gaseous level and the separate snakes, as described on p. xvi, O. C. on the E_4 level.¹

(It should perhaps be stated that the nomenclature used throughout this paper is that used in the article at the end of *Occult Chemistry*, i.e., the sub-planes are called E_1 , E_2 , E_3 , E_4 gaseous, liquid, solid. Thus the cumbrous notation hyper-meta-proto, etc., is avoided).

(3) *Science requires the molecules of Hydrogen, Oxygen and certain other elements to be diatomic.*

This is the one serious difficulty still not completely solved.

There is evidence from the descriptions of the units of Hydrogen and Oxygen that these units *could* be divided in half. On the other hand Nitrogen, Chlorine, Bromine, etc., though equally diatomic do *not* show the possibility of being divided into exactly similar halves without very great rearrangement.

From the evidence in the articles under consideration we find that while Chlorine, Bromine, etc., do break on occasions, Hydrogen can apparently divide into 6 parts if it wishes while Oxygen never does break at all. Hence the apparent duality of structure is probably only accidental.

¹ Since writing the above this view has been confirmed by the article on Ozone, THE THEOSOPHIST, October, 1925.

The real difficulty is based on Avogadro's Hypothesis and the Kinetic theory of gases and the details are given in full in the hope that with the problem clearly stated a solution may be suggested.

From the Kinetic theory it can be shown that

$$\frac{1}{3} n_1 m_1 V_1^2 = \frac{1}{3} n_2 m_2 V_2^2 \quad \dots (1)$$

where n_1 and n_2 = the number of units (molecules) in a unit volume of each gas.

m_1 and m_2 = the weight of a unit of each gas

V_1 and V_2 = their average velocity at the same temperature.

Now from Thermodynamical considerations it can be shown that the Average Kinetic Energy of the molecules at the same temperature is the same

$$\text{or } \frac{1}{2} m_1 V_1^2 = \frac{1}{2} m_2 V_2^2 \quad \dots (2)$$

$$\therefore \text{from (1) } n_1 = n_2$$

i.e., equal volumes of gas contain the same number of molecules, or free units at the same temperature.

Now applying this to the standard case of Hydrogen and Chlorine we find:

1 volume Hyd. + 1 volume Chlorine = 2 volumes Hydrochloric acid

$\therefore$ n molecules Hyd. + n mols: Chlorine = $2n$ mols Hydrochloric acid

$\therefore$ either (1) Both the Hydrogen and Chlorine units must divide in half

or (2) Two Hydrogen units must be associated and act as one unit as regards pressure.

The compound Hcl as described in THE THEOSOPHIST August, 1924, contains the *whole* of a chlorine and a Hydrogen atom or unit, *i.e.*, the atoms do *not* divide.

But since there is no evidence in any of the observations for *association* of two H atoms it is difficult to see the way out unless we say either

(1) Association *does* take place but the atoms are so far apart relatively that the observers did not see the connection.

(2) That Hcl dissociates in some way. (This would be difficult as the parts of the H atom are divided to the E_4 level.)

In any case this difficulty only applies to a very few cases, the diatomic gases, and may well be left for further observation.

(4) As regards the fourth difficulty that "*the facts of science are entirely against any disruption of the atom in the formation of compounds,*" it would seem that for the time at least, if we are to give *Occult Chemistry* a fair hearing, we must accept the fact that this *does* happen as, at least, a working hypothesis.

Indeed the facts before us almost imply that chemical change consists in this very disruption and is always accompanied by change of sub-plane. It is known that chemical change is accompanied by evolution of energy and this suggests that the evolution of a particular type of energy may be associated with a given change of sub-plane.

In summing up these arguments we see that the observations now before us take us some distance further than the facts at our disposal when the pamphlet quoted was written and that we are justified in placing a high estimate on their value.

It is worth while therefore to take up their study in further detail and for that purpose the compounds examined have been grouped into similar types.

(1) *Na Cl* (March, 1924).

From these observations we see that the whole *form* of compounds is much more complex than science supposes. *Na Cl* for example is a very beautiful substance of cubic form as would be expected from its cubic crystal structure. A "grand centre" is indicated but this is not in accordance with what is required by science, since present theories postulate a positive nucleus for each atom but not for a molecule as a whole.

(2) H_2O (March, 1924). In this substance each H atom keeps its own individuality and does not decompose, unless there is evidence for decomposition in the fact that in the diagram the H atom corresponds to that given in *Occult Chemistry* for H on the E_4 plane and not for the H atom in the gaseous state. It would be interesting to know if this is correct or only a slight error in the diagram. There are difficulties connected with Hydrogen in many ways since *Occult Chemistry* would lead to the idea that there are more negative E_1 than positive while in *First Principles of Theosophy* Hydrogen is given as composed of 9 positive E_1 and 9 negative. Water is interesting from the chemist's point of view from the fact that its structure appears to show no relation to OH.

(3) OH (April, 1924). The Hydroxyl group. Here we have one of a number of distinct groups which keep their form and can be distinguished in many compounds.

The double oxygen snake stands in the centre and the H divides to the E_4 level into two triangles, positive and negative.

(4) $H_2 O_2$ (April, 1924). Is related to OH and not to water being merely two Hydroxyls.

The OH group persists in this, in alcohols (ROH) and in Ca (OH)₂. Some sort of valence connects the OH groups, possibly the second valence of the oxygens since each oxygen uses 2 half valencies only to hold the 2 Hydrogen triangles.

The force from the earth spoken of in this connection as causing the decomposition of H_2O_2 is interesting, but it is difficult to see why it should act so markedly in this particular case and not noticeably in any others. It would be expected to affect all compounds equally since it is a steady radiation.

(5) NaOH (August, 1924). Like OH with the Na atom through the middle of the O snake. It is not at all like NaCl.

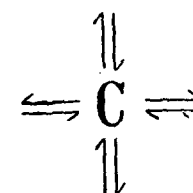
(6) HCl (August, 1924). Very similar to the NaOH. In each case the H breaks down to E_4 triangles which float at the top and bottom.

Carbon compounds.

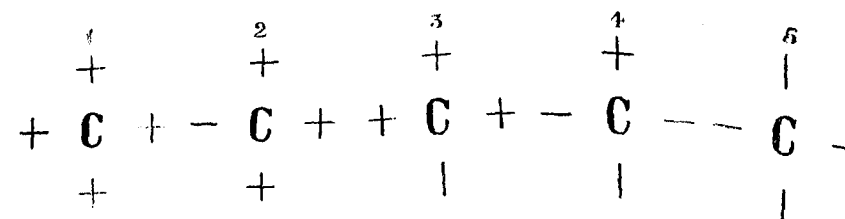
(a) Aliphatic or open chain compounds.

(7) Methane CH_4 (March, 1924). The carbon atom is an octahedron. It has 8 half-valencies, 4 positive and 4 negative, which are satisfied by 8 Hydrogen triangles. The H being again broken down to the E_4 plane. It is this repeated decomposition of the Hydrogen which suggests that chemical change implies change of sub-plane in at least one component, but we have not sufficient data yet to form a definite conclusion.

The Octahedral structure of carbon is of great interest. It should be noticed that if only one set of valencies are taken, i.e., the 4 positive or the 4 negative they will be found to be directed to the corners or faces of a tetrahedron as required by ordinary structural chemistry. The conception of 8 half-valencies for Carbon finds its parallel in the modern method¹ of representing Carbon as



or, as in Fry's *Electronic Conception of Valence*, 1921, where it is stated p. 49 that "The quadrivalent Carbon atom can function electronically as



¹ J. J. Thomson, Ramsay and others.

i.e., with 4 positive valencies or 4 negative or any intermediate stage.

Occult investigation shows that it acts as positive and negative simultaneously, at least in the chain compounds, each half-valence being satisfied.

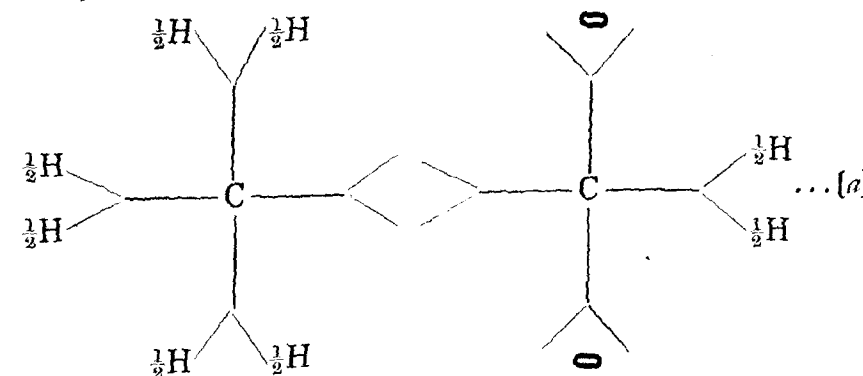
(8) CH_3OH (April, 1924). Here we have the usual decomposition of 3H atoms to satisfy 6 half-valencies and the OH group remaining distinct yet satisfying 2 half-valencies. The OH groups must be monovalent.

(9) CH_3Cl (March, 1925). Similar to the above except that the chlorine satisfies two half-valencies. An isomer exists. This is a case which could be tested in the laboratory.

(10) C_2H_6 (April, 1924). The interesting point about this compound is that we are here given the method of linking between two C atoms. It is apparently done by two half-valencies from each C atom mutually satisfying one another. So far it is in accordance with required structure and in addition affords an explanation (based on the fact that both positive and negative funnels take part) of the fact that in the usual method we have to imagine two Carbon bonds of the same nature being mutually satisfied. The action of the half valencies being represented thus $C \rightleftharpoons C$ would suggest Thomson's or Fry's Formulæ as referred to above. Thomson regards the atoms as bound together by tubes of force. For every tube of force sent out by an electron in one atom the latter must be the recipient of a second tube sent out by a second atom. Thus each single linkage is considered as consisting of two parts, one positive and the other negative.

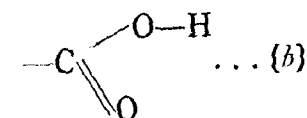
The half valence idea or as it would be better expressed the idea that each atom has a definite number of valencies, half of which are positive and half negative, is thus quite in accord with scientific theory.

(11) CH_3COOH . Acetic acid (April, 1924). This is represented diagrammatically (THE THEOSOPHIST, April, 1924) as



and the interest lies in the second Carbon atom where the O atoms are attached symmetrically and, incidentally, are represented as monovalent.

The usually accepted formula is



in which one oxygen forms part of the OH group while the other has the ketonic linkage. In formula (A) there is no distinction between the two O atoms though the H is said to be "restless" owing to their proximity. This would account both for the ease in which the group is attacked and for the absence of true ketonic reactions. In fact the formula is very suggestive and indicates a possible line of research.

(12) $CHCl_3$ and CCl_4 (March, 1925) are on the same lines as CH_3Cl being built up as would be expected on the system adopted.

(13) C_2H_2 Acetylene (March, 1925). Here we have two points of interest. The usual formula is $H-C \equiv C-H$, the two carbons being united by a triple bond. Occult investigation on the contrary gives only *one* bond, the other three of each carbon being satisfied by the H atoms. It is noticeable that double and triple bonds were *not* observed where they are usually postulated in Chemistry, *e.g.*, in this substance C_2H_2 and in acetic acid. The other interesting point in Acetylene is that in order to satisfy the 12 remaining half-valencies of the two carbons the two H atoms are forced to divide into 6 parts each, *i.e.*, they decompose as far as the E_2 plane. It is interesting that they can do this and still retain their identity. One would expect this to be associated with some manifestation of energy and in fact acetylene compounds are very explosive.

(b) *Inorganic Compounds.*

In these compounds the carbon *itself* breaks up.

(14) CO Carbon monoxide (August, 1924). This is very similar to the OH group. The oxygen is still upright in the middle and the C is broken in half and floats above and below like the H does in OH.

(15) CO_2 (August, 1924) is like H_2O_2 . There are two oxygens but the C is broken into 4 parts. The C is at the E_4 level (O. C. p. 77). It is very difficult to see how the valence acts in these compounds. As before one might suggest that the oxygen has some auxiliary valence with which it links the two groups as in H_2O_2 . There is a common centre or core for CO_2 , but its action is not clear.

(16) Na_2CO_3 (August, 1924). This is a complex body in which the sodium and oxygen atoms remain unchanged while the C breaks up as it always seems to do in inorganic compounds. It is interesting that, as stated by Mr. Jinarāja-dāsa the triangular arrangement of the O atoms has been detected by Prof. Bragg.

(17) $Ca(OH)_2$ (March, 1925). Here we have another element—Calcium. It is a tetrahedron and the (OH) groups behave as they do with C, *i.e.*, set themselves across the funnels.

(18) CaC_2 Calcium Carbide (March, 1925). This is remarkable for the fact that it is the Calcium which remains fundamentally unchanged while the C breaks to the E_4 level and enters the Ca funnels.

Aromatic or Ring compounds (April, 1924).

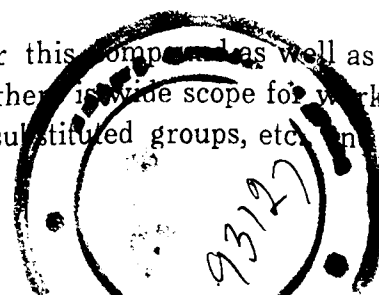
(19) *Benzene* C_6H_6 (April, 1924). This is a complex body whose outer form is an Octahedron with a dodecahedron in the centre formed by two funnels from each of the 6 C atoms. One Hydrogen is attached to each C atom and these are decomposed to the E_2 level and quite symmetrically arranged.

There are apparently no links (or valencies) directly between C and C or between C and the centre though there must be forces to maintain the positions at the corners of the octahedron.

In Collie's formula (Trares: Chem. Soc, 1897, 71, 1013) the Carbon atoms are arranged at the corners of an octahedron and oscillation takes place through various phases including the centric formula. By postulating this oscillation Collie was able to explain the behaviour of benzene and its derivatives.

The structural formula proposed in these investigations does not differ very much from the Collie formula. It would be interesting to know if oscillation exists or if the relative positions occupied are strictly constant. By oscillation is meant an internal oscillation and not the general movement of the molecule as a whole.

In the suggested form for this compound as well as for Naphthalene and Anthracene there is wide scope for work in explaining isomers, action of substituted groups, etc. and we



hope that original work in this direction will shortly be completed.

It is obvious from the above that from a study of the details of clairvoyant work on the chemical compounds there emerges a new and fascinating system of structural chemistry and it seems likely that if these are clearly visualised and their implications studied, we may hope to make definite progress in the correlation of modern Science and Theosophical Teaching.

E. W. Preston

AN ARTICLE BY H. P. B.

MR. LOYD'S QUESTIONS TO MOHINI

ANSWERED BY MADAME BLAVATSKY

[The following article, or draft of an article, in H. P. B.'s handwriting exists among the Adyar T.S. Records.—C. J.]

Question 1. What proof is there of the existence and powers of the exalted *race* of beings styled Adepts or Mahatmas.

Answer. We know of no "*race* of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth *race*—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, They are the most "*exalted beings*" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them—are furnished by our physical as much as our spiritual senses. Were Mr. Loyd to go to Tibet, there to preach the Hermetic Doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: "What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Annie Kingsford—what would Mr. Loyd answer?"

I pause for a reply.

Q. 2. Mr. Loyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without

evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist".

Ans. In Baring Gould's *Popular Myths* (I believe) a story is told showing how easy it is to connect the best known historical personages into solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the 1st was but a solar myth—and he did it. If a person will not *see*, and will go moreover daily to an oculist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Loyd, instead of remaining with the London Lodge, is a jealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim in the *Pall Mall Gazette* for one place—that having rather a *mystic* than an *occult* character they depend for guidance upon no "Mahatmas" and can boast no worker of wonders on the phenomenal plane! If so, then why belong to the Theosophical Society at all? or, once belonging to it, but finding wiser teachings in the Doctrine of *Hermes*, why not, availing oneself of art. the 2nd of the *Rules*, which gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave the vexed question alone? Surely, the existence or *non*-existence of our Mahatmas is a problem of very little importance to those *who* do not accept their teachings? It interests only those who do; and Mr. Loyd is not one of these. It thus becomes simply idle curiosity; and I am sorry to say, a malevolent desire to embarrass if possible, to put into a false position those of the Fellows who, while believing and having confidence in the Mahatmas and their teachings are unable, so far, to say, as we can—*We know them personally*, and look straight into the face of our opponents. I am one of those, who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those

of Mr. Loyd, and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Loyd prepared to look me straight in the face, as I look into his eyes and say to me that I am a *liar*? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi *personally*? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Darbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Master's presence, in their own *living* bodies, not merely astral forms?

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Loyd.

Ans. I answer—not so if he means by "our" Society the Parent body; for we have, to begin with 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists—philanthropists, and scholars. But if by "our" Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too jealous theosophists had such a desire the unadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society have to speak plainly. Experience of the last few months has shown, how dangerous it was to have *rules*, and not to abide by them. Henceforth they must and *shall* be enforced. Whether the London Lodge consists of two or more groups it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: "(Read.)

THE MYSTERIES IN DRUIDIC MYTHOLOGY¹

By D. JEFFREY WILLIAMS

The history and character of Keridwen are exhibited in a very curious mythological tale, called *Hesan Taliesin*, the History of Taliesin. It is prefixed to the work of that bard, and has been supposed to contain some romantic account of his birth; but in reality it has nothing to do with the history of an individual or with romance, in the common acceptance of that term. It is a mythological allegory on the subject of initiation into the mystery-rites of Keridwen . . . I cannot but esteem it one of the most precious fragments of British antiquity which is now extant.²

THE following abridged account of the myth is based upon *The Mythology of the British Druids* by Edward Davies and I have given his interpretations and annotations as far as possible. I do so because, among other reasons, Edward Davies regarded these Druidic rites as the superstitions of heathens and pagans. His great love for the mythological lore and traditions of British antiquity, however, enabled him to forget his bias in his study up to a certain point! The names in the story though they occur in what is often regarded as history are evidently, he thinks, selected for "the purpose of carrying on the allegory without wholly removing the mystic veil".

It appears that in former times "there was a man of noble descent" in a place called the Head of the Lake. His

¹ See *The Mythology of the British Druids*. Edward Davies, 1809. Compare with *Taliesin in Mahinogion*, by Lady Charlotte Guest.

² Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to the adept in the mysteries of Druidism".

name was Tegid Voel, which means Blissful Unmanifestation. His estate was in the middle of the Lake of Tegid.

His espoused wife was named Keridwen, and by this wife he had a son, Morvan ap Tegid (Raven of the Sea) and a daughter called Creirwy (the Symbol of the Egg), the sacred token of Life. She was the most beautiful¹ maiden in the world. But these children had a brother, named Avagddu or Utter Darkness, the most hideous of beings.

And it was about the fortunes of this black, ugly son that his mother, Keridwen, was concerned. She had it in mind that he would have but little chance of his being received into honourable and reputable company unless he were endowed with some worthy gifts and accomplishments of learning and wisdom. "For this was in the first period of Arthur and the Round Table".

Keridwen then determined, in accordance with the mystery books of the Wise in the uses of Fire, to prepare for her son a Cauldron of Inspiration and Sciences with a view to securing his admission into honourable society.

The cauldron began to boil, and it was required that the boiling be continued without interruption for a year and a day until Three Blessed Drops of the endowment of the Spirit could be obtained.

Gwion (the little) and a blind man, named Morda, a ruler of the sea, were appointed to look after the fires and the boiling of the cauldron.

In the meantime, Keridwen, with due attention to the books of Astronomy, and the hours of the planets, employed herself in botanising and in collecting plants and herbs of every species which possessed rare virtues.

About the time of the completion of the year, three drops of the efficacious water flew out of the cauldron on to Gwion's finger, and the heat of the water "occasioned his putting his finger in his mouth". As soon, however, as the drops touched his lips, all the events of futurity were opened to his

¹ Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to the adept in the mysteries of Druidism".

view. He also became aware of the designs of Keridwen and he greatly feared her stratagems and in "extreme terror he fled away to his native country".

As for the cauldron, it divided itself into two halves. The whole of the water, which now flowed away, excepting the three precious drops, was poisonous.

At this crucial moment Keridwen entered and seeing the cauldron in twain and her work entirely lost, struck the blind Morda a blow on the head. Morda protested and told her that it was Gwion who had stolen away with the three drops. Whereupon Keridwen, seeing Gwion at a distance, ran in pursuit of him.

Gwion at once changed himself into a hare and doubled his speed; but Keridwen instantly becoming a greyhound turned him and chased him towards a river. Leaping into the stream he assumed the form of a fish; but his relentless pursuer now became an otter and traced him through the stream. He was thus obliged to take the form of a bird and fly away through the air. Here again he had no means of escape for the lady changed herself into a sparrow hawk and was rapidly gaining upon him, almost in the act of pouncing upon him, when, "shuddering with the dread of death," he perceived a heap of clean wheat upon a floor, and dropped into the middle of it and assumed the form of a single grain.

Keridwen then took the form of a black, high-crested hen, descended into the wheat, scratched him out, distinguished and then swallowed him, and as the story relates "she was pregnant of him, and when delivered of him, she found him so lovely a babe, that she had not the resolution to put him to death". She placed him, however, in a coracle, covered with a skin, and cast him into the sea.

Apparently he drifts about on the sea until he washed up to "Gwyddno's weir". In that weir it was usual to take fish to the value of one hundred pounds every year.

Now it happened that Gwyddno had a most unfortunate and needy son who was a great affliction to his father. On being persuaded, his father allowed his son, Elphin by name, to have the drawing of the weir on that year "to prove whether any good fortune would ever attend him".

Elphin did so next day and found nothing. But as he was going away he saw the coracle. The weirmen reproached Elphin on his ill-luck and for thus destroying the virtue of the weir, when he replied:

"How so? That coracle may possibly contain the value of a hundred pounds."

When they opened the skin they discovered an infant with a most radiant brow, and one said to Elphin: "Behold Taliesin, the radiant brow!"

"Radiant Brow, will be his name," said Elphin. He took him in his arms and placed him behind him upon his own horse and took him to the castle. His father, demanding to know whether he was a human being or spirit, is answered by the infant in a mystical song in which he professes himself a primary Bard who had existed in all ages and who identifies himself with the sun.

Gwyddno, astonished at such proficiency, demands another song, and is answered as follows:

It is meet to think rightly of God. It is meet to pray earnestly to God, because the benefits which proceed from Him cannot be impeded.

Thrice have I been born. I know how to meditate. It is woeful that men will not come to seek the sciences of the world which are treasured in my bosom; for I know all that has been and all that will be hereafter.

Here the mystical history of Keridwen's dark, matter-born son who became the Radiant Brow closes. He who once was the ugliest has been transformed into the most beautiful, he who once was the most unwise and ignorant has become the most enlightened and wise, he who once was the most unfavoured has been crowned with Radiance!

The following comments from the "long annotations" of Edward Davies may be of some interest.

The Cauldron of Keridwen makes a very conspicuous figure in the works of the mystical Bards, from the beginning of the sixth to the close of the twelfth century. In these authors we find the term *pair* (cauldron) used metaphorically to imply the whole mass of doctrine and discipline, together with the confined circle of arts and sciences, which pertained to the priesthood of Britain. The preparation of this vase or cauldron was a necessary preliminary to the celebration of their most sacred mysteries; it stands as a symbol of the mysteries themselves and of all the benefits supposed to result from them.

The poem called "Taliesin's Chair" enumerates a multitude of ingredients which entered into the mystical decoction, and seems to describe it as designed for purification by sprinkling, then for the preparation of a bath, and, again, as used in a rite of libation, and, lastly, as constituting a drink for aspirants. The sacred vessel is there called *Pair Pumwydd*, the Cauldron of the Five Trees or Plants,¹ alluding, I suppose, to the five particular species of plants deemed essentially requisite in the preparation.

Some of the mythological tales represent this cauldron as a *bath* which conferred immortality or as a means of restoring dead persons to life, but *deprived them of utterance*, referring to the oath of *secrecy* which was administered previous to initiation.

In another poem Taliesin refers to the cauldron as "the ruler of the deep".

Am I not contending for the praise of that lore, if it were regarded, which was four time reviewed in the quadrangular enclosure. As the first sentence was it uttered from the cauldron which began to be warmed by the breath of the nine maidens. Is not this cauldron the ruler of the deep? What is its quality? With the ridge of pearls round its border it will not boil the food of a coward and one who is not bound to his sacred oath. Against him will be lifted the white gleaming sword: and in the hand of the sword-bearer shall he be left.

In the "fabulous wildness" of the description of the pursuit of Gwion by Keridwen we may discover constant allusions to the fables of Ceres and her mystical rites, continues our author. Keridwen here assumes the character of a Fury. Under this idea she is elsewhere represented. And Taliesin himself says he had been in the womb of Keridwen *Wrach* (the Fury). This Fury was the Goddess of

¹ Or five elements, or five sciences, or five principles.

Death. (The death of Arthur is said to be due to his contending with the Fury in the Hall of Glastonbury). And as Keridwen was the Genius of a sacred Ship, so Death, of which she was Goddess, is represented under the symbol of the Ship of Earth.¹ "Everyone will come into the Ship of Earth," says the Bard. (It is interesting to note that this ship or ark has been described as a "house or ark of two stories, one of which is under the water and the other above the water". This is a very slightly veiled symbol of the spirit half and the matter half, the universal and the limited, in the human cosmos.)

The using of the oar "was a proper symbol by the Genius of a floating vessel and the action that of her triumph over the watery element". This refers to the striking of Morda on the head "with an oar" by Keridwen when the cauldron had broken in two. (This leads one to infer that the terms Avagddu, Morda, and Gwion, are perhaps symbolical of the physical, emotional and mental bodies of the aspirant. Morda was responsible for the kindling of the fires and Gwion was to "superintend" the "boiling".)

Referring to the symbolism of the dog, the author compares the story with Virgil's "Æneid" and its description of "all that was lawful to reveal of the Eleusinian mysteries". There we find that the first terrific objects which presented themselves to the hero, while the priestess was conducting him towards the mystic river, were in the form of dogs or hounds . . . In the sepulture which represents the Elusinian cave, Ceres is attended by a dog, and the aspirant,

¹ "The Druids are called Serpents by the Welsh Bards. This title they owed, I suppose, to their regenerative system of transmigration . . . The renovation of mankind was the great doctrine set forth by the Ark-ite mysteries." Edward Davies. The Druids used the egg as a symbol, and concealed within each were tokens and symbols "kept as a profound secret". These were either a "lunette of glass, crescent or boat shape, or a small ring of the same material". These were called the "gems of the Serpents". Some were blue, some white, some green, and a fourth variegated with all three colours. The last were for the noviciates or disciples. The gem was viewed "as a symbol of regeneration," says Davies. "The secret of making these gems was totally unknown in Britain except to the Druids."

in the form of a child, is brought into the cave by another dog . . . Whatever served to keep aloof profane intrusion and to defend the awful sanctity of the Temple, may have been symbolised by the guardian dog.¹

The otter or water-dog may aptly symbolise the hierophant whose office it was to plunge the aspirant into the stream.

At last, the novitiate became 'a grain of pure wheat'. . . He was now cleaned from his impurities, and had assumed a form which was eminently sacred to Ceres. In this form the Goddess receives him into her bosom.

This symbolical representation of reaching Unity

must imply something more than introduction into the Sanctuary. This aspirant was intended for the Priesthood and here we have the story of his enclosure in some ship, or cell, or cave . . . In this enclosure he is subjected to a rigid course of discipline. . . . The completion of the initiatory rites was deemed a regeneration or new birth, and was distinguished by that name. So our aspirant is represented as having been born again of the mystical Keridwen.

As yet, however, we seem to have been only contemplating the lesser mysteries—the greater are still to succeed . . . After the aspirant had completed his course of discipline in the cell, had gone through the ceremonies of the lesser mysteries and had been born again of Keridwen, we are told that the Goddess enclosed him in a boat covered with skin and cast him into the sea.

The following poem will throw some light on this "casting into the sea". The Hierophant and the aspirant are standing at the sea shore and, trembling at the thought of the perilous adventure, the latter exclaims:

"Though I love the sea beach, I dread the open sea; a billow may come, undulating over the Stone.

¹ Compare *Lumen de Lumine* (part 1), by Thomas Vaughan.

"This was no sooner spoken but she (Thalia) passed by those diamond-like, rocky salts, and brought me to a rock of adamant, figured to a just entire cube. It was the basis to a fiery trigon of pure carbuncle, whose imprisoned flames did stretch and strive for heaven. To the fore square or frontlet of this rock was annexed a little portal, and in that hung a tablet. It was a painted hedgehog, so rolled and wrapped up in his bag he could not easily be discomposed. Over this stood a dog snarling, and hard by him this instruction: 'Softly, or he pricks.'"

The stag is often a symbol of the aspirant in Keltic tales and hounds the fury-ministrants of the mysteries. Traditions relating to Cwn Annwn the "hounds of the underworld" still exist in Wales and parts of Britain. "The name of the dog of Gwyn ab Nudd, the Keltic Pluto, is *Dor-Marth*, the Gate of Sorrow."

"To this the Hierophant replies: To the brave, to the magnanimous, to the amiable, to the generous, who boldly embarks, the ascending Stone of the Bards will prove the harbour of life.

Aspirant: "Though I love the strand, I dread the wave. Great has been its violence—dismal the overwhelming stroke. Even to him who survives it will be the subject of lamentation.

Hierophant: "It is a pleasant act to wash on the bosom of the fair water. Though it fill the receptacle, it will not disturb the heart. My associated train regard (allow?) not its overwhelming.

"As for him who repented of his enterprise the lofty wave hurried the babbler far away to his death; but the brave, the magnanimous will find his compensation in arriving at the Stone.¹ The conduct of the water will declare their merit."

The Hierophant then addresses a rejected candidate:

"Thy coming without external purity is a pledge that I will not receive thee. Take out the gloomy one."

"The ancient Bards speak in magnificent terms of the benefits which were derived from these mysterious rites. They were viewed as most important to the happiness of human life. They imparted sacred science in its greatest purity and perfection. He who had completed his probation was called *Dedwydd*, Blessed or Joyous, one who has recovered peace or joy and intelligence, or who has been brought back to the Presence."

Hence the reference in a poem called "The Chair of Keridwen:

As to Avagddu, my own son, the correcting god formed him anew for happiness. In the contention of the Mysteries his wisdom has exceeded mine. The most accomplished of beings is he. Gwydion, the son of Dôn, by his exquisite art, charmed forth a living woman composed of flowers—of the blossoms of the oak, of the broom, and of the meadowsweet—the fairest and most graceful man ever saw—and adorned with bold curves of resplendent folds and he formed a stately steed with illustrious trappings.

"Thus is Avagddu transfigured!"

D. Jeffrey Williams

¹ The Logos of the Solar System, the Sun in visible manifestation, is symbolised in the Druid Circle by the Logan Stone in the centre of the Circle, hence a "holy of holies".

SONG OF THE DELEGATES

JUBILEE CONVENTION, 1925

FROM many lands, from many climes we come,
And many tongues we speak ;
Yet in this place of light all find our home—
For light we seek.

Familiar faces seen long years before
Now once again we meet ;
Friends of past lives, now recognised once more,
With joy we greet.

A common past unites our diverse band ;
We serve the same great Lords ;
A common future links us hand to hand,
Like mighty cords.

Our strength, our dedication ever grow
More pure, more deep, more true ;
New light we see, shining in those we know,
Now born anew.

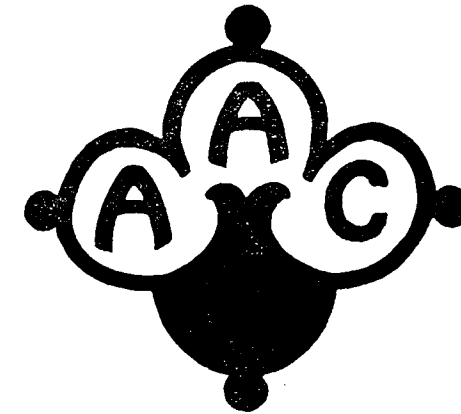
Each brother's triumph joyfully we hail,
Ourselves more full of hope ;
For if all these achieve, not one need fail
To climb that slope.

In joy for one great purpose we unite
Here in this sacred place ;
And in our joint devotion's flaming light
We glimpse His Face.

So near the Blessèd Presence of the Lord
Whose swift return we wait,
That even now we feel His love out-pour'd
To banish hate.

So, freed from thoughts of self, devotion fill'd,
Our utmost strength we bring ;
Our hearts and minds are calm ; all storms are still'd ;
We wait our King.

D. H. S.



ART CULTURE AND THE CHILD

By M. W. BARRIE, M.A.

ART is the name we generally apply to those human activities by which men can express some fragmentary glimpse of Truth in the spirit of Beauty to arouse their fellows to a loftier conception of nobility and life. But the truth about art is as unknown to the general mass of mankind as the truth about religion or the truth about knowledge. We feel art as we feel a deep stirring of our souls when one of the Mysteries of Life dawns on our consciousness for a moment. We hunger for that æsthetic joy which "a thing of beauty" moves in us as a thirsty man for water but not knowing what it is we hunger for. It is very much akin to that panting of the hart after the waterbrooks which "similises" the longing of the soul after God, and it is akin because it is really one of its aspects. We look round us and see religion without beauty and find a great mass of mankind alienated thereby. We find also beauty without truth or nobility and the deeper hunger of the soul is still unsatisfied, for only with the threefold draught

of Goodness, Truth and Beauty will we find any sense of that certainty which means rest and peace for the pilgrim soul in his long evolutionary journey.

Instead of the conflict which still prevails then between the three elements which are necessary for the highest Art (and nothing less than the highest should be our aim) we should find these three harmonised in Art. Art is non-moral, one hears on one hand; art has nothing to do with Truth, on the other; it exists for its own sake, for Beauty alone it is asserted. This is the doctrine of division which kills the very life of real art, which, to make its universal appeal to man, and to endure, cannot be deprived of half, if not two-thirds, of its life force. Without the spirit of truth and goodness, which must not be confused with narrowness and bigotry, we get those superficial creations which die with the age in which they are born,—a lilt but no song—a cubist suggestion but no form of beauty, the froth of soul life, bubbles on the current of the time. These will always come and collect in the eddies of the main stream, it is part of the law, but we do not turn our attention to the scum, thinking to find the true constitution of the current. Even the mud, which is carried with the stream, is in suspension only and is not an essential element of the water of life. It is in the pure art-stream that we will find the true essentials of art—the mud and the froth we take as a matter of course—and there it will be seen that the art, which touches truth and pure morality, not the prudish mock morality that has caused so much dissention in the modern world, is the art which expresses true Beauty; for the wind of truth and the perfume of noble life are as all pervasive and penetrative and as mystical and subtle as the waters of Beauty. “The wind bloweth where it listeth . . . but canst not tell whence it cometh and whither it goeth.” We know the sound of it however if we list deeply and its scent permeates our whole being. This same mystical

BABY'S GARDEN



By SANTI DEVI



THE CHILDREN OF THE BURNED VILLAGES

character is true of all the three elements which constitute not only Art but Science and Religion. When in the combination of the three, Beauty predominates we get Art, when Truth predominates we get the Science of Life, when Goodness predominates we get Religion and High Morality. Each aspect would be impossible or an "abortion," to use the gnostic phrase, without the other two. This then is the first view of art I would present. But this union of Beauty, Goodness and Truth belongs to the inner realms of Light, the world of inspiration, of ideals in the Platonic sense, the noumenal world. The Spirit of Art, it is true, breathes round us, penetrates through us and pervades our whole universe but more often than not we neither feel it, nor know it, nor understand it.

The great artists know it however and are the high-priests of Beauty; they reveal to us the mysteries we do not understand. This office they hold by reason of their special constitution. They have the power of entering the world of Ideals "where all are one in Paradise," "where the Eternals are," and they usually possess some special technical skill as a channel of expression. Their nature is so attuned to this inner realm that its life breathes through them in such a measure as to affect our duller sensibility and in whatever form the artist chooses. Always behind the form we sense the life, the Spirit of Beauty. And so perfect is the union of the life with the form that when his inspiration comes he seldom knows how it takes form. We say his consciousness is at a higher level than normally, and it almost seems as if the fire of inspiration itself moulded the raw material in the artist's mind. Yet the perfection of form as a perfect expression of his vision varies with the artist. There are "mute inglorious Miltons"—inglorious, that is to say as regards the fame of the world, but glorious in the radiance of inner experience. Art, the glory of manifested Beauty, then,

depends on the power of expression. Without technical skill of some kind the sensitive heart and mind must be dumb, and inspiration is lost to the world. This makes the second view of the essentials of art culture. The Life caught by the soul of the artist must take Form and be moulded through skill of hand, eye, ear.

It is generally acknowledged that an artistic genius, whether poet, painter, musician or sculptor, rises at the moments of his inspiration to a height of consciousness that the average man will only dimly sense or feel. Can this state be analysed? No more than the cosmic consciousness of the mystic to which it is akin. But we can know something about it, though itself we cannot know till we experience it. One of the chief characteristics of this artistic vision and the true spirit of Beauty and Art is that its influence is felt by all mankind. The universal appeal of Shakespeare and of Greek Art are examples. Why is this so? For the reason already given, that they belong to the world of Ideals, the noumenal world, that plane where the unity of all things is felt and realised. The Greeks moreover were not artists by chance or spasmodically. They were not only great artists but they knew the secret of artistic psychology. Indeed it may be said that Greece produced great artists because of this knowledge. She knew how to cultivate Art. The Greeks were a nation of philosophers as well as artists. They cultivated that type of mind that could soar to the world of the Eternals, Beauty, Goodness and Truth, and they developed a high degree of technical skill. Their high standard of creative art depended on the lofty philosophic culture as well as on the general prevalence of skilled craftsmanship. The intensive spiritual and intellectual culture of which Plato is the supreme example known to us, developed that noble type of mind which could contact the Noumenal World, the world of perfect forms and therefore of Ideal Beauty.

It is here also that we find the secret of the standard of Beauty if we apply the term "standard" to that vague spirit of Beauty which is felt by all in the least sensitive to it. It is rather the breath of the spirit, a touch of the ideal which all feel but only a few know, and it is this which makes all great arts akin. They belong to the same atmosphere though they differ in externals.

The Platonic School of Philosophers knew of the hidden side of things, and to the earlier Orphic and Pythagorean Schools many resorted for this intensive self-culture. The ancient Indian Philosophers knew the psychology of Art also, as a study of the ancient books on Art will show. But along with this had to go the craft skill, and so we find that music, sculpture, the drama were the very essence of Greek life. All sang, danced, acted, carved, planned and painted. Craftsmanship was the very spirit of the people and this gave that constant opportunity for developing perfection in technical skill which is the type of environment necessary for a genius who through his inner constitution can reach the Ideal world and by his personal power create for his fellow-men some "thing" that expresses a little of what he knows or has seen, a glimpse of the world-to-be for all.

This then is the double key to the Culture of Art, namely, the development of a lofty spiritual mentality which includes the purified emotion and the cultivation of all kinds of craft-skill. Without these no great art can be produced.

Let us apply this principle to our present-day life and see what it involves. It means that every man and woman in a nation should have a craft; that every man and woman in a nation should be an independent thinker. Together these will produce the conditions necessary to foster art expression. Our schools as well as our colleges must be places of real learning, not grinding stations and intellectual treadmills as they are at present, and our studios and

workshops places of real arts and crafts, not places of manual labour only. There are few such institutions existing now and few who know what is wanted and how to get it. The true old way however is again manifesting all over the world in the new tentative experiments in school and college making art brotherhoods and craft guilds which will bring us nearer to a greater perfection of realisation of what is required.

The child however is the key to the situation. Watch the free child living in a proper environment where its intellect, through contact with nature, and its emotions through contact with living things, will get their proper nourishment, where love, joy, observation and judgment are encouraged, where every opportunity is given to develop craft skill in whatever medium the child may fancy and you will find manifesting the intense desire to learn and know side by side with the intense joy of mastering an instrument which will provide the channel for its love of doing and making things. Thus self developed, skill grows side by side with the expanding consciousness and experience and knowledge of the child, and forms in a natural way the channel for the expression of its inner life. The majority of those who are interested in children know that the natural law of the child's early life is the acting or creating in play or occupation of every new concept that has birth in its mind. We theorise about this, but, as a rule, in our educational practice fail to carry out our theories because in our education at the present day, beauty and the cultivation of the beautiful has no place at all. It is unbeautiful, uninspired, sordid. The ghastly composition exercises so-called which a child is forced to do after hearing a story, or the equally cruel drawing of familiar objects it is shown how to make, are the nearest approach we find to this union of concept and creation. But what a travesty of reality! Not only is there no real spontaneous expansion of experience allowed to the child with the result that barrenness of ideas is



A BOY WITH A PUZZLE

(1460-1530)

By BERNARDINO LUINI



THE FESTIVAL OF CAKES

By NANDALAL BOSE

the characteristic of the child of school age which has no other means of learning save the school but we pretend to cultivate skill by a regular two-hours a week hand-work period. What an ignorant generation we are! Constant practice, free happy choice alone will develop the skill we want, and a wide living real experimenting in science, contact with every aspect of life, and thrilling imaginative flights will develop the necessary dynamic power of creation. The expression crude at first will develop in detail, in interrelation of objects, persons, animals, till a fairly complete detailed representation of the environment is attempted. Then events in the social environment, for example, a marriage, are attempted. Sometimes one finds a nature observation comes out spontaneously such as the fall of a petal from a flowering tree which spreads a glowing carpet under the tree, a scene very common in India, or the arch of sky, as a semi-circle with the sun, moon and a star under it and, strange but interesting association of childish fancy and perspective, a street electric lamp lighting up the end. This early blossoming of the creative expression should have no restrictions imposed on it save the natural restrictions of material, place and concept, but none of correction. Correction too must be self initiated when the sense of comparison and judgment have been developed. Otherwise the spontaneous outflow of joyous childish imaginative activity will be cut off as is done at present in most of our educational institutions. Joy is one of the most important factors in the development of artistic expression and is the result of the inner satisfaction at the conquering of difficulties, the sense of freedom and the consciousness of growing still.

Thus mental or mind culture in its broadest sense is of as great importance as craft skill. Without it we produce unthinking mechanics who carry out other people's ideas because they have none of their own. If we could carry this twofold culture right through our children's art education,

probably it would be discovered that humanity was endowed with more power than is suspected at the present day. Each would find a way of expression for the power within him and would thereby realise his own nature much better. It is this self-realisation that gives dignity to even the humblest of our social units and this is the cornerstone on which a true Democracy must be built for every "house," whether it be individual, national or racial built on Truth, Beauty and Goodness, Knowledge, Art and Religion will stand; and other foundation is shifting sand. Art, Religion, Knowledge are essential to every body politic and each has its work in the building of every civilisation.

M. W. Barrie

OUR ILLUSTRATIONS

THE blocks in this issue are pictorial accompaniments of the article on "Art Culture and the Child," not illustrations in the ordinary sense. They show how artists East and West have turned to childhood for inspiration for some of their loveliest creations.

Picture No. 1 is a portion of Fra Filippino Lippi's painting of Saint Bernard's Vision of the Blessed Virgin. The rapt innocence on the beautiful faces of the children is delineated with wonderful skill. The painter was one of the Florentine school which is generally regarded as the first great movement in modern European painting. He was born in 1457 and died in 1504. He was not brilliant or forceful, but was a master of human expression.

Picture No. 2. "Baby's Garden," is an intimate glimpse of child life in India by an Indian lady artist whose work is now treasured by art lovers far beyond her native Bengal. Mrs. Santi Devi is one of the recent artists of the new school headed by the now world-famous painters, the brothers Tagore, nephews of the great poet.

Picture No. 3. "A Boy With a Puzzle," a delightful fragment of childhood, is by Bernardino Luini (1460-1530), who was a pupil of the immortal Leonardo da Vinci. His works retain their popularity after four centuries through their simple human appeal.

Picture No. 4. "The Festival of Cakes" is by one of the leaders of the Bengal revival, and depicts a familiar scene in Indian life. Babu Nandalal Bose is an artist of great versatility, but every theme that he touches he gives a special distinction of sincerity and of beautiful colour. Our picture shows the orderly way in which Indian children take their pleasures.

J. H. C.

THE DAWNING

DARK is the night; the Morning Star's bright beams
Heralds a Daybreak, lovelier than all dreams.

Faint the horizon glows; the Sun will rise
With healing in His wings, and bless our eyes.

The gates of Morning, bright with golden flame
Open: the Lord of Light, returns to reign.

F. H. ALDHOUSE

THEOSOPHY THE OCTAVE

By A. F. KNUDSEN

Is there a World-Religion? How can it be organised? Is it not Theosophy? Many thinkers are bringing up the question, What has the Theosophical Society to do with a religion? They are charmed with the aloofness of the T.S. creed: Brotherhood! It is non-committal; all creeds to be studied and valued in candour and goodwill! It is all very lovely but is it final?

In any outline of world activity the seven Rays play a part. And in any plan for an organised World-Religion they play a most important part, for each ray of human temperament has its own religion, and therein lies the complexity and its cure. The World-Religion idea must embrace all seven Ray-differences, and yet remain apart, even neutral. Can it be done? It is quite a problem. Shall it be merely a league of creedal religions? Humanity is yet very young and it is hard to find more than a "chemical trace" of World-Religion thought in the activities of the world at large, where the great Ray-types are working out their several temperaments.

There has been very little given out in Theosophy about the Rays, and we must use our intuition with the accounts in the great religions that we have. Let us take the list of Rays and religions as given in *The Masters and the Path*:

RAY	CHARACTERISTIC	RELIGION
1st	Ruling	Brahmanism
2nd	Teaching	Buddhism
3rd	Adaptability	Chaldean Religion
4th	Proportion	Egyptian Religion
5th	Science	Zoroastrianism
6th	Devotion	Christianity
7th	Ceremonial	Nothing extant.

That is the situation, where does the combining force come in, and how does the Theosophical Society get a footing on the platform?

Can we not take Theosophy as the octave, and put the T.S. in the "Union of Faiths" as the faith of Futurity? Theosophy is then the first note of the next seven, and the promise of the new and unknown Faiths to come as Man grows nearer to Godhood.

In this way we find a place for ourselves in the circle; a place of importance, yet not a dominant place in the organism "World-Religion". We hold to our Creed, we accept the basis of the Union of Faiths, we accept none of the other Creeds, we show our Brotherhood; we are there as the portent of the future. That is enough for the present. The critic who fears lest the T. S. will be compromised with assertions and dogmas cannot quarrel with that, for it is but the assertion of a basis for the others to meet on. Theosophy sees the circle of the Seven, and declares it still unclosed, a spiral, and remains as witness to that fact.

So the Theosophical Society has still her place in the procession, and carries her banner as of yore:

Have Faith in the Future!

A. F. Knudsen

INTERNATIONAL PRISON CONFERENCE, LONDON, 1925¹

I DO not suggest sending that which might be called a technical report of the International Prison Conference for that can be read in the daily newspapers and in the official report of the Conference. I think that it will be more useful if I write a few words on what one might call the ethical side.

Having been out of England for about four years the first thing that struck me was the immense advance that the world of thought had made in its attitude to offenders of all types. Please do not think that I exaggerate when I say that I think that the *world* of thought has greatly altered in its attitude to all humanity. Without hesitation I say that the advance in so short a time seems staggering. It is not very long ago since I attended a Conference (truly it was on a smaller scale) when in a word one might say that the attitude, taken as a whole, was an attitude of hounding the offender. That the Conference was on a smaller scale makes this one all the more remarkable. Here we had all the leading countries of the world represented and on the whole they were all agreed that the offender was one to be taught, to be taken care of as a weakling and that the State was responsible to make of him a good citizen.

I will not pretend, nor do I wish to convey to you, that every member of the Conference was agreed in these ideas, but I do say that the trend of thought led one to believe that the whole attitude was changing, in fact had changed to a very large degree.

With the rarest exception did one come across the bully type who was for a punitive system only, as of old; even this rare type was slightly tinged by an idea that would inevitably lead to the breaking up of his crude punitive system and would insist in making itself heard or felt. The idea was frequently reiterated that for economic reasons as well as for humanitarian reasons it was more advantageous to the State, as well as to the individual, to turn him out of prison better and not worse as a citizen.

It was of the greatest possible interest to note the growth of the feeling of responsibility, a responsibility that carried with it almost

¹ This report was, by request, sent in by the official delegate of the British Isles Federation of the Theosophical Society.

a share of the burden of that which makes the criminal, a share of the burden that provides conditions that make a criminal.

Every meeting seemed to strike this note in one way or another and the result was a harmonious whole. Each country responded and it would be impossible as it would be invidious to say that one country struck a higher note than another. It is true that in reading the report you will find that some countries are very far ahead in some ways in the methods that they have used in carrying out these ideas, but if you read carefully you will find it harder and harder to form an exact opinion as to which country is altogether ahead of any other country. The fact of the matter is that all countries are woefully behind the ideals expressed, but each country has done something towards very marked improvements of divers kinds in the last few, very few, years. Some have taken one point and some another. For instance, some have given special care to education and have somewhat neglected the present conditions of the prisons; some have looked to the present state of the prisoners and their surroundings rather at the expense, we might say, of the education of the prisoners; some again have given most of their attention to the juveniles, and some have turned their attention to the prevention of crimes by struggling to better the outside conditions and thus prevent crime and criminal tendencies. On all sides then we see improvement and though it is extremely tardy and much belated, still the whole subject is on the "move". The fact of the large and interested gathering assembled speaks for itself.

It would be foolish to suppose from this report that the "die-hards" were absent; as individuals they appeared as usual, but there was no "die-hard" country and these individuals were very much in the minority, and the fact of this minority kept them singularly quiet. A few remarks, a few glances, and the strength of the majority and the righteousness of the majority's cause kept the minority's opinion from finding much expression.

One came away full of hope as to the future of the treatment of all those who have broken a law and been found out; full of hope for the young offender; full of hope that the day had dawned when every citizen of any country will feel his responsibility and share the blame of the offender, seeing that he, as a citizen, is responsible for the conditions whereby criminals grow and the surroundings that are imposed on others by our neglect, stupidity, carelessness and selfishness.

The Conference seemed to me to be a milestone on the road of prison history, a signpost that pointed to an acknowledged responsibility of man for man in one great brotherhood.

JULIA H. CANNAN

OUTLINE OF A SCHEME PROPOSED BY THE CHRISTIAN MYSTIC LODGE OF LONDON, ENGLAND FOR A T. S. CHRISTIAN LEAGUE

1. That many members of the T.S. in various countries being conscious in their own lives of the immense spiritual values and consolations that Theosophy has to offer, and being at the same time aware of the great need of just such things in the Christian communities in which their lives are passed, are greatly desirous to do all in their power to bring these two, the Theosophical Society and the Christian Churches, into closer touch with each other.

2. That the immense differences between the two bodies—the new living vigour of Theosophy, the venerable and ancient customs and usages of the Church—are perhaps but indications of the great assistance they could be to each other. That the difference, the almost antagonistic nature of their rhythms might also be signs of their complementary nature.

3. That perhaps as a move towards some combined effort in this direction, the formation of a Christian League within the T.S. would be helpful and might fill a want in the work of both individual members as well as Lodges in our great Theosophical family. With this end in view these ideas are being circulated to members and Lodges in different countries under the direction of the Executive Committee of the Christian Mystic Lodge of London, England, in the belief that more work in the field of the religion into which most of us were born is desirable, and that co-operation to such end would be of use in the work of our beloved Society.

4. The Executive Committee of the Christian Mystic Lodge of London therefore begs to bring forward the following proposals and requests Lodges to consider these suggestions and kindly to communicate the results of their discussions on them.

(a) Whether individual members or groups interested in Christian studies consider that for mutual assistance a T. S. Christian League would be helpful.

(b) If so, that for the time being there be no subscriptions and no qualifications demanded (other than an enthusiasm for Theosophy and Christianity).

(c) That the Christian Mystic Lodge's Transactions, copies of which are circulated monthly to a large circle of students in different parts of the world, might for the moment act as a basis of interchange of thought in the League and that Lodges and members might subscribe to these as they wish. (2/6 per annum).

All interested in these proposals should please communicate with Capt. Muirson Blake, "Mon Abri," Chorleywood, Herts, England.

BOOKS RECEIVED

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

Polarization, by Paul Tyner (L. N. Fowler & Co., 7 Imperial Arcade, London); *Old Lamps for New*, by Claude Bragdon (Alfred A. Knopf, New York, U.S.A.); *The Book of Genesis Unveiled*, by Leonard Bosman (The Dharma Press, 16 Oakfield Road, Clapton, London, E. 5); *What to Eat and How Much*, by Florence Daniel; *The Soya Bean*, by Violet M. Firth (C. W. Daniel Co., London); *The Wise Old Elephant*, by E. L. Coulter; *The Hidden Foe*, by L. G. Mainland (Hodder & Stoughton Ltd., London); *Benares*, by P. Seshadri, M.A., Benares University (Tara Printing Works, Benares); *Woodrow Wilson's Message for Eastern Nations*, by Dr. E. A. Alderman (Association Press, Y.M.C.A., Calcutta); *Kṛṣṇa: The Saviour*, by T. L. Vaswani; *The Sleeper Awakened*, by Harindranath Chattopadhyaya; *The Bhagavad-Gītā*, by K. S. Ramaswami Sastri; *Introduction to the Bhagavad-Gītā*, by D. S. Sarma, M.A. (Ganesh & Co., Madras); *The Etheric Double*, by Arthur E. Powell (T.P.H., London); *Towards Radiant Health*, by Edgar J. Saxon (C. W. Daniel Co., London); *The New Era*, Edited by Jadunath Sinha, M.A. (Arunachal Mission, Behar, India); *Histoire De La Franc-Maçonnerie Française*, by Albert Lantoine (E. Mourry, Editeur, 62 Rue des Ecoles, Paris).

OUR EXCHANGES

We acknowledge with many thanks the following :

Mexico Teosofico (September, October), *The Servant of India* (November), *O Theosophista* (September), *The New Orient* (July, August, September), *The Message of Theosophy* (October, November, December), *The Indian Review* (November), *Modern Astrology* (November), *Theosophie in Ned-Indie* (November), *Revista Teosofica Chilena* (September), *The Canadian Theosophist* (October), *The Theosophical Review* (November), *The World's Children* (November), *The Monthly Summary*, *League of Nations* (August, September), *The League of Nations, Verbatim Record 6th Assembly* (September), *Bulletin Théosophique* (November), *Theosophy in Australia* (November), *El Loto Blanco* (November).

We have also received with many thanks :

Teosofisk Tidskrift (October), *The Cherag*, *Espero Teozofia* (July, September), *Prabuddha Bhārata* (November), *Pewartia Theosofie* (November), *Museum of Fine Arts Bulletin* (No. 139), *Theosophia* (November), *The Buddhist Annual of Ceylon* (Vol. II, No. 3, 1925) *U. S. Department of Labor* (No. 387, May), *Teosofia en Yucatan* (October), *The Young Theosophist* (October), *Taraporevala's Book Bulletin* (November), *Nature* (November), *The Madras Christian College Magazine* (October), *Price List Books*, M. C. Lukman Das, *Norsk Teosofisk Tidsskrift* (September), *Theosofisch Maandblad* (November), *Revista Teosofica* (October), *Revue Theosophique* (October), *Bollettino Ufficiale* (October, November), *News and Notes in the British Isles* (November).

THE THEOSOPHICAL FIELD

DR. J. H. COUSINS writes:

The passing of James L. Macbeth Bain recently in Cheshire, England, removes a well-known figure from the ranks of those who give themselves wholly to the service of humanity from the highest spiritual motives. Mr. Bain was a Scottish mystic who, to his natural temperament as a poet and healer added a high intellectual endowment, and a compassionate spirit that drew to him the love of many thousands of people of all ranks. Mr. Bain spent his substance in helping the poor of the great cities of England. He was a warm supporter of a home for destitute orphans in Cheshire. He was also a public advocate of vegetarianism. Mr. Bain was a profuse writer of prose of the mystical order which he published freely in many volumes. These writings express the vision and experience of a unique nature. They are essentially of the order of pure poetry. At times his genius sang in verse that will in ages to come be set alongside that of William Blake. Sometimes it came to him in verbal form only; but often it came simultaneously with melody of pure Celtic quality. Mr. Bain was a familiar and welcome guest in many homes of Theosophists in Great Britain and Ireland. He became a Fellow of the Society, and worked constantly for the attainment of a pure democracy actuated by brotherhood and graded according to spiritual growth. May the lustrous and singing spirit that sent forth our translated brother send forth soon another similar embodiment of love, joy and beauty.

In the *New Orient*, a journal of International Fellowship, Count Alfred Korzybski wrote an essay on the "Brotherhood of Doctrines". A few fine constructive thoughts are presented here to our readers, in the hope that they will study his works of which *The Manhood of Humanity* placed him as a matter of right in the select company of such men as Whitehead, Bertrand Russell, Keyser, Huntington, Wittgenstein, Veblen and Carmichael. He says:

Every now and then there appear in the history of humanity gigantic thinkers who shape and mould our mental processes for centuries to come. The birth of a new era is upon us; a host of men in all walks of life feel it unconsciously and work towards it. A few leading mathematicians have made these unconscious strivings of mankind conscious—without them we would feel our way in darkness, which is a slow, very slow process of guess-work, whereas with their work our path is clear. The aim is to

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draw the attention of scientists and thinkers to the fact that something of grave importance for the whole of our human future is going on, to encourage inquiry and collaboration, thus accelerating the inevitable.

What I here call the inevitable is the coming of the empire of sound logic—a logic demanding scientific knowledge of human nature, adjusting human beliefs, institutions, doctrines and conduct to the essential facts and laws of human nature, and converting the pseudo-sciences of ethics, economics and government into genuine sciences for promoting human welfare.

The "Brotherhood of Man" of which we all dream, can be accomplished only and exclusively by the "Brotherhood of Doctrines".

It will be found that when, what Professor Cassius Keyser calls the "Great Stupidity," has been eliminated by sound logic, all that is dismal, destructive, woeful and despairing will become constructive, hopeful and favourable to human weal.

The biggest triumph of human thought was and forever will be, the discovery of new mathematical methods embracing larger and larger parts of the whole—these are the milestones of man's progress.

Mathematical Philosophy, by Professor Cassius Keyser, is one of these milestones of everlasting significance. In this monumental work there are discoveries of the gravest importance. Keyser is one of the very few in the world, as far as I know, who is blazing a new trail in this field.

The reader will get the first mental shock by reading the title which tells us that mathematical philosophy—that is the only rigorous scientific philosophy—is the study of fate and freedom. It will become increasingly evident as we advance that the work we are to be engaged in is fundamentally the study of fate and freedom.

Without much talk and without danger of misunderstanding, we may now speak of ideas as constituting a world—the world of ideas. With that world all human beings as humans have to deal, there is no escape; it is there and only there that foundations are to be found—foundations for science, foundations for philosophy, foundations for art, foundations for religion, for ethics, for government and education; it is in the world of ideas and only there that human beings as humans may find principles or bases for rational theories and rational conduct of life, whether individual life or communal life; choices differ, but some choice of principles we must make if we are to be really human—if, that is, we are to be rational—and when we have made it, we are at once bound by a destiny of consequences beyond the power of passion or will to control or modify; another choice of principles is but the election of another destiny. The world of ideas is, you see, the empire of fate.

Is the human intellect, then, a slave? No; it is free, but its freedom is not absolute; it is limited by fact and by law—by the laws

of thought by the immutable character of ideas and by their unchanging eternal relationships, which are unalterable.

And no variety of human freedom—no institution erected in its sacred name—if it does not conform to the eternal conditions of intellectual freedom—can stand.

* * *

This discovery of logical fate and freedom, its formulation and elaboration, is of such importance that, were it the only one in the book, the book would live for ever. After some reflection, its practical bearing becomes evident in that all our talking about "Brotherhood of Man" or "Democracy" are beautiful words but meaningless so long as we do not inquire into the basic premises which underlie those doctrines and investigate if the premises are true; because if the premises should prove to be false, this "logical fate" would drive us to disaster. Sad experience is daily making it more evident that a scientific (not metaphysical) inquiry is imperative. As a fact we have not hitherto had the method by which to approach or handle human affairs in a truly scientific spirit, but once this method is discovered, we have no more excuses for continuing to welter in the old chaos.

There is perhaps nothing wrong with human nature, but there is something basically wrong with our old premises and logic. As a fact every human activity has at its foundation some doctrine as an inherent, unconditionally inseparable part of it. Because of this logical fate, the analysing of these doctrines, which underlie all human activities, becomes the most important—nay the all important—fact for all the future of man.

* * *

One of the patients in a lunatic asylum suffered from the delusion, that he was always being followed, and he kept constantly looking over his shoulder with a terrified expression.

As nothing could cure him of this delusion, the chief physician told his assistant to take a snapshot of the man, without his knowledge. Surely the man would be convinced to have been under a delusion, if he saw his solitary figure on the snapshot!

The assistant hid behind a tree and managed to get a snapshot of the man, while he passed slowly, jerking his head to look over his shoulder. The young man hurried to the house to develop the plate; it was most satisfactory as a portrait of the man, but—it was never shown to the patient, for close behind him there was a horrible face peeping over his shoulder!

REVIEWS

The Fire of Creation, by J. J. Van der Leeuw. (T. P. H., Adyar. Price Rs. 4-8.)

We must all owe a debt of gratitude to Dr. Van der Leeuw for his stimulating and suggestive book, dealing with the special work in the world of the Third Aspect of the Blessed Trinity, which, as he truly says, is "a neglected chapter in religious history". To the majority of people the idea of Creation is always associated with something which is past, with a work accomplished. Dr. Van der Leeuw shows us very finely that the work of Creation is, and must of necessity be, continuous while the Manvantara lasts. "Creation is not an act of God done once upon a time; the universe is not a machine which when once wound up will run for a world period, but creation, as Origen already maintained, is eternal," and this creation is essentially the work of the Third Logos. "Truly, God the Holy Ghost, far from being a subject fit only for theological speculation and subtlety, is a very great and practical Reality of our daily existence."

The old view that creation was something done for us in the past, left man in the position of merely accepting the conditions of life. The newer view of the continuity of creation, which we call evolution, enables man to take his share in building the world and guiding it towards the ideal perfection which is the goal of creation. Man verily becomes a co-worker with God, and the more he can understand of this dynamic view of evolution, the more perfect will that co-operation be.

In a book so full of inspiration and suggestion it is difficult to select individual passages. The book should be carefully studied and thought over. But I would nevertheless mention one chapter as of special interest and importance, namely that on the Motherhood of God. Dr. Van der Leeuw shows the close connection between the work of the Holy Ghost and the feminine Aspect of Deity, that which in Hindūism is called the Shakti or Power Aspect. It is vitally necessary for the redemption of the world that this newer conception

of the place and function of women in evolution should be better understood.

In the near future the Third Person of the Trinity is to become more prominent in the world; the reign of the Holy Ghost is beginning. But this reign of the Holy Ghost is at the same time the reign of the Eternal Mother, the Two are inseparable because They are One . . . This is one of the reasons why the new race unites in itself qualities which in the past were more definitely divided between the two sexes. The exclusively masculine type of man in the past, often rough in his strength, devoid of tenderness, in its worst aspect the male brute, was as much a product of this excessive separation as the exclusively feminine woman, helpless and clinging, weak and rejoicing in her weakness . . . The coming type is not a type in which the differences of sex are wiped out and an equality of man and woman is attempted, in which the essential characteristics of each sex may be lost; it is a type in which the man will have lost none of his virility and strength, but will be refined by those emotions of tenderness and compassion which for a while were looked upon as exclusively the property of women; and on the other hand, woman will have lost none of her feminine characteristics, but will at the same time have gained strength and independence which emphasise rather than destroy her womanly qualities. Thus there is a *rapprochement* between the sexes which will enable both to express more of the Holy Ghost both as the Fire of Creation and as the Eternal Mother.

The true Creator is the one who has been touched with the fire of the Spirit, and to woman has been specially given this work of creation. Not in weakness but in strength should she bring forth, and in the coming age woman will recognise and know herself as the guardian of the Life of the world, as the representative, in a very special way, of God the Holy Ghost.

Can there be a greater gift to mankind than this better understanding of the Third Person of the Divine Trinity, God the Creator, the Divine Mind and the Divine Mother? Let us then try to understand and experience those glorious Realities so that we may worship God the Holy Ghost and the Eternal Mother in our daily lives, so that within us may take place that divine transmutation of the creative energy, that *Magnum Opus* by which man becomes more than man, by which man becomes God.

This sentence sums up the gist of the book. The special work of the Holy Ghost is the work of the ever-becoming, by which the Divine Alchemist shapes and transmutes the worlds.

EMILY LUTYENS

The Theosophical Movement, 1875-1925, A History and a Survey. Anonymous. (E. P. Dutton & Son, New York. Price \$5.)

A most important work has recently been made available to Theosophical students, and which every student, regardless of his own leanings, would do well to read. It is a bulky volume, but not one of its 705 pages is dry reading or unproductive of thought. Taking the subject from the very beginnings of the T.S., it sets the stage for the organisation of this world movement, and studies the causes and incidents that led up to its formation in 1875, following the play of the various actors in the drama and ringing down the curtain on several successive episodes in the development and growth of the organisation

—the formation of the Esoteric Section, the S. P. R. report, various conspiracies (of which the Coulomb case is only one, and by no means the most interesting), the famous "Judge Case," the Katherine Tingley "Successorship," and other episodes of no lesser interest, if less known to Theosophists of to-day.

From the wrapper the reader is informed that

the authors, themselves students of the true Theosophy and not members of any of the different sects, have presented a wholly impersonal view of the movement.

While the Preface informs us that the work is addressed,

not to any society or societies, but to all true Theosophists, whether members of any of the existing organisations or of none, and to all true enquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice, and their own, straight in the face.

The last strikes one as a thoroughly Theosophical maxim, and impels one, before even the pages are cut, to give the work the consideration the subject-matter deserves. On the subject of impersonality of viewpoint, on the other hand, the reader soon finds that, however that ideal may have been striven for, the authors failed to leave their personal predilections out of the account. Mrs. Besant, H. S. Olcott, Mr. Sinnett—everyone that has ever had anything to do with the Society, down to Katherine Tingley and her adherents—all come in for their share of criticism; all are found with feet of clay. All, that is, except H. P. B. and Wm. Q. Judge. Against these not a word; not even the hint of a venial sin or the least little human frailty. The conclusion is obvious, and mitigates against the value and influence of the work as a whole, for the reader gets instantly put on his guard against a too ready submission to the evidence placed before him.

For all that, the work is of immense value to the student, for it is replete with reproductions of documents, letters, and excerpts from articles culled from the early numbers of THE THEOSOPHIST, *The Path* and *Lucifer*. One does not then necessarily have to follow the lead of the authors, but has an opportunity, from stage to stage, to form his own opinions as he goes along. The insight those excerpts give him into the "inside story" of the T.S. is truly remarkable, and one who has for many years been a member of the Adyar T.S. thus gets an invaluable opportunity to hear something of "the other side of the story". That another side should exist should not surprise anyone, for that is the inevitable accompaniment of all human endeavour, and should not prejudice the ardent adherent of the Adyar T.S. who perhaps fears that he might be unduly influenced into surrendering his adherence. No such effect was produced on the

writer, and no such effect is likely to be produced on those who will go through the book patiently, calmly, and as much as possible without prejudice.

That it will only confuse the beginner in Theosophical history, is perhaps only natural, but a seasoned student will greatly benefit by a perusal of this in many ways very remarkable compilation. Every Lodge that does not possess a copy in its reference library will be a distinct loser by keeping from its members much information which, in its disclosure of the struggles and sufferings of its early workers, would have the tendency to inspire them to greater self-sacrifice, greater unselfish service in the cause of a great ideal. The turmoil, the labour-pains that accompanied the birth of this movement, are truly incredible, and when one is disheartened, discouraged at the immensity of the work every Server sets before himself, sore at heart and troubled in spirit, it is strengthening to read of the troubles and vicissitudes the Society has surmounted; it is invigorating to stretch one's hand across the years to those other Servers who gave their heart's blood for the Cause. When one thinks of the invisible forces that arrayed themselves from the start against this new movement, and how they used every ruse and every device to sow discord and dissension within the ranks, one cannot help feeling that the movement must have early been recognised by the dark powers as a great potential power for good.

A suggestion that will no doubt occur to every reader is that THE THEOSOPHIST should take the book, episode by episode, and make rebuttal where rebuttal is possible or advisable. That the evidence presented in the work under review should be incomplete is only natural; that it should be biased is a suspicion that follows upon the disclosure that the authors are partisans of Wm. Q. Judge. The T. S. owes it to its members, then, that still "another side" of the story should be presented for their consideration, in order that a still fairer evaluation might be arrived at. With the original records so readily accessible in Adyar, advantage should be taken of the opportunity.

Another thought that suggests itself to the reviewer's mind is that perhaps an injustice has been committed against Wm. Q. Judge in the absence of all credit that is nowadays being given to him as one of the co-founders of the T. S. This is not the result only of reading the above book, but is a thought that suggested itself to the reviewer a year or so ago, upon perusal of one of H. P. B.'s letters. If it is true that Wm. Q. Judge was one of the Founders of the T. S.,

then, in all fairness to his self-sacrificing labour over a good many years, that fact should be mentioned, whenever the founding of the Society is referred to. The case against Judge (which, it appears, never came up for a hearing) was that he admitted being in receipt of letters from the Masters whose genuineness was doubted by other leaders in the movement. Whatever one's leanings may be in the matter, they should not lead to unfair treatment, and if Judge was a co-founder of the T. S. (a point which deserves to be cleared up beyond chance of doubt), his name should be re-admitted to the literature of modern Theosophy, and not forgotten on the Theosophical platform.

A. HORNE

A Metaphysique of Mysticism (Vedically viewed), by A. Govindacharya Svamin. (The National Agency, Viceroy Road, Mysore, S. India.)

Shreeman A. Govindacharya Svamin is well known as an encyclopædic scholar, a deep thinker and a scholarly writer on religious and philosophical topics—particularly from the standpoint of Rāmānujaic Vaishṇavism and Vishishtādvaiṭa philosophy. He has over a dozen works to his credit, the latest being the one under review. The subject matter is dealt with under the following twelve sections, a chapter being devoted to each: (1) Fundamental data, (2) Divine revelations, (3) God and Love, (4) Mystic factors in the *Bhagavad-Gītā*, (5) Values for Mysticism, (6) Mystic sense and experience, (7) God and Blessing, (8) Kṛṣṇa and World-appreciation, (9) Buddhism and Mysticism—Chinese Mysticism, (10) Art of Divine Love, (11) Dravidian Mysticism, (12) Vedānta and Persian Mysticism.

The above titles of sections are sufficiently suggestive of the variety and richness of the mental food which the reader may expect. In his introduction the author sums up the essential features thus: The outline presented in our dissertation has twelve distinctive features. Though distinct they have a concatenated cohesion amongst themselves, in the historic succession traced from the two great divisions of the *Vedas*, and then into the times of the great Epics, the *Rāmāyaṇa* and the *Mahābhārata*. The Vedic traditions are here found in a condensed form, and the *Bhagavad-Gītā* of the *Mahābhārata* taking the lead in giving a systematical synthesis of all that went before. The progress then brings us into the Buddhistic period and from thence into the developments which took place in Northern

India, and particularly in the South, where a novel feature in the fusion of the Aryan and the Dravidian elements had taken place and issued into a unique development which I have called the Dravidian Mysticism: (Section XI).

We then succeed into the Vedāntic and Persian influences interacting with each other, to which one Section (XII) has been devoted. Interspersed amongst such materials, which have a historic succession as has been shown, will be found modern thought in support of the continuous stream of mystical consciousness which has flowed from the beginnings of Life's cognitive and creative endeavour to end in enduring fruition. (Pages 4 and 5.)

The dissertation is constructive, though not systematic, free without a studied attempt at categorising. There is a certain continuity of thought, not perhaps quickly discernible and yet it is evident to a painstaking reader. Parts may here and there be diffuse, and dissociations of parts not bound together by clear links. All these methodological defects may be overlooked in the face of data drawn from several sources, focussed together for the formation of judgments as to what is the peculiar Way the mystic threads and the End he has in view, which he has discovered, or of which he has glimpses such that to others purposing to tread in their path they may serve as beacon-lights. The view presented is therefore kaleidoscopic.

But the view presented is not merely kaleidoscopic, though that serves to bring richness and variety into prominence; it is also synthetic. Basing his conclusions on the firm foundation of mystic experiences of many peoples—both ancient and modern—the learned author points out how there is a fundamental unity underlying all diversity. This is well brought out in section seven where, quoting William James with approval, he observes thus (page 223):

The metaphysical finding of the *Upanishads* is found to be the experience of all Mystics. The overcoming of all the usual barriers between the Individual and the Absolute is the great Mystic achievement. In Mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant Mystical tradition, hardly altered by differences of clime or creed. In Hindūism, in Neoplatonism in Sūfism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is about Mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the Mystical classics have, as has been said, neither birthday nor native land . . .

From the study of Mysticism that has now been made both in its particular and in its universal character, the moral that can be well drawn in the words of J. S. Mackenzie is:

Different peoples will probably always have different tongues, different manners, different laws, different modes of thought and action; and we may rightly value what is most familiar to us and what we can best appreciate.

No doubt then that, in the world of mysticism as represented in our dissertation, it not only brings out the above factors into view, but presents much more insistently the much more familiar and appreciative factor of the universalism of mystic ideals mystic practices and mystic experiences. (P. 457.)

At the same time there are many passages in the book which show that, though the author recognises clearly the fundamental unity underlying all mystic experiences, there is nevertheless a particular presentment most dear to him; and that is the vedic presentment—more particularly as viewed through Rāmānujaic Vaishnavism and Vishishtādvaita philosophy of which he is undoubtedly a redoubtable champion and enthusiastic exponent. It is therefore only natural that he could not help arguing that all mysticism is ultimately traceable to vedic mysticism; so we read (p. 465): “Vedānta and Zend-Avesta are akin. Islām in its Sūfi aspect drew its life inspiration from Persia. In this way Persia and Zoroastrianism constitute the bridge between Aryan Mysticism in India, and Semitic Mysticism nurtured in Persia; and Semitic Mysticism comprehends Judaism, and Aryan Mysticism developing in its Eastern form of Christianity, linking itself with Judaism, overspread the West and the Persian Mysticism later contributing its quota as well by Moorish conquests of Europe to the final product—mysticism universal. Direct contact of Islāmic and Persian Mysticism with Vedic Mysticism in India itself, as has been shown in these pages, is a matter of history.”

C. S.

Some Sayings of the Buddha, according to the Pali Canon. (Translated by F. L. Woodward, M.A.) Price: Cloth 5s.; Leather 7s. 6d.

All students and lovers of Buddhism must welcome F. L. Woodward's collection of the sayings of the Buddha, which has recently been published by the Oxford University Press. The book is well got up and printed and its size makes it very suitable for the pocket, although it is not likely to be allowed to remain long in the pocket of those who dip into its pages.

The title is a modest one, but one soon realises that Mr. Woodward must have given an immense amount of time to original research work in order to collect these 356 pages of Sayings and Sermons. In the short preface we are told that the passages are taken from the Vinaya Piṭaka, the four great Nikāyas, the short Nikāya, and the Khuddaka-Pāṭha. How much is the genuine utterance of the Buddha, the author is unable to tell us, but one cannot read many of the passages without being taken back to those days of twenty-four centuries ago when this great World-Teacher followed for the last time the ways of men. And one is soon convinced that here indeed are many of the actual words of the Buddha himself.

The Sayings are grouped under eighteen headings which clearly indicate their subject matter, commencing with "Beginnings" and including the following: The Early Order, Teachings, The Tongue, Charity, Life, Death and After, The Path of Holiness (which is the longest and most interesting), Nibbāna Defined, and Last Days.

It is not only to students of Buddhism that this book will appeal, but to all who are interested in religions and their comparative study. It would indeed be interesting for a study group to compare these sayings of the Buddha with the sayings and parables of the Christ. Here are two sayings taken almost at random which recall similar ones in the New Testament:

(a) Brethren, he who would wait on me, let him wait on the sick.

(b) He who seeth the Law, seeth me: he who seeth me, seeth the Law.

One is tempted to quote at length in order to give some idea of the very beautiful language into which these ancient Pāli texts have been rendered; I will confine myself, however, to the following short extracts:

Just as if, Brethren, a man travelling in a forest, along a mountain height, should come across an ancient road, an ancient track, traversed by men of former days, and should proceed along it: and as he went should come upon an old-time city, a royal city of olden days, dwelt in by men of bygone ages, laid out with parks and groves and water tanks, and stoutly walled about—a delightful spot.

Then suppose, Brethren, that this man should tell of his find to the King or royal Minister, thus: "Pardon me, Sire, but I would have you know that while travelling in a forest, along a mountain height, I came upon an ancient road . . . (as above) . . . a delightful spot. Sire, restore that city."

Then suppose, Brethren, that King or royal Minister were to restore that city, so that thereafter it became prosperous, fortunate, and populous, crowded with inhabitants, and were to reach growth and increase.

Even so, Brethren, have I seen an ancient path, an ancient track traversed by the Perfectly Enlightened ones of former times. And what is that Path? It is this Aryan Eightfold Path.

Lo! thou art now a pale and withered leaf:
Death's messengers are close at hand;
Thou in the very gate of Death dost stand,
And yet hast no provision for the way.

Then make thyself an island of defence:
Strive quick: be wise: when all thy taints
Of dirt and dust are blown away, the Saints
Shall greet thee entering the Happy Land.

B. V.

Kenya, by Norman Leys, M.B., D.R.H. Introduction by Professor Gilbert Murray. (Leonard & Virginia Woolf, London.)

This is a book which grips with its reality. Dr. Leys writes out of an experience of 20 years, and he writes with a sincerity which rings true all through the book. It is not a one-sided report of the Colony which he sets before us, and he has not been afraid to imperil his official position by his comments upon the methods of the Government but at the same time he does full justice to those "who with patient fidelity gave their lives to bring nearer to Africa the long-delayed victory of justice". He tells of the filching of land from the inhabitants of the country under the plausible plea of "protection". A protection which drives thousands of Africans, and more thousands of cattle, from the best pasture lands to places where the herds cannot find a sufficiency of water; they are driven hither and thither with a tremendous loss of life, both of men and cattle. All their best land is given to a few Europeans, and then because the white men need labour to cultivate this land, and these Africans belonging to a pastoral tribe have never been accustomed to manual labour and do not desire it, they have to submit to a hut tax which compels them to work for a miserable pittance in order to be able to obtain the money to pay the tax. They are slaves in all but name, while the Europeans under the veil of the plausible excuse of a "protecting Government" are given the best land for a nominal sum (sometimes only a halfpenny an acre) and they pay no taxes.

Yet though we recognise the glaring injustice of such a system we can but feel with Dr. Leys that these white men are not really bad men, but just ordinary people who do not think deeply, and that very likely we ourselves in the same circumstances, with the same Government might have behaved in the same way. For the white men of this colony have been blinded by the apparent docility of these patient Africans, blinded by the very ease with which they could acquire land and more land, but at the end of it all they have created a Dominion which is a blot upon our Empire, and a blot for which every one of us is responsible when we have read the facts as Dr. Leys puts them before us, impartially, sanely, in this picture of Kenya of the past and present, and the hopeful picture of the Kenya of the future which each one of us may help to build if we will do our bit in helping to bring her wrongs before the public.

E. G. C.

The Origin of Christianity. The Origin of the Cross, by Swāmi Satyananda. (L. C. Chakravartty, Calcutta. Price Rs. 3 each.)

There is an increasing amount of Western literature regarding the discredit thrown by modern thought and science upon the literal acceptance of the Bible. As an echo of that movement, some books are appearing in India which deal with Christian matters.

In the first of the above named books, the learned author essays to prove that Christianity owed its origin to Buddhism. From a strictly exoterical point of view and with a tendency somewhat inclined to favour one side of the question, he reviews historical facts; the opinions of historians; the life of Jesus and the textual parallels between the writings of the disciples or followers of the founders of both religions. The two great religions, in fact, may be attributed to the same source.

The second book is also a critical survey. Attributing the origin of that universal emblem to the worship of the symbols of generation by primitive peoples, the author, from a sound material basis, tries "to give a rational interpretation of the origin of religious rites". This would be, perhaps, a better title for his book; for the reader who searches after the teaching of this volume, finds that sex, serpent, tree, flower, river and stone worshipping are reviewed from Persia, India, and the length of the basin of the Mediterranean Sea; that different theogonies, sects and religious ceremonies are described in this heterogeneous volume which contains also a synthesis of the life of 20 or 30 Grecian Hetaires and Aleutrides.

A. P. G.

The Self and Its Problems, by Charlotte E. Woods. (Theosophical Publishing House, London. Price 3s. 6d.)

This author treats her problems scientifically, she takes us from Descartes, to Kant, in her first chapter, later on, the subject matter is philosophically treated, and the opinions of many well known Professors in England, and America, are pressed into service, to prove her points. The mystical point of view is not forgotten, and many fine passages are to be found under this head. The whole book is most carefully and well written, and we can highly recommend it to all students of Theosophy, who are earnestly trying to understand the problems of life from a Theosophical standpoint and to shape their lives thereto.

A SERVER

Essays on Literature and Education, by Sir Henry Jones, C. H. (Hodder & Stoughton, London. Price 8s. 6d.)

These essays reveal to us at once the flaming spirit of the man but also his limitations, he is at his best in dealing, as one would expect, with the philosophic Browning and we find truth also in his judgments of Shakespeare, Scott and Tennyson there is a world beyond his vision in each. The lectures on educational problems are out of date now and are perhaps the most commonplace thing we have ever had from the pen of Jones. He is not himself here; he is forced and his fire is cold. But the essays as a whole show above all that everything that Jones did, came, in spite of limitations, straight from his own heart. He was never a copier and so though one cannot always agree with him one appreciates the new individual point of view which the man always fearlessly shows. Thereby he has made a real contribution to the sum total of human advancement. It is always the man and not the work we come back to, the cause and not the effect only.

M. W. B.

The Mystic Goal, by Julia Seton, M.D. (William Rider & Son, London. Price 3s. 6d.)

The Mystic Goal, is a clear well written book, truth done up in a few pages which is both a pleasure and a profit to read. The author feels, and knows, that mysticism ever draws us upwards, and that —"the soul of things is sweet."

She feels that humanity is complex, and that we each individualise in our own way, and often that which draws one soul has no power over another soul. The Mystic and Initiate is but one personality, both names mean the same development, both reach the heights of mystical consciousness by diverse paths, but their goal is one. They both know the spiritual realities. This author believes that the mystic sees in the fourth dimension of space, that he sees truth, he knows, is sure of his ground, his faith is justified by sight. She believes that mysticism lifts us into the heights of perfect peace, out of despair into joy, and then we touch the Source of All.

The author puts forward the suggestion that the Christ will again appear in 3,000 years from His last appearance on this earth, and says, truly, that we do not as yet live up to His last teachings.

This little book teaches that the true Mystic is found everywhere, not in the mountains alone, his wisdom shines in our darkness. The Mystic aims to build a true humanity, in the likeness of the Christ.

A. SERVER

My Brother's Face, by Dhan Gopal Mukerji. (Thornton Butterworth Ltd., London.)

This is a book about India from the Indians' point of view, and it should be read by all those who are trying to understand something of our Empire problems. The author has given us a picture of the India of to-day; India in flux with the mercury going up and down frequently and rapidly; whose people are restless, yet "whose every peasant and artisan believes beyond any argument that this life is a bridge to immortality". And so, though the book is full of social and political matters, there is a beautiful vein of spirituality running through it, and there is no chapter which does not give a glimpse of the wider vision.

It is written with simplicity, a simplicity stamped with truth, so that we live in the intimate home life of India, in the spiritual life and in the burning interest of its political struggles. The story of the author's brother, as told by himself through six chapters, is a thrilling tale but the six chapters are all too short to contain what one wishes to hear of this arresting and elusive personality, student, ardent patriot, leader of militant revolution, refugee, and finally religious devotee. The book is the outcome of a balanced judgment, for the author has lived for many years in the west knowing and sympathising with its problems, while at the same time retaining a passionate love for the customs and beliefs of his own land.

E. G. C.

A Book of Homely Wisdom, by R. J. Campbell, D.D., Oxon. (John Lane, London. Price 5s.)

The title correctly describes the contents of the book. It consists of over a hundred short essays on subjects in which any normal individual of the present day society may be expected to feel deeply interested. The word "essay" need not frighten away any prospective reader; there is not a dull page in the book. An idea of the

contents may be formed by the following titles of essays selected almost at random:

"Cure for Worry"; "Might have Been"; "The Blight of Suspicion"; "The Advantage of being Nobody"; "Ties"; "Working under Pressure"; "The Coming Social Order".

The last is particularly worth reading. It shows how a closer dependence on mother earth may be expected to cure society of some of its present troubles, and to simplify life all round. If any one feels intensely on the drabness of existence prevailing in this country, especially among men with some education but little mental resource, he will do well to steal, if necessary, a copy of this book for a few minutes, read the last essay and ponder over it.

The get-up of the book is very good.

S. S.

Die to Live. Selections from Stopford Brooke, arranged by his daughter Olive Jacks. (Hodder & Stoughton, London. Price Rs. 5.)

This book unseals for us the living voice of a strong, sweet soul, well-called in the Foreword, by Principal L. P. Jacks, one of the Great Companions, never content in his own search for light unless he could pull others with him up the steep rocky path, to each new vantage-point whence the Truth was discernible in ever fuller glory.

The selections are eminently suitable for being taken in daily study, especially by followers of the Christ, though Theosophists of other faiths will lose little of their message, since it is mainly of love and brotherhood, and the dedicated life. Hear him on "Courage," giving us practical advice how "to conquer the nervous thrill of the body by the high passion of the soul. Lift the soul above the body; it is the secret of courage. Let the masters of our being be love, pity and the doing of duty; let these, by daily training, be the first in us; and they will spring to the front, with such an impulse in all trial, that we shall not even know fear".

So many beautiful and suggestive passages offer themselves for quotation that it is difficult to select. But perhaps among the most fruitful are those which open the reflections on "The Love of One's Country," and "The Love of Mankind" respectively. Hear his definition of the first. "To love one's country is to love its ancient virtues, and hate its ancient wrongs; to mark them out clearly, one from another, and live the one and slay the other." His further words

on this subject are as a trumpet-call, calling to national righteousness and nobility; but still more eloquently does he expound the Love of Mankind. "To love mankind is to love all the ideas on which the progress of the race depends, and to live one's life in their behalf; to devote one's being to them, and to offer on their altar all we are . . . To love man is to love freedom; freedom for the body, conscience, reason and soul of man, but freedom always self-limited by the law of love; to prophesy freedom, the sister of obedience, over the world; to stand on its side against oppression; to support its causes, whether civil or religious, in all nations; and to allow no national interests, jealousies, no political expediencies, no personal desires, to prevent our allegiance to its flag. To love man is to love the idea of justice, equal-handed, for all men, and to live in behalf of it. It is to love truth, the ground of all interchange of thought, and to live for it. It is to love self-surrender, the ground of all action between men, and to live for it. . . . To love these ideas is to do them; and the doing of these performs all the duties of Love to Mankind."

H. V.

The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study. By J. H. Leuba. (Open Court Pub. Co., Chicago. Price \$2.50.)

Based on statistical figures received from several North-American scholars and scientists, the author arrives at the conclusion that the belief in a "personal" God (not anthropomorphic, but *anthropopathic*, he says) decreases as knowledge and the "possession of certain capacities leading to eminence" increase. As regards the second "cardinal belief of official Christianity" namely, the belief in personal immortality (*i.e.*, "as meaning a continuation after death, with or without a body, of the consciousness of personal identity") his statistics showed a somewhat larger proportion of believers, among that people.

This momentary and partial "feeling the pulse" of actual North-American thought, revealed also that historians and scientists using their own intuitions in working out their task, continue to see the hand of God in human affairs; while biologists and scientists using instruments, and having more intimate knowledge of organic life, recognise a law of fixed order. (A matter of agreement upon terms).

The author wishes (and we join in his desire) that "a study of the Hindū conception of continuation after death and of the ultimate fate of man, might have been included" in his book.

A. P. G.

NOTICE

THE ADYAR BULLETIN

The Executive Committee hereby announces that the Journal of the Non-Organised Countries, *viz.*, *The Adyar Bulletin*, will appear quarterly instead of monthly from January 1926.

J. R. ARIA,

Recording Secretary, T.S.

BOOK NOTICES

Astrology in Epigram. (T. P. H., London.) Price 2s. 6d. A small book by Maud Margesson composed of a number of epigrams giving the characteristics of the various signs of the zodiac, and also of the characteristic differences created by the influence of the planets in the signs. For example, ARIES; "Push on, keep moving"; and Moon in GEMINI; "We would and we would not." The happiest are perhaps those connected with Venus typifying love which in Aries, "hopeth all things," in Taurus "never faileth," in Gemini, "thinketh no evil," and so on.

Kṛṣṇa, A Study in the Theory of Avatāras, by Bhagavan Das. (T. P. H., Adyar. Price Re. 1.) The second edition of a book popular among lovers of Hindū Philosophy because of its clarity and erudition. It should also be read by all members of the Star in the East as it gives much helpful thought in connection with the periodical advents of Great Spiritual Teachers on the physical plane, and the characteristic differences existing in the nature of their individual missions, in the Great Plan.

Great Thoughts of Mahātmā Ghandhi. (Ganesh & Co., Madras. Price Re. 1.) A collection of quotations from writings and speeches of Mahātmā Ghandhi relating to Satyāgraha, Politics, Ethics, Health, Unity, Social Reform and Economics. "There are fine passages throughout the book but the finest are naturally those relating to Satyāgraha for in them is embodied the ideal life of the sage himself. One quotation alone will prove how often his teachings have been twisted from their original truth. "Disobedience to be civil must be

sincere, respectful, restrained, never defiant, must be based upon some well-understood principles, must not be capricious and, above all, must have no ill-will or hatred behind it." Admirers and disciples of Mr. Ghandhi will find this a very useful little book for journalistic or platform work.

Ghandhism in Theory and Practice. (Ganesh & Co., Madras. Price Re. 1.) These writings of Nripendra Chandra Bandyopadhyaya first appeared in the columns of *The Servant*, of which he was the Editor. He has now at the request of several enthusiastic friends published them in book form. It is to be devoutly hoped that Mr. Bandyopadhyaya's ideal India as expressed in his ardent paragraphs in the chapter called "Swarāj" may become the real India under constitutional self-government. The book should find a ready sale among the adherents of the finer form of Ghandhism, which is however, not quite the same thing as Ghandhi's Idealism.

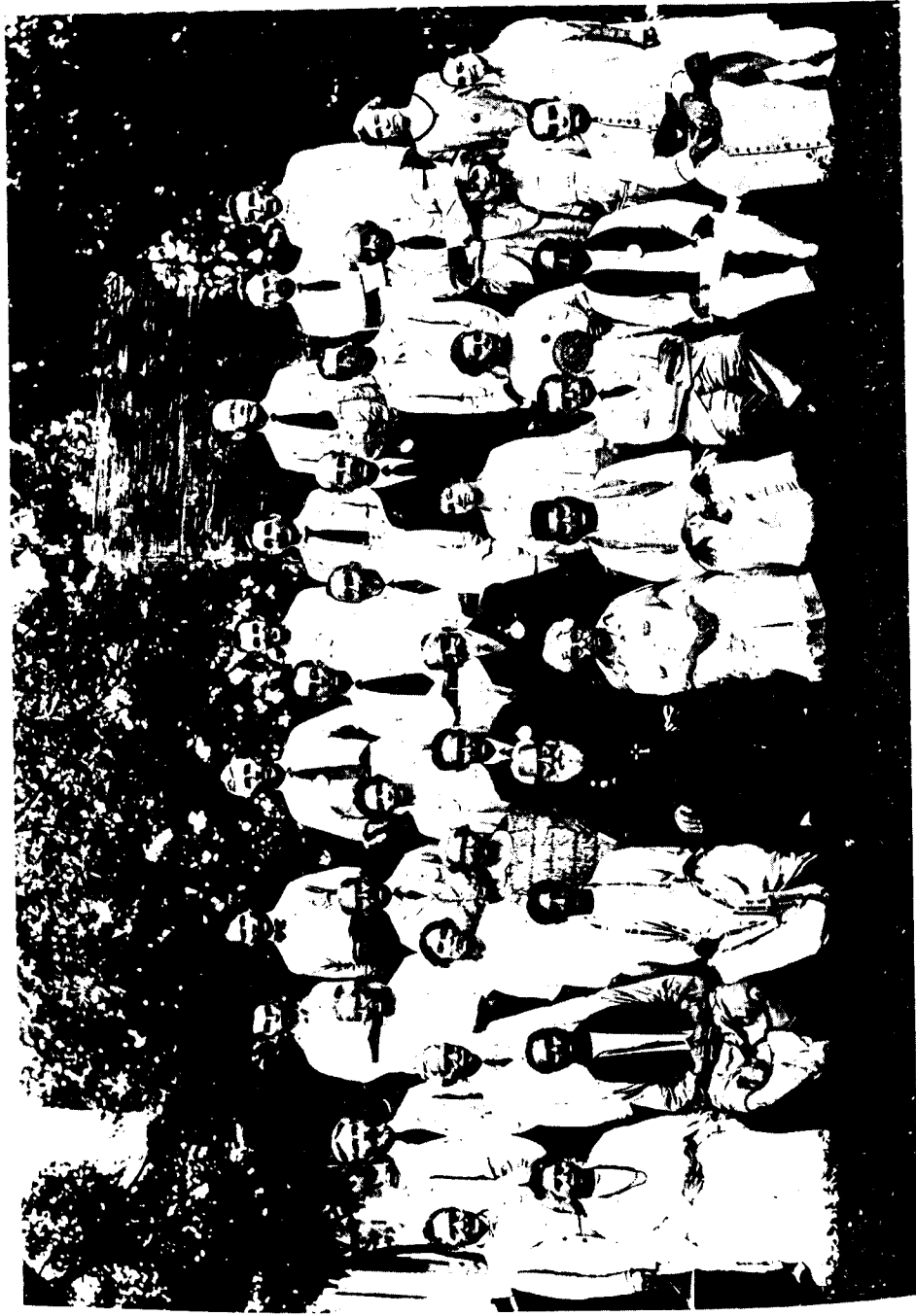
Women of India, by Swāmi Vivekananda. (Shri Ramakrishna Math, Madras. Price As. 3.)

This is a hitherto unpublished discourse given in America, and now printed by the Shri Ramakrishna Mission, Madras. It presents a view of woman from the Oriental standpoint, utterly different from that of the Occident. Thought-provoking, stimulating, worthy of study, a basis for much discussion as to the relative merits of differing ideals, a valuable key for unlocking the mystery of Indian marriage customs.

Visualising the Fourth Dimension, by A. C. Hanlon. (Published by A. C. Hanlon, Milford, Auckland, New Zealand.)

This little pamphlet of 17 pages is of a very elementary nature. The Author claims that it is possible to visualise concretely the fourth dimension with a certain amount of practice. Certain practical suggestions are given as to how to develop this faculty, but the reviewer cannot say whether they are efficacious. The usual development of the line, the plane, the cube and the tesseract is explained. The author thinks that the astral plane is of four dimensions, while God is of infinite dimensions.

No price is given but the book can be had from the H. P. B. Lodge, 371, Queet Street, Auckland.



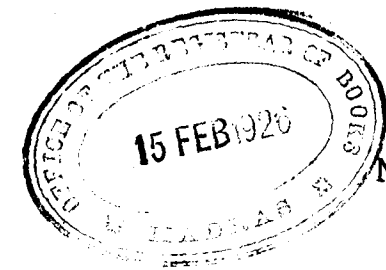
THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY, 1925

NOTE FROM THE EDITOR

A REVIEW in a magazine is generally supposed to give the editorial opinion on the book reviewed. In the rush of work in preparation for the Jubilee Convention, a review of *The Theosophical Movement, 1875-1925*, was passed in the January issue, p. 536, recommending it as a fair account of the Society. It is necessary, therefore, that I should express my emphatic dissent from this recommendation as the book is one of the most distorted statements that I have come across. It is written anonymously. A writer who so misrepresents facts should at least have the courage to print his name to his production.

ANNIE BESANT,
Editor.

VOL. XLVII



No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

IT will be very long, I think, before we shall see such another Convention in Adyar as that of our Golden Jubilee of 1925. No less than 40 countries were represented therein, 35 of which had National Societies, "The Theosophical Society in . . .," and 5 were from unsectionalised countries, representing Lodges and members not yet sufficiently numerous to be organised in Sections, integral parts of the Theosophical Society. It is worth while, for the sake of readers in 1975—when the Society will have finished its first century—to put on record here our roll of the countries which will then be looked back upon with love and gratitude, as we look back on the little group in New York, that completed on November 17, 1875, the then baby organisation which was "The Theosophical Society". At the end of its first half-century, it had so faithfully fulfilled its task that it was possible for its True Founders—who had guided it, save for a short interval—to stand, with its President, before the Ruler of our world and receive the work for the next half-century, comprised in three institutions, destined to become world-wide: The World Religion, the World University, the World Government (by the Restoration of the Mysteries, *i.e.*, by the recognition of their place as the

World Government, as they were recognised in ancient days, the place they have ever continued to occupy, although even the very fact of their existence has long since faded out of the minds of men). The great Brotherhood of Freemasonry is the one faint reflection of them that still exists down here; that was truncated, until recently, by its exclusion of the feminine half of Humanity. Unconsciously—for they did not believe in the Inner Government—the brave group of French Freemasons who founded “La Maçonnerie Mixte,” called “Co-Masonry” in English-speaking countries, created the possibility of the Restoration of the Mysteries by the admission of the feminine half on exactly the same terms as the masculine to the Masonic Mysteries. As an English group of Theosophists desired to enter Co-Masonry, but refused to do so unless they were permitted to recognise in all their workings the Divine Existence, under the well-known Names used in Freemasonry from time immemorial, they were given, in the person of their elected Chief, who was named as the Deputy of the Supreme Council within the Dominions owing allegiance to the British Crown, full liberty as to the rituals to be used within this region. Thus—as I say, unconsciously—did French Co-Masonry open the gate to the “Restoration of the Mysteries”—a curious example of the way in which organisations, as well as individuals, are guided along the true path of human evolution by Invisible Powers, of whose existence they are totally ignorant. With this triple task before the Theosophical Society in the coming half-century, I like to put on record here the names of the countries represented at the Convention of 1925.

Sectionalised Countries: United States of America, England, India, Australia, Sweden, New Zealand, Holland, France, Italy, Germany, Cuba, Hungary, Finland, Russia, Czecho-Slovakia, South Africa, Scotland, Switzerland, Belgium, Dutch East Indies, Burma, Austria, Norway, Egypt, Denmark, Ireland, Mexico, Argentina, Bulgaria, Iceland, Wales, Poland, Uruguay, Roumania, Yugo-Slavia.

Unsectionalised Countries: Arabia, Ceylon, Federated Malay States, Philippines, China.

I trust that these five may perhaps become sectionalised in the coming year. There were six sections unrepresented, three of which—Brazil, Chile and Porto Rico—are separated from India by an extremely difficult journey. Spain and Portugal are not strong. Canada, as far as the Section is concerned, is not in sympathy with the rest of the Society, but is earnest along its own line.

* * *

It is very interesting to notice the signs that Theosophy is more and more attracting members of the great religions. Last month we printed a proposal from the Christian Mystic Lodge of London for the formation of a T. S. Christian League. Now we have a suggestion for an Association of Hebrew Theosophists. I welcome all such ideas, for the study of each religion by its own members can only make them value it more, and also help them to feel how much they have in common with other faiths. The Theosophical Society does not seek to convert any one from his own religion; it only offers additional light, which often reveals treasures in each religion that have sometimes been overlooked. Mr. G. Polak, of Brussels, Belgium, is the President of the Hebrew Association; Mr. S. S. Cohen, Theosophical Society, Adyar, is the Secretary, and Mr. A. Schwarz the Treasurer. The foundation stone of a Hebrew Synagogue was laid in the Headquarters Estate in December, 1925, and there should be some Hebrew resident to take charge of it when it is built.

* * *

In the August of last year a very interesting circular was sent out by the Logia Mayflower of New York. The letter enclosing it did not reach me at the time, as I was away in Europe: I found it quite lately in a huge pile of correspondence (some of it still untouched) awaiting my return. The letter to which the circular was attached stated that “our ideal is to have a centre where the Theosophists of the United States and Latin-American Countries could meet, not only to greet

one another as real Brothers, but discuss from time to time important problems affecting the whole American Continent based on the Theosophical point of view". As the matter is important and as the project is probably still in the making, I subjoin the circular :

DEAR FELLOW MEMBERS OF THE T.S.:

The Mayflower Lodge of the Theosophical Society was founded with the object to spread Theosophy among the Spanish-speaking people of New York. There are at present in this city about one hundred and fifty thousand (150,000) people who speak Spanish and who are ready to receive the message. Our ideal also is to try to bring the Theosophists of the United States and the Spanish-speaking countries closer together.

To accomplish such ideal we were in communication with the Spanish Sections of the T.S. and they all are in full agreement with our object.

To give greater strength to this movement we need permanent Headquarters wherefrom we could give the message of Theosophy, and to make this place a common ground for the meeting together of American and Spanish Theosophists. By constant contact we will understand and love one another more and more.

May we ask your valuable co-operation for the realisation of this great ideal? We need your moral and financial assistance. Whatever help you give us shall be highly appreciated by your Spanish Brothers.

Below, you will find a form which we urgently ask you to sign and send to us by mail. Brothers, act to-day. Let us unite in a co-operative spirit and help to make the American Continent a great centre of Theosophy. You will hear from us from time to time through "The Messenger" about what we have done and what we are doing. Our motto is CONSTANT ACTION.

Anxiously awaiting your reply, we remain

Fraternally yours,

MANUEL A. CRUZAT,	MAYFLOWER LODGE
President.	DOMINGO VILA,
	Secretary.

.....

Mr. Domingo Villa,

Secretary, Mayflower Lodge, T.S.,
201 East 32nd St.,
New York City.

The undersigned being in full agreement with the work of the Mayflower Lodge to bring the Members of the T.S. of North and South America closer together, will gladly contribute to the acquirement of Headquarters in New York City, to the amount of..... which I promise to pay in cash or monthly.

Name.....

Lodge.....

Address.....

I cordially wish the movement the success it deserves.

* *

An important piece of work, sanctioned by the General Council meeting at Adyar, was the formation of a Union of the Russian T.S. outside Russia. Within Russia the Theosophical Society is proscribed, as it was under the Tsars, except during the more liberal conditions of the later period of the Tsardom. The last Tsar, who was so brutally assassinated with his family by the Bolsheviks, gave religious freedom, and the T.S. was safe from attacks by the Government until the Revolution broke out. But the Bolsheviks have destroyed religious freedom; they arrested the General Secretary and others, closed Lodges of the T.S., and made life impossible in Russia for members of the Society. The exiles have organised themselves to some extent, and I sanctioned their formation of Russian Lodges in countries outside Russia, with Mme. Anna Kamensky as their General Secretary. This action has now been approved by the General Council, and a Constitution has been drawn up, under which the Russian exiles can carry on their study and communicate with each other. When the present tyranny is overpast, the Russian T.S. will again be the T.S. in Russia.

* *

The newspaper press in the United States and in England is publishing a large number of paragraphs under such headings as "The Theosophist Messiah". It would be interesting to know who provides the paragraphs, for they are singularly inaccurate. I learn from them that I say that "The Star of

Bethlehem will rise again very soon"; that "the reincarnation of Christ will occur within the next few months"; and so on. The New York Press started a number of paragraphs, mostly courteous enough, if not very accurate. The result of these, when they reached London, was to bring cables to Bombay and Madras, enquiring what had happened. I consequently wrote a brief note on my relation to Mr. Krishnamurti, and stated exactly what had occurred on December 28, at the close of his speech. As that occurred after the New York paragraphs, it could not have caused them. I mentioned, as readers may see in the Note itself, my own belief in the matter. For many months paragraphs have appeared in England, stating that I was going to "proclaim the Messiah" at such and such a time, and when I did not do so, it was said that I had "postponed it". I cannot prevent reporters, short of copy, from putting statements into my mouth that I have never made, and then making other statements that I have postponed doing what they invented. I cannot "play up" to them by helping them to make a sensation. Here is the "Note":

A NOTE FROM ADYAR

Interviewed by the Associated Press regarding the rumoured proclamation of Mr. J. Krishnamurti as World Teacher, Dr. Annie Besant, President, T. S., made the following statement:

Similar statements were made more than once in London papers as to my supposed intentions while I was in London; and when I said nothing, the imaginative authors stated that I had postponed the announcement. As a similar statement seems to be now cabled to London, I had better state, once for all, the bare facts which must lie at the root of these statements, which hitherto I have left unnoticed.

In 1909, I accepted from their father the guardianship of two young brothers, promising to be responsible for their education. I have occasionally stated—as bidden by Madame H. P. Blavatsky, who brought Theosophy to me in this life through her wonderful book, *The Secret Doctrine*—that I was a disciple of the same Indian Rshi whose messenger she was. My reason for accepting the guardianship of the boys was that I was told that the elder, J. Krishnamurti, had been selected to give his body as vehicle for the World-Teacher on His approaching Coming, if the lad proved to be worthy of the privilege, when he reached manhood.

In 1910, he wrote down teachings received from his Teacher during the sleep of the body, teachings which were published in the well-known little book, *At the Feet of the Master*. On December 28th, 1911, a remarkable overshadowing of the young boy took place in Benares, and a hallfull of the members of the T. S. prostrated themselves before him. We kept the event as quiet as we could, but rumours got abroad, causing uncomfortable followings of him about the grounds of our house, and manifestations of respect, leading me to return as soon as I could to Madras, as I feared, quite unnecessarily, that they might give rise to conceit.

The brothers were educated privately in London, and more than fulfilled the hopes cherished for them.

Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognised among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah". Modern psychology recognises some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration—such as those of "prophets"—to complete temporary change of "personality". I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion—I have given dozens of lectures on the subject—I will merely add that which may have given rise to this telegram.

Mr. Krishnamurti was lecturing, on December 28th, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World-Teacher, with the words: "He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and—

There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared.

I believe that we are at the beginning of a New Age, a new civilisation, as has occurred five times already in the Aryan race—in Central Asia, Egypt, Persia, Greece and Palestine—as well as before in human evolution.

The Morning Post reports "Indian Fury at a London Caricature". The style of the report may be judged by the first and last paragraphs.

The pothor which was started in London by the Ahmadiyya Moslem Mission, following the appearance of a cartoon of Mohammed in a London Radical evening newspaper, has spread to India. The London Moslems' resentment of the drawing showing a grotesque figure of Mohammed gazing admiringly at Jack Hobbs is mild compared to the bitterness which certain people are trying to engender in Calcutta.

There is no doubt whatever that, quite unwittingly, the cartoon has committed a serious offence which, had it taken place in this country, would almost certainly have led to bloodshed. What was obviously intended as a harmless joke has convulsed many Moslems to speechless rage, for while there is some laxity among them as regards the religious law against the making of pictures, no one has ever dared to attempt to depict Mohammed. When a picture of the Prophet appears in a cartoon, no explanation will suffice; it is an insult.

English people are often extraordinarily obtuse as to the feelings of people with whom they disagree, and are equally unsympathetic when they find that such feelings are hurt. What would English Christians feel if a Musalmān published "a grotesque figure" of the Christ? Some years ago, an English Freethinker, Mr. Foote, was condemned to a year's imprisonment because he published some grotesque pictures of biblical persons—not, however, of the Christ. It is no excuse to say that the cartoon (cartoonist?) has committed a shameful offence "unwittingly". Any decent person would know that to caricature the Founder of a great religion is an offence of the most outrageous kind. To suppose that such an offence could be "a harmless joke" is to suppose that the cartoonist is a lunatic. I have known of "Buddha cigarettes" being sold in Ceylon, and I have just seen a publisher's announcement of his business as "The Solar Logos Publishing Company". All such things are revolting.



FIG. 1

came to the Home of the Elder Brethren to receive Their Blessing before once more they are scattered over the face of the earth. And who shall say that that Blessing has not been amply given?

Although each man spoke in his own language wherein he was born, all conversed together through a common medium and the English tongue became a link that united all.

Again, the modern invention of the loud speaker made it possible for 6,000 or 7,000 people to listen comfortably to one human voice, while putting no undue strain on the speaker. It was a wonderful experience to stand upon the platform and look at what was literally a sea of human faces gazing up to one and know that the same word could reach every ear, the same message be given to every heart, among that vast audience.

Such a gathering as this Convention also helped one to realise how rich and varied life is made by the differences existing among men, how each nation can contribute to the grace and beauty and wonder of life, how much all men have to give to each other for their helping and enrichment when the gift is received with glad acceptance. I am sure we all feel that a new joy has been added to our lives in the memory of the exquisite beauty and dignity of the Wayang dancers from Java. They worked and studied through many months that we might enjoy, and we must thank them by adding their beautiful gift to our own contribution to the world's helping.

Or again, which of us who were present, will forget that evening in the garden by the river, in the moonlight, when Professor Srinivasan sang for us the story of Nanda the Pariah Saint, and enabled us by the beauty of his music, to lift our hearts in adoration to the Great Lord.

We have also had the opportunity to learn here the great fact that Religion which, in the outer world, is so often a source of strife and division, can, when rightly understood, become the great unifying force of the world. Which of us will ever forget the daily act of common worship in the great Hall at Adyar, where together we offered prayer to God under many forms, and in many languages. Where else but at Adyar could you see men and women of different races, different creeds, different castes, worshipping God at a Hindū Temple or partaking together of the Sacraments at a Christian Church? laying flowers together at a Buddhist Shrine, or helping in the building of Synagogue and Mosque? Here you may find diversity in unity, deep devotion to particular forms and yet absolute tolerance. As a non-Theosophist wrote to the papers "While you are still arguing about Hindū Moslem unity it is being practised at the Theosophical Convention".

But when all has been said that can be said there is still one thing above all others which will make this Jubilee Convention live in our hearts until we die, and that was the great meeting under the Banyan Tree on the morning of December 28th, when for us who

heard and felt, a new Day was born, a new chapter in the history of our earth was begun. In the Gospel story, the preaching of the great Forerunner, St. John the Baptist, seems to us crude and rough when compared with the wonderful grace and beauty and wisdom of the teaching of the Christ Himself. So do all our prophecies, all our speculations and expectations, seem, not only inadequate, but artificial and crude beside the Realisation. On the morning of the 28th there was nothing miraculous, nothing sensational, it all came so naturally, so simply, so beautifully, and yet it was so all complete, so satisfying to the depth of one's being.

We have seen, we have heard, we have experienced, let us now go forth and give His message of joy to His suffering world.

EMILY LUTYENS

A PILGRIM'S APPRECIATION

A PILGRIM from a far distant land, where sunshine and peace and happiness reign. A long leap across the greatest ocean, with eager anticipations of meeting again valued friends; and revered teachers; and of a nearer approach to the sacred Brothers, and the one greatest Brother and friend, at the holy centre, our Mekka, Masters' land.

And then Adyar lovingly enfolding one within its rich loveliness of tree and flower, and breathing upon one an indescribable peace and inner joy, no whit lessened by the new activity just come—the building of hut after hut made of palm leaves and floors of brick—long rows of them—a group here for Asiatics and a group there for those from the West; near by modern sanitation; a long dining hut seating hundreds; a comfortable recreation hut with easy chairs and tables, and reading and writing matter; improvised shops by the roadsides carrying choice wares of the East; silent rickshaws and tooting motors passing back and forth; delegates arriving from all parts of the earth—all so orderly, so happy, so easily achieved to the casual eye.

Then came the gracious decree of the President—a room near her's in Headquarters Building up and away from the damp of the ground soaked by the monsoon floods, and a tender, motherly word from her in person: "I wanted you where there would be no cause for a further attack of your recent affliction"—ever thoughtful of even the lesser ones who love her and joyously labour in her Service, which is Their service.

Then a chance meeting on the famous roof with him we in America have so long known as "the Great Man"—more radiant,



FIG. 2

more joyous, more youthful looking in spite of the grey than ever, and inspiring one, as does she, "Our Great President," to use his familiar term, with a depth of devotion and at the same time of personal affection that stands lofty and alone in one's life.

Then our loved Krishnaji, sometimes looking almost translated in the matchless beauty of his countenance. And "Raja," the busy brain that, next to the President, has planned and ordered all the efficient achievements for the entertainment of the thousands of guests who are coming—seen now here and now there, all over the place, by day and by night, so quietly, so easily, directing everything, and so serene and approachable through it all.

And the President's beloved "George," whom one of us calls to himself the wonderful George; and the aristocratic "James our Bishop"; and the ever helpful "Mrs. Raja," and that young new star that has burst into flame so suddenly, Mrs. Rukmini Arundale, whom her dearest friends so lovingly call "Ruku"; and all those others that stand round the President so closely like a royal body-guard—the brothers Telang, Shiva Rao, Y. Prasad, Subba Rao, Chintamani Trilokekar, and the venerable inseparables, to see one of whom is to see the other two—Subbiah Chetty, Sitarama Shastri and Ranga Reddy; the invaluable Mr. Schwarz, the President's rock of strength here; the smiling and always courteous J. R. Aria; the charming, cultivated Mr. and Mrs. Cousins—and all the rest—the list is by no means ended, but space is short; and the faces of brothers met before from many a land;—how good it was to meet them all again! The world seems very small, and the national barriers very thin, and the family relationship in this rarest of bodies, our beloved T.S., so very close. What a reunion, and what a place, and what leaders!

Hardly had one got settled before the busy round of meetings caught one up and swept one from gathering to gathering—here a smaller one where the President spoke as teacher to pupil, and there a larger where great sweeps of idealism were spread before us. Speaker after speaker held us—no time hanging heavy, but throbbing with vital interest, and inspiring zeal and thought.

And at length came the great Jubilee Convention, the official gathering filling the shady spaces of the massive Banyan Tree, Nature's great Cathedral of Adyar, with thousands of delegates, each hearing as if upon the platform, because of the loud speakers, so efficiently installed and effectively operated. Here day after day we listened to the matchless oratory of the President, expressing her grand ideals for her beloved Society; the chaste diction of the Vice-President, conveying his inspired thought; the vigorous eloquence of Bishop Arundale with his message of hope in right living; the charming cadences of Bishop Wedgwood, bringing inspiration to beauty of living in so many ways; the crystal thought and word of the revered Bishop Leadbeater, adding to our knowledge of inner realities; and, our incomparable Krishnaji, whose talks are always found to be even fuller of "meat" when one reads over one's notes

than one thought was there when they were heard—the final test of the value of a speaker's talks.

Greatest among the events of these T. S. gatherings was the reading by Bishop Arundale of the Message of the Master which has now been publicly seen. As the rich, full tones of the reader filled the open spaces, and all sat breathless and eager to hear every word, one could not help pondering in the back of his mind upon the wonder that was taking place: at last an open link with the Elder Brethren; at last a world-wide group thought to be worthy to learn directly from Them Their will as to the steps of the future; Their confidence was being expressed; the snowy barriers of the ages, between Them and Their people for whom They live and labour, were being melted away; a new day was being brought forth, a day of conscious co-working when Man and God would walk together in loving companionship. O wonderful day! A World Religion forming and proposing to associate under its ægis religious and other orders labouring for the upliftment of the world and ready to subscribe to the broad, universal fundamentals upon which it rests, the plan even now being to some extent symbolised at Adyar in brick and mortar in the beginnings of religious edifices of many religions.

Then came another wonderful day, the day of the Star. Krishnaji had been speaking and when he was about to finish his beautiful and inspiring address, one became gradually aware of a great peace sweeping over the gathering. Lifting one's eyes to the high branches of the over-spreading tree, one thought the leaping squirrels seemed unusually happy, and the very leaves of the tree felt as giving forth something they had not had before. Then came the memorable words:

He comes to lead us,
And He comes to those
who have not understood,
Who have suffered,
Who are unhappy,
Who are unenlightened;

He comes to those
who want,
Who desire;
Who long and—
I come to those
who want sympathy,
Who want happiness,
Who are longing to be released,
Who are longing to find happiness
in all things:

I come to reform,
not to tear down,
Not to destroy
But to build.

As the personal pronoun changed, the body seemed to retreat, as is ever the accustomed impulse when one becomes suddenly conscious

of something unwonted, and by the time the speaker was seated the last words had scarcely been spoken.

And then we all quietly went our several ways to think and to dream, for we realised that we had been touched by His invisible hand, had heard His inaudible words reflected in the voice of His chosen one, had stood for a few wondrous moments in the great Presence for whom the prayers of the world had gone up from generation unto generation.

Some hours later that greatest of prayers to Him was lifted once again by her who knows the deeper ways of prayer—"O Master of the Great White Lodge," etc., and scarcely had the first words escaped her eloquent lips when a power, a veritable electric storm of vital energy came forth with the words as we all stood, by her request, facing the north, and when the last words rolled splendidly forth, we knew that another mystery had occurred, another Royal Presence had made Himself felt, and had blessed His world.

The next day I was walking quietly and alone along a shaded pathway in one of the gardens, when subtly I became aware that all nature about me seemed to be rejoicing in some wonderful chant—nature at last unafraid and secure in man's presence. Another great mystery! And that singing has never ceased: it goes on and on.

And after this, is there anything more that one should say? Yes, one thing more: to pay due tribute to those visiting and other volunteer helpers who sacrificed all of that for which the rest of us came, in order that we might be properly housed and fed and attended to in a hundred ways. Here was a true example of that sacrifice in service which we know always draws forth the love and helpful care of the Great Ones of earth, and that will be their high reward. But we too are grateful to them, and to the President, and to all of her splendid band of co-workers, and above all to Those who poured forth so abundantly Their loving blessings upon us.

A. P. WARRINGTON

THE BROTHERHOOD OF THE RELIGIONS

THE study of Comparative Religion has, of course, from the beginning of the Society been one of its special objects. Now at Adyar study has passed to more definite reality, and brotherhood without distinction of race, creed or caste receives expression in actual worship. During Convention it has been noteworthy how much the members of the different religions of the world here gathered together, have interested themselves in each other's beliefs and tried to understand them. Nay, further than this, how frequently they have actively participated in the worship of brothers of another faith.

The keynote of this attitude is sounded at the "Common Worship" at 7 o'clock every morning in the great Hall at Headquarters. "The prayers of the religions" is the colloquial expression generally employed—but officially it is described as "The Union of all Faiths in an Act of Worship". It is one more of the things which we owe to our great President and her genius for harmonising all things. Punctually as the clock strikes she enters the hall, where there stand assembled men and women of all nations, religions and tongues. They are gathered "for an act of worship to the One who is the object of worship in the 'many faiths' given and ever inspired by the World-Teacher, the One Jagat Guru".

The prayers of each religion are recited by a member of that religion and in the language normally used. The order followed is that of their foundation, beginning with Hindûism, the parent religion of the Aryan root-stock, and the mantric chant of its Samskr̥t verses forms a fitting prelude. The later faiths follow: Zoroastrian, Jaina, Hebrew, Buddhist, Christian, Musalmān, Sikh. The three Refuges of the Lord Buddha's followers and the five Precepts are recited usually by the Vice-President in Pālī and during Convention one of the bishops present (generally Bishop Wedgwood) has said the three beautiful Christian collects and the act of worship, and has given the blessing.

At the end, the President leading, all recite line by line the verses:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

Mrs. Besant then closes by giving the Benediction as she alone can give it.

During Convention the Hall was crowded to such an extent that attentive worshippers were standing in groups outside the doors, unable to find places within—worshippers drawn from every one of the great faiths, from 38 nations of the earth.

The Masters who founded the T. S. as a nucleus of Brotherhood in all things, surely give to this daily gathering a special blessing. What do They think of it after fifty years of Their help and Their care? And ourselves? Shall we not do well to remember that this is as yet but a nucleus and that it can be our privilege, as it must be our responsibility, to spread this great work afield. Though a few people can do this at Adyar, out in the wide world there are millions who yet cannot. We remember that a great Teacher said of the kingdom of God that it "is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

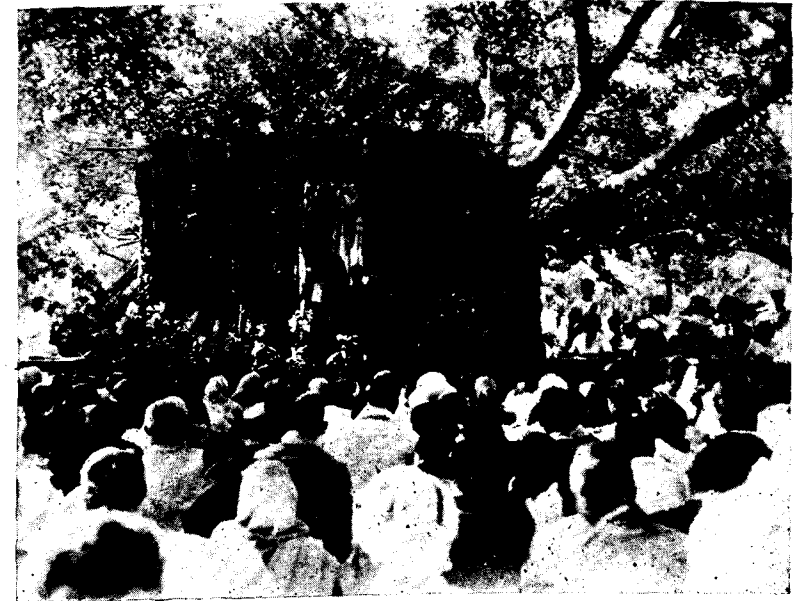


FIG. 3

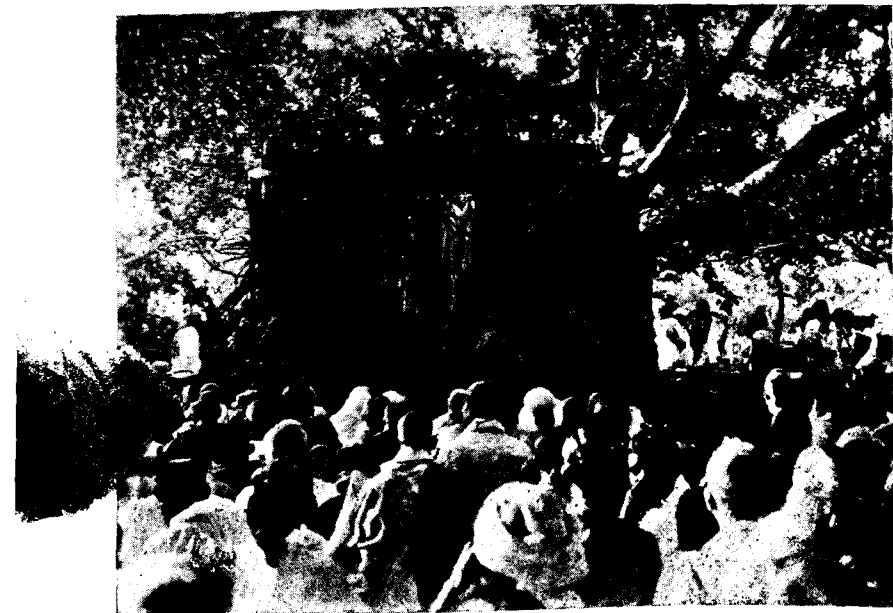


FIG. 4



FIG. 5



FIG. 6

But for individuals to be blended satisfactorily, each must stand firm in his own strength. And as it is with men, so is it also with religions, and at Adyar are the individual religions being strengthened too. A charming Hindū temple has been built and was consecrated on December 21st. Here at 6.30 every morning the *pūjā* ceremony is performed by Krishnaji himself, assisted by Mr. Rajagopalacharya—both of whom have in this life been born into brāhmaṇa families. This wonderful but simple act of worship sends forth over Adyar and over India the blessing and the power of the Most High. The music of Krishnaji's chant, the sonorous recitation of the mantras by those who assist him, the rising sun shining into the temple and on the worshippers, the mystery of the ritual which he seeks to purify and restore—a greater pen than mine is needed to describe them.

Elsewhere in the grounds a little Buddhist shrine has been built. It is beautifully situated by the side of a small pool, whose still surface the leaves of the lotus blend with the reflections of the graceful palms which surround it. The simple ceremony of Consecration was carried out by a Buddhist monk and Mr. Jinarājadasa on December 31st.

Near by stands the temporary erection which serves as Liberal Catholic Church. Here C. W. L. celebrated the Holy Eucharist on Christmas day and during Convention, there have been five other bishops here—Bishops Wedgwood, Arundale, Cooper, Mazel and Thomson. The building roofed over with plaited palm leaves—like the huts we live in—is open on three sides and it too was thronged far beyond its capacity. To western eyes it is quaint to see the worshippers sitting cross-legged on the floor, for the seats are strictly limited. One could not fail to notice how much the Christian ceremonial attracts many Indians—while conversely some of the most regular worshippers at the Hindū temple were born in this life under the sign of the Cross. Christianity too, will have its permanent building and the Foundation-stone of a new Church was laid on January 11th with full Episcopal and Masonic ceremony. The association of these two great ceremonial traditions is in itself of interest in view of the attitude of some Christian organisations towards Masonry.

The Convention brought together at Adyar a number of Jewish members from various countries and they have seized upon this opportunity to form an Association of Hebrew Theosophists and have immediately begun to collect contributions towards building a Synagogue, of which the President has laid the foundation-stone. A memorial tablet of a Muhammadan Mosque was placed in its right position, and the foundation-stone of a Pārsī (Zoroastrian) shrine, for with regard to the last-named, a small band of the most devoted workers at Headquarters belong to the ancient religion of Persia. All these new undertakings will be proceeded with as adherents of the respective faiths in different parts of the world are willing to contribute to their fabric and to their subsequent support. In the case of all it is intended that members

of another religion will be welcomed and may participate within the limits prescribed by the different faiths for those who worship at their altars.

In many cities of the world, temple stands by mosque and church by synagogue. In how many is there any friendliness or interest the one in the other? Not to speak of enmity and persecution. One cannot help the mental comparison between Adyar and some other holy places.

Temples, churches and mosques cannot rise everywhere as at Adyar, but Theosophists the world over sometimes unite in devotional meetings. In such cases when two or three are gathered together belonging to different faiths, might it not help our nucleus to expand if the example were copied of the Morning Prayers at our Headquarters; if a member of each religion represented were encouraged to offer, in the formulas of his own faith, worship to that One of whom all are the children.

RICHARD COLENUTT

OUTSTANDING FEATURES OF THE JUBILEE CONVENTION

THE first and foremost among many big events at this thrilling Convention, commemorating fifty years of Theosophical Activities is undoubtedly the fact that this Christmas was not celebrating a past Advent, but the Advent. And it is gratifying to note that the setting for this Coming was worthy of its sublime Message.

When I compare the Convention of sixteen years ago at which our revered President first spoke privately of the body chosen as a vehicle by the Lord Maitreya and this at which the World-Teacher chose to speak the memorable message through Krishnaji: I rejoice to think that the movement *has* grown commensurate with the importance of its proclamations.

Compared with 1910 the Adyar Estate gives outward tokens of inner growth in its marvellous gardens and woods, a beautiful setting since my departure in 1912. The Society did evidently its utmost to give a right royal reception to the thousands of its Delegates, so that signs of comparative affluence are noticeable, gladdening the hearts of old workers in the cause, who enjoyed the good fortune to revisit Adyar nowadays. In those days we marvelled at crowds of say five hundred foregathering under the Banyan Tree, but to-day seven thousand could listen—thanks to the loudspeakers—to the same melodious voice, bell-like as of yore, of our beloved President.

And the inner Light hidden behind that marvellous personality came especially to the fore when the different nationalities—37 altogether—did her homage, in group after group, and were answered by an invisible Greeting emanating from her evidently, thrilling receivers and beholders alike.

An avenue of mahogany trees planted simultaneously by each representative delegate with soil from his or her native land, at the sound of a bugle, will commemorate this rare fête of real and actual Brotherhood. No excitement ever marred the even flow of Power and Peace. Verily, the Star of Shamballa shed its lustre over the whole World during these weeks.

Verily a fair background to the Glad Tidings of the founding of a World Religion and its Mysteries, later to be supported by a World University to be! The World Religion links already now officially four great Movements: the Theosophical Society, the Order of the Star in the East, the Bhārata Samāja and the Liberal Catholic Church, which different organisations have entered its Fellowship.

The Convention witnessed the opening of, and daily worship in a Hindū Temple, a Buddhist Shrine, and beautiful daily celebrations of Mass and Benediction of the Liberal Catholic Church within a temporary shed on the Compound, which is furthermore to be presently enriched by a Star Headquarter Building, a Synagogue, a Mosque and a Zoroastrian Shrine, foundation-stones for which were laid some with due Masonic rites, during these busy weeks.

Besides all these activities the Co-Masonic Temple saw specially busy evenings, as evidently the Mysteries are soon to be given to a world, prepared and athirst for them once again. To get up in time for Pūjā at 6.30 a.m. in the Hindū Temple, conducted by Krishnaji as the officiating priest, or for the Morning Prayers at the Headquarters Hall at 7 a.m. uttered by Hindū, Parsi, Jain, Hebrew, Buddhist, Christian, Muslim and Sikh, and closed with our Great President's Benediction, and thence to the celebration of the holy Eucharist at 7.45 a.m. (possibly performed by Bishop Leadbeater in person), gives the whole day an imprint of world-vastness for which even a divinely inspired psalmist's lyre would be inadequate; thus why pursue the impossible task of doing justice to the many unique Jubilee Functions at Adyar these days of December, 1925, which mean really the setting in motion of the preparations for the millennium, the closing of the warring eras and the opening of the Golden Age?

JOHN CORDES

General Secretary for Austria

UNIVERSALITY, POWER

THE Jubilee Convention is past but its influence will be with us for many lives to come. Many of us had made it a sort of centre around which much of our activities adjusted themselves and our plans for some time past have been made accordingly. We were determined to be present at all cost. We came; now what is to be the result to the world and secondly to ourselves?

So much has happened that one feels more inclined to sit quietly by the river at sunrise or at sunset and not try to express that which is inexpressible in words. Yet those who were not able to come want an expression in words; they are waiting eagerly for it, and one knows that they must read between the lines for the great things that cannot be spoken. The great things are hidden, the great things are expressed in silence, the great things are expressed by depths and cannot be measured, as we measure greatness, the great things are quiet, calm, strong, mighty.

This Convention was calm, quiet, strong, mighty, powerful, and the impression that one would pass on, as far as I see, is the realisation of universality and power; both these seemed to glow at every meeting small or large. It is true that the Society has stood for fifty years for universality but it is a big thing to live universality, we are apt even to restrict the very word but universality means power of adaptation and comprehension and it is under these meanings of the word that one felt that we had after fifty years begun to learn the beginning of our lesson as members.

It is a very big step; other Conventions have helped to work towards this but here one realised a certain accomplishment of what we are out for. Up to now we as ordinary members have been groping. It was inevitable, for most of us have undertaken a little more than we are really able to accomplish, but we know that we grope and go on steadily; now at this Convention the groping has found its first outlet and now is our great chance to make of the Society that which it was intended to be, a living fire of force in the world that cannot be gainstayed and which no storms can shake.

We are getting towards this, universality is one of the keys to the realisation of this great brotherhood on earth.

It is not easy to adapt ourselves to others and to surroundings, it is not possible for us at present to comprehend our surroundings nor to comprehend each other, and it may take many lives so to do; yet this Convention breathed universality, as nothing as yet has breathed it, to every member.

The wonderful Message given to us by our Elder Brother breathes out universality in all its aspects. It breathes the great lesson of adaptation: "Great alchemists shall you be if you will, transmuting . . . separative pride into loyal comradeship . . . Be very tender to little



FIG. 7



FIG. 8

children, yet more tender still to all who err, knowing little of the wisdom; and tenderer still to animals. . . . Cherish too the flowers and the trees." What adaptation is needed, what comprehension, to carry these commands out and into our lives and thus live the precept of universality'.

All nationalities really gathered together as never before, eager as never before to try to understand themselves and each other; we mixed a great deal and I know that many go away and feel, not only say they feel, that we are all one.

The morning prayer offered to the Most High in many ways, in different tongues drew us mightily together, separateness lifted and comradeship is well grafted into our hearts, for the blossom we wait; but the Elder Brother has told us, "Great gardeners shall you be" and what greater flower can we offer HIM than this blossom carefully and tenderly watered in HIS Name.

It is through adapting ourselves to others and by the comprehension of others that we shall reach the Path that leads to at-one-ment and to living the life of brotherhood.

The other lesson that this Convention taught some of us to realise was the power that each of us had within himself. To me it seems that we cannot grasp this until we have learned much of the previous lesson, universality. Power lies within each but it is shared by all, and in that sense is a part of universality. If this were not indeed truth we could not hear in the Message of the Elder Brother: "You need each other, and We need you all." Nothing is complete without all, nothing can be perfect unless all join.

This is a great lesson to carry away with us and to hand on to others and to live henceforth unwavering and without a shadow of doubt—which is the great separator.

Sometimes I have felt that we spend much time in choosing our way of work, what sort of work, how to do it, with whom to work, how to learn to work with all, when to work, where to work and we ask ourselves all sorts of futile questions of this kind; but we have in reality only to ask ourselves one question and that is does this way or that separate, divide, or does it draw together to a better understanding, unite, and when this question is answered then we know where to work, and what to do.

This sounds very simple, but all divisions bring disharmony and love and harmony are part of each other, beauty crowns both.

This Convention has taught so much that we need to sort it out each for ourselves; the lessons have not been in the words spoken but in that which has been unsaid; therein lies that great difference to all the other Conventions.

The Revelation has been in a few words to some, to others it has been unspoken, yet I am sure that all have had revelation, all have

been enlightened. The Revelation must shine out in our life and that which has enlightened us must be a veritable light to others wherever we go. Each one whom we meet must recognise all of us, who have been here, as those who have seen, heard, understood and now know God. God has revealed Himself at this Convention, many can bear witness to that, and in their lives that "witness shall appear".

WAYFARER

SOME IMPRESSIONS

BEAUTY of nature combined with the spirit of co-operation, the joyfulness and gentleness of about three thousand members; human consciousness directed towards one goal combined with the consciousness of those Great Ones who live in the Reality: it is to these four sources of life that the Jubilee Convention owes its outer success and especially its inner value for the work which lies before every one of us. At Adyar the oneness of all the religions is a fact, realised every morning at the Prayers at Headquarters Hall, a fact which will even be more fully realised when all the temples whose foundation stones were laid during the Convention will have been built. At Adyar science has found its due place.

The treasures of the Library and the Archives are a living example of Theosophy as Science. Its different schools and the Brahmavidyāshrama, the nucleus of the World University, form the link between the work of the T.S. and the educational and scientific work in the outer world. Dances and Shadow Plays of T.S. members from Java; Indian music and western concerts gave to the musicians in our ranks the opportunity of expressing their innermost being through art.

Work of every kind, carried out with enthusiasm, work from morning till night, one living organism, breathing, expanding, growing from day to day into the likeness of a torchbearer who is the pioneer for a whole world of longing, searching souls: that has the Jubilee Convention been for many of us. Its life, its joy, its harmony, its lucidity are going to be spread all over the world as members of all the continents, of 38 countries have been present at Adyar to bring their tribute of gratitude to the world centre of the T.S. and to carry with them from there all the light, all the love, all the power which have been outpoured upon them so abundantly. Our leaders gave the example of what is meant by "Do all your work in the name of The Masters". Their followers will share in that work more and more and the day is not far when the cry of the suffering world will change into a hymn of gratitude because the Lord of Love and Compassion has said: "I come."

AXEL VON FIELITZ-CONIAR,
General Secretary for Germany.

INDEED this is no ordinary Convention as one might think judging by superficial externals and the programme given out. Our Convention was no mere demonstration of brilliant speeches, rendered by speakers of first-rate mastery of language, of deep and valuable truths and facts given by our Leaders, but we became partakers of something extraordinary and grand, of a unique opportunity of sensing and seeing invisible and visible greatness.

Imagine here in India at the very centre, the cradle whence our present humanity and culture sprang, reunited from all quarters of the world, humanity again returned to do homage to the motherland. This congress, demonstrating by the very presence of nearly all the nations of the world, joining East and West under one banner, the ideal of universal brotherhood, proclaims a rebirth, a re-shaping of humanity and of the world. The proclamation of this world-wide brotherhood of mankind and of all created kingdoms, verily means something different here than if it had been proclaimed from any other place on the earth. For here, under this radiant blue sky, this glorious sunshine, among the stately palm trees and a vegetation of a beauty and variety of shape and colouring and of sweet fragrance supreme, the butterflies, big and small, vying with the flowers, and all the birds singing, cooing, wooing, no animal flying in fear from man but even the shy squirrels not shunning his presence, till you seem to be back in paradise, in a dreamland of fairy beauty, strange with spiritual realities behind its enchanting *māyā* that impregnates every thought and feeling as the very essence thereof.

To mention just one wondrous night when the Javanese nobility danced their holy dance, sanctified by tradition, danced it under the big Banyan Tree. Mystic music, soothing, conjuring, of monotonous but sweet, melodious sound, drawn forth from strange, stringed instruments and drums of curious shape, is the accompaniment to that aristocratic hero dance that by its slow and solemn movements shows its religious, its devotional, hidden meaning, indicating by play of scarf and shawl and most marvellous movement of those slender, beautiful arms and hands, a secret, mystic meaning. Verily the big banyan tree was the worthy background for this holy performance, and for all that was given us there of spiritual and intellectual food. This tree, standing there for centuries, having seen many, many generations, seen the enlightenment of the Buddha, once more heard a proclamation by One enlightened. "I come to those who want sympathy, who want happiness; who are longing to be released; who are longing to find happiness in all things; I come to reform, and not to tear down; not to destroy, but to build."

This time, under its foliage and among its root-stems like so many weather-beaten columns of wood, it sheltered thousands of people, listening to the voice of the speakers, being carried to the remotest listener clearly and distinctly by the broad-casting apparatus. Here we were, only about 3,000 people united from all over the world to live for some few days a fairy dream of strange realities of beauty,

unity, love and light. Here we began to live the destiny of all humanity, that will gradually bring the whole world to this standard if we but remember the lessons taught here by word and deed, visibly and actually lived. If we but live that lesson, that man is destined to be the creator of beauty and happiness all over the world, to bring it to all creatures, if only we continually are aware that all creation and all creatures are one and brothers of one origin on this globe and the other worlds, above and below.

This is but a poor, short sketch of what has been going on here in Adyar, giving but slight evidence of the glorious days in which I was privileged to share, and to gather immemorial experiences to be utilised in service in the sense of world-wide brotherhood. I am persuaded that this glory here is but the beginning of days to come all over the world, if we are faithful to the trust given to us, to spend and to spread the seed sown in us to help the world to happiness and knowledge. I feel the responsibility of being myself a small messenger of those truths imparted to us by those greater messengers, who in their turn again are messengers from greater and more perfect Ones, who are the rulers of this privileged place and are indeed the rulers of the world.

J. LUISE GUTTMANN

It seems well nigh impossible to describe what this Jubilee Congress has meant. In the first place, the coming to Adyar was like coming home, for a huge family gathering warmly welcomed by the Great Mother of us all.

That a powerful and yet so loving Presence broods over Adyar, seems not at all to express the embracing vigour that we feel here, that makes it seem as if never more shall we be small or weak, though we know that we shall have to prove our strength, when we return.

To express the wonderful happening at this Congress is not possible, perhaps the nearest to it is: for one moment the world stood still, and when it resumed its course, it was with a new rhythm, another vibration, to which we shall all have to attune ourselves.

The time of expectation is past, the fulfilment draws near. Let all that have ears, hear, so that nothing of this wonderful time may be lost, but can be used by us for the helping of the world.

C. W. D.



FIG. 9



FIG. 10

ADYAR is Peace and Power.

Its Peace is strong and crystal-clear. It forces to absolute honesty, it reveals every weakness, every smallness, every bit of petty self-indulgence and cravings for personal happiness.

But its Power gives the strength to face one's Master, to offer Him one's whole being as it is, with the strong unshakeable decision to purify this offer till it becomes a chalice pure and radiant, worthy to receive the Water of Life, wherewith to quench Humanity's thirst for Eternal Happiness.

It gives the strength to face any sort of life from the most deadly commonplace to the most active and strenuous one ; it enables to shine forth the radiance of the jewel, brought home from this blessed spot.

H. v.d. S.

A JAVANESE DANCE

It is maybe the poetry of motion that might be shown by some delicate being of the invisible worlds, wafted hither and thither in response to feelings or influences more subtle than we can know.

It is an example of absolute poise and balance worthy of our eager emulation in both physical and emotional natures. If we could gain such in our emotions, our Vairāgya surely would be complete.

Or again may it not be that such a dance outlines in space in some mystic way an intricate geometrical figure, and is in its perfection an obeisance to the Grand Geometrician ?

But most of all the dancer (or the dance was it ?) seemed to symbolise a beautiful garden in early summer from dawn to noon, with sweet flowers large and small, sometimes tiny and opening with one tiny unfoldment, sometimes more august and stately, unfolding petal by petal, as though loth to let go wholly the purity of childhood, the reticence of youth.

One could see here a daisy gradually loosening its blushing petals, there a pansy unrolling its velvet, golden and purple, now an evening primrose forgetting it was day, then a wild rose baring its five petals to the sun, again the saucy but modest violets pushing up their pretty heads, or a more virile tulip breaking its bonds.

That exquisite dance indeed was like a morning spent in one of those English gardens one has not yet seen in this life, but knows so well.

* * *

INVISIBLE HELPERS

A TRIBUTE

BACK in Benares again! Leisure and quiet in which to assimilate the varied experiences of what must surely have been the most wonderful Convention the world has ever seen.

Abler pens than mine will tell of that great gathering of nearly 3,000 delegates from the uttermost parts of the earth, from Iceland to Uruguay, Java to America, representing 42 nations, and all the great religions of the world. Others will describe the vast and reverent audiences which gathered many times a day, and every day, under the great banyan tree, to be inspired by the magnificent utterances of our leaders; others will speak of the never-to-be-forgotten religious services, where all joined together in common worship in Church and temple, shrine and hall, as a practical demonstration of that unity of all religions which it has ever been the mission of Theosophy to proclaim before the world; and others again will tell of the universal happiness, enthusiasm, and goodwill, prevailing throughout that mixed concourse of people of all races, castes and creeds.

I only write to put into words what I am sure we would all wish to express, namely, our sincere gratitude to that army of unselfish and devoted members who, working practically unseen and unheard, in store, office, dining-hall and kitchen, made perfect the wonderful organisation by which all things ran smoothly for the benefit of all, and thereby so largely contributed to the success of the convention as a whole.

Three thousand to be housed, and fed four times each day, and not a single hitch to mar the proceedings, or if hitch there were, it was never allowed to appear on the surface. From early morn till late at night those unselfish workers were at their posts, foregoing meetings to attend to our needs, safeguarding us all by their scrupulous care in kitchen and scullery, from dangerous sickness and terrible epidemic. It was a labour of love offered voluntarily, with happy hearts and smiling faces, but nevertheless we would not have them think us unheeding of their loving care.

To this devoted band of servers, we surely, each and every one of us, would wish to pay our tribute of grateful acknowledgment for all their self-sacrifice and loving service on our behalf.

We do not forget that He who taught us that the greatest amongst us is he who serves, will surely reward them in due season, but we also would humbly add our grateful thanks to His, for their acceptance.

That those who so generously poured out their all in loving service, may be filled anew to overflowing with His Life, is, I am sure, the earnest prayer of all of us who shared in the benefits of their willing self-abnegation. May we, when our turn comes, do even half as well as they.

E. A. KING

FURTHER IMPRESSIONS

FROM the point of view of illustrations our snap-shots do not come up to the standard that we could wish but they are only snap-shots collected from the many that were taken during Convention and to those who could not be present they will give some idea of some of the events and all will like the ones that have been snapped of our leaders. In the Frontispiece 38 of the 41 General Secretaries are present. An historic event. Canada, Spain, Porto-Rico being absent.

No. 1 is a very realistic picture of Bishop Leadbeater and shows him beaming on all with a wonderful kindliness. This month is the birth month of this great leader and Adyar has been very happy to have him here. All good wishes will centre around him on the 17th very specially. Many grateful hearts will thank him for his share in the Great Work of the last fifty years.

We had rather difficulty in getting the Editor to allow the little one of herself to be reproduced but at length we prevailed so we hope that some, perhaps many, will see in this little photograph part of what we see. The surrounding is dark, very dark and the light has shone on her and she stands out and focuses the light in the picture and thereby lightens the whole.

Nos. 3 and 4 are taken from under the banyan tree and show the little dais that was erected there. The beauty of the dais was the colouring and this of course the picture cannot show. The garlands hanging from the top were made in gold and purple flowers and the whole was made of green palm leaves. I wish that we could have reproduced more of the crowds to show in what great numbers they came but as has been described elsewhere the speakers were heard through "loud speakers" and the crowds were therefore dispersed round the tree and beyond, for all could hear from a remarkably long distance. The platform was quite unique perhaps it erred on the small side and we could not, unless fairly close, see who sat within it, their faces were shaded. These pictures are, considering this, very good and No. 5 gives another view of it and we have been able to present all the chief speakers in these three pictures.

Next we come to processions of various kinds. No. 6 is what I might call a natural procession of people going home after a lecture and again we have managed a very natural picture within the natural procession. The next two were taken on "Star Day" when the foundation stone was laid with true Masonic rite. The higher degrees

only walked in this procession from headquarters to the new Star Headquarters to be. The site is not far from the entrance to the compound and quite close to the river. Some details of this very imposing sight is given by one of our writers. It was a great Day, all day long, everything and everybody was great on that Day.

Many have written of the foundation stones that were laid for various Temples, or for places of worship of the various religions. The pictures marked 9 and 10 are taken in the middle of the wonderful palm grove where so many of us have had not only help but revelations. In the palm grove is a tank, formerly used for bathing and still sometimes used, part of it hidden by the lovely lotus plant and now and then a lotus bloom peeps out and is taken to the Shrine room.

The crowd are sitting on the bank of the tank and the occasion is the consecration of the Buddhist Shrine. In the second picture the President is just walking into the Shrine after the Consecration, to offer flowers. After she had finished a solemn procession of people went also into the Shrine and did likewise.

The last photographs are of varied interest. No. 11 is taken from above in Leadbeater Chambers and shows somewhat, but a small somewhat, of the lovely view that the residents there enjoy. It is close to the river and a very little way from where the river joins the sea. The shade of the fir-like trees is near and it is a lovely little walk in the shade of the evening down to the sea for a bath or to sit and listen. There is much to listen to all over the compound of Adyar, whether by the river or by the sea or under the palms or in the quiet of your room. Sometimes I have thought that we do not listen enough for it is great to be silent at Adyar.

I have wandered from my description and been theoretically carried "out to sea". In this photograph some of the huts that were put up for the visitors are plain to see. They are a very small portion of them but this picture will be a reminder of the many incidents in the huts, some very great and some, the small ones, that will fade away or be dismissed by the remembrance of the greater ones which are so great that they will insist on having their place in our remembrance.

The Wayang players had their picture taken close to the entrance to the Banyan Tree. A very short description of the dance appears elsewhere but we have not had a worthy description sent to us for publication, perhaps it is that we did not understand enough and have not had leisure to ponder on it. We hope to receive one, there is much that should and could be said.

We do not need pictures to recall to us this wonderful Convention I know, but in the years to come there may be those amongst us who will long to see *all* that they can that will convey to them any impression of the wonders of this time.

W.

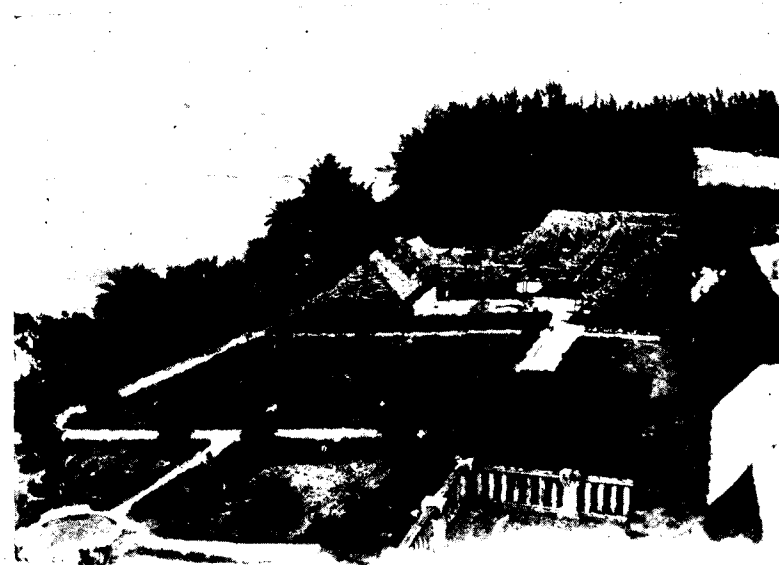


FIG. 11

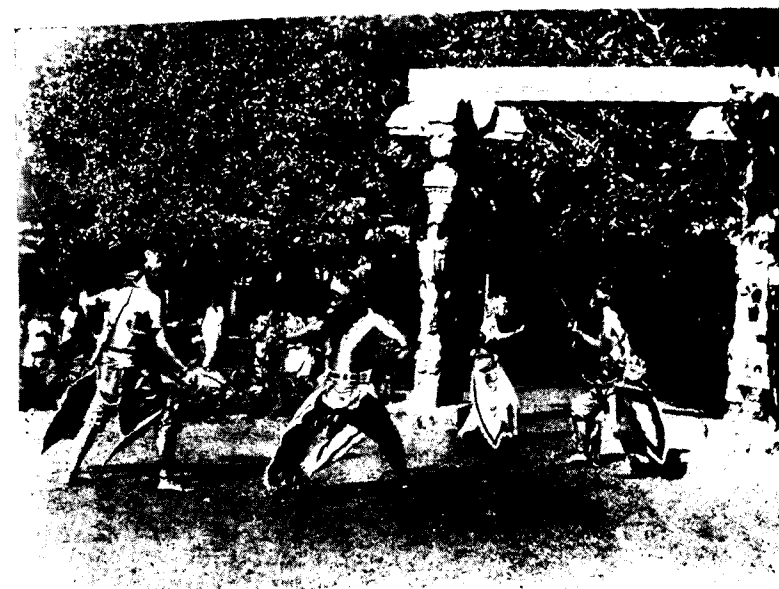


FIG. 12



ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 443)

THE six chakrams are in the s̥hūla sharīram and have corresponding centres in the astral body and corresponding energies in the Kāraṇa sharīram and reappear in the Logos as so many diverse faculties.

The leaves and petals of the chakrams represent so many powers and have an objective existence. For instance, one is considered to have 8 main petals but they are not like petals in a flower but the magnetic energy of the brain has 8 poles like magnetic poles.

In the seven centres (chakrams) seven elements are located and it is said that as the Kuṇḍalinī breaks through

each, it makes the man subdue that *ṭaṭwam*. As Kuṇḍalinī goes on breaking each of the chakrams it gets control over so many forces connected with the elementals.

This is with reference to Hatha Yoga and not my opinion.

The location of the mind is between the eyebrows.

After the Kuṇḍalinī passes through one chakram it takes its essence or energy and so on, and then mixes all up into a sort of united current.

Connection of chakrams and planets:

Mūlāḍhāram connected with Saturn

Second Jupiter

Third Mars

Fourth Venus

Fifth Mercury

Sixth Moon

Seventh Sun

The moon is connected with the mind because it is so changeable, vacillating.

When the mind gets combined with Kuṇḍalinī and Kuṇḍalinī gets near Brahmarandhram the man becomes clairvoyant.

Kuṇḍalinī is a power in Mūlāḍhāra; it is the astral serpent. It has its head in the navel (?). It can be roused by increasing the fire of Mūlāḍhāra.

Kuṇḍalinī is a force compared to a serpent because it moves in curves. It has the effect of moving round and round in a circle. Idā and Piṅgalā alternate in the normal condition.

It is said in the books that Kuṇḍalinī has $3\frac{1}{2}$ circles. This is to show that it runs through the three māṭras and a half of praṇava. In some cases it is represented as having 8 because its energy runs through ashtaprakṛti. Sometimes it is spoken of as four.

Ashtaprakṛti is that which is described in Bhagavad-Gītā.

Idol worship began in this country mostly from the time of Mahābhārata. No temples are mentioned in Mahābhārata.

Jainism is anterior to the Buddhism existing at present.

The persons in Mahābhārata existed,

Pineal gland	7th chakram	} probably.
Pituitary body	6th chakram	
Corcygeal gland	1st chakram	

Sira Līngam—still small voice, the serpent for it is the Kuṇḍalinī. In Kuṇḍalinī the still small voice sounds. This is the Līngam in the microcosm, in man. The roundish thing is the mūlāḍhāra, the still small voice seems to rise out of it. It is the Sira Līngam which is in every man's own body.

Each of the chakrams has a colour. The order is constantly varying; the seven colours of the astral currents that go to make up the astral body—the aura corresponding to the chakrams has different colours.

AHJH ray has more than 25 powers. There is one special group of 14, i.e., 13 and one centre of mercy. Doctors have their counterpart in Devaloka.

There are three great doctors in the first ray, one of whom can reanimate dead bodies, but it is uncertain for how long a time. More or less all powers do prescribe but there are some specialists who are very clever in that department—including everything connected with the healing art, such as broken limbs. One ṛshi even regained his youth by evoking one of the powers. The ṛshi afterwards married. He had had leprosy. He was not a great Adept. Many are called ṛshis who are not great Adepts at all. There are some powers that do not prescribe but only cure the man who evokes them. Of this kind there are many especially two that are very powerful. The best is to stick up to one's own logos and then one gets all the powers in a lump.

The Buddhist ray is something gigantic: it has millions and millions of powers and they have combinations and permutations.

The first ray is simpler and its powers are a select few. No other ray seems to have so many powers as the Buddhist ray.

It is a regular combination of three Logoi.

Each ray has a regular army of its own. The powers of the Buddhist ray are very active and are easily evoked, but the first ray is out of the way. The powers of the first ray are all shrouded. It appears that all the things that kill and slay on a gigantic scale belong to it. Even AHJH ray has some terrific currents of this kind.

The celestial Buddha is the most beautiful of gods. Buddha must have in His head the whole plan of nature because He is the consecrated essence of nature's wisdom. He is most difficult to approach considered as a whole, though his appearance is that of a smiling little boy. But he helps others who may not belong to his ray. He puts them in the way and teaches them or puts ideas into their heads and makes their minds steady.

Bidaramaki—black cat.

Dancing has something to do with Attik Jommin and Paṇḍārams—AHJH's dancing becomes very useful on the mental plane, with the music of the spheres keeping time. There are nine varieties in AHJH himself.

AHJH has about 22,000 and odd combinations.

Karkai is one of the names in Samskr̥t; it means a crow.

Each of the rays has a literature of its own, its own nomenclature (different), its powers (different). A complete system of philosophy can be constructed of AHJH only, so also temples and a national religion can be constructed from it—e.g., Chidambaram temple belongs to this AHJH ray. (Parasurāma belongs to this ray.) This ray has more to do

with Saivism than any other department of Hindūism. It is only in later times that Saivism became associated with phallicism. This is merely a crude idea and it is not known how it was introduced. It seems to have come when that branched off into black magic. All these religions have and will come back hundreds and hundreds of times, only the form alters. Real occultism is like the Kāraṇa Sharīram, the various philosophies are the sūkshma sharīram, the religions of the masses, temples, etc., is the sthūla sharīram. AHJH is the ray which rules the planet; it is the planetary genius. Each planet is supposed to be under the influence of some special planetary ruler. The Kabbala is all AHJH ray.

Attik Jommin is at some place in the Tanjore District; Swetāranyam-Kodakery it is called, mentioned in Rāmāyaṇa. There is something very awe inspiring in the image of Attik Jommin in the temple.

There is a Goddess called Brahmavidyā. The Kabbala is all AHJH ray.

Nature has to work in a certain direction to produce a race of Dhyān Chohans, there may be other ways of bringing it about. There is no limit to the varieties of nature.

The Logoi are now creating the Kosmos; they have adopted a particular plan, but it may be improved upon in future periods. They have even now all sorts of systems, as those with one sun, with binary systems and so on.

Parabrahm has always existed eternally and always manifests itself as seven rays, but its potentialities have never been exhausted. The main principles of occultism are as eternal as the Kosmos. Space is infinite, solar systems are infinite. We have in our Solar System one sun with a particular constitution: but nature is trying all sorts of experiments in different places. [Who knows that in future spaces beyond there may not be triple and quadruple systems! The

biggest telescope penetrates a small amount of space and still there are star clusters and so on to infinity.]

Time is endless, space is endless, but combine infinite time with infinite space!

The universe seems to have illimitable phenomena, there is always more to explore. Man is a very small thing as an individual, compared to the universe.

Unless man is made in God's image he can never find God. Instead of surveying the infinite Kosmos you may as well survey the microcosm and find out the centre. A man by digging into himself can find the centre of the universe. All this infinity is in one aspect of space, and there are other aspects which are quite as varied as this one.

(Even Parabrahm seems to get tired, but His day is very long.)

The most practical question is to try and expand your own capabilities. Time and space are good things to knock the conceit out of a man. There are conditions of Parabrahm in which time and space do not exist. In one sense the First Logos is outside space because it is space.

There are always seven kinds of logoi working together or else you cannot have a solar system.

Parabrahm=consciousness unmanifested.

Instead of investigating manifestations, draw the consciousness inwards and try to survey the centre. Drawing the consciousness inwards means transferring it to higher upādhis on and on.

[Adam Kadmon is the real logos. We only know two Adams, the heavenly and the earthly, Attik Jommin, etc. All come in the heavenly one. Attek Jommin is like the leader of the 128 gods of the Logos.]

The Logos has powers beyond itself. They are parts of itself but its parts have two divisions: those which are organic and can never be removed and those which are partly organic

and partly inorganic and which can be removed, but only for a period and have to return to it. Such a power enters into the composition of the logos but are communicable. [Attik Jommin is one that remains in the Logos, but he may now and then leave it, but gets back again. There is no principle beyond the Logos. Eight or nine million "Devas" have been counted. You have mind, imagination intellect or music faculty or playing faculty: you (JNC) have the pugilistic faculty, but in your case they cannot come as independent powers in the Logos, a lot of powers make up a whole, but have a possible existence by themselves and are transferable. These powers are born in its light.]

The Christian Trinity has not gone beyond JHVH, our higher Logos is above your Parabrahm, and our Parabrahm is nowhere.

Note: AHJH=Eheir=Is the duty name associated with Kithir? The Supernal Crown.

JHVH has been always presented for popular worship, the higher thing they never revealed.

T. Subba Row

THE INFLUENCE OF CIVILISATION UPON CLIMATE

By SATURNIAN

THIS little globe of ours, a mere speck of dust in the infinity of stellar space and therefore seemingly unimportant if regarded as merely a dimension of matter, affords nevertheless a field for certain evolutionary schemes propagated in the thought of that mighty Intelligence which created and sustains our solar system, aided in the work by a great hierarchical host and to which, puny man, immersed and deluded though he be in the densest matter, contributes a modest, if relatively insignificant, quota.

But human evolution may be something of more value in the scheme of things than would appear at first sight, although its importance need not be overstressed, for we may assume that the intention was that it should work in harmony with that other great kingdom, the realm of the Angels or Devas.

Now we learn from Theosophy the relation of that mighty hierarchical order to the general plan, and, when we realise what that is, we are struck by its immense importance, and also to what extent our own evolution is helped or impeded by the forces operating under nature's laws.

But there is one factor which operates adversely to the intelligent co-operation of the two kingdoms, since one of them, our own, is immersed one plane lower in matter, *viz.* the physical, and that, because of its density and the present stage of average egoic evolution, acts as a veil, shutting off, as it

were, the bulk of humanity from the consciousness of the astral and mental levels and also depriving it in most cases of the ability to sense etheric matter which is essentially physical.

The foregoing is applicable to the Aryan civilisations of the Western world, for these have become materialistic to such an extent that even a belief in that other kingdom is one confined to the lips only, in spite of the fact that the religions of Europe and America acknowledge the existence of Angels, Archangels and the Hosts of heaven.

Not so in the East, for there, in whatever country, whether China, Japan, India or Burma, and whether the religion happens to be that of Hinduism, Buddhism, Shintoism, Zoroastrianism or any other, the belief in, worship and propitiation of the Devas and their following of nature spirits is to be found side by side or *pari passu* with the main religious beliefs of the peoples concerned.

In countries where the population is principally agrarian engaged in the cultivation of the soil, and where the recognition of the hierarchical government of nature's forces is more than a pious belief, there you may expect to find climatic conditions more in keeping with the requirements of the people, more conducive to their welfare, more regular and therefore more to be relied upon, as for instance the monsoons.

Conversely, in countries where the recognition of intelligences behind natural phenomena is absent, you are likely to get mixed climatic conditions which, in spite of meteorological science and conservation of the rainfall, are more or less not to be depended on, the "constant" having a wider and more irregular variation.

One may go further and say that, apart from the dominance of agrarian activities and even the belief in the intelligences operating nature's forces, the mean of the common thought of the population of any country coupled

with the astral conditions occasioned by such thought is calculated either to assist or impede the operation of the natural laws applicable to that country, resulting in a more variable periodicity and more or less adverse conditions.

So, where the general thought and feeling of a population is disturbed either by external wars or internal strife, that country will not possess a regular and seasonal climate but only samples of many.

Were the poets and writers of a past decade distorters of the truth when they compiled songs and wrote of "Merrie England," its glorious springtime, its "summer," its peaceful autumn days and the real frosty winter time, so curiously to us moderns, associated with the Yuletide? Are we to condone such as the licensed vapourings of the poetic temperament?

Surely the Britain of to-day gives the lie to such effusions! But, does it? Is it not more reasonable to assume that the climate of Great Britain and that of its continental neighbours has changed since those halcyon days? For England no longer supports a population given over to agriculture, industrialism having taken its place, and, if we add to this the incessant wars and internal strife acting adversely on the psychology of the people, we have only ourselves to blame and no reason for venting our derision on those who, after all, only wrote of England as they knew it and what we hope it may yet again become.

Some will point out that this theory leaves out of account the disturbing element of cyclones, typhoons and hurricanes which occur in certain localities at irregular intervals, even where climatic conditions are periodic and fairly constant.

There are present in all realms forces "inimical" to the working of the law, it seems to be a necessary "evil" in the great scheme of things, for our evolutionary movements are subject to them, it being impossible to conceive of any sort of evolution without some form of opposition.

In the Indian Ocean, where cyclones are infrequent, these storms are known to take birth between the equator and the 10th parallel and apparently have no connection with the ordinary pressure systems of India and its adjacent countries, being apparently engineered by means of Devic forces opposed to the unhampered and consistent regularities of climate.

There can be no real progress anywhere in nature without opposition of some kind; good and "evil" exist everywhere, call it by what name you will, for it is in the very balancing of these opposing forces that evolution of any kind is possible; remove one, and the other becomes negative or non-existent.

For evolution on our planet, duality appears to be a requisite and polarity a *sine qua non*, and we may be thankful that, in this particular sense, we have to deal with pairs of opposites only and not with a more complicated system.

We must perforce admit a condition of unstable equilibrium, a diversity in unity, for that is what makes possible evolution to more stable and less diverse conditions.

The question arises, how and to what extent can individuals contribute towards better conditions? The answer being, only by co-operation with others, for the powers that are responsible for temperature, wind and rainfall could only respond to a collective thought, emotion, or something big and extending over a wide area.

Although they have no bearing on the theory put forward in this article, the following stories will suffice to show that an intelligent and sympathetic co-operation with nature should be cultivated, for nature serves those who obey her laws.

It is related that the horticultural and botanical establishment of Burbank, the Californian fruit and flower wizard, was unaffected by the great earthquake that occurred in that part of the world some years ago, the main line of the disturbance having apparently been diverted from its course so

as to avoid damage to the work of an intelligent and intuitive co-operator with nature.

The following affords a curious proof that there are some men and women who are very closely in touch with nature and her products, those who love and are loved by Her:

Visiting a beautiful country house, where the gardens and grounds afforded *prima facie* evidence of the owner's tastes, the writer was struck by the beautiful and exceptionally tasteful floral decorations in the house itself. Mine host, on being congratulated on them, stated that they were not due to his head gardener (an experienced professional man) but to one of the maids who was so passionately fond of flowers that she was allowed to cull and arrange them in the house, and that, while her decorations lasted for a week, they had to be renewed daily when attended to by the head gardener.

The owner was unable to explain the reason which had always been a puzzle to him; he is now possibly more enlightened.

In the ages to come, when man and Deva will be working together in entire understanding, we shall be approaching the period when humanity, as such, will have fulfilled its destiny and its evolution be a nightmare of the past, for the fourth creative hierarchy will have then come into its own and, knowing itself to be, go onward to greater and more glorious heights.

Meanwhile, let those who believe in man's future, strive to bring nearer the day when this wonderful consummation shall be accomplished.

Saturnian

A DREAM OF CO-OPERATION FOR OCCULTISM

By WELLER VAN HOOK

SURELY the future will bring to realisation many of our joyous dreams. Humanity must be aided in a multitude of ways. Our first great dream was, years ago, of an extensive library for occultism, to be located in Western Europe, either on the continent (Brussels ?) or upon an island. This library should contain one or more copies of all the old and new books, obtainable with the passing decades, upon topics particularly interesting to occultists.

The fine collections of oriental manuscripts at Adyar should there be duplicated as far as possible or photostatically copied. *Objets d'art* and museum preparations of interest to occultists should be there. And, of course, all European modern and especially ancient books should be provided that deal with the various phases of occultism, philosophy, religions, mysticism and the work of the schools of the alchemists, Rosicrucians and magicians. The institute would accept everything of museum interest which it could house.

It would become at once a centre of study by earnest workers gathering from the ends of the earth. Could not the occultists of the world find a few dozen bright boys who would prepare themselves to work thus for the general cause?

Many decades have passed since Madame Blavatsky quit her outer activity for the world. Yet many literary labours for the causes dear to her heart remain to be done. This institute could undertake some of them.

It could maintain ever growing catalogues of the works of interest to occultists housed in all the libraries and museums of the world, indicating where each work is kept and how it may be consulted or copied. And a special scientific library for the use of all workers, especially those concerned with our other dream, should be added.

This second longing is for a sister institute, located with the first and perhaps administered by the same individuals, who should constitute a wise and learned council to stimulate and foster scientific research into the fields and topics of interest to occultism.

Philanthropist A. has given gold to enterprise number 1; philanthropist B. similarly gains *los* by contributing a modest or a kingly sum to the work of aiding research.

This international *occult research council* will be in charge, suggesting or accepting and distributing proffered topics for study. And they will solicit, accept and sometimes subsidize scholars and especially laboratory research workers in the investigation of special fields.

A central laboratory will be maintained by them at headquarters, especially for the study of topics most intimately related to occultism and magic. But the chief activity of this institute will consist in stimulating or instigating literary and laboratory research into all the topics dear to the heart of the occultist, aiding the progress of human life and evolution as the centuries pass. These labours will occupy workers not only engaged at the headquarters laboratories but in laboratories anywhere, and everywhere in the world. Indeed this latter phase of the institute's labours might well be the first.

With knowledge, tact and a little money, research could be stimulated at any public laboratory in the world. A grant of funds to be expended upon the support and the research expenses of a chemist, physicist or biologist would set a-going in India, New Zealand, Poland or Saskatchewan, a research upon any rationally chosen topic. The Council will rightly enforce the rule that research results may not be published as having originated under its auspices unless the recognised rules of criticism applied in scientific investigation have been observed by the worker, at all stages. No speculative matter or results imperfectly digested would appear.

The results of such studies would be published in any scientific magazine agreed upon with or without a notice giving the name of the Institute. Doubtless many labours not wholly originated or supported might receive partial support.

The topics favoured for research would range from those quite in the line of everyday scientific study to those of recondite occult import. The whole world must finally be concerned, directly or indirectly, with this work; why not begin at once in a modest way?

Chemical problems should be studied. Perhaps some light can be thrown on the subject of the relations between the chemical studies of Mr. Leadbeater and those of the everyday scientists. In physics, the topic of the matter of the etheric sub-planes and of the astral plane will be of prime import. And who knows but that the very *taṭtvās* themselves might be brought under consideration.

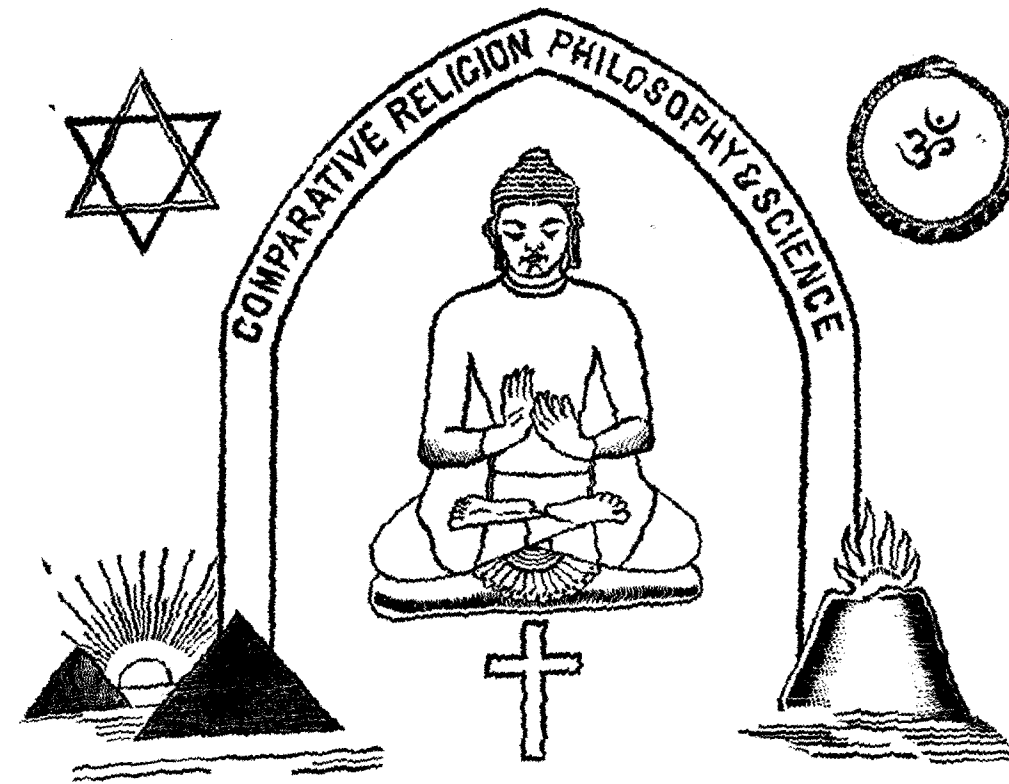
Biology offers a vast field for study from our new point of view. The vitalistic notions of some modern scientists need further study; and the question of the field and the extent of the strictly mechanistic phases of the life-processes cry out for elucidation.

Conceive of what might be done in co-operation with our spiritualistic friends. The study of the ectoplasm, already begun by Schrenk-Nötzing, should be pursued. The topics of the magnetisms, once scientifically considered, and of the auras of animals and of man offer fruitful fields of study. Imagine what aid might come from the advice and help of such men as Lodge and Crookes!

And who knows but great occult seers and practical occultists might be interested in making suggestions and giving practical aid.

These sister institutes, perhaps fused into one, should live through the centuries, hastening the evolving of men. Might not the blessings of the Masters overshadow them through all the years of their lives?

Weller Van Hook



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)¹

By G. E. SUTCLIFFE

XI. THE ELECTRON AND THE ATOM OF OCCULT CHEMISTRY

155. On February 3rd, 1925, there died at Torquay, one of that group of advanced souls whose function

¹ The First Series began in Vol. XLIII, Part II, p. 37, and ended in Vol. XLIV, Part II, p. 290.

it is to bring our fifth race civilisation to its zenith. This was Mr. Oliver Heaviside, F.R.S., a nephew of Sir Charles Wheatstone, the practical founder of modern telegraphy.

For fifty years Heaviside lived practically a hermit's life at Torquay. He was a good correspondent, but very difficult to approach personally.¹

He was both a great mathematician and a great authority on all that concerned electrical science. The first volume of Heaviside's *Electromagnetic Theory*, was published in 1893, the second in 1899, and the third in 1912. He had great difficulty in getting his writings published, because his mathematics were of a very advanced type, and he had consequently few readers, but fortunately Sir Oliver Lodge, Prof. Perry, and Dr. Searle had noted the advent of a mathematical physicist of superior ability and helped him to get his papers published. He was truly a philanthropist, and cared little for personal gain, though he has probably saved the Government of every large civilised country in the world millions of pounds in the cost of their telephone schemes.

Dr. Simpson, formerly of the Indian Meteorological Department, speaking as president of the Mathematical and Physical section of the British Association at Southampton in 1925, said of him,

Heaviside commenced his electrical work on the commercial side, but he retired and devoted himself to science for its own sake. Realising throughout the immense commercial value of his work, he took out no patents and asked for no remuneration, but gave to humanity discoveries the value of which cannot be estimated.

¹ *Nature*, Vol. CXV, p. 238, February 14th, 1925.

156. Now it so happens that the next step in tracing a connection between the electron and the atom of "Occult Chemistry," is concerned with one of the profound electrical controversies in which Heaviside took a leading part.

It has been previously remarked,¹ that

the links between Occult and Western Science usually emerge from the more recondite portions of Western researches,

and this is to be expected, because the differences between the two are not in the observed facts, but in the fundamental concepts which interpret the facts. Hence this difficulty though great has got to be faced, if those links are to be made. The controversy above referred to gave rise to the adoption of what is called rational units, in which Heaviside was a pioneer. It arose over the frequent occurrence in the equations of electrical problems of the factor 4π , which made the equations cumbersome and inelegant. Heaviside describes it as "The Eruption of ' 4π ' s"² and speaks of "The Origin and Spread of the Eruption" with the dismay with which one would speak of the spread of smallpox.

157. The controversy emerges from a portion of Clerk Maxwell's *Electricity and Magnetism*,³ and is discussed by Heaviside, in his *Electromagnetic Theory*.⁴ Maxwell's treatment is too mathematical for these pages, but may, perhaps, be sufficiently elucidated by means of diagrams.

¹ *Studies in Occult Chemistry and Physics*, p. 4, para 4.

² *Electromagnetic Theory*, Vol. 1, p. 116.

³ Vol. I, paras. 76-77.

⁴ Vol. I, p. 118.

In figure I, let A and B, be two metallic discs of an electrical condenser, with a slab of glass, or other non-conducting material between them, and let the plate C be an

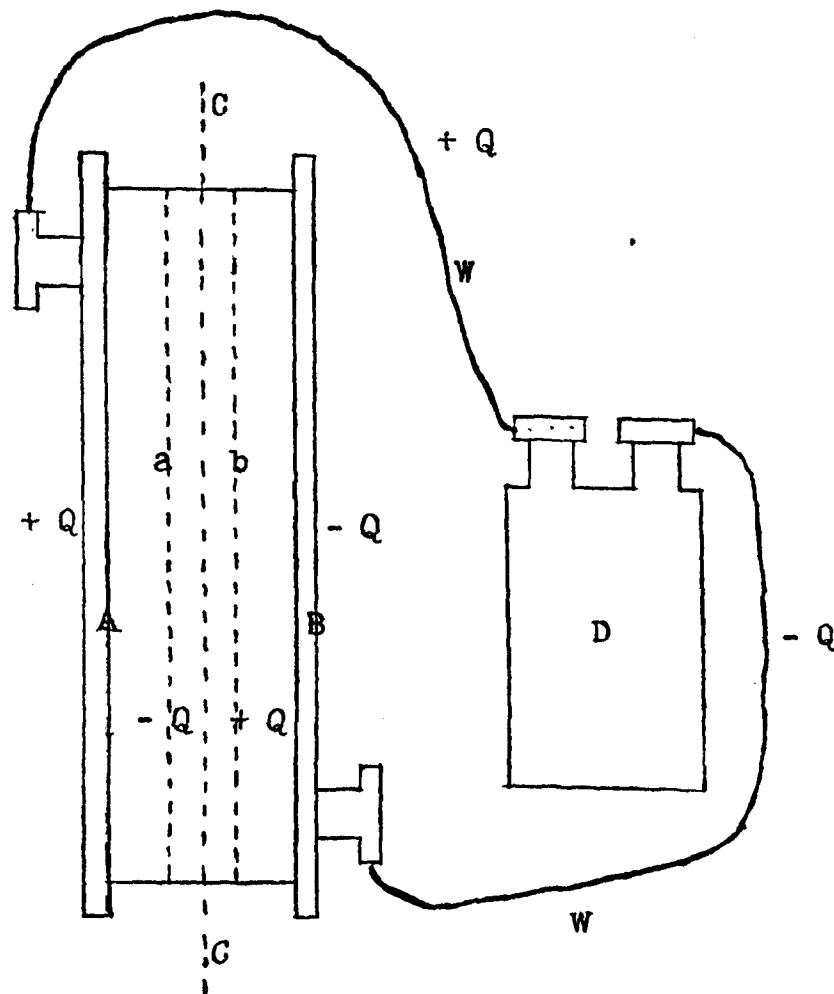


Fig. I

imaginary division between the metallic discs dividing the glass slab into halves. Let W be a conducting wire joining A and B, and let us suppose that by the action of an

electromotive force from a battery D, a quantity Q of positive electricity is transferred along the wire from B to A. The positive electrification of A and the negative electrification of B will produce a certain electromotive force acting from A towards B in the dielectric stratum, or glass slab, and this will produce an electric displacement from A towards B, indicated by the two lines a and b, on each side of the imaginary division C, within the glass slab. The amount of this displacement, as measured by the quantity of electricity forced across this imaginary division of the glass slab dividing it into two parts, will be, according to Maxwell's theory, exactly Q.¹

158. Such is Maxwell's theory of electrical displacement,

and we may now proceed to an application of it. In Figure II, let B be a hollow conducting sphere having within it another smaller conducting sphere A charged with a positive quantity of electricity e. If the outer hollow sphere B be originally uncharged, then when the charged sphere A is placed within it, the displacement on B will be e, but the induced charge, or the induction on B will be

+ 4πe.² It is not necessary that the surface of B should be that of a sphere, the surface may have any other shape provided it is a closed surface.

¹ Electricity and Magnetism, Vol. I, p. 67, para. 60.
² Ibid., Vol. I, p. 89, para. 77.

This remarkable result of Maxwell's theory is what gave rise to the 4π controversy in which Heaviside took a leading part.

Another way in which it gives rise to the occurrence of 4π in electrical equations may be seen from the following which is extracted from a work of Sylvanus Thompson.¹ When a sphere is charged until its electrical density is d per unit of surface, the quantity of electricity is

$$Q = 4\pi r^2 d \quad (32)$$

where r is the radius of the sphere, since on a sphere of radius r , there are $4\pi r^2$ units of surface. "The problem is to find the force exercised by this charge upon a + unit of electricity, placed at a point infinitely near the surface of the sphere. The charge on the sphere acts as if at its centre. The distance between the two quantities is therefore r . By Coulomb's Law the force

$$f = Q \times 1/r^2 = 4\pi r^2 d/r^2 = 4\pi d \quad (33)$$

This important result may be stated in words as follows:

The force (in dynes) exerted by a charged sphere upon a unit of electricity placed infinitely near to its surface is numerically equal to 4π times the surface density of the charge.

159. Now let us take a gravitational problem and treat it in the same way as the above. We shall then see how the 4π emerges from the formula. Let the gravitational density on the earth's surface be

$$g = 981.27 \quad (34)$$

¹ *Elementary Lessons in Electricity and Magnetism*, p. 261.

so that if the earth's radius is R , the quantity of gravity over the whole of the earth's surface is

$$q = 4\pi R^2 g \quad (35)$$

and if we may regard this as acting from the earth's centre, as in the above case, then since the distance from the centre is R , the force on unit mass placed *infinitely near* the earth's surface is

$$\begin{aligned} F &= q \times 1/R^2 = 4\pi R^2 g/R^2 \\ &= 4\pi g = 12330.96 \end{aligned} \quad (36)$$

This is the sort of result that Heaviside objects to, and his objections appear reasonable. The force exerted by the earth is not $q = 4\pi g R^2$, but $g R^2 = q/4\pi$, which is the force exerted by the earth on outside bodies, and which has to be divided by the square of the distance between them.

160. But the adherents of Maxwell would probably reply that these outside bodies are not *infinitely near* the earth's surface, and that gravity and electricity are different things, so that before turning down Maxwell in favour of Heaviside, let us inquire if there are any forces which may be regarded as infinitely near the earth's surface. Now it so happens that there are. These occur in what is known as the photo-electric discharge. When ultra-violet light, and electromagnetic waves of still higher frequency fall upon the surfaces of bodies, they cause electrons to be ejected from the body with high velocities. The law which governs these ejections was announced by Einstein in 1905, and was not proved until after 1914, but is now universally conceded.¹

¹ *The Electron*, Millikan, 1924 edition, p. 248.

It is regarded as one "of the most fundamental and far-reaching of the equations of physics, and one which is destined to play in the future a scarcely less important rôle than Maxwell's equations have played in the past".¹

This equation is

$$hn = Ve/c = \frac{1}{2}mv^2 \quad (37)$$

where h is Planck's constant $= 6.547 \times 10^{-27}$, n is the frequency of the light wave, or the number of light vibrations per second. V is the difference of electrical potential which will give s . the velocity v to the electron; $e = 4.774 \times 10^{-10}$, is the electrostatic charge on the electron, and $m = 9.005 \times 10^{-28}$, is its mass, whilst $c = 2.9986 \times 10^{10}$, is the velocity of light. If λ be the wave-length of light having the frequency n , then $n = c/\lambda$, so that we may write (37), in the form

$$\begin{aligned} hc/\lambda &= Ve/c \\ hc^2/e &= V\lambda \end{aligned} \quad (38)$$

The potential V , and the wave-length λ can have any value separately, but as they always vary in opposite directions, when multiplied together the product is a constant. This is shown by the first term hc^2/e , to which the product is equated, for h , c , and e , are all constants. Now when an observed physical relationship discloses a universal constant, it implies some important property of nature's mechanism, and as the potential V , and the wave-length λ impinge upon the earth's surface in order to eject electrons from it, they may be regarded as infinitely near to that surface, as required by (36). The examination of this constant therefore may determine whether we ought to follow Maxwell or Heaviside.

¹ *The Electron*, Millikan, 1924 edition, p. 242.

By means of the values of h , c , and e , given above we obtain

$$hc^2/e = V\lambda = 12331 \quad (39)$$

which as will be seen agrees almost exactly with the value of (36), so that we may write

$$hc^2/e = V\lambda = 4\pi g = \text{Constant.} \quad (40)$$

$$hn = Ve/c = \frac{1}{2}mv^2 = n(4\pi ge)/c^2 \quad (41)$$

$$h = 4\pi ge/c^2 = 6.547 \times 10^{-27} \quad (42)$$

Thus is the theory of Maxwell vindicated. That the above series of equations, (36-42), are of the highest importance will be conceded when it is realised that they unify the labours of Newton, Maxwell, Einstein and Planck, who are perhaps the four greatest physicists of modern times. The gravitational formulæ of Newton, the electromagnetic equations of Maxwell, and the radiation theories of Einstein and Planck, are linked together and mutually explain each other. This will become clearer as we proceed with our studies.

161. Here the reader will probably ask. Are we then to conclude that Maxwell was right and Heaviside wrong, and we are now in a better position to answer this question.

We can best visualise the standpoint of Heaviside perhaps, in connection with equations (35) and (36). It is quite true that the earth's attractive force as used by astronomers is only gR^2 , in place of $4\pi \cdot gR^2$, as in (35), but this is because they measure this force *in one direction only*.

The constant factor in the earth's attraction, between say the earth and Mars, is gR^2 , but it is also gR^2 , between the earth and Venus, and between the earth and moon, all of which may have quite different directions, and if this attractive force is integrated so as to include *all directions* then the force is not gR^2 , but $4\pi \cdot gR^2$, and this as Heaviside shows is what gives rise to the eruption of 4π 's, which so offends his mathematical taste.

It is due to geometrical fact that in a sphere of unit radius, the surface of the sphere has 4π units of area.

When the force from a spherical body operates in one direction only it may be regarded as operating through unit surface of a unit sphere, and when it operates in all directions, it operates through all the surface of the sphere, or through 4π units area in a unit sphere. Hence when 4π appears in an equation *it may indicate a change from a line to a surface force*, and such a change might be very significant. Lord Kelvin

never regarded seriously any suggestions for "rationalising" our system of electrical units. In fact he regarded the proposals as "frivolous nonsense".¹

Without going so far as this, we may, perhaps, say that it may occasionally happen that by using units which suppress the 4π , an additional veil is drawn over the operations of nature, and as the object of science is to lift these veils, and not to add to them, the use of such units is not in the interest of scientific progress.

162. We now come to the application of the above to the facts of *Occult Chemistry*. Suppose that the charge on an electron when in a conductor is operating along a line only,

¹ *Nature*, Vol. 100, p. 470, February 14th, 1918.

and that by the Maxwellian displacement, it is forced out into the open and operates in all directions, so that the effect of its charge is 4π times as great as when buried in the conductor. Then since the charge on a conductor may be regarded as the sum of the charges on electrons, we should have a sufficient explanation of Maxwell's Induction being 4π times the charge as described in Para. 158. Since the charge on an electron is measured in the open, where its charge is e , then on the above assumption its charge before displacement, or beneath the surface of the conductor would be

$$e' = e/4\pi \quad (43)$$

and the above simple equation is the link we require to connect the facts of Western Science with those of occult researches, especially to explain the relationship of electrons and the atoms of *Occult Chemistry*. Equation (43), is the part of the fruitage of our inquiry into the significance of the 4π controversy which we needed for our next step forward.

163. It is now generally admitted that the mass of an electron as given in Para 160, is entirely of electromagnetic origin, so that its mass m , and its radius a , have the relationship¹

$$m = 2e^2/3ac^2 \quad (44)$$

hence from the measured values of m , e , and c , we have for the radius

$$a = 2e^2/3mc^2 = 1.8765 \times 10^{-13} \quad (45)$$

¹ *The Corpuscular Theory of Matter*, by J. J. Thomson, p. 34.

but from (44), it will be seen that the mass of the electron varies as the square of the charge e , so that if from (43), the charge of an electron within a conductor is changed from e to $e' = e/4\pi$, then the mass m , will be changed to m' , where m and m' have the ratio

$$m/m' = (e/e')^2 = (4\pi)^2 \quad (46)$$

$$m' = m/(4\pi)^2 = 5.70246 \times 10^{-30} \quad (47)$$

164. According to *Occult Chemistry*,¹ the ultimate atom of the physical plane consists of 10 coils, each of which is a spiral of 1,680 turns, so that the number of turns in an atom is 16,800, and in the 18 atoms of hydrogen the total turns will be

$$N = 18 \times 16,800 = 302,400 \quad (48)$$

If we enclose within each of these turns the reduced electronic mass m' , as given by (47), then the total mass of electrons within the coils of hydrogen will be

$$H' = Nm' = 1.7244 \times 10^{-24} \quad (49)$$

165. The mass of hydrogen from Prof. Millikan's latest measurements,² is

$$H = 1.662 \times 10^{-24} \quad (50)$$

This differs from the mass obtained in (49), by a small percentage, which will be dealt with in later articles. It is due, for the most part, to the fact that the earth and moon are

¹ Appendix, *The Aether of Space*, p. 11.

² *Electrons*, p. 261.

a single gravitational mechanism, and just as the ten coils of the atom have three, to represent the sun, and seven, to represent the seven planets,¹ so the electronic mass m' , in each turn of the coils has added to it an additional mass, which represents the moon. Such addition had to be made when dealing with terrestrial magnetism,² and cannot be eliminated from the atomic mechanism. It is one of the keys to the Astrological influences of the moon.

The great importance of the 4π controversy in relation to our researches will show itself in later articles.

The object of this was to demonstrate how by means of it we could link together the atom of occult research and the electron, and this is shown in equations (43-50).

G. E. Sutcliffe

(To be continued)

¹ *Occult Chemistry*, p. 23. New Edition.

² *Studies in Occult Chemistry and Physics*, p. 166, para. 137.

THE VIRGIN BIRTH

By W. J. HEYTING

THE study of ancient Hebrew custom has thrown a very interesting sidelight on the much disputed Christian doctrine of the Virgin Birth. Few questions have vexed theologians more than this one by virtue of which Jesus is supposed to have been partly divine in origin. Few questions have succeeded in confusing the minds of Christians more and scarcely any have led to the formulation of more theories concerning man and his relation to God.

Before we can proceed any further, however, we must be quite clear as to what is meant by the Virgin Birth, about what the Catholic Church as a whole means by it. Our authority will be the viewpoint of the Roman Catholic Faith which has been responsible for its introduction into the Christian religion and which has made it a point of dogma, disbelief in which being a mortal sin.

In the first place it should be borne in mind that the Virgin Birth and the Immaculate Conception of the Blessed Virgin are two entirely different conceptions which are habitually confused by the non-Catholic mind. The Virgin Birth refers to the way in which Jesus was born, the Immaculate Conception, to the way Mary, the mother of Jesus, was born. Says J. H. Treat in his work on *The Catholic Faith*:

By the term "Immaculate Conception of the Blessed Virgin," the Church of Rome means not that our Saviour was conceived and

born without sin, as many Protestants think, but that the Virgin herself was conceived and born without original sin, so that never for an instant was she subject to the influence of sin.

By the term Immaculate Conception of the Virgin Mary it is not meant that Jesus was born immaculately, although He was indeed, but that the Virgin Herself was born immaculately.

The whole theory of the Immaculate Conception depends entirely upon the view which the Catholic Church of Rome takes of original sin. Since the fall of man, all human beings are supposed to have been born in original sin. This taint of original sin is not so much a positive thing as something negative. It means the absence of grace which is the capacity as well as the ability to contemplate and so become part of and one with God. Before the fall, man was in a state of grace. He knew God and was able eternally to live in the contemplation and presence of his divine Father. This is known as divine grace. At the fall, man lost this grace, and ever after, though man might know of the wonderful nature of God and might most fervently desire eternally to live in His contemplation, he had lost the ability or means to do so. This state of grace was potentially still possible, but man no longer had the means enabling him to attain to it. For this purpose the Saviour came into the world; again to give men the means whereby they might know God, again to give them this grace; to give them that, the lack of which is known as original sin. Then, when the Church speaks of the Immaculate Conception of the Virgin Mary, it means nothing more than that the Blessed Virgin was born without original sin, in a state of grace. In no other way was her coming into being different from that of any ordinary person.

The Blessed Virgin was born without sin, by the special will of God, so that the body that was to give birth to the Saviour should in no way be tainted and so that the Saviour

should Himself be born sinless. Since Immaculate Conception means to be born without original sin and since the taint of that sin had been removed from the Mother of the Saviour, the Saviour Himself would be without original sin, unless His Father were in a state of sin, who being the Holy Ghost, was not the case. Hence, the Saviour also was immaculately conceived, but in a somewhat different way. When the Church speaks of the Immaculate Conception it refers to the birth of the Virgin, though it goes without saying that the Saviour too was born without sin. In addition, however, to being Immaculately Conceived, as was His Mother, the Saviour was born of a virgin. It is to this that the Church refers when it speaks of the Virgin Birth; the fact that His Mother was a virgin.

So far I have stated as accurately as I find it possible the teaching of the Roman Church on these matters. It is interesting to note that the Virgin Birth has always been a point of doctrine, while faith in the Immaculate Conception has not always been required. So S. Thomas of Aquinas writes:

I reply that it is to be said, that according to the Catholic faith, we are to firmly hold that all men, except Christ alone, being derived from Adam, from Adam contract original sin; otherwise all would not need redemption, which is by Christ; which is erroneous.

And thus in whatever manner the blessed Virgin had been sanctified before animation, she never would have incurred the blemish of original defect, and thus would not have needed redemption and salvation which is through Christ, of whom it is said: "He shall save His people from their sins." But this is unbefitting, that Christ be not Saviour of all mankind, as it is said in Tim. IV, 10. To the second we must say, that if the soul of the Virgin had never been defiled by the contagion of original sin, this would be derogatory to the dignity of Christ, according to which He is the universal Saviour of all,

i.e., including His Mother. Augustine says in his *Lib de Trinit*: "Ergo in B. Virgine fuit aliquod peccatum veniale."²

¹ Matt., I, 21.

² "Therefore the Blessed Virgin was not undefiled by venial Sin."

S. Bernard writes in like manner, while Pius IX, Bishop of Rome, declares to the contrary in his bull of December 8, 1854:

Declaramus, pronunciamus, et definimus, doctrinam, quæ tenet, beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.¹

The conception of the Virgin Birth of Christ originated only a considerable time after the time of His birth. Indeed up till the time of Hadrian (A.D. 117-138) the conception had not yet been catholicised and Joseph was still held to be Christ's natural father. It is difficult to discover how this conception could historically have originated. Mr. G. R. S. Mead in his work entitled *Did Jesus Live 100 Years B.C.?* in the ninth chapter, draws attention to one explanation; namely, to the "belief in the bastardy of Jeschu as a historic fact authenticated by the records". Mr. Mead goes on to say that the Jewish apologist

if he be an out-and-out rationalist, he may go so far as to claim that the "virgin birth" doctrine was invented in answer to this record, and that there has been no historicising of a mystic fact, as we have supposed, seeing that there are no mystic "facts," but only the baseless imaginings of unbalanced enthusiasm.

There is however another much more probable explanation which arises out of the customs of the Jewish people.

It appears, that it was an ancient custom among the Jews, that before a man took a woman as his wife in marriage, he had a right to demand proof from the Rabbi and a doctor that the girl or woman in question really was a virgin. This custom existed among all the Jews, and the first child born from such

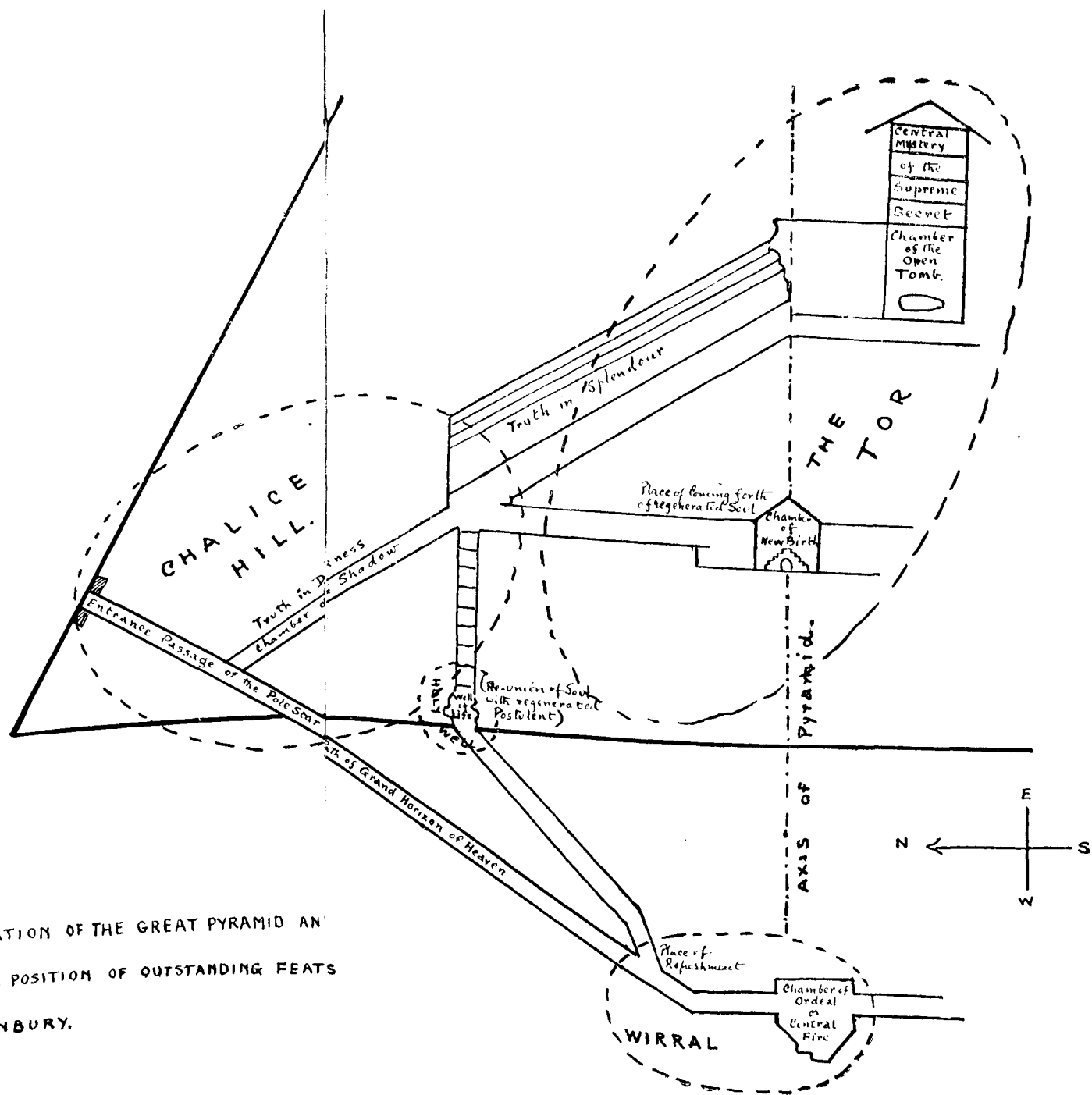
¹ We declare, enunciate and define the doctrine which maintains that the Blessed Virgin Mary, from the first instant of her conception, was, by the special grace and indulgence of Almighty God and by virtue of the divine favour of Jesus Christ the Saviour of mankind, untouched and kept pure from the stain of any original sin; to be a revelation from God and therefore with diligent zeal to be believed by all the faithful.

a marriage between a man and a virgin was commonly called a virgin daughter, or son as the case might be, on the ground, that the mother was a virgin at her first conception. This term therefore was only applied to the first child.

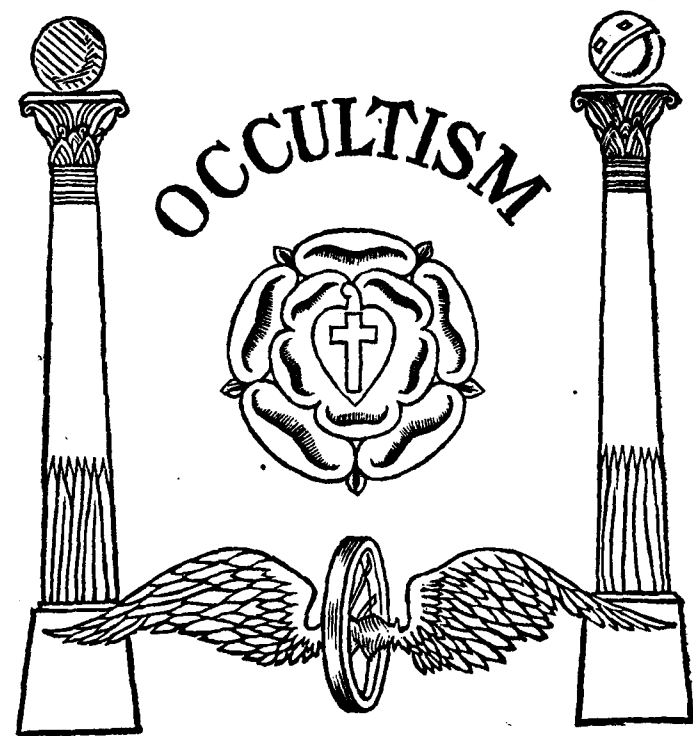
Whatever mystical and symbolical explanation the Virgin Birth came afterwards to acquire, this would seem to give a very reasonable and probable explanation of the way in which the doctrine came to be adopted by the early Christian Church of the second century A.D. The explanation is at once clear and simple. So frequently the most profound questions have the simplest of origins, if it were only possible to gather sufficient circumstantial evidence. How much trouble the theologians in all these centuries would have been saved had they only studied the period wherein Jesus is supposed to have lived, instead of erecting a vast structure of explanation of a thing which did not ever occur. The very structure itself was wanting in the foundation upon which it was supposed to stand. One wonders when men will make sure of their facts before erecting theories upon them?

Such an attitude is all too characteristic however of ecclesiasticism, ever eager to make life mysterious with doctrines impossible of verification whereby the ignorant mind is over-awed and the priest vested with an unquestioned authority that elevates him above the common people among whom the Christ-Spirit as the Christ Himself ever moves as friend and helper.

W. J. Heyting



SIDE ELEVATION OF THE GREAT PYRAMID AND
APPROXIMATE POSITION OF OUTSTANDING FEATS
AT GLASTONBURY.



THE ISLE OF AVALON

By E. G. COOPER

WHEN the tiniest bird stretches his wings and soars aloft, he must feel something transcendental flowing through his being as though he had conquered the earth and were rising to realms of untold beauty. Something of this feeling one catches for a moment when one stands on the heights of the Alhambra at Granada and gazes over the Vega at sunset, the apparently limitless Vega, which rolls away to the horizon like an ocean. But this feeling of exaltation is even more intensified when we stand on the summit of the Tor at

Glastonbury and our eyes sweep over the vast plain towards the west. It was across these wide-spread pasture-lands, once an undrained marsh, that Joseph of Arimathea made his way with his followers to that little hill in the middle distance, now called Wirral, a corruption of Weary All Hill, where Joseph planted his staff declaring that here he would build the first Christian Church in pagan Britain. A slip from this staff, which tradition says took root and blossomed, called the Holy Thorn, still grows on Wirral, and another in the Abbey grounds, and it is a curious fact that it is an eastern thorn and that it blossoms at Christmas time.

Joseph's little round church of twisted wattle was set up in the valley below Wirral and near by the disciples built their huts, some say at the foot of that small grassy mount called Chalice Hill, because it was there that Joseph just before his death is said to have hidden the Holy Grail. It is not a high hill, it is a little green dome lying peacefully beside the Tor, a hill modelled on quite different lines, with sheer sides, quite bare of tree or bush and with a contour full of character like a couchant lion. It is a warrior hill, while Chalice breathes of peace.

The Tor is crowned with a solitary church tower. Nothing is left of the church which was burned in the middle ages, but the tower of S. Michael still stands tall and strong. It is said that there are many hills in different parts of Europe with churches upon them dedicated to S. Michael, and the reason given is that they hoped by his power to nullify the pagan influences focussed there. This is one reason given, but it may be that the earlier Christians were more tolerant in some ways than we are, and that they preferred to use a site which had already been hallowed in the eyes of the people as a place where they had worshipped God, though in a different form.

There is something inexplicable about Glastonbury in the way it draws people back to it again and again, and there are many mysteries bound up with it. It is said to be a magnetised centre, but if so the magnetism would seem to be of different kinds, it is as though there were opposing forces warring against each other.

There is the Abbey, the ruin of that glorious church built on the site of the first Christian Church in Britain, Joseph's wattle chapel. The abbey was raised by the builders of those early days who strove to achieve in stone a mighty symbol of that great Spiritual Church not built with hands which was to regenerate the world. No one can stand unmoved beneath the huge archway in the grassy nave, with face turned towards the vanished altar, where deep below the turf King Arthur and his Queen lie in one coffin, for within these broken walls the love and enthusiasm of the early Christians have left an influence of peace, and a shadow of the joy and plenty of old merry England clings to this relic of one of her greatest religious houses.

There are some who still see the monks performing Mass; others who hear them pacing along the stone-flagged cloisters, now a stretch of grassy lawn; and many there are who smell the incense which sweeps in great pungent breaths down the long nave, even out into the street. The whole place is pervaded with the Christian spirit, it breathes sanctity.

But leave it, and turn towards the Tor, a mile away, and you will find quite another influence abroad. The country people say that he who ascends the Tor comes down a different man. There is a mystery about this hill which is all its own. Some are attracted by it, and there are others who refuse to go near it. It leaves few indifferent. Those whom it attracts are drawn to it almost daily, breathlessly they perform their daily ritual, climbing to the heights as though to seek the presence of some inscrutable being, loved, yet beyond

comprehension. And when the top is reached two forces may be felt.

Go to it round about Midsummer night and you may have the curious experience of a very close contact with Nature and her elemental forces. You climb to the top and you find S. Michael's tower surrounded by an energy which if not antagonistic, is as the poles apart from all that the tower symbolises. The whole summit is steeped, saturated with something tremendously vital, tremendously alive, there is nothing still about it, nothing calm, and it is most potent about the four walls of the tower. It might be dancing round the tower, it is neither good nor evil but wild, untamed and not to be understood by an ordinary human being. There is nothing to be seen but something so intensely to be felt that an idea rushes through one's brain of the warm, pungent scent of some furry creature. Then turn to the west and start to walk down the grassy slope away from this disturbing force. The sun has set, the dusk deepens and the mist rises in wraith-like folds across meadows, and you remember Joseph of Arimathea making his way across those trackless marshes bearing his precious burden of the Holy Grail. You glance upwards at the moon riding higher and higher in the sky and your thoughts fly to that early day, centuries before Joseph set foot here, when God was worshipped from this hill under another name and His priests were Druids. Back, further back into the night of time and we lose ourselves among the many veils which shroud the mysteries of the hill. Only we feel, we know, that in the dim past it has always been a Temple to the known or unknown God.

There was a woman who came to Glastonbury and she told me this strange tale. Each day she climbed the Tor, drawn by an allurements which she could not understand. Sometimes she sat and faced the east, more often she faced west, thinking of Joseph's journey and the Grail, sending her

thoughts further back, trying to penetrate the mystery of the hill. One evening she sat before the west door of S. Michael's tower looking towards the sunset and she thought of that great Ritual of ancient Egypt, visualising the different chambers, corridors and halls as they appear in the plans of the Pyramid, called "The Light," and, as she thought of it, her eye fell upon Wirral lying in the middle distance, and slowly she withdrew her gaze to Chalice Hill upon her right, nestling beside the Tor; and lovingly her glance rested upon the trees which veiled the holy Well. Suddenly a flash of insight came! Each of these places corresponded with the chambers and passages of the Great Pyramid! This then was the secret of the Tor!

Hastily she took paper and pencil and made a plan and all fell into shape, each in its rightful place, each one oriented as was its counterpart in the Pyramid. She remembered she had been told that the sides of the Well were filled in with a different stone to the rest, as though a passage had once led from it to Chalice Hill. This would correspond with the "Passage of the Pole Star," the "Path of the Grand Horizon of Heaven" leading to the entrance in the North. Wirral lay away in the south-west in its place as the "Chamber of Ordeal" or "Central Fire". The holy Well still called by some the "Well of Life" as in the Egyptian Ritual of the Light was on the exact spot where one would find it on the ancient plan—the place where the postulant waits the return of his Soul when it comes forth from the Chamber of New Birth. The lower plateau of the Tor accords with the Queen's Chamber or "Chamber of New Birth," and underneath S. Michael's tower would be the "Central Mystery of the Supreme Secret" with the "Chamber of the Open Tomb" immediately below.

All this the woman told me, explaining it with a plan of the Great Pyramid, believing she had stumbled upon the

reason for that unexplained attraction which the Tor has for so many. Stories have been passed from mouth to mouth of the Phœnicians who landed here, of two Egyptians who lived near to the Well and it is conceivable that these traditions are but the faint echo of the memory of those Hierophants who may have participated in the Ritual of the Great Mysteries on this spot.

It seems as though something of what the hill holds secret was known in the middle ages, for an old English poem about Chalice Hill contains the words "if the grasse were but as glasse" and there is also the persistent tradition of the hiding of the Grail.

We who look on the Grail as no material thing, but as a symbol of the "Supreme Secret" which has been disclosed of old, in certain places to those "Galahads," those "perfect Knights"—the pure in heart, can well believe that we are indeed treading holy ground in Glastonbury and that this may truly have been one of those sacred places where the Mysteries were accomplished in the ancient days. Let us approach then with reverence, not seeking to penetrate too closely the veil which hides them on the physical plane, remembering that "without sound of nail or hammer was the Temple built; but its destruction was with noise, and explanation, and confusion of tongues. Remembering also to reserve His Mysteries "They shall be desired from afar off. To none that seeks will I refuse to open. My hand will lie upon his to guide his feet to the Threshold and his fingers to the Key".

E. G. Cooper

CHARACTERISTICS OF INDIAN CULTURE

By JAMES H. COUSINS, D. LIT.

THE first affirmation of the intuition, wherever and whenever made, is that of the unity of life. The great religions, which have all sprung from the intuition, have uniformly made this affirmation, however the specific gravity of their exponents may have diverted the affirmation of unity into emotional and intellectual antagonisms through mistaking formulæ and ceremonial and their own reactions to them for eternal Truth. Given a group of people of sufficient intelligence and responsiveness, that is, a group in which the intuition finds an adequate æsthetical and mental instrument of expression, it is clear that to the fundamental intuition of the unity of life will be imparted the æsthetical tone in the development of arts and the mental tone both in social organisation and in philosophical contemplation. Further there will be a natural interaction between life, beauty and order as expressed in religion, arts and philosophy, and these will pass into a social system that will show the mental element in a highly wrought organisation and the æsthetical element in full opportunity for self-expression. Such a civilisation is that of Vedic India, which has seen the rise and fall of a succession of empires; and it is because it holds for humanity indications towards salvation, that Europe is to-day turning towards India in her search for a saner and surer attitude to life and humanity than that which has brought her to the brink of ruin. For centuries

the West has regarded the East as good ground for material exploitation, and has sought to justify her turpitude by the assumption that the people and civilisation of India are essentially and eternally inferior to those of the West. But the work of scholarship during the past half century, the interchange by various international organisations, and the realisation of something not quite right in western civilisation itself which the war showed forth, have led to a considerable change of attitude; and the hour is here when the great gift which India has had in her hands for humanity for millennia should be taken in friendship and put to use.

The civilisation that sprang from the Vedic genius, which was articulate and conscious many centuries before the present era, being intuitional, was synthetical, therefore inclusive. In the vastly spread proliferations of the Āryan culture, India is the fundamental type, the Culture Mother from whom the varieties of Āryan civilisation had birth, by whom they were nourished in their childhood, and to whom they must periodically return in the aberrations of adulthood for correction, guidance and fresh inspiration. That fundamental culture (despite external influences and internal defects in its elaborations) has remained through the ages; and to-day, in her old age as chronology goes, India enters on life afresh in the renaissance that is invigorating every phase of her activity. What is the secret of that persistence and assurance? There is obviously some explanation which involves a difference from a civilisation whose swan-song is being composed by its own exponents. What is it?

There are, as we have seen, three special expressions of world-culture—the devotional, which seeks its fulfilment in religion; the creative, which seeks its fulfilment in art; the reflective which seeks its fulfilment in philosophy. Outside Asia these three cultural functions of normal humanity are kept apart not only from one another but from the general

life of humanity. Religion (save to the few naturally devout souls) is a matter of one day in seven; art is an expensive luxury that the common people may gaze upon in galleries; philosophy desiccates itself on the least accessible shelves in the remotest rooms of uninviting libraries; and the life of humanity proceeds as if neither existed.

The difference between the eastern and western conception of life and its cultural functions is vividly seen in the struggle of the Bengali scientist, Sir Jagadish Chunder Bose, in the opening years of the present century, to obtain the recognition of western scientists for his work of demonstrating the identity of response to external stimuli on the part of minerals, plants, animals and mankind. His researches threatened not merely to scale but to raze the assumed impassable walls that western science had erected in its imagination between the kingdoms of nature and between the corresponding areas of scientific study. Perhaps the most profoundly significant and dramatic moment in the history of modern science (a moment at least as full of import as that in which another breaker of tradition declared of the earth "It moves") was at the close of Bose's now famous Friday Afternoon lecture over twenty years ago in London, before the Royal Society, when he concluded thus: "When I saw these things before my eyes I felt that I began to understand the truth proclaimed by my ancestors on the banks of the Ganges three thousand years ago—'They who see but One in all the changing manifoldness of this universe, unto them belongs eternal Truth, unto none else, unto none else.'" In speaking that phrase from a hoary scripture of India the scientist became at the same time the religious and the philosopher, thrilling to the apprehension of the vast Life of the cosmos, glowing with the vision of the universal homogeneity, in both of which he found the source and ratification of his researches. "It annoys me," he once said to

the writer of this essay, "to hear people talk of the conflict between religion and science. There is no conflict. Religion is science; science is religion." But the connotation that the great son of India gave to science and religion removed true religion as far from the intolerant narrowness of credal exegesis and conduct as it removed true science from the unilluminated and unrelated conjuring with hypotheses that for long usurped the name of science. To Bose, as to India, religion and science are parallel paths toward the realisation of the cosmic Life. Science without religion is cold and cruel, and lends its aid to destruction; religion without science falls into superstition. Thus the synthetical vision of Indian culture, the natural mode of the free intuition, expresses itself through the true-born heir of the Vedic sages. But that vision inspires and guides other aspects of India's life. Let us note its influence in the realm of devotion, creation and reflection.

It has frequently been remarked that the most notable feature of the life of India is her other-worldliness, her sense of a larger Life, her devotion to Powers beyond the natural. In this she is neither intermittent nor conventional, but perpetual and engrossed. She carries no dead-weight of nominal devotees. Now devotion, wherever expressed, in India or elsewhere, can not find satisfaction in mere abstraction. Radiating from the emotional centre in human nature, it searches through the cosmic infinity for some aspect of the Personality which it feels to be in the cosmos on which to bestow itself. The lover seeks the beloved, not treatises on love. But the bestowal can be with no niggard hand, else were it no true devotion. In India, with its strong impulse to objectivity in art as a synthetic complement to its strong impulse to abstraction in philosophy, the sense of the cosmic Personality, and the devotional response of a people in whom the transcendental, the subjective and the objective are equally

balanced, have led to an extraordinary elaboration of what outside India is called sacred art but in India is not adjectively distinguished from any other expression of the cosmic life. In the representation in visual forms of the formless Personality of the cosmos in Hindū art there is an amazing multiplicity of presentations, and an amazing complexity of phases and details. Devotion has indulged itself to the full in its contemplation of the heart's desire.

Art in India has fixed the devotion of the Āryan genius to the cosmic Personality in images of such vitality that in all but the æsthetically blind they evoke beyond their symbolical conventions and variations from the normal in form the sense of a vast and intimate reality. In any of these images of Deity, with its compelling livingness, there would lurk the danger of usurpation of the significance by the symbol, which usurpation, whether it occur in East or West, is idolatry. But Hindū art, springing from a synthetic view of life, carries its own corrective. This it applies in two ways. In its creation of a vast pantheon of Deific images, none of which can claim the right or power of being the Supreme Cosmic Personality in its entirety, and all of which are interdependent, it nullifies the tendency of humanity to fall, by its own specific gravity (its inertia or *ṭamas* of Vedic philosophy) into the facile use of a single image; while the images in their collectivity assert the essential truth of the Power that is beyond form.

But still more potent than multiplicity as a corrective to the materialising of that phase of Hindū art which deals with the cosmic Personality is the infusion through it of an elaborate metaphysic expressed in an equally elaborate symbolism. Religion (the expression of the devotional impulse) and art (the tangible reminder and aid to devotion) are rooted in the Vedānta, and bear always and everywhere the insignia of their origin. There is no posture or phase in the religious ceremonial of India that has not an explanation of natural significance;

there is no image or detail of an image that does not rise, when questioned, from the physical to the metaphysical. To ask such question is not, for one born outside Hindū religion, to risk allegiance in the religious sense to any of the Gods or Goddesses; but culturally it is to open the door to challenging and illuminating expressions of truth that is neither Hindū nor non-Hindū but just truth; it is to extend the range of one's insight, to enrich the imagination, and to help towards a real world-reconstruction by taking the cultural expression of a vast and greatly endowed people into the circle of mutual respect. Let us take as an indication from the vast receptacle of India's religio-philosophical art three variants of one of the major figures in the Hindū pantheon, Shiva.

The iconographical aspect of Shiva known as Ardhanārīshwara or "half-lord" is at first glance a single image; at second glance a vertical combination of Shiva and his consort Pārvaṭī; at a third and deeper glance an embodiment in symbolical personality of the idea of the co-operative, interdependent, separately incomplete but mutually complete masculine and feminine functions of the cosmic Being. It is an assertion of the duality-in-unity of life and form; of the wine of creation and the goblet that carries it to the lips; of all that interaction of expansion and limitation out of which rise the separate identities of the manifested universe, and out of which also rises the impulse commonly called love, which is the cohesive and integrating element in the cosmic operation, and which through external association leads to internal identification and back from manifestation towards ultimate unity. The association of the two aspects of Deity not only frees the conjoint image from idolatrous tendency but reflexively confers the same freedom on the separate embodiments of Shiva and Pārvaṭī; the esoteric life of the image defeats the materialisation which is intellectual death. The

Ardhanārīshwara is India's recognition of the mutual relationship of man and woman. There are details in the social life of India with regard to that relationship which are inconsistent. These however have not grown out of the conception but have been largely imposed or provoked from outside. Whatever their origin, there is no more and no less to be said in regard to them than in regard to the long boasted reverence for women by people outside India which was made a plea for withholding from them the franchise-right of citizenship. Western women had to force that reverence into consistent action in public life; Indian men, when the opportunity came to them, have opened the doors of public service to Indian women with a speed that has been almost a bewilderment to the most sanguine workers in the cause of the cultural uplift of India. The purely masculine conception of the Power behind the world of phenomena is a grievous limitation responsible for much of the evil in regions where it prevails. India offers a corrective in a completer expression of the cosmic Life. A purely masculine conception of Divinity leads naturally to masculinity in cultured expression, and to masculinity in social action. Here is a master-key to the world-trouble that has led to the search for means to world-reconstruction. None too soon has the feminine function of synthetic humanity been admitted to public influence, for it brings to the elimination of non-vital abstractions and mental shibboleths, which are the provokers of masculine destructiveness, the compassion and creative conservation which belong to the cosmic mother-principle. A study of Indian art will clarify and expedite the process of human synthesis by giving womanhood its cosmic significance and by sanctifying the relationship of the sexes with significances beyond the senses.

A second aspect of Shiva is that of the moon-crowned God, Chāṇḍrasekhara. In this aspect he is depicted as the chief of ascetics who, while in the fulness of young life, with

all the capacities for sense-enjoyment, imposes the will of the inner spirit on its outer physical instruments. When by self-discipline mastery of the lower degrees of life has been attained, danger and death (figured in the serpent and skull-necklace which adorn the God) have lost their terror and may be worn as decorations: and steady self-illumination takes the place of the flickering lights of external knowledge. This is Shiva the Destroyer of sensuality, illusion and ignorance, the bringer of the peace past understanding. Here again we have the corrective to whatever tendency to fixity the image of art might possess, in the interpretation of philosophy—not the philosophy of academical speculation remote from ordinary life, but the philosophy of the ancient world in which mind and heart formed their own Ardhanārīshwara of *philos*, a lover, and *sophos*, wise; one who was a lover of wisdom and therefore a wise lover. The gift of India through Chandra-sekhara is that of repose, not the repose of laxity or satiety or the artificial peace of exhausted violence that troubles the world to-day, but the abiding peace that comes from recognition of the spiritual nature of humanity and that brings all life under the sovereignty of its own inherent divinity.

But the path of the Shaivite pilgrim leads to the temple at Chidambaram in South India. Here in the holy place of the temple is the multi-armed figure of Shiva as Natarājan, the King of the Dance, whose steps keep the cosmic wheels in motion and at whose pause chaos would come. But in the holy of holies there is neither image nor superscription, for here worship is directed beyond any relative embodiment of Deity, be it ever so high, to the all-enfolding cosmic Life that is formless, yet contains all forms, that is lightless, yet is the source of all lights. On a bare wall in a dark room a tangible and visible garland is hung around the neck of the Intangible and Invisible. Thus philosophy frees art from the specific gravity of material and form by investing the finite form with

cosmic significance and at the highest point of conception escaping into the infinite. In return, art frees philosophy from the coldness of abstraction by imparting to it the warmth of personality that in India makes poetry the natural mode of expression of philosophy, a matter utterly incomprehensible to western literary criticism. Thus the devotional, the mental and the æsthetical aspects of life are synchronised; the finite human aspect of the universal consciousness is called out towards the totality, and the whole of India's culture is her response to that call. In that response there is the joy of personality and of participation in the dance of Shiva and the song of Kṛṣṇa; the touch of homely familiarity with Deity which shocks those who have robbed their conception of God of a sense of humour and the power of laughter. To India (and she invites the world to share the illumination and joy of its realisation) art is the reflection through humanity of the creative aspect of the cosmic Life personalised as Brahmā; devotion, whether it be the personal devotion of human love or the super-personal devotion of religion, is humanity's reflection of the conserving aspect of the cosmic Life personalised as Viṣṇu; philosophy (of which science is an instrument) is man's response to the aspect of change in the cosmic Life which proceeds by what is crudely called destruction to the elimination of falsehood and ignorance in the mind and to the attainment of illumination; this is personalised as Shiva. But the three are in essence one, as figured in the great image of the Trimūrti and spoken in the triple-syllabled Aum, and that unity of essence, translated into cultural life, makes it impossible to experience an expansion of consciousness without simultaneously enjoying a consciousness of expansion.

To love, to think, to do, are in the Hūṇḍū conception no transitory futilities touched with melancholy, but stimulations of the cosmic activity charged with the joy of the eternal. Shadows they are, dancing shadows, cast by the Light of

lights; but they are cast by the Light, not by darkness; and in that light, that vision of the eternal shining through the temporal, India offers to humanity an attitude which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life, on which sense alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself, is it possible to rear a new earth in the image and likeness of the eternal heavens.

James H. Cousins



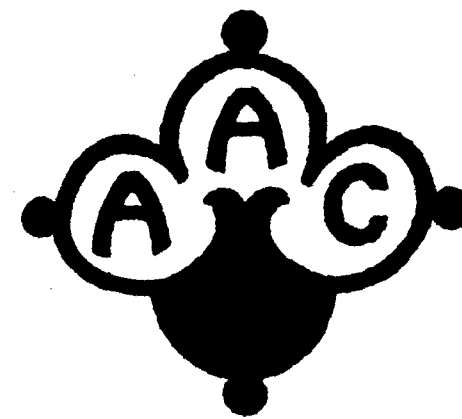
S. THOMAS AQUINAS

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MYSTICS OF PAINTING IN EUROPE

By ANDRÉE

I. PUVIS DE CHAVANNES

AN interesting book has just been written on *The Great Mystical Painters*, an arresting title; it is written by Syrieix de Villers, one of the disciples of Edouard Schuré, and owes its inspiration to that mystic. With the exception of two more modern painters, the pre-Raphaelite Burne-Jones, and the French idealist, Puvis de Chavannes, the authoress specially studies the ancient mystical painters. Yet, her definition of mysticism in Art may serve not only for the study of the older representatives of the mystical pictorial movement but also of two more recent representatives in France, Puvis de Chavannes and Gustave Moreau.

For Syrieix de Villers, as for Maurice Denis in his recent work, *New Theories*, a painter becomes a true mystic, not through the choice of his subject, whether it be either Jewish,

Pagan, Christian, Buddhist or "lay," but through the emotional shock his work gives us, with the consciousness that we are approaching the path to some New World, beyond our usual egoistic and material life. True mystics are those who can translate to us the highest possible ray of human ideality, the deepest song of the ever unknown guest within us. Thus we cannot class as creators of mysticism in art, the artists of the "Contre-Reforme," also called Jesuist style, of the sixteenth century. The desire for beauty and emotion are only sought for through purely human or even sensual means. The Virgin of these painters may scarcely be distinguished from any elegant Court lady, simultaneously admiring her son or crying over his trials. The artists appeal to our egoism and senses in favour of their ready-made dogmas; and, though we are presented with a more perfected technique, the era of inspiration of the two earlier centuries is closed, and personal mysticism disappears for a long period in the history of Art.

In Italy, as in France, one finds one or other of the two extremes, Academism, or lazy decadence. No one attains that superior equilibrium which is true life. Inspiration seems to follow a deep regression towards material planes and takes nearly three centuries to regain the previous high elevation. After the primitive painters and the Italian Renaissance, we must await the nineteenth century with the French-English school of artists to find an equally burning idealism. Evidently the progressive turning back of human attention to the exterior aspect of life was a necessary experience. It permitted art to attain a better technique of expression; and then to free itself from all hierocraticism, science and philosophy and so to escape from the bondage of superstition, pure scholasticism or authority as mere ways of thinking. And then, each generation, each land, continuously came and laid its stone for the reconstruction which would necessarily be begun on a new basis. The Ideal was to be recovered, but

with less *naïveté*, and a finer critical sense; in short, on a higher stage of consciousness. The primitive men and their Art-child charmed with their simplicity and freshness of heart. They still fascinate our modern sensibilities for the very reason that we feel the impossibility of ever again according with that same diapason.

After the Jesuist style calling upon our senses to translate Christian ideas, came a new religious style with the German "Renaissance". There Dürer made us climb to a new level through the sometimes *grimaçant* pathos of his Calvaries and suffering humanity. Thus religious inspiration only began in the North, at a time when the Latin countries already felt the coming tide of decadence, because they had also had the first flood of artistic creation in the Middle Ages. Italy, especially, was the alpha and omega, the inspirer; and then also the first to manifest the badly surcharged taste for exaggerated *polychromie* and decadent, effeminate grace, as if the two extremes of good and bad, of beauty and ugliness, must neighbour each other.

But neither is Dürer a "mystic in painting" for the first characteristic of the true mystic is to show the Divine dressed in perfect beauty; and not only through the desperate search and struggle of man toward It, as in the frightful silence known to Moses on Mount Sinai and to Jesus on Golgotha—silence that permits the Moses of Viguy to utter that poignant cry: "Lord, what have I done to you to be Your Chosen One?" Sublime words: but that picture only reveals and explains the period of sacrifice, of doubt, in the mission of the prophet, poet, artist or saint . . . For *real creation always means, in the end, joy*, whatever has been the sacrifice.

The Dutch School with its qualities of Realism brought the next new wave of life. Its artists pictured scenes with such humour and vigour that they seemed typical of immortal human energy; and above all other artists in that country

towered the genius Rembrandt. He, inimitable in his genius, alone, during three centuries, was the one artist that wholly realised the ideal of mystic art as we here define it. First, to understand all finer emotions of the soul in their serene, divine essence; second, to express them without diminishing them and without departing from the most realistic truth of the various human temperaments incarnating in them.

In all his pictures, religious as well as of philosophers, Rembrandt, the new Prometheus, makes us again associate the old idea of light or fire with the Divine. Like a Titan, armed with the realism of his time, he moulds matter to his will and forth springs the long buried "spark". Through his works the ideal is made to appear ever more high and precious, the beauty more infinite because of the long struggle of the human will and consciousness to achieve it; as for instance in the picture where the small ray of sunlight falls in the poor measure of the philosopher and in the light under the heavy eyebrows resulting from the old man's meditation.

From Giotto to Vinci, from the tri-cento to the sixteenth century, there had been whole groups of painters of ideality; but Rembrandt, alone of race and of stature among them, stands out like lightning on the dark clouds of a long winter night, until the beginning of the nineteenth century, with its pre-Raphaelite movement.

Mysticism awakened first, in painting, in England under a pagan-Christian form, very well conformed to the Celtic races. Then came Rossetti, Burne-Jones, Watts, and also Whistler, in America, and their beautiful theoretician, Ruskin. But we are still under the geographic and ethnic influence of the North, where pure legend grew more easily, but often, unhappily, without losing that colour of melancholy that seems to arrest the integral growth of all their fruits. The creations of Burne-Jones seem to bear from the skies or from the fairies a remembrance too fully charged with regret

to be able to plant their ideal still living among us on the earth. It is here that begins the rôle of the French school of symbolism with Puvis de Chavannes and Gustave Moreau to which we shall now give special attention.

With the pre-Raphaelites we recognise, as indicated in the pretty name they have chosen, a new out-crop of mystical idealism in painting, similar to the marvellous re-awakening of the old Italian tri-cento and quattro-cento art, that flowered in the prodigious spring of Renaissance.

The primitive painters had one saint, Francis of Assisi; one poet, Dante; and, soon, a philosopher, Thomas of Aquinas. Each of these expressed under different aspects the new ideal of their common love-inspiration, which was to be succeeded by the religion of fear of the later centuries. Our century also feels the pulsations of a new spirit in all domains. Perhaps even up till now there has been more suffering from the consciousness of search and doubt than recognition of the unknown Renaissance towards which we are tending. Nevertheless, sunrise then begins. And painting, to speak only of that, in France, continued the movement begun in America and Italy. France with her large family of painters in the nineteenth century seemed marvellously prepared to synthesise all the qualities till then distinctive of each race, and to crystallise them in particular in her greatest mystical painters, Chavannes and Moreau.

An image may be helpful to the understanding of the period that just precedes them. Before birth the body of the child follows the whole course of biological evolution and the organs of its nervous system resemble in turn those of the inferior and then of the superior animals. Thus was it with our world at the beginning of last century on the eve of some prodigious birth.

At the beginning of the nineteenth century, each generation of artists modified its technique so quickly that one seems to revive with miraculous haste at a new and higher octave the memory of all the history of painting in the Occident. Certain artists of the end of the eighteenth century remind us of the easy charm of Correggio and Murillo (the Style of Anti-Reform); then the Academism in the reign of Napoleon recalls something of the pomp of Versailles under Louis XIV; Romanticism reminds us of the older German pathetic school, and, lastly, Realism completes the lessons of Holland and Spain. Then, Puvis de Chavannes and Moreau, tired of the old and much-frequented paths, carry on, with more serenity and strength, the mystical movement begun in England.

Puvis de Chavannes was born in 1824 and Gustave Moreau in 1826. The centenary of the former was celebrated in 1924 and that of the latter will be celebrated this year. It is hardly possible in a short article to review all the characteristics of Puvis de Chavannes' creations. He explains himself, thus:

I am not haunted only by the mystics of the Middle Ages . . . This or that corner of nature in my pictures clearly manifests the joy to live upon earth, and make a sufficient weight to my Christian inspiration. And the men of my religious pages certainly think of God; but they live, first; they work with their hands and enjoy the use of their physical and moral gifts. This is my philosophy, no longer the contemplating spirit of the olden times.

This synthesis of paganism and Christianity, of real and ideal, is the true superiority of modern over the ancient mysticism in art. No artist ever has affirmed more clearly these tendencies before Chavannes: he it is, too, who first returns to the simplification of line and colour, so especially decorative and so well-adapted to fresco painting. But he, as well as Gustave Moreau, finishes what the primitives began. This is why the same note sings in them at a higher level. It takes days of analysis to make an hour of synthesis, hence

the scrupulous study of models, attested by their numerous sketches, undertaken by both these artists before the definite painting of their pictures.

Puvis de Chavannes first spiritualises the material world and thus awakens more completely our faculty of dreaming without astonishing our eyes. His pictures seem like some luminous, sweet and far-away horizon, a kind of simplified but astonishingly exact and living remembrance of reality. He is the predecessor of Cézanne and Rodin from whom every actual innovator, sincere or otherwise, now claims his inspiration. Chavannes also heralds the extreme orientalist movement in art, that of Moreau, and even of Manet in his picture of Marseilles, where he symbolises so well this old Phoenician town as a "door to Eastern influence," ever faithful to its mission. While in perhaps his greatest masterpiece, the frescoes of St. Geneviève, at the Pantheon in Paris, Chavannes expresses round a single being all his most characteristic qualities, all the play of human ideals is sung in a few simple but true attitudes that no one can misunderstand. There he almost anticipates Dalcroze with the ancient Greek ideal of gesture, posture and dance as sufficiently lyrical to express all sentiments and ideas. In the fresco of *Ste. Geneviève, enfant en prière*, the child seems to incarnate faith, devotion and the feeling of beauty also, for all Nature appears to listen to her prayer and inspire it. In another fresco, *Ste. Geneviève as a maiden, receiving the benediction of the bishop*, represents the awakening of intelligence, wisdom, hope adorned with humility and obedience, with all the promise and self-control, of goodwill, *recueillie* in front of life. A third illustrates the virtue of Charity, active pity. *Ste. Geneviève ravitaillie Paris assigé et menacé de la famine*, and the hungry crowd kneeling as she passes reveals to our eyes the saint's *rayonnement*. A fourth beautiful picture *Ste. Geneviève soutenue par sa pieuse sollicitude veille sur la ville*, shows the saint watching over the

sleeping town and seems to review all that precedes it. Her rôle and life finish in a nocturne, illumined with the full light of the moon, perfectly harmonised with the pure serenity of her expression. This picture seems to bring back from the Pantheon, the temple of all genius and pure legend, the Protectress of Paris, still to watch over the city.

II. GUSTAVE MOREAU AND THE AWAKENING OF SYMBOLISM AND ORIENTALISM

In the history of mysticism in painting, Puvis de Chavannes seems to have ended one cycle, at the very moment when Gustave Moreau opens another. With Chavannes matter is spiritualised to make more transparent ideal and dream, emotion and thought. With Moreau, on the other hand, dreams materialise in a sort of vision. These two friends, both mystics in their own way, start from a common basic tendency to divert afterwards on every point of method and realisation. If it is permissible to classify in categories such a complex subject as mysticism, even in painting, one can admit three principle types, always keeping in remembrance the arbitrariness of all classification. First, the primitive man thinks directly through images soon defined in a precise, hieratic and fixed religious iconography, very decorative, but a little factitious and too crystallised. In that category we may place the primitive Buddhist and Chinese pictures, the stability of Ancient Egyptian statues, the art of Byzantium and even that of the Italians of the tri-cento and quattro-cento.

At this stage are fully justified methods of meditation only, leading through artistic reproduction to mental and imaginary pictures. The first Buddhist tradition, the eastern and western usage of the chaplet, are based on that primitive psychology where images and suggestion take the place of

autonomous thinking to bring souls in contact with their ideal. With the same intention were probably conceived the magnificent *Hours' Books* of the fourteenth century in France, of which some masterpieces may still be admired in the Castle and Museum of Chantilly. See Fouquet's miniatures and the universally known "very rich Hours of the Duke of Berry".

We have next to study a phase of mysticism where man's search for the ideal becomes more conscious and personal. There is less the representation of the Spiritual Powers as bending over the earth, and more of man himself searching for the Divine in himself and above, through his own thinking principle rather than through dogmas, authority and tradition. Mysticism is coloured with more intellectuality and energy, as we have noticed throughout all the glorious sixteenth century. Then come Dürer, Rembrandt, Puvis de Chavannes who recovered the expression of the ideal through man's body and attitudes, thus forming a link with Greek Dance and Sculpture.

But Art like every living thing is perpetually renewing. Thus we find a third phase of mysticism in Art and Gustave Moreau precisely marks the dawn of that last phase in France. From the beginning of the nineteenth century the Academies of painting fell little by little into ever more conventional, cold and factitious symbolism and symmetry. This was really the opposite of true art, which should draw emotions from the harp of life and not simply make allusions to abstract ideas, representing them as Muses or instruments for science or art. Even Puvis de Chavannes sometimes falls into that error; take for example his *Good and Bad News* or his *Homage to Science and Art*. Gustave Moreau has the merit of being the first to perceive this danger and the first to escape from it. He found his own new formula; "Create a heroic art which is not any more an art of the School."

With him, then, art returns from exaggerated intellectuality to the direct plane of intuition. But now we find no fixed iconography or dogmas as with the Primitive Schools. The ancient Myths are renewed under the guise of Legend and Poem, expressing in various forms a common ideal, that each may translate diversely through the prism of his own brain and personal sensibility. The limits of a short article give small scope to enumerate the characteristics introduced into French painting by Gustave Moreau, following on the similar efforts of the English pre-Raphaelites.

Moreau is beyond everything else, Christian. But he also sees in every religion, tradition or legend, what seems to him an infinitely varied aspect of the same Truth, a spark of the same Light spreading everywhere, which no glass will receive entire, or quite pure. Because with Moreau definite forms and dogmas seem to be renounced, we find in all his work much originality, new and luminous comparisons between such differing traditions as the Jewish, the Pagan and the Christian. Even extreme Eastern traditions and countries interest him. And even if these are less exactly known than in our own time, he still must be given the credit for having been one of the first to hear the song, and look for the light that ever comes from the East, at each stage of civilisation and with the birth of every religion. *Ex oriente lux.*

Another characteristic of Moreau is that he initiated an intellectual movement, whereas art usually follows but does not create these. The Realist School of painters only followed the revolution of 1828. Moreau initiates the Eastern movement which was to be developed by most artists and philosophers of the next generation—the Huysmans, Manet, the painters of the Rose-Croix Maurice Maeterlinck, Bergson and others; and even before those, Renan who began a new movement in criticism in religious, Jewish and Eastern studies.

One usually classifies Moreau's pictures in four groups; the first, the cycle of Man and heroes; the second the cycle of Woman as inspirer or temptress; the third and fourth the cycles of Love and of Death. But really his work may be classified under the great principle of Dualism, the basis of all the known Universe and of all psychology and Theodicies. Ulysses and the Prétendant of Penelope, or Samson and Delila or Salomé and S. John, or Hercules and the Water-serpent, equally represent for Moreau the perpetual antithesis of desire and sacrifice, of Good and Bad. In the war between the Titans and the Gods, where each may recognise the two aspects of his own soul, the Principle of Good and the Principle of Bad is alternately victorious. But, behind the veil of appearances one glimpses the basic faith of the poet; the bad, at the very moment where it is most cynically revealed is also shown as defeated, as, for example in the arrival of Ulysses in the middle of the orgies of the "Prétendant de Penelope". This seems to illustrate the promise included in the *Bhagavad-Gītā* "Whenever sin is at its worst degree, there I come forth into the world." The pictures of Semèle, Jacob and the Angel, Salomé and S. John, give the same impression of the passing character of the triumph of evil. If strength or artifice succeed more quickly, justice and sacrifice alone keep a definite "expiration" over Fate.

Besides the principle of Duality one also feels the principle of Unity in Gustave Moreau's work. Moreau's poet is indifferently represented as Apollo, Orpheus, Hesiod, or Tyrtée; his hero as Hercules, Moses or S. Sebastian—great martyred souls that ignore or defy the masses for whom they die. And Prometheus takes the face of Christ to show that the punishment or suffering involved in the search and then the redemption are equally the *dharma* of the same humanity, simply different steps in its evolution. The same idea is more clearly developed in his masterpiece, *The Three Ages of*

Humanity; for there one feels that though the golden age is behind us, it may well be in front also; that involution on ever more material planes also implies re-evolution towards the Divine; that the Christian idea of the Fall and the Redemption and the perpetual story of Psyche, the human soul, are but one; and that without the eternal progress of the Universe in a sort of spiral line all would be in false accord, an incomprehensible and unachieved melody.

If one had to choose among all the works of Moreau the one which best represents his sentiment and ideal, perhaps one would select his most idealistic type of woman—the *Leda*. For, is not woman the living symbol both of perpetual birth and of the evolution of Nature as well as of Duality and Unity? In all traditions, Greek, Jewish, Christian, and in Buddhist legends, woman is associated with the idea of beginning or creation. But, contrary to the Bible and Islām, where woman is associated chiefly with the idea of sin and the Fall; contrary also to the Christian philosophers of the Middle Ages who disputed the existence of a soul in women, Moreau returns to the Early Christian, Older Greek and Aryan traditions where woman is deeply venerated as the priestess either of the Home or of the Temple. It is true that Helen and the Fairy of the Chimeras, and Salome remain prophetic images of women in Moreau's thought, real messengers of the Serpent. But in his ideal, as in the New Testament and in all Aryan traditions, the idea of Grace dominates that of Sin; the law of Love everywhere submerges that of justice. Shade is there only as a frame for light and the inferior type of woman exists only to exhort man to search for a higher and less deceptive ideal.

The *Leda* seems to be the justification of the Salome, as Mary is the consolation of Eve, and Christ of Adam; reminding us of the words of a Christian saint: "Happy fault that brought us such a Saviour." In accepting this

interpretation, Gustave Moreau is the first to remember in the nineteenth century, the initiation schools of Ancient Greece, the schools which nurtured the greatest philosophers, so long forgotten by the European world, cognisant only of Rome or the Greek period of decline. It is really through his sympathy with Ancient Greece that Moreau approaches so near by to the Eastern spirit and tradition. Whatever may be found lacking in Moreau's work, his influence, both theoretical and practical, as a forerunner in æsthetic would alone be sufficient to entitle him to a place of honour in the Art of the nineteenth century, and in the story of man's inspiration; for his true mission was: "To create an Epic Art that is no more that of a School."

Andrée

THE THEOSOPHICAL FIELD

AN article entitled "Mysticism, the Basis of World-Unity" in the current number of *The Occult Review* draws a picture of the future of a world religion which is remarkably Theosophical in outlook. The author¹ speaks of the Christian dream of the possibility of Christianising the whole world to the exclusion of the other great faiths as wild and impracticable, and he points to the national revivals taking place in India and of the re-proclamation there of the ancient religions. He continues:

It is useless to expect any one religion to conquer all the others, and unity, if it is to be achieved at all, must be achieved by reconciliation. What we have to look for is the higher synthesis which will be the world-religion. The great religions of the world, and the little sects and cults of which great religions are composed or by which they are attended, must be regarded not as mutually exclusive rivals, but as pillars in the temple of truth. All are necessary . . . Religions differ because they are designed to meet the especial needs of a particular people at a certain stage of development, and for the same reason—though fundamentally in harmony—they emphasise different aspects or fragments of truth . . . That they are capable of unity in a great world-wide system of mutual toleration and comprehension is also certain.

The author believes further that a movement towards such a unity has already begun and recognises the desire for reunion within the Christian Church itself as a sign of the times. But, he says:

Along with this growing tendency towards reunion in Christendom, the possibility of a much greater union of the great faiths of the world in an all-embracing world-religion is also looming nearer. The Theosophical movement, it may be said, has made such a union a possibility in perhaps, another thousand years, or even sooner; for thought once it is conceived, moves with marvellous rapidity, leaping from mind to mind and from continent to continent. And this ideal of a universal religion is made more practical to-day by the changing world-conditions.

In particular, it is to the development of mysticism that one may look with confidence for the furtherance of the coming union. Only as man learns Truth on interior planes, as he experiences that contact with the divine which it is beyond the power of words to describe, will the barriers of credal formula be transcended. For the contact of the soul with God leads to the sense of unity which some call cosmic consciousness, others brotherhood, and others, charity. It is the living realisation of Fatherhood, with a consequent extension of consciousness, the new birth, the entering of the Path.

When this mystical experience is commonly diffused among men, there will occur a new synthesis of life and thought. In the fulness of time, unity will evolve naturally and be maintained without effort. New peoples shall arise, and with them,

¹ G. Baseden Butt.

new philosophy, new aspiration, and a new religion, wider, profounder, loftier than the old, embracing within the vesture of its philosophy all the children of men and penetrating with its spiritual science into the unseen universe of spirit.

* * *

From Elizabeth, New Jersey, comes evidence of the increasing belief in the real unity of mankind and of the need of organisation based upon that belief. In a pamphlet received from Mr. Charles F. Weller, of the League of Neighbours (Elizabeth) he speaks of having attended a meeting on "Community Interests and Agencies," at which he suddenly became aware of something he had never seen before

that the Coloured people and their white neighbours were discussing common community concerns without, on either side, any consciousness of colour!

He continues:

To make modern life safe for democracy, some means of social-civic organisation must be developed which is parallel and equal to the physical unity of human life. Once, the isolation of individuals and groups was a physical fact in the world. Now, the unified, interwoven physical basis of human life is creaking, cracking, slipping toward disaster—for lack of human contacts or associations broad enough to make men see and feel their neighbours as themselves . . . What causes war? Is it not the separation in consciousness of people who physically are bound together?

* * *

A meeting which has just taken place between Mr. Ghandi and Christian missionaries is discussed in an article in *The Calcutta Review*. The writer, Mr. B. K. Mallik, who describes the result of the meeting as, practically, an impasse, says:

But what was the real object of the meeting? . . . One can almost be sure that, in some form or other, it might have been to bring the two communities together in a close bond, sooner if not later; and a very little thought will show how the main-spring of such an object must have been a craving for some life of brotherhood, fellowship and love, either through the medium of Christianity preferably; or if necessary, by some other medium yet to be known.

* * *

In *The Saturday Journal* of Adelaide, Australia, we read much of Plants' Muscles.

CONTRACTION AFTER A BLOW

A discovery of the greatest importance has been announced at Calcutta by Sir Jagadish Chandra Bose, who has found definite evidence of the muscular powers of plants which is quite contrary to all existing theories.

One of the plants examined, in particular the mimosa, will, after being struck, actually respond by muscular contraction, and, from its movements, it is apparent that it must possess a highly developed muscular system.

The discovery will have important bearings upon the fascinating question whether plants have any sense of feeling.

* * *

The rapid increase of cancer in all civilised countries and the multiplicity of conditions that apparently contributes to it, is an objective fact very disquieting for the general mind.

Dr. Robert Bell states that since he began practice in 1868, the death-rate from cancer has increased 200 per cent and is still going up by leaps and bounds. The mortality for Great Britain from cancer of the tongue in men, on the authority of Dr. D'Arcy Powers, is no less than 228 per cent during the past forty-one years. L. F. Hoffmann, who has been for years carefully examining and correlating tables of statistics, estimates that the number of deaths now exceeds half a million per annum for the civilised world . . . The number dying at the present time is 25 per cent greater than ten years ago. A number of investigators support the contention that cancer is a disease of advanced nations and well-to-do individuals, fostered by luxury and artificial ways of life and is comparatively unknown among primitive tribes which lead primitive lives.

What are the particular factors which have been introduced within the past forty years, that accounts for the acceleration of this non-infectious disease? According to a current theory such a factor is to be found in the prevailing adulteration of foodstuffs and consequent poisoning of the entire alimentary tract, with a corresponding deficiency of vitamins. As result of our concentration in cities, we are starved of fresh fruits and vegetables, the natural laxatives and anti-scorbutes. We poison ourselves by the constant absorption of adulterants and the even more poisonous waste products of our own bodies, retained in the system through the constipation included by an unnatural diet. Although the ordinary layman may not be aware of all the specific evils consequent on auto-intoxication from habitual constipation, it is evident to common sense, that the way is prepared for disease by ruining the general health of the body and lowering the powers of resistance.

Mr. Ellis Barker claims that diet is responsible for the more frequent occurrence of cancer among the city dwellers and among the rich rather than the poor.

The pure food, pure life theory of the Theosophical teachings is here vindicated by science.

* * *

Mechanical invention, by vastly increasing the food return per unit of man-power without notably raising the return per unit of area, has merely served to shorten the time when the earth as a whole will be saturated with people. It is a vicious circle. We raise more wheat to feed more men, only again to raise more wheat to feed still more men.

The fecundity of the human race still remains at about 60 per thousand annually. Unless voluntary parenthood (birth control) is taught to all classes of the population as a serious public duty, there will be no substantial change in the growth of the population. This is a world question; it is a question of reducing a swiftly increasing population to fit a rapidly diminishing food reserve.

But there is also the eugenic problem, that of endowing the next generation with better traits than were possessed by the last. To-day the finest families hardly replace themselves; the incompetent are taking their place. The true eugenic task is to depress the birth-rate of the social weaklings, wherever found, high or low.

No matter how much suffering could be prevented, no matter how much greater a civilisation could be built by the application of birth-control its general adoption will probably await the compelling force of economic necessity. Half the people in the world lack the brains to cope with the intricate system of social life, the industrial age has brought about. Half the remainder are without the proper training, they lack the power of knowledge. The remaining quarter, who might worthily direct the majority, sit complacently as long as they are permitted to take an extra toll of the good things of the earth.

Knowledge is not wisdom. Knowledge to prevent the decay of our social fabric is not wanting; but it is a serious question whether there is the required amount of that type of ability which will make a sustained effort to apply it. Education, more education is wanted; not more college and university training for those that can neither assimilate nor utilise it but an education in the few fundamentals that mean so much for social progress.

* * *

Like a wooden Buddha solid, silent, huge, the wise old Chinese diplomat sat, a heaped up mound of quietude, in his hard, carved teakwood chair. He sat and let the hopeful prattle of my earnest western questionings shatter itself to fragments on the polished surface of his Eastern despair.

He listened. He wondered at my wonder; he understood my urge to understand. His race had *been* young once, and he himself had been a child and he was my friend. The unsmiling smile in his kind wide eyes said so all the time and besides, he had written it once. "This is my very good friend" he put on a card as big as a board and whenever I showed it to a friend, his friend became my friend. Friendship is fine in China. Friendship reigns over the Chinese as love reigns over us.

Once asking questions about the Christian missionaries in China, his answer was: Religion like art, like philosophy is a flower becoming to the people it blossoms upon. It is not the truth, as you seem to believe; it is true only to the believers in it, who like the bees in the garden, feed upon, propagate, worship and so beautifully form it to their proper use. You can pluck a flower, transplant a bush. We Chinese, have learned that you can graft another religion and still another religion on a people. We have seen that the new culture will grow and cross with the old; it will be reformed to express as the old religion did, the peculiar beauty of the bush and the spirit of the garden. There is no danger there. There is only for a while the demoralising effect of the confusion. Converted pagans are mean Christians for a generation or two; but they recover, stop stealing, lying; they get back their pagan virtues and adapt the Christian faith to their pagan needs, as you Christians have made Christ carry the cross of business, bless war and justify conquest.

So you should understand the harmlessness of religion; and we Chinese understand it, but the Japanese do not. Therefore they set your missionaries adrift, we did not. We only watch the converts in China.

M. G.

REVIEWS

The Masters and the Path, by the Right Revd. C. W. Leadbeater. (T. P. H., Adyar. Price Rs. 7-8.)

In reviewing a work of this nature and of such importance, one naturally experiences a feeling of impotence, for the subject is one on which only a very limited number of individuals living to-day are competent to express an opinion.

Nevertheless, there are some very significant facts connected with its appearance at this juncture which arrest the attention of the observer and thinker.

That section of humanity comprised in the term Occident, in contrast with that of the Orient, is regarded by the latter as materialistic and by themselves as rational, a distinction certainly but without much difference; yet within the last fifty years a marked change has taken place in the mind of Europe, especially in the western part of that continent, for strangely paradoxical as it may appear, the denudation that has taken place in Church attendance has been accompanied by the awakening of a more real, and therefore more true, religious spirit in the people which is gradually extending amongst all sorts and conditions of men.

As evidence of this, we have only to compare the best literature of to-day with that of say forty years ago and we find quite enough to convince the most sceptical that a definite spiritual innovation has taken place in the psychology of the people, and this is specially noticeable in the works of some of our leading writers of fiction amongst whom would be classed H. G. Wells, Sir A. Conan Doyle, Sir J. Barrie and others.

Now one of the great obstacles to the religious "thinker" has been the gap between man and God, which, in spite of Biblical and religious authority, has not been over emphasised, if emphasised at all, in the liturgies of the numerous churches which represent the Christian religion all over the world.

In the East there is no such gap, for the Orient has known from time immemorial of the great Hierarchy of beings of all grades extending from man upwards to the Godhead.

Yet it is possible that this great truth was purposely obscured by the leaders of Christianity in the past because in it they may have scented a conception, which, if included in Church ritual, might develop into a form of Pantheistic veneration not in accordance with what they deemed to be the true spirit of their religion.

The advent of the Theosophical Society into the intellectual field, which took place fifty years ago, was and is in a marked degree responsible for this change, for the great Wisdom Teaching has opened the eyes of tens of thousands to a conception, so grand, so vast, that the ordinary mind might well be overwhelmed were it not for its marvellous coherency and reason.

Theosophy adduces ample proof of the existence of Supermen (not to be confused with the Nietzschean idea), men who have passed through their human evolution and reached a stage technically known as that of Adeptship, a stage ahead of us in that stupendous spiritual journey from puny man onwards to Divinity.

Now we have this last remarkable book under review.

In concise and lucid style, somewhat reminiscent of Addison and for which the author is noted, we have given us a straightforward, unvarnished but nevertheless detailed description of these great beings, the nature of their work and also the various grades of individuals who are working for them in the world.

It is so definite and convincing that even the criticism of a more than ordinary biased reader would be discounted in advance.

I believe or I do not believe!! There is no alternative after reading this epoch making book, for, in unpretentious but convincing language this knowledge, which had previously been dealt with only tentatively, is "broadcasted" to the world, and, if its success in America is any criterion of what it is going to effect elsewhere, we feel sure that human thought will pronounce in its favour unhesitatingly.

The author during his long life has written many books dealing with those great eternal truths, all calculated to awaken man to a knowledge of his true destiny, and it would be no exaggeration to say that many thousands are grateful to him for his teaching and for the annihilation of those destructive doctrines which have perturbed, if not scared, the unsophisticated and made agnostics of the more intellectual.

We are more than thankful that he has been spared to give to the world this knowledge, for in it we find a definite goal, an ideal, a reality towards which we look and turn our steps.

S.

Fairies at Work and at Play, observed by Geoffrey Hodson. (T. P. H., London. Price 3s. 6d.)

Mr. Hodson is much to be congratulated on his book, *Fairies at Work and at Play*. For a long time, the so-called man in the street has made critical remarks, to the effect, that though our leaders have announced many years ago, that clairvoyance and other powers await those who will undertake the necessary trouble and arduous training; nevertheless they—our leaders—stand alone as professed witnesses to those powers of vision which can perceive, not only the inhabitants and denizens of the etherial regions of nature, but also read the Akashic records of the past, and as seers, visualise to some extent that which is to come. Though Mr. Hodson's work with which we are dealing is of course, of very humble order in comparison with those powers alluded to above, nevertheless it is a delightful beginning, and should appeal to a wide public; for he tells of the things he sees, of the pretty dainty creatures, so evanescent in their appearances, so different to ourselves, yet possessing a sweet (sometimes whimsical) resemblance to human form and human deeds and ways.

Others have perhaps told us in a scientific and analytical manner of the existence of nature-spirits and elementals, etc., but Mr. Hodson takes us right into their daily work and, so to speak, "home-life". The reader enters at once into the very midst of a new and hardly known world, he is not present as a visitor, but as one intimately associated with the little people in their tender loving culture of flower and leaf—able to appreciate the wisdom of the Deva who guides the destinies of the spirits and elementals and shares in the gay laughter and radiant joy of a troupe of dancers.

One of these latter, he sees "lead by a female figure, probably two feet high, in transparent flowing drapery. There is a star upon her forehead, and she has large wings which glisten with pale delicate shades from pink to lavender, which in rapid movement appear as white . . . Although her expression is one of purity and ingenuousness, her face is at the same time stamped with a decided impression of power. This is specially noticeable in the clear blue eyes, which glow like a flame of living fire . . . A pale blue radiance surrounds this glorious creature, adding to her beauty, while golden flashes of light shoot and play around her head . . . She is aware of our presence and has even graciously remained more or less motionless for the purpose of this description".

"In great contrast to the sweet and dainty 'home-life' and work of the 'little people' the author also gives a brilliant description of

the sylphs and powers of the air, as seen by him during 'the great storm in London, 3 a.m., July 10th, 1923. One is so awed and carried away by the graphic picture he presents of terrific powers in revel during the storm, that the following passage, terminating his description, brings welcome comfort and relief to the reader. "There in the heart of it all, is to be seen one of the great devas of the elements—human in form, yet utterly superhuman in beauty, majesty and power . . . In the midst of all this uproar there was calm, a poise unshakable, a power which even these unruly spirits acknowledged. Beyond a certain limit they could not go, for they were held in check by a will which reigned supreme over the elemental forces as, like Hell let loose, they fought out the battle of the storm, hour after hour, through the night."

This little appreciation of Mr. Hodson's interesting and charming little book, can be most fittingly terminated by the following quotation from the preface; this latter "being an extract from a letter written by Bishop Leadbeater, after reading certain chapters of this book published serially in *The Herald of the Star*".

"I can corroborate in detail many of the descriptions of nature-spirits given by Mr. Hodson, and find myself entirely in harmony with the general atmosphere conveyed. Frequently little touches occur which show unmistakably to a brother clairvoyant that the writer has seen what he is describing. Perpetually points emerge which recall my own investigations many years ago. Such articles as these do much good in widening men's conceptions and showing them a little more of the wondrous and glorious ocean of manifested life on all planes in the midst of which we live our little day—a day that is marvellously brightened by the knowledge which clairvoyance can give."

A. C. D.

The Influences of Indian Art. (The India Society, London. Price 25s. net.)

This interesting volume contains six lectures given to the India Society, with an Introduction by Mr. C. F. Andrews, in which he comments on the intercommunication of art-influences of different countries from the beginning of human history, and especially of that comparatively modern period when the Indian influence was predominant. He adds that if within a relatively recent period such

will help to raise the veil from periods lying still deeper in the mists." To this task the India Society has set itself.

The subjects of the six papers are "Perso-Indian Landscape in Northern Art," "The Relation between the Art of India and Java," "Indian Influence on Far Eastern Art," "India and the Art of Indo-China," "Indian Art in Tibet and Central Asia," "The Influence of Indian Art in Ceylon". They were given by Messrs. Josef Strzygowski, J. Ph. Vogel, H. F. E. Visser, Victor Goloubeff, Joseph Hackin and Andreas Nell respectively.

In his paper on Persian-Indian Landscape in Northern Art Mr. Strzygowski works out an original and interesting theory:

There were originally two forms of art both in Asia and Europe. The inhabitants of the South from the beginning applied pictorial art to the representation of living creatures, in order to assert their rights to possession in this world and the world to come. The man of the North, on the contrary, as far as he remained independent of the quickly advancing South, came to art by quite another path—namely, from handicraft to ornament. Later, when he began to avail himself of nature as a form, he did not begin with individual human beings, but with the representation of nature as an entity—that is to say, landscape. These truths have not so far been recognised in the history of Art.

His argument is attractive and illuminating if not altogether convincing. In its printed form the paper would have gained in value if more of his pictorial illustrations had been included.

Professor Vogel's "Relation between the Art of India and Java" is the most complete and logically satisfying in the volume. He gives, so far as it is possible in such a comprehensive survey, practically all that has been discovered in regard to his subject. The existence of two influences, Brāhmanical and Buddhistic, during what is regarded as the Indian period in Javanese history is very clearly defined, and hints are given of the possibility of influences inherited from a much more ancient past. The illustrations which elucidate the text are a delight in themselves. The whole article is both scholarly and artistic and is a valuable contribution to Indian Art literature.

The author of "Indian Influence on Far Eastern Art" has a more difficult and intricate subject but Mr. Visser handles it in a painstaking and scholarly manner. He is more concerned with tracing æsthetic influences rather than mere iconographic resemblances which are comparatively easy of discernment. It is through the long-standing inter-relations between China and India that he seeks the widely radiating influence over the whole Far-East. The meeting-place between these two among other great Art influences was Khotan. Which influence predominated in the Buddhistic art of

China and the Far East is still a debatable point. Mr. Visser terminates thus :

The two magnificent poles of art of Asia are India and China. Before there could have been any contact between Chinese and Indian art, each of these arts had produced works of extraordinary beauty and masterly style. If there is any question as to one land having inspired another, then that land is, of course, India.

Some supreme Buddhist works created in Far Eastern countries seem to be the sublime result of a fusion of Indian and Far Eastern art.

Can anything finer be imagined in the history of the art of Asia ?

The resemblance of the history of the influence of India on the art of Indo-China to that of Indian influence on the art of Java is very striking, with one remarkable exception that, in the latter, two different waves of inspiration are recognisable called by Dr. Vogel, the golden and silver ages. In Indo-China there is no trace left of a silver age. Equally in both countries it appears probable that if the earlier magnificent master-pieces of sculpture and splendid monuments of architecture were of Indian origin, they must have belonged to a period of Indian art long anterior to any with which we are acquainted. For they excel in artistic qualities any of the remains on the mainland of India. Mr. Goloubeff inspires in the reader his own sympathetic and deep understanding of the later (or is it earlier ?) for at least the more purely indigenous art of Cambodia. The illustrations given are very fine.

Mr. Joseph Hacklin deals with the Indian influence in Tibet and, very fragmentarily, in Central Asia. It is a very difficult task as in all cases where there is the dual influence of India and China at work to distinguish varying elements. Further light will no doubt be shed as the mysteries of Central Asia are unravelled by archæological research. Mr. Hacklin finds a distinctly Tantric leaning in the Buddhist paintings of Tibet ; and indeed "a more clearly defined Indian influence in the representations of Mahāsiddhas and Dakinis, which are more vital and less laboured in composition than those which depict the life of the Buddha". Chinese influence is unmistakable. The section on Central Asia is too discursive to be of much value for the author confines himself to the description of a few examples of Buddhist art (without illustrations) scattered over different archæological sites of Central Asia.

The circle of Indian influence is completed by a short paper on Indian Art in Ceylon by Mr. Andreas Nell. This influence is more easily traceable and understandable in that country than in others. The most interesting feature is that, after the introduction of Buddhist art, Ceylon followed very closely in development the movements in art of North Western India ; then came the breaking of that

connection, with the Muslim ascendancy ; and the substitution thereafter of the South Indian influence with its Shaivism and the upspringing of what is known as Mediæval Sinhalese art.

After the thirteenth century, when the Dravidian element was paramount, the older and plainer Aryan art was blending with the newer element, and about the time of the coming of the Portuguese something like a distinguishable Ceylonese art was apparent. Whether it would have been a permanent art cannot be said, and in the present, as in the past, it seems most likely that Ceylon will follow the lead of India.

We regret that space does not permit of a fuller and more exhaustive review of this most interesting, informative, scholarly and artistic production. It will be fully appreciated by every student of Ancient Indian art and by every explorer into the fascinating regions of art history and art evolution.

A. E. A.

The Gospel of Love, Nārāḍa Bhakti Sūtras, Text and Translation. The Indian Renaissance Library Series. (Ganesh & Co., Madras.)

This little book should be read by those interested in the religious spirit of India, also by followers of any theistic religion who practise love to God, without a loss of sound ethical life.

It was probably given forth in the twelfth century, in the short literary form peculiar to India called *Sūtras*, in which every unnecessary word was removed, maybe as an aid to memory, when such teaching was always given orally.

Much within it reminds us of *The Bhagavad-Gītā* as the teachings that among true lovers of God there is no distinction of caste, rank or culture, and advocacy of virtues of non-violence, truth, purity, compassion and faith.

Evolution of World Humanity, by Krishna Chandra Chakravarti. (Saraswatya Library, Calcutta.)

A vast subject for a small booklet, but it is full of idealism, and a nationalism which reiterates chiefly, India's superiority to other nations.

Revolution the writer regards as an integral but negative side of evolution, and it often becomes a secret source of it. His teaching on this subject is a little dangerous, at any rate if not carefully read. In the process of revolution and evolution, humanity passes through three stages—(1) Below nature (beast animality), (2) With nature (human), (3) Above nature (Divine). The West he regards as being

between the first and second; the East meaning particularly India, between the second and third, and he says that, as a consequence, the two will not necessarily meet, but from the side of the revolutionary process, they may meet to-day or to-morrow. The cause and effect of Eastern revolution may not coincide with Western, but their meeting is essential for the evolution of mankind.

Each religion has helped mankind, but Christianity has been dragged down by the West to materialism while the East has evolved higher, losing the external in Brahman. There is no Unity between the Religions, and no Religion is perfect. The task of the next cycle of Evolution is the Unification of all the religious common truths on the basis of Humanity. Every nation must evolve Freedom, and the standard for man is Faith in Himself for he will then be faithful in service to the World.

P.

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 Buddhist 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.

BOOKS RECEIVED

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

Raja Ram Mohan Roy (G. A. Natesan & Co., Madras); *Rational Living*, by Hugh Wyndham; *Of Children*, by Florence Daniel (Daniel & Co., London); *The Philosopher's Den*, by Edgar J. Saxon; *My Conscience! A Farce in One Act*, by Edgar J. Saxon; *A Man's Religion*, by Rev. J. Tyssul Davis, B.A.; *Eating to Banish Disease*, by James Raymond Devereux; *Human Life and the Body*, by A. Rabagilati, M.A., M.D.; *Highways to Heaven*, by Edgar J. Saxon (C. W. Daniel Co., London); *Vedic Chronology and Vedānta Jyotisha*, by B. G. Tilak (Messrs. Tilak Bros., Gaekwar Wada, Poona City); *The Coming of the World-Teacher*, by Annie Besant (T.P.H., London); *Wealth, Beauty and Youth for All*, by J. T. Sunderland; *Youth and the Nation*, by T. L. Vaswani; *Voice of Aryāvarta*, by T. L. Vaswani (Ganesh & Co., Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (November), *The Speculative Mason* (October), *The Messenger* (November), *Theosophie in Ned. Indie* (December), *Isis Revista Teosofica* (September), *Theosophisches Streben* (September), *Bulletin Theosophique* (December), *The World's Children* (December, January), *The Theosophical Review* (December), *The Calcutta Review* (December, January), *The Canadian Theosophist* (November), *The Herald of the Star* (November), *Light* (November, December), *Teosofi* (March), *Papyrus* (September, October), *Mexico Teosofico* (December), *Teosofia* (October, November), *Modern Astrology* (December), *News and Notes* (December).

We have also received with many thanks :

Toronto Theosophical News (November), *The Cheraḡ*, *Rincarnazione* (July, August-December), *The Beacon* (November), *Prabuddha Bhārata* (December), *Revista Teosofica Cubana* (November), *Teosofisk Tidskrift* (November), *Pewartā Theosofie* (December), *El Mensaiero de la Estrella* (July), *The Young Theosophist* (November), *The Prohibition Movement in India* (September), *Theosofisch Maandblad* (December), *Brahmaviḍyā* (August), *The Twenty-fourth Annual Report of the Ramakrishna Mission*, *De Theosofisch Beweging* (December), *The Occult Review* (December), *Revue Theosophique*, *Le Lotus Bleu* (November), *The Vedānta Kesari* (November), *Museum of Fine Arts Bulletin* (December).



C. D. Wilson, Mrs. Cousins, Mrs. Stanford, Mrs. Gowland, Bishop Wedgwood, Dr. Besant,
Bishop Leadbeater, C. Jinarājādāsa

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THE THEOSOPHIST

ON THE WATCH-TOWER

ON February 4, Miss Bright, Krishnaji, Rajagopal and myself left Adyar, after the ever-memorable Jubilee Convention, and soon afterwards the remaining visitors also went their several ways, so that the Adyar Headquarters resumed its ordinary routine, filled with new life and new energy. For the first time the Voice that spake as never man spake, had sounded again in our lower ways in the ears of the great crowd that sat beneath the Banyan Tree; it was on December 28, adding one more sacred memory to a day already sacred to many of us, and we knew that the waiting period was over, and the Morning Star had risen above the horizon, presaging the dawning of a new Day. Several have told of what they saw: one wrote of the golden light like a pillar in which the physical body was veiled, with waves of exquisite rose-colour passing through and over it; another saw the figure of the World-Teacher floating above, or enveloping the tall slight form; another a great globe of light, too dazzling to look upon steadily. It recalled the words of the old Hebrew Prophet: "The Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant, whom ye delight in." Then He was gone, and the

wonderful moment was over, leaving a deathless memory. Many letters have come from those who soon afterwards went away from India, speaking of the change wrought in them, of an indwelling calm, joy and peace which remained with them; "all things look different; life can never be the same again." But the work of the world must be taken up again, as we come back to it, and the memory remains in our hearts.

* * *

An interesting paragraph reached me in India, cut from the *Christian Herald*, a London paper, dated November 26, 1925.

The Coming World Leader.—Mrs. Annie Besant, the Theosophical leader, is shortly leaving for India to take part in the celebrations of the Jubilee of the Theosophical Society, which was inaugurated in New York on November 17, 1875. "The belief in the coming of another great world teacher figures in all the religions of the world," she told a reporter, "but a number of people believe that the time for his arrival is very near. This belief is partly based on the study of history and the observation of the sequence of events which have preceded the coming of a great leader."—It is remarkable how history repeats itself. Just before the first coming of Christ there was a widespread expectation of the coming of some "great one," and now, when students of Bible-prophecy believe the second coming of Christ is near, we find a mysterious expectation, even among heathen peoples, of the coming of a great world leader.

"Heathen peoples" are presumably the Eastern Nations, whose great religions were founded in the long ago. One of these has a Scripture in which Shri Kṛṣṇa, speaking, as He said later, "in a state of high Yoga," said: "Whenever there is decay of righteousness, O Bhāraṭa, and there is exaltation of unrighteousness, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

His Coming is a recurrent, not a solitary, event. He came as the Christ, using the body of His disciple Jesus. He comes again, using the body of His disciple Krishnamurti. Many "of little faith" will doubt, as they doubted in Palestine.

* * *

We seem to be in a cycle of foundation-stone-laying and opening of new Lodges. I slipped out of the train at 1 o'clock a.m. on the 6th at Poona, to lay the foundation-stone of a building for the Poona Theosophical Lodge, on an admirable site given to it by a generous member in very pleasant surroundings, near the Servants of India Society and the Ferguson College. Mr. Jamnadas Dwarkadas came from Bombay to meet me, and conveyed me on to Bombay in the afternoon, the stone-laying having been followed by a lecture on "The Coming of the World Teacher" to a crowded audience in the large amphitheatre of the Ferguson College, and an interesting political conference, at the Servants of India Society, with some members of the old Mahārāṣṭra party. On February 7th, we motored to the land purchased at Juhu—a place on the sea-shore, a few miles from Bombay—for the Theosophical Co-operative Colony, where a Foundation-Stone was to be laid for the Co-Masonic Lodge "Concord," which is to have its building there. Bombay Theosophists made a holiday of the whole day—many of them are Masons—and when we arrived at 10 a.m. we found a crowd awaiting us, the whole place gay with flags, a regular festival. The stone was laid with Masonic rites, and Bombay in general, apparently, took some interest in the proceedings, for *The Indian Daily News* gave a very friendly account of the proceedings, and nearly a page full of pictures. We drove thence back to Bombay, for there was a political discussion in the afternoon, and a lecture on "Is a Coalition of Political Parties possible and desirable?" There was a packed and very friendly audience in the Hall, and hundreds outside in the compound and street; Mr. Jayakar, the leader of the Swarāj party in the Bombay Legislature—who had just resigned his seat, because he was elected on the Swarāj ticket of Council obstruction, and had become convinced of the value of Responsive Co-operation—in the Chair. The audience strongly supported my view that a coalition of parties on the

basis of Home Rule, given in the Commonwealth of India Bill, was eminently both possible and desirable.

* * *

Monday, February 8, began with an E. S. meeting, followed by some political work, and much writing, in a vain attempt to overtake my belated correspondence. I must apologise for the many unanswered letters which lie in reproachful heaps. February 9 was occupied by another E. S. meeting, and more political discussion and more writing, until with 6 p.m. came the Baby Welfare Week Opening, a function performed by H. E. the Governor of Bombay, after some Gujerāṭi music, and two interesting speeches from prominent workers in the cause. There was a huge crowd, and "loud speakers" were provided but their use was somewhat marred by the powerful echo; the place of the meeting was surrounded by houses, and their walls threw back the sound-waves. Sir Leslie Wilson made a very good speech, and my own address concluded the meeting. That same night I left for Hyderabad, Sindh, forty hours off, Mr. Shiva Rao meeting me at Ahmedabad and accompanying me on the way.

* * *

The visit to Sindh, long overdue, was a very successful one; its functions were various—Theosophical, musical, political, Scouting and Masonic. Hyderabad was reached at 1 p.m. on February 11, and thenceforward one scene of enthusiasm followed another, and we were smothered with flowers—most frequently the most fragrant of roses—not only in Hyderabad and Karachi, but by crowds at stations along the line as far as Multan. The Commonwealth of India Bill was evidently very popular in Sindh, and Theosophy very much respected. In the afternoon at Hyderabad there was a large Scout Rally, and 7 to 10.30 p.m. we spent in the consecration of the Vasanṭa Lodge, No. 121, and the installation of its officers. February 12 opened with

the celebration of the Silver Jubilee of the Hyderabad T.S. Lodge; it began at 10 with the "Common Act of Worship," then an interesting account of the Lodge, and an address from myself. At 2 p.m. there was a Conference on Responsive Cooperation, and at 4 a Ladies' meeting. At 5 p.m. in the crowded Town Hall the Municipality presented me with an Address; in the evening I lectured on "The Coming of the World Teacher," and again the Hall was packed. Next day, we began with an E. S. meeting, and a members' meeting and admissions. Then came the unveiling of a portrait of the founder of the T. S. Lodge, and its President, who was also Principal of the N. H. College; this was done in the College grounds, and I gave an address to the students. We left Hyderabad by motor and drove to Kotri, where a Municipal Address was presented, leaving Kotri by train for Karachi, where we arrived at 5.30. There was just time to dress and drive to the fine Public Gardens, where some 3,000 people had assembled to see the presentation of the Municipal Address, Mayor Jamshed R. Mehta, a good Theosophist, who had met us at Hyderabad, presided. The last function of a very full day was a lecture on the Commonwealth of India Bill. Sunday, February 14, was also busy. We began with an E. S. meeting at 9, and from 10 to 1 we had first a Committee meeting and then a Conference on the Commonwealth of India Bill. 350 delegates were present from all parts of Sindh, and Mr. Harchandrai Vishindas, M.L.A., the Chairman of the Reception Committee, presided, coming from Delhi for the purpose. It was a very interesting address, and at the end he placed me in the chair as President. There were four resolutions, unanimously passed and the speeches maintained a high level. One was from the Deputy President of the Bombay Legislative Council, another from the Principal of the local College. The resolutions were carried unanimously, one supporting the Bill, the others thanking the British Labour Party for accepting

it as an official Bill (thus ensuring its passage when the Labour Party returns to power); thanking Major D. Graham Pole; Mr. Shiva Rao for their work in Britain; and myself for my work there and in India. The next day had another E. S. meeting, a members' meeting and 20 admissions, a lecture in Sindh National College on the World Religion, a big Scout Rally, and departure for Multan City, where we arrived at 3.30 p.m. next day. A telegram announced that Shikarpur also had passed a resolution by its Convention Sabhâ, "whole-heartedly supports the Commonwealth of India Bill, drafted by the Convention and now before Parliament". Sindh, like Maharâshtra, seems to be solid for the Bill.

* *

Multan City was duly reached on February 16, and there the first business was the laying of the Foundation Stone of a building for the local T.S. Lodge. That made the third Foundation Stone since leaving Adyar, as well as the consecration of two Masonic Lodges in eleven days. Multan was in festival mood, and took me in procession through a gaily decorated bazaar. In the evening we had a packed meeting for a lecture on "The Coming of the World Teacher"; on the second day we had E. S. and T.S. meetings and a lecture on "The Bill," leaving late for Lahore. Lahore shewed, I am glad to say, a great revival of activity, on the one day we were able to give it. The train was an hour and a half late, and we had to drive straight to the Hall. The lecture was on the "Coming of the World Teacher"; to the lecture to ladies a very large number came—a good sign. Then followed a talk to T.S. members and admissions. The lecture on the Bill, in the Bradlaugh Hall was packed to an extraordinary extent with a keenly interested and enthusiastic audience. A very short E.S. meeting finished the day's work, and we left Lahore for Delhi at about half past nine.

* *

I have before mentioned the movement for substituting what is called "a humane method of slaughter" for the present shocking brutality and cruelty in killing animals for food. It is led by the Duchess of Hamilton and Miss Lind-Af-Hageby. For a vegetarian like myself, to whom the slaughter of sentient creatures for food is altogether abhorrent, the very words "humane slaughter" sound paradoxical. Yet if men will kill for food, it is certainly a good thing to lessen the hideousness of the butcher's track. The Archbishop of Canterbury expressed his "earnest desire that every effort should be made to render the killing of animals for food as painless as possible". A "Model Abattoir" is to be erected at Letchworth, the Garden City, and is "designed to deal with 20,000 animals a year". *The Daily News* calls it a "Temple of Justice," and remarks that it was "probably the first time in history that a dedicatory service has been held at the starting of such a building". I compel myself to recognise that it is a "work of mercy" to lessen the pain of our younger brethren when we kill them that we may eat their bodies, yet I cannot help an inward jar when I read of the corner-stone of an abattoir being laid with a prayer to Christ as "the Chief Corner Stone," and "laying this stone in Thy Name," the Name of the All-Pitiful. It must seem quite absurd to meat-eaters when I say that I should feel ashamed to say the following:

Dearly beloved in the Lord, we are gathered together here to lay the Foundation Stone of this Model Abattoir, which we humbly trust may in due time serve as an example of pity, and kindly treatment of animals. And first, let us praise God's Holy Name for the mercy and goodness with which He has so far prospered our work of extending mercy to our humble brethren, the animals; and let us devoutly pray that He will of His good Providence, bless all who in any way help forward its completion; that He will protect from danger those who may be engaged in the building; and that He will send His blessing upon our undertaking. *Amen.*

O Almighty God, without Whose knowledge not a sparrow falleth to the ground, we pray Thee in Thy love to alleviate the sufferings of Thy creatures. Bring to naught the devices of those who

cruelly entreat them: and put into the hearts of men a spirit of humility towards them. Grant to us a truer and deeper understanding of the wonderful scheme of Thy creation. Reveal Thyself more fully as the Lord who savest man and beast; hasten the time when the creature shall be delivered from the bondage of corruption and when none shall hurt or destroy in all Thy Holy Mountain; through Jesus Christ our Lord. *Amen.*

After all, is it not perpetuating wrong treatment to speak of our "*brethren* the animals," when we are building a place for their slaughter? We do not kill and eat those whom we recognise as really our brothers. By all means lessen the suffering—that is good work; but do not let us blind ourselves and others to the crime of slaughter by calling the victims our brothers. *The Daily News'* queer heading for a place of execution of animals a "Temple of Justice," seems to imply that the animals are criminals.

* * *

A splendid piece of work is presided over and carried out by Hakim Hafiz Md. Ajmal Khan in Delhi—The Āyurvedic and Unāni Tibbi College. I received, by the kindness of the Congress President, cards of invitation to its Convocation and tea-party to meet H. H. the Mahārāja Bahādur of Bharatpur, who was President of the Convention. The Hakim is trying to unite eastern and western medical science, that each may share its knowledge with the other. There is a magnificent range of buildings, and the widespread character of the work may be estimated by the fact that the Dawakhana (medicine-house, *i.e.*, pharmacy) received as income in the year under report Rs. 2,78,780, and handed over to the College as profits Rs. 96,291-13-0. It "supplies reliable Unāni medicines at reasonable prices". The Trustees have now started a pharmacy which will sell only Vaidik medicines, and it may hope, as it becomes known, to share its sister's success. The Young Mahārāja made an excellent speech in Hindi, and appears to be a good Theosophist in his religious ideas.

* * *

The beginnings of the work of the World University are seen—in addition to the paper on its principles and curriculum—in Four Extension Lectures to be given in the Hall of the Medical Association, London, by the eminent Professor Emile Marcault, late of Pisa University and now of Montpellier University, on "The Evolutionary Phenomenon in Psychology." Judging by the syllabus and the ability of the Professor, I should think they would be profoundly interesting. Three lectures are to be given on "The Basic Principles of the World University" in the Lower Mortimer Hall, London, by Captain A. G. Pape, F.R.A.I. These are to be followed by three on "Modern Psychology" by Chella Hankin, M.D. Then follow four on "Present Day Science," by W. R. C. Coode Adams, M.A., Ph.D. (Cantab.). The lectures are addressed to students.

* * *

It was decided, before we broke up at Adyar, that it was necessary for the successful working of the Theosophical World University to issue a series of Text-Books, and Dr. J. H. Cousins has been appointed as General Editor of the series. He will, if necessary, also act as temporary Registrar for the Adyar Centre of the T. W. U. Dr. Cousins brings to this very important work a quarter of a century's varied experience in education in both Europe and Asia. In Ireland he was head of the Civil Service Department of the High School, Dublin, and was demonstrator in physical geography and geology to such famous authorities as the late Professor Herbertson of Oxford and Professor Grenville Cole in a teachers' course in the Royal College of Science for Ireland. In 1916 he became lecturer in English in the Theosophical College, Madanapalle, India, and later was its Principal during the period when it was a constituent of the National University. In 1919 he was invited to Japan as special Professor of Modern English Poetry by the Keiogijuku University of Tokyo for a year. His work

there attracted much attention not only in the University but also in China and America, where the press reported his public lectures *in extenso* from the Japanese newspapers. The University rewarded him with the degree of Doctor of Literature. Dr. Cousins was the first, and is still the only, foreigner to be given that distinction. After his return to India he was transferred to the National University at Adyar. He was appointed in 1922 the Principal of the Brahmavidyāshrama, in which his contact with both East and West enabled him to develop a curriculum of synthetical study of great educational value. To this close interest in education Dr. Cousins adds a natural gift of literary expression. As a poet and dramatist of the Irish renaissance his works are regarded as second only in quality to those of the great leaders of the movement, Yeats and AE. In India he is also known as one of the chief advocates of the revival of pure Indian art and literature. Dr. Cousins has always been a favourite lecturer on Theosophy and philosophy. He looks at everything from the point of view of spiritual idealism, and is unremitting in labour for the uplift of all creatures. This triple quality of idealism, educational experience and literary expression he will now unite in the immense but inspiring task of bringing into existence a library of school and college texts of a unique order. Dr. Cousins will shortly publish a statement of the principles governing such books, and an invitation to educational writers in all countries to rise to the occasion and help to put education on its true foundation as a drawing forth of the highest nature of the student.

* * *

The interest felt in America in the Coming of the World-Teacher is shown by a letter received from the Theosophical Press, Chicago. It writes:

We thought perhaps you would be interested to see our American edition of your London lecture on The Coming. More than

15,000 have already been sold these three weeks in December, and the demand has just started, it seems.

Headquarters staff personally sent out approximately 1,300 to Chicago ministers hoping they would have ears to hear the great message. Vyasa Group of the Order of the Star in the East, New York, plans to send it to ministers in their city, and so it goes.

* * *

I am very glad to hear good news from Burma. The difficulty there has been that the movement was led more by Indians than by Buddhists. Now nine Buddhist Theosophists have come forward and have accepted Councilships in the T.S. in Burma, and the President is a Burman. There are four Indians, and one whose name looks like that of a Dutchman. That is a great improvement. Our young and promising brother Maunji has gone over there by invitation, and we hope much from his work, as the Lord Manu of the Fourth Race gave him His blessing when he was a boy.

* * *

I have just heard of the passing to the Peace of a member of the T.S., Dr. Mahendranath Ganguli, an old friend of Colonel Olcott, mentioned on p. 428, *Old Diary Leaves*, Vol. III. He left his body in December last. There may still be some who remember him, and for them I write these words. May Light eternal shine on him.

* * *

ZULVAKALFE

[This musical blessing is claimed to have been received from Mars. I do not know where it was first published, but the Order "Children of the Silver Star" is not unknown to some.—A.B.]

Peace be with you, near and far
Children of the Silver Star;
Love unfailing, conscience clean,
Strength assured and life serene.
By the Light that knows no flaw,

By the Circle's perfect law,
 By the Serpent's life renewed,
 By the Wings' similitude,
 Peace be yours no force can break,
 Peace not death hath power to shake;
 Peace from passion, sin and gloom,
 Peace of spirit, heart and home;
 Peace from peril, fear and pain,
 Peace until we meet again
 Meet—before yon sculptured stone
 Or the All-Commander's Throne.

The young Roumanian National Society has suffered a great loss by the passing away of its General Secretary, Madame Fanny Seculici, at Port Said on her return to Roumania, after visiting the Jubilee Convention at Adyar. After Aden, heart trouble developed, and affecting digestion, grew steadily worse. At Port Said she was removed to the English Hospital, and in spite of the best care passed away after four days. May Light perpetual shine upon her.

There passed away, at Adyar, soon after Convention, Captain Evert Meuleman, a very old Theosophist of Holland. He was an old friend of Colonel Olcott. He passed away in his arm chair. He had been suffering for a considerable time from an affection of the heart. He was a member of the Supreme Council of Universal Co-Masonry. His body was cremated at Adyar, and all Masons present accompanied the body in full Masonic clothing, but with reverse regalia, and sang one chant, "Lord, now lettest thou Thy servant depart in peace." The President then set fire to the pyre. May Light perpetual shine upon him, and may he return soon to the Great Work.



THEOSOPHISING COMMERCE¹

By T. KENNEDY

IF we are to define commerce as any transaction in which money is used as a means of exchanging goods or services, our task is seen to be that of applying Theosophy to almost

¹ Throughout this article the following words are to be interpreted as under:

Real Credit is the estimate of, or belief in, the capacity of a community or individual to deliver goods or services when, where, and as required.

Financial Credit is the estimate of the capacity of a community or individual to deliver money when, where, and as required.

Wealth is the rate at which a nation or any other corporate body or individual can deliver goods and services esteemed conducive to well being.

The Objective of an industrial system is to deliver goods and services to the whole of the individuals included in the Nation, or other corporate body, to which the system is attached, with the minimum amount of trouble to these individuals.

Money may be defined in the words of Prof. Walker ("Money, Trade and Industry") as "any medium which has reached such a degree of acceptability that no matter what it is made of, and no matter why people want it, no one will refuse it in exchange for his product".

every phase of human activity. In every detail of the life of the individual, his activities are absolutely governed and limited by the money system, and it is no exaggeration to say that in all civilised countries (so called) and the more civilised, the more true is the statement, the individual lives entirely by grace of the money system. Deprive the individual of money or limit his access to what has been called the life blood of the modern state and he is immediately faced with starvation, or is forced to accept the control of those who possess money, or control its issue.

The invention of this indispensable social mechanism marked however a great forward step in the upward evolution of humanity, from isolated units to groups of units of ever-increasing size, co-operating together for the saving of labour and the specialisation of the individual in particular forms of production or service. This marked the first step from primitive barter, and the first forms of money were in themselves valuable, *i.e.*, they possessed intrinsic value. But soon the development of civilisations, and especially the development of the use of machinery, made the use of valuable commodities, such as gold quite inadequate, and in comparatively recent years, the dealers in money, *viz.*, bankers and financial houses, have developed an elaborate system of cheques, or promises to pay, in order to cope with the ever increasing flow of production induced by modern invention and initiative. The result has been the development and building up in one country after another, Great Britain leading the way—of a huge power of production, which has multiplied the amount of production per individual engaged, by 2,000—3,000 per cent, as compared with one hundred years ago.

Such wonderful results were eagerly sought after by nation after nation, especially as their possession was obviously a great source of power and traders proved the advance agents

of these industrialised nations. But soon it was obvious that this wonderful power of production was not benefiting the vast majority of the citizens of such countries, and soon industrial strife within their borders was only checked by the growing antagonism between the nations themselves.

A whole philosophy of social conduct sprang from this dilemma in which humanity found itself, and if the end of the eighteenth century may be distinguished as marking the birth of the new idea of political democracy, the end of the nineteenth century marked the birth of the new idea of economic democracy. This found its chief exponent in the school of thought headed by Karl Marx, in which the nationalisation of the means of production was the means suggested to improve the obviously inadequate reward of those who were so largely instrumental in production itself. These ideas won a considerable amount of support, and even of application in various countries but it was not until the Great World War—(itself the result of our present financial system)—had broken up the existing social organisations, that Socialism was tried on a national scale.

The most thorough example of the conception of the nationalisation of the means of production, is that of Russia, and although it is true that the experiment has been carried on under very adverse conditions, the result of this and of other (partial) experiments has produced disillusionment amongst many thoughtful people, who formerly believed that the application of Theosophy to commerce could be best effected along such lines. In recent years, however, the money system itself has been subjected to increased scrutiny, and a rapidly growing number of students believe that it is in the money system itself, and not in the faulty humanity using that system, that the chief fault and the danger to Western civilisation lies. The astonishing spectacle of an almost unlimited ability to produce goods and services; with idle men,

idle plant, idle raw materials, all confronted with poverty, want, and a growing lack of economic security amongst ever-widening circles in each nation, demands the earnest attention of every lover of humanity, and particularly the attention of a body such as the Theosophical Society, charged with the spreading of brotherhood.

I shall assume it as proved that to-day the problem of producing enough of everything to give every citizen of the majority of nations throughout the world an ample sufficiency, has been solved. In the words of a brilliant exponent of the new economics :

The problem is no longer that of making supply equal demand, but rather that of making effective demand equal an almost unlimited supply.

But under modern conditions, demand, to be effective, must be expressed by the possession of money tokens. The power to issue money is, in most countries, exercised by the State to only a very limited extent, and the vast bulk of the money or financial mechanism is issued and withdrawn by tiny groups of private individuals in each State, acting as bankers and financial houses. This is done in accordance with a system, one of the dominating features of which is to keep money scarce, and the supply thus bears no scientific relationship to the production it is supposed to represent, much less reflects that wonderful potential flow. This defect, which is largely the result of our financial (or distributive) system not having kept pace with modern production, results in the whole productive and commercial system of each nation being diverted to the object of capturing these elusive financial counters, rather than producing goods and services. In fact, the main object of the industrial system has become that of controlling and curtailing production, so as to correspond to the very limited supply of money. The enormous potential flow of modern production is choked and strangled by the

narrow neck of the antiquated financial system, through which it must flow from producer to consumer.

This fact was observed long ago by Proudhon in France, and Chartist writers in Birmingham, whilst Arthur T. Fonda of Colorado, Professor Frank Parsons, Silvio Gesell, Michael Flurscheim, Alfred Russell Wallace, and Ruskin, have all discussed the continual sacrifice of humanity on the altar of a faulty financial system. Before beginning to discuss the crowning contribution of a modern man of genius to the work of a long list of thinkers, I wish to mention three more, quite recent, contributions to this problem, which has baffled humanity for so long.

In his little book, *The Flaw in the Price System*, P. W. Martin, writing from Switzerland, makes a very lucid examination of one cause of the increasing failure of the volume of financial credit in the hands of consumers to equal the volume of prices. Here the evil economic effects of the re-investing of savings is illustrated, and all the virtues attributed to careful saving by the copy-books of our youth, are proved to be anti-social in their effect. As a matter of scientific fact, wealth is a flow, and cannot be saved, as proved by Professor Soddy, F.R.S., in his very interesting pamphlets *Cartesian Economics*, and *The Inversion of Science*. Here we have a scientist with a world wide reputation, forced to investigate the present financial system, because of its continual effect of depriving humanity of the benefit of most of the marvellous inventions and improvements contributed by scientists. In these works, Professor Soddy relates economics to physics, and shows how finance is causing the principles and ethics of human law and convention to run counter to those of thermo-dynamics.

But perhaps the most exhaustive proof that, underlying our present financial system, there is a fundamental mathematical error, is provided in the works of Foster and Catchings.

W. T. Foster was formerly President of the Reed College, U. S. A., and is now Director of the Pollak Foundation for Economic Research, and W. Catchings who was formerly President of the Central Foundry Company, and of the Sloss Sheffield Steel and Iron Company, is now a member of Goldman, Sachs & Co., and a Director of numerous industrial Corporations. In their book entitled *Money*, and more particularly, in their book on *Profits*, Foster and Catchings present statistical proof that industry does not disburse to consumers enough money to buy the goods that are produced. The following is a summary of their conclusions:

Progress towards greater production is retarded because consumer buying does not keep pace with production. Consumer buying lags for two reasons: first, because industry does not disburse to consumers enough money to buy the goods produced; secondly, because consumers, under the necessity of saving, cannot spend even as much money as they receive. There is not an even flow of money from producer to consumer, and from consumer back to producer. The expansion of the volume of money does not fully make up the deficit, for money is expended mainly to facilitate the production of goods, and the goods must be sold to consumers for more money than the expansion has provided. Furthermore, the savings of corporations and individuals are not used to purchase the goods already in the markets, but to bring about the production of more goods. Under the present system, therefore, we make progress only while we are filling the shelves with goods which must either remain on the shelves as stock-in-trade, or be sold at a loss, and while we are building more industrial equipment than we can use. Inadequacy of consumer income is therefore the main reason why we do not long continue to produce the wealth which natural resources, capital facilities, improvements in the arts, and the self-interest of employers and employees would otherwise enable us to produce. Chiefly because of shortage of consumer demand, both capital and labour restrict output, and nations engage in those struggles for outside markets and spheres of commercial influence which are the chief causes of War.

As the Pollak Foundation offers a prize of 5,000 dollars for the best adverse criticism of this book, I am glad to bring it to your notice. I have also quoted this summary at length, because it offers an admirable presentation of the deadlock confronting the world at the present time, which we, as Theosophists, must solve, if we are to make brotherhood

the guiding principle of the New Age which is rushing towards us.

We have now established the following factors of the problem:

1. The world possesses an overwhelming power of producing goods and services.
2. These are distributed by a financial system, the outstanding feature of which is its failure to distribute purchasing power, in the shape of wages, salaries and dividends, at anything like the rate at which prices, or claims on that purchasing power, are built up.

To the superficial thinker, the obvious remedy is to increase wages and salaries, and it is astonishing, after the history of the past fifty years, and particularly after the experience of the past ten years, to find responsible labour leaders advocating and fighting for mere additions to wages, oblivious of the fact that such additions, must, under the present system, automatically re-appear in the prices of the goods produced, unless the capitalist is to go bankrupt. The indiscriminate multiplication of financial counters is also no solution of our problem, as has been amply proved during the past ten years in Europe, although the first result of such increases of the counters or tokens of exchange has been widely diffused prosperity amongst the majority of citizens in the economic area affected.

It has been reserved to the genius of an engineer, Major C. H. Douglas,¹ to provide the key to our problem, and to outline technical proposals which, if adopted, would usher in an age of prosperity and harmony such as the world has never known. Essentially scientific, Douglas would base financial credit in each economic area, on the real credit of such area, and takes the statistics of the total production and the total consumption of goods for that basis. Board of Trade returns already furnish most of the necessary statistics, and when the

¹ See *Economic Democracy; Credit Power and Democracy, Social Credit*, etc.

total values of imports are added to those of production, and exports to those of consumption, a true picture of the essential position of such an economic area or country is obtained. As the real cost of producing anything is represented by the goods and services consumed by the producers during production, together with the materials, machinery, buildings, etc., used and depreciated during that time, the statistics of total consumption represent the real cost of the total production.

In modern nations, this real cost of production is very much lower than the value of the total production, and merely a fraction of the possible total production which modern machinery and methods are capable of delivering. The just price is therefore much lower than the financial price, arrived at under the present system. Of course, the real credit of the whole community, being a communal possession, the issue of the corresponding financial credit would be controlled by a branch of the Treasury, using existing banking organisations for its issue and technical supervision. It would probably be found desirable to have a bank for each of the main industries of the country, but one great advantage of this whole conception is that it could be applied to the existing social organisation of any country without any dislocation, such as a wholesale nationalisation of the means of production would entail, particularly if these were expropriated.

This brings us to the three technical and financial provisions of the Social Credit Theory:

(a) That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country (irrespective of the cost prices of such goods), and such cash credits shall be cancelled or depreciated only on the purchase or depreciation of goods for consumption.

(b) That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production, and shall be recalled only in the ratio of general depreciation to general appreciation.

(c) That the distribution of cash credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary, as productive capacity increases per man.

For a fuller discussion of these provisions those interested must be referred to the extensive and increasing literature on the subject. Suffice it to say here that the application of these ideas, by any country, would injure no section of their community, if we except the loss of power to control their fellow-men citizens by that tiny fraction of the community represented by leading bankers and financiers. If we take Great Britain as an example, wages, salaries, and dividends could be maintained at existing levels, whilst the prices of goods bought for individual consumption could be immediately reduced 25 per cent. This could be done without loss to the holders of stocks by making an issue of credit from the National Treasury to make up the difference, on presentation of duly audited accounts. One of the essential features of Major Douglas's scheme is the control of prices, (which is not the same as fixed prices) and every manufacturer and retailer, working under the system, would be working on an ascertained and agreed margin of profit. Needless to say, this would remove the principal cause of industrial disputes, which together with the increased effective demand of the home market, and resulting increased turnover, would promptly turn the attention of manufacturers to the true objective of any industrial system, *viz.*, the production of goods and services with the least possible effort.

The justification for the issue of the Treasury Draft of 25 per cent towards reducing retail prices is found in the increased real credit of the community, which accrues from the increased trade which is assured by the lowering of prices. This would, of course, be checked by the periodical statistical investigation, and such investigations already made, show that a much greater reduction than 25 per cent is easily possible.

It has not been the object of this paper to enter into explanations, necessarily highly technical, of the detailed mechanism by which the wonderful potential production of modern science and invention can be induced and distributed. Rather has it been my task to outline the problem confronting Western civilisation, and to indicate a solution which offers more hope than many of us, in our most optimistic dreams, had imagined possible. As a result of a close study of these ideas, since first they were presented to an incredulous world some seven years ago, and checking that study by the experience of a life-time spent as manufacturer and merchant, I can recommend the Social Credit Movement as the most effective technical means of Theosophising commerce that are known at the present day.

If we, the members of the Theosophical Society, are to carry out that magnificent programme set out in the wonderful "Message from an Elder Brother," which is thrilling our members throughout the world, we must have a social form, a mechanism, which will make Brotherhood a living reality in the world. We have to cause the warring classes, castes and nations to cease from their quarrellings, but we cannot do so if they continue to use a financial system for every commercial transaction—be that merely the buying of a box of matches—which embodies a fundamental arithmetical error. I therefore commend the study of these ideas to all those of our members who wish to do immediate, practical, and most effective work in leading humanity out of the maze of trouble surrounding us, into the New Era.

Study then, but study first that which will most help you to help others . . . because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant, you may do more harm than good.

And there is only a very limited interval of time, if indeed one of the inevitable results of our present financial system, in the shape of another war, is not already unavoidable.

It is the Law that we pass into a New Age, but the mode of that passing remains to be determined. Three paths appear before us. We can continue along the plutocratic path, to the servile State, where we have almost arrived. The natural reaction to that condition is the uprising of primitive man, in the form of bolshevism and revolution. Thanks however to these ideas, which have been thus beneficently sent into the world to meet this dire need, at this present time, we can, by their adoption, pass by a rapid stage of evolution, into a golden age of peace, harmony and leisure, such as the world has never known. Seldom have a body of earnest men and women, animated by a noble ideal, had such an opportunity to realise it, as that which is presented to you at the present time.

Great alchemists shall ye be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship.

If further inducement were necessary, surely we have it in the wondrous period we are living in.

It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome.

One essential condition of that Blessed Presence is Peace, particularly peace among the nations and by reforming our financial system we remove the chief cause of modern wars.

Let us then dedicate ourselves to these studies, to this task, facing, with dauntless courage, the tremendous opposition of the Dark Forces acting through high finance; knowing that Truth must prevail, and that we are guided by Those Great Ones Whom we desire to serve.

T. Kennedy

THE DESTINY OF EUROPE

By A. KAMENSKY

Some day I shall sing to Thee in the sunrise of some other world :
I have seen Thee before in the light of the earth, in the love of man.

R. TAGORE

WHEN a period of cosmic manifestation has come to an end and a new one is preparing for birth, then the world goes into an epoch of transition which is dark and chaotic; the Spirit no longer animates the forms, and they are in dissolution. But the germs of life are safe, waiting for the period of the next manifestation. These "golden seeds" contain all the previous experience of the period achieved and when the day of new manifestation comes, they then will send out shoots and leaves, and out of them will grow the world of to-morrow. These periods of rest and activity are rythmical in the Cosmos. It is the same with all periods of activity on earth. Before a new era begins, there is a transition period, a sort of human *pralaya*, which is always dark and chaotic. But the Spirit of God broods over the great waters and the golden seeds are there.¹ Sometimes lightning breaks the night, and then, for a moment, the golden seeds are seen. The darker the night, the nearer the dawn. It is God's plan for His Cosmos that Day should succeed Night, and that with every day we should be drawn a little nearer to

¹ They are taken care of by the Manu.

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Him. For, that is the real meaning of evolution: Divine Light, union with perfection, bliss.

So the victory of Light is sure. Even when the night is at its darkest, we know that the real Sun, the Essence of all visible light, is always shining, only we cannot see it with our imperfect physical vision, "The Seers of the Essence of things, they see it."¹

This accounts for the interesting fact that the great ancient religions have taught of two suns, one visible, one hidden. You find it in the Vedic hymns, you find it in the sacred books of Egypt.

In the *Veḍas*, Sūrya, the visible sun, is led by the mysterious power of the God of light, Saviṭar; and the prayer of the Hindū, the sacred Gāyatrī goes to this Spirit, the radiant Saviṭrī. The Rṣhis speak also of this hidden sun, as Rohita, which is the source of light and the power of evolution, which builds "the bridges and the degree". In Egypt we find the same mysterious source of light and power in Ra, which is the hidden sun, in whom all evolution begins and to whom all returns. Osiris sets in Ra.

For us, on the earth, the will of the Divine Universal Spirit unfolds itself in the Law He has given to His universe; it is the beautiful *Rita* of the *Veḍas*, the "heavenly harmony" of Pythagoras. And its melody sounds in the plan of the Manu, in the revelations of the *Avatāras*, in the *dharma* of the race.

The *dharma* of the Āryan nations is beautifully defined by our President in this manner:

"God has given to each nation on earth a special word, coming from the Eternal, which the nation must pronounce. Looking at the history of nations, we can hear this word, issuing from the collective mouth of the people, pronounced by its actions, and this is the contribution

¹ *Bhagavad-Gītā*.

of that nation to the achievement of the ideal and perfect humanity."¹

We are in the middle of the fifth race and the dawn of the sixth race will begin, while traces of the sixth sub-race of the Āryan race appear already in different parts of our globe. In Europe we feel the battle field between the mentality of the ruling race and the ideals of the coming one. Of course, the struggle is going on everywhere in the world, above all in India, America and Australia. In Europe we feel it perhaps in a very special and acute way, because here "separativity" and individuality have found extreme expression and the fight is going on everywhere, on all planes, between nation and nation, creed and creed, class and class, sex and sex, etc. On the other side, Europe is tired of fighting. She is athirst for peace. She is dreaming of unity; she wants fervently to realise the kingdom of heaven on earth. Great are her sins, but great also is her dream. And her destiny is in the scales of heaven. Will she be true to her dream? Will she rise and achieve her divine destiny? Or will she shut her eyes to her great mission and remain heavy and blind to the Light?

In the first case, her future is glorious, for great souls will come and bless her toil, and the sun of the coming Day will shine on her, as on a large international family, where collaboration will be a joyous necessity, freedom the condition, happiness the natural state.

In the other case, if she fails, then she will enter an epoch of decadence instead of a period of glory. Great souls will not be born to her. Primitive souls will be attracted to her, to learn their first lessons in citizenship and she will slowly sink to the low condition of a continent occupied by children and barbarians. This cruel fate awaits her in the event of her failure as surely as magnificent achievement will

¹ See *Dharma*, by Annie Besant.

be hers, if she succeeds. Her destiny is on the scales to-day, it is in her own hands. It depends on her being true, or untrue to her *dharma*, to her part.

But how may she know her *dharma*? How can we, Theosophists, help her to fulfill her destiny?

It seems to me, that we can find all the necessary indications if we study Theosophy, the great Light of the world.

Theosophy is that Ancient Wisdom, which shines in all the great religions of the world. Theosophy reminds us of the real Code of Manu, which lays down the scheme of Āryan evolution. Those who have studied the Code of Manu, know that not only the individual and the family receive great help in its wise regulations and laws, but that also a splendid and ideal social organisation finds its basis in those teachings.¹ It was an ideal plan for the evolution of the fifth race. But has the race understood it and fulfilled it? In ancient days, in India, something of the Divine Plan was realised. It has again and again been proclaimed at the dawn of great religions, under the direct inspiration of a great Teacher. But then it has been forgotten. The separative tendencies of the lower *manas* and the incredible pretensions of the growing personality have led humanity to spoil and distort the plan. The creation of many forms, mental, astral and physical, have induced each nation to think itself different from every other, and that each had to create its own road. Naturally, with evolution, forms must become more complex and rich, but Divine Law is the same for the whole race. We have all lighted our torches at the one Āryan Altar and, lighting it, we have made our vow to be true to it.

Now, what says the scheme of Manu? His ideal Plan takes for model the organisation of the family. Human society is composed of elder and younger members, bound together by love, confidence and duties. The elder must give

¹ See *The Science of Social Organisation*, by Bhagavan Das.

their force, their knowledge, and experience to support, to help and protect the younger ones. The younger must give their trust and readiness to follow the wisdom of the elders. The result will be a joyous collaboration. The mutual duties and obligations will blend with the feeling of responsibility and the loving feeling of self-sacrifice. The elder must serve the younger. The younger must trust the elder. Mutual loving help will give a healthy and happy basis for social life, as well as for family life.¹ This wise co-operation is the safeguard of civilisation. Wherever it is ignored, there is failure and misery. Wherever something of this healthy basis remains, we see success and prosperity, but because the wise Plan of Manu has been disregarded, and distorted, the world has, in our days, to go through such terrible trial and suffering. The East is the guardian of the treasures of the race, therefore it is so important that the West should know the East, that it should learn to value the priceless jewels of Wisdom, that it should begin to realise anew the great Plan of the Lord. Hence the necessity of recognising our Āryan mother, India.

This simple and wonderful scheme, the family order, can be applied not only to small human groups, but also to big states and even to international bodies, such as Federations, Nations, Parliaments of religions, Brotherhood of Races. Indeed we see already its germ in the League of Nations of to-day. For one of the problems is the "problem of minorities". And something very important is stated, that:²

To peoples who are not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation.³

¹ It is said that a man ought to look on old people as on his parents; on all equals in age as on brethren, on all younger ones, as on his children.

² In § 11 of "The Covenant of the League of Nations".

³ Permanent Mandates Commissions.

And some good work has been done on this new principle of responsibility and protection. This is a sign of the times, a sign of real progress for humanity. No more irresponsible ruling and exploitation of the weak, but a motherly care and protection given to them by the strong.

It is time Europe should study deeply Manu's Plan for the race, for the transgression of the Law carries with it terrible reactions: earthquakes and catastrophes on all planes. The protest of the weak and the oppressed are threatening the whole civilisation of to-day; for so great is our solidarity (we may be unconscious of it, but it is there), that any trouble in one country causes disturbance and misery in almost all others. Just as on the physical plane, an epidemic threatens the health of all beings, so it is with political and social diseases. We see it plainly in economical crises: but we should see it as well in psychological ones. The growth of neurasthenia, the mania for suicide, the loss of equilibrium by many forms of intoxication from the wildest theories, all this shows plainly that men are not in a healthy condition and that we are surrounded with dangers and diseases. Changes must come to relieve suffering mankind and we should not be afraid of them; on the contrary, we should help, wherever we can, to overstep the old forms, which have become too narrow for the unfolding Spirit and to build beautiful new forms, bigger and better than the old ones. Thus shall we avoid the catastrophic changes, brought on by revolutionary earthquakes. Indeed never has the world been in such sore need of wisdom as to-day; never has the vanguard had such a tremendous responsibility. But those who are to be the vanguard, must not run into extremes. They must not be carried away by a wave of emotion however popular; they must not think that the State can be ruled by the mob or by the man in the street,

for the State should be ruled by wisdom; quality, not quantity, should form its basis.

If we wish to be guarded against tyranny in any form, we must remember that the new Era, which we are entering, must be built by constructive, not destructive methods, by love and wisdom, not by hate and violence. Destructive methods are the weapons of the past, doomed to failure. The weapons of the new civilisation will be the weapons of the Spirit. Its methods are free and joyous co-operation, based on mutual trust and brotherhood. Duties, not rights, must be the sacred formulas of our new programmes; responsibility, and not personal hopes and demands. Democracy is coming to the front and we must greet her lovingly; we must enlighten her views, spiritualise her ideals; but we must not blindly follow her; we must temper her passionate cravings, we must help her to understand her responsibility in face of the rising generation. We recognise heartily her rights, but we do not wish to see her establishing a new tyranny. If Democracy wants to rule, let it not forget the experiences of the past, let it not be blinded by illusory formulas and tempting programmes. For a new civilisation to be born, it is not necessary to crush all the values of the past, to abolish the best of traditions, to be opposed to religion and literature, to demoralise children. Everything which is good and beautiful should be carefully preserved. For instance, there are old and new methods of education. We must not rush from the old to the new, rejecting the old entirely. We must take the best of both. (There are precious things in the old experiences; there are some very mischievous ones in the new one.) Let us be wise and not lose the smallest jewel for the crown, which we wish to place on the head of a liberated and redeemed humanity. If we throw away too lightly all our inheritance of the past, we shall run the danger of great loss and of winning nothing.

Transitional epochs are naturally chaotic and difficult, but we must do all we can to help chaos to evolve into cosmos. This we can only do with the help of Wisdom and there we come to our second point.

We have spoken of Manu's Plan. Now let us look at the Plan of the Bodhisattva.

We have been given beautiful and great religions, each one striking the keynote for the civilisation it was building. Each one has taught us the Law of Love, the Unity of God and the Brotherhood of Man.¹ But have we followed it? How many of us have remained true to it? Have not the majority of us fallen into superstition or atheism? Has not religion rejected science? Has not science negated religion? Has not love been forsaken? Has not hate of class, of race been preached? Have not selfishness and competition taken the place of friendly co-operation? Have we not seen enough of bigotry, fetishism and intolerance? Orthodox religions are weakening every day and churches are dying; and science is starving from want of spiritual insight. Both are weak alone. United, they will become strong and great. But they must recognise each other as sisters and walk together, East and West, two poles of civilisation, Mary and Martha; they must learn to understand each other, for the synthesis of science and religion will never be achieved as long as East and West continue to stand apart. If Europe wishes to realise her great destiny, she must clasp hands with India, our Aryan motherland, and through her—with the whole East. From India came the scheme of Manu; from the East came all great religions. There is still a greater gift which the East has in store for us and this is the Knowledge of God, the path to the Masters of Wisdom and of Compassion. It lives in all great religions as the hidden knowledge, but churches and priests have lost the keys. Who knows to-day the great mystic symbolism, the heaven

¹ The special *Dharma* of each religion. (*Dharma*, by Annie Besant.)

language of all teachers and saints? And so it remains in the depths of Sacred Scriptures, sealed and unrecognised by the mass. Especially is it so in the West, where Christianity is chiefly cultivating the exoteric aspect of the teaching.

Not so in the East, and above all in India. There the treasure-house of Esotericism has always been known, studied and applied to life. The doctrine of the Immanence of God has helped man to feel his identity with the Divine Spirit of the Universe. Religion in the East has built a heavenly bridge for the soul, that it may cross it and return to God. In the *Upanishads* it is said:

In the cave of the heart is the true Self, the Divine Spirit of man, the golden bird, which will unfold its wings and soar to its home, the heavens, as soon as man will have recognised his divine kinship with his Father above. The Knowledge of the Self reveals the highest home of Brahman. Purified by the serene light of true knowledge, man sees and is happy When the sages have reached him, (the Self) they become satisfied through knowledge, they are conscious of their Self, their passions have passed away, and they are serene and peaceful. The wise, having reached Him, who is omnipresent, devoted to the Self, enter into Him wholly He who knows that highest Brahman, becomes even Brahman

That is the secret of the ages, which the saints and the wise keep for us as is said in *Light on the Path*. And this the West must find, before it can achieve its great destiny.

Europe can be helped on all planes by the Wisdom of the East:

(a) on the physical plane, for her social organisation, by the plan of Manu.

(b) on the plane of the soul (astral-mental) for her fraternal relations by following the Law of his Religion;

(c) on the plane of the Spirit, by the exoteric teaching, which opens to man the Nivṛtti Path and brings him to the feet of the Master.

If Europe understands and learns the dhārmic lesson, then great will be her fate. Her social organisation will be based on the wise principle:

To everybody according to his needs; from everybody, according to his capacity.¹

¹ And it will be clear that no social problem can be solved, unless the interest of all classes and all individuals is taken into consideration.

Freedom and tolerance will be the best protection of minorities. Joyous co-operation will make class war impossible. International law and supra-national spirit will be the true basis of peace. Individuals as well as nations will know and work out their Divine destiny. Science will no more stand proud and alone; churches and creeds will cease to fight, for man, realising his divinity, will know that there is only One Religion (where all are brethren) and one God. And he will learn to build the One Temple of humanity, where all creeds can pray together, bowing to the One Holy Power, who is the Source of all. Religion will be the Sacred Science, and Science—the twin-sister of Religion. Out of their holy Union will stream new waters of life, quenching the thirst of all human souls. Strengthened and inspired by these drops of *Amṛta*,¹ the wine of the Gods, men shall learn the real art, which is not only a fragment of music, or painting, or poetry, but which is above all the art in life, in which all the Muses take part, which expresses itself in their synthesis in the harmony of human life. Then beauty will rule the world, and so music, painting, architecture, etc., all arts must help her to shape the new world. And they will, for Devas will co-operate with man when he has purified himself; ceasing to wish for mere animal delights, he will rise to the happiness of the Gods. Beauty will bring divine joy, for every man will recognise the God in his brother and bow in reverence, as do the children of the East, when they greet each other. I finish with the Eastern greeting:

"God is in Thee; God is in Me. God is in every living creature. I bow with reverence to the God who is in Thee."

A. Kamensky

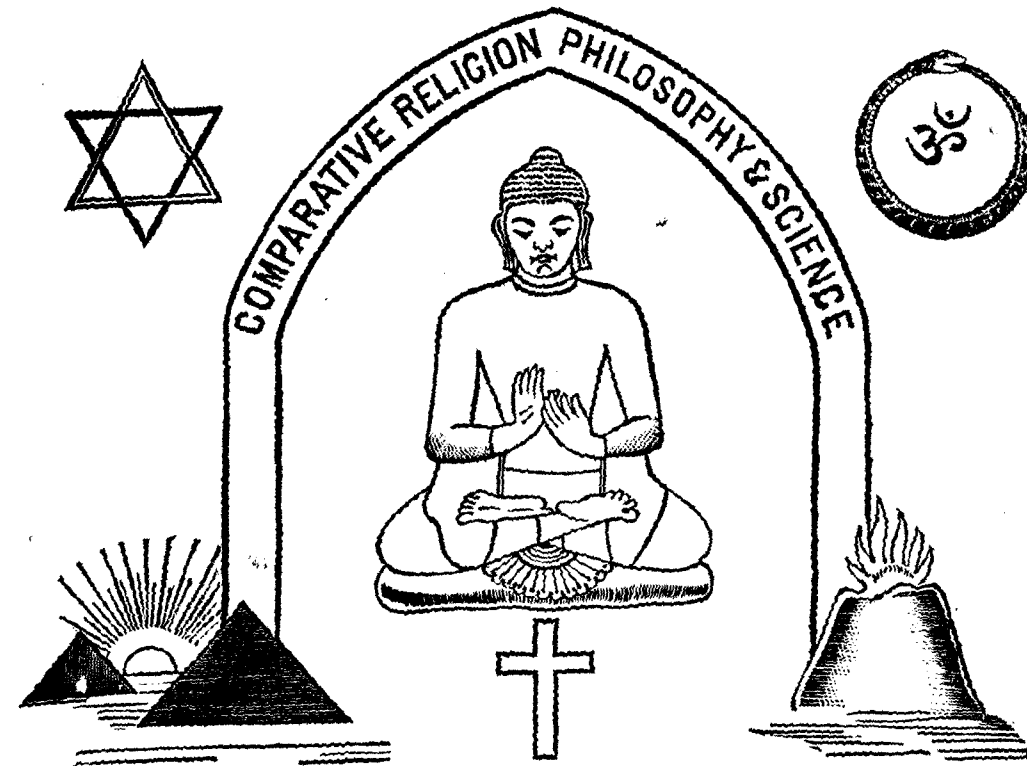
¹ The elixir of immortality.

RE-INCARNATION

[On the Isthmus of Panama where once stood a tropical forest is now Gatun Lake, a part of the Panama Canal; only dead tree trunks now emerge from the water with great numbers of orchid plants hanging from them.]

I AM the Spirit of a thousand trees—
 Old dying trees with orchid-hanging boughs—
 Now standing stark with cold and slimy limbs.
 Once they were warm with my strong moving life;
 Once little dawn winds frolicked from the seas
 And romped in laughter with my baby leaves.
 Soon I shall leave this worn old house I've loved
 My sacrifice, that ancient seas may meet.
 A body is a wondrous thing to have—
 It gives one work with friendly fellow-things;
 Gives one the chance to yield unto that deep,
 Deep longing to reach up—and ever up!
 This is the spectacle of life and death
 The mystery that I, the Spirit, know,
 Yet never whisper to my outer self
 (My house—the body part that holds me so)
 Lest this might shatter it in disregard.
 Now I am going I shall rest awhile
 And brood on life itself—untouched by death—
 Then I shall find a far off, sunny hill
 Where little sleeping seeds are waiting me.
 To them I'll whisper warm eternal thoughts
 Of wakening and all expanding life,
 As they prepare for me another home.
 Then I shall rise again, and work,—and show
 The ever flowing bliss of life, expressed.

CLARE LYON



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 607)

XII. THE DIMENSIONS OF MATTER AND SPACE

166. It was shown in the preceding article that one of the links between the mass of the electron, and the mass of

the atom of *Occult Chemistry*, depended upon the interpretation of a fundamental problem which has divided physicists into two schools, and when this problem is probed more deeply it will be found that questions of a still more fundamental nature are involved. These questions relate to the dimensions of space, and the contents of space. Up to recently physical investigations were concerned, for the most part, with the properties of the contents of space, but recently Einstein, and his school, have shown that physical phenomena can be treated as if they were the properties of space itself. In these writings it has been customary to quote the authority of writers on occultism in support of the conclusions arrived at, but on this most fundamental of all questions it is not possible to do so because, occult writers of the highest authority are themselves divided on the question, which may be thus stated. Has space more than three dimensions, or are the higher dimensions, beyond the third, the dimensions of the contents of space, and not of space itself?

167. The answer of *The Secret Doctrine*,¹ to this question is clear and emphatic:

The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of *two, three, and four* or more *dimensional space*; but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that—the use of the modern expression, the “fourth dimension of space”. . . . The familiar phrase can only be an abbreviation of the fuller form—the *fourth dimension of matter, in space*. . . . So long as there are foot-rules within the resources of the cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more.

¹ Vol. I, pp. 271-2.

168. On the other hand Bishop Leadbeater writes:¹

Many persons have come to suppose that the *fourth dimension* is an exclusive appanage of the astral world. A little thought will show that this cannot be so. Fundamentally there is only one kind of matter existing in the universe, although we call it physical, astral or mental according to the extent of its subdivision and the rapidity of its vibration.

Consequently the dimensions of space—if they exist at all—exist independently of the matter which lies within them; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

It may perhaps help us a little in trying to understand this matter if we realise that that which we call space is a limitation of consciousness, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions. We may suppose that by the time the consciousness has descended as far as the mental world only five of these directions remain to it; that when it descends or moves outward once more to the astral level it loses yet one more of its powers, and so is limited to the conception of four dimensions; then the further descent or outward movement which brings it into the physical world cuts off from it the possibility of grasping even that fourth dimension, and so we find ourselves confined to the three with which we are familiar.

169. We thus find that advanced students of occult science are as clearly divided on the fundamental problem we are discussing as are the leaders of western science. What we may term the Maxwell-Lodge-Blavatsky school holds that space has only three dimensions, and that the higher dimensional properties are due to the contents of space, whilst the other, the Heaviside-Einstein-Leadbeater school holds that these higher dimensions are the property of space itself. It is not therefore possible to decide this question on authority only, as the authorities on each side appear about equally weighty. Madame Blavatsky is particularly emphatic

¹ *The Hidden Side of Things*, Vol. I, pp. 26-28.

on her side of the question for in one of her letters to A. P. Sinnett,¹ she says:

It made Master always laugh when he heard the "knots" made on a sealed rope or the *passage of matter through matter* referred to as the result of the action of a "four dimens. space," when "dimension" has nothing to do with it, and that such "dimension" is a faculty of *our matter*—as the physicists and chemists know it, and not anything pertaining to one of the "Worlds".

170. It may be well to point out here that to the student of occultism life and force are but two aspects of the same thing. What we feel as consciousness welling up within us is on the life side what on the form side we study as the forces pouring through the atoms of our bodies.

Each of these Forces has a living *Conscious Entity* at its head, of which Entity it is an emanation.²

The atom can scarcely be said to be a "thing," though it is the material out of which all things physical are composed. It is formed by the flow of the life-force and vanishes with its ebb. When this force arises in "space" . . . atoms appear; if this be artificially stopped for a single instant, the atom disappears; there is nothing left. Presumably, were that flow checked but for an instant, the whole physical world would vanish, as a cloud melts away in the empyrean. It is only the persistence of that flow which maintains the physical basis of the universe.³

171. It follows from the above that whatever can be said of consciousness can be also predicated of forces, and this may be of help in our attempt to solve the fundamental problem of dimensions, since we have direct experience of consciousness from within, but can only study forces from the outside. With this identity in our minds let us inquire why there should be two such distinct schools of interpretation covering the same range of facts. This can only be because

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 249.

² *The Secret Doctrine*, Vol. 1, p. 313.

³ *Occult Chemistry*, pp. 21-2.

both interpretations equally fit the facts. The equations of Einstein can be applied either to the elements of space or to the elements of space-contents without affecting the correctness of the mathematical treatment, and we shall see that this interchange applies equally to the logical reasoning of Bishop Leadbeater. So long therefore as this condition lasts there will be two schools of interpretation. It is only when new facts are added which are covered by one interpretation and not by the other that we can discriminate between the two. Now this is what has happened in our investigations. By means of the Maxwell-Lodge-Blavatsky interpretation we can make the link between the facts of occult chemistry, and the facts of western science, whereas by means of the Heaviside-Einstein-Leadbeater interpretation we cannot do this. Thus the Blavatsky interpretation covers the larger range of facts, and by the rules which govern rival hypotheses it is the one that for our purposes should be adopted.

172. The position may become clearer by means of an analysis of Bishop Leadbeater's statement. With characteristic frankness he takes us into his confidence both as to the experiences and as to the reasons why he interprets them in the way he does. The experiences of higher dimensions are the direct testimony of consciousness, and as such cannot be gainsaid. *They are moreover in accord in both schools of occultism. But the reasons given for the interpretation are subject to the ordinary laws of logic, and the canons of logic may be applied to them. Let us attempt to do this.

Bishop Leadbeater says:

The dimensions of space exist independently of the matter which lies within them; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

This is quite true, but the next statement introduces controversial matter. He proceeds as follows:

It may perhaps help us a little in trying to understand this matter if we realise *that which we call space is a limitation of consciousness*, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, *and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions.*

Of the above it might be said, that the words are the words of Bishop Leadbeater, but the voice is the voice of Madame Blavatsky. It is true that we may assume that each descent into denser matter shuts off perception in one direction, but this is to give away the whole case, for it is an illustration not of space imposing a limitation in accordance with the statement put in italics, but of the contents of space imposing such limitation, which is exactly the teaching of H.P.B., and quite contrary to the interpretation adopted by Bishop Leadbeater. The illustration chosen makes the dimensions of consciousness a function of the material vehicle in which it operates, and quite independent of the properties of space. We have only to reverse the operation to obtain any number of dimensions whilst space itself remains unchanged.

173. It is possible, perhaps, to describe a process of expanding consciousness from a lower to a higher dimension by means of a simple illustration. Let us suppose ourselves at the bottom of the vertical shaft of a coal mine looking up to the night sky. We should observe a small solid angle of the sky containing one or two stars. We should feel as if living in a linear universe in which all the forces operating upon us were along one line, the line between ourselves and the few visible stars. If now we slowly ascend the shaft of the mine, the small solid angle of the sky first visible to us would gradually enlarge until when we reached the surface

the portion of the sky visible would be from horizon to horizon, or half the sphere, which in mathematical measure is a solid angle of 2π units. By continuing our ascent along the same line until the earth became small the whole sphere of the stars would be visible to us which in mathematical measure is a solid angle of 4π . At the beginning of the operation our consciousness was a line consciousness, at the finish it is a surface consciousness. It has acquired an additional dimension. Transformed into terms of force in accordance with what is said in para. 170, we have been translated from a line-force universe into a surface-force universe, and viewed mathematically it would constitute a transformation from a force along a line to a flux of force through a spherical surface, and this transformation would be expressed by multiplying the line force by 4π . The process above illustrated is identical with that by means of which Maxwell¹ obtains an induction $4\pi e$, from an electric charge e , which has given rise to the rational units controversy in which Heaviside took such a leading part, and which is partially treated in para. 158, and the succeeding paragraphs.

174. The way in which a line force is transformed into a force through a spherical surface may be illustrated by a quotation which shows how the line force multiplied by 4π , becomes a surface force.

A field of H units means one where there would be H dynes on unit pole, or H lines per square centimetre. *It follows that a unit magnetic pole will have 4π lines of force proceeding from it: for there is unit field at unit distance away, or one magnetic line per square centimetre; and there are 4π square centimetres of surface on a sphere of unit radius drawn round the pole. A magnet whose pole-strength is m , has $4\pi m$, or $12.57 \times m$, lines running through the steel, and diverging at its pole. The above mentioned rule is the origin of the 4π symbol which comes in so often into electro-magnetic formulæ.²*

¹ *Electricity and Magnetism*, Vol. 1, p. 88, para. 76.

² *Elementary Lessons in Electricity and Magnetism*, by Silvanus Thompson, p. 331.

It will be seen from the above that the 4π factor arises from the method of measuring forces, for this method ensures that a force along a line shall be always numerically equal to the surface force through unit surface of a sphere of unit radius, and as such a sphere contains 4π units of surface, the complete surface force is always 4π times the line force. Nevertheless the forces are not of the same character, for the line force is one dimensional and the surface force two dimensional. The method of measurement merely imposes the condition that the number representing the line force when multiplied by 4π , shall give us the number representing the surface force. If in a cargo of fruit, we always arranged that the number of apples should be 4π times the number of oranges, then if we knew the number of apples we could always ascertain the number of oranges, and vice versa, but by multiplying the oranges by 4π , we should not transmute them into apples. But what the school of rational units does is to multiply the number of oranges by the square root of 4π , $(4\pi)^{\frac{1}{2}}$, and divide the number of apples by $(4\pi)^{\frac{1}{2}}$, thus making the number of apples equal to the number of oranges.¹ In this way they draw a veil over a fundamental operation of nature, and bury one of the keys which opens the door between the facts of occult chemistry and the facts of western science.

175. We will now attempt to penetrate this fundamental problem in the light of what is said above, and show how it gives a possible solution not only of the dimensions of consciousness on physical and higher planes, but also of the corresponding electromagnetic forces and the interchange of matter or substance between the planes.

In paras. 163-164,² of the preceding article we showed how the mass of hydrogen and its 18 atoms could be built up

¹ *Electromagnetic Theory*, by Heaviside, Vol. 1, p. 124.

² Pp. 605-6.

by placing the electronic mass m' in each of its 302,400 spiral turns. Since hydrogen is now considered to be the mass unit out of which all the other elements are composed, it follows that m' is the small element of mass out of which all physical plane matter is constructed. Let us therefore concentrate attention on the mass element m' , and try to analyse its properties. Now mass is the measure of inertial force, so that our element of mass is also our element of force, and from what is said in para. 170 about force being identical with consciousness, it is also our element of consciousness. Let us first tabulate such observations as bear upon the subject we are studying, the references to *Occult Chemistry* being to the second edition. An enlarged drawing of the positive and negative atom will be found on page 21, Plate II.

Force pours in the heart-shaped depression at the top of the atom, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the spirals. (P. 10.) Positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. (P. 11.)

In the negative triad of hydrogen the three atoms are symmetrically arranged round the centre of out-welling force. (*Ibid.*). The forces which flow in the ten spiral whorls of which the atom is composed come from the astral plane or pass to the astral plane. (Pp. 21-22.) Atoms which pour force into the astral plane are positive. Atoms which receive force from the astral plane are negative. (P. 21.) Atoms exposed to an electric current arrange themselves in parallel lines, and in each line the depression at the base receives the flow, which passes out at the apex into the depression of the next in the line. The atoms always set themselves to the current.

(P. 23.) It seems probable that what modern science calls an electron, we (Bishop Leadbeater),¹ call an astral atom.

The atom is in reality a vortex, formed by the flow of the divine life-force.²

These ultimate physical atoms pervade all space of which we know anything.³

The Breath of the Logos is the force which fills these spaces :

They are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity: these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space.⁴

176. We see from the above that Bishop Leadbeater considers it probable that the astral atom is identical with the electron, which is exactly the conclusion to which these researches have led us. The observation that the atoms form in a line when exposed to an electric current, the stream of force passing into the base of one atom and out of the apex into the base of the next is in full accord with the modern theory of the electric current if these streams of force are streams of electrons, for modern science regards an electric current as a flow of electrons along a wire from atom to atom. With this point clear in our minds, let us trace this flow from the point in space where it emerges until it reaches the three atoms of the negative triad of atoms in hydrogen above described. The individual electron whilst in this line of passage will have the charge and the mass given to it by the measurements of western science. It will be in open space, the volume occupied by hydrogen being as large relatively to the volume of the electron as the orbit of Neptune is to the volume of the sun. Its forces can therefore

¹ *The Science of the Sacraments*, p. 533.

² *Ibid.*, p. 532.

³ *Ibid.*, p. 530.

⁴ *Occult Chemistry*, Appendix, p. v.

operate all round a sphere, as in our coal mine illustration after we had been translated into outer space at an enormous distance from the earth. Its forces would not be linear but surface forces, and its electric charge a surface charge.

But when it enters the spiral of the atom this condition is changed, it has descended the shaft of the coal mine, and its forces can only act along the axis of the spiral. The surface force has become a line force, and has lost a dimension. Translating these forces into the equivalent consciousness, if the element of consciousness it possesses was previously four-dimensional, it will now be three dimensional, and translated back into electric charge, if in open space where the men of science measure it the charge was e , the charge becomes $e/4\pi = e'$, as given by our equation (43), and as shown in para. 163, this will have the effect of changing its mass from the mass m , as measured by science, to the mass $m' = m/(4\pi)^2$, and our construction out of it of the mass of hydrogen and the mass of the atom of *Occult Chemistry*, will follow as a consequence.

G. E. Sutcliffe

WORLD-RELIGION AND WORLD-SACRAMENT

By A. F. KNUDSEN

IS there not too much artificiality in religion? Without doubt there are some that are quite out of touch with actuality and with the facts of the higher planes of Nature, and of human consciousness. Much of this is due to the interpretations, much to superstition, and some to moral cowardice. Can we find a perfectly natural religion? Where is the boundary between man's natural function, and man's artificiality, and the third factor nonsense. What act pleases a fairy or an elemental? What makes no impression on any other intelligence? What attracts a Great Intelligence? What act is pleasing to the Great Guardian of Evolution? In answering these questions we get at the root of the efficacy and value of all Religion.

Is a World-Religion possible? It is all around us; what then is its ritual, and what its Sacrament? Is the "ancient sacrifice" of a humble and a contrite heart all-sufficing?

The Christ, when he taught the world as Jesus, evidently tried to give the world a deeper insight into Nature, and to stimulate man's respect for natural law and processes, as well as for the more mysterious and subliminal laws and aspects of the Ineffable. All His teaching, parables and similes are taken from everyday life and from household tasks. He links thus the known and the Unknown in one complete scheme; all is nature, all His Life; what is then this of which man is a

part? One can see the Master-naturalist in all his words. He strove to make man realise the immensity of his own nature, of his future growth, of the magnificence of just being man.

The Immanence of God in that what is, was accepted, but He strove to make men see that they were inseparable parts of the whole, both physically as flesh, and spiritually as Gods. All through His teachings you find the emphasis on the value of nature, the dignity of natural function, the sacredness of natural existence, of LIFE. He certainly saw God Immanent in all things, especially in the human heart: "Know ye not that ye are sons of God?" He asks it in despair of awakening an intuition of the colossal fact of which He is the example.

And He did not ignore the child. No, He exalted the child. It has been taken as symbol. He is pictured as the child. But to the Christ the child is no mere emblem or symbol, but a wonderful actuality; a demonstration of the truth He came to impress on mankind. "Be as a little child." Recollect and return to and be as a little child—the child you were three, or thirty, or seventy years ago; be the child in outlook, get back to the beginnings. Drop your sophistication.

Start life over again! What a sweeping condemnation of what we are when we grow up in the way our parents and priests and teachers want us to grow up. Because He saw the Immanence of God, the Presence of God in the Child's consciousness—guilelessness and the demand for Truth. The child questions, but it questions in full faith.

Then He took a little child and set it in their midst. He told them plainly: "of such is the Kingdom of Heaven." Did they comprehend? That was His first sacrament.

There are few that can see it even now, but there you have it. It is Horus again on the stage, it is Bālakṛṣṇa. The god-made image in His own likeness, the temple; it is the latest and most up-to-date manifestation of Himself in

matter. But none could take it in. There, in each child amongst them was the Presence of God: none could believe Him. Outwardly it is the brat, inwardly it is God; can you grasp the Mystery, and the significance?

The Light that lighteth all men that are born into the world, the very cause of their Being. A truth too mighty for sophisticated minds—and all grown-ups are sophisticated. A mighty truth—yet so simple; no man cared to receive it, it was too intimate.

Thus He tried to make men reverence themselves by reverence for the child, for the Life in the child. But it failed. Centuries later some few men, artists, began to realise that Jesus as a child had been sacred, and his Mother too, and painted Him as divine. But the great wonder of Human-nature they do not yet see.

THE CHILD; THE HEART OF THE CHILD; that is THE HOLY GRAIL.

Every man should see God in every child; in every boy and girl, yes, and in every man, and every woman. The Christ tried to make it clear. Our point of view blinds us!

In every man it is disguised, lost, buried in sophistication. But in the little child is the way to GOD open; the temple is not yet commercialised. The child has direct intuition of Truth, of Justice; no child cares for deceit. It is dismayed when it finds later that deceit is the rule, cultivated and organised. When it uses deceit later, it is in self-defence against the stupidities of the grown-ups. As a child, as an infant, the human being is guileless, candid. No child likes pretence, sham and substitution, that comes later by experience; they are all trained to it, in all lands.

So the child, for a short three years, is the repository of Truth, the shrine of veracity, trusting, real. Oh how it is shocked, heart-broken, when it finds that truth is not wanted

in its own adult environment, nor by anyone else. So the chord is broken from the start, the human chord ceases to harmonise with the Infinite. That child-heart, every child-heart, is "The Sacred Heart" of mystic symbolism; That heart is the Holy Grail. The child is the Grail-bearer of Nature's Grail. It is the Presence, the Chalice, the Temple too. Think of it for a while.

But when men saw it not, were blind to actualities, saw no symbol and no value, no inspiration and no sanctity; when it was evident that the child awakened no awe, no reverence, no pity; when it failed as fact and as symbol to stir adoration; when that which God had made was rejected, then the Lord Christ turned to artifice. From the temple of the Divine and the cup not made with hands, he turned to the vessel made by man. Then came the second choice.

The chalice man-made, of gold; the bread man-handled; the wine man-pressed; the garments man-sewn; the words uttered by man, the ritual, the formality, the genuflections, each and every item man-made. Artificial like all its predecessors. Ah! Then men and women too could understand, and worship, thrilled, stirred to their depths. This was something that appealed to the imagination, it gripped and held, it fascinated. It put a bar between man and priest, it put a gulf between man and God, and man was comforted. That other, the living Symbol, the god-made Child, that was the brat, this was a real sacrament. And man raised up his heart to God, and Christ could pour his Power, Himself, into it, and "man was saved".

By stooping from the real to its semblance, He won. Man was saved by using his own incompetency as far as it was useable. A Great Faith was established that has helped man, held man, won man to Christ, to God, to the God that is Himself. For salvation is but the saving of man, raising of him, to his own Higher Self.

And for many a long century to come this ceremony, with many another, will help men on and on to being That which they are, Christs in embryo—Gods in the making.

But there are souls who see; seers of the essence of things, Truth-seekers. They worship the Real in every Manifestation, they will see the Light in every child; the Christ-child in every baby; the God possible in every impossible man. How many such seers have we now amongst us? Hundreds, yes thousands. Will they respond to the call: "World-religion?" The call is a challenge to every Ego. Can it sense the Truth within itself?

See the world-significances, the Universal Symbols? See the World Sacraments. Clothe birth and marriage and death as you will, but see to their magnificence. See GOD in the harvest and the air you breathe; see God in the forest, see God in the silence of the desert and in the marts of men. See God in the storm and in the thunder of the cataract. See God in the nursing mother's breast and in the suckling babe.

Awaken to the wonder, penetrate to the marvel, back of the obvious. Notice and ponder. Wondering is the beginning of Wisdom. Make your devotions when you are in the Presence. Be your own priest. Walk with bated breath at all times. The reverential breath is so seldom awakened because we are so breathless in seeking the obvious. Give inspiration a chance to touch you, and it will come.

See in every child that which we have lost:

Simplicity; Directness; Reverence; Truth.

A. F. Knudsen



THE EVOLUTION OF MUSIC

By T. PROCTOR HALL

THE first rude beginnings of music antedate history. We are therefore driven to either speculation or inference as to how or when music began. It is true to some extent that the development of a child is a key to the development of the race; but, bearing in mind that the unborn child is subject to musical culture, it is evident that the parallel will be less exact in music than in general development. At the age of two

years the development of the child corresponds roughly to the development of the human race when it attained the power of speech and became distinguishable in this and other respects from the rest of the Apes. The ages from two to six years correspond to the long period, extending probably over several million years, up to the discovery of the use of fire.

The basic elements of music are three :

1. Rhythm, including time and accent.
2. Melody, the succession of notes.
3. Harmony, the combination of notes.

Of these three the most fundamental, and in all probability the first to be developed, is Rhythm. The average small boy who is not partial to a song enjoys the rattle of a stick on a picket fence and goes into raptures over a bass drum. More than the other elements of music Rhythm affects directly the basal vital activities, heart action, breathing, walking, running, rowing, hammering, dancing, etc. All these activities tend to get into harmony with the rhythm of the music. The popularity of ragtime is due not to the relative absence of melody and harmony but to the presence of strongly pronounced rhythm. Rhythm is the skeleton of music. We prefer to see the skeleton well clothed, but we seldom admire a spineless body with bones too soft to give it a distinctive form.

The beginning of Melody is also pre-historic. As a form of emotional expression it must have arisen very early, possibly before articulate speech. In contrast with this, the third element, Harmony, is quite modern. It was all but unknown to the ancient civilisations, and most of the development of modern harmony has taken place within the last three hundred years.

A musical note, as distinguished from a noise, consists of sets of waves of equal length. The length of the wave determines the pitch of the note. The length in air of the wave of the note known as middle C on the piano is a little more than four feet (1.3 m.). A wave half as long belongs to the note one octave higher in pitch, a wave twice as long to the note an octave lower.

A musical scale, which underlies all attempts at melody, is a series of notes whose wave-lengths bear some simple relation to each other. The lowest note of the scale is called the keynote, and the wave-lengths of the other notes are conveniently expressed as fractions of the wave-length of the keynote.

Among the Greeks, about 700 B.C., several different scales were in use, each consisting of four notes. These

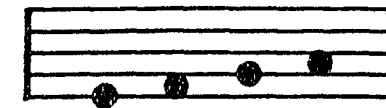


FIG. I. DORIAN TETRACHORD

"tetrachords" were afterwards combined in various ways,



FIG. II. PHRYGIAN TETRACHORD

forming a most bewildering variety of scales. Pythagoras is

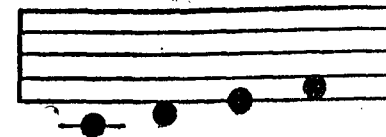


FIG. III. LYDIAN TETRACHORD

said to have brought from Egypt an octave scale which had

been in use there for nearly a thousand years. The Chinese are said to have used for 5,000 years a simple octave scale of

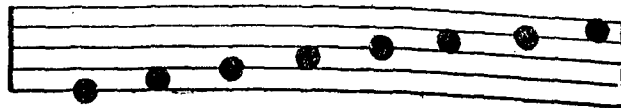


FIG. IV. PYTHAGOREAN SCALE

five notes, which is identical with the scale formerly used in

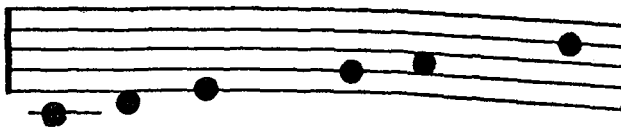


FIG. V. CHINESE SCALE

Scotland and which persists in the airs of "Auld Lang Syne," "Ye Banks and Braes," etc.

The modern "diatonic" scale is the Chinese scale with two notes (fa, ti) added; or it is two Lydian tetrachords with a

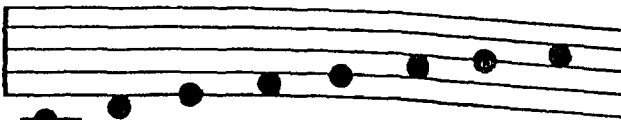


FIG. VI. DIATONIC SCALE

full tone between. It was first recognised as a distinct entity by the monk Guido about A.D. 1000, who gave to the notes names similar to those they still bear.

The octave is evidently the natural unit of a scale, for whatever effect is produced by a given note, the note whose effect most nearly resembles the first is the note whose wave-length bears the simplest ratio to the first, namely, the note one octave above or one octave below the first. The effect of all the notes of a second octave will therefore be to a large extent a repetition of the effects of the corresponding notes of the first octave.

The relation of each of the notes of the diatonic scale to the keynote is shown in the following table:

Note . . .	do	re	mi	fa	so	la	ti	do'
Wave-length	1	$\frac{8}{9}$	$\frac{4}{5}$	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{5}$	$\frac{8}{15}$	$\frac{1}{2}$
Ratio . . .		$\frac{8}{9}$	$\frac{9}{10}$	$\frac{15}{16}$	$\frac{8}{9}$	$\frac{9}{10}$	$\frac{8}{9}$	$\frac{15}{16}$

The last line in the table shows what fraction the wave-length of each note bears to the wave-length of the note below it; thus measuring the interval between the notes. These intervals are of three sizes. The first two, $\frac{8}{9}$ and $\frac{9}{10}$, which are nearly equal, are called whole tones. The third, $\frac{15}{16}$, which is a little more than half as large as the others, is called a half tone. The Chinese scale avoids the half tone intervals by omitting fa and ti.

NOTATION

A thousand years ago musicians assisted their memory of a song by placing lines, curves and dots beside the written words. These marks which were called Neumes gradually evolved, the lines being placed regularly as a staff and the dots becoming notes. At first the notes were placed in any position on the staff at the pleasure of the writer, but it was soon found to be advantageous to assign a fixed pitch to each line and space. When this was done another difficulty appeared. If the notes of a harp or organ were tuned to the scale beginning with the letter C, and a tune written on that scale proved to be too low or too high for the voice of the singer, the organ could not be used as an accompaniment when the pitch of the tune was altered. It became necessary to extend the scale by adding a new note in every whole tone. Some of these new notes proved rather discordant unless their pitch was varied a little with each change of key. The

difficulty of writing twelve notes in each octave on a staff constructed for only seven was partially overcome by the

Neumes

Century—	9 th	11 th	13 th
Fall (punctum)	•	◆	◆
Rise (virga)	/	┐	┐
Up-down (clevis)	^	7	┐
Down-up (podatus)	✓	✓	┐
Ascent (seandicus)	! /	┐	┐
Descent (climacus)	! .	! .	┐
Circumflex (torculus)	∩	∩	┐
Concave (porrectus)	2	2	┐

FIG. VII

cumbrous device of using sharps, flats and naturals to raise or lower the pitch of a line or space by a half tone.

Attempts to write the scale so that it would be accurate in different positions on the staff gave rise to so much complexity

and confusion that Bach, a little over 200 years ago, proposed the "Tempered Chromatic Scale" which was soon adopted and is now in universal use in the western world. Bach

Tempered Chromatic	Natural Diatonic	
.5000	.5000	do
.5297	.5333	ti
.5612		
.5946	.6000	la
.6333		
.6674	.6667	so
.7071		
.7492	.7500	fa
.7937	.8000	mi
.8409		
.8909	.8889	re
.9439		
1.0000	1.0000	do

$\frac{1}{2}$ $\frac{3}{8}$ $\frac{2}{5}$ $\frac{3}{4}$ $\frac{4}{5}$ $\frac{8}{9}$

FIG. VIII.

divided the octave into twelve equal intervals, each of which is approximately a half tone. While the tempered scale makes some sacrifice of exactness the practical conveniences

resulting are held to more than balance this defect. The diagram (fig. 8) shows both geometrically and by numbers the degree of exactness of the tempered notes.

In 1910 Dr. A. H. P. Leuf proposed to use the staff for the tempered chromatic scale, without sharps or flats, by using

TEMPERED CHROMATIC SCALE EXTENDED NATURAL SCALE

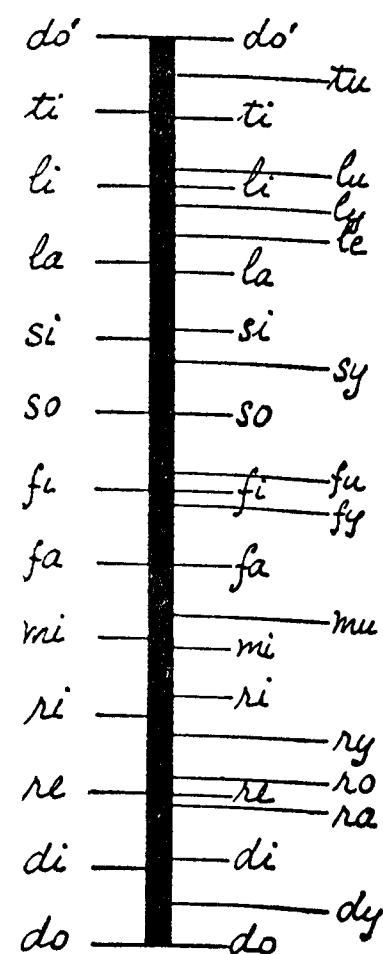


FIG. IX

one line or one space for each chromatic note. With middle C remaining where it is, on the added line, there are just

twelve positions on the staff for the twelve notes of the scale. Professor Huntington proposes also to replace the staff signature by the numbers, calling the lowest possible staff 1, the next 2, etc. At the bottom of staff 1 is the lowest possible musical note, C, with 16 vibrations per second. A note lower than this is heard as a series of beats, not as a musical note. Middle C is on the line between staff 4 and staff 5. Each note has always the same position on the staff, and each chord has always the same geometrical form by which it can be easily recognised. The only objection to the use of this "Normalised" notation is the fact that it involves a change of system. As soon as we become fully awake to the wastefulness of the old system the change will be made.

'Through complexity to simplicity' has been a rule of the development of music. This is illustrated by the devices used to express the length of a note. About the year A.D. 1500 the relative lengths of the different notes depended upon the 'mode' adopted by the writer. Modes were either 'great' or 'less,' and each kind was either 'perfect' or 'imperfect'. In the great mode perfect a 'large' was equal to three 'longs'; in the great mode imperfect, to only two 'longs'. In the less mode perfect the long was equal to three 'breves'; in the less mode imperfect, to two 'breves'. These absurdities were gradually eliminated, and the relative length of the notes definitely fixed. By the year 1700 written music had reached practically its present form. A step that still remains to be taken is to agree upon an absolute value (say one second) for the note of unit length.

HARMONY

It is hard for us, who all our lives have been accustomed to the piano, the pipe organ and the orchestra, to realise that previous to the discovery of America by Columbus harmonies in music were practically unknown. In such accompaniments as the drum or the drone of the bagpipes, harmonies are accidental. The notes of the lyre, the harp and the flute were in unison with the voice of the singer; and all the singers, when there were more than one, sang in unison. The difference between the male and female voices may have first suggested the advantages of harmonic accompaniment. At any rate the harmonic intervals first used were octaves and fifths. Counterpoint and fugue also no doubt prepared the way for the development of harmony, a development which during the relatively short space of three hundred years has attained to a remarkable degree of perfection. This rapid progress is due in part to the fact that the mathematical theory of harmony, which was thoroughly worked out, became an aid to the instrument makers and to the composers in their work. The ground has been so well covered that little that is new or startling is to be looked for in this direction.

The alphabet of harmony is the intervals between the notes of the scale. In a full octave there are only twelve chromatic intervals, which are given in the table below in the order of simplicity of the wave-lengths of their notes. The simplest ratios correspond to the most complete concords, the less simple ratios to the milder concords, and the complex ratios to the discords. Each interval, whether concord or discord, may be used by the composer as he sees fit; but

outside of these twelve and their extensions he cannot go. The possible combinations of these intervals is therefore strictly limited, and composers who are ambitious for novelties must turn their attention elsewhere.

CHROMATIC INTERVALS	RELATIVE WAVE-LENGTH (APPROXIMATE)	CHARACTER OF INTERVAL	NAME OF INTERVAL
12	1:2	perfect concord	Octave
7	2:3	strong	Perfect Fifth
5	3:4	"	Perfect Fourth
9	3:5	mild	Major Sixth
4	4:5	"	Major Third
3	5:6	minor	Minor Third
8	5:8	"	Minor Sixth
2	8:9	borderland	Major Second
10	9:16	"	Minor Seventh
11	9:17	discord	Major Seventh
1	17:18	"	Minor Second
6	12:17	"	Augmented Fourth

The three discords are seldom used. Thus the number of musical intervals is reduced practically to nine, out of which are to be formed all the chords of music.

ORIENTAL MUSIC

While western Europe and America were leading up to and developing harmony in music, the older civilisations of Asia continued with rhythm and melody alone. Having no reason to vary the notes of their scale from the exact harmonic positions, no such reasons as came from both notation and instrumentation in the west, and resulted in the tempered scale, they developed a delicacy of appreciation of changes in both pitch and quality of tone which leaves us far in the rear. One Eastern potentate, referring to the applause at a grand opera in Paris, said, "These people must have ears of horn."

scale, and a note midway between *ti* and *do* since this interval is much larger than the others.

PERFECT	STRONG	MILD	MINOR	BORDERLAND	DISCORDS
$\frac{1}{1}$	$\frac{2}{3}$	$\frac{3}{5}$ $\frac{4}{6}$	$\frac{4}{5}$ $\frac{5}{7}$ $\frac{9}{10}$	$\frac{6}{7}$ $\frac{7}{8}$ $\frac{8}{9}$	$\frac{11}{12}$ $\frac{13}{14}$ $\frac{15}{16}$ $\frac{17}{18}$
$\frac{1}{2}$	$\frac{3}{4}$	$\frac{5}{8}$ $\frac{6}{9}$	$\frac{7}{8}$ $\frac{7}{10}$ $\frac{7}{12}$	$\frac{9}{10}$ $\frac{9}{14}$ $\frac{9}{16}$	$\frac{11}{16}$ $\frac{13}{16}$ $\frac{15}{16}$ $\frac{17}{16}$

In order to make a scale that is symmetrical from the two ends, the second line is obtained from the first by inverting each fraction, then multiplying it by $\frac{1}{2}$. These two lines include all the fractions in the former table. The second discord in each line is almost identical with the first pair; for example $\frac{8}{15} = .5333$ and $\frac{15}{28} = .5357$. The second pair may therefore be omitted. Also $\frac{17}{24}$ is practically identical with $\frac{12}{17}$ in the middle of the scale.

As thus completed the new scale consists of 24 notes in each octave; or, if upper *do* be included, 25 notes, which are symmetrical about the centre of the scale, and which include

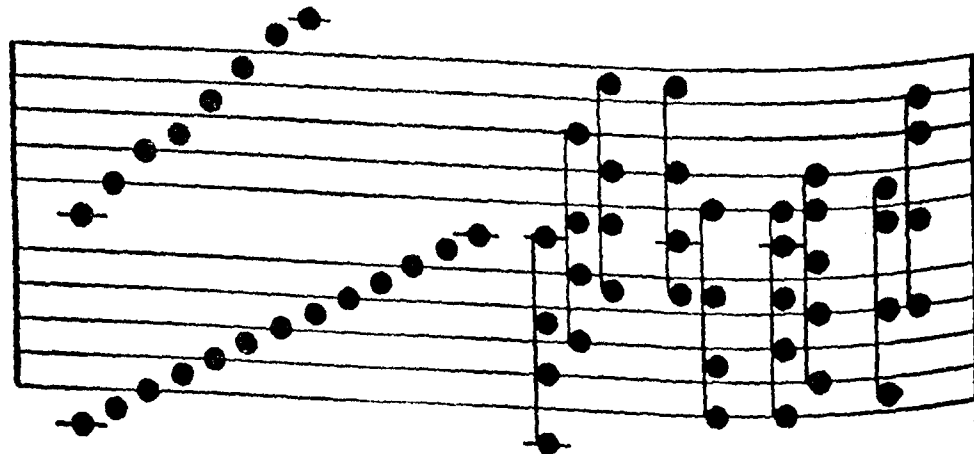


FIG. X

all the notes which are likely to be acceptable to a western ear for many years to come. If at some future time the scale requires further extension, the same principle is applicable to any required degree.

By a perfect interval is meant an interval whose lower-note impulses all coincide with certain of the impulses of its upper note. The octave in an example. An interval whose numerator is some power of 2 is potentially perfect, that is to say, can be made perfect by raising the upper note one or more octaves. The following intervals are potentially perfect: 2:3, 4:5, 4:7, 8:9, 8:15, 16:31.

Inspection of the new scale shows at once its superiority over both the diatonic and the chromatic scales. In the list of Minor intervals are six notes whose ratios to the keynote contain the number seven, all of which are entirely absent from the older scales. These six notes represent a large number of harmonies which are abundant in nature, in the sighing of the wind, the murmur of the waves, in bird and insect life, but which are altogether absent from western music.

The number of intervals possible in one octave of each of the scales is as follows:

Chinese scale, tempered	...	...	10
Chinese scale, natural	...	...	13
Diatonic or Chromatic, tempered	...	...	12
Diatonic, natural	...	...	19
Extended scale, natural	...	...	132

Equipped with a working knowledge of the Extended scale western musicians will be prepared to receive from the East its wealth of folk-songs, and in return give back the same sweet melodies enriched with the fulness of harmonies to which we are all as yet strangers.

EXTENDED NOTATION

The old staff notation carried a heavy burden when it was overloaded with the chromatic scale which placed

twelve notes where there was room for only seven. The twelve additional notes of the extended scale would be for it an impossibility. But without some sort of notation the extended scale is almost useless. Any device of the same general character of sharps or flats is objectionable because it involves the use of two signs to express a single note.

Until some better plan is devised I suggest the use of triangular marks to represent the new notes, reserving the rounded or oval forms for the notes of the diatonic natural scale and for the notes which closely approximate the

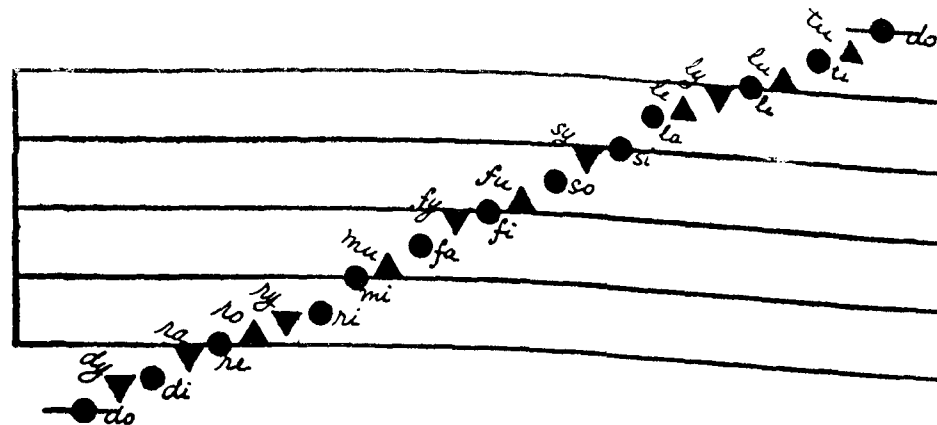


FIG. XI
EXTENDED SCALE. NORMALIZED NOTATION
(The new notes are triangular)

chromatic. When these triangular marks are used with the Normalised notation a reasonable clearness is attained. A new note is represented by a triangle whose base is on the line or the mid-space of the nearest of the old-note positions. If the new note lies above that base, the vertex of the triangle points upward; if below, downward.

In naming the chromatic notes I have followed the usual practice of calling the note that is one chromatic interval

above *do*, *di*, and so on with the rest. Then, selecting the following order of vowels from their occurrence in that scale,

Vowels, a e o y i u

Pronounced ah, (g)ay, oh, eye, ee, (b)oo.

The new notes are named from the old, as shown in the diagram below. This order is invariable. If, for example, the note *fy* is named, it is known at once that it lies between *fa* and *fi*; if *tu* is named its position is indicated as being above *ti*, that is to say, between *ti* and the *do* above it.

TABLE OF WAVE-LENGTHS

EXTENDED NATURAL SCALE				TEMPERED CHROMATIC	
Tones above Do	Note	Wave-length		Tones above Do	Wave-length
12	do'	1/2	5000	12	5000
11.45	tu	16/31	5161		
10.9	ti	8/15	5333	11	5297 (9/17)
10.2	lu	5/9	5556		
10	li	9/16	5625	10	5612
9.7	ly	4/7	5714		
9.3	le	7/12	5833		
8.8	la	3/5	6000	9	5946
8.1	si	5/8	6250	8	6300
7.7	sy	9/14	6429		
7	so	2/3	6667	7	6674
6.2	fu	7/10	7000		
6	fi	12/17	7071	6	7071
5.8	fy	5/7	7143		
5	fa	3/4	7500	5	7492
4.3	mu	7/9	7778		
3.9	mi	4/5	8000	4	7937
3.2	ri	5/6	8333	3	8409
2.7	ry	6/7	8571		
2.3	ro	7/8	8750		
2	re	8/9	8889	2	8909
1.8	ra	9/10	9000		
1.1	di	15/16	9375	1	9439 (17/18)
0.55	dy	31/32	9688		
0	do	1	1	0	1

In the Extended scale are twenty common chords, ten major and ten minor :

MAJOR COMMON CHORDS

Ratio 15 : 12 : 10, or 1/4 : 1/5 : 1/6

MINOR COMMON CHORDS

Ratio 6 : 5 : 4, or 1/10 : 1/12 : 1/15

GROUND NOTE WAVE-LENGTH	CHORD	GROUND NOTE WAVE-LENGTH	CHORD
1	do mi so	3/5	la do mi
2/3	so ti re	4/5	mi so ti
3/4	fa la do	9/10	ra fa la
5/6	ri so lu	1	do ri so
5/8	si do ri	3/4	fa si do
7/8	ro fu le		
8/9	re fy la (approx- imate)	8/15	ti re fy (approx- imate)
7/12	le di mu	7/10	fu le di
8/15	ti ry fy	9/14	sy ti ry
9/16	li ra fa		
	— — —	2/3	so lu re
		6/7	ry fy ly

A number of other chords are here given, all of which are minors :

Ratio 9 : 7 : 6	Ratio 8 : 7 : 6	Ratio 7 : 6 : 5
9/10 ra fu la	1 do ro fa	1 do ry fy
9/14 sy do ry	2/3 so le do	7/8 ro fa si
	4/5 mi fu la	7/9 mu so lu
	4/7 ly do ry	
	8/9 re mu so	
Ratio 7 : 5 : 4	Ratio 1/6 : 1/7 : 1/8	Ratio 1/6 : 1/7 : 1/9
1 do fy ly	2/3 so ly do	2/3 so ly re
7/12 le ri so	3/4 fa sy li	5/6 ri fy lu
7/9 mu lu re	5/6 ri fy sy	
	7/12 le do ro	
Ratio 1/6 : 1/8 : 1/9	Ratio 1/8 : 1/9 : 1/12	
6/7 ry sy ly	1 do re so	
7/12 le ro mu	7/8 ro mu le	

The last two of these ratios are really the same.

A chord consisting of three notes, A the lowest or ground note, B the intermediate and C the highest, derives its strongest character from the interval A-C, its second from the interval A-B, and its weakest from the interval B-C. In a chord consisting of four notes the interval from the ground note to each of the others is of much greater importance than the intervals between the upper three.

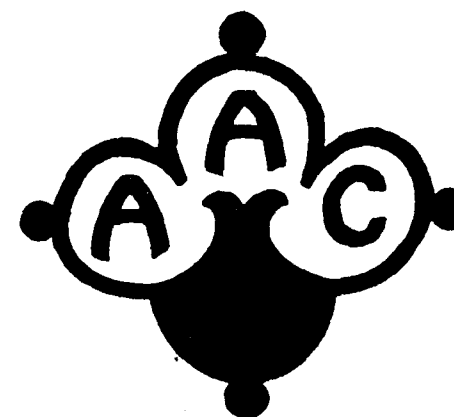
For the purpose of becoming practically acquainted with the Extended scale it must be constructed in permanent form. Wires or strings do not retain their pitch and are therefore unsuitable. Reeds are not easily tuned, but are fairly permanent. Metallic bars are permanent as to pitch, but the note is of short duration. Metallic tubes are better. Pipes are equally good. Whatever material is selected for the notes, the method of obtaining the correct pitch is of first importance. My plan is to take two pieces of the same wire, brass or steel, and mount them on the same sounding board with a vibrating length of one meter. Both wires are tuned to the lowest note of the scale, *do*, and are kept tuned until the pitch is fairly permanent. The 1 meter length is divided into centimeters, and a moveable knife-edge support is placed under one wire. The support has a knife-edge above as well as below the wire which it holds firmly without sensibly stretching it. The moveable support is placed in the position indicated by theory, which gives a close approximation to the correct position, and the exact note is obtained by ear, by sounding both wires together until the concord is obtained. Then the note of the scale is tuned to the shorter wire.

For example, to obtain the note *fy*, whose wave-length is five-sevenths the wave-length of *do*, set the moveable support

at 71.4 centimeters, tune it exactly to chord with the other wire then tune the note of the scale to it.

Some, progressive orchestral leaders are already trying to obtain results that are outside of our musical scale, but in the absence of an extended notation are finding it uphill work. Their efforts show the need for some musical advance, and show that the time for it has come.

T. Proctor Hall



THEOSOPHY AND BEAUTY¹

By STANWAY TAPP

THE place of Art in the Theosophical Society is the same as in the outer world; but with this difference: the Theosophical Society is a Society of Ideals and Idealists. Therefore, Theosophists should understand art far better than the people in the world; they should be able to see below the surface, and understand the hidden side which is the real side.

The trouble is that, in the life of the world, art is regarded in the same way as sugar, (or as men's lives)—as a commodity, a thing to be brought and sold.

Art is not a thing—there is no such *thing* as art. You might have a gallery of the world's most beautiful pictures and yet not possess one scrap of art. You might possess examples of the finest sculpture in the world, and yet possess not a hint of art. Art is a spirit; it is an indescribable something like a charge of electricity. It lies in a work of art like the current

¹ An address to an Australian Lodge of The Theosophical Society.

in the wire round a bar of soft iron; if you are of the right type it will magnetise you just as the current magnetises the soft iron round which it runs. Beauty is in the eye of the beholder; it is a case of like attracting like. If you have beauty within you, and a receptive mood, the beauty that lies hidden, the soul, so to speak, of a work of art (a painting, a musical harmony or poem) may speak to you. I say "may," not "will". Please note that—for every man has not the same keynote in art. You, whoever you may be, will not find beauty in all poems, all pictures, all designs—only in those that *belong* to you, that nature has provided by some known or unknown hand for your helping.

Let me talk of pictures. A man or woman thinks out a picture and paints it. That picture exists because of the individual temperament of the artist. The birth of a real picture is like the birth of an advanced ego—unique, the result of the focussing of a number of forces in one place. The actual work of production may take years; the learning to produce may take many many years of previous study. My assistant wrote a letter lately in scrip copper-plate. He told me afterwards that he was practising six or seven years before he could do even that. It is as well to remember this sort of thing. I myself have been trying to understand the two words "colour" and "composition" for thirty years; I *don't*; I know enough to get along with; there are formulæ I can use; but I don't understand, and perhaps I never shall in this life. So I would ask you when you look at a picture to remember all the thought that went into it—if it is a good picture. Remember the agony of soul, the weariness, the keen, critical attention too, and balancing of infinite subtleties. I think people hardly realise that many a work of art is painted with the life-blood of the artist. Possibly that is why so many of us never do anything worth while; we have not the courage to make the necessary sacrifices. We are like the horses

between the shafts. The public harnesses us and drives us down the road of banality—of cheap commonplaces; and, as long as we flatter it, feeds us. So we sell our souls for the chance to pay our bills and avoid being a public nuisance.

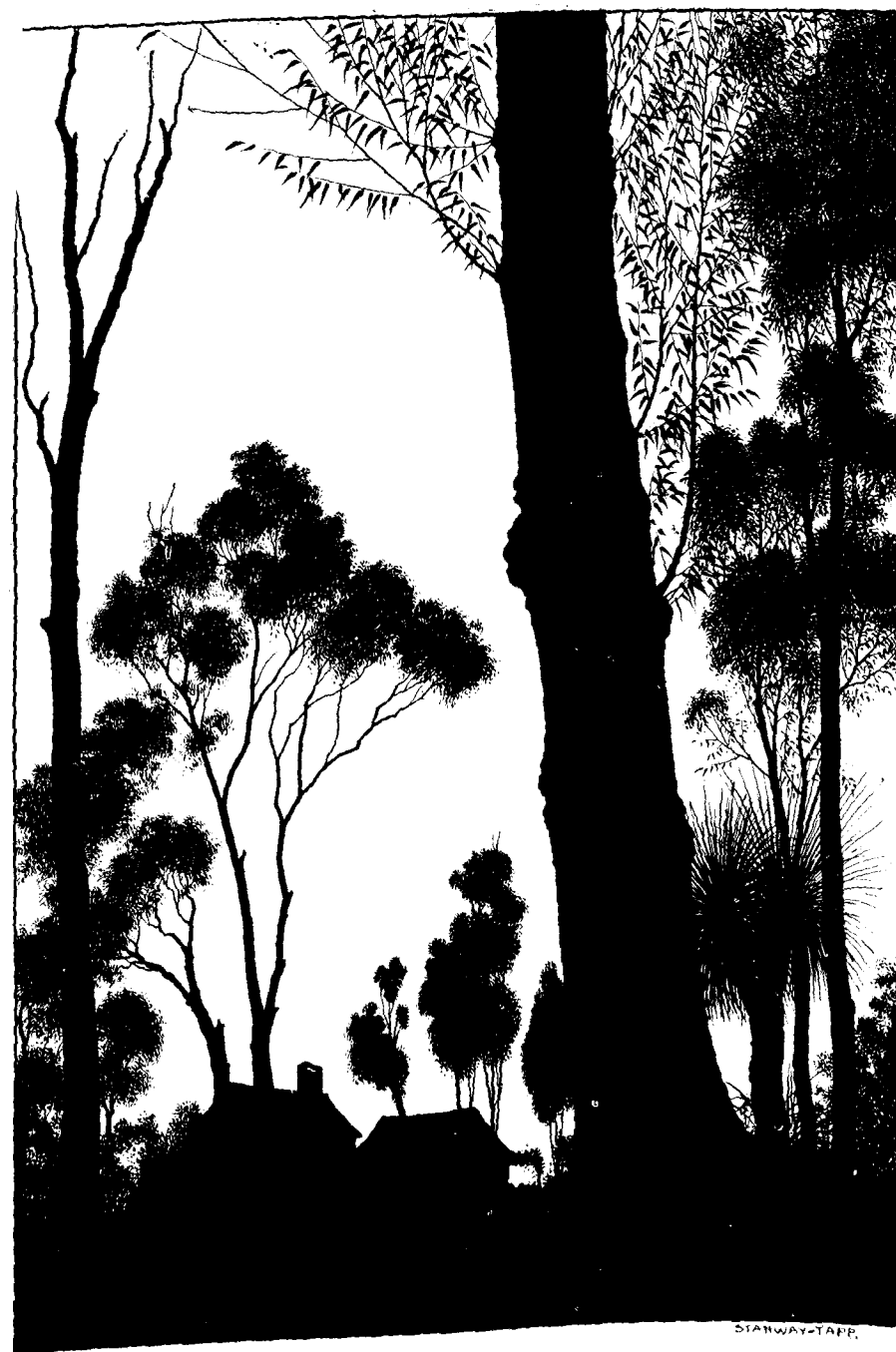
If you want to understand a work of art you *must*, absolutely *must*, avoid the usual attitude—"I like this: I don't like that—" of the general public. That is why I am talking like this. Theosophists are *not* the general public. As long as any one approaches art in a dictatorial spirit, art vanishes. Once you tell an artist what he *must* do, he becomes a mechanic. One writer says: "A work of art is the unique result of a unique temperament. Its beauty arises from the fact that the author is what he is. It has nothing whatever to do with the fact that other people want what they want." Please remember that, and you will be on the way to seeing something of what art means. When you approach art you should be negative and receptive—"What message has this for me?" If it has no message that does not prove it wrong—it merely proves that you do not understand. You must excuse my labouring this point, but it is the key to the whole situation. If you cannot look at art like this, art can have no meaning for you, and no place in the Theosophical Society. The public are not to be blamed for their attitude; politicians lie for them, flatter them, farm on them; merchants alternately cajole and bully them; shop-keepers flatter their whims and supply the needs of every silly idea that enters their mind. Why then should not authors pander to their lowest tastes, musicians to their jangled vibrations, and artists prostitute their art to flatter their absurd vanity—to tell them things easy of understanding, to make them feel "artistic"? Have you not seen advertisements—"Art in 12 lessons" or words to that effect? My dear people, you cannot—absolutely *cannot*, in a blue moon or any other period of time, teach art. You can teach drawing; you can teach how

to see, and to put down what is seen; but art is a matter of the soul. *This* is what Theosophists should understand. It is the creative instinct on the mental plane, the drive to self-expression. It is the surging of the great Universal Life compelling the imperfect brain and hands of man to tell something of nature's mysteries. It is the whisper of the angels filtering down to earth. It is the overshadowing Divine Archetype compelling a human attempt to express It.

I am not rhapsodising; I am merely trying to tell people who *should* understand, what art *really is*; what art *actually might be*. Bishop Leadbeater has published a book about the forms created in subtle matter by the Service of the Church. Those of you who have seen his book will realise that in those forms is a hint of type after type of human architecture.

Every work of art is but a poor imitation of the thought-form behind it. What may be behind the thought-form only an occultist may say; but you may, if you adopt the right attitude to the physical thing, possibly get in touch with its far more glorious archetype.

Look what this means. Art—sound, colour, form, the ideas and the rhythm of poetry, the appeal of good acting—they are all there as a means, a vehicle, for the transmission of forces which, if you choose them carefully, may help your evolution. Take colour. White light contains all colour. It is the One within which all things lie hidden. When it manifests, immediately the three qualities appear: the red of action, the blue of inaction, the yellow of harmony. If you are slothful, try red in your surroundings. If you are easily roused, if action dominates you, try blue; but if you would have harmony, peace and mental stimulation, let yellow preponderate, and throw in a little red and blue for flavouring so to speak—not crude, except as points of emphasis, but as orange or green. That is roughly put; but you will see the idea.



WEST AUSTRALIA

Take lines. If you understand them, you can create any quality, any atmosphere you like. You can select furnishings that will make your house (or town for that matter) as irritating and petty as a jazz dance-tune, or you can give it a breadth and dignity that will raise you unconsciously to a higher level of living. The very panelling on your doors matters, yet we all generally leave it to chance. Even veranda posts matter.

If is difficult for me to say all I would like to without going into a great deal of detail; but you will see that if we believe in the hidden side of things; if we believe in action and reaction; if we believe that everything is a manifestation of divine energy which is raying out upon us, then we should try, as far as we can afford it, to make the lodge-room artistic, artistic in the sense that its colour and fittings will all be of the type to appeal to our own and other people's highest emotions and qualities, to rouse the best in them. There should be no "near enough" and no superfluities. This does not necessarily mean that we should always be trying to produce violent reactions. Often it means that we should be subduing and restraining reactions. Not only that, but we should try to carry this idea of the importance of art into the outside world. We should always be on the side of honest work; we should fight shams and "near enoughs"; we should try to understand art, to surround ourselves in our homes with dignity and refinement; with a few good books rather than a lot of inferior ones; a few good pictures; two or three good vases if we must have ornaments. We should avoid irritating patterns on the walls. Keep them subdued . . . a background to the pictures and people. We can only educate the higher sensibilities in ourselves by living in an atmosphere of refinement. Do not mistake the modern tendency to "freakiness" for high art. It is merely an irruption. Close up it looks big, like a volcano; at a little distance it is merely one of many roughnesses.

You may say this is all very general. Yes—but art *is* of importance to The Theosophical Society because it is a mode of life; it refines our perceptions; it enables us to live more graciously; it increases our range of life. It seems to me that all these are included in the work of The Theosophical Society.

Some people say they cannot see the colours an artist puts in his pictures. Very often, of course, an artist will fake his colours, because it enables him to sell his pictures better. But allowing that he is true to himself and nature, if he sees more than his fellows it is for the same reason that a tea taster has a keener taste than the ordinary man. The artist has focussed his consciousness on colour vibrations, and so is able to recognise more of them. The same reasoning applies to every form of art. The place art occupies in The Theosophical Society is simply the position of one factor, a very powerful one—in the helping of man's higher evolution.

And as to the duty of Theosophists to art. I would say that we should be open-minded, intelligent students of it, and missionaries of a better understanding; that we should be in the fore-front of every attempt to put examples of classical art before the public; that we should help as much as we can to educate people out of banal commonplaces, but always from the Theosophical point of view. Let me explain that. Art is a matter of degrees of subtlety. If a man can appreciate no flowers except cauliflowers, we can at least make his dinner table artistic. A salad may be a thing of beauty. If he can only appreciate pretty girls, introduce a classical head occasionally, and so on. A *child* can be taught to appreciate almost anything. If you stimulate its ideas with halfpenny comic papers its taste will be vulgar. If you use reproductions of antique statuary and Japanese prints its taste will be subtle. Unlimited photographs will probably make it commonplace. Again, we should not *condemn* the *outré*, the unusual; we should not even *condemn* bad work—merely look for its



TWILIGHT

good points and pass on. Nature is grotesque at times. Unusual or even vulgar things are useful. We may learn from them; but it is not safe to take them as staple food, any more than we should live on ripe cheese and chocolates. We must throw ourselves on the side of sanity and honest work. It is curious how many of the beautiful things of life are the result of that combination—sanity and honest work; and how many more are produced by the addition of a third quality—the play tendency in man. You see this in Scandinavia, Lapland, Denmark, Russia, and in the art of the Middle Ages. Most of us are sophisticated; we have forgotten how to play. We only amuse ourselves; it is not spontaneous, but almost as business-like a thing as our business itself.

Art, like everything else that counts, is a paradox; every form of it is both right and wrong; wrong if you are capable of appreciating something better, right if you are below the standard. It is at the same time your slave and your master. You can dominate your surroundings. Select them, and they will retort by dominating you, quite unconsciously to yourself. Nature sets the standard of art, and art replies by teaching man to see nature with new eyes—by showing him a nature that he did not know existed. You cannot buy art. You can merely buy something which stimulates the art within you; but if you do not buy that something, the art within will lie dormant: you must feed it. You can never hope to understand art; but if you once fall under its spell, it will dominate and alter your life, rendering it far more vivid and glorious. You cannot value a picture; a unique work of art of any kind is priceless because it is unique. The first time the artist produces that unique something it is priceless. The second time, it is worthless, or only of the value of a colour-print.

Stanway Tapp

STANWAY TAPP

THE article on "Theosophy and Beauty" in this issue, and the accompanying illustrations, adds another figure to the gallery of Theosophical artists.

Stanway Tapp was born in Yorkshire forty-nine years ago into an environment of God-fearing dullness relieved by parental interest in art. His inborn art tendencies showed themselves at an early age, but had no chance of development until, after a period of schooling, useless from the point of view of art, he entered the Bradford Technical College. Here he passed every examination he entered either first class or with honours. Incidentally in his noon rest-time he made the acquaintance of Indian and Japanese art in the museum. Having to earn his living, he had to put his training to practical use in lithography, scene-painting, and drawing for lantern slides—with excursions into imaginative drawing when not otherwise engaged. He removed to London, but followed the same routine. He married and went to Australia to make his fortune in art and journalism. But the fortune was not brilliant—a navvy was regarded in West Australia as a little lower than the angels (at eight shillings a day), but an artist (at five shillings) was regarded as a good deal below the navvy. However, Mr. Tapp learned, through necessity, the extent of his own versatility in art, and ultimately became the manager of the art and engraving department of a West Australian newspaper.

Our illustrations show some of the fine mental and emotional endowment that Mr. Tapp brings to his true work of expressing his own soul and the soul of nature. "Rhythm" gives us the melodic quality of line, as though the artist were composing a tune with his brush while nature brooded over him rather than he over nature, and his sense of balance built a mount of spiritual aspiration and stability in the middle of the flux of water and leaf—but not quite the middle, for Tapp knows the artistic peril of a dead centre. The treatment of the leaves of the trees is probably a carry forward from his study of Indian painting in Bradford Museum. There is much beauty in the mediæval buildings on this hilltop of the imagination, and in the line that marks the wake of the homing ship. "West Australia" is a wan twilight conjured by silhouette. Little breezes scamper about the tree-tops, but there is no general direction—save the constant movement of the eye upwards from the comforts of home to the lovely adventure of the eternal skies. "Twilight" is a striking personification of the passage from daylight to darkness that, to the true lover of

nature, is, in some moods, the passage from exile to the beneficent presence of the Mother Night. Technically this drawing is a combination of the first two—of the melody of flowing line and the harmony of mass. The particularity of the sleep-flowers in the left-hand bottom corner, the languorous curves of the river, the ingathered repose of the human habitations, and the gracious Presence in the cloudy vastness, are the conjoint elements in a work in which conception, feeling and craftsmanship are happily combined. "Aspiration" is in a quite different manner from the foregoing. As a study of distance and height, of foreground detail and background generalisation, it is a gem. But it is something more than an artistic *tour de force*; it is a moulding of nature to the temperamental expression of an artist who is also an aspirant. The impossible hills rise from no land on any map: they are, in fact, the hills of impossibility, in the country of the imagination, that every true artist strives perpetually to climb in the provocative exhilaration of assurance that they are eternally unclimbable. In this work, as in the others (and still others that we have seen in his portfolio that came with him on his Jubilee Convention pilgrimage to Adyar) we see the motion of ascension; and we note in these four pictures a subtle artistic paradox in the fact that Mr. Tapp has placed the weight of significance at the top of his pictures, and not at the bottom. The plane of the earth is, with perfect accord with the aspirational temperament of the artist, but the point of departure into celestial amplitudes. Mr. Tapp is also a master of delicate colour.

Mr. Tapp found Theosophy in a search for illumination on the problems of life. Theosophy has entered into the essence of his art; and his desire (as seen in his address here published) is to bring art into co-operation with Theosophy in the labour of beautifying life.

JAMES H. COUSINS

AN IMPORTANT PUBLICATION. The Theosophical Publishing House has brought out *Two Great Theosophical Painters* by Dr. Cousins. The booklet contains the studies of Jean Delville and Nicholas Roerich, two world-famed artists who are also earnest Fellows of the Theosophical Society. (See THE THEOSOPHIST October and December, 1925). Every Lodge should take pride in having a copy on its table. The booklet is charmingly got up, with large photographs of the artists and reproductions of some of their works. Its price is only Re. 1-4-0.

TO H. P. B.

A NAUGHTY child, resists his mother's will
But older grown, and wiser, he obeys
'Twas so with me, and you, in former days
Dear mother, who with changeless patience still
Taught Truth, I was too foolish, then to see
But later learned, and by it, was made free.
I to your noble memory, pay my due,
Brave, passionate to help our blundering race
Gracious and loving, fearing no disgrace
If but your Masters' business called for you.
The Prophets, still we persecute, but they
In dying, guide our feet into the Way in expiation.

F. H. ALDHOUSE

H. P. B.

[After the Coulomb conspiracy against H.P.B. in 1884, Mr. A. P. Sinnett considered it advisable that a life of H.P.B. should be written, to help those who believed in her integrity to understand something of her complex nature. Part of the material for this book, which appeared as *Incidents in the Life of H. P. Blavatsky*, was supplied by H.P.B. herself. She wrote out page after page, and they were handed to Mr. Sinnett to utilise. A small part of this manuscript of H.P.B. was given to me a few years ago by the late Miss F. Arundale. During the Jubilee Convention, Mrs. Violet Christie has carefully collated H.P.B.'s manuscript with Mr. Sinnett's book, and the article which follows is a short summary of what she has noted. The principal fact which is interesting is that, as H.P.B. wrote her autobiography, she referred constantly to her link with the Masters. Mr. Sinnett evidently thought it more judicious after the Coulomb attack to say as little as possible on this aspect of H.P.B.'s life. The manuscript is not worth printing in its entirety, as most of it has been utilised almost verbatim by Mr. Sinnett.—C.F.]

READERS of *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, will remember that the biographical details of H. P. B.'s early life were taken from a book of memoirs written by her sister, Madame de Jelihowsky.¹ These were copied from her sister's journal by H. P. B. herself, who also

¹ *Personal and Family Reminiscences.*

added many footnotes explaining the methods used in the production of occult phenomena. Some of these footnotes were incorporated by Mr. Sinnett in the text of his book and some were entirely omitted—while others were “amended or edited”. These omitted and amended footnotes and unpublished material form the matter for this article.

We must remember that when Madame Blavatsky returned to Russia and her family after her travels in India and elsewhere, she excited a great deal of attention because of the extraordinary psychic happenings that took place around her. (We refer the reader to *Incidents in the Life of Madame Blavatsky* for an account of these.) At that time—1857-8 there was hardly any knowledge of psychic phenomena—spiritualism was also practically unknown in Europe or only beginning to be in evidence. We can therefore understand how puzzled were H. P. B.’s family and friends and their eagerness to understand Madame Blavatsky’s strange powers. Madame de Jelihowsky writes¹: “We very soon arrived at the conviction that the forces at work, as Madame Blavatsky constantly told us, had to be divided into several distinct categories. While the lowest on the scale of invisible beings produced most of the physical phenomena, the very highest among the agencies at work condescended but rarely to a communication or intercourse with strangers”.

To this H. P. B. adds a footnote (which she evidently expected Mr. Sinnett to use as editor of her sister’s memoirs). “This looks as though some of the living *Chelas* if not the Masters themselves had been at work around Madame B. so far back as in the year 1857-9. She also explained that the lowest on the scale of such invisible beings—were elementals, of course, for we know Mm. B. will have naught to do with shells or the elementaries.” Again when quoting her sister’s memoirs which read as follows: “It is said that harmony

¹ *Incidents in the Life of Madame Blavatsky*, p. 105, 1886 Ed.

helps wonderfully toward the manifestation of the so-called mediumistic force; and that the effects produced in physical manifestations depend but little on the volition of the ‘Medium’.” H. P. B. adds: “Quite the contrary we believe. And if so, then how about the best physical phenomena produced during the hubbub and confusion in the room, as the author tells us a few pages before? Had Mm. B.’s will nothing to do in the production of the manifestation then would harmony and quiet be the chief requisites, as well as complete passivity on her part—which was only as learnt later—only apparent. It is evident that while she could exercise a power over the Elementals, she had but to sit passive and quiet when the ‘higher intelligencies’ or as the author calls them agencies, *i.e.*, the will of the living *Chelas* or their Masters was the means by which the phenomena were produced.”

A curious omission made by Mr. Sinnett occurs when he quotes Madame Blavatsky’s explanation of the difference between: “Mediumistic or spook raps—or the raps by clairvoyant proxy”—“she never made a secret that she had been, ever since her childhood, and until nearly the age of twenty-five, a very strong *medium*, though after that period owing to a regular psychological and physiological training—she was made to lose this dangerous gift”—he omits the words “under her Master” after regular psychological and physiological training.

Describing her dual consciousness—when she was “somebody else” she would never say “who she was . . . not give any more explicit details—she only said she was with her MASTER during that time” Mr. Sinnett¹ omits this fact.

Referring to her writings—whether Russian or English² Madame de Jelihowsky elaborates: “For us it was evident—*whence* and by *what* caused. But H. P. B. was sincerely

¹ *Incidents in the Life of Madame Blavatsky*, p. 148.

² *Ibid.*, pp 205-206.

convinced from her very youth of the existence of some far away, *living* people who *helped her*, and that all her work was produced through the 'indirect help and influence' of some beings at *a great distance*, nay, that even the best pages of her *Isis Unveiled* were written 'under the dictation' of her Tibetan Guru or Master! During the very time of her writing this so very complicated erudite work, so full of abstract and most difficult philosophical subjects, so full, as she herself says of quotations from and references to several hundreds of authors of all nationalities and epochs—this is again what she wrote to her sister. (The letter is preserved and may yet prove of service.)" A footnote adds "Most assuredly it will, especially be a proof that Mm. Blavatsky credited *Isis* from the first to her Tibetan Masters and has not—as alleged by our opponents—invented the *Brothers* later on.—ED."

The following extract has also remained unpublished: "We have said she was a true Russian at heart, though she may sympathise as little with the Russian government as she does with every other. This was proven during the Russo-Turkish war. No sooner had it broken out than she began showing her warmest sympathy towards the Russian Army in every way she possibly could. In the New York papers one found her—during those days—ever fighting for her country by defending it tooth and nail, from its calumniators and enemies. In those days she had not yet begun writing for the most prominent journals of Russia, as she does now. Her articles were published only in the *Tiflis* and the *Odessa* daily papers. And we know that every penny she has ever received from the *Tifeinsky Vvestnik* office she gave it away for the benefit of Tiflis Barracks of the wounded."

We conclude with some extracts from the *MS.* which quotes an article called *Science et Theosophie* in the *Bulletin Mensuel des Sciences Psychologiques* of Paris—written by Monsieur C. Fouvety—editor of the paper.

"Says this well-known author: 'Their aspirations (of the Theosophists) to unite Europe with Asia in the same intellectual bonds has a grand humanitarian sense . . . To place their two civilisations in intellectual communication . . . Such is the plan, such the aim and object of an enterprise, the initiation of which comes from Madame Blavatsky.' Thus it is a *woman* who planned and undertook to achieve the execution of this grandiose project of a future union in an intellectual Brotherhood, of all the members of the human family and the realisation of its spiritual alliance! . . . further on while describing Mm. Blavatsky's active work, he reminds the readers of a historical fact dating over half a century back and points out a strange coincidence between a prophecy of the St. Simonists and what Mm. Blavatsky calls her *second birth*. This is what he says in connection with it: 'The world needed a woman so highly gifted as Madame Blavatsky (thanks!!!) to rise to the eminence of such an enterprise . . . and thus reminds me that the St. Simonists so far back as 1821 had begun announcing to the world the advent of a woman from the East, who shall unite the two populations of the East and West, and shall become the *Mother of the reformed society*. Deceived by their impatient fancy, some of the St. Simonists started and went in 1831 to the far East in search of that *woman-type*. Vain were their travels over Egypt, Syria and Asiatic Turkey: They found not what they had gone in search of . . . They had started on their journey too early: had they gone East 50 years later and pushed further on to India—they would have found in Madame Blavatsky—a Russian woman (from the East).'" A footnote adds "Mm. Blavatsky was born and bred in the East" . . . "in the process of realising the grand idea of that spiritual and intellectual union they had been so long dreaming about . . . ' It is with this view of the French philosopher and scientist that we conclude our truthful narrative about H. P. Blavatsky.

We had recently the means of ascertaining personally how many Hindūs feel for her an affectionate veneration, and prove it by regarding and even calling her their wise and affectionate Mother."

The MS. is characteristically concluded by these words :
"End of Flapdoodle."

VIOLET M. CHRISTIE

THE HOLY LAND

THE Holy Land is everywhere :
In all the world no rood of earth,
But angel-feet have trodden there ;
And every land boasts of the birth
Of gentle saint and prophet wise,
Reflecting godhood in their eyes ;
Who came the scourge of sin to break,
And make of earth a paradise ;
And always paid with cross and stake !

The Holy Temple's everywhere :
Its mighty dome the hollow sky,
Where candle-stars burn glimmeringly ;
The meadows breathe faint incense there,
And bird-choirs fill the sacred air,
With their ecstatic orison,
And everywhere His priest the Sun
Comes robed for morn and even prayer,
And breathes on all his benison !

And trees are holy every one,
As the cedars of old Lebanon ;
And sacred every mountain height,
As Sinai's mystic mount, whereon
God's thunders trembled and His light !
Each city like Jerusalem
Is holy ; sacred is the ground,
Not less than that in Bethlehem,
Where-e'er a babe and mother's found !

God's Chosen Race is all mankind;
 And every land's The Promised Land,
 Where people peace and joyance find,
 In loving Him and His command.
 To every race He sends His Son,
 A gentle, holy Messenger,
 To show that God and Man are one,
 By love and peace and service spanned.
 Rejoice, rejoice, the Holy Land,
 And the Chosen Race is everywhere!

LEON PICARDY

THE PURCHASE OF ADYAR HEADQUARTERS

A REMINISCENCE OF H. P. B.

By G. SOOBIAH CHETTY

ONE evening in April, 1882, as I was returning from office, I noticed a large crowd near Pachiappas. There were many carriages waiting, amongst them was my father's also. On enquiry I learnt that a lecture was to be delivered by an American gentleman on "The Common Foundation of Religions." My father's presence assured me that the lecture must be worth hearing. I made up my mind to have the benefit of it. Though the crowd was "crushing," I managed to secure a position sufficiently good to hear every word spoken. The lecture was, as I expected, very interesting and illuminating. H. P. B., some time after, told my father that parts of it had been dictated by one of the Masters.

On returning home, I found that my father was one of the few who had invited Colonel Olcott and Madame Blavatsky to Madras, to form a branch of the Theosophical Society in this city. My father's permission having been obtained, my brother and I put in our applications for membership the next morning (27-4-1882). There were already over 20 applications received. Next evening, while addressing the applicants, Colonel Olcott made a reference to the Great White Lodge and said that, within a hundred miles of Madras, there lived One of this august Fraternity.

Three days after, my father directed my brother and me to go to Tiruvellum to make proper arrangements for the reception of the founders and the few friends who had been selected to accompany them. The object of the visit, we were told, was to pay respects in person to the Master who lived somewhere near this village. On the morning of the Sunday following they all arrived. A procession with music escorted H. P. B. and H. S. O. to the place assigned for their lodging. We waited for some time to be told when to get ourselves ready to go to the Āshrama, but to our disappointment we were told, after a long waiting, that we could not go, as the Great Ones do not appear before a crowd of layman, like ourselves. It was afterwards rumoured that only H. P. B. and Subba Row, had the privilege of going there. Even Colonel Olcott could not go.

At about five o'clock in the evening, H. P. B. came out. We walked around the village and a visit to the Old Temple was proposed. It is on a river bank. H. P. B. said it is an historic one, and is likely to become a centre of learning at some future time. It was a fine moonlight evening. We sat on the river bed, which was quite dry, till about 8 p.m. H. P. B. talked about several matters, her talks were very interesting. We dispersed to meet again at 10 p.m. We met in the open veranda in front of the lodging. A discussion arose as to who should be chosen to take up the presidency of the Madras Branch, when suddenly H. P. B. got up and held Subba Row's two hands in hers. There was silence, for a few minutes; then a rustling noise like the moving of a paper was heard; we then noticed a paper falling from the roof.

It was a Communication from Master M., I read it; I do not remember now the exact words; but there was a reference in it to Dewan Bahadur Naghanadhan Row, who was afterwards elected President of the Madras Branch.

We returned to Madras the next morning [Monday].

On the Wednesday following, H. P. B. drove into town; she met me while passing in Mount Road; she stopped her carriage, as I also mine. I got down immediately and went to her. She told me that she was leaving for Nellore and Guntur on Saturday, and desired me to accompany her. I said it might be difficult for me to obtain leave and that my going would depend upon this contingency. She insisted on my going and said it was Master's wish. I applied for leave the next morning and it was refused, and I communicated this to her and not having heard from her till Saturday morning, I thought I was not wanted. No, it was to be otherwise. She, on her way to the Boat Basin station—where a boat was waiting to take her to Nellore—called on my father and requested him not to stand in the way of my going with her. After some hesitation, he yielded and gave his permission. I could not at once go, as I was taking my dinner. H. P. B. left promising to wait for me at the Boat Basin. I left soon after and joined her at about midnight. We sailed within about 15 minutes.

The journey to Nellore was not particularly eventful. We reached Nellore on the evening of the third day. Next morning I was not feeling well, due to want of proper food during the journey. She advised me not to be particular about little things, and suggested that I should go to the well opposite and draw water and pour it over my head. I did as advised, though Colonel Olcott objected. I felt all right soon after.

Colonel Olcott had much writing to do and he was busy at his table. H. P. B. was talking to friends who had come to see her. She wanted to know what date it was. I said a calendar would be helpful. She looked at me for a minute or two; then a noise was heard as if something had fallen from the roof; due to the fall on her table—which was about

15 to 20 feet from where we were talking—of a diary for 1882. I picked it up. She tried to precipitate the name of the person for whom she intended it. She did not succeed.

That evening the Colonel spoke to a small audience on mesmerism. Next day about 40 members were admitted.

As far as I was concerned, this day was rather unwelcome. I received a telegram from my office, directing me to return at once. I telegraphed back asking for permission to resign. It was refused, and the next message was from my father advising me to return and not be foolish. H. P. B. permitted me to return remarking that she would not encourage disobedience to parents.

I returned, but only to get back again as soon as I could. No sooner did I join the office, than I applied for leave; it was granted, but without allowance, and I left Madras that very evening, travelling by train to Renigunta, and thence to Nellore by quick marches. I was in time to join the party of friends, who were preparing to go to Muthukur to meet H. P. B. and H. S. O., who were expected to return from Guntur. She was glad to see me back.

I sat with her while going to our lodging at Nellore, and she related to me what had happened during my absence and made a special reference to a Communication she had received from her Master. Without waiting for her permission, I requested Mr. V. V. Naidu to show it to me. He had it in his purse. I was not permitted to see it, nor to know anything about its contents. This was a lesson to me.

While in the carriage, H. P. B. asked me how it had happened that I was able to go to Madras, and come back to Nellore so soon. I told her that I had taken the overland route. We reached Nellore at about midnight.

Next evening a Brāhmaṇa Yogī—Brahmānanda Swāmy—came to see H. P. B. A long conversation was held. He was

a good Samskr̥t scholar, but not an Occultist. We stayed at Nellore for two days. Then we started for Madras not by the Boat Canal, but via Renigunta and thence by rail. We left Nellore after dark. Next morning we had to cross a wide stream; it was dry and the bed was very sandy. The carriages were hard to pull. H. S. O. and I got down from our carriages and helped the coolies to drag H. P. B.'s carriage to the other side. The Colonel remarked that I was responsible for this change of route, and said I should not henceforth sit with her in her carriage, she however heard this and as hitherto, made me sit with her in her carriage. We talked about many matters. Her talks were edifying and I benefited considerably by them.

The conversation turned on the Bombay residence, "Crow's Nest". She said it was a rented house; then I asked her if she would make Madras the Headquarters of the Society, if a suitable place could be secured. She said she would consider my suggestion, and communicate her decision to me after reaching Mylapore.

We reached Renigunta rather late for the train to Madras. We waited till next morning in the station waiting-rooms. At the station an incident happened: H. P. B. came where the scales were and wanted to be weighed. I put weight after weight, she weighed heavier than any and all of them. Then she weighed lighter as weights were removed. We arrived at Madras the next morning by the Bombay mail, where friends were waiting to receive the party.

A meeting of the Madras Branch was called for that evening. The Colonel was asked by H. P. B. to put the proposal regarding the transfer of the Headquarters to Madras. While doing so the Colonel said that if sufficient inducement were offered the proposal could be considered. Three friends came forward, promising to contribute Rs. 250 each in case a suitable place were secured. This was rather a good start.

I was encouraged to go ahead. No time was wasted in making a search and before next evening, I had information about the Huddleston Gardens—Adyar; our Headquarter Bungalow was then known by this name.

Details were then obtained as to the price, owner, etc. It was found that it had been mortgaged for Rs. 7,500. The owner was willing to sell the property for Rs. 1,000 subject to this lien. After the price had been fixed, my brother and I requested H. P. B. and H. S. O. to inspect the property. On the 31st of May, the founders, my brother and myself drove to Adyar. As soon as we reached the main building, H. P. B. got down and went straight upstairs. The rest of us went about inspecting the riverside bungalows, out houses, godowns, etc. H. P. B. after a few minutes, sent for me. I ran up to her; she said: "Soobiah, Master says buy this." Before leaving for Bombay, she was pretty certain that there would be nothing wanting on our part to secure the property for the Society, and see Master's desire carried out.

June and July passed without much being accomplished, though several attempts were made to obtain contributions. I received a letter from H. P. B. in August and I wrote to Mr. Iyalu Naidu to know exactly what he would do. He said he could lend Rs. 3,500 only and the remaining Rs. 5,000 should be secured elsewhere. Mr. Iyalu Naidu a few days later came to see my father and tried his best with his old friend whom he had known for nearly half a century, but with no result.

The parting of the friends was rather unpleasant. A fortnight after, I entreated my father not to let slip a very good opportunity of doing some service. He refused to do anything beyond contributing Rs. 250 towards the purchase. At about three in the morning (the next day) he called me and said he would give me Rs. 1,500 as soon as the day dawned. I could not sleep further, but waited anxiously for

the sunrise. He, then, gave this sum with instructions as to how the receipt should be worded. The advance was made and the property secured.

On the 17th of November following, the remaining Rs. 7,000 was paid, and the purchase completed. H. P. B. and H. S. O. entered the Headquarters as their permanent abode on the 31st of December, 1882.

G. Soobiah Chetty

A RETROSPECT

By DOROTHY M. CODD

To speak of the Convention as a whole is difficult—it was something so big, of such vast import, of such a far-reaching scope; one could scarcely grasp it intellectually while it was still in progress, but afterwards in retrospect it is like a landscape gradually becoming visible through a morning mist that the rising sun dispels. Certain landmarks stand out prominently, and the mass impressions take shape and fall into perspective; insignificant objects that had appeared first in the foreground are seen to be the *mis en scène* of a central structure that shews itself more and more to be the outstanding feature of the picture.

The dominant theme of the Convention was an outpouring of splendid power, a royal power, the spirit of Power-and-Love. The channels were almost surcharged, and the force generated seemed to be so great that every soul and personality required to act as a medium for it, whether small or great; it was like a highly charged electric machine ready to spurt or fuse, and one was sometimes scared at the unexpected reactions of one's own temperament to the abnormal strain put upon it. In some it raised the keynote of their being, in others it stirred unawakened depths; some were gladdened with newly found beauty in their heart, and others were faced with a startling vision of inner discrepancy. It was as though a great and glorious battle had been fought—and won—and now we go, perchance with a wound or a scar, yet laughing warriors from the field; or it was as though the tide of life had swelled to a flood, and we had proved strong in its channelling to the world.

Like great lightships borne on the bosom of this mighty tide, certain thought-forms have been sent out as pilots of the world's hope, dynamic with the same superhuman inspiration, pregnant with the pure wisdom, and with the spirit of Love-and-Power, and will have surely changed for all time the spirit of our earth's dreaming. A deeper, grander realisation dawned upon us of the meaning of religion. It was not that we learned something of the teachings of Muhammadanism, or of Hindū ceremonial, nor was it indulgence of the delicious sense of fading boundaries and enlarging our intellectual horizon by impartially attending at church and temple, but the awareness that Religion itself, above all religious systems, is a thing that is real, living,

Standing: C. V. Shah, T. Kennedy, A. Peña Gil, G. D'amato, Miss Bright, Prince Mirsky,
Dr. Lilly Heber, C. D. Wilson.

Sitting: A. A. Madril, C. Blech, C. Jinarāḍāsa, J. Krishnamurti, Dr. Besant, Bishop Leadbeater,
Bishop Wedgwood, Bishop Arundale, Mrs. Arundale, Mrs. Gowland, L. W. Rogers.





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universal; that out of it alone evolves right education, right culture, right view-points, and right behaviour; and that Religion and no other thing endures from century to century, from age to age, defying time, defying ignorance, superstition, materialism. And why? Because it is; because it is based on the unity of all life, seen and unseen, and is vitally concerned with every subject of human and non-human interest. Thus we see that out of this the first great thought, emerges two others. Out of the One Religion emerges the one true education based on spirituality, that education which is above creeds and nationalities, and seeks to train world citizens for world service; also, that "higher" form of education which takes into pupilage those souls which have long been schooled in the outer world and have stood its testings, and are now ready for life's deeper lessons; which teaches men to work with angels, to handle Nature's finer forces, to look behind the veil of illusion and penetrate to the treasures of reality concealed in life's eternal heart. The promise of that return to us of the old-time Mystery Schools, where men and the angelic orders should draw into closer touch, was perhaps the item of most pulsating interest in the whole wonder-filled message.

Lastly, there was the manner of the Coming of the Lord of Love, in a certain way similar to the beginning of His Ministry when last He came—gently, almost imperceptibly, "like a thief in the night". Then He did a simple act of kindness, making more wine when it had run short at a wedding feast; this time with a few compassionate words of promise for the suffering heart of man. A sweet awareness stole into the faces of many as the rare and subtle influence made itself known with the few phrases; but some also appeared unchanged, unconscious, thinking merely some beautiful passage had been quoted; only as the day wore on, did many grow into the realisation that a blessedness, an unutterable sweetness, lay upon that day, so delicate that all too quickly the clouds of earth could blot it out, and yet it would return gently insistent. One's thoughts leap involuntarily back over the centuries to that deserted Figure of old, to the dissatisfaction of His own followers that He had not come with the pomp and power of an earthly potentate; to the pathetic arguments of His apostles when He had departed from their midst, persuading the unbelieving crowds: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Even so was it then; how will it be with us in the days to come? Shall we be eye-witnesses of His glory or, having ears, shall we hear, and not understand?

Dorothy M. Codd

MORE SNAPSHOTS OF THE JUBILEE CONVENTION

JUST in time for this number a few more photographs have been handed in and we take advantage of them so that all may enjoy them. We must however repeat that as illustrations they are not first class but as reminders of the Jubilee Convention they are of great value.

As far as possible we have added the names to the larger groups. All will enjoy the Frontispiece because all there look so exceedingly happy. The Vice-President leaving the rest of the party to be the bearer of happiness elsewhere.

We are glad to have No. V, it is very good of the President. Taken at the meeting of the T. S. Order of Service under the banyan tree. We must recall for ourselves the face of the Vice-President as the photographs fail to produce it clearly. Mr. Arthur Burgess and Mr. Ralph Thomson on the left, have done a great deal of work for this Order in England.

No. VI shows somewhat of the crowd under the banyan tree but not adequately, it is however a good photograph of a very difficult thing of banyan trees, something of their growth and many "trunkness". This is all one tree of enormous growth.

The next two illustrations (VII and VIII) are given to show the extent of the same tree outside it and again we find that it only gives a small idea of it which we must supplement for ourselves in imagination.

The Hindū Temple, (No. IX) is one of the most beautiful spots on the compound, since this Temple was erected, it is not as you will see completed and the tattees naturally spoil the picture, but it is a wonderfully restful place. Some of us gather at 6.30 a.m. and many lessons have been poured forth there, that is centred within that Shrine.

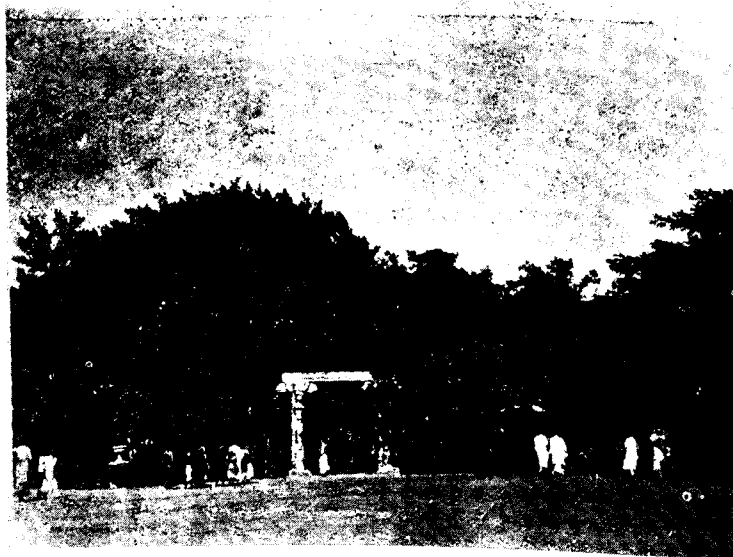
In No. X we see Krishnaji in the midst of the Javanese who came to instruct us and to help us in all sorts of ways, by their dancing specially but more than that. It was taken at the entrance to the Parsee bungalow.



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1926 MORE SNAPSHOTS OF THE JUBILEE CONVENTION 751

Nos. XI, XII, XIII, and XIV are different views of a Masonic procession. In last month's issue we showed the procession that walked to the Masonic Opening of the new Star Headquarters, these show some of the same people on their way to and from the laying of the foundation stone for the Christian Church. Note in No. XIII Miss A. J. Willson stands out, also Dr. Trilokeker and Miss Herrington (the acting Grand Secretary for the Eastern Administration); these last two head the procession (so the picture appear to show, but not in actuality). In No. XIV we find the ever smiling General Secretary for Wales (Mr. Peter Freeman) and in front of him Bishop Irving Cooper and Mrs. Jinarajadasa walk. Our series would I am sure not be complete without two more views of the huts, those huts which taught us many lessons from start to finish. The huts where battles of all sorts, mostly in secret, were fought and won. They will ever be remembered and those who had not the honour to be inside them will want a picture of the outside. These are rather good pictures. The road in No. XV leads from Olcott Gardens and the sea is close by. That glorious sea which transmutes so much and ever the exchange is on the good side and it seems to give us more than due measure.

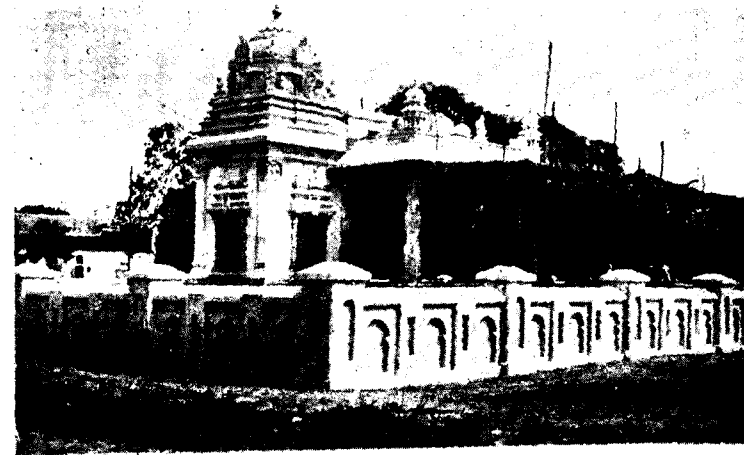
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THE ADYAR LIBRARY

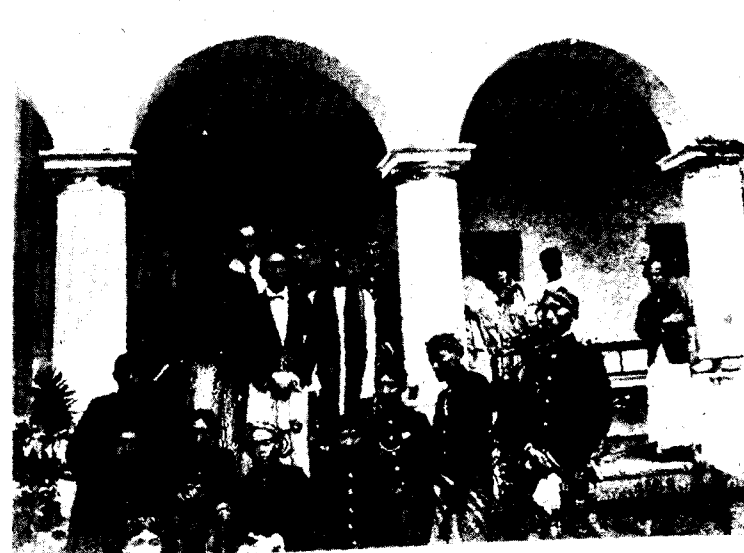
By A. F. KNUDSEN

ADYAR meant much to us who knew it of old, and we revelled in the special Convention, and in the new Convention magnetism. We took it all in with the perspective of many a year and many a visit, and some who are inveterate Congress-delegates compared, as connoisseurs, the European Congresses, the old ones, the Paris World-Congress, Vienna, Ommen, etc. And Adyar revelled in her new garb, the Deva expanded and shone with a new brilliancy, the twenty-eight national magnetisms and the 2,957 personal auras brought by the delegates were stimulating and left naturally a permanent record in the Akasha.

The most lasting of these new records were of course the gifts of devotion, of reverence, of worship, poured out by hearts which had yearned for a glimpse of Adyar for years, and had in many cases suffered hardship in saving for the undertaking and in the 3rd class steamer trip. Many brought this gift, all the greater for the fact that it had been brought many times before, and knowing what it was for. But we are students, and acquiring skill in action on the battle-field of self-education, and we love books. We hail the new book, we hail the ancient book translated so as to be available, we know the use of a book and its value as incense on the altar of Omniscience. We turned to the altar as indicated by the Library. We wandered along the shelves, we browsed on the titles and the authors' names. We wondered and philosophised on the making of so many books. It is so easy to be tempted into the same indiscretion, and plan the book you would like to issue, the book of your being, and then know that that never has been written; a book is only the unloading of the mind so that the mind's contents may be rearranged. What a relief it must be to have unloaded your mind of a big book. You do not have to wrestle with it, you have absorbed the essence, taken the meditative synthesis out of it, it is the other man who must perforce, yet voluntarily, wrestle with your book. Your book is then an egoic house-cleaning, a scribbled meditation, of most value to the author. Would it not be wisest then to lay the book away as a MS. unprinted, for we are deluged with books and do not know till read which are readable. God bless the reviewer who does not recommend a book, but just states its contents, and a slice of its matter so that we may know its style.



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THE ADYAR LIBRARY

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The danger of browsing about in a bookshop is the possibility of buying one in an unguarded moment. In a library you are protected from your impulses, and before you reach the shop your impulse has cooled off, and the "best seller" lost one sale. But in Adyar Library there is a different spirit, there is of course the fiction department, but it seems to shrink from notoriety, for it is taken seriously, every work of man is taken seriously (or as seriously as possible) by Theosophy; so fiction and the reader of fiction keeps out of the limelight. Fiction must be modest in the presence of the *Mahābhārata*, to say nothing of *The Book of the Dead*, and the *Vedas*.

The great reading room is always full of readers at Adyar. Students from all lands are there, mostly on research work, seeking references, correspondences, corroborations and other long words. How intent they are, how quiet, how bright their eyes. Each seeking the *Ishtadeva*, the Goal of his own contrivance, each helping the other by maintaining the atmosphere of interest, of non-interference with one another.

The Eastern wing geographically is the Oriental Section in fact. You come in through massive, artistically carved doors open to all students. Here is the real atmosphere of Asia, the stabiliser, ancient of days. The Library has a wonderfully sweet and dignified air, yet it is full of things that are historical for the T.S., that are not books. But these things help create the atmosphere, unique, exotic, almost religious, that is the distinctive attraction of Adyar Library. Here are perfumed palm-leaf MSS. centuries old, with the aura of devotion, hereditary reverence, trained and purposeful concentration; and the hereditary student caste studying them as of old. Relics of H.P.B. and Col. Olcott, that are rapidly becoming sacred; a sword and a pipe, images of Chinese temples, symbolism from all lands. Buddhas in Greek style from Peshawar, (the Swat Valley) reminding us of Alexander the Great. Shelves and shelves of books, MSS. and folios, from far back centuries, in all the languages of Asia past and present; many are rare, unique, original, and of untold value. We are told that there are 15,000 MSS. and 50,000 printed books, the latter mostly Western. The MSS. and Folios are Oriental, and comprise the *Vedas*, *Purāṇas*, *Dharmasūtra*, etc., *The Gītā*, *Upanishads*, *Mantra Shāstra*, the Buddhist Texts, etc., etc., in Devanāgarī, Pālī and many other styles of script. Here in this department we find the students of the origins of Truth, of Mysticism, of ceremonial and worship, and they find the oldest, the newest, and an endless variety. The Origins of Belief they must seek, perforce, elsewhere. In Adyar one finds the thought of man in every known phase.

"If Adyar was nothing else," said an F.T.S. from Czechoslovakia, "only the Library, it would be well worth the Pilgrimage to India; what a setting to minds like A.B., and a dozen others, what a setting for a University." And she went on about the World-books, World-University, World Religion, how out in this atmosphere of universality, in this whole, still, emotionally peaceful and mentally concentrated

place, one could expect to attain the Universal Consciousness. Here the trees and flowers seem more alive, just because they are among deep impressions, gardens of emotions, flowers of thought from mature minds, inspirations of ideals and spiritual yearnings from the Archetype Itself. And as the flowers, so the students must necessarily expand, unfold, and partake of the nobility, arrive at last at the certitude of Verity. What a world it is when we can see it all in one visualisation, it takes Vision however to do so.

Every one, even the pilgrim who sojourns at Adyar but for a month, takes away a lasting impression. So deep is it that one returns to one's home country not only wishing to impart something of it all, but actually changed, charged as it were, equipped to give automatically somewhat of that to those who have not been here, that they too may have it in their aura. That impression, that gift of the T. S. Headquarters, is actually a growth, a spiritual achievement, an extension of consciousness that has brought one's spirit nearer to Earth; or one might rather say one has had the certitude of Verity implanted in one's heart.

All have found something, only a few have the courage to talk about it and it is better so. Some have the fate that they must be "father-confessor" to those who cannot contain all they are whether good or ill. And it does no harm to share what there is of good with others.

A. F. Knudsen

STATEMENT PASSED BY THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY

THE following Statement was passed by the General Council of The Theosophical Society at the Jubilee Convention, 1925:

THE BASIC TRUTHS OF RELIGION

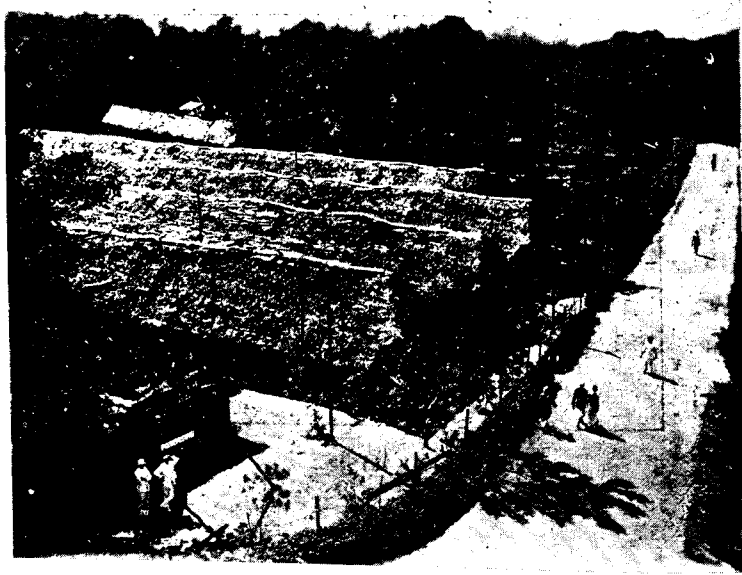
Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of 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.



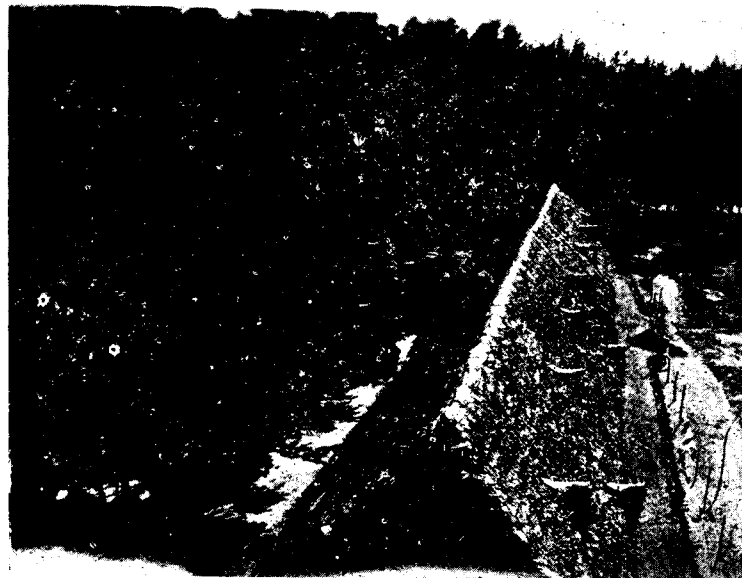
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The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rshis, Sages, Saints, 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.

4. 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.

The World Religion will thus help in preparing the way for the Coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship 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.

J. R. ARIA,

Recording Secretary, T.S.

23rd December, 1925.

CORRESPONDENCE

"A DREAM OF CO-OPERATION FOR OCCULTISM"

DR. WELLER VAN HOOK will be happy to know that a number of steps towards the realisation of some of his dreams, as mentioned by him in THE THEOSOPHIST of February, have been taken at Adyar in recent years. The Adyar Library has been considerably enriched in the special departments that he names, and there are signs of a substantial expansion in the direction of a museum and art gallery. Materials in plenty can be had if only philanthropists A and B, whom Dr. Van Hook visualises, will turn up with the necessary means to put up a building and equipment and carry on research.

I am glad to say that in the Brahmagvidya Ashrama we are working, though as yet "in a modest way," towards the studies that Dr. Van Hook indicates. The curriculum at present being followed (after three sessions of analytical and evolutionary study) embraces a synthetic survey of substance, form, vitality, consciousness and super-consciousness, as seen in the kingdoms elemental, mineral, vegetable, animal, human and super-human. The researches of both occult and ordinary science are studied side by side, with very illuminating results. The work is at present mainly cultural in purpose, but paths to special research have shown themselves in various directions, and some of these will be taken up just as soon as the necessary paraphernalia has been obtained. The beginnings of laboratory work in experimental psychology will probably be made next session. This will add valuable oriental data to the present data which suffer from being too exclusively occidental. The studies will have a special value in being guided by occult principles. We also hope to take up anthropological research under expert guidance, especially in the study of the mechanism of consciousness. Our literary and philosophical studies are at a high level: their results will be made available according to our means for publication.

Dr. Van Hook will, no doubt, hear of the Ashrama's work from some of the American delegates to the Jubilee Convention. It is hoped that similar study centres will be started in many countries with mutual exchange of work accomplished.

JAMES H. COUSINS,
Principal,
Brahmagvidya Ashrama, Adyar.

REVIEWS

World Problems of To-day, by Annie Besant, D.L. (T. P. H., London. Price 3s. 6d.)

These six lectures were delivered in London in the autumn of 1925. They show the venerable President of the Theosophical Society at her best, and convey a sense of her great vitality, continuity of purpose, and insight into the basic principles which alone will afford relief, and even cure or remove the problems. To the student of personality as well as of problems these subtle and yet clear expositions of the fundamental principles afford a unique opportunity for study of the lecturer herself. For they are a very close parallel to the nine lectures of eighteen years ago issued as *London Lectures*, 1907. One of these, the last, was practically the Inaugural Address as President, for she then took office for the first time, being re-elected twice since. There one finds the plan of campaign laid down which now is bearing much fruit as well as some criticism. When will mankind learn that the critic is he who fails to understand?

World Problems of To-day is a book of 144 pages for the thoughtful and conscientious citizen. The pages are full of hints as to the solution of the problems; each lecture a careful analysis of the human factor back of the problem. But there is no panacea offered, except faith in the essential goodness in the human heart, only the principles, the factors, the causes, for the President of the Theosophical Society is talking to the world at large when she addresses this English audience, and she gives the basis of human society. The Great Civilisations, the Malay, the Chinese, the Indian, the European, have all somewhat to add to their achievements and the Law of Evolution demands that they grow or they will die. And Europe needs the hints, the self-complacency of achievement, of consummation, is not for the young, and our Europe is young as a civilisation, barely more than 1,500 years in the northern Sub-race. So change must come and we who have been in the "trenches" against slums and sweat-shops, child-labour and worse than useless schools, hail

with joy these short, clear, terse statements of the basic principles on which natural evolution can go on to a natural and therefore correct, human society, comprising all stages of culture.

The contents are :

A Survey of World Conditions. Shall They be Changed by Force or by Reason ? II. The Problem of Colour. III. The Problem of Nationality. To whom does a Nation's Land Belong ? National and International Morality. IV. The Problem of Education. Education and Culture ; the Necessity of Beauty in a Nation's Life. V. The Problem of Capital and Labour. The Organisation of Production and Distribution. VI. The Problem of Government. Autocracy, Aristocracy, Democracy, Rights and Duties. Order or Chaos ? Brotherhood or Death ?

But there is no use reading a book like this if you are not going to be fired with a lasting enthusiasm, as the author is, and take up the work that lies at hand as a labour of love, for the glory of God and the benefit of humanity.

A. F. K.

Theosophy as the Basic Unity of National Life. (T. P. H., Adyar, Madras, India. Price Re. 1-8 and Re. 1.)

These are the four Convention Lectures delivered in Bombay at the Forty-ninth Anniversary of the Theosophical Society, December, 1924. As such they need no further praise, for the booklets of the four Convention Lectures have been appearing for thirty years, and we have a habit all over the world of looking out for them, for they are all worth having. This time, as has happened before, there is a number of lecturers, all holding to the same title, each giving us the benefit of a new angle of vision. It is as if a Vihāra were described from North, from East, from West, from South, so we visualise it better as it really is. Where, as in this case, the Lecturers are closely united in the theory of the subject it makes the unity-in-diversity most entertaining. The subject of the four long lectures, each as usual on a separate day, is given in the title of the book. The sub-titles in the table of contents are :

- I. The Real and the Unreal in a Nation's Life, by Annie Besant.
- II. The Citizen as a Divine Agent, by J. Krishnamurti.
- III. Brotherhood as a Reality, by the Lady Emily Lutyens.
- IV. The Spiritual Organisation of a Nation, by C. Jinārājāda.

All the lectures deal with the application of fundamentals in daily life, Dr. Besant as is her wont, shows the way in the laws of the spiritual world, the laws of Life itself. The lecture by the youngest of the four, Mr. J. Krishnamurti is a gem, in the way that the unattainable Ideal is still shown to be the practical, the sought, the

goal aimed at. It must have been splendid to see the eager youth saying :

A priest should be the embodiment of Divinity, should be so cultured that he understands the temperament of the people, so learned that he can sympathise with the unlearned, so magnificent that he can embrace the insignificant, so glorious that he can kiss the feet of the inglorious.

He is all that, yet it takes courage to say it. As to the citizen he says :

A true citizen, a divine agent, must have the capacity, the desire and the will-power, to restrain himself in everything for the harmony of all.

Again a challenge, yet awakening a response.

Lady Emily Lutyens makes a strong plea for the woman and the child, without whose co-operation the work of man is barren of results, and for the right of youth to grow up nourished and educated up to the limit of capacity. Without that of course citizenship and culture are but empty words, yet it is lacking in every country of the world to a large extent.

Last but most timely is the lecture by the Vice-President of the Theosophical Society. He brings in all his innate Indian insight, his Cambridge culture, his deep scientific training, and gives us 27 pages of interpretation of Dharma, that is good for all of us, especially we who are so sure that our citizenship and our nation is unexceptionable. Our first cry is impossible ! Then we see that all that is said is true, is applicable, attainable by many at least, and therefore to be achieved by all who can possibly do it. If you have never made the effort to be a perfect unit in a perfect Nation, get this booklet and try now.

AMERICANUS SUM

The Theosophical Society and the Occult Hierarchy, by Annie Besant, D.L. (T. P. H., London. Price 2s. 6d.)

The sub-title explains that these three lectures were delivered in the Kensington Town Hall, London, to Fellows of the T.S., October, 1925. They all deal with the intimate inner history of the Theosophical Society, and it is very significant of the times that they are now published in book form, for they are a short yet very full account of all the incidents and directions given by the Elder Brothers from the first, and up to the Fiftieth year of the T.S.

In the first Lecture Dr. Besant tells of the first meeting of H. P. B. with "the Master of her dreams," in the flesh, in Hyde Park. Then

we hear of a number of interviews, and the part the Masters took in the founding and constitution of the T. S. The whole story shows the testing of the world in its power of intuition, of seeing the noumenon. As the author says of phenomena: "They are no use, either mentally or morally, to the recipient, unless that recipient has the power of answering from within himself as the test of their reality." So there was a time in the outer T. S. when the Masters seemed absent, but not for long, there were some F. T. S. to whom They were a living reality. Meanwhile the form of the Society was altered, the Eastern School was founded. The movement spread apace. Some were reasonable enough to take the methods of occult training as they found them. The difference between intellectual study and Occult Science is clearly stated.

In the second and third lectures the growth of the Theosophical movement and its significant influence on the present and the future is shown, in education, religion, etc., etc. Some pithy lines are well worth remembering, as: "Fear is the most paralysing thing you can have, and the most active creative force in us is thought." The book is a concise introduction to the Occult Hierarchy, and the Path.

The Coming of the World-Teacher, by Annie Besant, D.L. (T. P. H. London. Price 6d. net.)

This, like the above is compact, concise, a complete handbook on the subject. In the logical, clear style of the author, it tells us why so many hold that belief indicated in the title. She explains the title "World-Teacher"; the ladder of evolution; the many Comings in the past, the Coming as the Christ. Then, among many details, she explains the Aryan Race, its origin, its future, the White Island; the Immanence of God and the Solidarity of Man.

Then the many emigrations, the Sub-races and the new religions, beauty for the Greeks, etc. Following this the Science and Christianity of the Teutonic Race. Reincarnation in the Church, Service as a tenet of Christianity, the awakening of a public conscience, and sense of public responsibility. Then the dawn of the new Race, the sixth Sub-race. All that pertains to this is summarised in Mrs. Besant's inimitable manner, for she is a Master-educator. The lecture closes with the Invocation, "O Master of the great White Lodge."

A. F. K.

The Growth of Civilisation, by B. Rajagopalan, M.A. (T. P. H., Adyar. Price: Re. 1-4; Cloth Re. 1-12.)

This is No. 5 of the Brahmavidyā Library, being the transactions of the Brahmavidyā Āshrama, Adyar. This most interesting series of small but deep books consists of: 1st, *Brahmavidyā*, by Annie Besant, D.L., P.T.S. 2nd, *The Āshrama Ideal*, by G. S. Arundale, LL.B., M.A., etc. 3rd, *The Philosophy of Beauty*, by Dr. James H. Cousins. 4th, *Gnosticism*, by Mary W. Barrie, M.A. They represent the textbooks demanded by the New Education, for they do not assemble facts in encyclopædic quantity, but the law, the principle underlying the subject-matter, the synthesis. This draws out the latent faculty and equips the student with the power to handle the facts of his own observation, a faculty so rare that in "Science" (New York) some little time ago a writer urged the Society for Psychical Research to cease from labour as there was no one fit to be trusted with the deduction of the laws from the vast array of facts collected. That is in the scientific camp. The Theosophist has already done so for himself and goes onward with a real grasp of the world we live in.

The Growth of Civilisation comes very opportunely, for we might have doubted that civil intercourse between peoples existed. It covers the basic principles, is concise, compact and synthetic. If aphorisms are a sign of mature thought the author is to be congratulated for the book teems with the short, pithy and epigrammatical statement that is provocative of thought.

There is probably no other commentary on civilisation extant that is so sure of its fundamentals, so comprehensive, and at the same time so short (117 pages), so readable, and in such perfect un-hackneyed English. The only danger is that one used to much wandering in the desert-waste of words, reads it through in too short a time, and looking for an array of facts fails to hold the synthesis presented. That is true of all this type of book for the children of the new age. A complete series of these textbooks for the New Educational Ideals, for the Brahmavidyā Āshrama, and eventually for the World University, is a very large order, it will be a growth taking time, but it certainly has made a very real beginning.

KAHUNA

The Seven Rays, by Ernest Wood. (T. P. H., Adyar. Price Rs. 2.)

This is another of Prof. Wood's great little books that are so well-beloved by the earnest students. Like the others there is a wealth of hint, fact, and advice in this book that stimulates the reader to pass through the portal into the domain in which the book is written. The book is described by the writer as a "handbook," but it is a very timely as well as important and effective contribution to Theosophic literature, for it is the second book of this new epoch, the epoch of the study of the Rays, of the World Religion; which was ushered in with Bishop Leadbeater's book *The Masters and the Path*, only last year. Previous to that we have had nothing regarding the Rays, it was a *terra incognita*. Prof. Wood gives us now the second, with expansions, explanations and additional detail, opening great vistas for self-study, investigation and realisation.

The book is in three parts, with twenty-one chapters and all contained in 153 pages, just seven pages to each essay, yet that is Ernest Wood's magic as a teacher. And a grand magic it is when you really apply it to yourself.

Part I: "The Source of the Rays," is in ten chapters and makes clear the deepest of metaphysics; concise, instructive, each line is worth remembering. In this part are six original diagrams which fill many a gap in our concepts, and remove many an old misconception as to man and his Monad. Some of the short chapters as on "Love-Power," "Will-Power," etc., are delightful, linking the profound with the daily experience and illustrating cosmic principles with the salesman and the flapper.

Part II: "The Seven Rays," in eight essays, deals with each in the usual order, and ends with a most luminous exposition of the table which appeared in *The Masters and the Path*. Did Bishop Leadbeater make his comment, printed on the inside cover, before or after reading this? It is true of course of every page of this all but too compact book.

Part III: "The Great Use and Danger of Knowledge of the Rays," is the most valuable part of the book, and is one that cannot be dispensed with. First there is the explanation of how to find what Ray you are on, and how to use it without being one-sided. Then "Progress without Danger," goes deep into the balanced expansion of power.

When a man knows what his ray is, he has discovered his strongest power . . . The great use of this knowledge about the rays is that you should find and feel your power, and then employ it to the utmost to develop the other qualities in yourself that

are relatively deficient . . . remember that all strong human vices indicate a deficiency of character in company with certain strength . . . In choosing his three lines of training no one should do violence to his predilections.

Such are the incisive, aphorism-like injunctions one finds on every page, for the book is not written for show, but for the large number of students on all continents who look to Prof. Wood for scientific guidance in evoking the Higher Self. *The Seven Rays* makes a perfect cycle with his other powerful books, viz., *Concentration*; *Memory Training*; *Character Building*; *Personal Psychology*; etc., etc., for character is the synthetic power.

KAHUNA

The Story of Atlantis and Lost Lemuria, by W. Scott-Elliot. (With six maps.) (T. P. H., London. Price 7s. 6d.)

The Story of Atlantis being the substance of an address delivered at a meeting of the London Lodge was first printed in 1896. *The Lost Lemuria* appeared later in 1904. This year the T. P. H., London, have united both these important contributions to knowledge by clairvoyant investigation in one attractive volume, with the six maps complete. This reproduction is very timely, for both these works have been difficult to procure these last few years. The Theosophical Society has now become such a world-wide organisation, that if every Lodge possessed at least one copy, it could bring the knowledge of its contents before the public to-day when our newspapers are daily giving scientific announcements concerning the discoveries of ancient cities and civilisations, as well as the rediscovery of ancient myths as actual facts. A demand would then be created for this work and a public be educated up to the point of understanding that clairvoyant investigation may be, under certain conditions, a reliable instrument of research.

A student of Theosophy, who is interested in present day world conditions, seeking to know the meaning of existing world complexities, would do well to study this book in order to gain therefrom, a truer perspective of the problems, now confronting twentieth century civilisation. Cycles repeat themselves and the hill of evolution is climbed by a spiral process. It is currently said that the present conditions of European civilisation and War were paralleled at the break up of the Roman Empire. One might go much further back and learn from the story of Atlantis that 210,000 years ago a closer parallel existed on a much larger and more exact scale. We learn of air-ships having a very powerful force at their disposal, and directing

the current against other vessels; of bombs thrown by some sort of lever and destroying whole companies of men by the noxious gases generated in explosion.¹ We also learn how some of our modern difficulties might be solved, for though Atlantis was more densely populated than England or Belgium, nevertheless under the government of Adept Emperors, poverty and want were undreamt of things in those days. No doubt the system of land-tenure and the co-operative organisation of all forms of labour had much to do with the social well-being of those ancient times.

We are very glad to see this early and very interesting work of the London Lodge so well reproduced and ready to meet the present growing demand for Theosophical literature. We think it should be well advertised and brought again to the notice of the public.

Thought-Forms, by Annie Besant and C. W. Leadbeater. (The T. P. H., London. Price 12s. 6d.)

This valuable work, first published in 1901, was reprinted in 1905 and now after a space of twenty years, the T. P. H., London, has brought out a fine reproduction in good clear type, while both the paper and numerous plates are severally excellent.

This is one of many valuable works, given to the world by our Leaders, which has never grown out-of-date, indeed one may say that its usefulness grows as the years pass on. Essentially introductory to one of many branches of occult study, to-day its usefulness is greatly enhanced. An ever widening public, throughout the world is coming into touch with Theosophy, through many and varied avenues of approach, either directly through the Theosophical Society, or indirectly through the Liberal Catholic Church, Co-Masonry, perhaps New Thought, Spiritualism, etc., this varied public will naturally wish to know and understand something of the invisible worlds and powers of nature, something of the new field of knowledge and experience to which they have been introduced. Thus whatever useful part *Thought Forms* has played in the past towards spreading Theosophy, we are sure that a much larger sphere awaits this new edition in the near future.

We congratulate the T. P. H. very heartily on this timely venture, and wish it a much deserved success.

A. C. D.

¹ Page 54.

Two Great Theosophist Painters: Jean Delville, Nicholas Roerich, by James H. Cousins, D.Lit. (T. P. H., Adyar. Illustrated. Price Re. 1-4.)

A simply yet tastefully gotten-up gift-book or souvenir for the T. S. Jubilee Convention. The quarto pages lend themselves well to the fine portraits of our illustrious brothers, and four of their lovely and very significant pictures, for both of these artists are teachers, symbolising great truths in all their works. The Text is in Dr. Cousins' genial style, and first appeared in THE THEOSOPHIST and in *The Madras Mail*.

A DELEGATE

The Life and Horoscope of Madame Blavatsky.

We are indeed indebted to A. F. Orchard and A. Fletcher, the authors of *The Life and Horoscope of Madame Blavatsky*, for its publication at this time, when in celebrating the Jubilee of the Theosophical Society our thoughts are naturally directed towards its founder and *Light Bringer*.

The pamphlet is written partly as a vindication of the character of Mme. Blavatsky, and where could a more impartial advocate be found than Astrology based as it is on symbolism and abstract thought? Bias when found, being always due to the personal instrument not the science in itself.

It is with great satisfaction that I find the ascendant computed as Cancer rising, and hope that it may now be generally accepted, having the support of Mr. E. H. Bailey who has rectified it from events in the Radical, and Pre-Natal Epoch, of which he is an expert.

I was never in sympathy with the map giving Gemini as the ascendant, and now, in addition, with the clear and able way in which the authors have shown how this map gives a sure interpretation of the character and temperament of Mme. Blavatsky, we may, I feel, accept it as final.

The position of the planets in connection with the 3rd and 9th Houses are what we should expect with such a mentality as that of Mme. Blavatsky.

The authors have been very happy in their delineation showing a true Astrological desire for truth and a sympathetic understanding of human nature, so that in putting down the pamphlet both my intellect and intuition united in appreciation.

W. P. R.

A Man—Finished, by Giovanni Papini. (Hodder & Stoughton, London. Price 10s. 6d.)

Giovanni Papini is known to the English public by two remarkable books, the one under review and another, *The Story of Christ*; both of them are extremely well translated, so that one feels the virility and charm of the Italian prose through its English disguise. One is brought into contact not only with an arresting personality, but with a master of Italian literature.

A Man—Finished was published in Italian ten years earlier than the other book, though more recently translated into English. The one may be said to be an inevitable outcome of the other; and both should be read to properly appreciate either. Of that under review its author writes: "What is of importance in this work is the story of a soul, the story of my own soul." In the form of a biography he lays bare the course of his inner experiences, dissects himself, as well as the world he lives in, and forces one to ask oneself the same questions which disturb his soul in the search for truth. Herein is traced the story of a solitary childhood, with one happiness only—books; of a youth burning with the thirst for knowledge, embittered, scornful, darkened with pessimism, but illumined with one unforgettable friendship and a passionate ambition; of a manhood which begins with a gigantic attempt to achieve godhead and is crushed to the earth—ends in a failure, but rises, still unconquered.

The story may be, or might have been, your story or my story, as we draw, or drew, near the entrance to the steep and narrow path that leads to divinity. It is impossible to read it with indifference; to do so would prove one unusually blind and stupid. Apart from its interest as the revelation of an unusual and somewhat rare type, there is the beauty of the presentation. Only a deeply poetical mind could produce such a profound impression, could engage one's sympathy with a type so amazingly egoistic, could make one forgive the hatred and the scorn, remember only the sorrow, and rejoice in the unconquerable pride. It is not a pretty character that is revealed, but it is strong, brave, and desperately aspiring. From cover to cover, the book is a masterpiece of analytical thinking, clothed in the lovely hues of poetry. It is the work of an artist, "though not a work of art but a confession". One quotation will sufficiently illustrate its style:

Within the circle of these dark and pointed hills, in these fields, poor in flowers and grasses and rough in stones, in the shade of these sturdy, untended oaks, to the sound of this clear and narrow stream which will flow through Rome broad and dirty,

beneath this sky which is really blue, is transparent and delicate even when it is strewn with clouds, I have come once more to know the true smell of the earth, the taste of the air, the flavour of bread, the pleasant heat of a fire of logs and brushwood. Little by little life has won me back through the beauty of its simplicity. I have become a child again, have become primitive, wild, sylvan.

No review however can adequately convey its charm nor its honesty, poetry, strength and singleness of purpose. It must be read. Beg, borrow, or "otherwise acquire" it.

A. E. A.

Names and their Numbers, by Mabel L. Ahmad. (William Rider & Son, Ltd., London. Price 2s. 6d.)

Here is a clearly written little manual, which should be extremely popular, since it makes it extremely easy for the moderately intelligent layman to dabble in magic of a fairly harmless kind. Few can resist the temptation at least to reduce their own names to a numerical synthesis, and remarkably interesting are the results so to be obtained. Mrs. Ahmad is explaining the system of her late husband, who seems to have had a deep knowledge of numbers and their correspondences to universal rhythmic vibrations; but naturally, in so small a manual, no very comprehensive view can be given of underlying causes.

So this is a practical code, and superior to most, inasmuch as it takes into account the eccentricities of a non-phonetic alphabet like the English one, and gives detailed directions what to do in the cases of every conceivable combination of sounds.

It is a little difficult to understand why some of the sounds are grouped together—as "ea" in "rear" and "tear" with "a" in "lane" and also in "Mary," but it is hardly to be expected that all anomalies can be explained, and it is for those interested to prove experimentally the truth or falsity of the assumptions.

H. V.

The Way of Attainment, by Sydney T. Klein. (W. Rider & Son Ltd., London. Price 5s.)

"The invisible is the real" might be the leitmotiv of this interesting book. We live in a world of appearances; we move in thought-environments created by us and which exert a physical domination over us in our everyday life; we are governed by objective shadows and illusions. Our outlook is limited and very few are able to escape from the fetters of the outward forms which, being the unreal, we see as the *real* things. We must turn our thoughts, our mental attitude, our life, to that inner, spiritual world, in order to realise the divine within, transcend our self-consciousness and reach to God-consciousness.

This has been the author's aim. His "object in writing is again based on the desire not so much to teach as to help others to think to their advantage". To that end he presents very many modern scientific facts by which the reader is led to visualise some of the wonders beyond the senses.

In order to classify this book as really excellent, it would be desirable to find the author's erudition in Hebrew writings equalled in other religions. We cannot, for instance, agree with him when he says that Buddhists teach that Nirvāṇa means annihilation or absorption of the real individual self. Nirvāṇa is "a state of happiness full of peace, which we are unable to understand".

A. P. G.

Esoteric Philosophy of Love and Marriage, by Dion Fortune. (W. Rider. Price 3s. 6d.)

This book seems to be a mixture of new thought and conventional thought. It is a little difficult to sort out the two ways and to get a clear idea of what the author wishes to convey.

It is however helpful in that it discusses a subject that none can evade if he would keep up with the times. From this standpoint it will have its use and it is written so that all can read it for it is clearly expressed as far as it goes. We recommend it.

W.

BOOKS RECEIVED

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

An Occult View of Health and Disease, by Geoffrey Hodson (Theosophical Publishing House, London); *Love, Marriage and Parenthood*, by Mary Pendlebury, M. R. S. T. (Simla); *Thirty-ninth Annual Report of the Bureau of American Ethnology, 1917-18*; *Bureau of American Ethnology, Bulletin 78*; *Annual Report of the Smithsonian Institution, 1928* (Washington Government Printing Office); *To the Goal*, by Sohrab A. Calianiwale (Sunshine Publishing House, Princess Street, Bombay); *Two Poems on India*, by N. Seshadri, B.A. (The Caxton Press, Bangalore); *The Growth of Civilisation*, by B. Rajagopalan, *Letters from the Masters of the Wisdom, Second Series*, by C. Jinarājādāsa; *The Seven Rays, A Theosophical Handbook*, by Ernest Wood; *The Hidden Life in Freemasonry*, by C. W. Leadbeater 33°; *Two Great Theosophist-Painters, Jean Delville, Nicholas Roerich*, by James H. Cousins, D.Lit.; *Towards Discipleship*, by J. Krishnamurti; *Theosophy as the Basic Unity of National Life*, by Annie Besant, J. Krishnamurti, Lady Emily Lutyens, C. Jinarājādāsa (T. P. H., Adyar, India); *The Theosophical Society and the Occult Hierarchy*, by Annie Besant, D.L.; *World Problems of To-Day*, by Annie Besant, D.L., T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophie in Ned. Indie (January), *The Servant of India* (January, February), *Kirfath Sepher* (December), *The New Era* (January), *Modern Astrology* (January), *Theosophy in South Africa* (November, December), *League of Nations* (December), *League of Nations, Important*

League Council, The Calcutta Review (January), *Theosophy in Australia* (December, January), *The Herald of the Star* (December), *The Indian Review* (January), *Revista Teosofica—Isis* (October), *Light* (January), *Revista Teosofica Chilena* (November), *Bulletin Theosophique* (January), *Papyrus* (November), *The Theosophical Review* (January), *The Canadian Theosophist* (December), *The Speculative Mason* (January).

We have also received with many thanks:

Theosofica (December, January), *Bureau of Labour Statistics No. 395, Prysglad Teozoficzny Bollettino Ufficiale* (December), *The Beacon* (December), *Commercial Education* (January), *Nature* (December, January), *The Round Table Quest* (January), *Teosofisk Tidskrift* (December), *The Signal* (January), *Revista Teosofica Chilena, Special No. 1875—1925, Revista Teosofica Cubana* (December), *Theosofisch Maandblad* (January), *The Young Theosophist* (December), *Vaccination Inquirer* (January), *The Vedānta Kesari* (December), *The Cheraḡ Le Phoenix* (January), *Pewartā Theosofie* (January), *El Mensaje* (December), *El Loto Blanco* (December), *Koinonia* (January), *Revue Theosophique Le Lotus Bleu, The Vedic Magazine* (January), *The Indian Library Journal* (January), *Service* (January), *The Benares Hindu University Magazine* (January), *Focus* (January), *The Charleville Times* (January), *Reincarnation* (January), *Health Culture* (October, November, December, January), *Monario* (September, October), *Prabuddha Bhārata* (February), *The Review of Religions* (January).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES		Rs. A. P.		
T.S. in Brazil, 297 members, per 1925	Rs. 242 5 2			
65 „ in arrears	„ 42 2 9			
		284	7	11
Chilian Section, T.S., 226 members, per 1925, £ 7-10-8	...	98	8	6
Italian „ 612 „ „ 5-0-0	...	65	5	6
Mr. Julius Arnold, Shanghai, per 1926	...	15	0	0
T.S. in Iceland, 276 members, per 1925, £ 9-4-0	...	120	5	2
„ „ Portugal, 290 „ „ 6-0-0	...	78	6	1
Burma Section, T.S., 212 members, per 1924—25	...	106	0	0
Orpheus Lodge, T.S., Tokyo, Japan, 8 members, per 1925, £2 ...	...	26	0	4
Hongkong Lodge, T.S., Fees and Dues of 4 new members, per 1925, and Dues of 67 members, per 1926, £18-5-0	...	250	10	9
Hongkong Lodge, T.S., Mr. Vishnu Singh, per latter half of 1925, 2s. 6d.	...	1	11	0
T.S. in England, 333 members, per September and October, 1925, £11-2-0	...	145	6	6
T.S. in Mexico, 493 members, per 1925, £14	...	183	6	8
Charter Fee for Kediri Lodge, T.S., Netherlands-Indies	...	15	0	0
T.S. in Canada, Toronto, 635 members, per 1925, £21-12-0	...	282	14	3
Brotherhood Lodge, T.S., Canada, a new member, per 1926	...	3	8	0
Mr. Kerr Pearse, London, per 1926, £1	...	13	0	0
DONATIONS				
T.S. in Brazil	...	128	7	0
Misses Nellie and Alice Rice, Honolulu, £50	...	655	1	7
Under Rs. 5 ...	...	3	5	0
		2,476	8	3

Adyar
10th December, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1925, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Misses Nellie and Alice Rice, Honolulu, £1-11-11	...	20	14 6
"Anon," Java	...	330	13 11
"A Friend," Adyar	...	600	0 0
		951	12 5

Adyar

10th December, 1925

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

A TRANSFER OF SECTIONAL CHARTER

An application for the transfer of Charter having been received from the existing eight Lodges in the T.S. in Czechoslovakia which are loyal to the Parent Society through their temporary General Secretary, Mr. Oscar Beer, it is hereby officially notified that the Original Charter of the T.S. in Czechoslovakia dated 7-2-1909 has been transferred to the existing eight Lodges through their temporary General Secretary Mr. Oscar Beer on the 8th December, 1925, whose address is Warnsdorf 11/137, Czechoslovakia.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Tegucigalpa, Cuba	Subirana No. I Lodge, T.S.	16- 7-1925
Tehuacan, Mexico	Jupiter	27- 9-1925
Fajardo, Porto Rico	Amor Fraternal "	10-10-1925
Humacao, Porto Rico	Henry S. Olcott "	10-10-1925
Sweden	Arvika	30-10-1925
London, England	Margaret Dudley "	31-10-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Paddington, England	Gnostic Lodge, T.S.	26-10-1925
Adyar		
7th December, 1925		

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

Printed and published by J. R. Aria, at the Vasantā Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Ireland, 115 members, per 1925, £3-16-8	...	49	14 0
Barbados Lodge, T.S., Hastings, 2 new members, per 1926, 20s.	...	13	0 0
H.P.B. Lodge, T.S. (Canadian Federation), 10 new members, per 1926	...	36	5 0
T.S. in Denmark, 240 members, per 1925, £8	...	104	10 6
Hongkong Lodge, T.S., 7 new members, per 1926, £3-10-0	...	45	13 10
Swiss International Federation, Entrance fee of a new member, 5s.	...	3	4 0
Harmony Lodge, T.S., Canadian Federation, Charter fee, £1	...	12	14 8
T.S. in Yugoslavia, 122 members, per 1925 and 5 Charter Fees, £10	...	131	0 11
Captain B. Kon, Tokyo, Japan, per 1926	...	15	0 0
Mr. Manuk, Hongkong, per 1926	...	15	0 0
T.S. in Chile, 231 members, per 1925, £7-14-0...	...	100	10 7
Mr. W. C. Burrell, Manila, per 1926, £1	...	13	1 8
T.S. in England, 395 members, per November, 1925, £13-3-4	...	172	5 10
Mr. V. R. Menon, Singapore Lodge, T.S., per 1925 and 1926	...	6	10 0
Singapore Lodge, T.S., 1 member per 1925 and 2 new members, per 1926, 25s.	...	16	4 0
To be carried forward	...	735	15 0

DONATIONS

	Rs.	A.	P.
Carried forward ...	735	15	0
Washington Lodge, T.S., for Convention Expenses, £1 ...	13	1	8
"Anon" for Food charges of poor delegates ...	100	0	0
Ygdrasil Lodge, Minneapolis Lodge, and St. Paul Lodge ...	79	0	0
Singapore Lodge, T.S., for Convention ...	25	0	0
Mr. H. Frei, Colombo ...	200	0	0
Multan Delegates, T.S., for Convention ...	7	0	0
Baroness J. van Isselmuden, for Convention ...	25	0	0
	1,185	0	8

Adyar
11th January, 1926

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. Frank L. J. Leslie, Harrogate, £5 ...	65	7	5
" E. C. Flury, Madras ...	100	0	0
" N. C. Bhavnani, Bombay ...	5	0	0
"A Friend," Adyar ...	1,200	0	0
	1,370	7	5

Adyar
10th January, 1926

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bellevue, America ...	Everett Lodge, T.S. ...	13-2-1925
Cracow, Poland ...	Service " " ...	1-6-1925
Asheville, America ...	Blue Ridge Lodge, T.S. ...	26-6-1925
Inglewood, America ...	Inglewood " " ...	1-7-1925
Spokane, America ...	Eleusinian " " ...	8-7-1925
Cebu, P.I., America ...	Cebu " " ...	11-7-1925
Arden, America ...	Arden " " ...	9-9-1925
Aurora, Ill., America ...	Aurora " " ...	28-9-1925
Joliet, Ill., America ...	Joliet " " ...	12-10-1925
Wrexham, Wales ...	Y. Wen Fro " " ...	24-10-1925
Toledo, Spain ...	Adelante " " ...	7-11-1925
Jaslo, Poland ...	Vasanta " " ...	11-11-1925
Lodz, Poland ...	Dharma " " ...	15-11-1925
Warsaw, Poland ...	Wici (Relay) " " ...	23-11-1925
Riga, Latvia, England* ...	Anglo Latvian " " ...	27-11-1925
Abingdon, England ...	Abingdon " " ...	5-12-1925
London, England ...	Judge " " ...	5-12-1925
London, Canada* ...	Harmony " " ...	21-12-1925

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Constantinople † ...	Byzantine Lodge, T.S. ...	5-12-1925
Penzance, England ...	Penzance " " ...	" "

Adyar
7th January, 1926

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

ERRATA

We regret that in the December issue 3 Lodges, Saraswati (England), Aguaris (Spain) and Fraternidade (Portugal) were quoted as being "directly attached to Adyar Headquarters," they are attached to the National Societies in their respective countries.

* Directly attached to Adyar Headquarters.

† Directly attached to the T.S. in England.

Printed and published by J. R. Aria, at the Vasantā Press, Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
North China Lodge, T.S., Tientsin, per 1926 ...	7	0	0
Mr. Arthur J. Wedd, Colon, Panama, part payment, per 1926, 10s. ...	6	8	10
Federation of Young Theosophists, per 1925 ...	142	8	0
T.S. in England, 247 members, per December, 1925, £8-4-8 ...	107	13	2
Nairobi Lodge, T.S., 25 members, per 1925, £6-5-0 ...	81	13	6
Hermes Lodge, T.S., Canadian Theosophical Federation, 2 new members, £0-11-3 ...	7	6	0

DONATIONS

Mr. J. H. Perez, Cairo, for Jubilee Convention Expenses	250	0	0
Mrs. J. Graham Pole	100	12	11
„ A. C. Duckworth	685	3	7
„ Charles Blech	50	0	0
Madame Hélène Lazar, Roumania ...	50	0	0
Mrs. H. Whyte, for Jubilee Convention Expenses	16	0	0
„ Scott	10	0	0
Miss Hardbottle	13	0	0
Baroness J. Van Isselmuden, for Jubilee Convention Expenses	15	0	0
Mrs. E. Hay, for Jubilee Convention Expenses, £10	130	0	0
Under Rs. 5 ...	3	0	0
	1,676	2	0

Adyar

10th February, 1926

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. J. Graham Pole, for Food Fund	30	0	0
Under Rs. 5	1	0	0
	31	0	0

Adyar
10th February, 1926

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Amal, Sweden	Amal Lodge, T.S.	6-11-1925
Stockholm, Sweden	Leadbeater Lodge, T.S.	16-11-1925
Allahabad, U.P., India	Krishna	23-11-1925
Puri, Orissa, India	Jagannath	do.
Lares, Porto Rico	Hacia La Luz	5-12-1925
Riga, Latvia*	St. Graal	7-1-1926
Prague, Czechoslovakia*	Vasanta	do.
Reval, Esthonia*	Kitej	do.

Adyar
10th February, 1926

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

ERRATA

We regret that in our last issue (February) we announced that the "Anglo-Latvian" Lodge at Riga, Latvia was attached to Adyar Headquarters, it is attached to the T.S. National Society in England.

* Directly attached to Adyar Headquarters.

Printed and published by J. R. Aria, at the Vasantā Press, Adyar, Madras.

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THE MESSAGE OF THE T.S., 1875 TO 1925

SOMETIMES before the glooming, in the dark
 A bird lifts up its voice to hail the day
 Unglimpsed as yet, and seeming far away
 But those who look, the moving star, may mark
 And so they know, although it still is night
 Slowly but surely, comes the gladdening Light.

And so for fifty years a voice has cried
 The message of a coming golden age
 Which ends earth's long and tragic pilgrimage
 And now that blessed promise is descried
 As near fulfilment, Faith can make us see
 The glorious beauty of our Destiny.

F. H. ALDHOUSE



— JL
 QM m2, m78

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THE JUBILEE CONVENTION, 1925

THE Convention has come and gone but with its going there remains with us the memory of days and hours more wonderful than any we have spent in our lives before. Those memories of beautiful Adyar, made more beautiful with a beauty which is not of earth alone, will be with us till we die.

It is difficult to pick out impressions where all is included and fulfilled by one overwhelming impression, and yet the greatness of the Great Day would not have been possible but for the days which preceded and led up to it.

I suppose that never before have there been gathered together in one spot so many delegates from so many different countries, races and nations. And such a gathering was only made possible by the magnificent organisation of the Vice-President, Mr. Jinarājadāsa and the efficient co-operation of his band of willing helpers. No one who saw the smooth running of the machine would guess the tremendous amount of work involved in providing accommodation for 3,000 people, of every nationality and temperament and of all ages, and yet no one heard the creaking of the machinery, so admirably was it put together, and so well oiled with friendliness and good-will. A few little contretemps only gave opportunity for a display of good temper and cheerfulness.

It is not often in the world's history, perhaps indeed it is unique, that 3,000 people have met together day after day, all wearing happy faces, all friendly and kind, all interested in each other, all feeling in very truth that they are part of one big family. Difference of race, of caste, of sex, of creed, of colour, has made no barrier, proving that these are merely artificial and surface distinctions, and that the true spirit of human kindness, once it is awake, can overleap them all.

Another point of great interest to me was to realise how modern inventions and improvements had alone made such a family gathering possible. By modern means of locomotion, men and women had assembled from all over the globe, from North and South and East and West. From Iceland and far Australia, from every part of Europe, from the Americas North and South, from China, Japan and Java, from every part of India, by boat and rail and road the brethren came from their far distant homes to gather once more in this ancient land where so often they have lived and worked together in past lives,