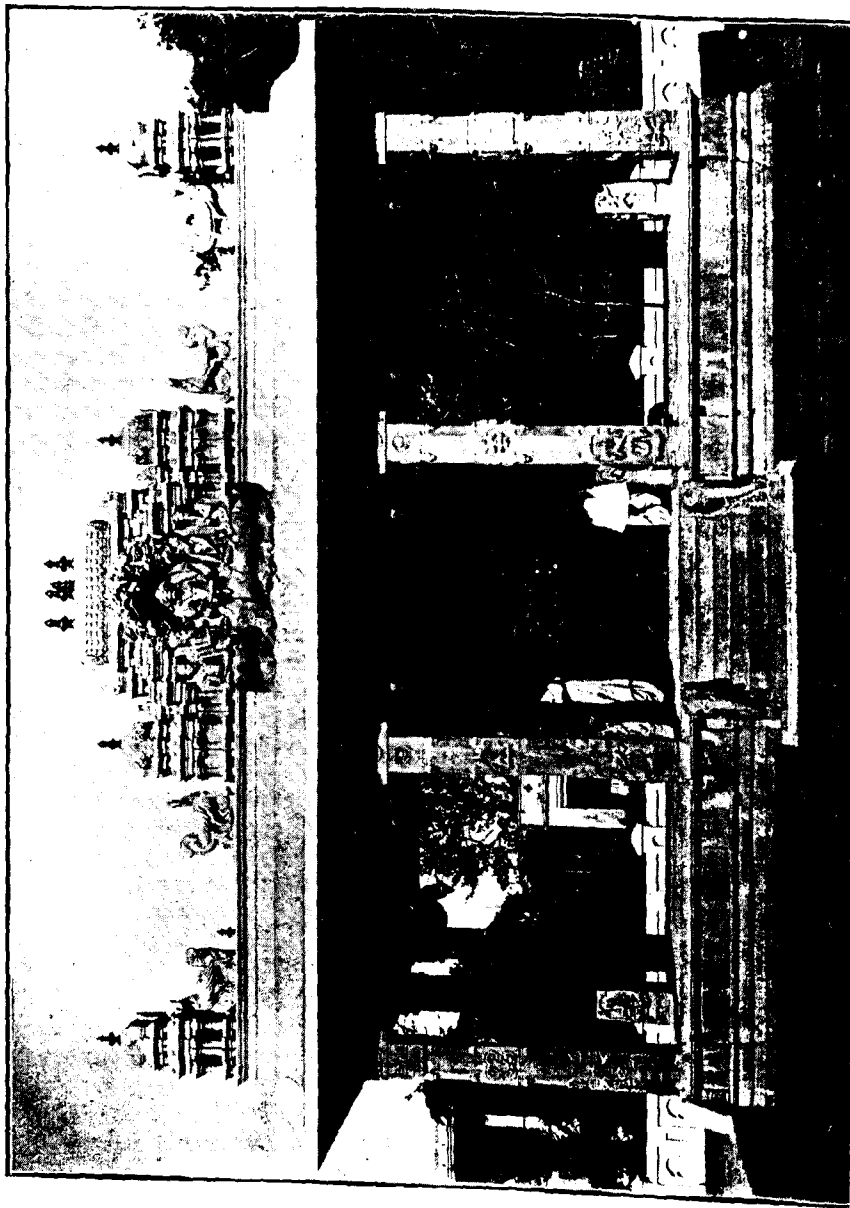


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19 APR 1926
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THE HINDU TEMPLE, ADYAR—FROM THE EAST

BUILT BY THE BHĀRATA SAMĀJA

VOL. XLVII

No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

As I wrote in *New India* on March 22: "The Theosophical Society has suffered a great loss in the passing away of Pandit Mahadeva Shastri, the Director of the Adyar Library. Quiet and unassuming, but learned in Samskr̥t and widely read in Samskr̥t literature, he added several valuable translations to those left by his predecessors. It will be difficult to fill his place, for he was a devoted Theosophist as well as a learned Pandit, wide-minded yet reverent, friendly to all Faiths, while profoundly attached to his own. Such a combination is not easy to find, and he will long be missed. He had been suffering for a long time from diabetes, but the end came with unexpected suddenness. Only on Saturday evening, did I hear that the disease had taken a serious turn. I went over at once, and recognised that the passing away was not likely to be long delayed. He left the body on Sunday, March 21, at 8.15 a.m. The body was cremated the same afternoon at the spot set apart for the purpose, and a large gathering of friends followed his body to the cremation-ground.

"He has gone to the Masters whom he faithfully served. He is in the Peace; the suffering is for those he has left behind. His home will seem very empty to the loved ones of his family. But they know that with their

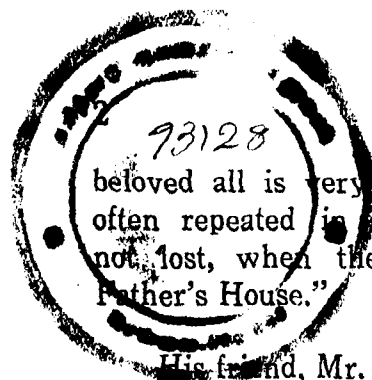
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The Theosophist-

1926 - April -

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beloved all is very well. Death is but a passing incident, often repeated in an endless life, and our dear ones are not lost, when they pass into another room in the All-Father's House."

* *

His friend, Mr. S. Rajaram, the Head of the Theosophical Publishing House, contributed to *New India* the following account of his literary work:

It is with feelings of deep sorrow that I write of the passing away of Pandit A. Mahadeva Shastri, the well known Vaidik Scholar, Reformer, and Director of the Adyar Library. A life-time of devotion to and research in the Vedas, with a view to apply the true Vaidik teachings to the present confused social life of India, came to a sudden end yesterday. After a very brief ailment, the deeply loved and venerated Pandit passed away at 8.15 yesterday morning at his residence in Adyar. From the time of his retirement as Curator of the Oriental Library, Mysore, he took up the duties of Director of the Oriental Library of the Theosophical Society. His activities were not confined to his official duties alone. It is not possible in this brief notice and at this time even to recapitulate all his achievements in the fields of research in Hindu Religion and Social Reform. He was a keen student all his life. His clear expositions have, from time to time, been published in the Magazine *Dharmaprachara*, which he was conducting while in Mysore. The various booklets on Social Reform such as: (1) *The Vaidic Law of Marriage or The Emancipation of Women*, (2) *Social Reform on Shastric Lines*, with an exposition of the principles of the Vaidik Exegesis, (3) *Social Reform in the Light of Hindu Scriptures*, and (4) *Vaidic Religion and Caste or the Basis of United Humanity*, etc.; his translation of the *Bhagavad-Gita* with Shri Shankara's commentary thereon, considered as the best in the field even by Oriental scholars, of the text and Shankara's commentary on *Taittiriya Upanishad*, and the translation of *Amrtabindu*, *Dakshināmurti Stotra*, *Pranava-Vartika* and *Dakshināmurti Upanishad*; above all, the editing and issue of the 4 out of the 5 volumes of the Minor Upanishads with the commentary of Shri Upanishad Brahma Yogin in Samskrit; and latterly, his work as the High Priest of Bharata Samaja and the Editor of *Bharata Dharma*—all these speak to the depth of his scholarship and learning. He used his enlightened intellect for the elucidation of several knotty social problems of the day, and was himself an exemplar in life in the way of disregarding the social barriers raised by caste rigidities. As a man, he was extremely unassuming, simple and good, devoted to his work and his Leader, and as a friend, it is rare to find his equal in cordial understanding, loving comradeship, and affable and ennobling company. His passing away has created an irreparable loss in the various places he was so ably filling, and the duties of which he was so wisely discharging with great patience and illumined thought.

We offer at this hour of her sore trial, our most sincere condolences to Mrs. Mahadeva Shastri, who has been so faithfully following him in all his activities and who has been in no small measure contributing to the social improvement of her sisters here and hereabouts, and also to the sons of the departed, including Mr. Krishnan, now in charge of the Olcott Pañchama Schools in Madras.

The high esteem and love in which the deceased was regarded was shown by the attendance of all inhabitants of Adyar—Indian and of all other Nationalities—who were present at the cremation, which was conducted in the orthodox style by Brāhmanas from Mylapur, in the benign presence of Dr. Besant.

* *

Mrs. Mahadeva Shastri was a true help-mate to her husband in his activities as a Social and Religious Reformer, and worked hard among her woman friends for the great work of replacing Indian Womanhood in the high position held by it in Central Asia, and for long after the Āryans came down into India in the tenth millennium B.C. The Pandit took a keen interest in purifying Hindūism from the many accretions which have encrusted it during the long efflux of time, and while non-aggressive and ever thoughtful for the feelings entwined with religious customs, he tried to lead his brethren back to the sublime philosophy of the elder days, as in some of the books above-mentioned, and he rewrote the recurring ceremonies in Hindū life in the purer Vaidik forms. The formation of the Bhārata Samāja, the building of its Temple at Adyar, prepared the way for its present development under the inspiration of Krishnaji, and he had the joy of seeing the work begun by the elders taken up and perfected by the younger band surrounding Krishnaji. It could not have been so quickly established, had it not been for the solid work of the Pandit and his friends, T. Ramachandra Rao and others.

* *

I very deeply regret to hear of the passing over of our valiant and useful comrade, Mme. Seculici, the General Secretary of the T. S. in Rumania. M. Perez, General Secretary of the T. S. in Egypt, wrote that after the steamer left Aden, her heart seemed to be affected, and she was so

ill that Mr. Perez removed her from the steamer to the English Hospital. After a few days, her heart, which was constitutionally weak, in consequence of an infection of malignant malaria, refused to function, and she passed away on the 30th of January. The young Section has suffered a heavy blow in this departure of its talented and loved General Secretary. Mme. Seculici will be greatly missed, for she held a position both in literary and in Court circles, and her books on Rumanian traditions were much liked. A cultured and charming woman, and a devoted Theosophist, she leaves a chair empty that will not be easily filled. But those who guide the Theosophical Society are the best judges of the place in which Their servants can be most useful. Mr. Bertram, the late Presidential Agent, was returning to Rumania to help Mme. Seculici, and we trust he will go on to the bereaved Society and give its new Secretary the benefit of his mature experience.

* * *

The Theosophical Society in England has temporarily lost one of its best Educationalists, and a little group of members a dearly loved and trusted comrade and friend, in the passing away of Harold Baillie-Weaver, affectionately called "Padre". He was, indeed, a true father to many, and a trusted adviser, wise, tender, and strong. The World University has lost in him its first Registrar, but owes to him a well-thought-out foundation. The Letchworth School will mourn its ablest guide, who watched over it with a young man's enthusiasm and an old man's wisdom. How much we shall miss him we shall only learn gradually, as we turn instinctively to ask him for advice and find an empty chair. Yet he deserved to be called Home, for he had suffered much physically for several years. His welcome on the other side was sure, and the gracious greeting: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Our American brothers have met with great discretion and tact the outburst of sensational news which occurred in the States in the middle of last December, news which reaching England a week or ten days later, gave rise to the cables of enquiry to India that puzzled us at the time. The theme was, of course, as to the "announcement by Mrs. Besant of a new Messiah"—a newspaper-created "announcement" not made by me, but invented by the *Morning Post* and followed by other English journals—when a lecture on "The Coming of a World-Teacher"—the gist of which has been given by me for some years, without causing any excitement—was delivered in London just before I started for Adyar last November. The effect of the well-directed work of our good brother Fritz Kunz and his helpers is seen in the *New York Herald* of January 24, 1926, that has just reached me. This leading New York newspaper, which circulates all over Europe—there is in the issue referred to a list of 21 European agencies which sell the paper—has a long article, headed: "Message of the New Messiah proclaimed in India,"¹ that gives a sober and rational sketch of Krishnaji's youth (containing some of the minor inaccuracies which have crept into accounts written by scribes rejoicing in a lively imagination), but quoting verbally some of the statements made at the Star Camp in Ommen last year, including also those on the Basic Truths of Religion and on the Fellowship of Religions. I am very grateful to our American brothers for their useful work and to the *New York Daily Herald* for its sober and generally very accurate article, which we reprint elsewhere. If we are right in affirming that the world is once more on the threshold of a New Era—the sixth in the series, begun in the establishment of the Mother-Race in the (now), Gobi Desert, where an American Expedition is uncovering a huge city—then all should suppress any kind of excitement, should keep their minds open, but *sanely* critical, watching and weighing the significance of the rapid changes going on

¹ See p. 96.

around us. Those of us who look for the coming of the Lord should hold our emotions under control, so that they may not hurry us into unwise activities, but be directed into useful channels. Excitement blurs understanding, and repels the thoughtful.

* * *

We print a very interesting communication from M. Gaston Polak, the General Secretary of the T. S. in Belgium, on "The Association of Hebrew Theosophists".¹ I am very glad to welcome the Association; it would indeed be splendid if some of the Nation which ignorantly rejected the World-Teacher when He came to them, using the body of a Jewish disciple as His vehicle, should welcome Him on His return 2,000 years later. Who knows what word He may have for the ancient people to whom He came on his previous visit, when He manifested Himself in Palestine. Will He lift them up again among the Nations of the world? S. Paul looked forward to such a revival of his people, and likened it to "life from the dead".

* * *

It is evident from some suggestions which have fallen from Him, that the World-Teacher is full of the tenderest compassion for the poor and the suffering; as of old, He comes to those who most need help. A Fellow of the T. S. writes:

We have here (Italy), as in Germany and formerly in Russia, members who have large fortunes, even millionaires, near whom live other members who live in damp garrets, short of even the necessities of life.

How will He measure the Brotherhood we profess, when He sees the Bombay chowks and the mansions of Bombay millionaires?

* * *

Sometimes a casual visitor brings very interesting news, and this happened a little while ago at Adyar, after two American ladies had been announced. One of these was Mrs. Valeria Langeloth, who had been left a widow with

¹ See p. 103.

a large fortune, and with it had carried out a dream of her husband, Mr. Jacob Langeloth, in which she shared. It was:

The establishment of a home in the country, where people of education and refinement, but of moderate means, could resort for the recreation and the conservation of their health. Mr. Langeloth felt that beautiful environs, impressive buildings, dignified interiors and a genial happy atmosphere would combine to make the home of his vision a place where thousands of men and women of culture, on the "borderline" between health and illness, could spend some time each year to recuperate and be saved from a complete breakdown.

We print elsewhere a little speech of Mrs. Valeria Langeloth, that was broadcasted.¹ It seems to me that that is a really beautiful form of charity, brightening the grey lives of poor educated people.

* * *

I have been surprised to receive a contribution, entitled "Is Mrs. Annie Besant Alive?" from Mr. B. N. Megusi, a forty-years old member of the Theosophical Society. He writes:

The last Surat Division Theosophical Convention was held at Billimora on the 27th and 28th February, 1926, where I had the honour of welcoming delegates, as chairman of the Billimora Theosophical Centre. In my address of welcome I told the delegates that the real Mrs. Annie Besant was dead since her 60th birthday, and that a Mahatma was working through her body since then.

In confirmation of this fact, I have to refer your readers to *The Theosophist* of the month of March, 1894. In this number of *The Theosophist*, the well known Astrologer "Sepharial" published a horoscope of Mrs. Annie Besant with full detailed life-reading; in the concluding portion of this he writes:

"Annie Besant will live to her 60th year, but will not reach her 60th birthday; the Sun in her 8th House meets the square aspect of Saturn by direction, and the Moon reaches an equal degree of the sign Virgo, thus forming an evil aspect to both the Sun and Saturn from the 8th House. The 3 most evil Houses, 6th, 8th and 12th conspire to the same effect; and in March, 1907, Saturn will be transitting the place it held at birth. The Full Moon at the end of February, 1907, will fall in the same fatal degree of the opposite sign Virgo, and in the 6th House, on the place of the Moon by direction. The lungs and abdominal viscera will both be affected. The

¹ See p. 108.

voice which has been uplifted in the cause of so many suffering fellow-creatures will not have the power to plead its own, even if it would. The Annie Besant of our sketch will pass away, but the memory of a noble soul will remain in the hearts of the people, and, as we have said, her name will endure." "SEPHARIAL."

From this extract it is evident that the soul we recognise as Annie Besant is now no more since the year 1907, but that another Higher Soul has taken possession of her body and is working through her.

The Theosophist from which the above abstract is published was edited by Annie Besant herself in the year 1894, and it is certain that she must have seen her horoscope and life delineation. Had the prediction come wrong she would have publicly stated so in *Theosophist* in the year 1907. As she has not refuted it, we may take it that the body of Mrs. Annie Besant does not contain her own self, since the year 1907, but a Higher Soul of the White Brotherhood.

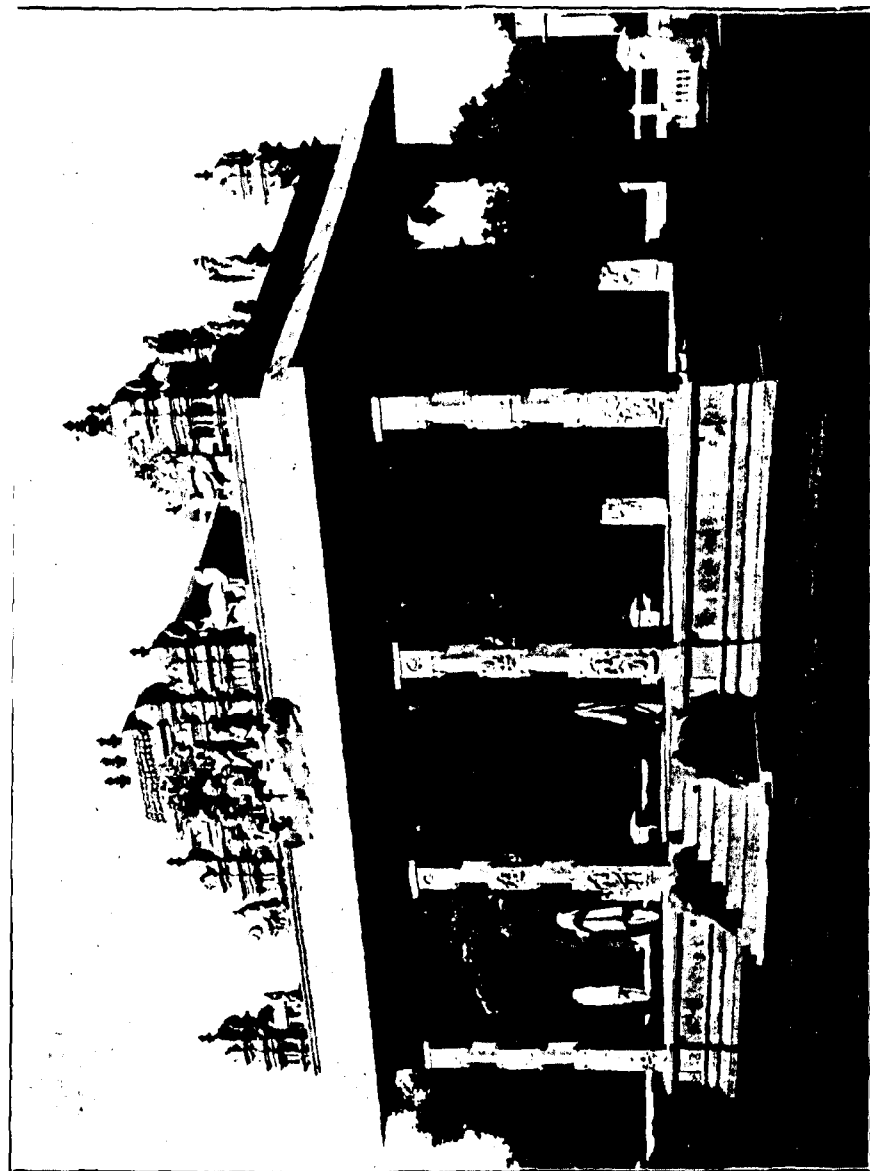
Will not our Beloved Chief, Dr. Annie Besant, give us some satisfactory explanation in the next issue of the *Theosophist*, in regard to this matter? To me, it is certain that the entity now working through Mrs. Annie Besant is not her real soul—which left her body in 1906—but a Brother of the White Lodge, working through her body.

Billimora

BURJORJI N. MEGUSI

15-3-26

I am afraid that I must disappoint my good Brother. I do not remember seeing the above prophecy in *The Theosophist*, but I remember Mr. Alan Leo telling me in 1907, that I ought to have died, and that my not having done so "had knocked the bottom out of English astrology". I also remember that when I left England in 1906, many people wept abundantly at the station, and I wondered why; they were too polite to tell me the reason, but I learnt later that they expected never to see me again. I must really apologise for being alive twenty years after I ought to have been what people call dead. But I really am still in the body I have worn for nearly 80 years, and it is quite a good body still. Moreover, if one of the great Beings we call Masters had needed a coarser body than His own for some purpose, surely He would not have chosen that of an old woman. (I did not edit *The Theosophist* in 1894, nor till 1907.)



BUILT BY THE BHARATA SAMAJA

THE HINDU TEMPLE, ADYAR—FROM THE NORTH EAST



WARCLOUDS

By W. J. HEYTING, F. Nz. INST.

IN connection with the Department of Government at the Harvard University, Dr. Frederick Adams Woods—America's most noted biologist—directed a complete list to be made of all the periods of war and peace in the histories of the most important countries of Europe; the list to start as far back in the past as possible. To his own surprise he found that

for England and France the second of the four hundred year periods is just the same as the first or earlier of the four hundred year periods—fifty per cent in each case—half peace and half war.

He writes further:

I am asked what are the causes of war? Why is it never asked, what are the causes of peace? It seems always to be assumed that war is an exceptional or unnatural state of existence, whereas the truth is quite the contrary, for the records of history prove that for the last thousand years mankind has fought about half the time.

During the period before the last world-war Europe lived in a state of peace for an unusually long period. It is true, there were minor wars, but for nearly a century; since the Napoleonic wars, there were no great wars. This period of peace was largely due probably to the fact that Europe's attention was somewhere else, namely in the financial expansion in the United States of America. Millions immigrated to the United States from Europe and this sudden depopulation of Europe and the peaceful expansion of power, territory and interests in the United States somewhat modified conditions in Europe and nations did not feel the same urge towards territorial expansion through war.

Because we lived through an unusually long period of peace, the great war came as a surprise to many. We had become unaccustomed to war. Idealists spoke of a war to end war, and however admirable their sentiments, such an attitude clearly shows an ignorance of the evidence of history. As a cynic remarked, instead, we ended the war with a peace to end peace! It is of course perfectly true that merely because a thing has occurred many times in the past that in itself is no proof that it will occur again. But if the same causes that were previously at work repeat themselves, there is no other alternative but that the same result will follow. Moreover human nature is not likely to change overnight. If we have been spending half our time fighting for the last ten centuries it is unlikely that suddenly we shall fight no longer, that we have fought a war to end war for ever. The causes of war in the past have been many, and scientists to this day are unable to tell just exactly why nations go to war beyond the fact that they are essentially geographical and topographical, and that

racial differences and racial hatreds are as nothing compared to geographical alignments.

This however remains clear, that while economists think it is money, politicians, social conditions, statesmen, desire for

expansion, which cause war, these are only the outer excuses for a tendency which the belligerents have scarcely themselves analysed nor understood, and which is to be found deeply rooted in the very biology of man. Some of these supposed causes have sometimes been present, sometimes not, but just the same, nations go to war.

It is difficult to separate cause from effect, but there is one tendency in nations which in the past has always been associated with war; and this is the tendency towards the centralisation of power in the hands of one man. Where this centralisation occurs simultaneously in several nations, and where in any one nation, it makes no difference which, the people have become unusually self-conscious and therefore easily slighted, taking quick offence, we have the ideal condition for war. Says Woods:

Autocrats and specially great autocrats are, more often than they should be on the laws of chance, associated with periods of war and especially with great wars.

Now, what do we observe in several of the nations to-day? Immediately after the war, democracy became fashionable—it nearly always does after a great war—in most of the European nations including even Turkey, of all nations the least to be suspected of having such inclinations. By slow degrees however the fashion to be democratic is dying out. Italy has accepted the rule of a very great autocrat; a man, the only man since Napoleon, to combine in his own person the offices of Prime-Minister, Minister of Foreign Affairs, Minister of War, Minister of Marines and Minister of Aeronautics! Germany, after a brief democratic tendency—not wholly past—has welcomed the war-hero Von Hindenburg, and is drifting towards further centralisation of power. England, after a brief trial of a too generous liberalism, which if continued longer would with little doubt have ended in tangled political skeins, has returned to greater conservatism.

In the United States the Federal Government for one reason or another is having more and more duties and powers delegated to it at the expense of the States which however are themselves not anxious to assume the responsibilities that are more properly theirs, while an unusually autocratic man for America, Vice-President Dawes, is more and more becoming a hero.

Japan's friendly treaty with England has lapsed and England instead of renewing it has made a treaty with America instead. Japan resents America's Exclusion Act, aimed more or less deliberately at her. England, some months ago assigned some £15,000,000 of Australia's debt to her of £20,000,000 to J. P. Morgan in America, so that now America has a financial interest in Australia's welfare. If Australia is injured America will not get her money. Meanwhile the American Fleet has been to Australia to reassure friendly relations, while the Hawaiian Islands as outposts are being enormously strengthened. What enemy does America fear? Australia too, be it remembered, will not admit Japanese, while Japan is over-populated and there is plenty of territory in America and especially in Australia.

Meanwhile we read :

German political thought since the war has been gravitating towards Russia and the Orient. The negotiations for a security pact are an attempt to attach Germany to a consortium designed to protect Western civilisation against the Oriental danger. But Germany hesitates to join the League of Nations frankly as a Western Power and definitely to break with the East.

At this writing Germany has joined the League; apparently she has made up her mind to "break with the East". An important Hamburg review holds that :

The Powers of Continental Europe are too closely connected both with the Anglo-Saxon and with the Asiatic group to be able to maintain neutrality in the impending conflict over the Pacific and over Asia, which will thus be fought out on the Rhine. There have been definite indications of a *rapprochement* between France and Japan after France's endeavour to reach an anti-British understanding

with the United States were frustrated at the Washington Conference. There is thus the possibility of France joining hands with the Oriental group across the Continent, which would spell disaster for England. Germany may yet be again placed in the necessity of making a choice.

Apparently her choice has been made. This is the way Germany feels as she speaks quite positively of the alignment of forces. During the Smyrna trouble after the war, nearly all the ammunitions and guns that Turkey used were of French make. France has no outstanding leaders, a Ministry like the Painlevé-Briand-Caillaux trio would certainly not have been trusted during a war. Surprising as it may seem just now, the French will be glad to receive Mussolini as their leader in time of trouble if he should promise, as he is certainly able, to help them out of their trouble even as they received Napoleon so unexpectedly. The similarity between Napoleon and Mussolini is more than striking; similar in appearance, similar in character, similar in their life's biography, while Napoleon was himself really an Italian. As for Napoleon Italy may also prove too small for Mussolini!

France, Japan, Italy, Turkey on the one hand; England, America, Germany on the other. Japan is not likely to do anything until she has England's hands tied in Europe and her Fleet occupied. Russia is a doubtful quantity, while China will not go outside her own territory to fight, though she may rapidly put an end to the British and American "extraterritoriality" in China.

We read that to-day there are one million more men under arms, or ready at any moment to take arms in Europe than in 1913, while notwithstanding disarmament Germany is only 10 per cent less armed than in 1913. The theory that a nation in debt cannot fight is exploded, provided that she can support herself with necessities of life and war from within, or be allied with a nation that can do so to help her.

What will come out of it all? We shall almost need a Julius Cæsar to counteract a Napoleon! Some will smile at the idea of alliance between Germany and England; some smiled at the alliance between England and France in the face of the fact that they have been historical enemies.

Of course nothing is inevitable, and it may be that a war can be averted; appearances are against it. However much we may dislike war, unfortunately nearly all of us are war-willing in the sense that all of us would be prepared to go to war if the reason seemed sufficient. Though our moral judgment may rebel against it in our saner moments, it is the part of folly to close our eyes to facts merely because we dislike them or do not approve of them. When the war-fever—for that is what it is—comes over us, as it periodically does, our whole outlook is different and things seem justifiable of which before or after we could not dream. We invoke honour and noble indignation to uphold our acts; how full are the pages of history with such justifications, always made on both sides of the battle-line by each soldier to himself, each orator in his flaming rhetoric to the crowded multitudes, by each wife in her heart to give her strength in patient waiting and uphold her courage at the bedside of her fatherless first-born.

One hopes that the result will be a realisation on the part of national leaders that they are dealing with forces beyond their control, that in spite of all their theories they are themselves surprised at what happens nevertheless, that the people will be more willing to give power to those more in touch with the deep undercurrents of world affairs; those silent men who unlike the loud mouthed politicians seek no outer glory but to serve, for they know too much, and their knowledge makes them humble. One hopes that after it all the people will elect to positions of authority an Aristocracy of Souls—men and women of deep spiritual insight; and while

human nature will not quickly change, they at any rate will be able to divert the warring tendency along safer and less brutal lines. They are already in the making; unheard, unseen they work. When the wave of world affairs has reached its climax and the crest falls, they will be thrown to the top; now in the depths below gathering their forces and brooding over their destiny listening to the message of their supreme Teacher, the Ideal which they will have to enact during the next scene when that ideal has perhaps been and gone to the surface of the world perchance unknown except later through the work of those knights of the Ideal at the helm of State. With such in power, we may safely abandon once more the fashion of democracy and be led to greater glory by the rule of the wise. With them as fathers and mothers we can safely trust to the laws of heredity to uphold the noble heritage and leave a line of Spiritual Kings; indeed patiently they wait and bide their time.

W. J. Heyting

THE VICES OF VIRTUES

By SATURNIAN

The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone.¹

IT has always been the custom to extol virtue and denounce vice, and those of us who still retain remnants, more or less in evidence, of what might be termed “conventional thought,” are apt to be surprised that, in the above quotation, virtues are referred to so lightly and so inconsequently, in view of, what is generally considered to be, their supreme importance in the make-up of the individual.

We would have to go back several thousand years and delve into the wisdom of ancient Egypt in order to discover a truer perspective, a finer sense of proportion and, concurrently, a more balanced outlook in regard to these opposites; and, when it is realised that *Light on the Path* is an exposition of Hermetic philosophy, it is possible to appreciate the more correct notion of the part that vices and virtues play in man's progress towards Divinity.

Vices, as they are overcome, are stepping stones on the Path and, as in process of being eradicated they have a pernicious habit of bobbing up again and again (sometimes extending over many lives), it is not difficult to realise that, when these are finally surmounted, sure progression is a *sine qua non*.

¹ *Light on the Path*.

Virtues, on the other hand, constitute a menace rather than obstacles that have to be overcome because, in their very nature, they are bound to cast a glamour over the aspirant and, in the majority of cases, are the means by which the great enemies to evolution are enabled to compass one's downfall.

Every one, who has reached a definite stage on the journey, runs this risk, the risk of being attacked and overthrown through a virtue or virtues, generally by means of those which have run to excess.

Let us therefore see how this takes place in the case of one who is dominantly Sixth Ray, the devotee seeking something on which to expend the particular energising force of the Ray which would manifest as devotion to some person or ideal.

The tendency to concentrate in one particular direction, whether it be on an object or an idea, engenders one-pointedness which may be compared to a line of thought making for itself a track or groove which, as it increases in depth, more or less obscures and finally obliterates everything external to it.

This produces, in course of time, a habit, an automatism in the vehicles preventing them from appreciating anything outside the groove, becoming in the process more and more out of sympathy with things and ideas external to that particular line of thought and gradually leading the mind and emotions into active hostility, hatred and possibly cruelty.

Take Catholicism in the middle ages and we trace the Sixth Ray virtue from pious devotion to extreme devotion, from extreme devotion to intolerance, from intolerance to hatred, from hatred to persecution, from persecution to torture and behold! the Inquisition; the original motive being the “saving of a soul,” “the plucking of a brand from the burning”.

Now let us take the Fifth Ray, the ray of the scientist, the accurate searcher after truth, truly a noble calling being as it is, and as it ought to be, for the benefit of mankind.

It will be admitted that medical science has for its object the amelioration of man's lot, and can it be denied that its achievements in the realms of allopathy, homeopathy, and surgery have been of the greatest value in the relief of suffering and the prevention of curtailed longevity.

We see the patient and indefatigable scientist in his laboratory oftentimes risking his life in dangerous experiment and, in his quest for causes inimical to life, undertaking hazardous journeys for the purpose of discovering something that may possibly be of only problematical benefit to his fellow beings.

In the great majority of cases the profession of medicine stands out as one of the noblest walks in life, but, alas! some of its followers have been led by that unquenchable thirst for knowledge to experiment on animals, doubtless with a laudable motive, but, nevertheless, one that is a sure road to callousness, to hardness and total lack of sympathy; for are there not a few to-day who, realising that vivisection on animals has not produced the results expected, because the beings belonging to that lower kingdom differ materially in their constitution from that of man, are quite prepared to experiment on human beings, suggesting that the live bodies of condemned criminals, and the inmates of pauper asylums would be fitting subjects on which to operate and experiment for the future benefit of their more fortunate brothers.

Consider a virtue such as purity and imagine it carried to excess in any single individual, producing, as it would do a hypochondriacal fear of contamination from the external world of things.

It is easy to see that such a person would become, in course of time, not only a public nuisance and a source of trouble and anxiety to his friends and relatives, but a curse to himself.

Again, honour, that virtue so difficult to define and explain in mere words; we all know what it means and we all have

our codes which are generally made to fit or harmonise with our own particular idiosyncrasies.

We see its operation in what are termed scruples and principles [I do or do not do this on principle], and, in some forms of what is called pacifism, we come across its unbalanced exponents, for we all know the type that denounces war with the enemies of its country and preaches bloody revolution within its borders.

Take any virtue and carry it to excess: the result is a foregone conclusion, for one-pointedness and single mindedness, those useful virtues when rightly applied, will, if permitted to run to excess, invariably lead one by subtle stages through dogmatism and instability to insanity and madness, fatal not only to the individuals themselves, but, what is of far more importance, extremely detrimental to their fellow men.

The devotee who creates in imagination and therefore makes real to himself what he desires to see, is easily recognised by the seer, but to those who have not vision he constitutes a menace and a snare.

We Theosophists have often been labelled cranks and dreamers when we ought to be regarded as pre-eminently sane; and surely our influence in the world would be increased an hundredfold if we are able to meet people on their own ground and convince them that we were not merely ignorant enthusiasts.

Our duty is so clear: we know what the *raison d'être* of our great Society is, and, if this wonderful Convention of 1925 has not been able to convince all of us, who were privileged to attend it, as to what our future work is to be, then it has been a colossal failure.

Yet there is no need to call on optimism in order to emphasise what must have been obvious to all our followers who came to Adyar for the Jubilee Convention; the spread of Theosophy in the past has been great, but is it too much to

expect that its centenary, which not a few of us will celebrate in new physical bodies, will be marked by the general acceptance of the Great Wisdom Teaching by every civilised nation in the world? To achieve that consummation is the work that lies before us, and we shall carry that through only if we preserve our balance and our sanity: therefore, let our one-pointedness be from that point within the circle from which all parts of the circumference are equidistant for, in that conception, we cannot go wrong.

Saturnian

FREEDOM

By E. G. COOPER

FREEDOM to act as I like: freedom to speak as I like: freedom to think as I like. Who is this "I"? and what is this freedom? If the "I" is the personality, the lower self, then there are rocks ahead, however alluring the prospect may appear.

The great War broke down many barriers which most people were glad to be rid of, but it left as one of its legacies certain catchwords, of which freedom is one; a word ever on the tongue, used too lightly, especially by the very young, but often used with as little real thought by the older generation to denounce all that is flighty in the youth of to-day.

What do we really mean by this word? Does it mean freedom from restraint, freedom from all those conventionalities which are so old-fashioned and boring, freedom from the daily grind of living up to our old ideals? If that is our conception of freedom it will very speedily lead to license, to that kind of liberty which the lower self desires. For the lower self revels in emotional crises, it thoroughly enjoys pampering the body, and allowing the mind to wander in every direction but that of strenuous thought; it is a butterfly which desires to flutter where it wills. At the outset this kind of freedom may appear to be leading to the most delightful emancipation but in reality it is the beginning of a terrible thralldom in which we

call ourselves free but use our "liberty for a cloak of maliciousness".

It was this deluded idea of a false freedom which has been the undoing of Russia. The leaders maddened by the bondage of the old regime, drunk with the idea of such a liberty as the world had never experienced, turned their country into a hell, where fear and starvation stalked unmolested through the land. These so-called leaders were free to speak and act as they chose, and they chose blasphemy and rape, destruction and murder. This is an extreme example of liberty run mad, but nevertheless it had its beginnings in a desire for freedom, and freedom at any cost.

There is another kind of freedom—that of the young soul or savage, who is untrammelled because he knows no better. He has not yet become a law unto himself, and until he does, his is the freedom of ignorance, of lack of responsibility. It is like the false dawn which only gives promise of that which is to come. It is like the freedom of the unfettered bird who knows no time save that of break of day and sunset, who knows no law of environment, but who ranges hither and thither through the blue sending up songs of happiness to an unknown God.

Let us try to look at freedom from the point of view of the Higher Self—the only real "I" which exists for any of us, even though our conception must fall so immensely short of what that view may be. "To act as I like"; this will mean freedom to serve mankind, using all our talents, all our energies, all our worldly assets more and more freely in service for our fellow men. If we desire comfort in order that our bodies may be rested to do our work better, we shall see that others also may share our comfort, for the work is one though the details vary. Again if work is to be done we shall not take it selfishly all upon ourselves, because we know that others also need the training which

that work can give, even though they may not do it as quickly or as well as those who have had a longer experience. Then work must not be allowed to trammel us. We must learn to lay it down without regret; to sit lightly in the saddle and so be ready for any emergency. There never need be any fear of being idle, for opportunities will always open up to him who grasps his opportunities, if not on one plane then on another.

"To speak as I like": we shall use speech only for the helping of mankind and for the championship of the oppressed. If we need an example of what may be done by the help of speech we have only to turn to our President, Dr. Besant, who has, from her earliest years, worked with the unswerving determination to champion the weak and the downtrodden, to keep their cause before the public eye, to sway public opinion in their favour, and to work for their freedom. In the thousands of public lectures she has given, is there even one in which she has not raised her voice in the cause of suffering humanity? None of us possibly have her gifts or her great opportunities—which she has won by her strenuous endeavour—but we each have our own, which we have also earned according to our particular degree of earnestness and by the measure of our desire to help. Fresh opportunities will only open up if we use what we have with common sense and tactfulness in the succour of the oppressed.

It is our business to realise our responsibility as a nation, as well as an individual, and it is for us to do what we can to understand something of that responsibility we owe to the people who are within our Empire. And when we have read and studied and tried to understand, the opportunity will come, maybe in a tram or a train or in the market place, for us to speak the word which will dispel a little of that ignorance which is at the root of all international misunderstanding. But we must *know* the word before it

can be spoken, for it is the truth only which shall make us free.

"To think as I like." As we proceed along the Path which leads to liberation we shall use speech less and less, because our thoughts will become ever more and more potent, and we shall learn to be rather than to act. Thought can help so tremendously and harm so irrevocably. We hear many people say "Surely I can think as I like, thoughts are free." Possibly if people had trained themselves to think more definitely this world would be a sadder place than it is to-day; but they have not, and so when they are angry their thoughts do not kill, they only surround the people who have given them cause for annoyance with a thick miasmatic veil of depression and discomfort which reacts upon the sender.

Even if there is no ill-will behind the thought it may still have a bad effect, as in the case of people who are ill. If their friends keep sending well meant thoughts of distress and so-called sympathy, all the while thinking of the sufferer—the unfortunate catchword for describing a sick person—as ill and suffering, what are they doing but wrapping a mantle of pain tightly around them, besides failing to help them in any way to hrow off their sickness. What kind of freedom of thought is this?

But if thought can harm, consider how free we are to help. If every household contained but one person who continually and persistently thought happy thoughts and constructive thoughts, it would have a very great effect upon not only their own households but also upon their town and even upon the nation itself.

It is only those who have earned the right to freedom who are free to act, to speak, and to think as they please and those are the people who have not been too proud to learn from those who have passed on ahead of them. It may be a very

brave thing to cut one's own path up the mountain side, but we are a little apt to hit those who are climbing immediately behind when we hurl boulders from that path and release branches so that they swing back and slash others in the eye. It is sometimes better to follow the trail of those ahead of us. We shall have plenty of hard climbing, and we need not fear the track will be too easy; the rocks are plentiful, but if we take this trail it may give us an opportunity to lend a hand to those who come after, just as those ahead have lent a hand to us over the difficult bits and up the precipices. It is better to take this path than to go wandering about in an unknown, uncharted country, without a guide and without a compass.

The greatest freedom is only enjoyed by those who are continually accepting bigger and bigger responsibilities. Take the crew of a ship. Who is the only person on board who is free to do as he pleases? Only the Captain; and yet the Captain is the only one responsible for the lives of all on board. Night and day he is responsible. He it is who is responsible for all the organisation on board; and what is his freedom? It is the right to be called upon at any time of the day or night to decide any serious question concerning the comfort and safety of all on board. His freedom has been earned by obeying the orders of his superior officers before he attained to this highest responsibility of all. Just the right to think and plan for the security and well being of all beneath him. This was his emancipation from service, that he might become, in the highest sense the servant of all on board the ship to which he was appointed as Commander. Well might he say with S. Paul, "For though I be free from all men, yet have I made myself servant unto all."

Possibly perfect freedom consists in the ability to enter into the sorrows and the difficulties of others without trammelling oneself or becoming entangled in them. Perfect freedom

means bursting the bonds of the flesh and forging the bonds of the Spirit, bursting the bonds of ignorance that we may take upon ourselves the whole armour of Light. It is not an easy thing to accomplish, nor to sustain, but it is something which must be done by each one of us who aspires to tread the Path which leads to Him "whose service is perfect freedom".

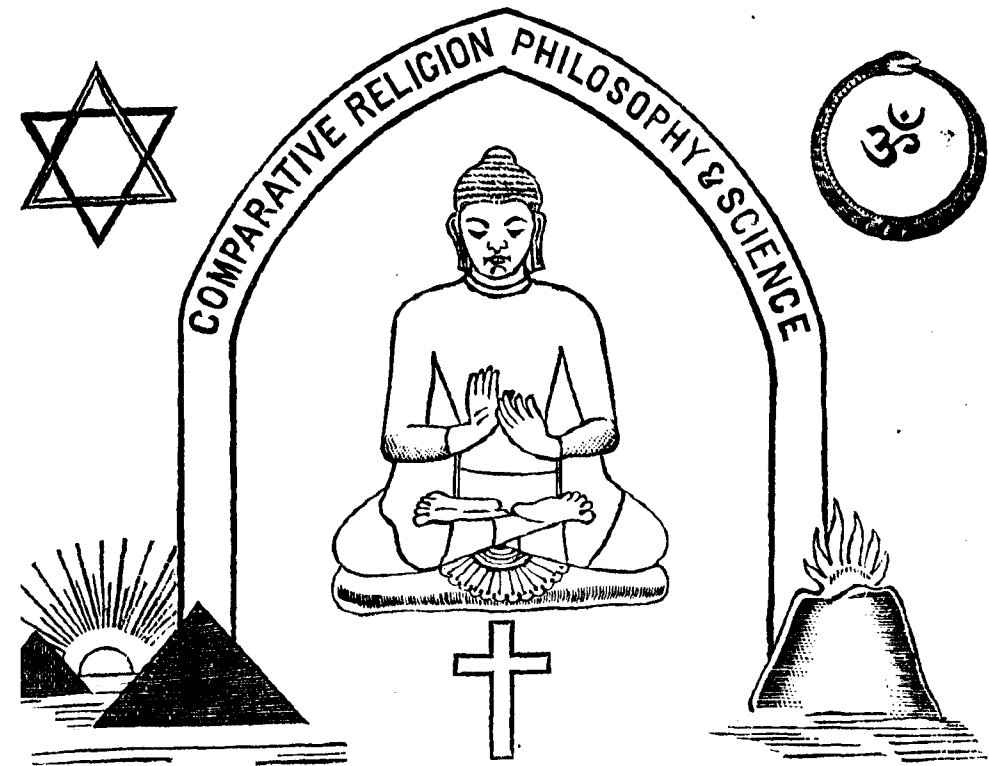
E. G. Cooper

AFTERWARDS

THE groves are quiet now, and Adyar dreams
Again of all her silent mysteries;
Again the many-voiced flame in streams
Of power flows to the sea of memories,
As veils translucent drop upon the scene
Where many joyous gatherings have been.

The slumbrous river wanders to the sea
Beside the shady forest of the pine,
Where with a soft and plaintive melody
Shrī Kṛṣṇa's flute is calling to the kine;
For while the aged hasten to the Truth
God's Wisdom broods upon Eternal Youth.

T. R. DUNCAN GREENLEES



FECHNER'S PHILOSOPHY IN THE LIGHT OF THEOSOPHY¹

By ERICH PÖPPEL

GUSTAV THEODOR FECHNER is one of the few searchers after wisdom whose work forms a bridge between the sinking era of intellectual life and the rising one of spirituality. To most of the representative men of science it seems impossible at present to reconcile their knowledge of the physical world with the great truths of religion. Scientists think that there

¹ In one of the early letters of the Master K. H. the Master mentions that He discussed philosophical questions with Fechner.—C. J.

is no possibility of rising out of the world of physical knowledge to that of the belief which is immanent in the religions of ancient and modern humanity. Prudence prevents them from rising from the plane of physical experience to the higher spheres of metaphysics which belong to philosophy, ethics and religion. For this reason science generally seeks Truth like a dog with its nose to the ground. But there have been in Germany a few natural philosophers—Carl Ludwig Schleich, Rudolf Hermann Lotze and Gustav Theodor Fechner—who in their various writings clearly point the way which leads from the world of quantity, visible to the senses, to that higher world of quality which is perceptible only by its effect, by its activity.

Fechner was born in 1801, in the family of a clergyman in Lower Lusatia, a hundred miles to the south of Berlin. When only sixteen years old he began his medical studies, but soon felt disgusted with the narrow world of medical materialism and cruelty, and, at the age of twenty-one, showed his strength of mind by absenting himself from the medical examination. After those dry studies, which were not able to satisfy his searching soul, he turned to experimental physics, which were prospering in Germany at that time, and at the age of twenty-three he had become such an authority that he was considered proficient to lecture on physical science at the University of Leipzig. He also wrote some theses of considerable importance. *Comparative Anatomy of the Angels* was written when he was only twenty-four, and by the time he was thirty-five he had published his famous little book, *Life After Death*, both appearing under the pseudonym of Dr. Mises. Even in these short essays are to be found ideas which deserve to be carefully considered by the scientific and philosophic world of our day. He knew that these ideas, given out officially by him under his own name, would irrevocably destroy his growing reputation and promising

career in the scientific world. In these little books, starting from the firm foundation of practical experience he describes, half ironically, half seriously, the manifold aspirations of the soul and, from the sincerity of a professor of experimental psychology he rises to poetic heights, without however departing from reality. He proves, in a convincing manner, the necessity of the continuance of individual existence. Great leaders of humanity, such as Goethe, Schiller, Luther, Napoleon, and Christ, are for him in reality living on among us, though no longer in their bodies. He feels them constantly working for humanity, though no longer perceptible by us as individuals. Men, he shows, are leading a threefold life on earth, first, as the organising principle, in their bodies; secondly, enjoying conscious physical life; and thirdly, leading a spiritual life, for the most part unconsciously here on earth, but after death as conscious fellow labourers in the Divine Life of God.

As time went on Fechner felt more and more the impossibility of living a twofold life; in secret a spiritual philosopher and in public merely a scientific observer of physical phenomena. He fell ill, suffering under the oppression of being forced to conceal from the scientific world the most precious ideas which he had learned as a result of his studies. From time to time during a long period he became utterly unable to digest food and appeared almost to be at the point of death. Under the faithful care of his wife however he came through this time of physical darkness; it was during this dark period that his inner life grew so clear, so splendid that he forgot the blindness of his physical eyes and a wonderful, spiritual light awakened in him. He perceived that in comparison with the inner worlds he had to the outer world, apparently, sunk into error and limitation.

He recovered his sight as suddenly as he had lost it, and out of gratitude to Divine Providence he began to fight

fearlessly—and that in his official capacity—for spirituality and daylight against the mechanical and agnostic attitude of Science. In rapid succession he wrote those magnificent books *Nanna or the Mental Life of the Plants*, *Zend Avesta*, *Thoughts on the Things of Heaven* and *Trance from the Standpoint of Natural Research*, works which were at once recognised as blows dealt at scientific opinion. And whereas his various works on experimental physics, the atomic and electric doctrine, the laws of periodicity, and so on, were the cause of his constantly increasing reputation as a physicist, as an exponent of natural philosophy his scientific contemporaries derided him. At last there remained nothing for Science but a complete silence concerning the extremely disturbing ideas pronounced so boldly in these books, and for many years Fechner was almost ignored. But he did not cease to expound and to elaborate his philosophy and published several important works.¹

In all these books, Fechner, the dauntless seeker for Truth, dares to maintain that everything on earth whether organic or inorganic, is animated by a wise and all-embracing consciousness—that stones, plants, animals, human beings, all, without exception, are interpenetrated by the life of great and sublime Spirits who live a life of creation and dissolution within their inferior creatures. The human individualities too, are spirits, in constant intercourse and communication with each other, though the intellect is not able to compass their vast activity in all its variety of earthly forms. Human thinking, feeling, willing and dreaming, are a huge field of spiritual reconciliation, a dwelling place of the love and hatred of the spirits, a continual seeking and fleeing of invisible, superhuman beings. And every man as an individual spiritual being is engaged in different relations with all these spirits, who are at the same time parts, qualities, living ideas,

¹ *Elements of Psychophysics* which appeared in 1860, *About the Mental Problem* in 1861, *The Three Motives and Causes of Belief*, 1863, *Preparatory School of Aesthetics*, 1876, *Matter of Psychophysics*, 1877, *Sunlight View or Moonlight View*, 1880.

spontaneous ministers of God; or slaves, forced and driven by their karma; all in all, known or unknown, creatures of the one Universal Spirit, whose sublime veil or vehicle or manifestation they are.

All creatures living on earth are the children of their great mother Erda, who sees through the immense complexity the myriad eyes of her creatures, which are living cells of her vast body, the earthly globe. But Erda in turn is a child with her brothers and sisters, the other planets of our planetary system, revolving continually around their great and mighty mother, the Sun, singing together the wonderful symphonic chorus of planetary life. All these are animated beings, gods of a vast consciousness, knowledge, feeling, and will; and all, without exception, are living organs or servants of the Eternal Creative Plan, ministers freely offering their immeasurable powers to their Creator, and all at the same time, are the leaders of myriads of spiritual beings who live and create in their names, under their wise rule.

Fechner died in the year 1887 in Leipzig, eighty-six years old, almost forgotten by the official world, in the happy consciousness of having faithfully worked for the progress of humanity. But he is not dead, he lives on in all who are able to feel his influence. Friends, we are Theosophists, we all know, one more, another less, the gigantic system of the Universe. Do not let us forget the great men of science, of art, of philosophy and of religion who found through their own efforts the meaning of the great mystery of life, seeking Truth with the open eyes of intuition. It will be impossible to transmit our all-embracing knowledge and experience to our brethren, each going his own way, without making a continuous study of the present condition of science, art, philosophy and religion. We have not merely the opportunity but also the duty of spreading Theosophical wisdom by uniting it with the ideas and experiences of present day humanity.

Through Fechner, whose thought is gaining more and more ground in the scientific world of our time, we can connect our movement with that world. In the same way we ought to penetrate into the natural philosophy of our great brother and master Goethe and study the lofty ideas of this inspired poet and seeker, who has so much to give to the humanity of the present day. Let us pass from the heights of Theosophical knowledge, through the ideals of Fechner and kindred minds to the dogmatism, agnosticism, scepticism, and materialism of our own time, in order to guide men of good will to the gate which leads from the setting era of Pisces to the rising of Aquarius.

Erich Pöppel

ANCIENT EGYPT REBORN IN AMERICA

By WELLER VAN HOOK

THAT the genius, the life-course and the ideals of America are sprung from an ancient Egyptian parentage is evident to the student of occultism. The splendour, the glory, the science and the wisdom of our national life, so easily seen to be favoured and fostered by Providence, are manifestly due to a recurrence of some of the influences of the rays and of the divine purposes under which old Egypt lived. The great Adept in charge of the Cultural System had very much to do with the long and successful life of Egypt. It is He who developed European civilisation and its American extension and elaboration. He has seen to it that many Egyptian characteristics of life are repeated here. And He plans it that the karma of Egypt, difficult, as in the recurrence of our relations with the enslaved Lemurians, and most fortunate, as in the re-establishment of the Egyptian mysteries as Masonry, shall be visited justly upon us, in many instances the reincarnated subjects of His ancient kingdom. We need not hesitate to recognise that our western hemisphere was prepared with all care and forethought to be the home of peoples differing from the parent European stocks and destined to carry forward by a great step the plan of the Creator. Our two American continents have been manifestly intended to be the home of those egos whose karma gave them the privilege of being the racial advance guard of humanity.

The American field was, therefore, ready when discoverers, explorers and colonisers of Italy, Spain, England and France played their several rôles in the leisurely but inspired fifteenth, sixteenth and seventeenth centuries. Doubtless it was a maze of kârmic complexities that necessitated the seemingly long period of inception. Once colonisation had occurred, the wars in Europe between France and England were reflected in America, and were followed by the retirement of France from all but a nominal hold upon the western hemisphere. By a sort of kârmic reaction France, having thus lost through Britain her far western empire, became the determining factor in loosing England's hold upon our land. And the karma of England, manipulated by the great Adepts of the Hierarchy for humanity's largest good, caused the mother country to yield her claims upon America, destined in the course of time to hold first place among Nations, for apparently trivial reasons.

What a dramatic series of world-events was the rediscovery and acclaim of America by several European Nations their colonising of the land, their nursing of the infant States for one or more centuries, and their retirement for one reason or another, until the American peoples, of so many origins, but with one world-portentous purpose, could unite and march forward in honourable and hopeful life to the fulfilment of Their part in God's plan!

AMERICA'S ACCEPTANCE OF HER DHARMA

America's destiny has been whispered to Americans from the beginning. All who were in sympathy with her vernal hopefulness have ever been able to hear that promise in their hearts and then speak its words in their own terms, of the glory of discovery and adventure, of the specious splendour of plundering Incas, of the beneficent dissemination of her

products of natural resources or of the deeper hopefulness of the newer, advanced ideals for man, of less selfishness, of more generous international relations, of the lifting of the ideals of human freedom of thought and speech, attained by the abandonment of much of ancient attachment to binding Asiatic and European magnetisms that held men for ages by the chains of habit and of the fixity of thought-form grooves.

It seems that it is only to the people who love the soil of a land, its woods and waters, its lares and penates, that is given true insight into the hopes of the Brothers for its place in the future. Who could deny the Englishman his vision of Britain's empire, the Frenchman his dream of aspiration for the splendour and glory of France? The American it is who must see what shall come for his land, if he will put aside for the moment his personality of limitation.

So we can look back upon the growth of American life, and see it quite unbroken in its advancement from the colonial time and from the day of that strong response to the appeal of the inspired Washington, through the decades of self-development, of self-denial, of self-examination under Jefferson, Hamilton, Marshall, and many other thinkers and leaders, until the fierce and fiery trial of the Civil War left our land bleeding and begrimed but somewhat lightened of her ancient curse and her karma.

You have yourselves observed her passing of the tests of the Spanish dominance of Cuba and the Philippines and of the recent European War, and can now see her facing the mighty adolescent problems of a critical age. One of America's greatest gifts of Providential inspiration has been her treasure of practical inventions. Her acceptance of hints for the solution of our transportation and intercommunication needs has made the world anew, have brought men together all afresh, as never before, for the fraternal consideration of their

common necessities. It was our inspired adaptiveness that enabled us to put into practical use for millions the cotton gin, the printing press, agricultural machinery and especially the manufacturing principle of standardising machine-parts. It was this last that made us a manufacturing people, sending to the world our finished products instead of only grain, cotton, timber and metals.

Now why do we speak of these material matters? It is because no Nation can give forth freely of thought, of philosophy, of art and of culture in general, that has not in it the glow of life and the leisure that comes with the freedom from drudgery.

America has wealth, rather new found. She should use her wealth to realise the possibilities that lie in fraternal generosity and in culture. At the moment we are in the midst of the confusion that belongs to eddies of the mighty forward currents of the War-time. The super-virtue of that period has found its antithesis in counter-currents of business-greed and crime. The excessive vigilance of government during the time of stress has left many of our people weary of the contest with vice.

These minor evils will pass away. What are the great opportunities of the time? What is the inner and what is the outer dharma of America to-day, and what can we do to help or perhaps to lead our land in its realisation?

SEGREGATION

A most important factor in the development of America has been her geographical segregation from other peoples.

For beginnings in life demand segregation. The incubation of the eagle's egg and the growth of the fledglings require retirement and freedom from gross outer disturbances.

With the development of wings and beak and talons comes the scouring of the sea, the forest and the mountain-side.

America has been protected for three centuries of growth by thousands of ocean miles. She has grown to her majority. The world now accords her a great place among the Nations. But her physical isolation alone will not now wholly protect her. The new powers of the air will aid in diminishing the segregating influence of the ocean, and, although it must maintain, in some respects, a strong political aloofness, our country, involved inexorably in the lives of her sister Nations, must be more and more concerned with the family life of all the world's lands. Then comes the mighty question—what part shall America play and how shall she bear herself in the completion of the world-plan? Occultists, especially those of America, must try to see clearly the trend of her life and its end, in order to take part in the great drama. The audience is the wondering herd of men unilluminate—though the truth is offered freely; but the actors must know the plot of the play and see the climax and the ending, even during the period of greatest agony.

THE SCIENCE RAY

Although America must soon gain yet greater powers, another Nation must for a long time, apparently, have political world-dominance under Providence. But our country must continue to lead as she has done since the last quarter of the eighteenth century, the revolutionary period, in certain phases of thought and endeavour. We must gain further pre-eminence in cultivating the arts of civilisation. Have you realised that America *has almost seized world leadership* in the practical forms of scientific advancement since the War? Our organised laboratory work must have its effects. And there is in history scarcely a more dramatic act of fraternal aid to men,

destined to bring vast kârmic rewards to our country of the power to help the world, than the establishment by American men of wealth of universities, libraries, cultural trusts and hospitals in England, Scotland, Belgium, Germany, China, India and South America. In certain kinds of manufacturing, in which machinery is much used, our land has gained the power to lead. Great as is our agricultural contribution to the world's need, our manufacturing activity has become greater still, and we are now a Nation that can amass wealth by selling to other lands not only raw materials but finished goods.

It is not solely with the delectable activities of the higher worlds that the great Lodge is concerned. Its members must and do have charge of the drift of human life in very practical ways. Why should we rejoice in the growth of our National wealth? Do we heed those not of our shores who revile us because we have abundance? Our power is the gift of Providence, and we may well give God thanks that our people see it so. America knows in humility of heart that she holds her power but in trust. So our wealth is putting men into laboratories, into libraries and archæological research fields, into exploration of the remote corners of the earth for the development of the world's resources. America is filled with the thought:

Away with poverty, physical pain and sickness, loneliness and the drab view of our sonship of the All-Father; up with the banner of hope for men on this present, material earth, the blessed foot stool of God.

For us also it is, after the great grief of the World War, to wipe women's and children's tears away, to win men back again to the joy of life and to preach the coming day of Christ's return for a moment, and the spreading of His benediction upon a new and more hopeful era of existence.

INTOXICATION WITH THE GIFTS OF PROVIDENCE

The war has diverted to the practical and the immediate the streams of culture in America. Philosophic and literary tradition, in which world-views and historic backgrounds, with the constant almost subconscious consideration of our relations to the Absolute has been temporarily displaced. There are but few philosophers who can continue with their meditation while Napoleons thunder with cannonry at their doors. The War has driven our thinkers to heed the human demands of the hour. America has become for the moment more practical than ever. For example, the Chicago University, a Baptist school, owed its primal greatness to a scholar of Hebrew texts, Harper, a leader among delvers in the ancient. But to-day the recently chosen head of his University is no scholar, but a very practical man whose title to fame rests on practicality and on his invention, in war-times, of a submarine detector!

Does this mean materialism and the deadening of the soul? It does not. It means that the American people are fully aroused to *the immediate cry of humanity*. The cruelties of war have touched our people to the heart. They say:

Let us beguile our youth into laboratories. Let us leave scholasticism for a while for the discovery of the ways of healing and of improved social organisation. In other days the ways were closed; now the doors are a little ajar. Now intelligent men, and not geniuses only, can perhaps find how to arrest plagues, how to rouse the man slumbering under lethargic brain disease, perhaps how to stop cancer, how to annihilate endemic tuberculosis, how to ameliorate the agony of child-birth. And we must study human productiveness of foods, of clothing and housing materials, of fuels, of electricity and of inter-communication. We are at a critical moment in human life!

The keys of science are in the hands of intelligent men; they will unlock many of the treasure-boxes of God's bounty and mercy. All can now see, as but few could do a generation ago, how general help for human physical need can be attained

by a great combined human effort. "Let us for a moment," men would say, "leave the library and enter the laboratory; let us give up, in this emergency, something of art and philosophic study for something of immediate helpfulness." When mediæval plagues were slaying, Boccaccio spun his deathless tales of gallantry to divert attention from suffering. When squalour and disease and the then brevity of existence kept men bondsmen to the grief of life, escape upon the wings of poetry and music and religion was logical and necessary.

Then came blessed Scientia, all humble and serene. Men looked down into Nature, touched, listened, wrote and reasoned. Then came Chemistry and the other handmaidens of Science, with Physics and the scales, Astronomy and her telescope and, latest, Biology with her microscope. Who gave us science? It was He who had fostered science in Egypt, who later through His astrologists, His alchemists, His Rosicrucians, and His countless egos, trained to see God in stones as well as stars, has built our civilisation.

So for a moment—some decades perhaps—we must submit and, oh, how gladly, to this new and modern ministry. Let us help men to make grain-growing easier to feed the hungry; let us tolerate this diversion of the youth to the search in jungles for midges that poison the wild kine and even the black natives to the ruin of a continent to civilisation. No wonder there has sprung up a sort of intoxication with these Providence-given possibilities. Materialism leaps into poetry and mysticism, and into readiness to see again the Christ who long ago multiplied loaves and made strong the palsied limbs of cripples.

It is this part of Egypt's re-birth that is to contribute much to the preparation for the Christ's return. When He comes let Him find our land in something of order. Let the slums be abolished; let misery be abated; let work be found

for all. Then may we hold up our heads without shame of having neglected His obvious primal commands.

SUCCESSFUL PREPARATION FOR THE GREAT TEACHER'S COMING

It was a part of the great World Plan that the Western Hemisphere should be the home of new types of evolving men, and this was known to the leaders among the Brothers. But the myriad great details of the selection of egos for the work, the apportionment of the glories and the labours of discovery, colonisation and development among the Nations were assigned to one of the younger members of the Hierarchy whose karma was not wholly exhausted.

It was, then, He who bore the brunt of the great karmic burden of the work of the inception of American civilised life. For a long period He has wrought, bringing to His work great numbers of His egos, and especially many of those who had faithfully served Him as subjects during His reign as a Roman Emperor. And since His attainment to Adeptship, now long ago, He has maintained His supervision, although under somewhat lightened conditions.

We have pointed out the spiritual success of the American people in following His inner leadership; they responded to His speech of the higher planes with obedience. The ideals which He gave them for their land they have faithfully accepted and applied. Orators and writers found His ideals to put before their peoples. And in war the leaders urged their soldiers to risk their lives for their land—His land—of liberty, of confraternity and of the fear of God. The requirements of American action essential to the Great Plan have been met. The advanced condition of our life scarcely leaves room for failure now. Insistent is the necessity for the immediate development of the continent in order that a great number of

minor plans, racial and cultural, may be brought to realisation. Catastrophe for this basic element in the Great Plan would mean the ruin of the Master's efforts to prepare for the Coming of the Lord Maitreya, and would leave humanity without its most convincing object lesson of selfless devotion to abstract ideals.

Moreover the power of the Masters to adjust epochs of human life to suit the requirements of evolution is exercised with especial freedom at such critical periods as the present. To some extent They can arrange times and places of men's incarnation; They can shift or modify the asperity of karmic discharges for Nations and even for continents. We may be sure, therefore, that in the last analysis, there will be no failure of America; no gross failure will be permitted.

Weller Van Hook

(To be continued)

LANGUAGE AND ITS ORIGIN

By LEONARD BOSMAN

IT is somewhat difficult to speculate on the actual origin of language, for there is so little evidence of real fact, indeed there were, at one time, so many giving forth speculative ideas without scientific bases, that some Societies became chary of receiving addresses on the origin of language. Hewitt, in his *Language, its Origin and Development*, page 3, states that "La Société Linguistique de Paris" had as its second rule "La Société n'admet aucune communication concernant l'origine du langage". Although many of the French Societies of that time (1894) were rather materialistically inclined yet they were not entirely to blame, for so strange were the theories put forward concerning the origin of language, that it is not to be considered remarkable that the scientific world became weary of speculations that led nowhere. Some declared that language originated with Adam, and others that it began with God, whilst others put forth various views, not all of which had a scientific basis.

It is not always easy to follow the reasoning of some of the speculators on the origin of language. The chief difficulty is that the scientist of a certain type sees man appearing on earth as an animal, and gradually developing into a man—a savage, ignorant and inexperienced. The religionist, also of a certain type, sees man, on the other hand, as a special

production of God, placed in a Garden of Eden in a perfect state. Both these views are opposite extremes, neither of which can be proved, for authorities have continually differed and continue to differ even in respect of the doctrine of the descent of man from the ape. This latter doctrine has been accepted by many who turned from the orthodox teachings, but it has not been proved, indeed there are and were many authorities of equal weight to that of Darwin, who did not accept his theory, and gave equally good reasons for its rejection or modification as he did for its acceptance. It is not, however, worth while to enter into long discussions on this controversial subject. It is only necessary to introduce it to show that quite opposite views are held as to man's origin, and hence as to the origin of language, for the two are essentially one. Moreover, in these arguments for and against the idea of a perfect being appearing in some Garden of Eden with a language already perfectly formed, or of a man gradually developing out of the savage state, each side seems to prove the other wrong. Thus one writer says, "the faculty of giving expression to the rational conceptions of his mind" was "possessed by man in his primitive state" (Max Müller in lectures). Others ask, rightly, how he came into possession of such a faculty. Merely to state that it was an instinct is, of course, not a satisfactory answer for the scientist, even though it happen to be the truth.

Sayce, in considering the origin of language in his very learned, but also very critical, *Science of Language* (p. 6), declares that "science requires the patient a posteriori method of induction, not the a priori method of immature philosophising, however brilliantly handled".

It is possible that the science of the future will require even more than this, for, as Sayce himself confesses, "science [of to-day] cannot explain everything, but that comparatively it can only carry us a short way. On all sides it is surrounded

by impenetrable darkness. Of the causes of phenomena with which it deals it can tell us nothing" (p. viii.)

This is the confession of a scientist who is certainly honest. He would not, probably, have seen the necessity for something more than the ordinary scientific methods used in the search for truth. Yet there is the necessity for something beyond these ordinary ways, splendid as they have been. Indeed, for the higher development of science, and in order to enable knowledge concerning "the causes of phenomena" to be communicated to mankind, the evidence of the five senses does not permit of sufficient extension. Hence there seems to be a necessity for the development of some higher and finer sense, and experiment and observation show that there is such a sensitivity possible to those who seek to know the deeper truths of Nature and of science. It is, then, affirmed, that an extension of the present five senses is not only possible for humanity, but that, even now, there is some form of a higher or deeper sense being developed in many people, in some consciously and in others unconsciously. The development of this sense brings with it a power of contacting the inner side of things, of coming closer into touch with what Sayce calls "the causes of phenomena". Thus there arises a finer sense of "touch"; an all round touch, as it were, with the usually invisible and inaudible.

Sound becomes more real as its finer vibrations are sensed in this way and the movement which causes sound is practically seen or "intuited"—an awkward word, yet expressive. Much care and practice is required before the results of researches thus made can be publicly communicated. The student who is endeavouring to understand the deeper truth of things, to understand something of causes rather than mere effects, has to exercise great care, and not allow mere fancy to claim that it is intuition, and thus lead him nowhere. By comparison with the researches of others he learns to

disentangle the false from the true, and thus his discoveries are purified from their dross, and only the reality remains. The pioneers on this line of research get little thanks, of course, but they are satisfied to be pioneers none the less.

Psychism is an awkward word to denote the development of this finer sense, and hence it is to be pointed out that psychism is not responsible for that which is set forth in this work. The intuitive process, however, has been used, and although the dangers of such methods are acknowledged, yet seeing that all that is offered here is intended to stand entirely on its own merit, the process of reasoning by which the ideas have come into being need no longer be discussed. It need only be mentioned that the two methods, the a priori and the a posteriori, have both been used, the latter proving in most cases the results of the former.

The theories of the origin of language have now to be compared with the results obtained by the methods mentioned. The most interesting of all these theories is, perhaps, that which is awkwardly termed "onomatopoeia". The word means literally that which makes a name according to the sound, and refers to all those words which express their ideas by their very sound. Many examples will arise in the reader's mind, but simple instances will explain the idea to those who heard it for the first time. Thus the word Kuk-kuck or Cuckoo describes the bird which makes such a sound. On the other hand, the cat is not named according to the sound it makes, yet in ancient times, amongst the Egyptians, it was so named, being called "Mau". Other words, also onomatopoeic, express the ideas within them by their sound, as "hiss," "kiss," "splash," etc., and "ping-pong," the name of the celebrated game of Table Tennis.

It cannot be declared, even by the strongest supporter of this theory, that all language is onomatopoeic, yet it is to be

shewn that *the root-sounds represented by letters are themselves expressive of the ideas they represent*. Meanwhile it is only necessary to state the general idea that *the words used to name letters* in Hebrew and other languages represent root-sounds in nature. These are joined together to form root-words, which in virtue of the power of their letters, express themselves by their sound. In this way language is built up, and written words come into being. It is not to be said, however, that the words themselves are onomatopoeic. It is only the names of the letters that express ideas exactly by their sound. Moreover, it is not suggested that, because a word sounds like another word, there is a relation between them.

In the well-known *Cratylus* in Plato's Dialogues (Jowett), Socrates infers that a name is a "vocal imitation of that which the vocal imitator names". It should be noted that a name is not always given to a person or animal—because of the sound the person or animal is in the habit of making. If this were so then the cat would be the Miaou, the dog the Bow-wow, or wougher. It is the impression which the person, animal or thing makes in the mind of another which gives rise to the name, and as people differ by reason of their mental development, so they receive different impressions, and hence name things and persons differently. Hence an animal may be called Canis by one and Dog by another, both words expressing different qualities seen in the animal. The name cannot describe all the qualities or attributes of a person or thing, but only an aspect, a passing impression.

Hewitt, in his *Language, its origin and development*, already quoted, upholds the view that language is derived mimetically, and consisted originally "in the imitation of natural sounds". "Nor am I deterred," he says, "from this conclusion, by what I readily admit, that in a very large number of cases we are still unable to explain the rationale of the selection. Meanwhile I look in vain for any other theory."

These theories, the onomatopoeic and the mimetic may be accepted, with much reservation, for some imply in accepting them that language grew up out of the "rude beginnings" of man, and that "his thoughts were all but wholly limited," which is not the view held here. Language, it is suggested, was brought to man by Men of a higher development, who translated not moo-moo and bow-wow sounds into words mimetically, but who, realising and understanding the idea behind every form, translated that idea by means of a word expressing it.

Many writers have declared that there was a primeval language and this may be accepted. When however others state, following Dr. Murray in his "History of European Languages" (1823), that all languages are derived from a simple primeval language, consisting of a few monosyllables, such as ag, wag, etc., the "first articulate sounds," and that to this primeval tongue the Teutonic and not the Hebrew comes nearer, it is not easy to follow the reasoning. For another writer states that the first sound is ber or ver, the sound made by the lips of a child. Of course the theorists have watched the child with a view to discovering from it the first natural sounds made by undeveloped beings, and have deduced from the results ideas relating to the birth of language amongst the first inhabitants of this globe. No certainty, however, is possible if this method is followed, for it is not exact, and it cannot be proved certain that the child of to-day follows the savage of the early ages even if it be accepted that mankind is descended from the savage.

It is obvious that nobody can say definitely what were the first sounds made by man, for nobody was there with a developed mind capable of bringing us the information concerning the first words uttered by the earliest denizens of the earth.

Sayce does not accept the findings of Dr. Murray who accepted similarities of sound as proving the origin of words, "for every word, from whatever quarter gathered, is forced to become a proof or example of the descent of language from his nine monosyllabic interjections".

"The physical formation of our vocal organs," says he, "due to climate, food, habit, and inherited aptitudes, obliges us to pronounce in a particular way. There are sounds, for instance, that birds and animals can make but we cannot; while nothing is harder than to catch and reproduce the exact pronunciation of a foreign tongue. The Polynesian turns David into *Raviri*, Samuel into *Hemara*, London into *Ranana* . . . It is quite certain that there are languages the pronunciation of which can never be thoroughly acquired after the age when growth has ended and the organs of speech have ceased to be plastic. There are numerous sounds which particular races are unable to imitate successfully, and those who have watched the attempt of children to learn their mother-tongue know how slowly some special sound is often acquired, and how in some cases it is never acquired at all." (Vol. I, pp. 145-6.)

These ideas expressed by Sayce were, however, previously discovered by the famous Count De Gebelin, who, in his voluminous work *Monde Primitif* (Vol. III, bk. 2, ch. 2) says that language is not an arbitrary convention but is a natural growth. This is the idea held in these pages also, and it will be proved.

"Never," says Gebelin, "did speech owe its birth to human art, never was it possible for it to be the result of human agreement. What man would have been able first to declare that such and such a word shall signify such and such a thing." He says further, "from the time when there were two people on the earth, they spoke," which is not, however, to be proved. "Since speech," he continues, "is neither

the result of chance or the mere researches of man, nor even the arbitrary effect of God's Almighty Power, but it is founded upon the elements in Nature itself like to those in man and in the objects he is called upon to describe, we may, therefore, hope to discover the manner of its formation and the energy which gives it birth." He suggests that the vocal organs are affected by the labours performed, and that speech becomes different according to the general ability of a race or country. "It is in the vocal instrument," he says, "that we must seek the elements of speech, this marvellous instrument which man carries with him everywhere, which gives him no trouble to repair or tune, and in which he finds everything necessary for his purpose, and which cannot be analysed with too much care to see how the different parts are suited to the various detailed needs of man in speech." "We shall thus see," he concludes, "the origin of words, how the first language was formed, and how all others were derived from that original."

He shows further how language changes as it comes through different types of vocal organs; how these are affected by climate, by their *rapport* with Nature, etc. These ideas of Count De Gebelin seem to be the earliest on these lines, from which later writers have copied, or which, as in the case of Sayce, they have confirmed. Hence it is well to make a further quotation from this erudite writer so that justice may be done to a pioneer. "Speech," he declares (Vol. III, p. 275), "is nothing else but a painting of our ideas, and our ideas a painting of the objects of which we are aware. There must exist, therefore, a necessary *rapport* between words and the ideas they represent, just as it exists between ideas and objects. In fact, that which paints (describes), could not be arbitrary, for it is always determined by the nature of the object to be painted. Thus man was obliged, in describing an object or an idea, to choose the sounds most like to the object"

—or better, to choose sounds most like to the nature or character of the object, and not necessarily like its mere outer form.

The author of "Pantographia" (1799), Edward Fry, evidently agrees with Count De Gebelin in seeing language as a natural growth, not a mere arbitrary matter, but practically a "Gift of God". This may not be a "scientific" statement yet, nevertheless, it may be true, inasmuch as language is no mere convention of man, though the *letters* which symbolise Nature, Ideas and Sounds, well may be.

"If language," he says, "consisted of simple vocal sounds, as those uttered by cattle, sheep, or new-born children—or of signs produced by the motions, etc., of the human body (gesture), there would be no difficulty in ascribing its origin to the natural progress of human beings in a state of society: but the wonderful circumstance respecting *language* is that it consists of vocal sounds modified by articulation."

It is however, only partially true, as he says, that there is no instinctive articulate language, for language, as regards inarticulate cries is instinctive, though *true* language is only possible to the developed mind. The earliest cries of man are instinctive in as much as they appertain to the desire nature, or emotions, and therefore may well be mere vowel sounds as Gebelin agrees. Yet for real and articulate language there is necessitated a mental focus or receiver, which will apprehend ideas, and direct the currents which affect the human brain. The vocal instrument thus affected will set up, in the atmosphere around, those vibrations which become sound and speech.

It cannot, however, be said that language was "revealed from Heaven" unless these terms are well explained. If, of course, by such expressions is meant that language was revealed from Space, it is not very different in the essential idea, and may be scientifically explained, if for Heaven is

substituted Æther. Yet because, as Fry and others point out, the scriptures shew God teaching Adam to name the animals, it does not follow that this was the *origin* of speech. As a matter of fact, of course, the scriptures do not shew God *teaching* Adam, but leaving him *free* to name the animals. However, this need not interrupt the argument, for who may prove that this particular portion of scripture is to be taken literally and historically.

In this work it is accepted that man is not only a passive bodily creation, capable merely of being impressed by nature, and answering only to such impressions but that he is within the body, a definite Being, knowing infinitely more than he can communicate through his vocal instrument and brain consciousness. So it may well follow that, knowing in himself the true idea of language, he would use his mind and will to communicate his thoughts, and thus, gradually, the vocal organs would act automatically like other bodily organs, as slowly they answered to his will.

Perfect language can only come to those, or by means of those, whose inner Selves have attained a certain power over their vehicles, vocal organs and brain-consciousness. It is they who become the leaders of mankind, and convey the ideas of an ordered and properly arranged language.

All this may, perhaps, help towards an acceptance of the idea that language is partly the result of instinctive answering to Nature, but mainly the result of the working of Individualised Power and Intelligence within the body, a power superior to the instinctive and impressionable nature. Hence the sounds or names, of letters were not composed merely through imitations of animal sounds, as some have imagined, but through the attempt of the Inner Man or Intelligent Being to reproduce Cosmic Ideas in human form as language.

Thus, as stated, amongst mankind there were Teachers, Leaders, and Guides who had lifted themselves up out of the

common rut, and were therefore able to stimulate the energies of the race, and shew men the way to develop themselves along similar lines. Mankind unaided fails, as Nature unaided is said to fail. Man works with Nature and Nature with Man. Yet Man works also with man, and therefore helps to develop the superior forces within him. Then, if some will say that it is God alone who helps Man, the answer is not an argument but an acceptance of the idea in a modified form. For, all is God and there is nothing but God. Man is a mere modification of God; actually, in the deepest sense, a part of God, though, inasmuch as he does not realise it, not yet "very God of very God". It is difficult, however, to introduce theological discussions in this place, and the matter is only mentioned to shew that a blind materialistic view is not held.

This idea of leaders and supermen has to be considered, however, when anthropology and philology are being discussed. Edward Fry accepts it to a certain extent, and points out that many nations have been raised from barbarism to civilisation by the help of others more enlightened than themselves.

"The original savages of Greece were tamed by the Pelasgi, a foreign tribe, and were afterwards further polished by Orpheus, Cecrops Cadmus, etc., who derived their knowledge from Egypt and the East. The ancient Romans, a ferocious and motley crew, received their blessing of law and religion from a succession of foreign kings, and the conquests of the Romans at later periods contributed to civilise the rest of Europe. In America, the only two nations which, at the invasion of the Spaniards, could be said to have advanced a single step from barbarism [into which the race had fallen, L.B.] were indebted for their superiority over the tribes, not to the gradual and unassisted progress of the human mind, but to the wise institutions of foreign legislators." (Intro., p. vii, Pantographia.)

Truly Nature works with Man, whilst God directs Nature. Nature serves to lay the foundations of language. God endues Man with a *capacity* for language-building, and then brings nature-man together. Thus language becomes more and more perfect, as it filters into the everyday world of man. Yet the environment of Nature alone is insufficient, mankind needs its own direct helpers—beings of like nature, though more highly evolved, able to instruct *along human lines*, and thus develop the intelligence and true power of thought in a more definite manner. Nature works on man, as it were, massively, whilst Man works on man more acutely, or definitely. Hence the Mediator, Leader, Guide or Teacher is always needed, and always appears amongst Mankind when the need is greatest, for in this case, if in no other, the demand does create the supply.

To know with any degree of certainty the origin of speech, it is obviously necessary to know the origin of man. On this, however, no authorities are agreed, and the study of such subjects leads to never-ending arguments. Some study the mere effects of nature, the material forms evolving, whilst others are more interested in the causes of things. Hence, the origin of man, from the Darwinian point of view, is purely materialistic, and describes only outer appearances. It is, therefore, insufficient, as a guide to the growth of language. It is not easy to conceive that language is a mere effect of matter, and thus one turns to those who endeavour to explain the more real, even though hidden, side of Nature. Proof, however, of the actual origin of man cannot be given in the *posteriori* manner, *i.e.*, from experience, and so theories abound, some more logical than others and some less logical.

It is accepted here however that man is a dual being, having an outer form, or body, and an in-dwelling life. The body, commencing by being huge and gross, gradually throughout the ages was consolidated and condensed. As the earth

cooled, so the body of man became more organised and the life within it became capable, more and more of making itself felt and known. Evolution, as taught by many schools to-day, shows the development of the body of man, but it is not possible to understand man only in this way. It is better to study the involution of life together with the evolution of form if the truth is to be discovered. In any case, the mere description of the evolution of a material body does not help very much in discovering the origin of language.

Seeing that it is probably one hundred thousand if not millions of years since man appeared on the earth, it is not easy to decide which of the theories offered as to the beginnings of man is nearest to the truth. It is possible to accept the Darwinian theory of the evolution of the bodily man, with certain reservations, but, seeing that there are so many theories, one may be accepted as well as another if it appears to be reasonable. Hence, the idea here accepted is the ancient Hindū idea, very guardedly expressed in Eastern literature, that Man commenced as a life descending into a prepared etherial form, which gradually became denser and denser until at length it assumed the physical appearance from which Darwinism traces man's descent.

The first stage was a natural one. The organs of speech slowly developed. Man was spiritual, inasmuch as the mind had not yet developed, and he was therefore nearer to Nature. In this stage language was the result of the growth of emotion, which, obviously is earlier than the development of mind. Thus the earliest cries of human beings, who were not yet developed as regards mentality, might well have been mere cries of pleasure and of pain, of enjoyment or gratification. These were, however, mere vowel sounds, not defined by means of consonants, and therefore not to be termed actual language. This is, nevertheless, the origin of language, the *instinctual* stage of the first beginnings of language,

the language, if so it may be called of the instinctual emotional man.

Language originates and develops as man originates and develops. As the desires, feelings and passions grow, so does his language develop. As, however, the mind slowly takes control, so, gradually, it conquers the emotions, having first been engulfed in them. Thus, with the development of mind there grows a finer, freer and more exact language, due to the addition of the consonantal sounds, which are the offspring of the mentality. Language originates, then, in two ways, through the emotions as vowel sounds, and through the mind as consonantal sounds. As Count De Gebelin puts it, there is the "painting" of sensations by vowel sounds, the sounds expressive of joy and sorrow, feeling and desire, and the "painting" of ideas by consonants.

It is probably true that the sounds, the pipings, the "hurs" and the "gurs," the "ughs" and the "puffs," etc., may well have been the ejaculations of the first emotionally developed beings: exclamations of fear, astonishment, enjoyment of the "mindless" men.

When, however, intelligence comes into play, then a very different origin of language is discovered, and words tend to become more and more perfect as expressions of ideas. In those early days of mentality, when the mind was in its pristine and infantile stage, man was presumably nearer to Nature and therefore to ideas, and hence nearer to God and to truth. Little, therefore, prevented the unclouded mind from receiving the messages which came to it as vibration, and which were, gradually translated into speech.

Now that the mind has become more clouded and more concrete, now that it has passed through the "golden age" and descended into the depths of matter for better strength and more resilience, it has of necessity, passed further away

from reality. The necessary processes will, however, prepare it for a finer and higher development, a greater purpose of life than any yet realised. For when the mind has become definite and purified, then will the light of intuition shine through it, man will once more realise a "golden age," and the mind will develop as a perfect focus for the intuition, and thus make a centre through which more and more of reality may be understood. Thus will arise a being "wise as a serpent" and yet "gentle as a dove," a builder and no longer a destroyer.

Leonard Bosman

NOTE FROM THE SECRETARY, GENERAL COUNCIL, T.S.

THE picture of the members of the General Council, T.S., in the Frontispiece of THE THEOSOPHIST, February, states that it is "The General Council of the Theosophical Society, 1925," Bishop C. W. Leadbeater who appears on the picture is not a member of the General Council, but sat with its members for the photograph by their request.

J. R. ARIA,

Secretary, General Council, T.S.

RENEWAL

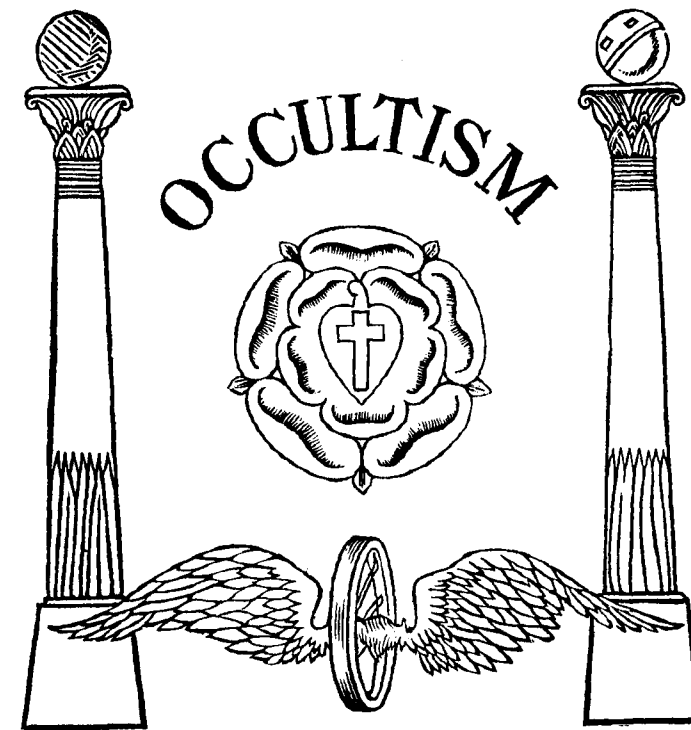
O Life! O Being! Tide illimitable!
 Earth breaks and re-forms,
 Nations die and arise,
 Seasons pass and appear—
 Whose are the Feet thus silently
 That tread the pathway of our cycling sphere
 To give us back belief from year to year?

A thousand times has Life grown old, and wane
 A thousand times her moons of joy and pain;
 Yet ever from the whitening bones and garbage of the years
 She reaps her vivid harvest of new dreams,
 And, burnishing with iridescent beams
 The pathway of the soul along the hours
 Of quickening time,
 Replete with thoughts sublime,
 Sweet art, and great believing, youthful powers
 That strain upon the will as launched vessel on its rope,
 She rises on the marge again a gold new-visioned hope.

And Whose the Breath low-breathed
 Upon the world that seemed to die,
 That sets again the magic of renewal into play?
 For hope had died, belief had died, and death's dark ocean
 seethed

With the corpses of the creeds and our yearnings fallen sere;
 Yet Life returneth, for the Lord of Life is here!
 A Rose amid our winter bloomed this day,
 The Promise of a summer that will never pass away.
 And Love, whose lovely brow they had with cypress all
 enwreathed,
 To-day awakens, for the Lord of Love is here!

DOROTHY M. CODD



A TEMPLE THOUGHT-FORM

By THE RT. REV. C. W. LEADBEATER

THERE exists in India, having its Headquarters at Adyar, a Society called *The Bhārata Samāja*—a name which is poetically translated “The League of the Children of India”. Its objects are:

1. To strengthen and broaden the basis of Hinduism.
2. To promote the welfare and progress of all classes and sections of Hindus.
3. To promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other faiths.

Various sub-headings recite in detail the methods by which these objects are to be achieved—the reforming of injurious customs such as child-marriage and immature parenthood, the breaking down of unnecessary social disabilities and restrictions, the simplification of elaborate ceremonies the signification of which is now unknown, and so on.

A prominent and enthusiastic member of this Society is the beloved Head of the Order of the Star in the East, Mr. J. Krishnamurti; and one of the practical steps which he has taken to promote its objects is to draw round him a body of earnest young men who are co-operating with him in the endeavour to introduce into their ancient and wonderful religion the principle of public worship. This principle, as we understand it in the Liberal Catholic Church, is one which has been to a great extent forgotten in the world. The religion of ancient Egypt had at the heart of its most sacred Mysteries the idea of generating a vast amount of devotion which called down from on high a responsive outpouring of divine influence, which was then spread abroad over the whole country as a flood of peace and blessing. Even there, however, this great work was done by a small number of highly trained and specialised men, who had spent half a lifetime in qualifying themselves to do it; the general public took no part in it, nor was it supposed that their less efficient devotion could contribute to the magnificent result attained.

In Hinduism, Buddhism and Zoroastrianism this idea of public service seems less prominent, though unquestionably uplifting religious influence radiates from all their temples and shrines, excepting only those which are polluted by the loathsome custom of animal sacrifices. All these great faiths deal with their members individually; each man goes to the temple, makes his own prayer and offering, and comes away. Thousands may be offering the very same prayers simultaneously, but each is doing so independently of the others. The



PLATE I

thought of producing a greater result by joining in a combined effort of devotion seems to have been officially introduced by the World-Teacher when He founded Christianity. Its disciples were instructed not to forsake the assembling of themselves together, and from the first they seem to have adopted the principle of common prayer and common song. The disciple Jesus had been initiated in his youth into the Mysteries of Egypt, and I think there can be no doubt that he intended his followers to use this very powerful weapon of the common public service for the same altruistic purposes for which it had been employed in those Mysteries. History shows us, however, that this idea had been grasped but imperfectly even by the early Christians, and as the years rolled on the worshippers thought less and less of the influence which they should have been pouring out on the world, and more and more of the benefits which they individually derived from their religious exercises. It has been left to our Liberal Catholic Church to recall the attention of our brethren in other branches of the Church to this most important aspect of the work which their services are intended to do.

It occurred to Mr. Krishnamurti that the Hindu religion was just as capable of performing this wonderful and beautiful act of public service as the Christian ; and he therefore set to work to have a simple but effective service compiled for public use, by bringing together a number of thoroughly well-known prayers and mantras so arranged as to produce the required effect. These are of course in Samskrit, because that is the sacred language, the one language of religion all over India, precisely as is Latin in all Roman Catholic countries. Again like the Latin, it is not fully understood to-day by any but a small handful of learned people, and that is of course a serious drawback from the point of view of popular co-operation. But there is no doubt that it is wise for the present to

use it, for it has around it the sacred aura of immemorial tradition, and even though the uneducated certainly cannot follow it word for word, they have a general idea of its meaning, so that their devotional feelings are deeply stirred by its use. The idea that each great religion should have a language of its own, so that wherever the worshipper might go he should be met by the same sacred words, has certainly a beauty and picturesqueness of its own; but after much careful consideration the founders and leaders of the Liberal Catholic Church came to the conclusion that the advantages of that plan were far outweighed by the lack of full understanding on the part of those who were taking part in the service. Very possibly in a not remote future the Bhārata Samāja may find that its services will work the better when translated into the many vernaculars of India; but that will be only when people in different parts of the country have grown accustomed to the idea of public worship and have been thoroughly instructed as to its object, and as to the extent to which they themselves can co-operate in carrying out that object.

Another point is that there exists in India a very widely spread belief that all these mantras depend for their efficacy upon the sonorous sounds of the ancient language—that if translated into another they would have practically no result. There are no doubt certain verses and expressions of which this is true; but it does not apply to such a service as is here contemplated.

THE GĀYATRĪ

We have ourselves recently made a series of experiments and observations with regard to this very matter, using among others the greatest and most beautiful of all the ancient mantras, the Gāyatrī itself. The result was most remarkable. This greatest of verses has been chanted all over India from

time immemorial, and it is evident that the Deva kingdom has learnt to understand it and respond to it in a very striking manner—a manner which is in itself most significant as showing that in an antiquity, so remote that the very memory of it has been forgotten, the altruistic use of such mantras was fully understood and practised. It begins always with the sacred word and with the enumeration of the planes upon which its action is desired, the three worlds in which man lives, the physical and the astral and the mental. As all Theosophists know, it is an invocation to the Sun—of course really to the Solar Logos, who stands behind that greatest of all symbols; and the great shaft of light which immediately pours down upon and into the reciter comes as though from the physical Sun in whatever direction that Sun may happen to be. The effect is especially curious when the Sun happens to be below the horizon, for then the shaft comes up at once *through the earth*! This shaft is white just slightly tinged with gold; but when it has filled the very soul of the reciter he promptly shoots it from him again in seven great rays having the colours of the spectrum. It is as though the singer acts as a prism; yet the colour rays which dart forth are of a shape the reverse of what we usually find in such cases. Commonly when we send out rays of spiritual force they spring forth from a point in the body—the heart, the brain, or some other centre as the case may be; and as they shoot out they steadily broaden fanwise, as do those shining from a lighthouse. But these rays start from a basis wider than the man himself—a basis which is the circumference of his aura, and instead of widening out they decrease to a point, just as do the rays of a conventional star, except that they are of course cones of light instead of mere triangles. Another remarkable feature is that these seven rays do not radiate in a circle in all directions, but only in a semi-circle in the direction which the reciter is facing. Furthermore these rays have a curious

appearance of solidifying as they grow narrower, until they end in a point of blinding light. And a still more curious phenomenon is that these points act as though they were living; if a man happens to come in the way of one of them, that point curves with incredible rapidity and touches his heart and his brain, causing them to glow momentarily in response. Each ray appears to be able to produce this result on an indefinite number of people in succession; in testing it on a closely packed crowd we found that the rays apparently divided the crowd between them, each acting on the section that happened to be in front of it, and not interfering with any other section.

It is difficult to make a drawing which will give a clear idea of this peculiar thought-form. I subjoin two which may perhaps be useful in guarding the reader against misconceptions, though neither is fully satisfactory. Fig. 1 may be

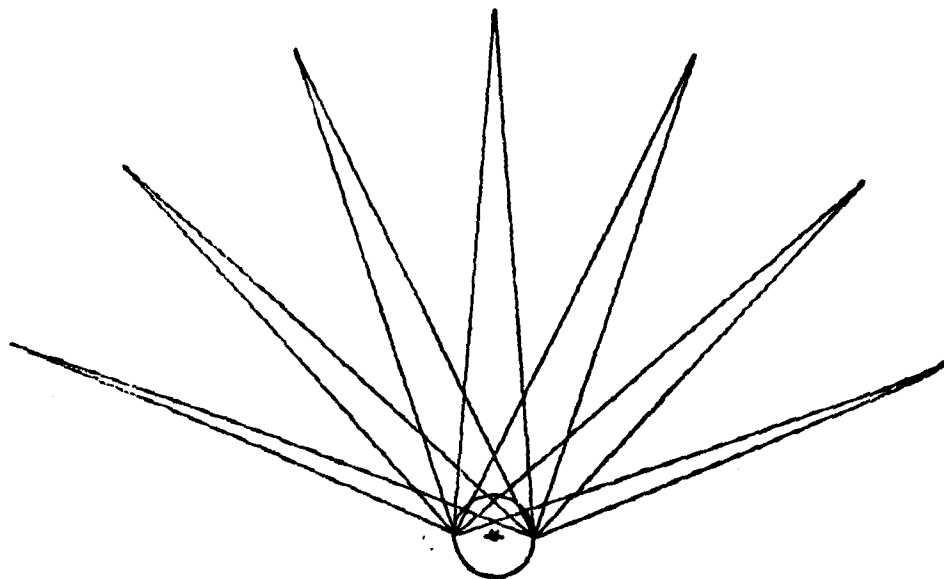


FIG. 1

regarded as a sort of ground plan of the thought-form if one could look down upon it directly from above. From that

position we see nothing of the man except the crown of his head and his shoulders; but the circle drawn round him is intended to represent the outside surface of his aura. It will be noted that all the triangles which radiate from him have the diameter of his aura as their base. That which shoots out straight in front of him is an isosceles triangle; all the others on each side, having the same base but a different inclination are increasingly smaller and narrower as they are further from the middle line.

These are of course really cones; and the size of the base of these cones is determined by the size of the aura of the reciter. If he happens to be a quite ordinary person with an aura extending perhaps eighteen inches from his physical body on all sides, the base of the cones will be an oval, some nine feet in length by five in width. If, however, he is a more developed man, with an aura extending fifty yards on every side of him, that base will be almost a circle, as the difference between the height and the breadth of his physical body would be practically negligible in proportion to the size of the whole aura. As we are looking down from above we must draw a horizontal line through the middle of the man's aura to represent the base of our triangles; but as the force flows out horizontally in front of the man, the circle which defines the base of our cone must be thought of as a hoop standing not horizontally but upright about the man—as an arch over his head, involving of course a similar inverted arch beneath his feet.

That is a curious fact regarding the aura which is very often forgotten; it is built of astral and mental matter, which of course freely interpenetrates everything physical; so to whatever height a man's aura extends above his head, it has an exactly similar extension into the earth beneath his feet. It naturally follows from this that the amount of force which can be absorbed and sent forth again in the

recitation of the Gāyatrī depends directly upon the spiritual development of the reciter, for that is indicated by the size of his aura.

Our second illustration, Fig. 2, shows the appearance of this thought-form if seen from one side. From this it should be clear that all seven cones lie horizontally in the same

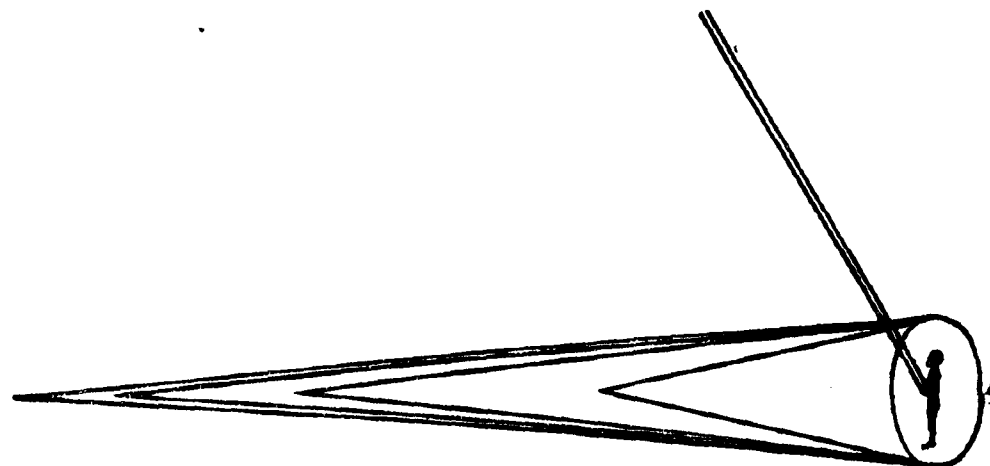


FIG. 2

plane, and that therefore a man watching the reciter from a point level with him, but on one side of him, would see only four of these cones, as the other three would be completely hidden by that in the centre. Furthermore, the three cones nearer to him than that in the centre would be very much foreshortened, and would appear as represented in the drawing. The original shaft of light is shown descending to the heart of the man, which is precisely how it appears when the Sun is high in the sky, and the singer stands facing it.

If a number of people chant the Gāyatrī together, only one shaft of much greater diameter comes down from on high. The auras of the singers are for the moment welded into one, and the diameter of that blended aura forms the base of the cones.

The observations as to the peculiar effect of this mantra have been repeated often enough to be reliable as far as they go; but to arrive at the reason of these peculiarities in their action would probably require much further research. An endeavour to trace the origin of the mantra and all the peculiar arrangements made with regard to it brings us into the presence of the Lord Vaivasvata Manu Himself, before He led His hosts over the Himālayas.

As to the question of the language of the mantra, it seems to be of minor importance. The recitation of the words in English having the full intention behind them produced the full effect. The recitation of the same thing in Samskrit with the same intention brought about exactly the same result, but in addition built round the radiating shafts a sound-form resembling a wonderfully intricate kind of carved wooden framework; it provided us with something which might be imaged as a seven-fold gun through which the rays were shooting out. This sound-form extended only for a short distance and did not seem to make any difference at all to the power or size of the rays.

THE SERVICE

The temple itself in which this service takes place is in appearance in no way like the churches with which we are familiar, though the different parts of it may be said to correspond to some extent. It is surrounded by a low wall marking off a square of ground. The innermost heart of the temple is a room or cell about six feet square, unlighted save through its doorway. In the centre of this is a stone cube which serves some of the purposes of an altar, for upon it burns the sacred fire. The Pūjāri¹ passes in

¹ This is from *pūjā*, worship, *pūjāri* a worshipper. The better known word is *purohita*—"officiating priest".

and out of this small square room in the performance of his ritual, and only he and his assistants are supposed to have the right of entrance, except when at a certain point in the ceremony each worshipper comes to the threshold to bow before the light and to offer flowers. In front of this room is a platform on which sit the other worshippers who are taking part in the ceremony to the extent of chanting the responses. That platform may be taken to correspond with the chancel of our church, for it is raised about four feet above the floor of

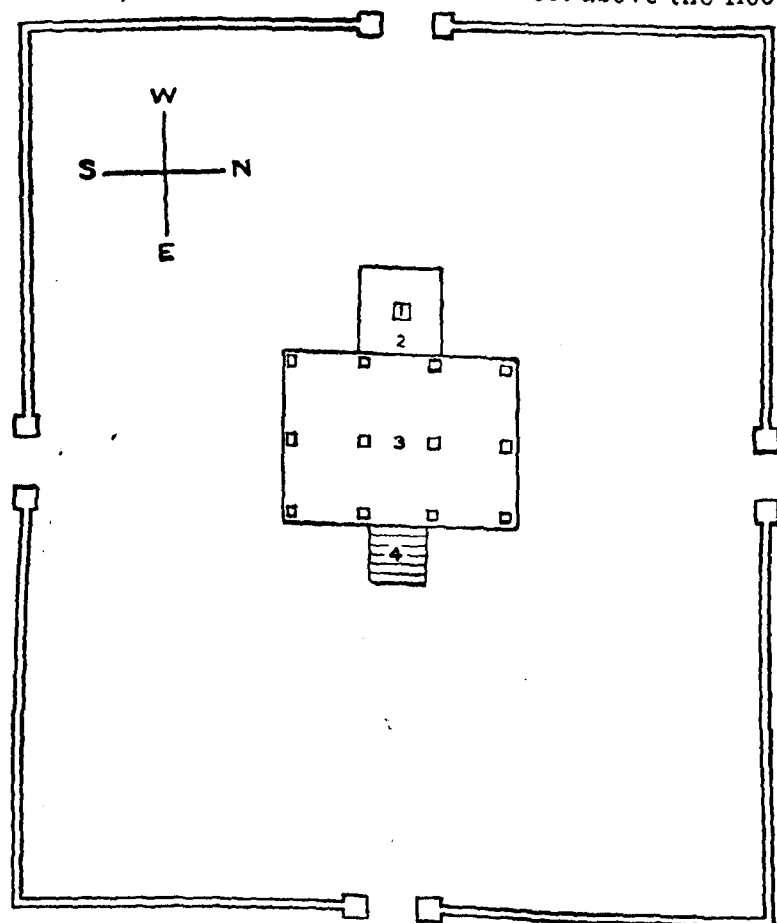


FIG. 3

the temple, the rest of which is occupied by the congregation all sitting cross-legged upon mats.

In the accompanying ground plan (1) is the altar, (2) the shrine, (3) the platform, (4) the steps leading up to it, and (5) the outer court, which is at present roofed in only by palm leaves. I understand that in the ordinary course of things in a Hindu temple none but Brāhmanas would be accommodated upon the platform; but as it is one of the principles of the Bhārata Samāja that there should be no caste distinctions in religious service, in this particular temple men and women of other castes were seated upon it, and even some Europeans and a Pariah. The roof of the temple proper extended only over the platform, and over the little dark shrine there arose something like a low dome or spire, as will be seen in our sketch.

We give two drawings of the temple and its thought-form, in addition to the ground plan Fig. 3. Plate I shows a front view of the temple, looking straight into the dark shrine, in which the sacred fire may be seen burning. Plate II presents a side view of the same edifice. In both plates the physical temple is outlined in black, in an endeavour to distinguish it as clearly as possible from the brilliantly-coloured thought-form through which it is seen. It will be noted that while the body of the astro-mental temple is but very little larger than its physical representative, the spire is enormously taller than the comparatively tiny dome. A remarkable feature in the colouring is the predominance of blue—not quite the soft blue of the more ordinary devotion, but a darker, stronger, more electric hue, which somehow expresses a quality of sternness and asceticism.

The service itself begins: "In the name of Hari, One-in-Three," which may be taken as corresponding to our own commencement: "In the Name of the Father and of the Son and of the Holy Ghost," and the first step is the distribution to all the worshippers of consecrated water. The officiant bears the vessel of water in his left hand, and with a silver

spoon pours a few drops of the water into the right palm of each worshipper. All wait, holding the water in the palm of the hand, until everyone present has been served, and until the prayer of purification, confession and absolution is completed, and then all drink simultaneously. The analogy to the asperges and the confession and absolution in our own Eucharistic service is in many ways remarkably close; for they pray that "the sins by me committed, whether in thought, in word or in deed, may be destroyed, as also the evil in my nature". Then comes a strange and powerful self-absolution (for it must be remembered that every Brāhmana is a Priest in that religion): "In the Crucible of Immortality, in the Flaming Sun, I here put myself through the Purification by Fire."

In this service, as in our own, there is one who leads, as with us the Priest leads, and others who recite responses on behalf of the congregation, as a choir might do. But it must always be remembered that where all are Brāhmanas, no one possesses greater power than the other, and therefore the particular Brāhmana who is chosen to recite the service is not at all a Priest in our sense of the word, as is shown by the fact that the title conferred upon him is simply Pūjāri, which means the leader in *pūja* or worship. He who thus leads is in no way greater than the rest, but he has learned the Samskrit prayers and ceremonies by heart and so is employed to perform them. But in the case of this particular ceremony which I am describing, no professional was engaged, but Mr. Krishnamurti himself took charge of the whole proceedings and filled the part of the leader.

This absolution has not quite the same scientific effect as that which is pronounced in the Christian Eucharist. The latter is the exercise of a power specially conferred on the Priest at his ordination and, as I have described in *The Science of the Sacraments*, it combs out the tangles with which the man has surrounded himself by any deviation from the

straight path of evolution. It is thus a definite operation performed from without, although the extent of its effect depends very largely upon the mental attitude of the subject. This Indian absolution is something which each man does for himself, and its efficacy depends entirely upon the amount of determination which he throws into it, although he is supposed to be assisted in his effort by the holy water which he drinks at this point.

The Pūjāri now rings a bell, announcing that he does so for the purpose of invoking the Devas and at the same time of driving away all evil spirits. He particularises that all earth-bound souls and "all spirits which are makers of trouble" should depart hence in the Name of the Lord, and he ends his adjuration with the words: "Now I begin the act of worship and there shall be no obstruction of any kind."

That act of worship commences with the words well-known to us all, "Aum, Bhur, Bhuvar, Swar." The Pūjāri sends forth the power of the sacred word and specifies the three worlds in which he wishes it to act—the physical, astral and mental. Then he proceeds to tyle his Lodge in truly Masonic fashion, saying: "I close our place of worship from every side against undesirable intrusion, leaving it open only to the influences from on high." In saying these words he commences the building of the thought-form, for he surrounds the platform with a low wall principally of etheric matter, although there is a certain amount of astral and mental intermingled with it. He calls upon all the great Devas to bless the incense which, however, is carried not in a swinging censer as with us, but rather in a kind of urn.

Having recited this invocation, the Pūjāri comes out from the shrine and waves the urn in front of him so that the influence may be poured forth over his people. Then for the first time in the service the Gāyatrī is recited and the splendid phenomena attendant upon its recitation take place

as has already been described. But before the actual chanting of the sacred verse, it is customary to recite the *Aum* seven times, coupling with it certain other words which seem to denote the planes of its activity, though it is difficult to make them fit in exactly with the conceptions which have been taught to us. The first three words "Bhur, Bhuvar, Swar," do certainly apply to the physical, the astral and the mental, much as we know them; and the obvious effect of this mantric recitation is to send forth a wonderful wave of peace which prepares the way for the action of the Gāyatrī. At least, that



is what it should do—what it really does when the recitation is properly managed. Unfortunately some of the words used

end with what is called the *visarga*, and I find that it is the custom of some Pūjāris to pronounce this very harshly, to make of it a curious jerky aspirate followed by the preceding vowel. I understand that this custom exists among the followers of the Yajur Veda, while those who adopt the methods of the Sāma Veda and the Rik Veda pronounce it much more smoothly and softly. From the occult point of view this is very much better; the whole series of words makes a wave of peace, the edge of which is a beautiful continuous curve spreading steadily outwards as in Fig. 4 *a*, whereas every time that the harsher sound is introduced the line of this curve is broken, precisely as it would be if someone jogged the elbow of the artist who was trying it, producing an effect like that shown in Fig. 4 *b*.

As the incense spreads abroad, the pillars of the thought-form are rising from the base, chiefly in etheric matter; and now after the Gāyatrī has been chanted comes the invocation to the Devas of fire, during which a great deal of mental matter is added to the thought-form. At this stage the camphor fire is lit and symbolical sacrifices are offered to Agni, Sūrya and Prajāpati—that is to say, to the great fire Devas, to the Sun which is the source of fire, and then to the Divine Power behind the Sun. Much devotion is outpoured during the recitations which accompany this, and the thought-form is speedily constructed and roofed in, though no spire appears yet. At the end of this the Pūjāri comes forth bearing the sacred fire, and each worshipper dips the tip of the third finger of his right hand into the ashes of the offerings, and a very curious and interesting little ceremony is performed. Once more comes the recitation which introduces the Gāyatrī—the repetition of the words which seem to indicate planes or principles; and as these are pronounced each worshipper touches in succession the chakram or centre at the crown of his head, then that between the eyebrows, then that of the

throat, then the navel, the heart, the left shoulder and the right shoulder—thus making exactly the sign of the cross—which is surely a remarkable phenomenon, considering that this traditional ceremony antedates the Christian era by some thousands of years. It typifies the consecration of the man by fire and the dedication of all his faculties and powers to the service of the Deity—the shoulders being taken as the organs of activity. Then in the strength of this consecration the great blessing of the Gāyatrī is poured forth for the second time.

Immediately after this follows an invocation to the Devas of water, the principal effect of which seems to be the addition to the thought-form of a great deal of astral matter—it having been previously composed more especially of the etheric and the mental. Towards the end of this the Pūjāri sitting in the shrine sprinkles the water all around him and utters on behalf of the congregation a curious set of prayers (or perhaps rather resolutions) that the vital airs, the senses and the various sheaths should be purified. During all this time there is a gathering up of force which is gradually filling the thought-form, and it seems to lead up to a beautiful invocation to the Sun and to the Devas of light. This is accompanied by a remarkable symbolic act, full of significance; the Pūjāri lights a separate wick from the central fire, holds it apart for a while, and then returns it, so that its flame again mingles with that central light, evidently typifying the idea that from that light all comes forth, and to that light all returns. After that comes a very definite and determined affirmation of confidence in the unity: "I am the Light! I am Brahman; whatsoever I am, I sacrifice myself to Him." And then once more in the strength of this resolution for the third time the Gāyatrī is chanted.

Camphor is now lighted on a plate, and all stand and chant together a hymn of adoration to the Logos. The fervent devotion expressed in this builds the spire of the thought-form,

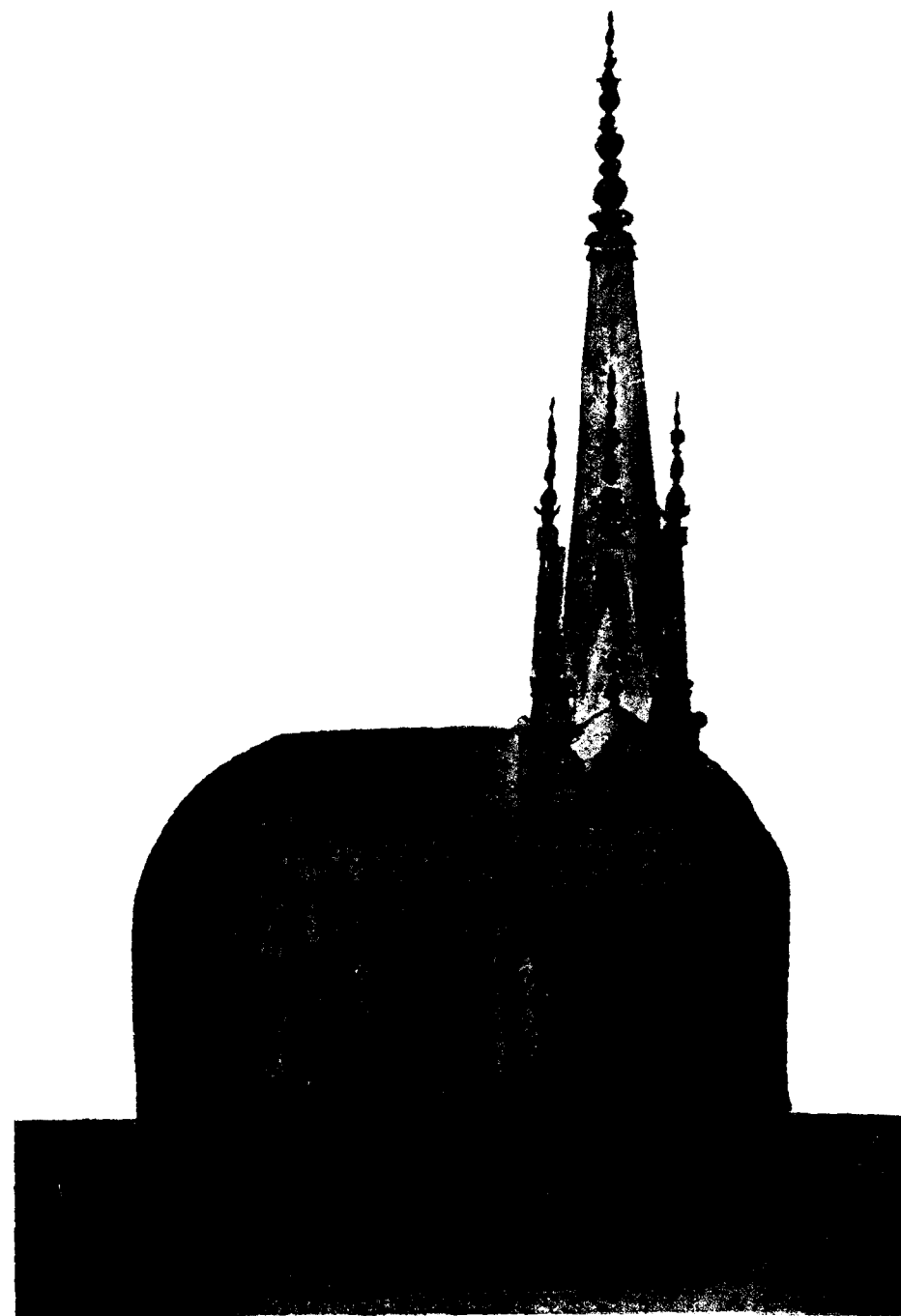


PLATE II

and we begin to press on rapidly towards the culmination of the service. In this hymn occurs a recitation of the titles of Shiva, during which a great blue Deva appears sitting cross-legged in that dark cavern, just above the altar; but because of that darkness we are quite unable to represent him in our illustrations. Then the Pūjāri brings round the flaming camphor, and each worshipper in turn holds his hands over the plate for a moment, practically as though he were warming them. He is in reality drawing in the divine force through the medium of the fire, and preparing himself to receive a special blessing by that means.

As soon as the Pūjāri has completed his work with the fire, he comes round again among his congregation with a basket of flowers of which each takes one or two. When all are supplied there is a further enthusiastic outburst of devotional song, filling the roof and the spire of the thought-form with radiant energy, and adding to it much graceful ornamentation. The congregation then passes before the shrine, each one in turn pausing on the threshold for a moment to bow low before the sacred fire and to offer the flower which has just been presented to him. And as each thus bends in deepest reverence before the Logos whose symbol is fire, the higher counterparts of that fire leap out towards him, and give him a very real inspiration and impetus, filling him with spiritual energy and courage.

Again the sacred Gāyatrī flows forth, but this time very softly, giving its strength to the world, yet at the same time bearing with it a message of calmness, bliss and peace. Once more in uttermost consecration each dedicates his powers and qualities to the Supreme; and then the leader of the service passes for the last time among his people, giving into the hands of each a spoonful of water and a tiny fragment of cocoanut. In this case the recipients do not wait and drink simultaneously, but each disposes of his portion as soon as he receives it. The

influence conveyed by this ceremony is curiously complementary to that of the fire, conferring quietness, balance, steadiness, unselfishness to a very remarkable degree.

Immediately after this the Pūjāri unties his Lodge, removing the shell which he had made in the beginning, breaking up the thought-form, and finally dispersing the accumulated force with the words: "May blessing be upon the children of men. May that which is of good effect go always singing upwards. May blessing be upon the animals. May all be filled with happiness, may all be relieved of trouble. May all attain to blessed things; may no one suffer pain. Om; peace, peace, peace."

And then the service concludes: "All this that we have done, we offer to Brahman."

This seems to me a noble and courageous attempt to revivify one of the oldest religions in the world, to recall its ancient glories by bringing it into line with modern ideas, and to show that, when properly understood, the mantras and the ceremonies which India has been using for a century of centuries are thoroughly adapted to the needs of this our day. Therefore with all my heart I wish it God-speed; therefore I commend it to the friendly interest and cordial good wishes of all our members. The peace wherewith it floods the countryside is just what India needs; if that strange yet most fascinating of lands could be studded with centres which would radiate such a depth of tranquillity, such a perfection of harmony as this, differences of race, of caste and of religion would soon be forgotten, and India would take her true place as a shining light among the nations, as the spiritual leader of the world. Here indeed is a notable movement, deserving all approbation and assistance; here indeed is a worthy beginning of the work of the great World-Teacher, who comes to bring peace and blessing to men.

✠ C. W. Leadbeater

PRACTICAL OCCULTISM IN THE THEOSOPHICAL SOCIETY

By M. VENKATARAO

THE third object of the T.S. is "to investigate the unexplained laws of nature and the powers latent in man". The general opinion with regard to this is that in the Society, apart from the investigations made and recorded by our foremost leaders,¹ no other attempts have been made to pursue the object in its practical aspect. There is no doubt that its practical pursuit involves dangers if not undertaken by competent persons under competent guidance, on the other hand, though it apparently looks neglected, it is being pursued by a group of students whose objective is to lead a higher life with a view to becoming more and more fitted for service. They are the members of the Inner School wherein inner development is sought and achieved by cautious and intelligent methods.

But the question that has now arisen is not with reference to this Inner School but with regard to broader facilities for pursuing the object on scientific lines, as ordinarily understood. There seems to be a class of members in the T.S. who feel attracted towards the investigation of their inner powers quite as much as is a scientist to Science and to these, it is argued, proper facilities should be provided. Occultism is pre-eminently a science and allows of scientific investigation, but since it is not objective in the sense that no

¹ See *Occult Chemistry, Thought-forms, Man, Visible and Invisible*, as well as *The Lives of Alcyone and Man: Whence, How and Whither*.

external means are used for investigation, the ordinary qualities of perseverance, enthusiasm and patient watchfulness for results are not enough to ensure success to its votaries as they are for a scientific man. An occult investigator is expected to be qualified by ethical and spiritual qualities and above all by *selfless* devotion to the cause he pursues. He should guarantee by his inner motive and outer action that he uses the powers he acquires for the good of the world and not for selfish ends. If people are ready to undertake occult investigations, having such qualifications and guarantees, there is no reason why in the Theosophical Society, a league should not be established and guided by competent experts on scientific lines.

There is, however, another reason why practical Occultism should be widespread in our Society. We are pledged to the Service of the world and it is but right that we should fulfil the pledge in all possible ways. In India, and I believe in every country in which there is a real yearning for the occult life, groups of people are pursuing occult methods according to their own conceptions. Some of the methods are genuine and some lead merely to the occult arts, but in all cases, the practices are undertaken under the guidance of persons who are, by no means versed in the Science of which they pose as guides. Instances are also not wanting wherein people resort to occult practices after merely reading about them in books. In all such cases, it is inevitable that dangers are in store for those who undertake practices of an occult nature. Is it not, then, the legitimate duty of the Theosophical Society to guard such people from danger and to place them on the right lines if they have gone wrong? Here is an opening for help and service which enlightened members of the T. S. can take up if they choose.

The need for meeting the people on this line of occult pursuit was brought home to my mind when I came across a

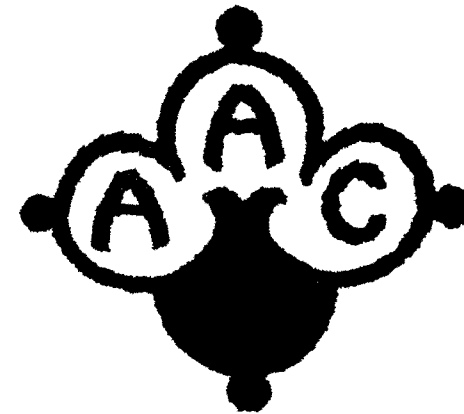
case a few years ago during my tour as a Lodge organiser. A graduate vakil who took a great interest in occult matters and studied the available literature in his vernacular (Telugu), attempted to rouse kundalinī (serpent fire); taking hints, not from any personal guide, but from books. He pursued his practice for a few months but instead of achieving the promised result, his health broke down and he felt quite helpless in the face of the ever-rising temperature of his body, as he himself told me. This forced him to drop his practice and it took nearly a year for him to recover his normal health. I happened to go to his place just when he was recovering and he laid his case before me. Not being an occultist myself, I had no other way of helping him than by lending him my copy of *The Inner Life* in which Bishop Leadbeater has written about the serpent fire. He read the portion thoroughly well and was convinced that he had made a mistake in having undertaken the practice without acquiring the necessary qualifications which are the prerequisites for occult research. I persuaded him that, apart from the requisite qualities, the guidance of a Guru who knew the practice was essential and that such guidance would come when we were ready for it. Cases of other kinds in these occult practices, are also innumerable in this country.

After coming into contact with the resistance quoted above, I made it a point to enquire whether the pursuit of occult methods was quite common in those districts. In almost every place that I visited, I found groups of people pursuing them under the guidance of Gurus who, they believed, were competent to instruct and guide them. I met some of those Gurus, but did not find them very enlightened with regard to the practices through which they were guiding their pupils. I felt that I was incompetent to meddle, but the thought, that enlightened members ought to come forward and help these people out of any possible dangers into a right

method, became more and more persistent. I still believe that the Theosophical Society can do something in this direction, though I could not say what means are best. It is for the elders to find this out and decide.

Our propagandists have been doing a good deal in spreading a theoretical knowledge of these occult matters not only through books, but also through lectures in some cases, but the work of actually helping and enlightening people in the practices they have undertaken has, I think, yet to be done. Fortunately, the recent book, *The Masters and the Path*, by Bishop Leadbeater, throws any amount of light on the occult life and if it could only be made available in the vernaculars, many of the occult schools, now groping in the dark of hide-bound tradition and blind belief, might be immensely benefited. If this were combined with the personal help that the more qualified of our members can give, our work would then be a real source of happiness and joy to many an aspirant.

M. Venkatarao



BEAUTY

THE beauty of the naked moor,
The beauty of the hedged fields,
The beauty of the living streams—
All these have entered into me
And made my voice a melody,
And made my heart a singing lute,
And made my thoughts like lovely dreams.

The beauty of the lonely lane,
The beauty of the sleeping pool,
The beauty of the angry sky—
All these have entered into me
And made my mind a harmony,
And made my limbs like leaping waves,
And made my springs of rancour dry.

ROBERTO GALLETTI

THE ULTIMATES OF BEAUTY

By THE REV. OSCAR KÖLLERSTRÖM

LIFE is an expression of realities by the Power of God. From the Consciousness of God, figured as the apex of a triangle, lines of light are projected on to the hypotenuse. From unity God expands into worlds to be. Between the Unity of God and the separation which we call humanity and nature, there is an intermediate state. This intermediate state can be touched by the human consciousness. It has been touched by the mystics, philosophers and creators.

The human entity consists of the monad, the *augoeides* or causal body, and the personality. The inherent qualities of the monad are partly worked out on the higher mental level in certain relationships which diversify themselves into the personality on the physical plane. This is a parallel to the expression of the Divine Consciousness.

The Divine Unity expresses Itself on the causal level as harmony, symmetry and the like, and diversifies into the qualities of life. It is on the causal level that we find the ultimates of beauty. At that level you see any outer item as a point of light. These lights interplay with one another in intertwining lines of continually moving light. Where two such lines cross, there is a point of specially bright light, a manifestation of consciousness. The result on the physical plane will be a shadow consisting of two human beings meeting according to the realities of the causal level.

Our life is the shadow-play of certain archetypal realities interacting on higher levels. The law of karma shows itself in many different ways. You can see it as an equation to be worked out. You can see fundamental lines of force and stress in individuals, and thus can appreciate central tendencies. We can see karma geometrically or as harmony. Seeing it in any of these ways, we can have an expansion of consciousness into something greater than ourselves. In a sunset in the Austrian Tyrol I saw everything, including nature spirits and devas, vibrant with a great sound, as if everything was a great orchestra and chorus more marvellous to an inconceivable degree than any human music.

Life as we know it is, as I have said, an expression of realities by the Power and Life of God. This does not mean a separation, or mere infusion of God's Life in humanity and nature. Everything is God's Life, an unfolding of God's Nature.

Art is an expression of these realities by the consciousness of man, that is, by God's Consciousness in man. But man has differentiated from the fundamental Life and realised a certain individuality. Expression through an individual is not the same as direct expression from God. All life is an expression of consciousness. We can see all things as vehicles of the Lipikas, or Lords of Karma. There is always a consciousness at work. In this respect we see God as a personal Being. He can be seen in many ways brooding over the world of His creation. Human beings naturally visualise Him in human form. In a poem by W. B. Yeats the various animals see God as the greatest of their own kind.

When art is only an expression of the personality of the artist, it becomes a purely astral thing. It may produce something pretty and harmonious; but we must go beyond it if we want something vital, something white-hot and compelling. This can only come from contact with the planes of reality,

the higher mental or the buddhic. This comes from the impersonal point of view, out of which proceeds an expression that is not only an expression of a personal Godhead but of the laws which make up the life of the universe. Art of this kind always conceals the astral personality of the artist. The music of Beethoven, for instance, is a direct perception of something supreme, and above the worlds of *māyā*. The qualities of the composer's personality are used to choose a particular part of that wonderful thing which stands for music on the higher level. The personality is not itself expressed, but is the channel for the combining on our plane of the revelation of the ego. This is the type of the real spiritual art, which touches the ultimates of beauty, and can give the touch of the Eternal in a moment.

To touch the ultimates of beauty we must touch the spiritual parts of ourselves and try to express them. True art is an expression of the subconscious world behind each individual consciousness, the part of the artist which rises to the higher levels and touches the unity beyond the separateness. This is the fundamental method for the production of purely spiritual art. Supremely great art is only found in connection with some religious movement. When the spiritual perception of life is lost, art fades away: it becomes a mere thing of pleasure, a sensuous thing that is a mere relaxation and shelter. But that is not art: art is something that takes hold of your life and moulds it. Life is the expression of the fundamental realities of God; and art is man's attempt at expressing the same. Theosophists should be trying to rise to Logoi. They begin to do so when they begin to express life. In art they can express life, and can shadow the Divine act of external sacrifice in the Consciousness of God.

Beauty is a fundamental necessity of life. If we would be perfect we must live and create perfectly, and treat the laws of karma, of harmony, balance, proportion, music,

sculpture, dancing, all that expresses beauty, with earnestness. Beauty is one aspect of the law of the universe. The central Life has all colours within Itself; but It splits Itself up according to the colour of the artist. The personality does not colour the art, but it conditions the colour.

For some time until comparatively recently, art was considered in the West to be to a great extent a copy of Nature. Things seen were to be represented as the artist saw them, observing the conventions of perspective, light and shade, and the rest. Such an idea of art arose from a misapprehension of the mechanism of consciousness. To work this way is to work falsely. The image on the retina is upside down, and is translated over the bridge of consciousness into the real position. We cannot bridge the gap of transformation from a chemical operation into vision: we cannot understand it from below. But it becomes intelligible when we remember that God projects His Consciousness in its split-up form into the physical plane. Two points of light will come into contact, and out of the contact there will be two kinds of expression. Everything in the causal world expresses itself, and we perceive the result among the shadows. If an artist paints a lamp as an object external to himself, he paints falsely: but if he sees the lamp and himself as two entities which were brought together on the causal plane, and have been projected into the world of shadow, he sees truly. We are all projecting and creating our world as God does. No two human beings project exactly the same thing; but because the things projected are fundamentally similar, we see things in common. Yet in these common things we find differences of consciousness. When we think we have copied a thing absolutely correctly, we make an entire mistake. Another person will copy it with considerable difference. Your copy is only one way of projecting the reality: it is not the result of the impinging of an external thing on your consciousness.

Art is the expression of inner things. A realisation of this has made much of the most interesting element in modern movements in painting and sculpture in the West. Formulæ are now being made to prevent artists from expressing merely their sense data. If a fist means force to an artist, he will put lines into it that express the force of the archetypal fist of his own imagination. But formulæ do not carry us very far. The reality of art expression is in touching something that is in the subconsciousness of both the individual and the world. Our separate consciousnesses are at one on a higher level. The Life behind all things is one life. To express the higher life, at which unity is realised, is the object of all true art. In many cases artists do not realise that unity; but their egos do, and they express something of the ultimate reality.

When we catch this vision of art, we have a different appreciation of it. We do not look so much for prettiness, or for conformity with a standardised code, but for the ultimate reality. One mood may make a particular expression of the fundamental beauty, and another mood may make a quite different expression; but the fundamental reality will show itself if the conditions of its expression are clear.

Art is a necessary expression of law, the realisation, through individual methods, of certain fundamental realities which are the same, yet different, as the waves of the sea are never alike, yet are part of the one sea. God has expressed certain wonderful things. His picture, sculpture, dance, are welded in one—and we have the world. This is God's work of art, which we express indirectly in our art; and we shall be partakers of His Divine Nature in expressing this fundamental principle of beauty, the Glory of God.

If we attain this vision, we shall attain a catholic point of view as regards all forms of art. From the point of view of absolute Truth, we have a standard of beauty within

ourselves, and can compare in a moment any outer thing. We shall see the ultimates of beauty not only in human forms of art, but in the work of the great Creator in nature; the same force in the flower as in the dance; the same rhythmical dance growing up into the beauty of the tree as through the hands of the sculptor. This vision will give us something more than a sentimental appreciation of art; it will give us the sense of something living; and this sense of the living spirit of art and nature will be to us a transmutation and regeneration.

Oscar Köllerström



THE PRIEST

SARODA I

OUR ART SECTION

By JAMES H. COUSINS

THE poem which we publish this month by Roberto Galletti is the work of a lad, of Italian ancestry, but born in India. The young poet is now at school in England. The simplicity and melody of the poem are remarkable, as also is the direct use of language and the absence of artificiality and inversions of phrases. Its exquisite spirit is most promising.

The article by the Rev. Oscar Köllerström is from shorthand notes of a lecture he delivered at Adyar on January 7, 1926, as one of a series arranged before and after the Jubilee Convention for the edification of the visitors. Mr. Köllerström left Adyar before the transcript was prepared. Hence it has not been revised by him, though its publication was approved. We feel however that its message is too much needed to be delayed for revision in Australia, and we believe we shall have Mr. Köllerström's approval in this.

The poem by Yeats to which Mr. Köllerström refers is "The Indian upon God". The first verse gives the idea of the whole.

"I passed along the water's edge below the humid trees,
My spirit rocked in evening light, the rushes round my
knees,
My spirit rocked in sleep and sighs; and saw the
moorfowl pace
All dripping on a grassy slope, and saw them cease to
chase
Each other round in circles, and heard the eldest speak:
*Who holds the world between His bill and made us
strong or weak,*

*Is an undying moorfowl, and He lives beyond the sky.
The rains are from His dripping wing, the moonbeams
from His eye."*

The lotus takes God to be the Great Lotus. The roebuck calls Him "the Stamper of the Skies". The last verse runs:

"I passed a little further on and heard a peacock say:
*Who made the grass and made the worms and made my
feathers gay,*

*He is a monstrous peacock, and He waveth all the night
His languid tail above us lit with myriad points of light."*

Our pictures are reproductions of brush drawings by Mr. Saroda Ukil of Delhi. Mr. Ukil belongs to what may be called the second generation of the revival of Indian painting which began in Bengal, through the instigation of Mr. E. B. Havell, an English art-master now living in retirement at Oxford. The movement began over twenty years ago, and is now influencing the whole country. The first generation of the new school of painters consisted mainly of Abanindranath and Gogonendranath Tagore, nephews of the great poet. The former succeeded Mr. Havell for a time as Principal of the Government School of Art in Calcutta, and Mr. Ukil was among the early students. He is now widely known as an interpreter of Indian character and life in exquisite colour. He visited Adyar during the Jubilee Exhibition of Arts and Crafts, bringing with him a collection of drawings made during his wandering through India. Our reproductions are from four of these, and are the same size as the originals. They are good renderings, though something of the original sensitive assurance of line is dimmed. Sufficient, however, remains to show that Mr. Ukil's brush is a worthy follower of the implements with which his ancestors created and carried on the great school of Indian painting from the first century B.C. onwards. This School, which in its classical origin long preceded oil painting, and in its subsequent development

entirely ignored it, relies for its effects on expressive line, rhythmical grouping, and beautiful tempera colour. These, however, are not used merely as technical means for the production of a pictorial *tour de force*. In Indian art, technique is the servant of life; and the works of the Indian painters seldom fail to give the touch of reality even when they diverge from the supposed record of the eye. Mr. Ukil's drawings are not rough sketches; they are finished works in their own class. They throb with melodic fervour; yet each gives in its own way the artist's emotional and intellectual response to touches of the multifarious life of his country. "The Priest" with his camphor burner and bell is externally true to type; but a world of psychological understanding (perhaps of quiet criticism) went into the three or four lines that give his mouth its subtlety and mobility. "Fear and Forwardness" expresses in a few lines the psychology of wild animal life: the body of the deer is postured for flight on the first sign of danger, while the foraging mouth follows the call of appetite. "Need" is a pathetic transcript of the poverty of vast masses of the population of India. The thin cringing figure, the pleading hands, the almost audible whine of mendicancy, are to the life. The face is not seen, but its expression of appeal is conjured up by the bunched cheek; and the face which the observer automatically supplies is not unlovely. "The Threshold" is a beautiful little study of a living moment. The drawing is not made from a posed figure in a studio: it is an instantly realised event. Nothing is shown of the face but the simple outline, yet the look of wide-eyed curiosity is vividly conveyed. Mr. Ukil has an album of about fifty drawings which he hopes to have published shortly. The book will bring an exquisite pleasure to lovers of art.

James H. Cousins

THE JUBILEE INTERNATIONAL ARTS EXHIBITION

THE Jubilee International Arts Exhibition will linger in the memory of those who carried it through as a series of great contrasts; quiet if strenuous mornings of preparation were succeeded by afternoons of heated and crowded agitation when flocks of visitors descended upon us from Madras, filling the rooms almost to suffocation. The peaceful communion of Japanese and Chinese Art in grave contrast with the gay insouciance of France; the distinction of Javanese Batiq and the jovial fabrications of Mexico; the romantic charm of Poland and the sombre features of dying Bolivia as portrayed by their artists. the patient carefulness of Columbia, the happy nonchalance of Uruguay, and the vital Mysticism that is Art in India. Verily all-comprehensive is Beauty!

This small Exhibition at Adyar was a surprise to some, a delight to others, and if there were indifferent folk, they provide the excuse for other Exhibitions. Many went away with "something added," and this was largely due to the untiring efforts of Mr. and Mrs. Labberton, who went through the rooms, especially the Japanese and Javanese Sections, from time to time, giving little talks to interested groups on the hidden meaning and strange beauties of the arts of these different countries.

The Adyar Arts Centre thanks all friends from abroad and in India who helped to create the success of the Exhibition; and a special vote of thanks is sent to those who lightened the expenses by following out the requests made by the Secretaries in the circulars sent out.

A Balance Sheet appears with this report and shows that we have as the result a financial nucleus for the Blavatsky Arts Museum Building Fund, which we hope will increase by geometrical progression.

* * * * *

The pictorial side of the Exhibition though microscopic in comparison with the vast field of International Art that it sought to represent was very significant. Paintings, drawings and etchings came from the five continents, though not all the national variations were represented. Alongside naturalistic paintings, for instance, were shown examples of the folk art of the American Indian and the new symbolical art of Ireland in both oils and water-colours. From these and the other type examples that need not be detailed it was

possible to realise something of the qualities and tendencies of the Art impulse over the world.

Something is apparently emerging out of the welter of "isms" in Art. and Theosophical eyes were not slow to detect promising indications of a deepening of vision and a heightening of aspiration. These features were especially marked in the Indian Section, which showed in the modern revival a continuation on the part of the artists of India's age-long sense of the deeper life, its unity in diversity, and its patient movement through discipline to illumination and spiritual freedom.

These works were a source of great pleasure to many of the delegates from beyond India. Artists rejoiced in their exquisite technical qualities; others valued them for their delicacy and gentleness of mood, or their pictorial expression of various aspects of the Universal Life. A few good examples of the mediæval schools, Rajput and Mughal, helped the inquisitive to an understanding of the historical background of the new movement. Special pleasure was taken in the lovely poetical Art of Syt A. P. Bannerji, and in the promising results of his year's teaching of the students of the Theosophical High School and College near Adyar.

ALICE E. ADAIR,
JAMES H. COUSINS, D. LITT.,
Hon. Secretaries, A.A.C.

THE STATEMENT OF ACCOUNTS IN CONNECTION WITH THE BLAVATSKY MUSEUM, ADYAR

1925: December 31. Sales, during Convention, of objects sent by Argentine, Holland, Egypt, France, Burma, México, etc. ...	Rs.	613	1	3
Commission on other sales of local art crafts and pictures ...	"	550	5	6
Total receipts ..	"	1,163	6	9
1926: March 18. Freights, Custom duties, wages, and other expenses as per vouchers ...	"	458	8	9
Net amount for Blavatsky Museum Fund...	"	704	14	0

Audited and found correct.

A. SCHWARZ

ONE PHASE OF BROTHERHOOD¹

By CECIL V. HICKING

WHEN you analyse the present day manifestation of the ideal of Brotherhood you will find that in practice it becomes a queer thing, full of contradictions and inconsistencies.

In essence the ideal of brotherhood is the central hub of the wheel of life around which our individual lives rotate. We began to live brotherhood, in a degree, in the far distant past on the outer rim of the wheel and have been working our way toward the centre, through the æons of evolutionary growth. At the present time we are much nearer the hub than the rim, so let us look at brotherhood as practised around us and learn, if we can, from what we find, the shorter road to the practice of ideal brotherhood.

Brotherhood in practice is a matter of evolution. As an illustration there is the case of the man who had beaten his mother and had spent several terms in jail for his repeated crime. Once on leaving the jail he saw a peddler beating his poor under-nourished horse. The man had a feeling of sympathy, which is very akin to brotherhood, for the horse and he proceeded at once to defend it. This man responded to the ideal of brotherhood in relation to the animal but had not yet learned to respond to the ideal in relation to the human family. The vast majority of the inhabitants of our evolutionary system have a, more or less, clear conception of the ideal of brotherhood, but as a humanity we have not yet begun its practice on a very large scale. We live it in our immediate family circle, to some extent at least, and more and more the number of those who practise it in a wider field is rapidly increasing. Both our national and municipal governments are passing laws and making appropriations for the protection of wild and domestic animal life, but it remains for the various community chests, and other charitable organisations, to effect much aid for the needy humans. We should be very careful ourselves with members of the family and the immediate business associates, never to lose an opportunity to preach, by action, word, and thought, our conception of brotherhood. A philanthropist may practise brotherhood, indirectly through others, by the use of his money, but we, lacking the money, cannot do that.

¹ A ten minute talk given to the Colorado Lodge of the Theosophical Society.—
C. V. H.

MESSAGE OF NEW MESSIAH PROCLAIMED IN INDIA

KRISHNAMURTI in his first public Address made at Adyar affirms that he brings Peace, not a Sword, to Mankind.

In the *New York Herald* :

" . . . 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. I come to build up, not to destroy." Such are the closing words of the first public address delivered by J. Krishnamurti at Adyar, near Madras, on December 28, after Dr. Annie Besant, England's greatest woman orator, President of the Theosophical Society and champion of Home Rule for India, had presented him to the world as the vehicle chosen by Christ to state anew His Gospel for the salvation of humanity.¹

Much has been written of late about the sudden proclamation of a "New Messiah" and the founding of a new religion, but for those who know something about Mrs. Besant's teachings and philosophy of life there is really nothing new or even unexpected in the present turn of events. As long ago as 1909 Mrs. Besant adopted Krishnamurti, who is also known among his followers under the symbolical name of Alcyone, and stated that in years to come the body of this boy of thirteen would be used by Christ to convey His message to the world, just as was that of Jesus of Nazareth nearly two thousand years ago. In 1911 she founded the Order of the Star in the East, now having a membership of more than 75,000, and the acknowledged object of which is to spread and encourage belief in the return of a World Teacher. Alcyone was placed at the head of this movement and his spiritual education entrusted to Charles Webster Leadbeater, noted leader of Theosophical thought, formerly an Anglican priest and now Presiding Bishop of the Liberal Catholic Church. At the age of 14 Krishnamurti wrote a little book of ethical teachings entitled *At the Feet of the Master*. This book, stated to have been written under higher guidance and inspiration, was later translated into more than

¹ I did not present him. He was one of several speakers, and the words printed above in italics, were spoken through his lips in the Voice of the World-Teacher. There was no "proclamation". It was not his first address at Adyar during the Convention, but that is immaterial.—A. B.



J. KRISHNAMURTI

We must give the direct personal touch, which, after all, is the easier method of reaching the ego through its vehicles of expression.

Brotherhood in application is a queer thing. Members of our fraternal organisations recognise each other as brothers. When a person's application has been accepted and his initiation has been completed he is treated as a brother. He is treated differently socially by all the other members, and in case of sickness or need he is granted relief in a friendly and a financial way. He gained his status as a brother by the payment of a required financial fee, and retains it by further monthly payments. This man's neighbour may be in dire distress, but because he has not purchased the protection of brotherhood, he is neglected by his fellow men. We must train ourselves to treat all members of the human race like a brother of a fraternal organisation without first exacting a monetary consideration.

Brotherhood in practice is compulsory. In the melting pot of America, and to a lesser extent in other countries, people of different nationalities and temperaments are forcibly thrown into daily contact by the laws of self-preservation. This is very noticeable in large industrial and manufacturing centres. A man from sunny Italy works alongside a man from frozen Siberia. A black man from Africa works alongside a white man from Ireland. A Britisher and a Greek work at the same bench, and across from them is a German and a Croat. This daily association is made compulsory by the necessity of securing a livelihood for themselves and loved ones. And with daily contact comes understanding, and understanding is the first lesson in practical brotherhood in all ages.

Brotherhood cannot be forced rapidly like a hot-house plant, but must go slowly like starting a motor car. Try to start your car in "high" from a standing position. Under exceedingly favourable conditions you may be successful, but the chances are against you and you are more apt to fail and wreck your car. The presentation of the ideal of brotherhood must also be handled tactfully and without undue urging. Down the street there is a large house with well kept lawns. In the mornings I was wont to see a large airedale dog standing there, distinctly unfriendly, nose straight ahead, tail stiff and straight behind, well poised, as only an airedale can be, and certainly master of his surroundings. One morning in hurrying past I addressed him; "Good Morning, Puppy." Maybe he resented being called Puppy, but anyway he did not condescend to notice me even with a wink. I hailed him as Puppy each morning for a week or more without attracting any noticeable attention. Then one morning he actually wagged his tail once. This seemed like a friendly act, and it was, for within a few days more I was permitted to pat his head and still call him Puppy. There are airedales in human form and frequently friendly advances are met with hostility, instead of silence, and in such cases we should be persistently and aggressively friendly, until the ice has melted. Then understanding will produce a comradeship that is well on the way to brotherhood.

Brotherhood in everyday practice may be developed in ourselves in various ways. First, use your imagination. Think of yourself as doing brotherly acts continuously. Think of someone you know personally who is doing the good work, and then imagine yourself as giving the same helpful aid. Imagine yourself living in a hovel, the home of many of your city neighbours, on a cold wintry night without any coal for heat, and then realise in your innermost being that none can really be warm so long as one remains out in the cold. Thus through your mind you realise the sympathy with others which is essential to the proper understanding and eventual practice of brotherhood.

In a current play it is stated that education consists of being what you do not want to do at a time when you do not want to do it. This is evolution as ordered by the Law of Karma. "Evolution," says Alcyone, "comes only when you learn to use your imagination and go about inviting suffering."

Brotherhood in practice will automatically develop in us those other virtues, or qualifications, necessary for spiritual growth. Take the qualification of punctuality. As a nation this seems the one virtue which is very deficient in our characters. People in the business and social world are continuously derelict in keeping appointments. We are accustomed to have the Sun rise regularly each morning. Suppose that the Sun should change its habits and one morning it should rise at five o'clock, the next morning at 6, and again at 8, and just for luck sleep till noon on Sunday. The inconvenience and confusion from such a Sun would be very disconcerting to us mortals. So our lack of punctuality, in a lesser degree, is very annoying to others and is really a sin against brotherhood. Let us now begin to practise brotherhood in all its phases. Use your imaginative mind to control and direct your daily actions. Greet your friends and enemies alike with good cheer and have tolerance for all frailties. Persevere in your endeavours and have faith, that is, confidence in your own ability to succeed and confidence in the good law of the Supreme Teacher and His agents. Thus do we create and instil the ideal of brotherhood in ourselves and in all with whom we come into daily contact.

Cecil V. Hicking

40 different languages and read by persons in every part of the world. From that time onward however Krishnamurti has been but little in the eye of the general public. He studied at Oxford and at the Sorbonne University and although devoting much time to Meditation has in recent years also shown an active interest in Education and Sociology.¹ He believes in outdoor life, has travelled extensively and is especially fond of California where his brother Nityananda died not long ago. He personally presided over an International Congress of the Order of the Star in the East in Paris five years ago, and on that occasion he addressed a large gathering at the Théâtre des Champs-Élysées.

MRS. BESANT'S PROPHECY

At the last Annual Congress of this Order, which was held at Ommen, in Holland, from August 10 to 15 last year, Mrs. Besant, recalling her prophecy of 1911, made the following pronouncement:

"... He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realising the hope in which some of us have appealed to Him during the last few years to come again to the world, which is perishing for lack of His presence; and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence, I may call the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence and to make it possible for Him to remain and to work for some years among us. You remember His last coming in Palestine: three brief years of public ministry, and then the hatred of the people against Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time, so short, now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us, His servants?

"If so, then a gladder cry from the world will welcome Him; if so, then He will remain among us for many years, and the world

¹ Krishnaji was not a student either at Oxford or at the Sorbonne. He was privately educated. He speaks well in French, and that may have given rise to the idea that he was partly educated in France.—A. E.

will change its aspect, and humanity will spring forward; on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord."

Shortly afterwards in answer to a question as to when the World-Teacher would begin to speak through the mouth of Krishnamurti, Mrs. Besant replied: "It will be very soon, for already now there are times when he is strongly overshadowed," and on December 28 last she officially presented him to the world at the Convention held in India on the occasion of the fiftieth Anniversary of the Theosophical Society.¹

ANNOUNCEMENT OF A WORLD RELIGION

On that occasion a World Religion was also proclaimed by Mrs. Besant which is to serve as a channel for the coming World-Teacher's message and can best be described as a synthesis of existing religions, an affirmation that they are all of identically divine inspiration and an appeal to them to recognise each other and live in a spirit of true brotherhood for the universal betterment of humanity. Its tenets are as follows:

"The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

"There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

"For our world this Life is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the one Creator, Preserver and Regenerator.

"Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rshis, Sages, Saints, and among whom are the World Teachers, who for each age reproclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named—Devas, Angels, Shining Ones, discharging functions recognised in all religions.

"Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in

¹ The first, and I think the only time in which I publicly spoke of him as to be the vehicle for the Lord, was at Ommen Camp, last August.—A. B.

which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

"These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists. It thus helps in preparing the way for the coming of the World Teacher, who shall give to these the form suited to the Age. He will open the Age of Brotherhood. It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

"Any existing churches, religious and ethical societies and orders can enter the fellowship of this World Religion, provided that they recognise that the truths stated in the above underlie all the great religions. But each such organisation retains complete control over its own ecclesiastical system, its orders, rites and ceremonies and other special characteristics."

BRANCH OF CATHOLIC CHURCH JOINS

The first Christian body to adhere to the World Religion has been the Liberal Catholic Church, which was founded in 1916 by the Right Reverend James Ingall Wedgwood, docteur ès-sciences of the Sorbonne University, talented musician and formerly Bishop of the Old Catholic Church in Great Britain. This church, which numbers many Theosophists among its members, combines the sacramental system of traditional Catholicism with a complete freedom of belief and interpretation of the scriptures. Its keynote is tolerance, and it welcomes to its services and even to Holy Communion all those who approach its altars in a spirit of reverence, regardless of whether they be baptised Christians or not. On this account it has, during the past ten years, grown with amazing rapidity and now claims adherents in all Christian countries. When in Paris recently, Bishop Wedgwood officiated in the temporary chapel of "l'Eglise Libre Catholique," where services will be held regularly until such time as the congregation is able to acquire or build a permanent church. Bishop Wedgwood is numbered among the Twelve Apostles of the World-Teacher.

FEAR NEITHER RIDICULE NOR VIOLENCE

When asked a few days ago whether he thought humanity would really be converted by this new Call, one of Mrs. Besant's followers in Paris merely pointed out that on the one hand Krishnamurti already had a following numerically far greater than that of Jesus

was at the end of His Mission, and, furthermore, that the taunts, insults and physical violence which preceded the crucifixion of Jesus were powerless to prevent the spreading of His Gospel.

That Krishnamurti's disciples are strong in their faith and sincere in their purpose can best be judged by the following declaration made at the Ommen Congress by one of the twelve designated apostles:

"From now onwards there will be no compromise. We shall ask for no outward recognition of the Lord. We have His seal set upon our work. There can be nothing more needed than that highest help. We who belong to the Church will go out and proclaim its message fearlessly. We shall have no compromise; we shall wear its vestments, we shall be ministers of Christ in fact in the world at large as within His sanctuary gates. So with all things. We are to wear the emblems; we are to proclaim to the world in the very truest and most physical ways those great hidden inner facts, the secrets of the Mystic Rose and the Cross."

R. HENRY-WAETJEN

THE FIRST FLOWER SHOW AT ADYAR

ON February 17 this great event took place. It was a very special event in many ways. The chief people concerned were the Vice-President, Mr. Jussawalla, his helpers, the plants of many and various sorts including trees and all things in the vegetable kingdom and the Queen-Empress of the whole was the great Banyan Tree who courteously allowed the gathering of plants and flowers to take place under the protection of her majestic branches; her wonderful spirit pervaded the whole proceedings.

This was no ordinary Flower Show, there was no competition, it was not as in the outer world carried on for some plants to vie with each other, by no means, it was simply and solely for the plants to have a special chance to give out of their radiance and beauty to all who came to share that radiance and beauty. It was a joyous and to a certain extent a solemn undertaking. I mean this in a most joyous spirit. The beloved Banyan Tree poured forth her Blessing on us all, many felt it and her Blessing would go a long way to help her younger children who had gathered there to share each other's beauty.

There were, as I have said, all sorts of life's expression in the vegetable kingdom. The Vice-President is trying to help the plants to train early their bodies whilst in plant life so that they may not feel climate and may be strong enough to be transplanted to any clime. There has been a good success in many ways and at this remarkable show we were enabled to enjoy violets and asters of various colours and many plants from many places, north, south, east and west where he has visited and brought back trophies from many lands, as well as those which have been grown on the compound.

A wonderfully beautiful Bougainvillea from Australia has repaid well all the love and care showered upon it and now is of vigorous growth, so vigorous that she refuses to allow any other plant to share a pergola and insists on a large one to herself which is being prepared, close to Headquarters. She produces magnificent flowers, larger than the ordinary one, which does so well here, and they are more of a rosy pink shade; but how can one describe in words a shade or a flower? The ordinary Bougainvillea here is most generous to us all and arranges so well that there is never a time when she is not in bloom somewhere on the compound, she is majestic in her generosity. Fruits of all sorts came to the Show, oranges, bananas, pineapples, chicoes, limes and others.

It was all so well arranged. One or two plants were too sick to come for although the Vice-President, as I have said, tries hard to train them for any clime, some have a very hard fight and some succumb. One that was disappointed was a sycamore, he does so pine to go back to his peers who understand him, to the cold and damp and fog of the English clime from whence he came, his leaves are parched and dried, if love will save him he will be saved and he will of course bring to his group-soul great strength from the struggle.

I only heard to-day that seeds from a mahogany tree here gave forth the plants from which many have grown and thus have enabled each National Society of the Theosophical Society to plant its own mahogany tree in an avenue here. The Mother tree is a wonderful creature, she will not let you pass without demanding your obeisance and she gets it from many of us, from all those who hear her call.

It is the same with the great Banyan Tree, she demands and she gets, she cannot ask in vain. Do not think that there are not many Banyan Trees here, very many, but the great one and the one generally referred to is close to Blavatsky Gardens and it is of her that the photographs have been produced in THE THEOSOPHIST of February and March. Her age is not known but she is said to be well over three hundred years and is the sixth largest in India. Several thousands can be seated under her branches, she brooding over all. None leave that tree the same, she works her own magic, she weaves her own spells which all may take or leave. I have found it well to take and to take gratefully. In her three hundred years she has gathered wisdom and wise are they who are ready to share her wisdom for she also is generous and she offers without stint to all who come to her; she can give lavishly. She gave at the Flower Show, she gives ever but we do not always remember that from every other spirit we can learn if we will and take, if so be that we are worthy so to do. The first Flower Show has paved the way for others and the fairies and nature spirits will almost vie with each other for the next one so that each flower that comes to the show may represent the best of its kind, may call forth each his own peculiar majesty which none may nor can take away for it is the birthright of each.

DRAGON FLY

ASSOCIATION OF HEBREW THEOSOPHISTS

APPEAL TO MEMBERS OF THE T.S.

DEAR BROTHERS,

As you know, the second object of the T.S. is the study and comparison of different religions with a view to bringing to light the fundamental truths of each, and of demonstrating the unity of their origin. During the fifty years of its existence the Society has made a great step in this direction, yet for certain religions much still remains to be done along this line. Members belonging to different faiths have made a study of and published works on the religions which concern them, but up to the present no single work of any importance on the Jewish religion has found place in Theosophical literature.

It was in order to try to fill this gap that the Jewish Theosophists, twelve in number, who met at Adyar for the Jubilee, founded the Association of Hebrew Theosophists, the objects of which are as follows:

- (1) To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
- (2) To spread Theosophical teachings among the Jews.
- (3) To undertake any other activity which could aid in the realisation of the objects of the Association.

The Association accepts as full members all Jewish Theosophists; and as associate members all those who are interested in its objects. The annual subscription for both full and associate members is 5s.

The Association proposes to bring to light all the hidden spiritual riches of the Jewish religion. A profound study of this last in the light of Theosophy will undoubtedly lead to the increase of Theosophical information in this field, while this same study will help the Jews to understand their own religion.

We invite all those who are attracted by such studies to join us, and if possible to collaborate with us in personal work of the kind that the Association has sketched in its programme. Interesting contributions will be published in one or other of the Theosophical magazines, or in special organs.

One of the first signs of the activity of the Association has been the decision to build a Synagogue at Adyar, following the example

of other groups which have already erected or are in course of erecting, places of prayer for their respective faiths: Hindu and Buddhist Temples have already been completed and opened, the foundation stones of a Parsi Shrine, a Muhammadan Mosque, and a Liberal Catholic Church have already been laid.

A subscription list to cover the cost of erecting a Synagogue was opened during the Convention. A thousand rupees (about £75) were collected on the spot.

The foundation stone of the Synagogue was laid by Dr. Annie Besant, in company with many other of our Theosophical leaders, at an impressive ceremonial with appropriate prayers in Hebrew (translated into English).

We appeal to Jewish Theosophists all over the world to join us and to organise themselves in every country, forming small committees which will be responsible for collecting subscriptions for the Synagogue, and which will undertake to work through the medium of the local press and in other ways, for the realisation of the objects of the Association.

Pending the organisation of each country and the choosing by the central committee of accredited representatives, we ask the members and donors to be so good as to send their gifts for the Synagogue at Adyar to the General Secretary of the Theosophical Society of their Section, who will forward them to the Treasurer of the Association.

It is with full confidence in the solidarity and spirit of sacrifice of Jews the world over, that we rely on their understanding of the importance of the Association, and what the building of a Synagogue at the Headquarters of the T.S. will mean.

We count on their generous response to our appeal, to enable us to raise an edifice which will be worthy of its symbolic mission. For this Synagogue will stand above all as a symbol of the Jewish religion, placed as it is at the Headquarters of the T.S. on the same footing as the other great religions of the world.

The first committee of the Association is formed as follows:

President: Mons. Gaston Polak, 45 rue de Loxum, Brussels, Belgium.

Secretary: Mons. M. Cohen, rue Dunav, 16, Sofia, Bulgaria.

Treasurer: Mons. J. H. Perez, P. O. Box 769, Cairo, Egypt.

For any further information please apply to one or other of the members of the Committee.

For the Committee,

G. POLAK,

President.

THEOSOPHY AND MODERN JUDAISM

COMING to America after many years spent in the Far East, I interested myself in the question of Jewish spirituality, and to what extent it manifests itself in this country. I have spoken to Rabbis, attended services, scanned American-Jewish periodicals, contacted communal activities. What I have found is, from the higher spiritual standpoint, disheartening in the extreme: a rabbinate that is often reduced to the extreme of holding its congregants by mere witticism and intellectual cleverness; sermons that are often little short of entertainments or lectures of purely racial or material interest; periodicals that are more concerned with racial and cultural questions than with topics having a true spiritual import; communal leaders, rabbis included, who are almost wholly absorbed in purely physical activity. No attempt at soul-culture; no inspirational leadership; no development of the spiritual outlook. A soul-destroying materialism seems to engulf all, and little attempt is made to steer clear of the reefs of spiritual atrophy towards which modern Judaism seems to be heading.

The Orthodox Jew keeps to the letter of the Law and fails to see its mystic meaning. The Liberal Jew disregards the letter but fails likewise to seek its spirit. The one pins his faith to a system steeped in formalism of the most rigid order; the latter, to a system aiming at freedom from the bonds of the past (where they apparently cease to have any present-day significance) but cannot be made to realise that in doing this he throws overboard at the same time much that has a spiritual significance, simply because he has not been trained to perceive spiritual interpretations.

Yet not all Jews are devoid of the spiritual instinct. A proof of this is the large number who leave Judaism to enter the ranks of the Christian Scientists, the New Thought centres, and the Roman Church. Not finding in their own religion the elements that would satisfy their mystic cravings, they have gone elsewhere. The same yearnings, again, have brought some to the T.S., but here, fortunately, instead of estranging them from their race, as the other religious bodies have done, they have been encouraged rather to seek for the beauties in their own faith, and have no doubt often been inspired to go back and work among their own people, and share with them the inspiration, the joy, of their newly acquired outlook on life and the universe.

When they peer into the past history of Jewish thought they find much that could be made to satisfy the needs of the modern Jew. The ancient and mediæval Kabbalah, the mysticism of the Essenes, the

¹ Of six leading periodicals I carefully analysed, only 5 per cent of the space used was devoted to a consideration of spiritual matters. *Jewish Life*, edited by Rabbi Clifton Hahby Levy (41 W. 83rd St., New York City) is an outstanding exception to this, a high spiritual tone permeating every page of the magazine.

ready and skilful translations from and into the three or four Congress languages.

In Mr. Cordes' opening address he dwelt on the unity of our Society and showed how each of its branches receives some of the wonderful life that sustains it: but when through perverted nationalism or some other form of ignorance people voluntarily cut themselves off from the Parent Society the life-force withdraws; of which melancholy examples he says can be seen to-day.

The Congress was held, for the most part, at the fine house of the Treasurer of the Bucarest Lodge, M. Costa Dabo.

Perhaps the most important result of the Congress was the decision, taken at a Committee meeting, of the Hungarian members from Transylvania to work together in complete harmony with their brothers in Old Roumania. For the reasons stated earlier, and since there are wide differences in religion, language and outlook, this marks a long step forward along the path of brotherhood. At this same committee the signatures of all those present were appended to a short letter of love, greeting and homage to the President, to whom also a telegram was despatched, in the confidence, further, that she, a pioneer, would be glad to hear of this first effort.

E. F. D. BERTRAM

VALERIA HOME

By MRS. VALERIA LANGELOTH

SINCE the dedication of Valeria Home near Croton-on-the-Hudson on Memorial Day, so many inquiries have come from far and near as to the wherefore and the why of such a place that I really welcomed the cordial invitation of Station W O R to come and tell the hosts of invisible friends just how Valeria Home came into being, and something of the ideals and aspirations of its President. We wish very much that you who are listening this afternoon could visit us personally. Inadequate as a brief address must be, I shall, nevertheless, try to give you a glimpse of an ideal, or shall we say, a dream made real.

Mr. Langeloth often talked of the need of recreational spots where men and women of culture and refinement, who, unable to afford opportunities for regaining health and rest at places established



VALERIA HOME

Hassids, and other sects, contain much of inspirational value. To the Theosophically-trained Jew, with his mind poised by the study of comparative religion and the esotericism of all ages, such a task as the spiritualisation of modern Judaism should appeal as the one glorious opportunity of service that destiny has given him. A spiritual, Theosophical (taking the word in its widest and most general sense) interpretation and re-evaluation is the one thing that modern Judaism needs, and needs badly. Christianity has, to a great extent, already felt this Theosophising influence. Buddhism, Hindûism, and perhaps other faiths, have also felt something of it. Judaism alone of the great world-religions has been left uncared for and unattended. It is high time that the Theosophical spirit should be made to manifest itself in our religion as well, not as something new, not as something imposed from without, but as a resurrection of the spirit that breathed through the finer mysticism of old. It is time that Theosophically-minded Jews the world over banded themselves together for service to their co-religionists, for the purpose of bringing out the highest, the noblest, the most beautiful and inspiring truths that Judaism has to offer, to the end that its mission may be perpetuated and its purpose achieved.

Individual Theosophists in different parts of the world are no doubt already working along these lines. Others, not having so far had the opportunity of doing so, but being convinced that such is their duty as far as it lies in their power, would no doubt like to co-operate, if they knew but how. All such, workers and non-workers alike, I invite to write to me, and in the further discussion of our problems, some practical programme will evolve itself for the realisation of our aim. Perhaps a League of Jewish Theosophists will in time be formed, for the centralisation of this work. Whatever the conditions, if we get together, solutions will present themselves. So do not fail to respond, even if it be nothing more than a card saying that you are interested. I should above all like to hear from those who are already working along these lines, with suggestions as to how this work could be centralised and made universally applicable, so that all Jewish-Theosophists could share in it. This information I will then try to disseminate among those who have not so far done any such work but who would like to keep in touch with Jewish-esoteric activities. Let us not keep our Light to ourselves, but endeavour to shed its radiance wherever it may reach, especially so when our duty lies in the direction of working for those we can help most—our own people.

In closing, let me convey my best wishes to all my brothers, wherever this message may happen to find them, and my fervent hope that it may lead to a new breath of life through the decrepit old bones of the Jewish faith.

730—23rd Avenue
San Francisco, California.

A. HORNE

[This suggestion is fulfilled in the Association of Hebrew Theosophists. See p. 103.—ED.]

THE FIRST ALL-ROUMANIAN CONFERENCE AT BUCAREST, 1925¹

By happy chance (we still continue to speak in this way) the 8th and 9th November were days of delightful weather, when the year stood still, as it were, between autumn rains and winter snows in a pause of cloudless sky, bright sunshine, and crisp clear air: it would almost seem as if some sympathetic Devas were lending their bright aid to plodding humans in this particular town on these particular days! Perhaps they sensed that something was going to happen from which they too might derive considerable pleasure?

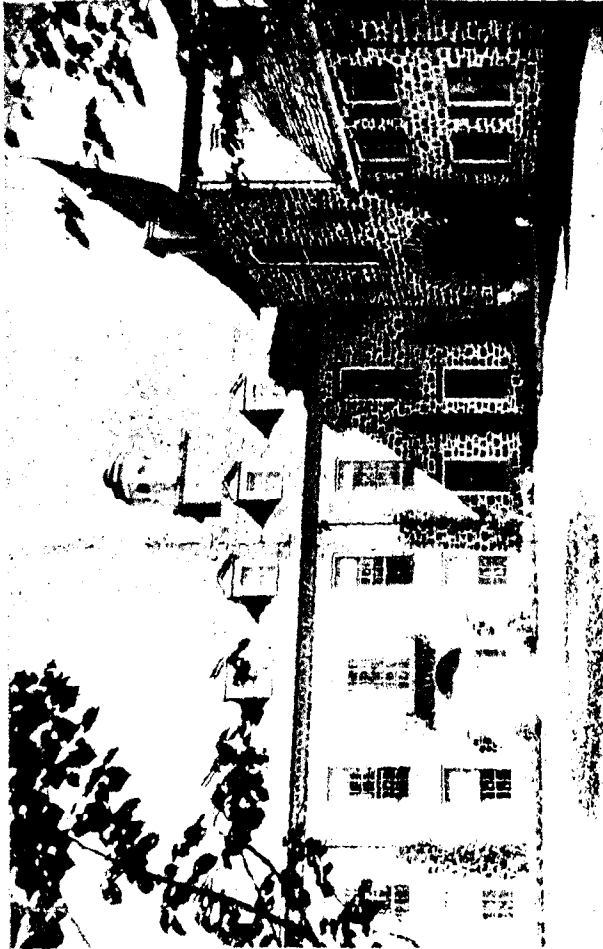
The necessity for such a gathering had been felt for some time. This necessity was rendered the more poignant by the fact that our Society contains members of different nationalities who, though now forming political parties in the New Roumania, had in the World War found themselves on opposing sides.

These factors having been taken into consideration it will be seen that, apart from the success of this small Congress, the very fact that it had become possible to hold it was, in itself, a triumph, a witness to the increasing spread of the spirit of brotherhood under conditions where the growth and manifestation of this spirit are decidedly hampered. But once the effort had been made the rest became easy; the ice of prejudice and reserve broke and melted until by the afternoon of the first day it had, as one delegate said, given way to a rush of warm, enveloping unifying life.

The Society here was fortunate in having secured Mr. John Cordes, the well-known General Secretary of the Austrian T. S. as President of Honour. He had previously spent a few days among the members at Bucarest, had thoroughly made their acquaintance and entered into their confidence, so that throughout the proceedings he could speak as to friends. Mr. Cordes brought with him that unmistakable something that those always carry who are intimately known to our Leaders, and this influence was a very potent help.

Proceedings followed more or less the usual routine, with lectures, etc., from members. A very valuable aid to clarity and to the right understanding of what was said was given by Miss Seculici's

¹ We regret that pressure of space prevents us from publishing the whole of this interesting report.—ED.



VALERIA HOME

on a commercial basis only, might find such recreation and renewed health at a moderate cost. He knew that there were many in the ranks of teachers, nurses, clerks, and in fact in every profession found in the walks of life. His observations were that many of these worthiest of our citizens gave of themselves until they were absolutely spent, with no opportunities for the kind of leisure periods that they could enjoy.

Being a very active business man—he was the founder and president of the American Metals Company—he had no time in which to formulate plans, although he had the vision of just what such a recreational spot should be. The tragedy of the war brought his life to a sudden close in 1914 leaving a lifetime of responsibility for me to carry out his idea, a considerable fortune was provided, and the responsibility which I mentioned incidentally has indeed been a labour of love.

The first thing to do was the securing of large acreage for substantial buildings to be erected in fulfilment of my trust. One thousand acres of woodland on which was the highest point of land in the entire county was secured. To add to its natural advantages a beautiful lake more than two miles in length made it unusually desirable for such a rest home as Mr. Langeloth dreamed for his fellow citizens in the industrial world, and which his will stipulated should be named "Valeria Home" in honour of his wife. Many have asked why it was so named and I make this simple explanation to you, my unseen listeners, whom I wish very much that I could see, face to face, to tell you of the dream that has really come true.

A mountain on the property supplied the stone for the buildings. The natural lake was enlarged and an artistic wall built around it for protection during coming years. Extensive planting of an artistic nature was begun on the place, for I knew that Mr. Langeloth would want beauty wherever the eyes should rest. The buildings were to be permanent—constructed entirely of the fine native stone quarried on the ground.

The longer I thought of my husband's plan, the more determined I was that our guests to be should not wait for the years to pass until all of the permanent buildings were completed, furnished and ready for occupancy. There was a two-story farm house on the ground. Why not remodel this at once and make a so-called summer camp? Surely there were many who would welcome a change from the heat of the city, and the peace of the farm house might be most appealing. Why not try it while the group buildings are in course of construction? There were accommodations for 35 individual guests in the old fashioned but comfortable home, and, during the past three years more than a thousand women workers have been received and welcomed during the hot months of summer. They have been entertained for periods varying from a few days to a month or more, paying a minimum of the cost upon their departure, refreshed, and ready to resume their duties.

His desire was that Valeria Home should be so far as possible, self-supporting. At the same time its rates should be kept low enough to enable any eligible man or woman to thoroughly enjoy its service. He also stipulated that there should be no restrictions of religion, social standing, or other obstacles. He knew that only men and women of refinement and education would desire such a vacation as might be spent at Valeria Home and he was of course right.

To-day there are three major groups of buildings arranged in the form of a crescent. There is a magnificent club house where the hundred and more guests gather to hear the concerts given twice each week on the pipe organ. It has been an unending joy to me to be able to play for them myself, for these are occasions long to be remembered. Last week there were gathered about one hundred and fifty guests of Valeria Home, some of them swimming in the 75 foot pool of the Club House, some of them watching æsthetic dancing on the lawn, some of them rowing on the lake, still more enjoying a well filled library of choice books. There are considerably more than a thousand of these, and the library is always well patronized. There are tennis courts, golf links, lawn bowling, in fact all of the facilities of a well appointed country club.

Up to the present time more than a million and a half have been expended in making of the thousand acres such a rest home as Mr. Langeloth dreamed and which we have helped to make a reality—a social service that many seem to think unique. In all of this I have been ably assisted by my Board of Trustees.

As I said before, the amount paid by the guests is trifling measured by actual cost. This however was not the consideration. It was the definite idea of the founder and our ideal to "carry on" that worthy men and women might be served and in this place find recreation and renewed health and spirit at a price within their means.

I hope that I have given you a slight picture of Valeria Home. If you desire to learn more about it just address our secretary of the Valeria Home at 110 East 42d Street. Here applications for intending guests may be found. I wish you could all visit the Home. It is midway between Croton-on-the-Hudson and Peekskill. We'll assure you of a welcome.

Valeria Langeloth

MY FATHER

My Father, M.R.Ry. S. Krishnamachariar Avl., B.A., Retired First Assistant to Secretary, Board of Revenue, Settlement Department, passed away at about 1.30 p.m., on Wednesday, 24th February, 1926, at Triplicane, Madras. I desire to bring to the notice of the readers of THE THEOSOPHIST a few facts about him and his passing away.

He was born on 19th July, 1865. Till his 43rd year he was not, in the ordinary sense, "religious". But, in the latter part of May, 1908, when he and I were in a temple at Tiruvendipuram (S. Arcot District), he said he saw suddenly in the place of the "Stone Image" (Mulaṣṭanam) a "King" in flesh and blood in effulgent glory. Since then he visited several shrines, both Shaiva and Vaishnava, and in each, as well as at home, daily in meditation, he had beatific visions.

Though a non-Theosophist, he read a large number of Theosophical books, especially those of Bishop Leadbeater, whom he admired and respected. Throughout his illness, from 3rd February, 1926, he had read to him *The Lives of Alcyone*, and the poems of a Tamil Vaishnava Saint.

Ten days before his passing away, he was telling me that he had been to Svetadvipa (White Island), and there "seen," and that so he had Mukti. He told me so when I saw him on February 18.

Now as to his passing away: (Since I was then at Ramachandrapur, I narrate only what I heard.) At about 1.15 p.m., on 24th February, my brother (who is a Doctor) returned from the Hospital. My Father asked him to give him a mouth wash. After sitting up and cleaning his mouth and getting his pillows properly arranged, my Father reclined on the pillows, and at once seeing the vacant space said: (in Tamil) "There is the Lord; offer Him worship." Saying this, without even a deep breath, he quietly passed away. At once my mother and her sister saw a "blue wave" rise up from the feet up to the eyes of my Father, and then disappear. At about the same time, at Vellore (N. Arcot District), to my sister who was then unconscious (owing to an hysterical attack connected with some internal trouble), my Father appeared, with a flower garland round his neck and over his chest, and told her: "I am going," and departed. This was told me by her husband, who is a Doctor, and who was attending on her then. I may state that she was not till then informed of our Father's illness.

Ramachandrapur
19-3-1926

S. K. PARTHASARATHI

THE THEOSOPHICAL FIELD

"HIGH Frequency Rays of Cosmic Origin"; such is the title of a very interesting article in *Nature*, by Dr. R. A. Millikan, California Institute of Technology. Radiation was found penetrating rather thick walls of metal. To test whether of cosmic or terrestrial origin balloons were used to a height of 9 Km. (5.6 Mi.) in Germany, (Gockel & Hess) and in Texas in 1922 to a height of 15.6 Km. (10 miles, nearly); also on Pikes Peak (13,000 ft.) and at Muir Lake, Cal. (11,800 ft.) tests were made by Dr. Millikan. These force us to conclude that radiations of tremendous "hardness" or penetrating power, impinge constantly on this planet from interstellar space. Strange to say this startles these scientists. Even with proof from Dr. Hubble, of Mt. Wilson Observatory that "some spiral nebulae are at least a million light-years away," this impinging of force on the Earth startles the investigator, Dr. Millikan into saying:

These cosmic rays shoot through space in all directions, . . . from the direction opposite to the sun as well as from the sun . . . This theory fills space with rays of one sort or another travelling with the speed of light, in all directions. From some such conception as this there seems to be no escape. Yet it is a conception which is almost too powerful a stimulus to the imagination . . . (some) might see in it evidence for the condensation into matter . . . of the light and heat radiated into space by the sun and stars, (and why not?) and the psychists will be explaining all kinds of telepathic phenomena by it.

Well, the vibrations are there anyhow, we must find their usefulness. The investigator attributes their origin to "nuclear transformation, such as Helium out of Hydrogen, or the capture of an electron by a positive nucleus". Would he consider the idea that the "positive nucleus" is a conscious entity? Dr. Millikan tabulates a series of very interesting conclusions showing the progress of the scientific type of consciousness towards the use of its own higher faculties, imagination, etc. Of these we quote: "That these rays are not homogeneous, but are distributed through a spectral region far up above X ray frequency, probably a thousand times their mean frequencies. Also:

That these rays come into the Earth with equal intensity day and night and at all hours, and with practically the same intensity in all directions.

It is in this region that the scientists will probably find the signals from other worlds spoken of by the Master in the letters to Mr. A. P. Sinnett. Anyhow the Cosmo-conception of the scientist is thus a step nearer the world that the Theosophist lives in.

SCIENCE AND THE AGE OF CIVILISATION

In his lecture to the Royal Society of Medicine, on the nature of man's structural imperfections, Sir Arthur Keith, F.R.S., says:¹

Agriculture revolutionised the conditions of human life; it made modern civilisation possible. We have reason to believe that this revolution in the condition of man's life was initiated either in Mesopotamia, Egypt, or adjacent lands not more than 8,000 years ago, it is certainly not more than 5,000 years since agriculture began to be practised in Western Europe.

What about the ancient agriculture of the most primitive peoples? Where do the N. American and Peruvian Indians come in with their maize, the Negro, the Malay, the south-sea islanders, all with a very complete agriculture, even if it is not always grain that they plant and harvest. Truly Darwin was right when he pleaded for "millions, for hundreds of millions of years," for evolution to work in. There is no inherent virtue in hanging on to the dead letter of biblical translations of chronology. Let us use our intuition as to time, not a prejudice. Agriculture as a science and an art is at least eighty thousand years old, even if the youngest race, the European, only began it 5,000 years ago.

ATOMIC STRUCTURE AND THE QUANTUM THEORY

"The prevailing theory of atomic structure . . . might be characterised as the 'central orbit theory'. In this theory we visualise the atom as a nucleus surrounded by electrons. Each of these moves in a mechanical (but non-radiating) nearly central orbit, characterised by special fixed values of energy and angular momentum which are functions of two quantum numbers . . . its correctness in broad outline is scarcely open to question." But read farther: "we meet at every turn with perplexing contradictions, . . ." A third and then a fourth quantum number is introduced, but they are not adequate. "On another point the prevailing theory has proved somewhat inadequate." And so on and on.

¹ We quote from the report in *Nature*.

The quotations¹ given above show how far the scientist of to-day is coming along the road to agreement with the occultist on the constitution of matter. Will the apparatus of physics do the trick alone? No. Man's perception is the crux, and they who do not see must not blame those who do, but accept the fact of new or strange powers of perception. As the scientists know, it is the synthetic and intuitive minded mathematician who is ahead of them all. For he is working in the realm of abstract and archetypal thought; he is above form and, unhampered, grasps the underlying truth. Yet it is the experimenter who again stimulates the mathematician to greater effort or turns his attention to a fruitful field. There is a very big gap however between the moral-motive world of the materialist, and that of the God-seeking man; that will have to be closed, we surmise, before more power is discovered. Human progress is not based on mutual destruction. But this search for the shape of the atom is certainly a most fascinating field. "It will interest mathematical circles that the mathematical instruments created by the higher algebra play an essential part in the rational formulation of the new quantum mechanics." Such is the interplay of human faculty and the painstaking accuracy of these truth-seekers. May they get their reward. Vide: *Atomic Theory and Mechanics*, by Prof. N. Bohr.

BIG BROTHERHOOD MOVEMENT

Mr. Richard Linton, the organiser of the Big Brotherhood movement, has returned to Australia after a most successful tour in Great Britain. The Press of England and Scotland have been most sympathetic to the scheme. During the Scottish campaign, Mr. Linton interviewed a large number of parents and boys. Fifty-two were selected out of 113 for migration, a percentage they regarded as very satisfactory. At 112 centres that Mr. Linton visited, committees have been formed. The Big Brother idea has particularly appealed to the parents. Mr. Linton considers that this personal touch will play a great part in the future of Migration. Each of the sub-committees will concentrate upon their own district and make recommendations to the central committee in London. Effective work has been done in the public and secondary schools, the headmasters of which have accepted appointments as honorary Big Brothers.

¹ *Nature*, December 5, 1925.

The condition of membership imposes upon a member the obligation to endeavour to influence one boy a year to migrate to Australia under the auspices of the movement. As a result of Mr. Linton's three months' work approval has been definitely given for the migration of 302 boys, and many more applications are coming in daily. Each boy will find a Big Brother waiting to receive him and befriend him when he reaches Australia.

Dean Burroughs of Bristol gave a very vital address during his visit to Australia last year at the time of the Anglican Church Congress, which is reprinted in a recent number of "The Australian Intercollegian," and is entitled *The Human Hope*.

He told his audience at the Melbourne University after touching upon the meaning of the word human that:

This is how the situation was described by a writer in the "Round Table" a few years back: The attainment of a world commonwealth is the inexorable condition of world-freedom. (That is only when we are so united together, man with man, throughout the world, shall we be rid of the haunting fear of strife, disaster, retrogression, and thus be set free to throw ourselves into the real development of the human side.) At present this final freedom with all its blessings, is not in sight, because the spiritual foundations of the world-commonwealth are as yet lacking.

In other words, there are not yet enough human beings about who are really human, with the needed width of vision and all-round sympathy, with what might be called "the world sense" of him who can say with the old Roman poet,

I am a man, and nothing that is human do I count as alien to myself. There is not much wrong with our intellectual progress, at least upon certain lines, which the modern mind has made peculiarly its own. Never had any age so complete a mastery of our material environment as the natural sciences have given us. Our weakness is admittedly, moral and spiritual; and our material difficulties economic stringency and the like—are themselves evidence of this weakness. It is conscience and character that our age is most conspicuously short of. It is the art of getting on together that we most need to improve. And right human relationships can only subsist between right men and women. So our need is for further development of humanity as a moral and spiritual thing, an increased output of a new and better type of man.

It would be difficult to find stronger arguments for the need of the coming of the World Teacher. The Dean goes on to give a beautiful description of Wagner and his Parsifal, and describes it as the last and perhaps the greatest of his works, the summing up of his experience of a lifetime in a final message to his age. In it he gives his portrayal of the true super-man, the new humanity toward which we need more and more to press forward now.

He tells the story with all its spiritual significance which has the breath of prophecy in it.

Such is Wagner's conception of the coming of the super-man, his last word on the problem of the world's deliverance. The only hope (he seems to say) lies in the coming upon earth of a new type of man. He will be the opposite of the fleshly type, to-day so common (for you know how it is assumed that you must be sensual if you want to be a man). "He will be the opposite of the worldly type" (and again, you know how men act as if you must be worldly, if you want to be wise). "He will be the opposite of the selfish type, and challenge the all too common assumption that to look after ourself is the only way to succeed. He will be "a fool" in his almost freakish disinterestedness—his eagerness to shoulder other men's burdens instead of attending to his own gains—strong only in his power of conquering his lower self, and wise through his more than usually sensitive faculty of entering into the minds and feelings of other men. Let but a generation of Parsifals arise (so Wagner seems to be crying to our age), "and they will be the saviours of humanity; in them men will see revealed once more the form and features of God". "The universe is on the tiptoe of expectation, waiting for the sons of God to be revealed." . . . "Nor are you and I asked to work up this new humanity, out of the chaos of the old, but simply to let the great Elder Son of God play the part, which He alone can play in our lives, making us God's sons; and His own brethren, men and women saved from themselves, and so made masters of circumstances, who can thus go out cheerily in His company, to be with Him, and through Him saviours of the world."

* * *

Harry Carr, a regular staff writer, not a Theosophist, discussing some girl riders at a small Horse Show in L. A. Riding Academy, writes in the *Los Angeles Times*:

They are all children of successful men, and it sticks out all over them. You can see it in the way they handle their horses—their firm determination, their certain alertness—their easy assurance; you feel they could take up the torch when their fathers are through and carry on.

THE NEW RACE TYPE

You cannot see these young girls without being impressed that a new race type is developing in America.

In the days to come this nation will have terrific power; terrible responsibilities and terrible dangers.

But you can't see these girls ride without being impressed with the fact that a generation is coming into power that will be equal to the job.

It is a generation that has been raised on good food and plenty of it; raised in an atmosphere of confidence and power.

Most of all, it has been raised in freedom.

It has worn the kind of clothes it liked; it has rouged its lips and powdered its nose in the full public glare. It has worn no shackles. It has been allowed to judge for itself.

And, brethren, it has panned out.

The generation which is now swinging into the twenties in America is the finest, the bravest, the boldest and the most self-confident race of people who ever inhabited the earth. There's nothing to which they would not be equal.

They know how to handle the reins and use the spurs upon what problems of life may arise.

Harry Carr attributes it to Heredity. He may or may not know anything of Reincarnation.

* * *

VEGETABLE DYES

It is interesting to note that successful experiments have been made as to vegetable dyes procurable in the Australian bush by a Victorian woman Mrs. Emily Hart. With the crudest materials she has evolved a range of beautiful colours from vegetation. Her experiments have extended over a period of thirty years. Experts declare her colours to excel any range of dyes at present known in the Western world. Mrs. Hart has a natural gift for chemistry, and she is a keen botanist with an extraordinary faculty of seeing colour in a growing tree. In all weathers year in and year out, she wanders far and near, gathering leaves and barks, roots, berries, twigs and boughs. These she tests and proves with the appliances at her disposal. The result of years of work is a set of valuable vegetable dyes. Much of her success lies in the secret solutions with which she extracts the colours from the vegetation. Patent rights have been secured by Mrs. Hart for these dyes. She is of opinion from her experience that the Australian bush is richer in colour producing dyes than most other countries. She compared her samples one by one with colours from old world specimen books, and the comparison every time was in her favour. Some fine shades of pink were shown—these were extracted from the Pine tree. The wattle also is rich in colour production. Various shades in brown, orange and yellow, and also a delicate shade of cream which were also extracted from them were shown. These were extracted from the light wood. A terra-cotta collection was displayed; this colour had been extracted from the native cherry and the oak. The mistletoe is one of the richest colour producing plants known. Mrs. Hart says that she has barely touched the possibilities of Australian vegetation. The glory of the Australian bush is not yet known. Australia could supply the whole world with dyes. The raw material could be crystallised, or

made into powder or paste for exportation. Dyes from vegetation are cheaper than those from aniline, and they are absolutely non-poisonous, and should be used for all culinary purposes. Mrs. Hart is of opinion that this century may see a return to natural dyes, and the beautiful colouring of past ages may be revived.

* * *

Lord Forster, the recently retired Governor-General of Australia, was entertained on his arrival in England, and told a representative gathering that more than one half of the people of Australia owned their own houses, and similarly, that more than one half of the people had Savings Bank deposits. He regarded these facts as a great anti-revolutionary safeguard.

The following totals for the Commonwealth during the past five years, show that Lord Forster made no unfounded statements:

1920, £8,122,981; 1921, £3,256,319; 1922, £3,412,280; 1923, £3,598,901; 1924, £3,798,662. Perhaps the total amount of the deposits for the same years will be more impressive. In 1920 the amount was £136,903,154; in 1921, £153,147,457; 1922, £162,273,233; 1923, £171,643,812; 1924, £176,871,477. It will thus be seen what a tremendous stake the individual has in this country, and in the light of those figures it is not difficult to appreciate the individual determination to keep Australia free from disruptive elements.

J.

CORRESPONDENCE

DEAR EDITOR.

It was interesting to read Mr. Kirby's panegyric on Fascism¹ in which he describes it as a constructive, regenerative force, the embodiment of Law and Order, and the opposite to the pernicious dragon of Bolshevism.

It would be valuable to hear how these things can be reconciled with the total disregard shown for the laws of God and man in the brutalities inflicted by Fascists on those with whom they disagree. It is true that partisan reports may exaggerate these things; but it is equally likely that the Russian reign of terror has been over-described; in both cases there must be some ground for the statements made.

¹ See December issue, 1925, p. 382.

However that may be, there seems to be much similarity between Bolshevism and Fascism in practice, although they are founded on different theories. At least, one may say that the theory of Communism on which Bolshevism is founded, belongs to the future of mankind, when he will have developed the social conscience sufficiently for its practice not to bring about the terrible abortions of the French and Russian revolutions. But the theory and practice of Fascism takes one backwards in history, towards the Dark Ages and the Inquisition—Machiavelli seems to be the prophet of Fascism; and the melodramatic militarism which invokes castor-oil and the force of arms against those who hold different views, reminds one of the tactics of schoolboys, or the lynch law of primitive communities.

It is interesting to notice once more the application of Newton's third law to things other than mechanics: "To every action there is an equal and opposite reaction." If a pendulum be pulled out of the vertical, on being released, it swings to approximately an equal distance in the opposite direction. In Russia, the pendulum was released when it was at the climax of Tsarist militarism, and it went over towards the licence of Bolshevism. In Italy, the tendency was originally towards licence and Bolshevism. Now it seems to have gone over towards militarism and repression.

Bolshevism is one extreme, Fascism is the other—the head and the tail of the symbolic snake, from one point of view far apart; and yet, since the snake holds its tail in its mouth, very close together, from another standpoint.

Both are the outcome of extremism, and both seem to have overshoot the mark, in their action. It is only when the pendulum comes to rest (which it does neither to one side nor the other, but in the perpendicular), that it becomes the plumb-line of Truth, which lies between the two extremes.

It has been suggested that the powers of darkness are responsible for the state of affairs in Russia. May it not be the same repressive, disruptive forces which are at work also in Italy? Although the avowed objects in each case are different, the methods used in both seem to betray the spirit of those who have the helm and the power. We should do well to think on these things before we praise them, and to discriminate between the good and the bad, the ideals and the practice.¹

L. J. BENDIT

¹ This correspondence will now end.—ED.

Our V.V. I.V. Brother the author has once more brought much light to a darkened world; do not let us miss the chance of spreading the good news of the publication of this wonderful book. It should be read by all searchers for the deeper mysteries of life, that is the reason that we suggest that non-masons will also find much to ponder on and much to learn. After all Freemasonry, as this book shows, is not an isolated science but a partaker in the mysteries to which all belong and in which all have a place. We as individuals are the separators, Freemasonry unites, works for unity. In the past, individuals have sought to bring separations even within these portals but Freemasonry has lived through it all and in this book we understand something of the foundation on which these mysteries are builded "which no storms can shake," no individual differences can divide.

The illustrations are very well represented and add much to the interest and illumination of its pages. We hope for a wide sale that the light which it brings may be shared throughout the world.

LUNA

Towards Discipleship, by J. Krishnamurti. (T. P. H., Adyar, Madras. Price Rs. 2-4-0 and Re. 1-8-0.)

This is a series of informal addresses to aspirants for discipleship; the occasion being a summer holiday (1924) in the Italian Alps. They are refreshing in their candour, and Krishnaji spares no one, for he is absolutely in earnest himself, and is courteous enough to believe his hearer is also. But he spares no single sin or error or weakness in your character, he tells you what is required and it is for you to apply it. Then he tells you how and why you are evading the point, and just how you fail to make the teaching fit your own special case. As in his *The Path*, he hits hard enough to wake anyone up. "You will suffer and feel wounded. Well, get wounded, anyhow. That is the only way to get awake." We are all so afraid of admitting a fault even to ourselves, when our acts proclaim our weakness unflinchingly. We deny and affirm in our minds as if that was all.

This booklet will knock much of that sham out of all of us, and for the serious student, *with genuine aspiration*, it contains much. For instance: ". . . most of them (our workers) have their emotions too much suppressed . . . will help you to kill out . . . emotion of the wrong kind . . . Remember, if you kill out emotion, you have to start all over again . . . be careful from the

beginning, and substitute control for repression of your emotion." Some of his aphorisms are: "Be impersonal in everything you do and think and feel." ". . . "We must be kind to anybody who happens to be next to us." As to self-depreciation: "Give yourself, and you will give something that nobody in the world can give for you." The charm of the book is its very simplicity, spontaneity is in every sentence; it is practically a verbatim report. It is as if J. K. had spoken to us direct; direct to the Ego, for the personal does not even exist in the plane from which these terse and epigrammatic sentences were composed.

A. F. K.

Some Japanese Artists, by Yone Noguchi. (T. P. H., Adyar. Price Rs. 3.)

Freedom—Space—This is the breath of life to artists, the *sine qua non* of artistic expression. Art can no more flourish under repression than a songbird can sing in captivity. And there is, I think, no mode of art expression that emphasises this more than the Japanese. So keen is their sense of space that by some inner magic they can make the infinitely small assume the characteristic nobility of the infinitely vast. What other people has been able to create the illusion of universal space by means of a few inches of empty silk or canvas, except their racial brothers the Chinese? In the Japanese home, however small, in Japanese literature, in the Japanese heart, there is always room enough. It is this that makes the Japanese so fine an art critic; and it is this sweet liberality of spirit that exhales from the pages of Yone Noguchi's little book.

So clearly does he show how the Japanese artist and poet claim their freedom in the whole world of Nature, in the whole book of life. The spirit and the form are one in a land of "the living dead," as Lafcadio Hearn describes Japan. Noguchi gives seven gems of criticism in this little volume each in its own way charming, each distinctly individual, yet with a real communion of spirit whether the subject be the wealthy cultured Korin or "a mere maker of dishes in his life's days," Kakiyemon, the simple, porcelain craftsman who "drew his artistic vision on the clays, and by a Greek simplicity of selection, achieved an effect quite talismanic". Hiroshige, Korin, Utamaro, these are names now famous throughout the world, but their works shine with a new light seen through the eyes of Yone Noguchi. One would love to linger on his appreciation

of the "prince like" Korin; but there is an exquisite charm in the little sketch of "The Art of Jakuchu", which with "Kakiyemon," The Momoyama Screens, and Kiyochika Kobayashi completes the gallery of portraits.

One says portraits, but there is little of the artists' personalities apparent in these sketches. In Japan the man is merged in his creation. It matters little how he has lived, it matters enormously what he has done. Jakuchi was an artist of the eighteenth century who exhausted his life energy in painting thirty pictures of flowers and birds. All these he presented at his death to the Sokokuji Temple. Apart from his masterpieces he must have painted a few other works for Noguchi tells us that for money he cared nothing. He was a man of simple manners and ascetic life, living on rice which he received in exchange for a picture. In his latter days he built a little hut near a Kyoto Temple and devoted his remaining years to the study of Zen.

A painter of flowers and birds, what great thing is that! some may say. But hear Noguchi; Birds and flowers

and everything of natural existence speak to you when you understand them. Yes, they comfort you, laugh with you, and cry with you when necessary. But who teaches you the secret or secrets to understand their inner souls? The artists of flowers and birds, to use the Japanese word, the artists of 'kacho'. . . . "It is a mere accident to exist as a flower or a poet; a mere twist of evolution but from the same force. We are taught that even the existence of a violet or a dragon-fly is a fragment of life externally, but spiritually with a huge suggestion of the cosmos . . .

And these works of Jakuchu are decorative in the sense "that any art, when it is true and great, is always decorative, just as a great personality becomes decorative when it is true". And the work of the great floral painters is good because "it holds a magic string which unites both extremes, the subjectivity and objectivity, the external decoration and the inner freedom. The works of Jakuchu belong to this class of rare Japanese art which has appeared only once in three hundred years".

Noguchi adds that if at first he may hesitate when asked who is the best Japanese artist of flowers and birds, because there are so many specialists in this; on a second asking he unhesitatingly names Jakuchu, because "with great equilibrium of reality and spirit he created his art, old yet new, an art a hundred times better than that of others, an art deathless and living. We Japanese are proud of him". Each of these little gems of criticism is a gift in itself, a door into the garden of Beauty.

A. E. A.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Shanghai Lodge, T.S., Entrance fees of 3 members and dues of 20 members, per 1926	69	1	9
T.S. in Sweden, 630 members, per 1925	339	15	0
Dawn Lodge, T.S., Shanghai, 20 members	57	7	4
Mr. Heli Van H. Labberton, dues up to 1925	27	0	0
Hongkong Lodge, T.S., a new member, per 1926, 10s.	6	8	0

DONATIONS FOR "ADYAR DAY"

Singapore Lodge, T.S.	10	0	0
Vienna Members	10	0	0
Ahmedabad Lodge, T.S.	25	0	0
Maharashtra Lodge, T.S., Poona	5	0	0
Delhi Lodge, T.S.	8	0	0
Poona Lodge, "	11	4	0
Mr. D. P. Kotewal, Karachi	11	6	0
Colombo Lodge, T.S.	35	0	0

DONATION

Mr. J. P. W. Schuurman	50	0	0
	665	10	1

Adyar
10th March, 1926

A. SCHWARZ,
Hon. Treasurer.

BOOKS RECEIVED

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

The Purpose of Education, by St. George Lane Fox Pitt (Cambridge University Press, London); *The Life and Horoscope of Madame Blavatsky*, by A. F. Orchard and A. Fletcher (Birch & Whittington, Epsom, England); *The Way of Truth*, by Countess Bele Zichy (T. P. H., London); *Temples, Churches and Mosques*, by Yakub Hasan (G. A. Natesan, Madras); *A Tibetan On Tibet*, by G. A. Combe, C.B.E., M.A. (T. Fisher Unwin, London); *Witness of the Ancient*, by T. L. Vaswani (Ganesh, Madras); *Astrology and Foreknowledge*, by L. Protheroe Smith (T. P. H., London); *Guru Nanak as an Occultist*, by H. C. Kumar, B.A. (Blavatsky Press, Hyderabad, Sindh); *Indigestion, Its Cause and Cure*, by H. Valentine Knaggs, L.R.C.P. (C. W. Daniel Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Herald of the Star (January), *Yuga Pravesha* (January), *League of Nations*, *The League's Seventh Anniversary*, *The Theosophical Review* (February), *O Theosophista* (November), *Theosophy in New Zealand* (January, February), *El Loto Blanco* (February), *Theosophy in Australia* (February), *Bulletin Theosophique* (February), *Modern Astrology* (February), *The Canadian Theosophist* (January), *The World's Children* (February), *Light* (February), *The Message of Theosophy* (January, February).

We have also received with many thanks :

The Signal (February), *Revista Teosofica Chilena* (December), *Activity* (January), *The Beacon* (January), *The Occult Review* (March), *Theosofisch Maandblad* (February), *Theosofisk Lidskrift* (January), *Le Phoenix* (February), *Bollettino Ufficiale* (January), *Revista Teosofica* (January), *Teosofia en Yucatan* (November, December), *De Theosofische Beweging* (February), *Vaccination Inquirer* (February), *Theosophie* (February), *The Young Theosophist* (January), *Espero Teozofica* (October, December), *Pewarta Teosofie* (February), *The Chera* (February), *Annual Report, Blavatsky Lodge, Bombay* (February), *Gnosi Nature* (February), *Revue Theosophique Le Lotus Bleu* (January), *Theosophy in India* (January, February), *Teosofi in Finland*, *Theosophical Bulletin* (February), *Norsk Teosofisk Tidsskrift* (January, February).

REVIEWS

The Hidden Life in Freemasonry, by C. W. Leadbeater, 33°. (T. P. H., Adyar. Price Rs. 9.)

This is a great work, one that will be welcomed both enthusiastically and with gratitude by all lovers of the Ancient Rite. We have a Foreword by our V. V. I. Brother Annie Besant where she says : "Instead of fragments of half-understood traditions, confused and uninterpreted, we find in our hands a splendid science and a reservoir of power which we can use for the uplifting of the world."

The book is a fount of knowledge, very illuminating and inspiring and a short review is not fair to the greatness of this work. It has opened a door to many of us, it will take time for us to look through that door, and to understand that which we are capable of seeing therein.

All masons who desire knowledge in their art will welcome this volume and find in it much to ponder on, much to consider, much to try to understand. It tells us abundantly in the true scientific spirit, which does not dogmatise but which gives indications, if so we may term many passages in the book, for further research and further light and nowhere do we read of a finality in the search for knowledge. The subject is treated as one that is evolving within each one who is a seeker in the true meaning of the word. It is with gratitude that we reach out to this volume for as we have hinted it has made the search easier ; it has given a generous start to those who have the ability to carry the search forward in the ages to come.

This publication should be very carefully studied, I should like to hear that all Masonic Lodges had taken up a regular study class with this book as a basis. This would inevitably make a great difference to the intelligent workings of the Lodges and give an impetus to the deeper understanding of our work which the Order needs. It will be a great opportunity missed if this book is not widely circulated ; for all, masons and non-masons, can gain much learning therefrom.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1926, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. C. A. Mehta, Adyar	5	0	0
Miss E. Knudsen, S. Africa, for Food Fund	40	0	0
Mr. J. P. W. Schuurman, Adyar	20	0	0
Round Table, Southern California	69	10	0
Mr. H. Defares, Bandjermasin, Borneo	11	9	11
"A Friend," Adyar, for Food Fund	500	0	0
and for general purposes	1,000	0	0
Beauséant Co-Masonic Lodge, London, £2-6-2	30	4	7
	1,676	8	6

Adyar
10th March, 1926

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Fresno, Calif., America	Fresno Lodge, T.S.	16-10-1925
Ventura, Calif., America	San Buena Lodge, T.S.	17-11-1925
Hollywood, Calif., America	Hollywood Junior Theosophical Fraternity Lodge, T.S.	7-1-1926
London, England	City Lodge, T.S.	27-1-1926
Hemswell, Lincs., England	Hemswell and Harpswell Lodge, T.S.	1-2-1926
Doncaster, England	Doncaster Lodge, T.S.	do.
Akeed, Bhimavaram, India	Rajagopal	17-2-1926
Kotah, Rajputana, India	Kotah	do.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England	East Finchley Lodge, T.S.	7-1-1926
Reno, Nevada, America	Reno Lodge, T.S.	30-12-1925
Stockholm, Sweden	Dharma Lodge, T.S.	1-1-1926

10th March 1926

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

Printed and published by J. R. Aria, at the Vasanjā Press, Adyar, Madras.

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