

Mrs. Annie Besant is now a frail old lady. Her utterances many years ago outraged the intelligence of the British public and she left England to associate herself with India and its aspirations.

I acknowledge the age, but am provokingly strong. Then follows the statement that the "claim" that Krishnaji is the Messiah "in the face of cosmic laws (evolution) is too absurd to be taken seriously in the West". The writer may be a re-incarnated Roman, who put forward this argument when a Jew was called the Christ. Then our sapient writer unveils the deep conspiracy underlying what is called "the claim".

● If you can look behind the face and see the mind that caused the claim to be published, you will find that the cause of this blasphemy may be discovered in an attempt made by the Indians who surround the frail old white woman to prejudice the European members of the Theosophical Society against her, then work upon her to resign, and so usurp her position as President of the Society. The Vice-President is a well educated Indian author, by name C. Jinarajadasa.

Indians in India have of late developed a perfect mania for trying by any and every means to obtain positions that will allow them to consider themselves superior to Europeans and able to control the white man.

About two years ago, these same Indian officials persuaded Mrs. Annie Besant publicly to denounce [redacted] and her declaration was duly published. It [redacted] however, being received by the European members of the Society with the utmost indifference.

Where these foolish Indian members fail is that they are so low in the scale of evolution that they imagine that they can delude Western humanity by an extravagant claim which might impose upon the East. What the white vehicle contains is beyond the conception of the Asiatic mind.

Truly a wonderful and subtle conspiracy ; I shall watch its working out with interest. It must be very old, as, so far, no Founder of a great religion has been born in the West. By some perversity of fate, each manifestation has appeared in an eastern body. It is not unnatural that Europeans regarded my leaving Christianity with indifference, since it

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THE THEOSOPHIST

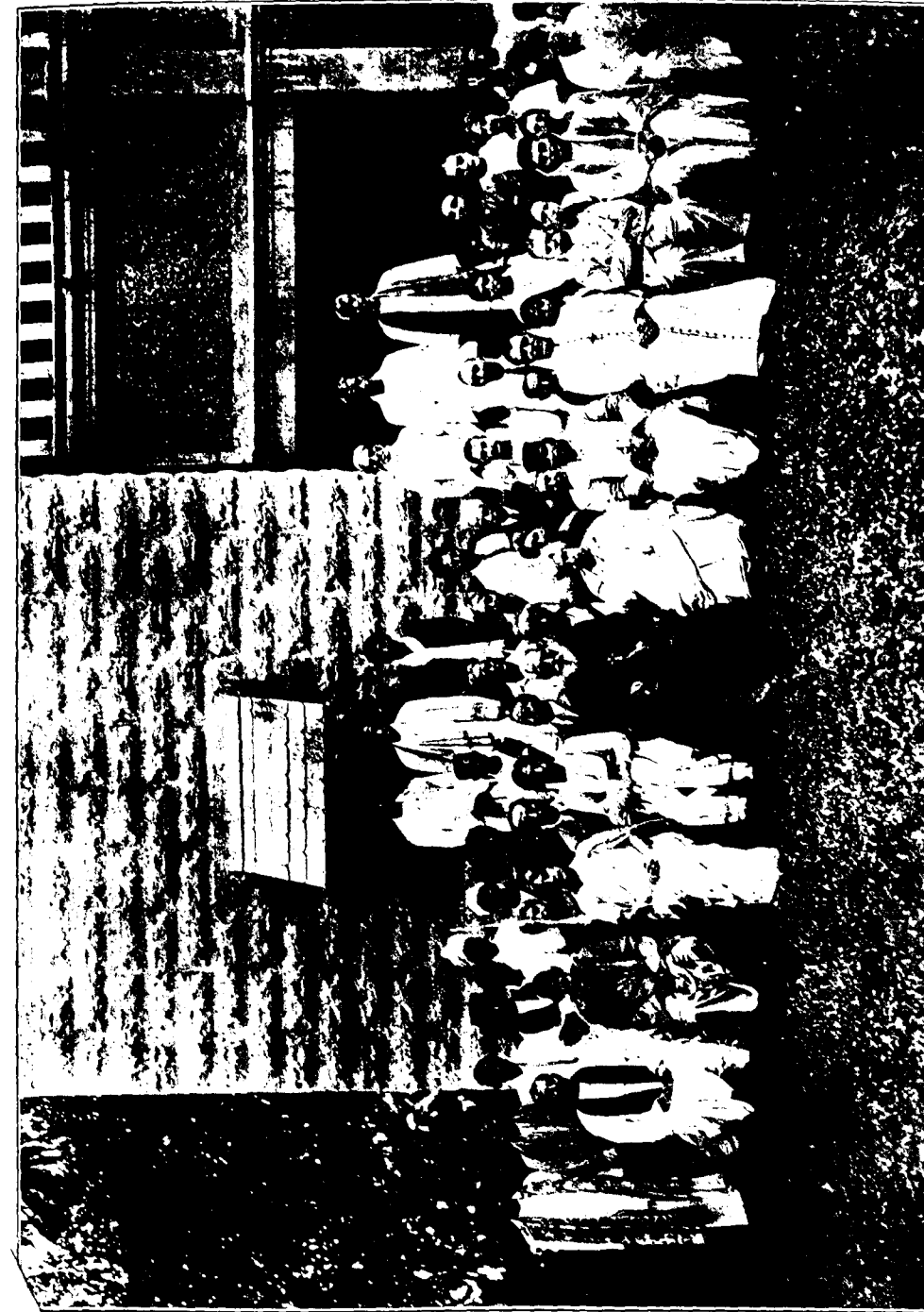
ON THE WATCH-TOWER

I must put first in these monthly Notes the correction of a mistake made on p. 553, in our February Watch-Tower. The Recording Secretary points out that it was "stated through oversight that 'there were six Sections unrepresented' during the Jubilee Convention. It ought to be only two Sections, namely, Canada and Porto Rico. Brazil, Chile, Spain and Portugal were represented by ~~their~~ General Secretaries, though not by their own General Secretaries" I may add that Porto Rico sent a written vote for the statement on The Basic Truths of Religion.

* *

Three Sections have held their Annual Conventions during April and sent affectionate greetings: Italy, Java, and South Africa. Java desires its Theosophical Educational Institutions to affiliate with the Theosophical World University. A note will be made of the wish, but at present only preparations are going forward.

* *



THE WORKERS OF THE THEOSOPHICAL PUBLISHING HOUSE AND VISITORS. JUBILEE CONVENTION, 1925

was made public in 1874, fifty-two years ago, instead of two. The value of Mr. Francis' "facts" and opinions may be judged by this sample.

* * *

Several appeals have appeared in our general pages on behalf of the religions which were given, within the Adyar Headquarters, sites whereon they might erect buildings for the celebration of their respective forms of worship. The reformed Hindū body, the Bhārata Samāj, took three years to build its temple; it started soon after I first made the suggestion that Adyar should have a Shrine for each religion. The Buddhist Vihāra is almost complete. The Muslim Mosque has erected part of its walls. The Zoroastrian and Hebrew have only their foundation stones; the Christian has a hut as well as a foundation stone. The Jaina and Sikh have no sites at present. The Hindū and the Christian have their daily worship. Contributions for any of these may be sent to the Treasurer of the Theosophical Society. A very Theosophical form of gift would be one to be divided among the six Shrines, placing as it were a brick in the walls of each. I include all, because even the one completed and the one nearly complete are burdened with debts, which should be cleared off, and I appeal to all who can do so to lend a helping hand.

* * *

Another part of our work which needs strong support is the Theosophical Educational Trust. This, like its English brother, is doing splendid work, but is not helped as it should be by all Indian members of the Society. The schools and Colleges are admittedly models, and Theosophists have long since won their spurs in the educational field. The education of body, emotions, and mind is completed by opening the way for the unfoldment of the Spirit, that he may illumine the consciousness and permeate the vehicles by which he contacts the outer worlds. For twenty-eight years the T.S. in India has

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Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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CAL PUBLISHING HOUSE
MADRAS, INDIA

tilled the educational field, and the crop reaped has been thoughtful and tolerant men and women, good citizens, self-sacrificing public workers, earnest patriots. Such men and women are wanted for the building of India into a wise and free Nation.

I think it was three years ago that I appealed to the Indian Lodges to contribute a monthly subscription to a Public Purposes Fund, earmarking the subscription, if they wished, for any special line of work. Nearly all the money has, as a matter of fact, gone to our schools, and even then has had to be largely supplemented. In the first year those of the Lodges which subscribed did well, but few have kept up the work. Perseverance in well-doing is a very rare virtue.

In contrast with this is the splendid work done in the United States by Dr. Ernest Stone and his band of workers on "Adyar Day". Last year the fund amounted to \$5,000; this year it will be about \$7,000—a most generous contribution to our ever-increasing work. We owe a deep debt of gratitude to our U. S. A. brethren, for thus sharing our burden.

Here is a little poem sent to me by an Irish poet, Mr. P. H. Aldhouse, whom I thank for his kindly thought.

IRELAND'S BLESSING TO DR. ANNIE BESANT, P.T.S.

Fiftieth Anniversary Foundation, T.S.

Messenger of the Masters, from the West
Where Erin, ranged by grey and stormy sea,
Works out her ancient heavy destiny,
Her loving greeting is to you addressed.
"Daughter," she says, "Like you I have known sorrow;
Like you unflinching I have borne my cross
Right up to Calvary, and feared no loss.
I too, by faith, can see the bright to-morrow;
The travail of our souls shall bring to birth
A lasting Blessing to a happier earth."

The paragraph in our last issue on "Is Mrs. Annie Besant alive?" has drawn the following note from Dr. James H. Cousins:

Apropos of your obduracy in not shuffling off this mortal coil at the sixtieth twist to oblige the astrologers, let me warn you that you have another brand of prophet to face as well when the Day of Reckoning does come—if you do not manage to blarney it also into oblivion! At that very time I was keenly interested in psychical research, and lured certain excellent mediums from London to my home in Dublin, where, under entirely unfamiliar circumstances and with people completely unknown to them, they achieved remarkable results in psychometry and normal clairvoyance. At one sitting a letter in a plain sealed envelope was among the articles to be experimented with. The psychic delineated a character that was clear to myself and one or two others present. He stated that the writer of the letter would die at sixty. No one but myself knew that the letter was from you. When I disclosed the fact I learned that the psychic, quite independently, had made the same cheerful prophecy as the astrologers! It looks as if something had coveted you for the celestial regions. Happily for us, better counsels apparently prevailed.

I must admit that I have been very disobliging, and can only plead *force majeure*.

The New York *Daily Express* has a very interesting article on "The New Race evolving in America," a fact which is no longer regarded as a Theosophical fancy, but has passed into ordinary newspaper news. H. B. Blavatsky was only a little "previous" in announcing it in 1888. It is a way Theosophists have. A correspondent lately wrote to me that in 1911 I had lectured on "The Emergence of a World Religion"; yet a few members of the Theosophical Society have been upset by a repetition of the statement in 1925. Well, here is the belated news of the "new type":

The American people are evolving into a new race with distinct characteristics of their own unlike those of any other race, according to an announcement by the Smithsonian Institute, based on investigations carried on for many years by Dr. Ales Hrdlicka, the Institute's famous anthropologist.

Dr. Hrdlicka examined thousands of Americans of different classes and reached the conclusion that the new American racial type is not Nordic, but a type between the Nordic and the Alpine, "close to the medium of the English and white people in general".

Dr. Hrdlicka's report to the Smithsonian Institute says: "Although the older American stock has approached the formation of a distinct American type, it is still nearest to its main progenitors, who are British, but in stature, physiognomy, and behaviour it is already more or less different, and the type is a good one."

Dr. Hrdlicka maintains that there are no grounds for fearing racial deterioration because of the former liberal immigration policy. All that was necessary to bring out the favourable characteristics, as exemplified in the children of immigrants and in many immigrants themselves, was "an opportunity for wholesome development in favourable American environment".

Dr. Hrdlicka adds that "the American type is characterised by tall stature—being the tallest of all the large groups of white people—by an inclination, especially in youth, to sinewy slenderness; by the scarcity of adult blonds, and by mixed eyes or light ones with a brown admixture."

"The main characteristics of its behaviour are in general frankness and openness, yet with shrewdness, energy, and persistence; with but little sentimentality or affection, and with relatively few extremes, except perhaps in industrial, financial, and occasionally religious endeavours."

The Neo-American type will in all probability be on the average more sanguine and perhaps less sparse than the old. It will remain an intermediary white type in pigmentation, in the form of the head and in other respects. It will show for a long time a wide range of individual variation, and may well be expected to be an effective type.

Australia is another country where this type is showing itself, but not in large numbers, as in the United States. Perhaps the British Association for the Advancement of Science will now wake up, and realise that Captain Pape had some justification for urging upon its attention the fact that a new type was appearing.

The International Order of Service is doing good work in the U.S.A., under its National Secretary, Dr. Mary Weeks Burnett. It has Branches for a Brotherhood of Races, three for broadcasting Brotherhood, presumably by appeals and the like, two New Age Youth Leagues, a Science of Health and Healing League, and others.

As I am writing, the Australian mail comes in and brings us splendid news, "Our George" has been elected by

acclamation General Secretary of the T. S. in Australia for the coming year, and he is, as usual, bubbling over with enthusiasm and well-directed energy. Our readers will find his address to the Section, before his election, in *New India* for April 26; it is full of his breezy wide-heartedness and perfect tolerance, and I feel sure that he will become as popular and beloved in Australia as he is in India and in Great Britain. Australia needs a man who can command respect by his virile strength and power of leadership, united with the tenderness and tact of a woman, and the self-sacrifice, so perfect that it is unconscious, of a true lover of men. It is specially delightful to feel that our deeply loved and revered Bishop Leadbeater has beside him a helper who loves him and honours him as a son loves and honours a father. His presence will be like sunshine in the house, a source of light and warmth. Australia is very fortunate in having as General Secretary so eminent a servant of the Masters.

I expect to leave Bombay with Miss Rosalind Williams, Krishnaji and Mr. Rajagopalachariar in the P. & O. ss. *Rajputana* on May 8. We leave beautiful Adyar on April 28, as I have to visit Surat, Broach, Shuklatirtha, Ahmedabad, Baroda. At the last mentioned place, we have to consecrate a new Co-Masonic Lodge, and install the officers. A few days ago, some members of the Adyar group visited Trichinopoly for a similar purpose, establishing a very promising Lodge. Co-Masonry is making much progress in India just now, and last February I consecrated two Lodges in Sindh and installed the officers in each, as well as reviving a Chapter in Benares. Bishop Leadbeater's two remarkable books on Freemasonry have, I hear, aroused much interest among Masons of the masculine Obedience, as they well may.

TO THE MASTER-SINGER

I CARE not if men hear me,
Or hearer none there be.
I close the lattice of my heart
And sing, and sing, to Thee—
Soft songs of sweet communion
And lyric secrecy.

Alas, my songs—what are they?
Rough echoes of Thy lays,
Heard in the nightly walking
Of incorporeal ways,
And wrought, by day, to substance
In labour'd word and phrase.

What matter, if they keep not
The high sweet note that thrill'd?
What reck's it, if, transported,
The half their wine be spill'd?
I care not—I remember
How once this heart was fill'd!

And, when I draw the curtain,
And sing to Thee alone
My starveling lay, it swells again;
The lyre renews its tone!
And, lo, the songs that came from Thee
Are Thine, and yet mine own!

E. A. W.



FORMALISM AND FUNDAMENTALISM IN THE T. S.

By C. JINARĀJADĀSA

I have received from Holland a circular from some Dutch members protesting courteously against what is termed the growth of formalism in the T.S. There is a small number in the Society which has this feeling of trepidation, that the Society is going away from "fundamentals". The answer to this depends upon what we mean by fundamentals and formalism.

I remember a discussion taking place sixteen years ago among Theosophists, whether it was quite consistent with their Theosophical beliefs to identify themselves with the formal side of the religion into which they were born. It was held by some that a Hindu Theosophist, if he is thoroughly consistent, should not identify himself with any aspect of his

religion which differentiates Hinduism from that broad statement of truth which is universal, and which has no mark of any one religion or sect. Of course, all recognised that the T.S. can impose no code of behaviour on its members, and must therefore leave them to lead the highest possible life in the light of their Theosophical ideals. But it was felt that, to be truly a Theosophist, a man should dissociate himself completely from everything which is not Universal Religion. On the other hand, it was admitted that to do this would make such a complete break with one's family and connections as to make a Theosophist more intent on his own salvation and less mindful of the complications which he makes in the lives of others.

It is true that, for instance, in India to-day a number of Hindu Theosophists are banding themselves to revive Hinduism. They are going to use the ancient ceremonial method, but they mean to simplify and purify it, thus keeping it essentially Hindu, and yet bringing back to it its ancient vigour. A similar attempt has been made during the last few years by Christian Theosophists who are working in the Liberal Catholic Church. The adherents of other faiths among Theosophists are planning a similar kind of revival. When we examine these activities, we can readily note that they are not a revival of ancient orthodoxy, but rather attempts to bring into religion a new conception of congregational worship, inspired by the Theosophical understanding of what underlies ceremonial.

Furthermore, there is nothing really inconsistent in the modern Theosophist working in what we may term "formalism" in religion, for his purpose in doing so is not that he personally may be helped, but rather that new impulses may be evoked in religion which will help the masses. Theoretically, there could be nothing more ideal than that everyone should profess the Wisdom Religion and be

a Theosophist. But, practically, the fifteen thousand millions of humanity to-day are not going to become Theosophists and be helped thereby. For the vast majority of people, the Ancient Wisdom must be stated in simpler terms and particularised in aspects suited to their growth and civilisation.

No one who looks at the world to-day can be unaware of the supreme need for the spirit of religion in order to humanise modern life. In this situation, as many as 42,000 Theosophists are available, it is impossible for them to do the necessary work, unless they spiritualise the masses, along the ways of religion that these masses are accustomed to. Either there must be completely a new religion for the world, or a revival of the ancient religions. If, therefore, a certain number of Theosophists believe that the Hierarchy which governs the world has decided on a revival of the ancient religions, and if they throw themselves with enthusiasm to help in this plan, they are not developing "formalism". The Theosophists, who are working in Hinduism and Christianity and other faiths, are doing so in order that the masses in those religions may be helped. This is clearly their intention. Whether they will hinder the masses rather than help is a matter for examination, but not for vituperation.

Certainly a Theosophist can follow his own more direct method of developing spiritual life for himself, and not in any way identify himself with any formal religion. He will thereby save a great deal of trouble for himself, and certainly much intellectual difficulty. For it is not an easy thing to be a Theosophist, and yet to commit oneself to help the masses in terms of the religion of the day. Many of us have not forgotten the inspiration of our first membership in the Society. Its value to us was that it had no form whatsoever. Theosophical Lodge meetings were not religious services; they were meetings of enquirers into truth who had also an enthusiasm for human welfare. We were (and many of us still

are) glad to get away from a "churchy" atmosphere. But we cannot live our lives only in Theosophical Lodges, and when we turn outwards to help the world, we must modify our philosophical isolation and meet the world where that world is, and help it as it needs helping. There is to me a mysterious something in the world to-day which makes men to come together in congregations, and to crave a ceremonial setting for their congregational actions. Therefore the purification of the formal side of the ancient religions is undoubtedly of very great help just now. The Theosophists who are trying to help their fellow-men are not to me reversing their beliefs, but rather understanding their beliefs in a fuller way, especially mindful of the help to be given to the masses.

A second point of criticism is that some of us are departing from "fundamentals". But who has stated the fundamentals? If it is presumed that H. P. B. stated the fundamentals for us, we shall soon become nothing more than one more religion having a religious Founder who said, "Thus shalt thou do, and thus shalt thou not do". If we mean, on the other hand, that we should give a very great value to what H. P. B. thought and said on certain matters, there is not the slightest question that we should do so, not omitting to give a similar regard to her colleague, H. S. Olcott. Both these are the Founders, and it is a duty that we owe them that we should understand clearly what they believed was Theosophy. But are we to imitate them in *all* things?

There were two elements in H. P. B. which no one can help noting. The first was an attitude of mind which may be described as "anti-theistic". She shows constantly an antipathy to (a) ecclesiasticism; (b) the conception of a personal God. Concerning her objection to ecclesiasticism, there are few who will not heartily agree with her. She knew chiefly the development of Christian ideas in Europe, and was not aware of similar lines of development in other faiths

like Hinduism. It is a fact that, wherever a religion has a formal side and consecrated priests regarded as necessary for the performance of its mysteries, then sooner or later, such priests go outside the bounds of their sacerdotal functions and begin to dominate men's minds. While church hierarchies do indeed greatly help mankind to organise the spirit of religion, on the other hand, they are sometimes a menace to freedom of thought and conscience. H. P. B. knew how a lofty ecclesiasticism degenerates into a priestcraft, which always finds means to bind fetters on the spirit of man.

Far more difficult, for those born in the Christian tradition to understand, is her general objection to the conception of a Personal God and to any cult of a Personal God. Here we must not forget to be precise in the definition of terms, because every thing depends on what we mean by the term "God". In the accepted significance of the term, the word God means the Supreme, the One Source whence comes everything which we can conceive. Now, H. P. B. did not deny that Ishwara, the Creator, the Demiurgos, Allah, Ahuramazda, the Personal God, was the Centre of the *activities* which make the universe. But all philosophy, especially Hindu philosophy, recognises that this Ishwara, Personal God, Allah, issues from an Absolute, Parabrahman. That being the case, Ishwara is not *Supreme*, and therefore cannot strictly be called God. He is the first of the Gods, but not God. Ishwara Himself is a *phenomenon*, a "shining forth," for at Pralaya He ceases to exist, except as a centre of future universes. All this is thoroughly understood in Hindu philosophy. But the term God is usually used in the West to describe the *phenomenon*; so H. P. B., following her Adept Teachers, refused to use that term for a personal Creator. She was in no sense an atheist, because she refused to believe in a "Personal God" as God. She voiced the teachings of the Ancient Wisdom, that there exists a Divine Principle containing

within it all that is loftiest and holiest. But this Principle of Absolute Life cannot be stated as possessing any characteristic of personality.

This belief in an Absolute Divine Principle of life does not at all mean hostility to any form of worship of a Personal God which the religions have evolved. But it means a recognition that there are, as Shri Krishna points out in the *Gita*, two paths, one through the Manifested to the Unmanifested, and the other to the Unmanifested direct. It is the old, old problem of Transcendence and Immanence. Both are expressions of the One Reality. But occultists, especially if of a philosophical temperament, aim at reaching the Transcendence direct, though it is the more difficult of the two paths.

There was also in H. P. B. a very marked hostility to what she termed "churchianity". Both the Founders, when they came to India in 1878, began a very vigorous attack on all Christian activities in the East. Even before they left America, their attitude to Christian ministers is very marked in a circular published in 1878, stating the plans and aims of the T. S. One of its objects was "to oppose every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious". There exists among the records at Adyar a Scrap-Book of H. P. B.'s, wherein she has pasted cuttings from American newspapers recording murders, adulteries, child beatings, frauds, etc., by Christian ministers in America. All such compilation of facts by her to show the ignorance and viciousness of ecclesiastics was in no sense a denunciation of the teachings which the great Master gave in Palestine. But, unfortunately, such denunciations of Christian priests and of missionary activities did give a colouring in the beginning to the T. S., making the Society definitely pro-Hindu and pro-Buddhist, and distinctly hostile to Christianity. Just now, in Ceylon, where our Theosophical Lodges meet with bitter hostility, one of the

charges of attack against Theosophy is that, once upon a time, Theosophists were militant against Christianity and missionaries, but that now they are in favour of Christianity and will not take part with the Buddhists in attacking Christianity. The modern Theosophist is distinctly held in Ceylon to have departed in this matter from the "fundamental" traditions established by the Founders.

If we are to seek for any kind of "fundamentalism" in the Society, it is necessary to understand Colonel Olcott's attitude also. One very strong dislike of his was in any way to claim for the T. S. an inner direction by the Masters. He was himself continually receiving such inner direction, as is evinced by the letters published in the two volumes of *Letters from the Masters of Wisdom*. But, after the Coulomb conspiracy, there was so much ridicule cast on the idea of the Masters that Colonel Olcott was afraid that the Society would be endangered by identifying its work with the Masters. Here he came into opposition with H. P. B., who held that the only salvation of the T. S. lay in those members who definitely pledged themselves to a life of service to the Masters as Their pupils. She felt that there was no future for the Society, unless its original Second Section was restored. But Colonel Olcott held that to allow the existence of a body pledged to serve the Masters and Their representative H. P. B. was to create an inner ring of influence in the Society. He felt that as President, he was the only person who should direct the Society, and that for a body of members to take pledges and follow someone else was detrimental to the Society's welfare. He persisted in this policy when H. P. B. began gathering pupils round her, till the Society's very existence was jeopardised by him. In 1888 H. P. B. insisted that an Inner school should be formed. Colonel Olcott was utterly unwilling, and gave way finally only because of direct orders received by him from the Master K. H. on this matter. This letter of orders,

received on August 22, 1888, on board S. S. *Shannon* when near Brindisi, is published as Letter No. XIX in the First Series.

How greatly a true and devoted man with the best of intentions may err is shown by the remarks of the Master K. H., reported by H. P. B., concerning Colonel Olcott's attitude to this whole problem. The President-Founder was obstinate in his opposition to the work of H. P. B., solely because he was afraid that the creation of an occult band of students would be the end of the Society. But the Master K. H. told H. P. B.:

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects, the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit, but he has misapplied that kindness.

So eventually Colonel Olcott had to give way, though there is undoubtedly a certain amount of truth in his general attitude that an inner body of students may sometimes become a clique and an *imperium in imperio*. On the other hand, the work which H. P. B. did by starting the E. S. has obviously been the salvation of the Society, for all those who are its best workers, and who have been most characterised by self sacrifice, are just those who have definitely tried to become pupils of the Masters, and not remain merely members of the Theosophical Society.

The Society has had marked periods, and these are interesting to note. The first was the Buddhist Period, when both H. P. B. and Colonel Olcott took Pansil and formally became Buddhists. There is little doubt that, if any thing of the kind were to be done by them to-day, there would be much denunciation of them as infringing the neutrality of the Society. For to-day, a certain body hold that it is not right of an officer of the Society to ally himself in his individual and private capacity

with any movement which happens not to be endorsed by a minority of Theosophists. The second period was, when a certain number in Europe felt alarmed that the Society was in danger because Dr. Besant threw herself vigorously to revive the spirit of Hinduism from the time she came to India in 1893. The third period was when Co-Masonry began, and protests were sent to Colonel Olcott against Co-Masonic Lodges being allowed the use of T. S. Lodge rooms. He takes up the protests in his address to Convention in 1905, and points out that he sees no objection to any group of Theosophists throwing themselves into whatever lines of effort they think useful, provided they do not officially involve the Society in their actions. Then came the next period when a certain number of members felt that the growth of the Order of the Star in the East was going to endanger the Society, and that that organisation would "capture" and so stifle the T. S. Then for a while there was a period of alarm that the Society was being dragged into politics, because Dr. Besant began to play a principal rôle in Indian politics. Another period began when the Liberal Catholic Church was started, and the old cry, that the Society is in danger, was again started.

Does it not seem that every time bands of Theosophists undertake lines of service which they think necessary, there will be at the same time a certain number who will object and cry that the Society is in danger? The Society has had this presumed danger so many times, and yet it has lived on with greater vigour after each such danger. In future, perhaps, members will realise that there is no danger to the T. S. at all from such movements. From the very nature of the Society, its future cannot be endangered because special movements arise within it. The Society is aiming to discover the Ancient Wisdom, and so little has been discovered so far, and such an immensity remains yet to be discovered, that members, if true to this object, can well afford to allow

groups to work out special forms of social service either in religion, philosophy, politics or any other department. Why should we become excited if some members wear silver stars, or if others call the priests of their religion "Father"? The Divine Wisdom is surely inclusive, not exclusive.

I think personally it is a waste of time for us to argue as to possible dangers ahead of the Society, and try to convince each other that the dangers exist or do not exist. The writing of this article is only a plea that, in all these inevitable discussions, we should at least be courteous to each other, and not attribute villainous motives and say that such and such groups are trying to "capture the Society" to this or that purpose. In like manner, ought not the workers in particular departments—Star members, Liberal Catholics, Co-Masons, World Religionists and others—to reveal on the other hand a larger charity, and refrain from taking a superior attitude that they partake somehow of a fuller salvation, than those who are not attracted to such departments? There are certainly many forms of salvation, but to be a *true* Theosophist, a lover and a server of the Divine Wisdom, surely includes all possible forms.

It requires only a little examination to show that, in the past fifty years of the history of the Society, the Masters have, as a matter of fact, stood behind its growth. I know quite well that, from the Judge secession in 1895 onwards, every group which has seceded from the Society has announced that the Parent Society had been "dropped" by the Masters. But, if the guidance of the Masters is to be shown by the increase in influence and usefulness of a body which They inspire, one can point to the immense strength and usefulness of the Parent T. S., and to the very insignificant nature of the dissentient organisations which claim to be each of them the one and the only and original Theosophical Society. I do believe that the Masters influence every organisation. But it is just

because of that very belief that I assert that, in spite of all that has been said about the T. S. "going on the rocks," the Parent T. S. has to-day more of the power of the Masters than at any other time before. One thing at least, I hope, will remain always as the result of our differences, and that is that we shall differ as "men and brethren," and not attribute unkind motives to those from whom we differ, not in aim, but in modes of service.

C. Jinarājadāsa

PURIFICATION

I AM come, thy soul's desire,
I in flaming robes of fire :
I have heard thy spirit call
And have come to claim thine all.
Standest thou before me dumb ?
At thy bidding I have come.
 Thou alone didst give me birth.
 On thy lips I hush the mirth.
 Thou didst never think to see
 Thy desire was like to me.

Now I clasp thee to my heart,
Of myself a living part.
Bid farewell to earthly gain,
Walk with me the vale of pain.
 All thy selfish love must fade,
 Into selfless love be made.
 By thy will thou didst create
 Me, and lo ! men call me Fate ;
 Me, thy soul's one strong Desire,
 Clothed in purifying fire.

IDA LEWIS BENTLEY

COSMIC VALUES

By A. F. KNUDSEN

THE organising of the World Religion gives us more to think of than rituals and austerities. Let us try to realise some deeper and truer basis for our daily use of the word "value".

Success, Wealth, Power, Empire, those are the gods that rule now. They rule men's hearts, and have invented much sophistry to cloak their imposture, and erected much camouflage to hide the horrors of their malfeasance, and of their treachery. Commercialism, militarism, diplomacy, they all depend on sham, pretence, evasion, and substitution, all are deadly afraid of the light of publicity. In all directions we find the censorship that prevents the facts getting into the press before they have been coloured and doped to suit the managers of the publicity bureaus by which those in power maintain their hold on the mind of the average man, and so on the whole race below that standard.

It all looks black enough to the idealist ; the evolutionist alone can look at the state of mankind and face the problem squarely. It all hinges on the character, and then the intelligence, of the average man. What is his value and whence his possible improvement ?

What can improve the civilisation of Europe ? The alternatives seem to be more technical education and material welfare on the one hand, or, more culture on the other. Will not culture, spiritual and mental culture, turning from things

and senses, from gratification and excitement, baffle and conquer mammon to-day as the "Gymnosophists" (naked-wise) of India conquered Alexander the Great?

Culture is what Europe is hungry for, though hardly realising it. One sees this hunger in the children, they long for something not material and not limited. If we are to save Europe for civilisation we must begin with the children and make new men and new women who are not scarred and cowed by the brutality of the drill-ground and the industrial barrack life, that now stamps out all modesty in both boys and girls before they are 14 years old.

For our standard of value then, we must go to the child, for there we must begin our changing of standards and of values. The child makes all values anyhow. All commerce depends on demand and the child makes the only demand there is. Stop the arrival of the babies, and all finance crashes, values cease to be. Increase of population alone keeps up and adds to the basis of capital, it is the sole cause of the unearned increment whose capitalisation is the bedrock foundation of "Big Business".

When there is demand, then supply produced, then business thrives. Man demands, so man by his presence creates values, population increases them, and children maintain the population. So all valuation comes back to the child as value-maker. A student of economics has figured out that each child born in New York raises the valuation of the city real-estate by 860 dollars, *i.e.*, capital is increased by that amount because of the added demand for time and space, but the child does not even get a chance to live as his share in the transaction, he only adds to the competition for a wage. He raises the prices against himself by being born. *Per contra*, he would hardly wish to be born on an isolated island. So we see that it is not charity that the value-maker wants but opportunity to react to his environment. If we knew to-day

that no more babies were to be born into this world, all values would collapse; if we knew that only idiots were to be born it would be still worse. The child is future, prospective. How then do we value the intelligence of the child that comes to us in Europe, does he get the full opportunity that a human being should? Can we turn to a contemplation of the cosmic values for a new view of what we should do for the child who comes to give sense and aim and value to our efforts in what we claim to be a cultured civilisation? Does it not all hinge on the Average Man? Can we raise him a bit, or can we increase his percentage of the whole population? There are three sides to this question. We may get from nature an increase of leading minds and notable characters, or we may remove the tremendous obstacles now in the way of the masses, which prevents them from getting the cultural education which they surely are capable of. The third means, removing or extinguishing the lowest intelligences whose presence pulls down the average, is of course not practicable even if moral and educational methods were to be applied, for these egos who lag behind learn but slowly, and incompetent minds are born even into our best families and communities.

There remains practically the raising of the whole mass of humanity, by extending to each individual full opportunity for drawing out each and every faculty to its utmost. In short, putting an end to poverty, slums, child-labour, and providing for each child free education, beauty, space, time, music, pleasure, creative occupation, dramatic and religious pageantry. There are no longer "isles of the blest," average wages, average poverty, has spread from Europe to the South Sea Islands, to the heart of Africa. Have we not heard of "compulsory labour" in Kenya, and intense opposition to shortening the hours of child-labour in the United States? Is it the uneducated class which opposes these reforms? no; it is the greedy class.

Who then values this child which makes gold worth more than oxygen; what is gold or ice to the Esquimaux, over and above ivory and fur, blubber and sealmeat? Gold is our greatest hoax.

Honour, devotion rather, to the child in the home, it drives the man to effort, to achievement, to victory over his own inertia and stupidity; and it has done so from the first, it even drove the mother to evolve the breast and mother-milk to feed it. Even now if men are still men it is "women and children first" in acute danger. Why not then in the factory, the bank, the legislature? It is the child that drives the mother out, frantic to maintain her child for a year or two, and so the sweat-shop exploits her to the last ounce of energy, giving unearned profits to capital. They say profit is legal, but is it moral? Someone too weak, or taken at a disadvantage of ignorance, or of time and space, must make the sacrifice somewhere. Profit is another of our superstitions. *Caveat emptor!*

But the child who causes the whole problem of political economy, what does it get? Will it ever get the consideration that is its due, will it ever be respected as maintainer of values? Will its claims ever be the first to influence exchange, disarm greed, stir chivalry? Will the needs of the child ever dictate expenditure, private and public; its wants, physical-aesthetic-mental-moral, be the first items on the agenda of Imperial Parliaments, or even of city councils? Yes, in a genuine civilisation.

Are we fit to have a higher average man born into our world-civilisation as it is to-day? Yes, if we look out for the full humanising of the children whom we have in our midst.

A. F. Knudsen

TEARS AND LAUGHTER

By ARTHUR ROBSON

THE mystery of laughter! The mystery of tears! Must they forever be mysteries? Is there no way of tearing aside the veil that conceals the origin of these the most human ingredients of human nature, of discovering the beginnings of those thousands of instincts which make up our being, by which we live and without which we would inevitably die, "human nature's daily food," as Wordsworth calls them in the mass?

In tracking out their source one comes across a very remarkable law which, amongst others, governs the process of evolution, a law which is found in operation in the evolution of all things, the most commonplace as well as the most exalted, the most ordinary articles of everyday use as well as those fragments of us which partake of the divine, the attributes which we share with God Himself. I shall not for the present give the law a name nor attempt to enunciate it. But if we trace the life-story of anything, the law will be readily discernible. And, to this end, I will take, as being most familiar to me, the life-story of a very commonplace thing indeed, the sola topee, the type of hat, - I must further specify for the uninitiated, used by Europeans in India and, now, in most tropical countries.

Come back with me to the times when the first English settlements were made in India, the early days of John Company, and we find the Europeans of those days wearing a

costume which, except for their top boots, worn, I believe, as a protection against snakes, was identical with that of the upper classes of India, and included the large Indian turban. As the turban, worn by itself, leaves the crown of the head bare, the Europeans adopted the quilted conical cap worn inside the turban in some parts of India. A further grievance against the turban still remained, however, and that was that it provided no protection from the sun for the face. This was remedied within a few years by extending the quilted cap downwards to make a sort of brim which covered the forehead, ears, and neck. This proved rather a nuisance when it became sodden with perspiration, and as it could not be sufficiently stiffened by quilting, attempts were made to make it stand off the face by lining it with long feathers. The sola topee first saw the light of day when a member of the Cawnpore Tent Club used, instead of quills, the pith of the sola, or shola, plant.

Now sola combines extreme lightness with ideal heat-resisting properties and, although originally intended only as a stiffener, it gradually usurped the functions of the cumbrous turban and the irritating quilting, and we find that within the course of a few years the turban and the quilting had so far decreased in size as to have ceased to perform any effective function and were reduced to mere decorations, and that the sola had come to be the most important factor by far in the make-up of the sola topee. The quilting has been banished from the latest types of tropical helmet, but the pugaree (or diminutive turban) is still retained as an indispensable ornament and, for those in the know, serves as a reminder of the parentage of the sola topee.

It will be noticed with interest how the small cap, which was originally admitted as an auxiliary to the turban, has gradually increased and, reinforced by sola, has by degrees supplanted the turban in its office and reduced it to an entirely

subsidiary position. This law of usurpation will be found in operation in a multiplicity of things and is in fact the instrument by means of which good usurps evil in our being. A tiny, unnoticed fragment of good insinuates itself into a mass of evil and in due course begins to grow, and so it goes on slowly and silently developing, down through measureless ages of growth, until it is fully matured and the time is ripe to weed out whatever remnants of evil still adhere to it.

The law is invaluable for the light it sheds in helping us to trace the origin of all those instincts which we share with our fellow-men, and, very often with the lower animals.

Because everything that we do is done deliberately or was done deliberately and for a definite purpose at some time in the past, it has crystallised into a habit, out of which has evolved the instinct which comes down to us to-day as a vestige of our long-forgotten past. Fear, for instance, causes among other effects, a tendency in the knees to give way, the breath to be stifled and the gaze to be transfixed. Because, in the long, long ago, in the thick and endless forests of the coal period, fear caused our animal and human forebears of that time to crouch down in the undergrowth, hold their breath and keep their gaze fixed on the object of their fear, which invariably took the form of one of the enormous reptilian monsters of that period that had made its appearance. If the monster suddenly appeared very near and loomed very large over the smaller creature, it wisely remained perfectly still, as there was always sufficient foliage about it, with the result that to-day when a fear looms large over us we helplessly do the same thing and are "paralysed with fear".

Again, a sense of cold gives us "goose flesh," because, in the days when we were furry, that action of the skin caused the fur to stand out and so provide protection from the cold. The hair standing up on the head when one anticipates danger in the darkness once served the purpose of giving one

the earliest possible intimation of the danger apprehended, and is akin to the bristling fur of animals in the same circumstances. We swing our arms when we walk, which fact reminds us that we were once quadrupeds and that the use of the forelegs was as necessary to locomotion as that of the hind legs. The impulse, when one is thinking hard, to put one's hand to one's head—it is immaterial, when you have got it there, whether you scratch the back of your head or knuckle your forehead or tip your hat over your brows—is an evolute of the animal's impulse to crouch down when it is observantly watching a potential prey or a potential foe. You will notice also a tendency to draw in your legs when deep in thought, the origin being the same.

And so on right through the long list of things that we do by instinct. Not a muscle contracts or nerve twitches but either it subserves some purpose in the present or did so in the past at some time more or less remote. Some of our instincts trace their origin to a series of actions done deliberately during our savage human state; others go back to some part of our long animal period; while the roots of others are to be found right back in the time when we were plants. The impulse that makes one turn up one's face and stretch up one's body when contemplating, whether in actuality or in imagination, anything or anybody that stirs one's deepest affections, traces its ancestry right back to the flower. The sensations of the moment are exactly those of the flower, a sense of something, which appears to be an emanation from the object of one's affection, filtering in through the face, particularly the eyes. The reader will remember Olivia's observation:

Methinks I feel this youth's perfections
To creep in at mine eyes.

But what about tears and laughter? Out of what have they evolved?

Let us take laughter first. What is the psychological essence of humour? Examine it in its simplest form, the laughter of a child. If you tumble about on the ground or affect to slip and fall, a child is shaken with merry laughter and truly, this elementary sense of humour never leaves one. If one is walking out with a friend and he should suddenly slip and come down awkwardly to the ground, one is convulsed with laughter however well-disposed one may be to the friend in question. This really gives us the key to the psychology of humour, because in all humour, however crude or refined it may be, there is always a sense of somebody else being in an awkward situation or being affected by a weakness from which one is free oneself, that somebody being often one's other self, the self of a moment ago. But what connection has such a sense with the actions which accompany it and give it expression, those actions which, taken together constitute the laugh?

Notice carefully the ingredients of a laugh. The head is thrown back, the skin of the face is drawn up towards the eyes so as to expose the teeth, the mouth is opened and a series of guffaws produced. There is also a tendency to give a push to anybody who happens to be conveniently near. There is no doubt about it that the human laugh is akin to the action of dogs when happy. They rear up against you, turn up their heads and bark unrestrainedly. The two instincts trace back to a common origin, namely, the action of gregarious animals of annoying a monster that has attacked one of their number, by running around it and barking furiously at it so as to disconcert it, attacking its heels and rearing up against it in order to reach more vulnerable parts of its body. This action is due more to fear on their own account than to a sense of camaraderie, as evidenced by the fact that they do not discriminate very clearly between their fellows and the stranger. It is well known that they will attack and badly maul one of

unpleasant—but the smile which is probably of all the most unpleasant is the one so tellingly portrayed by Laura Knight in her picture "A Daughter of Eve". This is an evolute of the grin of a hunted, miserable dog that has been cornered by a pack of hostile curs. The most beautiful of all smiles is certainly that of the little child.

It is difficult to believe that the angelic smile of an infant is an evolute of the wolfish snarl, that out of things so repellent such beauty can be evolved. It is hard at first to bring oneself to acknowledge the bestial origin of all that is good and beautiful in human nature, but we find it easier to overcome our tendency to repudiate our ancestry when we remember that Christ never hesitated to acknowledge the sources from which He had sprung. He speaks of Himself again and again as the Son of Man, thereby reminding us that He is the natural and spontaneous outgrowth, without anything extraneously or adventitiously superadded, of the ordinary man, with all his wrath, lusts, and fears, slowly developing down through the long and teeming ages.

The ancestry of blushes is as unpleasant as that of smiles. The human blush is a refined vestige of the reptilian habit, particularly associated with the chameleon, of changing colour. The mental complex which produces this action of the reptile is a sense of being exposed, combined with a sense of the value, to itself at least, of its own life. Out of this evolves the human blush, which varies in its nature, from the blush of self-consciousness, through that of modesty, to that ineffably beautiful and subtly delicate blush referred to by Brabantio when speaking of that "pearl, richer than all its tribe". He describes Desdemona as

A maiden never bold;
Of spirit so still and quiet, that her motion
Blushed at herself.

In this there is an extremely refined sense of the delicate beauty of her every movement, every gesture, every accent of

her voice, and she escapes from the impulse to inhibit this beauty by blushing.

The ancestry of tears is even more unpleasant than that of smiles, or blushes, or laughter. Tears trace their origin to the action taken by a weak animal when seized by a larger one. It sets up a wild outcry, screws up its face and makes a violent struggle to get free, and at the same time discharges from its body whatever noxious matter it can upon its aggressor. Here the animal has a sense of being in great peril, but not so great as to paralyse it with fear. It has a dawning sense that the peril has limitations and that it can find relief from it by discharging all the effete matter within its body. Tears act as a safety valve by which an outlet is found for all the effete matter that constricts the chest and congests in the brain owing to its having been held in through fear. It is only by tears, coupled with a frank and free unburdening of ourselves that we can

cleanse the stuff'd bosom of that perilous stuff which weighs upon the heart.

The greater the quantity of this "perilous stuff," the longer, it seems, is the fit of crying that is necessary to scour it out. A fit of hysterical weeping is the outcome of weeks and months of pent up emotion. The action of a mother, when she takes her grief-stricken child in her arms, of kissing its head, has actually the effect of drawing out this effete matter from the child's brain and bosom and relieving the congestion there, but she feels the necessity of shedding her own tears as an outlet for that same matter from her own bosom, and sometimes, in addition, much congested matter of her own. Cordelia utters a literal truth when, in invoking "the medicine of her lips," she speaks of repairing, with a kiss upon her father's storm-tossed brow, "those violent harms that her two sisters had in his reverence made". And the holy dews that fill her eyes are the distilled essence

their own number which has had the misfortune to be seized by something strange; and it is really through this outgrowth of the original impulse that laughter is descended. There is among dogs an instinct that comes very near the human sense of humour. If you throw a dog in the water the others will bark merrily around him and tumble him when he emerges.

The impulse to attack the marauder is caught from one another with the fear that gave birth to the first impulse—which, incidentally, gives us the origin of the infectiousness of laughter—but with the sense of fear there is also a sense of safety from the peril in which the animal finds its more unfortunate fellow and in consequence a small, interloping, sense of delight. By the law of usurpation this sense of delight usurps in the course of ages the place of fear in this particular, complex, shall I call it? The same action in the modified form of laughter becomes the expression, not of fear, but of delight, and, in what is probably one of its highest forms, of the feeling contained in the thought "But, bless it, it doesn't matter in the very least". One worries for months and years over one's poverty and other things of that category, but one day one finds oneself laughing to think such a thing had ever seriously troubled one. One has escaped from the bondage of one illusion, but that escape must find expression in a laugh or a chuckle or it is not complete. The laugh becomes a sort of natural sacrament, an outward form without which the inward grace would fall back without having found a channel through which to flow down into the personality here below.

Of course, the content of this sacramental grace varies according to the particular species of laughter in question. In the foolish laughter of people at a stranger whom they find in their midst and more or less at their mercy—which is a direct descendant of the concerted attack made by animals upon a strange creature that happens to have fallen among them—

this grace almost reaches vanishing point. But all laughter has in it the psychological benefit of shaking one's nerves and muscles out of the tension in which they ordinarily remain through the fear that is always with us.

And, now, what about smiles? Where do they come from? Because smiles are not just half-laughs. On analysing the smile we find that there is, as in the laugh, a drawing up of the skin of the face towards the eyes so as partially to close them. Accompanying this is a slight sniff, a slight bow and a slight flexure of one or both arms. As in the laugh, there is an action of the eyes, an expression, which is an essential ingredient of the smile.

The smile is an evolute of the snarl of the lower animal. When one dog snarls at another it recognises in that other something of which it need not be altogether afraid, something which, although potentially hostile, can, by a timely exposure of the teeth accompanied by the appropriate nasal sound, be made to desist from hostilities. The snarl of the lower animal has a large fear content and a small friendliness content. But the latter grows and in due course is found, in the human smile, to have usurped the position of power.

The smile is an expression, not only of friendliness, but also of pleasure. One smiles complacently, even if one happens to be alone, when one thinks of all the good things one finds oneself in possession of. But one does so only when one compares one's own good fortune with the lot of others, even if such a comparison is made subconsciously. The evolution of the smile of pleasure from the snarl will readily be seen when it is remembered that the snarl is oftenest seen in dogs when they have something, such as food, which they want to keep for their own enjoyment.

The beauty of a smile is in inverse ratio to its fear content. The nervous or sardonic smile is undeniably

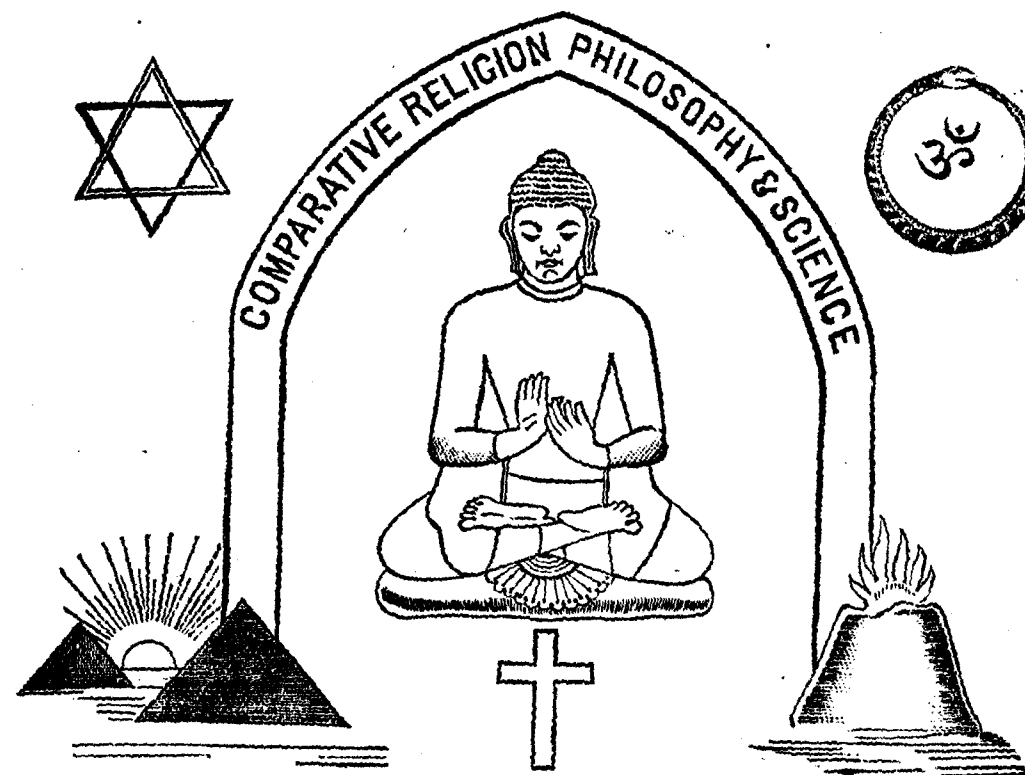
of all that kindness and compassion that fill her great and gentle heart.

One feels vouchsafed to cry only in the presence, in person or in spirit, of one with whom one feels some kinship, and the recognition of a kindred soul will often have the effect of opening the floodgates of the stored-up tears of the past, in which fact there lies an explanation of "tears of joy" and the somewhat problematical tears which people sometimes shed when they have done a kindness, the so-called "maudlin tears".

So out of the smaller animal's recognition grows the human recognition of a kindred soul, and out of its unsavoury action of discharging filth upon its captor evolves the beautiful human action of weeping one's soul out in the bosom of one who will love and protect. Also, out of the strong animal's tendency to relax its hold when the weaker takes that line of action quoted, grows the human tendency to relent in the presence of tears, out of which again there springs Divine Compassion, "the tears that angels shed".

It must never be forgotten that whatever there is of divinity in us flowers, like the lotus, only after having first germinated in slime and struggled up laboriously through water, that is usually turbid and often agitated, up to the pure air and the radiant light of the Infinite. The Lord Buddha seated on a lotus reminds us that He, the First Flower of our Humanity, has sprung from the same earth-sunk root as we, and has endured the same agonies and perils, the same unceasing toil, the same gruelling, heart-breaking struggles, the same delays, disappointments and mortification as those we are going through to-day. We see but the wonderful, flawless flower and care nothing about what remains hidden in the waters of the long forgotten æons of the past.

Arthur Robson



ANCIENT EGYPT REBORN IN AMERICA

By WELLER VAN HOOK

(Continued from p. 42) •

ERRONEOUS TENDENCIES IN AMERICAN LIFE

WE have seen that America was filled with people of the Fifth Root Race, and that its life is deeply coloured by the recurrence within it of the ancient Egyptian influence largely through Masonry. With this knowledge, our vision of the future for our country is clarified. We can see that, since

we are Occultists, it is a service for us to study the history, the ideals and the tendencies of our American civilisation. We can recognise the continued need of a certain segregation or isolation for our land while we begin, with great reserve, a stronger participation in international life. We can feel, with deepest gratitude, the generous provisions of Providence for the guidance of our leaders, and for the protection of our country against foreign aggression or interference while, at the same time, we refuse to yield to the pacifist arguments of the sentimental religious body. We must demand adequate naval and fortress protection for our shores, and suitably fortified island outposts in the Atlantic and Pacific Oceans. And we can see how our Fifth Root Race here needs protection against miscegenation and injudicious intermingling with the Fourth and Third Root Races; we can recognise the need to curb the excessive exuberance of over-zealous Christian religionists, who have entered into American politics and deeply influenced our national ideals of government; and we can see how at this moment we can grasp the needs of the hour by aiding in the better training of the growing generation.

The great War left many lessons for us to consider, some contradictory; some idealistic; others brutal and tinged with selfishness. What a contrast between the hope of a new and beneficent rule of suggestion and gilded planning for universal disarmament by a swordless League of Nations, and the pathetic preparations for defence by France, who knows she stands over against northern opposing populations far more numerous than her own. How marked is the opposition between the thought of the Fundamentalists, who cling to Archbishop Usher's notion of the world's age and its early dissolution, and that of those who agree with geologists and occult observers in calmly counting Earth's past years by millions and in allowing proportionate periods to the future.

In some respects practical common sense and idealism have equally lost self control, and each has forgotten the other.

Is it the major dharma of our country to speak wholly in the language of flowers to European Nations which still maintain mighty armies and, with mandates duly backed by the League, clutch tightly their beneficent hold upon the throats of Africans, Asiatics and sea-islanders? Is it our duty to the Manu, who would plan great new races in America, to permit our Fourth Root Race brothers to overrun our country? And shall we leave the Philippine and Hawaiian islands unprotected?

We have referred to the importance and value of isolation for the inception of the American plan. Our continued isolation of interest and ideal does not prevent us from taking an important part in world-affairs, and we may well consider how we should deport ourselves among the Nations. What shall be our attitude in the family of peoples? If you have studied the law of contest in evolution you will have realised that, since we are not near the millennium, our thought must not wander from realities. *There are no Sixth Root Race men on earth to-day: it will be the greater part of a thousand years before there is one.* We Occultists are mostly Fifth Root Race men. We must consider the practical necessities of our day and people. We believe, almost all of us, in human confraternity, a family relationship of all men. The Fifth Root Race is the spiritually eldest of the brother-races, and has the rights and obligations that pertain to its primogeniture. The Fourth Root Race is numerically much larger, and the vanishing Third Root Race is the smallest. But it is the right and the duty of our Root Race to lead humanity. It is the necessity of our Race to bear itself with benevolent, serene dignity.

America, sensing these fundamental facts, must always be inwardly conscious of her mission—to maintain her life in

happiness and to spread over the world by example the lessons which it is her dharma to present—just as all other great Nations must present their messages to men. And America must not forget that the majority of men still live under the old law. We must not allow selfishly trained Nations to destroy us, to despoil us of our heritage, or to rob us of our opportunity to further the cultural plan of God. Theodore Roosevelt, who was one of the Manu's chieftain race leaders thousands of years ago, saw our national status wisely. "Speak softly," he said, "but carry a big stick!"

It will not do for the descendants of the pilgrims and the revolutionists to turn pacifist in these later days. None of us must have the notion that our mere idealistic thought can hold at bay those who would destroy us. Let us arouse in our hearts a burning shame that it is upon practical England's fortification of Singapore and Australia's need in common with our own that our country depends for the defence of the Philippines and Hawaii! If Occultists can see beyond religions, cannot we realise that Christians who fortunately make up the majority of Americans, are inclined to look upon life with too much sweetness, ignorant of the broad attitude of the Hierarchy? Let us take the steps necessary to maintain our status among men, who are looking upon life from personal, selfish points of view. We do not wish for war; but let us be prepared; our armaments will not tempt us to fight.

America passed the gross and supreme test of the World-War period when she decided to take part in the conflict. The inner voice spoke strongly then, so that even the humblest could hear. The patriotic, the religious, those of the Orders of the Mysteries, and those in the immediate service of the Government heard. It was the good karma of our country heaped up in many ways, especially by the consecration of the Civil War sacrifices to idealistic applications, that

enabled her to escape with relatively slight bloodshed. Yet such sacrifices as she made were adequate.

Now mighty forces flow through America. The air vibrates ceaselessly with the inner cry; "Construct! Build!" So our people are insistently augmenting, improving, and designing. Our population is rapidly growing in numbers, and in the power to see and to do. Our cities are rampantly seeking the wise mode of adjusting their powers, and our State and Federal Executives are endeavouring to develop harmoniously all the parts of the law and to co-ordinate the elements of American life.

We cannot conceive of America as other than a God-fearing and righteously-intentioned Nation. It is staunch in its ideal of monotheism, as was ancient Egypt; as did old Khemi, so does America look always to the favour of the Gods, to Providence, to inner immediate spiritual guidance. No one who went through the Great War experiences in America could have failed to recognise the response of our people to the inner call.

We must regard the American attitude toward law with much care. In America was most strongly tested the power of modern men to yield their liberties to authority of their own election, confident that their trust would not be abused, that the provisions of the declaration of their fundamental rights as set forth in the Constitution and interpreted by a powerful Supreme Court, would be respected. But now what do we see through our Nation in matters of law-making and law-observance? Is it not a frantic effort to set up many legal safeguards against wrong-doing and at the same time to permit infringements upon individual liberties? This is partly due to the fact that during the war period much force was applied to the maintenance of the opposite attitude and action and that forces thus used must now be balanced.

Here it is possible for you to give aid with the work of adjustment. Strong feelings of confidence in the intent and final ideals of our people aid in giving stability to our National

progress. Theosophists, who are given much privilege of consciousness upon the upper mental plane, have an exceptional power at their disposal.

We should not listen too sweetly to the criticisms of foreigners. The casual inspection of American life by those who let rise by many feet from the water-level their ocean-going palaces as, greeting the statue of Liberty or the Golden Gate they step ashore, scarcely entitles them in logic or in charity to condemn America without condition. The immediate noise of our building prevents them hearing the deep tones of the Aum resounding within the heart.

America does not need to be saved. There are great Beings of human and Deva origin who have been saving America for some centuries. America must be kept saved and safe, because much of the hope of humanity rests in its evolving.

It were infinitely wiser to see this simple fact once for all and, constantly labouring to correct evils and to build up greater ideals of thought and conduct for America, to fall in with and aid the irresistible currents of evolution that are flowing through our life.

THE GOLDEN RAY

In those ancient days when the great Lord of the Cultural System was Priest and Emperor of Egypt there were those who looked upon Him and His mighty works of majesty and of magic ceremonial with awe and with the far-away aspiration to be some day a little as was that Master, worshipping God in His glory and in the beauty of His realised thoughts, fixed in wondrous forms. In this day those men, in bodies of this time, strive to imitate His way of serving. For He teaches humanity by giving men joy in service in all they do, showing, as Ruskin taught—Ruskin himself hearing the whisperings of the Lord of the Cultural System—each

mediæval cathedral stone-cutter how he might put his own reverent feeling of worshipful service unto God in all he did. Our works should be done as unto God, for in so far as we do that we become selfless, letting flow through us the power, the purpose and the glorious plan of God. And we lose the karma-forming bondage, gaining freedom to become at one with God in His Beauty and Glory.

It is this feeling that Americans find more and more, the sense of participating in a joyous labour of God, so splendid that they must often cry out in their soul-felt satisfaction in that yoga which the Master, who has fathered them so long, has provided for them.

So we see in this characteristic of Americans a marked peculiarity which the ancient Egyptians possessed, since it was in those remote days wrought into their lives—a great pencil of God's gorgeous golden ray!

THE CEREMONIAL RAY

The most potent spiritual influence in American life is Freemasonry, which is the rebirth of the Egyptian Mysteries. Every thinker who recognises the hand of an intelligent and active Providence in mundane affairs must see its intervention in the age-long maintenance of philosophies, religions and beneficently co-operating philanthropic bodies. The inception of such activities cannot be considered as haphazard. In their birth-setting in time, in their personnel of parentage, in their environment of infancy, and in their culture during adolescence, they can be seen to be objects of the tenderest solicitude of unseen guides.

Their birth under lowly or modest conditions is typical. Their forthcoming in the manger and their growth in poverty apparently provide the difficulties of inception which the kârmic law demands during this part of the world-period,

A strong rebirth of the Mysteries as Freemasonry occurred in the first third of the eighteenth century. The organisations in which this phenomenon took place were sufficiently ancient and dignified, but a divine touch, like the descent of the Logosic fire in the individualising of man, dramatically changed the organisation in England when the old guilds, the masonic crafts, took on a new character in a decade. Steadily the great Order has, since then, grown in numbers and power, until to-day its influence upon humanity is like that of some world-wide great religion.

This organisation, of potency in the world's life, is necessary to balance the religious and philosophic types of culture, providing a path to God of a different character. Not all men find the way of religion a normal path for progress. Those who keenly feel the need of ordered procedure, who are thrilled with the symbolic presentation of the truth, normally drift into Masonry.

The great Personage who moulded modern Masonry into stable form has said that He drew together many influences for the purpose of dowering it with the karma of ancient efforts put forth by its members who, in other ages and in other lands, had wrought along corresponding lines. The most ancient, the most potent and the most significant of these inheritances is the Egyptian, for it bears with it the ancient and the present longing of the great Venetian to bring men forward in the ways of confraternity as they build up the temple of God. We are told by Mr. Leadbeater, who has the power to investigate directly our doings in the ancient past, that the ritual and the drama of our Masonry is very similar to that of Egypt. The occult influences and the spiritual beings concerned are the same or similar. But what is more important is that the same purposes in evolution are carried forward by a mighty stride, that the good karma of that long past age again reverberates

with powerful increments under our modern conditions, gaining enormously in force by iteration, and that the spiritual beings ceremoniously contacted then, Devas in great numbers and Gods of immense authority and power, are drawn again, under the safe tutelage of the Masters, into renewed service in common with men.

The effects of the performance of the Christian Mass are said to be spiritually purifying, harmonising and uplifting for a wide territory adjacent to the church concerned. Masons, with their ceremonial, must produce similar effects. And they also strongly influence the nature-spirits concerned with the material life of men. Vast bodies of nature-spirits are busied with the germination of seed and the growth of plants and animals. This fact was known to the Greek poet, Hesiod, and to Ovid, the Roman poet, who gave instruction in verse to husbandmen how best to gain Deva and nature-spirit co-operation by choosing the proper times and methods of planting and culture. Masonic ceremonial aids in this work.

Since we recognise the necessity for the final conscious, purposeful union in action of men with Angels and other evolutionary Orders, we must conceive of the present-day necessity of fostering such community of action as belongs to our time and opportunity. For our epoch, Masonry is a tremendous influence in this very important work. Through its oft-repeated ceremonial, it is constantly training its celestial messengers, or Angels, in duties contrived by the great Heads of the work to be of practical aid to humanity, and at the same time to give useful practical experience to the Deva workers. Thus the Masonry of to-day, like the Mysteries of Egypt, aids humanity in a practical manner. In the old Egyptian days the happy relations maintained between men and the inhabitants of the subtler planes conduced strongly to peacefulness, order and prosperity for the Nation, permitting people to thrive and culture to grow.

The glory and beauty of a country are necessarily superadded to the vegetative life of its inhabitants. Without wealth, which is a stored, treasured product of human effort, set aside for consumption while man is not bent over the hoe, it is impossible to put forth effort into the erection of temples, the painting of pictures and the writing of poems. The harmonious co-operation of men and the invisible hosts gives prosperity, for the earth brings forth plentifully, the sun's rays easily give life and joy to all beings, and the divine thought held over men readily finds embodiment in substantial forms. Our land, so filled with the Masonic influence, can thus easily take harmony into its material, intellectual and spiritual being, thence to diffuse its gentle and benign influence over the whole world to all earnest men and true, who would find in confraternity and in good deeds with the study of wisdom in conduct, a way to God.

The potent ceremonial of Masonry engages the services of higher Devas who must be under the immediate management of the Master or His subordinates. These rapidly evolving Angels will be of utmost value in the world's progress. The effects of the ceremonial are probably greatest upon the participants and the blessing of the great leaders brings to them smoothness of action and the glowing inner satisfaction of His whispered assurance that all is well.

At Shamballa is the centre of the world's Government. Thence proceed currents of power that enliven, inform, direct, mould and compel the beings of certain orders of evolving earthly beings. And in America is a secondary centre from which the Chohans send corresponding currents over the earth. From this centre, at certain hours of each day there is a calling of Devas and individuals of other orders of beings to be sent about the world in ordered ranks to certain eastern centres. This labour the Lord of the Cultural System has had in charge a long time. And now the Master Râkoczi, acting

Chohan of the Seventh Ray, and the Master Morya, Chohan of the First Ray, take part in it.

This work has a profound meaning for North and South America; its fiery recurrence gives our hemisphere added vividness of life, cleanses it of much otherwise stagnating magnetism and obnoxious nature-spirit activity and rouses mightily the æsthetic and spiritual life of Angels and men.

In conclusion we must make clear some fundamental facts pertaining to the occult life of America, which can be the better comprehended after the basic discussion through which we have led you.

What is the vehicle through which the governing Hierarchy sends its mighty and wholly adequate forces through America? What is the body of men, drilled, trained through repeated incarnations to respond with accuracy to the inner command in times of peace when the voice speaks in quiet flowing tones, carrying the message of gentle ideals and brotherly adaptation and, in times of war, grips the souls of men and, with the insistence of the heart's deepest aspiration, sweeps them into action. What was the secret organisation in which George Washington was an officiant, and from which he chose almost all his generals? What was the organisation which so strongly served, strengthened and bound together in fraternal ties, that gave comfort, wisdom and support to a host of leaders and martyrs to freedom and the rights of man in Europe?

It is Freemasonry, with its more than two millions of the most sturdy and responsible men in America. Masons are either of no avowed religion, or, if religious, chiefly of Protestant and Christian allegiance. And they are connected without discrimination with either of the great political parties. It is Freemasonry that is the agency that answers accurately the inner command. It is that body which, floating upon the kârmic waves of power that dwelt within the Mysteries in

Atlantean and Egyptian times, truly acts as the heart of our Nation.

It must not be thought, then, that any other organisation, however much better informed in regard to occult theory and practice some of its members may be, can take the leadership in this vital matter. A fuller acceptance of the spoken command some years ago might have changed the occult history of the world in this respect. But, as matters stand now and will continue to stand, the power that directs and moves the inner life in America, is Freemasonry, heir to the inspired guidance, and the potencies of the Egyptian Mysteries and of the mediæval Rosicrucian Wisdom.

It is for this reason that for some time the symbols of power that have led the way of action for the Devas of the heavenly worlds have been, for the astral and lower mental planes, the symbols of Craft Masons of the Ancient and Accepted Rite of the Northern and of the Southern Jurisdiction of the United States, the square and the compass; and, for the higher planes, it is the Knights Templars' Cross and, still higher, the symbol seen upon the ancient Egyptian temples and their worship through the Mysteries, the sacred outspread wings with the two serpent heads, the one turned to the right, the other to the left. This latter symbol is the equivalent of the eagle of the double head which is the sign of power of the thirty-second degree of the Scottish Rite Masons of the United States of America and of Great Britain. In this work masons of other obediences have no part.

These symbols are the signs of the same authority as that which sustained the ancient peoples who migrated from sinking Atlantis to Egypt. The future life of America and of the Fifth and subsequent races will be deeply coloured, modified and directed by this leadership.

Weller Van Hook

PSYCHO-ANALYSIS¹

By M. C. GODEFROY

THE Ninth Psycho-Analytic Congress assembled last year in Hamburg, Germany, at which many nations were represented by distinguished scholars. The President of the Congress, Dr. Karl Abraham, Director of the Berlin Psycho-Analytic Clinic, welcomed about 200 delegates and friends from nearly all the countries of the world.

The most important features in the movement are: the development of psycho-analytic theory and practice; the increase of the number of constituent societies; the continuous research work and the increased publication of results; the large amount of clinical work carried on; and last, not least, the greater general attention given to psycho-analysis, even in the form of opposition to Freud's discoveries and theories.

This alludes to the existence of two Schools of psycho-analysis: the Vienna School of the psychological pioneer, Professor Sigmund Freud of Vienna, and the Zürich School of his former pupil, Dr. Carl Jung of the University of Zürich.

Freud is undoubtedly an analytical genius; his subtle reason and clear intuition revealed to him the hidden sources of hysteria, opened up new ways to the "unconscious" and re-established the profound meaning of dreams for the psyche. Freud is an empirical investigator, which constitutes his strength and his limitation as a psychologist; he based his

¹ An Epitome of Dr. Carl Jung's *Psychological Types*.

psychological principles exclusively on facts which could be verified empirically.

Jung argued that man was more than a disordered object; in fact man was a self-creating subject. Jung felt that the sexual interpretation, however widely stretched, was too poor and one-sided to express the whole range of passionate yearnings and the all-comprehensive endeavours of the human soul.

Jung developed the idea of psychic energy (libido) and thus brought the whole subject of psycho-analysis to the level of universal concepts, where science and philosophy could meet and understand each other.

Jung concluded from the fact that the lungs of a newborn babe knew how to breathe, the heart how to beat, and so on, that the organic system knew how to function because the child's body is the product of inherited functional experience. The whole struggle for adaptation to life is manifested in the functional inheritance of the body. Is it then blindness, or fear, that urges us to deny to the psyche of the child the same functional inheritance which is so manifestly present in the other organs?

What is this dark fear of our archaic past, which prompts us to reject the possibility of any psychic experience other than that of our individual life? Here we have reached the crucial point of psycho-analysis. We have either to accept the existence of an inherited psyche, the "collective unconscious" of Jung, and give the ancestral images or archetypes of the inner worlds equal determining power with the objects of the outer world; or we have to maintain the empirical system, that the contents of the unconscious are derived from the objective experiences of the single individual.

Jung's great work *The Psychology of the Unconscious*, showed wherein he markedly differed from the Freudian system, and proved the necessity of the synthetic standpoint in

psycho-analysis. Sooner or later they had to part, Freud being an extravert and Jung an introvert, their psychology was bound to produce a radically different philosophy.

The struggle of these two elements in human thought, the empirical attitude of the extravert and the abstracting attitude of the introvert, forms the history of human civilisation. They are both essential for human evolution, only when they become lop-sided, exaggerating one side or the other, common sense steps in and gives her verdict.

Jung's wider subjective valuation and synthetic method was the inevitable answer of psychology to essential human demands. Jung was not only the first psychologist who felt the urgency of the demand of those numerous men for whom the experiences of the inner life are more valuable than the objects of the outer world, but he put their inner feelings into principles, which expressed the human soul in all her depth and diversity.

He established the two typical mechanisms of "introversion" and "extraversion" and the main categories of human types, which he called "extravert" and "introvert"; he proved that no theory of human psychology was valid, which ignored this fundamental antithesis in human nature.

The sub-title of "Psychological Types" is "The Psychology of Individuation" and the individuality is the central idea on which his whole system turns. Jung regards the psyche as a world in miniature, containing the same constructive and destructive forces as the greater world outside. In fact, it is a universe in itself, in which the individual either fulfils or neglects his duty as a creator. The individuality is the central co-ordinating force, in so far as his will is strong enough to keep the conflicting elements under control, and to guide them in the right direction, we may speak of a differentiated individual. Where psychic or functional disorders appear, we may conclude that the co-ordinating will

of the individual is weak and ineffective, since there is a fundamental relation between the psychic life and the condition of the body.

The psyche has to be considered as an organic whole and not as an ill-assorted collection of instincts and faculties. Man is not a mere mechanism to be shaped according to a formula, he is a self-creating subject whose individual way may be in direct opposition to the theories of the analyst. The psyche claims to be considered as a whole and constantly overrides the moral and social code of society, if it goes against its psychic nature. For there is another reality always competing with the concrete world, the spiritual or psychic reality, which contains the whole inner life of the subject and demands imperiously new forms of expression for its energy. Both realities, the psychic and the concrete, press their claims on our adaptability; they are mutually dependent and neglect or disregard of the one makes the other suffer.

The genuine neurotic is the individual who cannot reconcile the claims, customs and traditions with those of the obscure but unbending law of his own being. Jung gives him a technique, by which he can understand and finally fulfil the law of his own nature. For what we call character is after all nothing less than a sincere attempt of the individual to adapt the law of his own being to the essential problems of life.

A psychological technique, whose aim is to create individuals, is of greater value for society, than a system which aims at conformity. For an individual who is in harmony with himself seeks creative expression in society from inner necessity, while a subdued neurotic is an unwilling servant.

Among the many individual differences in human psychology, there exists two clear types, which Jung called the "extravert" and "introvert". The destiny of the extravert is more influenced by the objects of his interest; while the

introvert is more moved by his inner self, his subjective proceedings. We are naturally disposed to see and understand all things in the light of our own type; this objective colouring of our judgment is a constant factor.

In every pronounced type there exists a special tendency for compensation, a constant effort to maintain psychic equilibrium. Through this law of compensation, secondary types develop, which are very hard to unravel. Every person possesses both mechanisms; extraversion and introversion; only the predominance of the one or the other determines the type. In the case of the extravert it is an outward movement of interest towards the object, and in the introvert there is an inward movement from the object towards the subject and his own psychological processes. But besides extraversion and introversion, there are the basic functions of thinking, feeling, sensation and intuition, which subdivide the extraverts and introverts into thinking, feeling, sensation, and intuition-extraverts or introverts as the case may be.

For the extravert the object works as a strong magnet; it draws his interest to such an extent, his assimilation to the object is so complete, that the object determines the course of his life. For the introvert the subject is the centre of all his interest and energies, thus preventing any overpowering influence of the object. For the introvert the object represents the embodiment of an idea, and the idea draws forth all his interest and life energy (libido), more so than the object itself.

The extravert sets the object above the subject; the subject has for him always a secondary meaning, and the subjective process is to him only a disturbing influence to objective observations. The introvert sees all things from the standpoint of his own conceptions; the extravert from the standpoint of objective events.

Of course, the psychology of individuals of such antagonistic points of view must be essentially different, but these

opposite attitudes are only opposite mechanisms; a diastolic (expanding) going out, a seizing of the object, and a systolic (contracting) concentration and release of libido (psychic energy) from the object seized.

Every human being possesses both mechanisms as an expression of his natural life-rhythm, and a rhythmical alternation of both forms of psychic activities corresponds with the normal course of life. Our complicated civilisation, however, as well as the complex of our individual psychic disposition, prevents the natural flow of our psychic activity.

A predominance of one mechanism above the other is a common feature and if such a predominance becomes habitual, a type is produced. Extraversion and introversion represent two extensive groups of psychological differentiation in individuals. These groups are again subdivided according to the predominance of the basic functions of thinking, feeling, sensation and intuition into sub-types; so we have the extraverted thinking type and the introverted thinking type; the extraverted feeling type and the introverted feeling type, and so on.

If a man thinks, feels and acts so as to correspond directly with outward conditions and their claims, he is an extravert. It is perfectly clear that the determining factor in his life and consciousness is the objective value of his environment. His entire consciousness is looking outwards to the objective world, because the important and decisive facts for his resolutions come to him from the outside world, from without. His actions are therefore governed by the outward influences of persons and things. His morality is based on the general moral views of the society in which he moves. His health is often impaired by his total disregard of the body in his absorption in outward activities. The functional or nervous disorders arising from this neglect of the body have a compensatory significance by forcing the individual to

an involuntary self-restriction. Hysteria is the most frequent form of neurosis of the extravert.

The extravert is constantly moved to give himself away entirely to the object, to assimilate his subject to the object, with the ultimate result of an injurious suppression of the subjective factor. The unconscious, whose aim is to establish a psychic equilibrium, instantly sends his psychic energy (libido) to the subjective factor, all those emotions and desires, needs and claims of the psychic nature, which are starved by a too extraverted consciousness.

Man is not a machine, which can be reconstructed for quite other ends than was originally planned and then be expected to run smoothly. Man carries his age-long history in his bones, so to say; it is written in his very structure. The past will always participate in the present and lives in the unconscious. The suppressed elements belonging to the past, existing from the very beginning of sentient life will arise and protest against the total assimilation of the subject to the object.

In the extraverted subject it will take the form of a primitive, infantile, and egotistical character; the less they are recognised the more infantile and archaic they will become. The primeval instinct in the individual can never be rooted out by violent means; it requires the slow organic transformation of many generations to effect a radical change; for instinct is the expression of a definite organic function. The suppression of the claims of the unconscious often leads to neurosis, abuse of drugs (alcohol, morphine, cocaine, etc.), and in extreme cases to suicide.

A marked characteristic of the unconscious is, that lack of conscious recognition of its claims turns its compensating attitude into a destructive force. The aim of the unconscious is psychic equilibrium, by compensating the one-sided exaggerations of the extravert or introvert through pouring its

psychic energy (libido) into opposite channels. When the most highly differentiated function has a constantly extraverted application, the psychic energy of the unconscious will be put in the service of the introversion, in this case the inferior functions. There is a constant influx of the unconscious in the conscious psychological processes; three-quarters of our resolves have their origin in the unconscious.

The "extraverted thinking" type is the man whose constant aim is to bring his activities into relation with intellectual conclusions drawn from objective data, whether objective facts or generally accepted ideas. His thoughts are positive, leading to new facts or general conceptions of experimental material of the most diverse species. His judgment is synthetic; even when analysing it constructs; it is never destructive, it always puts new ideas instead of the demolished one; his ideas have always a progressive and creative character.

Because his formula of life is always in conformity with the general accepted ideas of the world, he makes a world-law of it and becomes a terror to his family and friends, who have to conform to his ideas of right and wrong or be called immoral or without conscience.

The "extraverted feeling" type is the man whose personality is adjusted to objective conditions. His feelings correspond with objective situations and general values. But as nothing disturbs feeling so much as thinking, this type suppresses thinking as much as possible, to be able to feel correctly.

Both of these are rational types, their special mark is reasonableness; but their reasonableness corresponds to the reason of the outer world. Their subjective reason is suppressed and when it descends, they fall under the tyranny of the unconscious, which in such cases has most unpleasant qualities. They suspect all sorts of disagreeable, painful and

repellent things, thus creating the most poisonous misunderstanding.

The "extraverted sensation" type is the typical realist, his sense for objective facts is extraordinarily developed; his life is an accumulation of actual experiences with concrete objects. To him, for they are mostly masculine, sensation is the breath of life; his aim in life is concrete enjoyment, his morality is on the same level. This does not mean that he is just a gross, sensual type, he may be the finest æsthete and is generally a jolly good fellow; but his lack of principles deprives him of the restraining influence of judgment. Rational judgment, which is accepted by the rational types as a conscious coercion, comes to the irrational "sensation" type from the unconscious.

The "extraverted intuitive" type is always present where possibilities arise. He has a keen sense for things with a future; he is the ideal promoter of every kind of daring enterprise. He is the natural agitator for minorities, promising success. He is the maker of men, he inspires his followers with his fiery enthusiasm, his strong convictions, as long as they last. Women of this type are social leaders, understanding the subtle art of utilising every social opportunity and establishing the right social connections.

The unconscious of this intuitive type, whose thinking and feeling are suppressed, produce infantile and archaic thoughts and feelings. It has got rid of the restraining influence of reason only to fall a victim to the irrational compulsion of the unconscious in the form of over-subtle reasoning and hair-splitting dialectics.

These last two types are called irrational, because their commissions and omissions are not based upon reasoned judgment but upon intensive perceptions. The extraverted attitude is the governing principle in the problem of the human relationship of our days; of course, the introverted

attitude is also represented, but it is still an exception and has to appeal to the tolerance of the age.

The "introverted thinking" type is decidedly ruled by ideas, but his ideas originate in the subject and not in the object, as with the extravert. He follows his ideas going inwards, while the extravert follows his ideas going outwards. Intensity is the aim of the introvert and not extension. He differs so markedly in these fundamental characteristics from the extravert that no mistake is possible.

His indifference, even aversion of objects, stands in direct opposition to the intense relationship to the object of the extravert. His judgment appears cold, arbitrary and inconsiderate, because he is more related to the subject than to the object. Though in the world of ideas he is bold and daring and shrinks from no risk or danger of revolutionising the world of ideas or hurting another man's feelings by his theories, he is nervous and full of anxiety as soon as he has to come before the public. His lack of practical ability, his aversion to pushing himself forward, makes him awkward and inflexible so that he will hardly go out of his way to win the influence of any one and least of all a man of influence. Thus it happens that a man of this type is practically always misunderstood and appreciated at his true value only after his death, perhaps.

The "introverted feeling" type is determined by the subjective factor, by subjective feelings. The depth of his feelings can only be divined, they can never be apprehended in all their depth and meaning, because they are too deep for expression in an unsympathetic world.

The women of this type are in their manners harmonious, restful, and sympathetic; they have not the least desire to reform other people; one feels distinctly a moving away from the object. A superficial judgment would call them cold and unfeeling, while in truth their feelings are intensive, developing in the depth of their being, they are never expansive. While

the "extraverted feeling" type can express her feelings in word and deed, at the right time and place and so get rid of the impression, the intensive feelings of the introvert, shut off from adequate expression, gains a passionate depth, encompassing the misery of the world.

The "introverted sensation" type produces a definite type, marked by a certain peculiar characteristic. While the "extraverted sensation" type is determined by the intensity of the objective influence, the introvert is moved by the intensity of his subjective sensations, called forth by the objective stimulus.

Sensation is related to the object and the objective stimulus, but it has also a subjective factor; besides the object sensed, there stands the sensing subject, which contributes his subjective disposition to the objective stimulus. The introvert sensation is definitely based upon the subjective part of perception. The subjective factor of sensation is an unconscious disposition, which alters the sense-perceptions at their very source, thus depriving the object of exerting a purely objective influence.

How extraordinarily strong the subjective factor can be, is best shown in the artist and his art.

Subjective sensation apprehends what is in the background of the physical world, rather than what lies on the surface. Just as a consciousness one million years old might see the becoming and passing away of things, besides their present momentary existence, it would see at the same time that which was before the becoming and will be after the passing away. To such a consciousness the present moment is of no account.

In the "introverted intuition" type, intuition is directed upon the inner object, a term we might justly apply to the elements of the unconscious. Inner objects appear to the intuitive perception as subjective images of things, which,

though never seen in external experience, really determine the contents of the unconscious; *the collective unconscious* in the last resort.

Like sensation, intuition has its subjective side, which is suppressed in the extravert but becomes the decisive factor in the intuition of the introvert. Although this intuition may receive its impetus from outer objects, it never stops at the external possibilities, but abides with that factor, which the outer object releases within.

Introverted intuition perceives the images of the unconscious produced in such abundance by the creative energy of life and arising from the inherited foundations of the unconscious mind. These inner images or archetypes, whose innermost nature is inaccessible to experience, represent the precipitate of psychic functions performed by the whole ancestral line; the collective experiences of organic existence in general, a million times repeated and condensed into types. These archetypes thus represent all experiences, which since primeval time have happened on this planet. Their archetypal distinctness is the more marked the more frequently and intensely they are experienced.

The unconscious co-exists and experiences the inner transformations which are inherently related to general events and the introverted intuition, through its perception of inner processes, gives certain data which may have a supreme value for the comprehension of general occurrences. It even can foresee new possibilities, in more or less clear outline, as well as the event which later, actually transpires.

Its prophetic prevision is to be explained by its relation to the archetypes, which represent the law-determined course of all things.

M. C. Godefroy

ISLĀM IN INDIA

By ZUBAIDA SYED, B.A.

OUR Āryan friends are much astonished at the rapid growth of Islām in India. During the last thousand years or so the Muslim population has multiplied to seventy millions—a large number. This is a matter of pleasant surprise. The explanation of this phenomenon (if we may call it so) can be easily found. The history of any religion will reveal the fact, that its spread is due to certain definite reasons and circumstances. If we can account for the spread of Vaidik, Buddhist, and other religions, in India, we can as well account for the diffusion of Islām in India. Many Christian missionaries unjustly allege, that Islām was spread through the agency of the sword, not remembering what repressive and oppressive measures were adopted by the Roman, Spanish and Russian Emperors to promote the propagation of their own faith. The struggle between the Protestant and Catholic Kings of Europe for the sake of promoting their own creed need not be repeated here.

The Hindū Rājas also cannot be wholly exempted. If this is so, are Muhammadan Emperors alone to be blamed? Islām, above every other religion, plainly tells us, that religion is faith and faith cannot be forced upon any one by any means, much less by the sword. Islām prohibits compulsion in matters of religion. The Holy *Qurān* is sufficient proof for this. But supposing it was mainly due to the terror of the sword that Islām found its place in the world's religions, how can we account for the fact, that it also prevails in distant regions such as Africa, China, Malaya, Siam, Anam, and in

many other places, where Muslim Emperors and soldiers had never had the opportunity to unsheathe their swords? How can a religion whose existence depends on the sword, survive as a living faith, influencing the lives of so many millions?

Take the case of India, we know that the influence of the Muslim and Tartar invasions was confined mostly to Agra, Delhi, Oudh, Bihar, and the Deccan, and yet the Muslim population in these provinces is comparatively small, while in the remotest districts, which were free from fear of the sword, the Muslim population shows a marvellous increase. Is this fact not enough to refute the false allegation, that Islām owes its success to the sword or scimitar? Even in Rājputāna we find Muslims, though the Rājputs resisted the Muhammadan armies in a memorable way, and were never thoroughly subdued.

To come to the present time, from 1857 to 1921, the Muslim population has increased by two millions, though there is no Mahmood to enforce Islām at the point of the sword.

The real causes of this rapid progress are briefly noticed below. In order to understand the first—and most important—cause which promoted Islām in India, we must go back to ancient times, when the Arabs held most friendly relations with the Hindūs, and carried on a brisk trade with them in spices, etc. By the rise of the Holy Prophet in Arabia, the Arabs became Muslims. This new faith stirred their hearts to all earnestness, and henceforth they began to take a lively interest in carrying on missionary work amongst the Indians. Within a short time, much honest work was done, and Islām shed its pure light in Malabar, Sindh, Gujrat, Konkan, and the people sincerely believed in Islām. Thus the first important step was taken, not by a policy of blood and iron, but by a peaceful, honest policy. We must now turn our attention to Sindh, which plays an important part in the history of Islām. Sindh was a part of the Persian Empire, and when Persia

itself fell into the hands of the Muhammadans, Sindh naturally came under Muslim rule. Muhammad Kasim was the first man who practically conquered Sindh, but within a hundred years after the conquest, Sind was lost, though the real conquest—the conquest of the hearts of the people—was little affected. Islām was deeply and firmly rooted and could not be eradicated. The birth of Islām and the decline of Buddhism took place at the same time. So, when Muslim Arabs came to Malabar, Ceylon, Sindh and Gujrat, they came into contact with Buddhism and Jainism, and not with Vaidik-Brahmanism.

FIRST APPEARANCE IN INDIA

Islām first made its appearance in Southern India, and it is traditionally related that the King of Malabar was the first man to accept Islām, though he did not openly confess it. He visited Arabia and died in Yemen.

In the neighbourhood of Malabar, and all around it, there dwelt from very remote times a race of men who were primitive, and had no form of definite religion or worship. They were called Nāyars, and were despised and humiliated by the high class Hindūs. The caste system in its most orthodox form prevailed. The status of woman was at its lowest pitch. This state of affairs was conducive to the advancement of Islām among the people. At this critical juncture, when the Nāyars were wishing for a better and more humane state of things, Muslim merchants visited the place, and a new era dawned. The oppressed people were engaged by these Arab traders in their service, and they were kindly treated. Islām was preached to them, and they gladly accepted it. They were included in the common brotherhood, and the Arabs married their women, thus the Nāyars were raised to a better and more respectable position. This had a beneficial effect,

and many others willingly followed their example. Fortunately the Hindū Rājas of that age were tolerant and all possible respect was shown to these Arab merchants. They were lovingly and humanely treated. We cannot help paying our tribute of praise to these Rājas for their tolerant spirit. The converts were not looked down upon and had no grievances to complain of. A careful study of the geography written by the Arab sailors will show that the torch of Islām was borne through those provinces of India which lay on their way. They started for their voyage from the Persian Gulf, sailed round the coasts of Sindh, Gujrat, Konkan, Madras, and reached China, through Bengal and Assam. They broke their journey at the Maldivé Islands, Ceylon, Java, Sumatra. Consequently all these places came under the influence of Islām.

Of the many Hindū Kings mentioned by the Arab historians, Bulhara heads the list. Sulaiman Sairafee, who wrote his travels in the eighth century, (a translation of which was published in 1847 by Reinand) states that Bulhara was the greatest king of the Hindūs and genuinely loved the Muslim merchants.

IN KONKAN

We may venture to say that the progress of Islām in Konkan was due to the sympathy and tolerance of Bulhara Kings. From an interesting account given in Ajaib-ul-Hind, we know that traces of Muhammadan population were found in Malabar, Calicut, Bombay and Andaman in the beginning of the ninth century. The people of Sarandeeep were the first to embrace Islām. Buddhism prevailed in Sarandeeep at that time, but the majority took a keen interest in Islāmic teachings. These few bare facts will prove that the credit of spreading Islām belongs to these Arab merchants and not to Muhammadan soldiers. By and by, other Muhammadan dervishes,

joined hands in propagating Islām, amongst the peoples, and their efforts were crowned with success. Many mosques were built and Masūdī, the Arab historian, tells us that the Muhammadan population grew to ten thousand by 304 A. H.

One of the many causes of this rapid growth was that these Arab merchants, without any distinction of caste, creed, and colour, freely intermarried with the people of the country who embraced Islām.

After the lapse of 125 years from the visit of Masūdī, Ibn-Batootah came to India. He states that the people in Daulatabad, Gujrat, Cambay, and the population of Maldivé were entirely and purely Muslims. They were good, honest, religious and moral people. From the foregoing account we shall see, if we keep our minds free from bias that Islām was not spread through the sword; its sublime morality and truth won the hearts of the people.

The following are in brief, the chief reasons which contributed to the spread of Islām.

(1) The settling down of the Arab merchants in India, and their inter-marriages with the inhabitants.

(2) The willingness and sympathetic attitude towards Islām of the depressed classes, and non-Brāhmaṇas, who were oppressed by their so-called high class brothers, greatly facilitated the spread of Islām. Those who embraced Islām were lifted up from their degraded position, and were kindly treated.

(3) Above all, that soul-stirring and spiritual magnetic power, which Islām exerts on its followers, was the first and foremost cause which made Islām one of the world-religions and it has been the religion and life-guidance of the fifth part of the whole human race for these thirteen centuries.

Zubaida Syed

(To be continued)

and sometimes far reaching influence of numbers upon individual destinies and facts connected with the evolution of the universe, has escaped our attention.

It is not the purpose of this brief article to explain the occult meaning of numbers, which is beyond the power of understanding of humanity at its present stage of evolution, its only purpose is to point out a few strange and interesting facts that I cannot explain, but which, to my own mind, at least, open up a tremendously interesting field of occult research that, at some later date, may provide the missing link between much that we do not know yet and facts and events of this physical world of ours that appear to us as being entirely unrelated one to another, while instead, as a matter of fact, they all follow laws of rhythm and harmony yet unknown to us.

Our present decimal system, in its complete form with the zero, has come to us from the Hindus through the Arabians in the eighth century. From Arabia it ultimately made its way to Europe in the twelfth century.

The even numbers 2, 4, 6, 8, because they are divisible, were never very interesting and were considered earthly numbers, while 3, 5, 7, 9, had a mystic appeal and were called heavenly numbers.

1, has always been held as the beginning, the fountain and origin of numbers. Pythagoras considered 3, 5, and 7 as the most interesting of all numbers. In Christian times 3, 4, 7 and 12 also gained mystic significance. 3 stood for the Holy Trinity, 4 for the four corners of the earth, and their sum 7 for the cardinal virtues; while 12, divisible by 3 and 4, its component figures when added making 3, was the number of the Apostles.

1 and 10, throughout the ages, have been considered as spiritual numbers, for, like God, they are the beginning and the end, while number 9 has always appealed to the imagination as a fountain of unlimited occult energy, and the symbol,

of permanence. On the other hand, 8 has been considered the symbol of decadence.

To illustrate why 9 was considered the figure of permanence, if we write the multiplication table from 2 to 10 of the number 9, and then add the component figures of the results, we will find that the answer always remains 9:

$$2 \times 9 = 18; 9$$

$$3 \times 9 = 27; 9$$

$$4 \times 9 = 36; 9$$

$$5 \times 9 = 45; 9$$

$$6 \times 9 = 54; 9$$

$$7 \times 9 = 63; 9$$

$$8 \times 9 = 72; 9$$

$$9 \times 9 = 81; 9$$

$$10 \times 9 = 90; 9$$

And to illustrate why 8 was considered as the figure of decadence, let us use the same process as before, using 8 instead of 9;

$$2 \times 8 = 16; 7$$

$$3 \times 8 = 24; 6$$

$$4 \times 8 = 32; 5$$

$$5 \times 8 = 40; 4$$

$$6 \times 8 = 48; 12$$

$$7 \times 8 = 56; 11$$

$$8 \times 8 = 64; 10$$

$$9 \times 8 = 72; 9$$

$$10 \times 8 = 80; 8$$

Here is what 9 can do by itself:

$$9 \times 9 = 81$$

$$99 \times 99 = 9801$$

$$999 \times 999 = 998001$$

$$9999 \times 9999 = 99980001$$

$$99999 \times 99999 = 9999800001$$

$$999999 \times 999999 = 999998000001$$

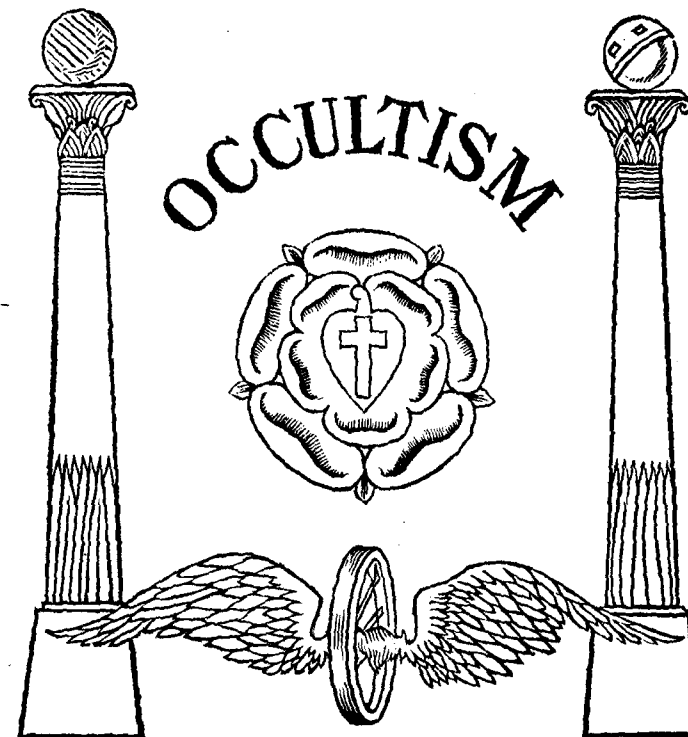
CAUGHT IN A THOUSAND EYES

CAUGHT in a thousand eyes :
Deep love of One
Burning with one clear flame
Nor tarrying long.

Out of all lanes of knowledge
Purposefully comes
Into one straight sure course
The wanderer home.

Night of a thousand stars,
But Day of One ;
Night of lone stillness hinting
That Day of Song.

E. G. SALT



MYSTIC NUMBERS

By WILLIAM KNIGHT

SINCE his primitive days numbers have mystified man, they have grown into symbols of his life here and beyond, they have linked his destiny to the stars.

The mystic significance of numbers, and especially of the particular numbers, has been known to occultists for thousands of years ; however, to the large majority of people, numbers have been nothing else but numbers, and the subtle,

There is a certain beauty of symmetry when the number 9 is used as the multiplier, the numerals from 1 to 10 being added to the results as may be seen in the table below :

9×0	$+ 1 = 1$
9×1	$+ 2 = 11$
9×12	$+ 3 = 111$
9×123	$+ 4 = 1111$
9×1234	$+ 5 = 11111$
9×12345	$+ 6 = 111111$
9×123456	$+ 7 = 1111111$
9×1234567	$+ 8 = 11111111$
9×12345678	$+ 9 = 111111111$
9×123456789	$+ 10 = 1111111111$

And to illustrate further the character of decadence of the number 8 :

9×0	$+ 8 = 8$
9×9	$+ 7 = 88$
9×98	$+ 6 = 888$
9×987	$+ 5 = 8888$
9×9876	$+ 4 = 88888$
9×98765	$+ 3 = 888888$
9×987654	$+ 2 = 8888888$
9×9876543	$+ 1 = 88888888$
9×98765432	$\left\{ \begin{array}{l} + 0 = 888888888 \\ - 0 = 888888888 \end{array} \right.$
9×987654321	$- 1 = 8888888888$

Besides the numbers 8 and 9 we find that 3 and 6 also lend themselves to interesting combinations similar to those given above, thus emphasising a certain mystic link, connecting these numbers to the others. Furthermore, we find number 5 playing just as important a rôle as number 9 in its relation with other numbers and this relation is even more evident when we compare dates of

important events in the history of the evolution of the world, especially astronomical events.

The first definite date in the history of the New World, as proved by Dr. Herbert J. Spinden, Curator of Mexican Archeology on the Harvard Museum Staff, was August 6, 613 B.C. when the Mâyâ began to give each day its consecutive number and to keep a sharp record of celestial events. It was at the winter solstice of 580 B.C. that the annual calendar was inaugurated and was put in final working order between 538 and 530 B.C.

This was known as the Venus calendar and was mostly used for ecclesiastical functions and astrological research that were the foundation of the ancient learning in Yucatan.

The Venus calendar was based upon the observation of the fact that the same phases of Venus came back in about 584 days. If we consider the fact that 5 times 584 is equal to 8 times 365 which is the length of the present calendar year, we find once more the subtle influence of mystic numbers at work.

Similar historical facts of the same nature could be mentioned here in great number, however, no proof could be derived from such facts of any definite physical law explaining the mysterious working of mystic numbers.

At least no law could be derived that would satisfy the objective mind. It is the intuitive mind only that can sense the existence of a law, or laws, of harmony and rhythm between mystic numbers and facts of everyday life, and this short article was written with the view in mind that if it can give rise to a response in the intuitive mind of only one of its readers its purpose will have been accomplished.

William Knight

H. P. B. AND SPIRITUALISM¹

By VIOLET M. CHRISTIE

MANY Theosophical students have dabbled, some more, some less, in spiritualism; to these and others interested in that form of psychic investigation, the following extracts from some unpublished pages of a MS. of H. P. B. will be of value.

"If, leaving aside the mediumistic routine of the *spirits* of the *spiritualists*, every *genuine* medium, shaking off his passive torpor should carefully watch sensations and recording his impressions give them out truthfully to scientific investigators, to the biologists and the physiologists, then would spiritualism become indeed—a science. For it would help on humanity by throwing the bright light of fact upon its dark pathway, instead of allowing it to lose itself in the deep bog of mere fanciful speculation which injure(s) the physical and mental status of the medium, impede(s) the progress of psychological sciences, and change(s) a portion of humanity into a herd of half-crazy fanatics."

In the early days of her life H. P. B. was regarded as a "medium" because of the extraordinary phenomena which occurred in her presence. Her sister's journal was translated by H. P. B. for Mr. Sinnett, when he was writing his book *Incidents in the Life of Madame Blavatsky*. The extracts now given were not used by him.

"Until this period of her life we have been referring openly to Mme. Blavatsky as a 'medium,' for having been

¹ See Annotation by C. J., Vol. XLVII, p. 733.

an eyewitness with many others to the manifestations of that strange force, we knew of nothing else than mediumship to attribute it to. But what is mediumship, so called? Who of the spiritualists or spiritists know anything of the boundary at which mediumship pure and simple stops and crossing the dark chasm of unconsciousness becomes at once a conscious will-power, an irresistible occult force that may be made by *expert* training to evolve into a tremendous development as to influence at the adept's volition not only the human physical and mental senses, but even to control inanimate nature. Where, when, or from whom H. P. Blavatsky had acquired such powers, we have no means of knowing truth in all its details, for she was ever reticent—especially in Russia—to speak of it, ever trying to avoid such conversations and stopping every question whenever she could. But that she had powers transcending every condition of ordinary and observed mediumship even when at Pskoff and Rougodevo—is as certain as day-light."

H. P. B. never hesitated to proclaim that her Master had enabled her to bring under control all the occult powers and forces she used. Reticent as to how she gained her knowledge, she was never reticent as to who had given it to her, ever claiming that it was living men, her Master and His Chelas, who helped her, as the following footnote added to her sister's journal, proves.

" . . . Mme. Blavatsky tells us that she has often seen her Master and His disciples in astral bodies as far back as 1859—heard distinctly their voices and conversed with them. Once that we admit the manifestations we think it more philosophical to attribute them to the will of living persons than of dead men."

Writing of H. P. B.'s sojourn in Egypt, her sister states: "We have learned, for instance from her own letters as well as from the independent testimony of several trustworthy

persons who knew her at the time—a well known Russian millionaire banker and his wife, of Cairo, our Consul, the late Mr. Savison in Alexandria and several other personal friends—that in Egypt as elsewhere she was ever in pursuit of mystic knowledge and of adepts in occult sciences. It was when she had left Russia for the second time, and after several years of silence we began receiving again occasionally letters from her. She was as ardent as ever in her investigations of psychic phenomena. Mediums she held in as little esteem as ever, for she considered them one and all as weak, passive creatures, sickly sensitives with no will of their own. But she was bound she said, to prove to the world of the spiritualists that by no means all of the agents 'behind the veil'; the producers of those meaningless, brutal physical phenomena that do rejoice the hearts of our unphilosophical wonder-hunters are 'spirits' of the departed mortals; that mediums the high-priests of the new religion of the day and their parishioners, the spiritualists were both in the wrong box: 'Their spirits are no spirits but spooks,' she writes in one of her letters, 'rags, the cast-off second-skins of their personalities that the dead shed in the astral light as serpents shed theirs on our earth, leaving no connection between the new reptile and his previous garments'."

H. P. B.'s first effort to establish what is now the Theosophical Society, was known as the *Société Spirite*. This *Société Spirite* was to investigate "mediums and phenomena according to Allan Kardec's theories and philosophy, since there was no other to give people a chance to see for themselves how mistaken they were. She would first give room to any already established and accepted teaching and then, when the public would see that nothing was coming out of it she would then offer her own explanations. To accomplish this object, she said she was ready to go to any amount of trouble—even to allowing herself to be

regarded for a time as a helpless medium. 'They know no better and it does me no harm for I will very soon show them the difference between a passive medium and an active *doer*' . . . she explains". A footnote by H. P. B. to the above adds: "She was mistaken: for it has done her harm. In their eagerness to show her no higher than a common medium editors of spiritual papers, remembering that they had received at that time notices of the short lived *Société Spirite*—made capital out of it, and a good handle to the broom with which, as they thought, they would sweep The Theosophical Society out of sight and existence."

The *Société Spirite* lasted not a fortnight, and readers can refer to *Incidents in the Life of Madame Blavatsky* for some details of its brief existence. H. P. B. was nearly shot by a mad man "a Greek clerk who had been present at the only two public séances we held, and got possessed, I suppose, by some vile spook. He premised by running about the pagan streets of Cairo with a cocked up revolver, screaming that I had sent to him during three nights running a host of she-demons, of *spirits* who were attempting to choke him!! He rushed into my house with his revolver, finding me in the breakfast-room, declared that he had come to shoot me and would wait till I had done with my meal. It was very kind of him, in the meanwhile I *forced* him to drop his pistol and to rush out once more out of the house. He is now shut up in the lunatic asylum and I swear to put an end for ever to such public séances—they are too dangerous and I am not practised and strong enough to control the wicked spooks that may approach my friends during such sittings . . . I have told you before now that this kind of promiscuous séances with mediums in the circle, are a regular whirlpool—a maelstrom of bad magnetism, during which time the so-called spirits (Vile Kikimora!) feed upon us, suck in, sponge-like our vital powers and draw us down to their own plane of being.

But you will never understand this without going over a portion at least, if not the whole range of writings that exist upon this subject."

Falsehood about and calumny of H. P. B. were rife after the dramatic end of the *Société Spirite*. "But wicked inventions and rumours set up on foot by her enemies—mostly the discharged French women—'mediums' prevented not Mme. Blavatsky in the least from pursuing her studies and proving to every honest investigator that her extraordinary powers of clairvoyance and clairsaudience were *facts* and independent from mere physical manifestations over which she possessed an undeniable control. That strange power—witnessed so often by us at Rougodevo, Tiflis and elsewhere—to attract inanimate objects to herself, by simply looking at them, and to set *metal* things in motion and vibration without any direct contact with them and sometimes at a great distance, instead of deserting her, or even diminishing, had evidently increased with years . . . Moreover, the numerous family of her relations can attest that she seemed to know all she wanted to as to their doings, sayings and household affairs."

Leaving Egypt, H. P. B. travelled in Palestine and Palmira, and then returned to Russia, which she left for the last time in April, 1873. "In June of the same year she was in Paris, where she had intended to reside for some time, when suddenly she received a letter—'an advice I have neither the desire, nor possibility of resisting' as she explained to us in her correspondence—from one of her teachers in the Far East. Hardly after two months rest, she had to pack up her trunks once more and cross over to the U. S. of America. She did this, as we all know it unhesitatingly and at two days notice." The outcome of H. P. B.'s swift departure to America was the founding of The Theosophical Society in November 1875. In America H. P. B. continued her investigations in spiritualism, and the fruits of her knowledge, gained by her power to watch

what actually takes place at séances, can be found in many of her books as well as Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*. An interesting footnote by H. P. B., omitted in the above book, gives an insight into the importance vicinity takes in the genuineness of spiritualistic phenomena. "Therefore when for example a medium in America personates a Russian—(Sophia Perovsky, the regicide, for instance) fraud or a necromantical hallucination is invariably the real cause of it, for, what we call 'shells' cannot emerge out of a certain area of *kāma-loka*; whereas if the same spook obsessed a medium at St. Petersburg or the vicinity, we might easily admit the genuineness of the phenomena. Luckily few shells prevail longer than the term of a natural life." The MS. continues . . . "there are only such dregs that could not follow the literated soul and spirit and are left for a second death in the terrestrial atmosphere that can be seen by the average medium and public" (see *Incidents in the Life of Madame Blavatsky*, p. 179). H. P. B. adds a footnote "In the *shell* of the Earth for its (to us) invisible astral form is the region in which the *umbræ* linger after death, a grand truth given out in the *exoteric* doctrine of Hades of the ancient Latins."

Investigators into spiritualism would do well to study H. P. B.'s writings on the subject, for these give ample warning to show that terrible results can follow the often well-meaning efforts to raise, by means of mediums, the veil between the living and the so-called dead.

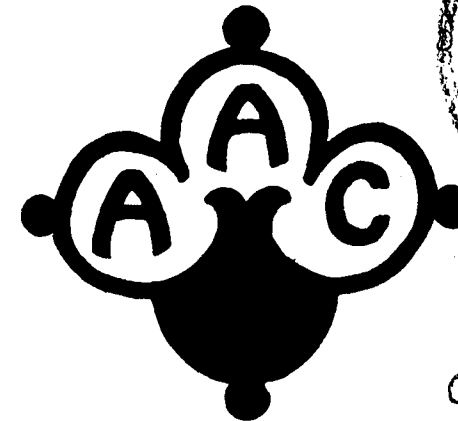
Violet M. Christie

I SEE not yet I see
 I am the earth, the sky;
 And me whom you call me
 Am something more than I.

I burn with hidden strength
 I flame with hues and songs
 O Love, until at length
 To me, to me belongs

The kingdom of the spheres,
 Through myriad ages whirled
 I am the Seer of seers
 The moulder of the world.

HARINDRANATH CHATTOPADHYAYA



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THE ART OF LIGHT

By JAMES H. COUSINS, D. LIT.

IN the summer of 1925 we, the music-maker and I, searched through Paris for the mantle of Scriabine and the shoulders that wore it. We had heard news of a young Russian musician whose ambition was to carry towards fulfilment Scriabine's dream of a combination of sound, colour and perfume. We did not know his name or address; but we knew the acoustic properties of the art-world of Paris, and we whispered an invitation to him to lunch with us in the vegetarian café in the Theosophical Society's headquarters at Square Rapp.

Two young men entered at the appointed time, one low-set, virile, probably of the race of Moses, and carrying George Moore's "Confessions;" the other not so tall as his slimness suggested, ascetic, purposeful, shock-headed, obviously an artist, but curiously un-Russian. I decided that the latter was our guest, though neither of them showed any sign of expectancy. They were clearly of the arts, arty. Perhaps

they were disguising self-consciousness in a mask of reserve. Perhaps (horrors!) the respectability of *our* exteriors, of which I became suddenly and guiltily conscious, hid from them *our* real world. I determined to risk the tumbrel and clamber over the barricades of a futile politeness. But how? I knew no word of Russian save *nichyvoo* (which I had been taught in Dublin by Alfred Peters the London clairvoyant), and it was not only inadequate but inappropriate to the occasion. The music-maker's French was no Frencher than it had been thirteen years previously when a lady peddler of type-written poems about Joan of Arc in the Tuileries Gardens smelt turf in her accent and got homesick—for she herself, though she was withering in Paris, had blossomed in Ireland, which she proved by giving us a poem for nothing and her flighty history into the bargain.

A friend happily entered the café who, being Russian by birth and French by long residence, had the complete equipment for a rapprochement. I explained the situation, and under his linguistic shield approached the prospective guest and his friend, who had evidently decided against us for they had turned from George Moore to the menu. The first discharge of language drew an artistic laugh from them. "Why, you may speak English to us, we are Americans," said he of the ascetic countenance, with that flavour on the second vowel of "America" that does instead of a birth certificate.

The descendant of whoever he was descended from goes out of this story into his own. Said the other: "I am not your guest. I am not a musician. I do however play an organ that has some connection with Scriabine's scheme. It is the colour organ. I am to give its first demonstration in Paris to-morrow night. I invite you to it." Thus were the lunch tables turned upon us, and the would-be hosts of a Russian artist in sound became the guests of an American artist in light.

The demonstration took place in a barge moored in the Seine alongside the Exhibition of Decorative Arts, which was disclosing itself to the public in sections (though charging full admission), and promised to be completely open on the closing day. The deck was used for refreshments and Freudian psychology; the hold for entertainments which foreigners mistake for "frightfully Parisian" and some Parisians mistake for art. The demonstration was timed for seven p.m., and began at nine-thirty—not through any fault of the demonstrator or his organ, but through the same circumstances (whatever they may be) which started the Marseilles-Riviera train the day we took it, an hour after its scheduled time. Through apertures in the side of the barge we contemplated the electrical illuminations along the river and across the bridges; glaring and shifting coruscations of colour that were cheated of magnificence by multiplicity and of the repose of design by hectic mobility. They were however a relief from their exact antithesis in the hold of the barge. Every inch of floor, ceiling, walls and seats was painted in the most sanguinary degree of red, and was of such an appalling shininess that in the brilliant electric light one seemed to be immersed in a tank of gore. The atmosphere was poisonous, and one only escaped nausea by developing the anti-toxin of lurid disquisition (*sotto voce*) as to the æsthetical insensitiveness of people who needed such bludgeonings in order to experience sensation.

When the mercy of darkness was granted to us at long last, and the colour organ sounded (so to speak) its first note, the synthetic white, Paris and glitter and gore vanished. The demonstrator, Mr. Fenn Germer, in a smart suit and butterfly tie (which latter made mine seem a moth beside its voluminousness) stepped in front of the organ. Seven overlapping versions of him, each in a rainbow tint, were projected into space, not as shadows on a flat screen, but as colour entities

between us and the everlasting heavens—for through some subtle magic of vision the screen had become transformed from a barrier against light into a window opening on the Cosmos and its mystery of sunrise and sunset rolled into one. The momentary intrusion of humanity was to show us that the white light from the organ was a pure synthesis of the spectral colours out of which he would now produce colour symphonies which had been compiled by the inventor of the organ.

Twenty years and more ago, Thomas Wilfred, a citizen of the United States of America of Danish ancestry, and apparently destined to be either a poet, actor or musician, or all three, turned a cigar box into a projector of coloured light, and thereby gave liberation to what will certainly become in the future an art of light as expressive and impressive as the sister art of sound. Full of enthusiasm over his discovery, he deserted the lute for light, and ultimately contrived the Clavilux, or light organ, which, though as yet in its infancy, has even now the paradoxical power of all great art, at once to take captive and release the imagination, to transmute sensation into something spiritual and to call forth the soul to revel in the pure sensuousness of colour, form and motion. These terms may appear extravagant to those who have not seen the Clavilux at work; but they are the pallid expression of an experience that had in every second of its exquisite silence the purifying joy of a beauty from which every vestige of the "taint of personality" had been washed away in the currents of form and tides of colour of an ocean "too full for sound and foam."

As an instrument the Clavilux in its present form has no external relationship with its effects in appearance. It looks to be simply a piece of mechanism, ugly at that, and related to an organ keyboard. At the points of projection it condenses and filters light to an extraordinary degree of brilliancy and purity. A single colour projected by it gives one immediately



THE CLAVILUX, OPERATED BY ITS INVENTOR, T. WILFRED

the sense of superb achievement, of some aspect of the ultimate Perfection, such as one gets from a perfect pictorial line or musical phrase. By the slow manipulation of the Clavilux the single colour changes into gradations like the horizontal afterglow of an oriental twilight. These transform themselves into values and relationships that, lacking as yet a nomenclature of the art of light, one can only speak of, in terms of music, as modulations of hue, shadings of colour tonality, that imperceptibly yet visibly move through minutely associated keys to ultimately widely different effects. On this background, rather, in this space (for all sense of flatness has been absorbed into a region of space that in the intensity of imagination assumes vast proportions) appear forms that have no immediate kindred on earth save a certain distant cousinship with the semi-floral forms, alleged to flourish in heavenly fields, which are drawn automatically by mediums in half-trance. Sometimes the forms are single, and live a splendid colour-moment through the magic of motion and light that has carried them to birth and will carry them also to death. Sometimes they are related, and move towards mutual recognition with celestial courtesy, and either vanish before meeting or mingle in a new splendour. Then other shapes appear of a more definitely structural kind, which might be Euclidean archetypes blown by the Great Breath out of the bubble-stuff of the universe before God began to Geometrise (as Plato has it) or to anticipate the anatomy of Adam in the pre-Edenic forests that one wanders through on the edge of deep sleep. They emerge from nothingness into somethingness with the dignified sweep of the starry host. Then they turn—but the back of the figure, that a second ago was the front, is still seen through the new front; and one realises with a start that to the eye's record of length, breadth and height there is added *throughth*; that one has in the twinkling of an eye acquired fourth dimensional vision.

I was so engrossed with the expansion of consciousness which the Clavilux gave me, and with stretchings of the imagination towards the dazzling future of this new art of light, that I had no mind for consecutive details. Nor had I a chance to see a second demonstration and so repair my deficiencies. For the sake of record, however, I fall back on the notes of others to convey some impression of the colour quality of the art. One writer in a magazine says :

"The grey light at the end of the abyss wavers and shivers and congeals into long bands of cloudy vapour which attenuate themselves across space and rush together in curling masses, and vanish into nothingness as beneath them appears a crimson stain thinning into a band, rising into a bright burning, and fading into the reconquering white vapour. You are not aware how long this sinuous conflict of cloud and fire has endured, when cloud and fire are alike drowned in an overwhelming sea of blue, pure and singing, of illimitable depths of reaches, which projects you in an instant to an unguessed pitch of sensation, and a moment later drops you into a pale amethyst which in turn deepens to a threatening purple, then plunges you into a turmoil of passionate red. And out of this you are rescued by a cool sweep of translucent green."

Another writes :

"Slowly across the blackness of the stage a gradual azure comes. At the top it is a little deeper perhaps than lower down, where already a shadow of violet appears; and then in the centre a strange figure, white, very pale, azure now against a background which is turning to a pearl colour. The figure we have seen before, somewhere in the mind, somewhere beyond actual things that we have looked on; it is like and unlike a robe; it drifts and is drawn upwards slowly. Other figures appear like it; they move slowly towards each other; they change to a vermillion, a flame colour, incredibly pure, the life of light itself, without any intervening medium

T. WILFRED, INVENTOR OF THE CLAVILUX COMPOSING A COLOUR SYMPHONY
IN MOBILE LIGHT



but given straight to us. The vermilion shrinks to a deeper intensity against the azure that has passed now into the space beyond . . . This mobile colour is as impossible to describe as music is. And because so much of the theatre is visual, mobile colour suggests even more vividly than music does, the essential character of the dramatic."

Dramatic this new art of light certainly is; and already, the demonstrator informed me at another meeting in the little café at Square Rapp, it has been used successfully as a scenic background to a stage play, its changes following the emotional changes of the drama. There are extraordinarily alluring possibilities in this direction, and when the drama is musical, much of Scriabine's dream, the following of which had lured me into this discovery, will have been fulfilled.

But the art of light will not end in being only an art. Its ascensive influence at a demonstration is immediate: the beholder is carried upwards into a region of purity and repose. The therapeutic power of light has in the Clavilux a means to wonderful developments. So also has the science of occultism, or spiritual therapeutics. It is clear that the power of light will go much deeper than the æsthetical aspect of life when those who control it gain knowledge of the Cosmic qualities that are imparted through the various colours, and learn the conditions under which humanity responds to these qualities. I spoke of these matters to Mr. Germer, and was happy to find that he had already begun to study Theosophical literature on the subject, and felt that the colour organ was not merely an instrument of entertainment but of lofty human service. It is good to know that Mr. Wilfred, the inventor, is himself impressed with the responsibility of handling what he realises to be "the greatest power in the universe, the source of all life."

James H. Cousins

OUR ILLUSTRATIONS

THE photographs illustrating the article on "The Art of Light" were given in Paris to the writer by Mr. Fenn Germer, who himself stands beside the inventor in the picture showing the Clavilux. The picture of a symphony of light unfortunately gives no hint of the play of colours.

The photograph of Thorvaldsen's relief, "Night," from which our block has been made, is published by the Thorvaldsen Museum, Copenhagen. It is one of a set of sculpture photographs presented to the Brahmavidya Ashrama by Mr. A. F. Knudsen. Thorvaldsen's genius is of the masculine order and somewhat heavy. His effects are broad, not subtle. The relief gives no sense of the vastness and mystery of Night. It disturbs the mind with questions as to the symbolical consistency of a mother, with her babes in her arms, simultaneously flying and sleeping; and as to the apparent contradiction between the hang of the drapery and the speed of the flight. The symbolical figure seems to be too much of the daily human order (notwithstanding the wings) to convey the paradox and significance of the cosmos. All the same, the sculpture gives æsthetical pleasure through its finished craftsmanship and expression, and touches the observer through the sweet innocence of the twilight-children.

The story of "The Renunciation of Prince Siddharta" is known not only to students of Buddhism but to readers of poetry in "The Light of Asia." Mr. K. Venkatappa (an Indian painter of wonderful skill as well as an accomplished modeller) depicts, in the plaster cast from which our illustration is made, the future Lord of Illumination going forth to face the sorrow of life and seek its remedy. The artist, following tradition, puts a halo round the royal head. This, by some subtle process of imagination, is accepted as inevitable. Something of integral value in the whole effect would be lost without it. The relief has been made for His Highness the Maharaja of Mysore, who has graciously permitted publication.

J. H. COUSINS

NIGHT
RELIEF IN MARBLE BY THORVALDSEN





THE RENUNCIATION OF PRINCE SIDDHARTHA
RELIEF IN PLASTER BY K. VENKATAPPA

MEISTER ECKHART, THE SEER¹

By AGUSTUS F. KNUDSEN

No people is ever left very long without its seers, and when Dante held forth in effete Italy to the Keltic Race a greater even than he lectured and taught in the Teuton Race. Fr. Echardus, Teutonicus, he is called in Paris in 1302. Later the Pope called him Master, and as Meister Eckhart he is now discovered as the leading Mystic of the age, inspirer of all the others for many a century. But he comes on the stage as a simple Dominican monk-teacher.

What a seer too S. Dominicus was to see the need of and start his noble teaching order. Meister Eckhart was born about 1256, probably at Strasbourg in Saxony, but the Allemance tongue of Alsace and the Rhine seems to be his mother-tongue. In 1302 he is licentiate of Paris University, then a Dominican College.

Other than Dante, his noted contemporaries are Albertus Magnus (1205-1281) and Thomas Aquinas (1226-1274) under both of whom he probably studied at Cologne. Eckhart came in thus to carry the enlightenment of Europe further and higher. How near he came to Wisdom is shown by the interference of the Inquisition; and his excommunication in 1329, a year after his death. He thus also brought to a climax the scholasticism started by Charlemagne (742-814) which now brought at last healthy thinking into the European field of culture.

Eckhart is the master-mind of his day, and especially of Northern and Western Europe; his "crime" that he taught the laity, and taught in the mother-tongue, not in Latin. Think of it. It was his task to develop German into a language fit for philosophic and scientific needs; and he is rightly called the father of the German language, and of German philosophic prose as well as the father of German mysticism; for he preceded Luther by 200 years.

It is a very interesting sidelight on the methods of the day that among the accusations against him is that he preached to the laity "the secrets of the church".

His work struck fire and his immediate followers and successors are such well known names as John Tauler (1300-1361), Suso

¹ Meister Eckhart. Translation by C. de B. Evans. (John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 1. Price 20s.)

(1300-1365), Ruysbroeck (1293-1381) all members of the order called Gottesfreunde (Friends of God), but in the writings of Franke von Köln and many others of the fourteenth century we find quotations, excerpts and in general the point of view of the master-mind, Eckhart.

It is only since 1842—Martinsen, and 1857—Pfeiffer, that academic Europe has re-discovered this great man and brought his buried treasures to light. In the present edition we have for the first time his deep and analytical discourses on the nature of consciousness translated into English. And for the voluminous collection, the painstaking scholarship, and mystical judgment in wording, the worlds of theology, of mysticism and theosophy owe the translator, Mr. C. de B. Evans, a debt of gratitude.

That Meister Eckhart is a scientific psychologist is very evident, he knows first-hand whereof he speaks. Listen to a few of his epigrams. Of the mystic birth:

In the midst of the silence there was spoken in me a secret word . . . When (the soul) loves she does so with her will . . . The soul can neither create nor absorb an image of herself. So she has nothing to know herself by. She knows other things but not herself . . . The highest Seraph has but a single image. He seizes as a unity all that his inferiors regard as manifold.

What more proof does one want that he saw whereof he spoke? Elsewhere he says:

Here God enters the soul with His all, not merely with a part. God enters the ground of the soul. None can touch the ground of the soul but God only.

Would that others nowadays writing of the Monad were as direct and clear. The Meister deserves his title if only for his language.

Where is He who is born King of the Jews? I say again that his birth befalls in the soul exactly as it does in eternity, for it is the same birth: this birth befalls in the ground and essence of the soul.

Is this pantheism when he says?

God is in all things as being, as activity, as power.

As to preparation for the birth:

Above all lay no claim to anything. Let go thyself and let God act for thee and in thee as he pleases. This work is his, this Word is his, this birth is his and all thou art to boot. For thou hast abandoned thyself, and art gone out of thy faculties and thy personal nature.

At the end of the Tractates Eckhart says:

God is everywise, alike in every guise to one who can find him the same. Knowing one guise, such and such, is not knowing God. Finding this or that is not finding God. God is everywhere, the same in every guise to one who can see him.

Such are some of the crumbs from the feast at this wise man's table; may they whet the appetite, for the time spent with Meister Eckhart is time well spent.

Agustus F. Knudsen

BRAHMAVIDYA ĀSHRAMA, ADYAR

FOURTH LECTURE SESSION, OCTOBER, 1925 TO MARCH, 1926

THE closing meeting of the fourth session of The Brahmagvidya Āshrama, Adyar, was held on the morning of March 27. Dr. Annie Besant presided, and there was a full muster of lecturers and students. After prayers by representatives of Hindūism, Zoroastrianism, Hebraism, Buddhism, Christianity, and a joint recitation of Tagore's "Life of My Life," the President called on Dr. James H. Cousins, Principal of the Āshrama, to read the report of the sessions work.

PRINCIPAL'S REPORT

The work of the fourth session (1925-1926) of the Brahmagvidya Āshrama, Adyar, opened on October 2, with a lecture by Mr. Jinarājādāsa on "The Purpose and Method of the Brahmagvidya Āshrama".

Owing to the anticipated demand on Headquarters accommodation for the Jubilee Convention of The Theosophical Society, a rustic lecture-hall was put up for the Āshrama between the small lotus tank and the river out of a fund subscribed by a number of Scottish members of The Theosophical Society. Here, in the midst of charming simplicity and with a prospect of exquisite natural beauty, the work of the Āshrama was carried on, save for an interval when it was blended with the activities connected with the Jubilee Convention, and force of numbers compelled a temporary removal to the large Headquarters Hall.

The session opened under the inspiration of the announcement at Ommen that the Āshrama was accepted as the nucleus of the projected Theosophical World University. This exalted commendation of its past efforts, and indication of future high responsibility, gave a tone of dignity and earnest assurance to the Āshrama's work which remained steady all through the session. The daily dedication of study in the special mode of the religious faiths represented in the Āshrama, always earnest and helpful, took on a new reality and power. Daily also most of the students took short periods of rhythmical physical exercise under the guidance of Miss Ornsholt (Denmark).

As in former sessions, the regular lecturing staff was drawn (with a couple of exceptions) from Adyar residents. Most of these have worked in the Āshrama since its beginning; and this continuity of association is very largely responsible for the ready way in which specialised work of the highest quality has been produced and adapted to the evolving plan of the Āshrama. It would, indeed, be difficult to find a replica of a staff representing such a variety of special interests, at so high a level of academical and practical attainments, so unified in idealism, and so animated by the spirit of pure service to humanity.

The translation of Pandit A. Mahadeva Sastri to the higher worlds towards the end of the session removed from outer service to the Āshrama a lecturer of great oriental scholarship and personal genius. Happily his work as an exponent of Indian philosophy and Samskr̥t learning will suffer only in the deprivation of a genial, patient and ever willing personality. The exposition will, it is expected, be carried on next session by Dr. G. Srinivasamurti, who has given the results of his studies in both eastern and western science and philosophy generously and lucidly to the students.

The discovery of Mr. Aria as a competent anatomist and physiologist, as well as an interpreter of Zoroastrianism, and of Mr. M. S. Sundara Sarma as not only an unveiler of the secrets of Indian plastic art, but as a learned and speculative astronomer, gave to the Āshrama's lectures both the solid addition of fresh material and the piquancy and glow of unanticipated personal disclosure.

A notable event of the session was the discovery among the English delegates to the Jubilee Convention of an expert in the science of human expression through the brain and its accessories,—Mr. A. E. Ellis who for forty years has been an enthusiastic worker in craniological research. Mr. Ellis gave a most valuable course of lectures, and purposes returning from England next session and bringing with him the necessary equipment for a systematic study of craniology. The data which will thus be accumulated will add the usually omitted but entirely necessary eastern elements to western knowledge. Apparatus for experimental psychology has been presented by a friend, and will be ready for use next session in conjunction both with Mr. Ellis' craniological research and with the astrological studies that Mr. B. A. Ross has presented before the Āshrama this session. Out of much needed researches along these lines, and their reflection on one another and on other aspects of the Brahmagīdyā, transactions of the greatest importance to knowledge will arise.

Two additions were made to the publications of the Āshrama during the past year, in Miss Barrie's *Gnosticism* and Mr. B. Rajagopalan's *Growth of Civilisation*. The books, though small, are full of significance. They synthesise large areas of scholarship and interpretation, and at the same time point the way to detailed study. Mr. Jinarājadasa's opening lecture of the session, and certain of my

own lectures which students specially desired to have, were printed for free distribution.

The personnel of the registered students underwent an almost complete change, one member remaining over from last session. The rest, having completed their intended stay, returned to their homes. The new session, however, brought a group of students representing fourteen nationalities (Africander, American, Australian, Burmese, Danish, Dutch, English, Hebrew, Indian, Irish, Italian, Persian, Scottish, Spanish) from ten countries (England, Holland, India, Iraq, Italy, Mexico, Scotland, South Africa, U.S.A., Uruguay). Several are cosmopolitan as regards abode. It was noticeable that they felt themselves in immediate affinity with the spirit and routine of the Āshrama and with one another, and took readily to the semi-community life of the Āshrama. Some of them, in addition to the general morning lectures, took up special lines of study, the fruit of which will duly appear in various parts of the world. As an indication of the special service that the Āshrama will render in increasing volume as years pass by, I shall mention the case of Madame Anna Kamensky (Russia) who came from Switzerland to the Jubilee Convention, and who both lectured and studied in the Āshrama. Madame Kamensky had presented a thesis on Indian philosophy at the University of Geneva which she had to defend on her return to Europe. Through the service of the Āshrama she made a course of special studies under the late Pandit A. Mahadeva Sastri, and left Adyar full of gratitude and confidence. Thus East and West combine in the Āshrama in the beautiful and unselfish service of the highest knowledge.

The Jubilee Convention of The Theosophical Society brought an unprecedented influx of visitors to Adyar from beyond India. Many of these came early in the session and remained after the Convention in order to participate in the Āshrama's work. Their spontaneous and hearty expression of their realisation of the quality and value of it was most encouraging to all concerned. Some of them enriched the lecture list with distinctive contributions. They are now carrying the message of the Āshrama over the world, and will form centres of similar study in places as far afield as Finland, Norway, Iceland and New Zealand.

In this session, the scheme of synthetical study, which had been planned at the foundation of the Āshrama, was put into operation. The scheme embraces a survey of (1) Substance, (2) Form, (3) Vitality, (4) Consciousness, and (5) Superconsciousness, as they show themselves in the kingdoms (1) Elemental, (2) Mineral, (3) Vegetable, (4) Animal, (5) Human, and (6) Superhuman. A month was given to each main topic; and this method, instead of proving monotonous, as was at first thought possible, has entirely justified itself by providing a stable central point round which the various aspects of the subject moved each month in a stimulating and illuminating rotation of variety.

In this new phase of the Āshrama's work the materials accumulated and presented in the previous three sessions proved, as was

hoped, of the utmost value. Some of the past lectures, synopses of which had been filed, fitted without revision into the new plan. Others that had to be oriented, took on new significances, and led to the realisation of helpful correspondences in the various aspects of the Cosmic activity. Mr. Aria's discovery of the similarity between masonic ceremonial, so far as it is publicly known, and Zoroastrian ceremonial, is a direct outcome of the Āshrama's method of synthetical study, and a hopeful augury for the future. Orthodox and occult research were utilised with equal freedom; so also was the terminology of exoteric study and of Theosophy. This method will be continued next term in order to carry it to completion. In subsequent sessions the process of synthesis may be carried on in other ways, in one session on the basis, for example, of the Rays as set out in Professor Wood's book, and in another session on an astrological basis.

The following is a summary of the lectures in the course of synthetical study which were given in the past session.

Substance. Theosophical views of substance, 3. Vedāntic and Hindū views of substance, 8. Substance in Christian Revelation, 3. Substance in western philosophy, 1. Scientific theories of substance, 10. Microscopic and spectroscopic examination of substance, 1. Plant substance, 4. The substance of the human body, 4. The substance of literature and art, 6. The substance of the stars, 1. Total 41.

Form. Theosophical, Vedāntic, Hindū, and Buddhist views of form, 8. The theory of evolution, 2. Correspondences in natural and human forms, 1. Molecular architecture, 3. Mineral and crystal structures, 3. The structure of the earth, 1. Land formation and distribution, 2. Plant anatomy and morphology, 3. Human anatomy, 4. Grammar as form in speech, 3. English literary forms, 4. Form in music, 1. Architectural form, 3. Religious ceremonial forms, 3. Principles and growth of organised society, 7. Total 48.

Vitality. Theosophical, Vedāntic and Hindū views of vitality, 5. The geological and geographical control of life, 2. The birth and death of stars, 2. Plant life, 4. The living element in culture, 2. The vital element in words, 1. Vitality in literature and art, 3. Total 19.

Consciousness. Theosophical, Vedāntic, Hindū and Buddhist views of consciousness, 9. Response in the non-living, 2. Plant consciousness, 3. Consciousness in animals, 5. The astrological control of consciousness, 8. The rays in relation to consciousness, 2. Craniology and brain-consciousness, 4. The conscious element in literature and art, 10. Psycho-analysis, 4. Demonstration of simultaneous memory, 1. Total 48.

Superconsciousness. Theosophical, Vedāntic and Hindū views of superconsciousness, 8. Superconsciousness in animism, 1. Science and the superconsciousness, 1. Psychical research and religious dogma on the superconscious, 1. Superconsciousness in plants—the

origin of tree worship, 1. Superconsciousness in animals, 3. Superconsciousness and the will, 2. Superconscious experience, 2. The superconscious element in creative art, 2. Cosmic ideas in art, 2. Total 23. Total of synthetical lectures, 179.

Additions were made to the course of evolutionary studies as follows: (one lecture each) Sūfi mysticism, Stages of religious evolution, The mythology of northern Europe, Shintoism, Islām, Egyptian Archæology, The ultimates of Beauty, The development of Devanāgarī script, Bengālī literature and art, Modern Indian poets, The Kalevala of Finland, Jean Delville, painter and poet, Tendencies of modern science, The science of life. Total 14.

For the sake of the new students and Convention visitors 16 lectures of previous years were repeated.

During the periods before and after the Jubilee Convention courses of lectures were provided for the delegates by the Convention Entertainment Committee. As the Convener of that Committee happened to be the same person as the Principal of the Brahmavidya Āshrama, the two functions entered into happy co-operation, and through a combination of the facilities ready to hand in the Āshrama and the willing capabilities of the leaders of The Theosophical Society and English-speaking lecturers, the evenings outside the Convention programme were most happily and profitably spent. On topics of general interest 18 lectures were given. A series on Theosophising various departments of life produced 13 lectures. Lantern lectures numbered 14. There were 8 recitals of poetry and music in which the Āshrama shared. These Convention items total 53.

Such is the record of a session's work that has been marked by a continuous ascension of intellectual illumination and spiritual joy, and in which lecturers and students alike have realised a steady approach, in the Āshrama as an entity and themselves as individuals, to the Āshrama's purpose of purifying the intellect by the warmth of spiritual devotion, and clarifying devotion by the light of the higher mind and intuition, and of offering both to the Masters of Wisdom as means to the helping of humanity from darkness to light.

For the efficient carrying on and development of the work funds are required to build a laboratory for scientific apparatus and the growing records, maps, diagrams, and specimens; also a museum for examples of international arts and crafts. Funds are also needed for wider publication of the Āshrama's transactions in pamphlet and book form, and later for the spread of the Āshrama's ideals and work in a periodical journal. Meanwhile the work will proceed in the enthusiasm of immediate satisfaction and joy in itself, and in the assurance that it is watched and blessed by those whose interest and benediction is the crown of human effort.

JAMES H. COUSINS, D. LIT.
27-3-1926

APPROVED. (SIGNED) ANNIE BESANT, D.L.

DR. BESANT'S SPEECH

Dr. Besant then addressed the meeting. She said:

The first sentence I ought to speak should be recognition of how much all of us owe to the Principal of the Brahmavidya Āshrama. Unlike most people whose enthusiasm flows and ebbs, Dr. Cousins has a quality of out-springing enthusiasm which knows no ebb. To keep enthusiasm at a high level, to be ever ready to spring into effort where an object is recognised as worthy of achievement, and to keep on steadily, is a very remarkable phenomenon.

The report which we have just listened to is very remarkable in many ways. When the formation of the Āshrama was first proposed, I sent the sketch of it to a man of high degree in a university in England. He said that so wide a scheme must inevitably lead to failure. So far it has shown no sign of failure, and I think the Āshrama is doing exactly its proper work. It is filling a place which has never before been occupied in our movement, by the synthesising faculty which is so much needed in order to counterbalance what otherwise would be an undue amount of specialisation in the various scientific researches of experts. It would be folly to underrate the value of such researches. On the other hand, they have a certain tendency to narrow and cramp the mind, unless through the specialisation there is seen the place which the mass of detail occupies in the intellectual evolution of mankind. It is this kind of work that a mind illuminated by the Divine Wisdom is able to undertake. To be an expert one has to examine one field exhaustively. Those of us who cannot be experts may, however, by our special point of view, be able to supply an important synthetical element as a bridge by which the understanding of the educated world may realise not only the value of any special researches, but of their place in the general scheme of things. Looking at the world, as we Theosophists do, as an ever increasing unfoldment of the Divine Life, to which it owes its origin, I think it is fairly obvious that a student of the Divine Wisdom ought to be able to synthesise to a great extent the results obtained by experts. A number of members of the Theosophical Society, devoting themselves to a study of the ways in which that synthesis can be accomplished, may do a service of almost incalculable value to the world at large.

The knowledge of Brahman which is sought in such an Āshrama as this is to catch a glimpse of the Divine Plan, and by that glimpse to be able to illuminate the whole field of the unfoldment of Divinity in every department of life at every stage shown in our world. One can imagine students at a very much higher level having as their universe of discourse not only a particular world but a chain of worlds or a whole system, and with ever expanding knowledge taking in larger and larger areas of an illimitable manifestation. One can imagine beginning to do this in the bosom of The Theosophical Society, studying not only, as we have done to such an extent,

technical religion in its various forms, but Theosophising every department of life, which means shedding the light of the Divine Wisdom on all aspects of manifestation within what the logicians call "the universe of discourse".

Students of the Brahmavidyā are developing more rapidly than by the ordinary course of nature that higher faculty which is able to study things from within rather than from without. I do not mean that you give up the study from without, but from the study of the outer you proceed to exercise the faculty of synthesis which is the special prerogative of that stage of evolution in which we study everything from within. A development which begins lop-sided tends to become still more lop-sided. We need that balancing of faculties, that "seeing into" which we call intuition, which means our recognition of the life-force unfolding itself with minute differences in every kind of phenomenon. That faculty is latent in most people. Its development is aimed at by the method of study of the Āshrama, and is stimulated by the atmosphere in which you live here in Adyar. When you are finished with that work here, you ought to carry it back with you to your various countries, and begin little Brahmavidya Āshramas all over the world.

It was part of the original intention of the Āshrama that it would send out people who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect. We have had lecturers in The Theosophical Society in whom devotion had outrun knowledge, and who have often made impossible assumptions owing to the lack of the knowledge which is usually obtained by prolonged education. This is a difficulty in the early stages of all movements. People who are able to seize its significances are very strongly attracted to it, and they want naturally to share with those around them that which they have found so valuable. But they must remember that they go into a world of highly educated people who will very rapidly see gaps and errors because of the precise form of education which is found in all civilised countries. That idea of training lecturers got overshadowed by the developments of the work of the Āshrama. It will, I hope, ultimately supply many well trained lecturers, and will also send them out imbued with the spirit of devotion to a high ideal which illuminates the mind as well as warms the heart. It is said in a Upanishad that the Self cannot be gained by knowledge, nor can it be gained by devotion. If the Upanishad stopped there we might very well feel hopeless, but it finishes by saying that the Self can be gained by knowledge wedded to devotion, and this is really what you are aiming at in the Āshrama.

A certain amount of knowledge is demanded of those who come here to study. They have to be educated in the ordinary sense of the term. There is no good in anyone coming to study at the Āshrama who is not fairly well acquainted with the general level of knowledge which is given in the higher education of the country to which the intending student belongs. A fair acquaintance with the general literature of

the subjects under consideration is presupposed. The value of the lectures depend on the fact that they throw a great beam of light over the mass of details and show all the underlying links. The study begins in the higher region, where life is seen in its unity, and then has ready a classification of the channels in which the life flows into diversity. It would seem a hopeless task to deal with the mass of details along even one particular line. But if you begin above, you can work down to the almost infinite number of phenomena, and trace through the whole of them a guiding golden thread which ends in each special phenomenon after countless sub-divisions.

To gain something of the attitude of the Parāvidyā, the supreme science, is to gain the means of throwing a light over the whole of the Aparāvidyā, the things that can be taught by one person to another. Those who can make their own research into the depths of their own spirit find themselves provided with a clue which will guide them in any department of human life. The Aparāvidyā can be taught, but the Parāvidyā is the knowledge of Him by whom all things are known. Gain a little of that higher knowledge and you have the clue to the labyrinth of knowledge which, in the elder days of the Great Mysteries, could be reached from the physical plane. It is a pregnant fact that the various sciences began with certain studies which, through little knowledge, Europe rejected, but which are now gradually returning. They began with astrology and worked on to astronomy, with alchemy and worked on to chemistry. Modern science is approaching the ancient. It is coming to regard with respect things which sixty years ago it regarded as superstitions. People are still fined for casting a horoscope; but that will quickly pass away.

In your studies in the Brahmavidya Āshrama you have always that lamp of the Parāvidyā in your hands. You have sought the Brahmavidyā along both its lines, but you have never lost hold of the highest, a little knowledge of which illuminates all the lower.

You have come to the end of your session, and many of you are going back to your own countries. One of the duties of the older students is to find in their own country promising students, and to suggest to them the value of coming here for two sessions if possible. Those who have realised the special value of the Ashrama's work should carry the knowledge of it to others. It is because of its special value that the Theosophical World University has recognised it as a centre of teaching, out of which will come students who will be true lights in their own place. That special value has also been recognised by the World University in its appointment of the Principal of the Brahmavidya Āshrama as the General Editor of a series of textbooks to be used in the University when it begins its special career. The textbooks of the Theosophical World University must all be illuminated by the Theosophical idea. We have to think of Theosophy not merely as an individual search for God, or as a collection of certain doctrines that you find in all religions, but as an inspiration and

a light. I have long noticed the readiness with which Theosophists grasp a central idea among a number of details. They seem to have the open mind to a greater extent than the ordinary educated person, the readiness to recognise a new idea and its influence on other ideas. The ordinary person generally lays hold on a bit of an idea, thinks the fragment the whole, and becomes controversial. We ought to send out lecturers and writers to teach in the non-controversial way; not by finding fault with other people's views, but by stating as much of the truth as they are able to grasp and leaving it to have its own natural effect on the minds of those who have not before thought of knowledge as a whole. The world as we know it is a puzzle. You may get two pieces which will make you despair of getting a third to fit them, yet research will often yield the third piece. One of the results of study in the Brahmavidya Āshrama ought to be the open mind which recognises a truth that another person holds, not as antagonistic to your own truth, but as complementary to all other truths. The apparent gaps exist in our ignorance. One becomes more and more sure of that great fact as one gains more and more knowledge in the upward climb. One becomes disinclined to controversy and more inclined to presenting the truth that we hold as sympathetically as we can, putting forward the points that are held in common with others, and making these points common ground for further advance towards the ultimate truth.

The Brahmavidya Āshrama has realised its object much more rapidly than I expected. All its lectures ought to be published. They will strike the thoughtful and cultured among other nations, and give them a glimpse of that golden thread that I have mentioned as the clue to the labyrinth. The lectures are a species of their own. They are given from a common standpoint, but it is a standpoint which sends its beams in every direction and illuminates the whole circumference. In such ceaseless circulation of knowledge the world will be carried in time to a higher stage.

I congratulate you on having been here. I cannot congratulate you on going away. Theosophical schools have the peculiarity of making students come joyfully and go sadly. In the true school the faculties develop in the freedom and love and devotion which are essential to true teaching and true learning, such as you have in the Brahmavidya Āshrama.

* * * * *

Dr. Besant then led in a joint recitation of "O Hidden Life," etc., after which she pronounced the benediction and bade good-bye to the departing students.

THE INTERNATIONAL FELLOWSHIP OF TEACHERS

OBJECT: TO SERVE THE WORLD THROUGH EDUCATION

(Note. The International Fellowship of Teachers was established on October 1st, 1920, by some 26 students of the National University, Adyar, Madras, who desired to dedicate themselves to the service of their Motherland through one of the noblest of professions—education. They have bound themselves to observe certain rules while members of the Fellowship, while being at liberty to resign at any time; and they chose Mr. G. S. Arundale, the then Principal of the National University, to be their Chief under Rule 2 of the constitution. A ceremonial for the renewal of pledges and for the admission of new members is separately published. Application for admission to any of the grades should be addressed to the Right Rev. G. S. Arundale, Theosophical Society, Adyar, Madras S., India, or S. Michael's Foundation, Huizen, N. Holland.)

PRINCIPLES

The International Fellowship of Teachers believes that Education, to be effective, must be based on the following principles:

1. It must be religious in spirit, emphasising—

(a) The supreme and fundamental unities underlying all faiths, while affording every young citizen the necessary facilities for instruction in his own individual creed.

Thus the great faiths of the world shall form a Commonwealth of Faiths in the world-religion, leading to the recognition and practice of brotherhood among the faiths in the realisation of their common origin in the Fatherhood of God.

(b) The common origin and common goal of all kingdoms of nature towards that ideal of perfection already achieved by the Supreme Rulers and Teachers who are owed a common reverence from the members of all faiths, in addition to the special homage each owes to the Rulers and Teachers of his particular creed.

2. It must be international and patriotic in tone, training a nation's young citizens:

(a) To draw inspiration from their traditional and historic past, to regard that past—whatever the dominant creed or civilisation—as a common heritage, the Great Men and Women of all periods and faiths being the common Heroes of the Nation, the Great Men and Women of all Nations being the common Heroes of the world.

Thus the smaller Brotherhoods of Nations shall form a Commonwealth of Brotherhoods of the world, leading to the recognition and practice of world citizenship.

(b) To have confidence in the future.

(c) In the present eagerly to fulfil such duties of citizenship as may be appropriate to their years.

In addition, it must inculcate those duties which are incumbent on the youth of the nation as members of a great Commonwealth of Nations, and as world-citizens.

3. It must be based on those principles of ordered freedom and mutual loving service through which alone true growth takes place.

DECLARATION

I believe that my duty as a teacher is to help the spirit of my pupils to gain ever-increasing control over the bodies through which they work; I believe that my duty as a teacher is to surround my pupils with such freedom as shall help the spirit within to achieve its fullest self-expression, ever remembering that the desires of the bodies are not always the needs of the spirit, and that I must never impose upon my pupils the characteristics of my own self-expression.

I believe that my duty as a teacher is to try to discover the ideals and truths of the new world in which my pupils will live in their maturity, so that I may make my school a miniature new world in which they shall begin early to recognise the ideals and truths, and practise the duties, of the age to which they belong.

I believe that my duty as a teacher is to be an example to my pupils, of joy, and to keep away from them all fear, so that being happy they may learn to radiate happiness around them.

I believe that my duty as a teacher is to be an example to my pupils of love so that in them love may grow.

I believe that my duty as a teacher is to be an example to my pupils of purity of body, feelings and thoughts so that in them a love of purity of body, feelings, and thoughts may grow.

I believe that my duty as a teacher is to be an example to my pupils of fearlessness so that in them a love of courage may grow.

I believe that my duty as a teacher is to be an example to my pupils of wisdom so that in them a love of wisdom may grow.

I believe that my duty as a teacher is to be an example to my pupils of patience, perseverance and understanding, so that in them patience, perseverance and understanding may grow.

I believe that my duty as a teacher is to be an example to my pupils of reverence towards elders, affection towards equals, tenderness towards those younger than myself, in mind or years, or evolution, so that they in turn may be reverent towards elders, affectionate towards equals, tender to the young.

I believe that my duty as a teacher is to be an example to my pupils of the good citizen, both of my country and of the world, so that they may grow into good citizenship.

I believe that my duty as a teacher is to surround my pupils with the beautiful, so that they may learn to appreciate and demand the beautiful.

I believe that my duty as a teacher is to be an example to my pupils of justice and truth, so that in them a love of justice and truth may grow.

PROMISE.

Thus believing, I promise to try to make the service of the world through education the dominant ideal of my life; I also promise to do my utmost to keep untarnished the honour of the International Fellowship of Teachers, and to obey the principles and constitution of the Fellowship and the directions of the Chief; I promise further to resign or to offer my resignation of the Fellowship if at any time, before the end of the year, I find myself unwilling or unable to fulfil any part of this promise.

The Constitution informs us that this Fellowship admits Associates who sympathise with the objects and who desire to help it financially.

K. J. SHARMA,
Hon. Sec. and Treas.

NATIONAL THEOSOPHICAL COLLEGE,
Adyar, Madras.
April, 1926

THE FRONTISPIECE

THIS represents a group of the workers at the Theosophical Publishing House with a few visitors on the special occasion when the President visited it at the Jubilee Convention at Adyar.

The T. P. H. is a world renowned organisation in Theosophical circles, it is now established in England, America and India and like similar organisations it has had its ups and downs in life. It has been largely instrumental in spreading Theosophical ideas through books and has been and is therefore a valuable centre for propaganda work. Personally I feel that one of the valuable pieces of work that is done by the T. P. H. is the centre it inevitably and perhaps unconsciously makes in the place where its branches are established as book shops or depots. It has always seemed to me that the honoured person in charge is responsible for the well-being of all the visitors to the shop or centre. By "well-being" I mean, healthy attitude not only to the Theosophical Society but to Theosophy and to the great Theosophical Movement all the world over. There is a great opportunity to place in the hands of the enquirer the book that shall draw him on to wider knowledge and to the better understanding of the great truths contained in the Theosophical literature of various kinds. It is by no means an ordinary shop or centre to be in, the chance to help is enormous and a wide knowledge of books is necessary and a still wider understanding of human nature and its many types. The worker in the Theosophical book-shop needs to be an "all rounder" and "all rounders" are not easy to find.

A successful milliner looks at her client and knows at once the type and style that will suit the face or the hair or the features, and she produces immediately that which will please and also that which will ensure another visit. It should be so with the T. P. H. and all its branches and shops, the successful propagandist will also look at her client, will note the type and will offer the book or the picture or verse that will awaken a response from within the client, and either set the young mind thinking, or stimulate the older mind to further investigation, or start a new train of thought or inspire a new idea or awaken an almost buried ideal. In either of these cases the client will in all probability return, for, although he may not go away pleased as the client from the milliner, he will go away with further food for thought stimulated perhaps to act; the responsibility largely rests on the salesman in both cases. It needs a ready sympathy, it needs a ready understanding, it needs great selflessness for both these. Thus the T. P. H. has another field of work before it: to train its workers in co-operation with all and

sundry who enter the doors and in sending out to all a loving welcome, a welcome that has within it a sympathy that compels an exchange. An exchange is oftentimes a recognition.

Another consideration which is by no means unimportant is the style of book as regards the outside cover, the type of print, and the arrangement of books on the shelves and elsewhere. The shop should look attractive with places to sit so that the visitor may be beguiled to spend time in looking around and learning therefrom. The books need not be expensively got up, it is in fact important that they should be "get-at-able" by all. They need not necessarily look cheap, that would be a mistake on the other side but they can be simple and of good style and easy to read. A book that is good to hold is good to learn from.

The writer of the book is the most important of all. One writer caters for one type of mind and another writer for another type and all are wanted in the Theosophical world. We want the Truth presented in all possible ways, under every heading, in all colours, none is more important than another, for all sorts make the world and all have to be reached.

The work of the T.P.H. is stupendous. I have not touched on a hundredth part of it for it has it in its power to spread something more than what the books contain in a manner that is likely to make the whole working of the T.P.H. in all its branches a centre of propaganda in a place, that nothing else so far as I know, can fill. Below we note the names of those present in the group, space was wanting or we should have done it below the illustration.

Front row, sitting, left to right.

Iqbal N. Gurtu, T. Ramachandra Rao, Mrs. D. Jinarajadasa, J. Krishnamurti, Bishop C. W. Leadbeater, Dr. Annie Besant, S. Raja Ram, Bishop J. I. Wedgwood, A. Schwarz, C. Jinarajadasa, A. K. Sitarama Shastri.

Back row, sitting.

Mrs. Kruisheer, Dr. Van der Leeuw, A. P. Warrington, Miss Bright, Lady Emily Lutyens, J. R. Aria, Mrs. Dinshaw, Mrs. J. Ransom, Mrs. H. Wood.

Standing, first row.

S. A. Hajare, John Cordes, Mrs. Cannan, S. Ransom, M. Blech, E. Wood, J. Kruisheer, V. Krishnaswami, S. Kuppuswami Ayyangar, Bishop G. S. Arundale, Miss A. C. Bell, C. V. Shah.

Back row.

G. R. Venkataraman, M. Venkata Row, Krishna Row, Mehta, S. Narasimham, K. Hanumanta Row.

S. S.

WOMEN'S INDIAN ASSOCIATION

OFFICERS

<i>President :</i>	Dr. Annie Besant
<i>Vice-President :</i>	Mrs. D. Jinarajadasa
<i>Hon. Gen. Secretary :</i>	Mrs. M. E. Cousins, B. Mus.
<i>Treasurer :</i>	Minakshiamma (Mrs. A. Mahadeva Sastri).

The Women's Indian Association was started by Mrs. Dorothy Jinarajadasa at Adyar, Madras, on the 8th May, 1917, with the purpose of advancing the interest and furthering the progress of women in India by banding them into groups for self-development, the continuation of education and the definite service of others. That the moment was ripe for the foundation of such an organisation was evident from the fact that within the first year of its existence 33 Branches were formed in as many towns. The women of India had been touched by the spirit of new life which has awakened in women all over the world. They were glad to hear of an organised scheme which gave them the opportunity, they had been vaguely groping after, for meeting together in their free afternoon hours for mutual helpfulness, and for taking up again the education for which they longed, and which had been cut off in nearly every case by the custom of keeping girls at home and ceasing their schooling once they reach the age of twelve or thirteen.

* * * * *

The work of the Association has during the past eight years procured the franchise for women in six Indian Provinces; secured women seats in the Legislative Councils of three Indian States; gained the admission of women to Municipal Councils and Local Government Boards; roused women to use their votes; won the raising of the age of consent, and the inclusion of girls in a number of schemes for Free and Compulsory Elementary Education; encouraged Girl Guiding; opened the Magistracy and the Bar to women; started a Woman's Home of Service for vocational training of destitute women; maintained several schools for girls and one night school; and raised money for the relief of the flooded areas. It also issues a Woman's monthly Magazine *Stri Dharma*. (The Sphere of Woman) to

which all progressive men and women should subscribe. (Rs. 2 per year for members.) It will thus be seen that a Branch of the Women's Indian Association is a centre of valuable influence to its town and a source of blessing to its individual members.

* * * * *

OBJECTS

To present to women their responsibility as daughters of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

To help them to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training and guiding and forming the character of the future ruler of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

* * * * *

GENERAL REPORT

There are now 61 Branches with over 3,000 members, and 23 Centres. With but few exceptions all the women who are Members of Legislative Councils, Local Government Boards, Municipal Councils, the Magistracy, the Bar, and Educational Boards, are members of this Association. It includes women of all communities and religions and its work is everywhere held in respect. An atmosphere of religious toleration and mutual understanding is promoted in all the work. The Association is strictly non-sectarian, but believes that woman's best work can be done when it is dedicated to God, as her religion. The main activity of the Branches is still the holding of meetings for instruction in questions of social reform, hygiene, civics, and religion.

* * * * *

During the two years under review the members have been taking an increasing interest in the Child Welfare Movement started by Lady Chelmsford. A number of the Branches take charge of Baby Welcome Centres, and provide some of the chief workers for Health Week and Baby Shows.

All forms of service in the cause of children are attracting the energy of the Association members. The Bombay members have got up large meetings in support of the Bombay Children's Bill. In Madras the Memorandum of the Association to the Government has

resulted in the starting of a Children's Aid Society for the purpose of carrying out the provisions of the Madras Children's Act and the establishment of a "Place of Safety". It has promoted interest in the Juvenile Courts and brought about the appointment of three women Presidency Magistrates, Lady T. Sadasivier, Mrs. Panduranga Rao and Mrs. Hume Stanford, the last named being also the Commissioner to the W. I. A. for the Children's Act.

EDUCATION

Another side of work for the children was the agitation for the inclusion of girls in all schemes for Compulsory Primary Education. The result has been that a number of schools for girls have now been newly opened in Madras City where compulsion is applied to boys and girls. Also in the Punjab facilities have been provided whereby girls may be brought into the scheme for compulsory primary education there.

* * * * *

INTERNATIONAL LINKS

During Mrs. Jinarajadasa's visit to America in 1924 the work of the Association was brought to the attention of women in over 30 American cities in which Mrs. Jinarajadasa spoke. Similarly Mrs. Cousins addressed a number of Women's Associations in Europe in 1925, and thus Indian conditions and the progress of Indian womanhood are being made known in other continents, and the links of international sisterhood are being forged. Eight representatives of this Association (five Indian) will attend the Congress of the International Woman Suffrage Alliance in Paris, May 1926. A remarkable International gathering took place under our Association's auspices in Madras, in January, 1926, when women from 30 nationalities met to exchange greetings and news of the characteristics of the women's movement in their respective countries.

Margaret E. Cousins,

Hon. Secretary.

objects of the Theosophical Society, and that it will particularly carry into effect the first object.

THEREFORE, be it resolved, that we, the members of Harmony Lodge, of London, Ontario, Canada, express our sympathy with this movement and desire to co-operate in this effort directed towards the basic spiritual unification of all religions.

RESOLUTION OF HARMONY LODGE, LONDON, ONTARIO, CANADA

WHEREAS, we have considered the announcement made by our revered leader Dr. Besant in regard to the nearness of the coming of the World Teacher.

AND WHEREAS, we keep in mind as peculiarly applicable to the present time, the words of our great exponent of Theosophy—Madame Blavatsky—"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, a constant eye to the ideals of human progression and perfection, which the Sacred Science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom."

AND WHEREAS, we have considered the widely-admitted wisdom and integrity of Dr. Besant and the close conformity of her life to the preceding.

THEREFORE, be it resolved that we, the members of Harmony Lodge of the T.S. of London, Ontario, Canada, do place on record that we realise the great need at the present time of a re-statement of the ancient truths, and that we earnestly hope that a Great Teacher will soon come to make this re-statement in a form which will lead to the establishment of the Age of Brotherhood in the world; and that we await with open and unprejudiced mind the events that are to come, and that any teaching that makes for the realisation of the ideals of Theosophy, and any movement towards the establishment of the Age of Brotherhood will receive our assent and hearty support.

WHEREAS, we have considered the statement issued by the President and Vice-President of the Theosophical Society regarding the "Basic Truths of Religion," and the opportunity offered the Theosophical Society of taking its rightful place as the corner-stone of the religions of the future.

AND WHEREAS, we feel that the movement towards a World Religion, of which, since it teaches only these basic truths, every religion may find itself a part, is in complete harmony with the three

LIBERAL CATHOLIC CHURCH

FINANCIAL help is urgently needed for the Christian Church at Adyar. The foundation stone was laid on January 11th, 1926, with Masonic ceremonial, by Dr. Annie Besant, and Christian by Bishop Leadbeater. At present the future Church is represented by a temporary erection consisting of a palm-leaf thatched roof, without walls. The sanctuary is of split bamboo screens, and the floor is of bare earth, covered with palm-leaf mats. At present there is a sum of about £270 in hand, and a very much larger sum is needed before any permanent building can be commenced. Funds are also needed for vestments, vessels and various Church requisites, as well as for an organ or harmonium. The Eucharist is being celebrated daily in the temporary shed.

Donations, large or small, will be thankfully received and acknowledged by R. Macbean Esq., Treasurer, The Liberal Catholic Church, Adyar, Madras, India.

THE THEOSOPHICAL FIELD

THE ATTRIBUTES OF GOD¹

ATTRIBUTES? One thinks of the Ultimate Consciousness as without attributes, for every attribute is a limitation. However, Dr. Farnell has written a most readable book, for he has put things in a most interesting way. Like his, "The Evolution of Religion," he takes one over the religions of the world. He leaves out the philosophic thought which has "only worked in the solitary brain of the eccentric thinker," and finds that "a religion without a personal God has not yet been found to be a living and enduring force." Unfortunately he handles Buddhism in a quite inadequate way, as he does philosophy, until in the concluding chapter, where he gives the latter a good drubbing, dismissing as valueless for religion, the Absolute as "All-in-All of the Universe". It is with great interest that we see Judaism and Islam labelled "the only monotheisms, pure, unmixed, and alive", while the current popular religion of Europe is described as "a high spiritual polytheism tempered and restrained by the Athanasian Creed." It is true, but who will let it pass?

In two excellent chapters the conception of God is traced from the tribal to the Universal God. And there is a full discussion of "the moral attributes of God" in one chapter and another is devoted to the one attribute of power. It seems very unfortunate that such a thinker as Dr. Farnell should leave us so abruptly on the subject of evil, by simply saying that the riddle is insoluble. If he has looked at the theory of karma, or of re-incarnation, he has missed their great significances.

Stanley de Brath tells us that:

"In great crises, so long as they last, selfish habits of mind seem to dissolve. When San Francisco was shaken down and burned up,

¹ The Gifford Lectures delivered in the University of St. Andrews. By Lewis Richard Farnell. (Oxford University Press. Price 12s. 6d.)

everybody for a time, was looking after everybody else. So it was during the Great War. So it is when great floods drive the wild beasts to the hill-tops. They do not fight one another so long as the waters are high, but as soon as the waters subside they return again to their hereditary antagonism, and dog and cat fight as before.

Must it be that this world is again to fall into torment, before the nations learn to be brotherly to one another? That is really the great question of the time, whether we can learn soon enough to be Brothers or whether we are so stupid that our heads must be knocked together, our treasures wasted, and our hearts broken again by wholesale bereavement, before we see that we are Brothers?

We have gained in efficiency but lost in tolerance. Somehow we must get better understanding of what life really is, and of the Law of Spiritual Consequences, which is the real governance of God. The ignoring of the Law of Spiritual Consequences is exceedingly common at the present day. Whole classes in every nation act as if God was a negligible quantity. It is this forgetfulness which moved the warnings of the prophets and it invariably works out in national disaster, just because the moral law is as much a part of the constitution of the Universe as gravitation.

The Quest for Spiritual Knowledge was never keener than it is now, never pressed more resolutely, and never with richer and more astonishing results. Not in all our concerns are the blind leading the blind. There are those who see and practise constantly to see better; who find a message worth giving and give it. The world is by no means going out in darkness. On the contrary it was never more conscious of light ahead, and never more eager to reach it. If it seems to lag behind, as it does, it is only because the critical state of affairs seems so urgently to demand haste. So they do, but no living man can make a time table for mankind. The best he can do is to try to increase and diffuse true intelligence, for according to the true intelligence of men is their behaviour and according to their behaviour events befall."

In the spring of last year, after Dr. Arundale's visit to Hungary, Baron Perenyi, ex-minister and Privy Chancellor, was given one of Dr. Arundale's lectures with a request for its publication. Shortly afterwards the Baron delivered a speech at the annual meeting of a society called the "June Comrades". This is a society of men, eminent in public life, who had suffered much during the war and who had formed themselves into this society after the declaration of

peace. It is interesting to notice how the Baron was obviously influenced by thoughts from the lecture which he had just read.

The following is a short extract from his speech :

"In the far off East there are a people who have for many centuries been engaged in the study of the psychology of the people, of the individual, and of the nation, and it is taught there, that no nation can be great who has not citizens of noble character among her numbers. Therefore, every man who loves his country, must look to it to evolve himself as perfectly as possible in the direction of his divine calling.

According to these thinkers of the East our chief duty is to train *ourselves*, so let us increase the numbers of those in whom the civic virtues shine forth, for on the numbers of such depend the strength of the nation.

I myself believe that the destiny of nations depends *not* upon written contracts, nor upon its possibilities in time of war, but it depends for its life and progress upon the virtues of its citizens within the walls.

So let us pledge ourselves to face all enemies to our country, remembering always the greatest of our struggles may not be found with an enemy from outside but may readily be found from amongst ourselves and from within ourselves."

* * *

The following was a conversation carried on in the train by one of our members on the way to the Jubilee Convention and a stranger whom she happened to meet on the way.

"I am not myself a Theosophist" said a P. W. D. engineer to one of our members "but I have many friends in the Society, and my children are being educated in a T.S. school for I have realised how superior their system is to that of the ordinary English education and what a great boon it was in India and elsewhere. In the English schools they seem to inculcate *high living* and *simple thinking*, while in the T.S. schools this is reversed, there the children are taught to value *simple living* and *high thinking*". He also compared favourably the difference in educational expense.

THE SPREAD OF IDEALISM

"Evolution is the scientific basis of Hope . . . Growth is the logical basis of Charity . . . Cause is the rational Basis of Faith . . . Solidarity is Idealism in operation."

Some sort of change is observable now in every walk of life. In Science we find a definite note of respect for nature, lacking in men like Metschnikoff only 25 years ago. Nay more, it amounts to a definite awe for the immensity of space, or reverence for the cause of such intricate interaction; and for all time there has been the devout reverence for, and adherence to, truth.

Why did the United States embark on a policy of annexation 30 years ago? In spite of considerable opposition from those without vision she annexed Hawaii, Guam, Samoa and the whole of the Philippine Archipelago. Now read the following from a recent *Daily Mail*.

A NEW CONTINENT

THE PACIFIC'S COMING GIFT TO AMERICA

"Land waves on the bottom of the Pacific Ocean, caused, perhaps, by a slipping northward of the great Antarctic Polar ice cap and fortified by seismic pressure from the American coasts of the Pacific Ocean, from the Japanese Archipelago, from Alaska, and the Aleutian Islands, breaking, at last, on the deep foundations of the Hawaiian Archipelago, have built up the shoulder shoals surrounding the Hawaiian Islands and seem now to be creating new land on the neckings connecting the various islands and shoals of the Hawaiians." This is the conclusion reached by Edwin Fairfax Naulty, geo-physicist, of New York, who has made a study of the oceanography of the seven seas over a period of years.

There need be no cause for alarm, he adds, "as it is unlikely that there will be a violent upheaval; the process is slow and steady and has already been at work for generations." Just now there seems to be unusual activity, and recent soundings show low shoals where only a few years ago the deep-sea lead gave great depths. This is particularly true of the region lying between Maui and Midway and of the famous penguin shoal of Molokai.

UPTHRUST OF LAND

The expected upthrust of land, which is likely to come in this generation, will present as a gift of nature to the United States a territory in the mid-Pacific as long as from San Diego (Cal.) to Queen Charlotte Sound, British Columbia, and as wide as California, or as long as from the tip of Florida to Boston (Mass.). Such a territory would easily support a population of at least 25,000,000. It would be of tremendous strategical advantage to the nation holding it as a productive and trade base, and would grow enough sugar, rubber, copra, coffee and tea to render the United States independent of other present sources of these articles.

Great changes have been and are taking place in the bed of the Pacific Ocean. These changes are reflected in the seismic instability of all the coasts surrounding that vast sea. Recent soundings of the channels between the various islands comprising the Hawaiian Archipelago, from Hawaii Island to Midway Island, show shallows of twenty-four fathoms in old depths of 2,357 and 2,429 fathoms between Kauai Island and Nihoa Shoal.

SEISMIC MOVEMENT

"It is evident from a check on past observations and reports that the shoalings of the last decade between the islands and between islands and older shoals is not an isolated nor local phenomenon, but extends over a considerable area and partakes of the nature of seismic movement of slow motion but great scope. Were we dealing with theory only this might be interesting only casually, but there are the stubborn facts of the shoalings around the Hawaiis. Land growth where there has been no land is not a casual thing."

That new continent will lie within the outposts of the United States and add a colossal emphasis to Prince Bismark's famous dictum that: "The most significant fact in statesmanship is that the United States speaks the same language as Canada, and that there is no fortification on their 3,000 miles of frontier". It is!

* * *

To educate the people of New South Wales in a knowledge of the secondary industries of the State is the object of the Great White Train which steamed out of Sydney last month. The train contains ambassadors dumb, and speaking, to tell the tillers of the soil whose work has done so much for the cities what the cities, now in their turn, can do for them by providing them with the goods which they require, and at the same time employing an army of workers who must be fed upon the products of the land. The aim of the great white train which is run at the cost of fifty thousand pounds is educational, and should do much to bring about a closer understanding between the city and the country.

On one side of the train in large red blocks against the white background are the words "Buy Australian Made".

The mobile show in which the goods of the exhibitors are displayed, includes no fewer than sixteen exhibition cars, two sleeping cars, two dining cars, a power station that will supply all the necessary power and light, and other facilities. The installation of wireless and of a moving picture show is only one evidence of the thoroughness of the exhibition which cannot fail to attract attention, especially at night, under its powerful system of lighting.

* * *

A new movement for law and order has been established with much success in New South Wales called the Constitutional Club, which has for its main object to maintain at all costs the authority of the British Crown, the Constitution of Australia, the liberties of the people and the integrity of the Empire.

The new movement will strive to inculcate pride of citizenship in the young men of the community, and to encourage a greater interest in social and political affairs.

On numerous occasions the Prime Minister has remarked the apathy of the younger citizens of the Commonwealth in this regard. It is with the object of awakening the latent spirit of patriotism and democracy in the young men that the new movement has been launched. Moreover it promised to develop into a national movement,

relations having been established with kindred associations in all the other States and branches being formed in the country. Representatives in 13 towns have already been appointed. One of the aims of the movement is to assist approved organisations and candidates in Parliamentary, municipal, and other elections in the State and Commonwealth.

Having in mind the declared policy of the Federal Government to stand for law and order, the Club has decided to stand solidly behind the Bruce-Page Administration, as the only parties that at present offer the prospect of stable Government in Australia.

* * *

EXTINCT ANIMALS

In the *Morning Post* last summer there was an article on the probability that some queer and supposedly extinct animals are yet to be found in parts of Africa. A quarter of a century ago Sir Harry Johnston discovered the okapi, a type thought to be extinct. The moa of New Zealand only recently died out. The wingless rail, of Hawaii vanished about 1866, its cousin the kiwi is hard pressed. Commerce is the great exploiter, and when it has no compunction as regards women and children, the lower kingdoms have no chance whatever. The dodo went, also the sea-elephant. Whales are almost gone, and it takes warships to save the remnants of seal from year to year. The bison in North America, the wessant of the Karpethians, the bears, dozens of small mammals and dozens of the bird tribes are within a year or two of extinction at the hand of man. *It is the private collector* who kills out the rare birds in Europe and America. If a few remnants of early species are now found anywhere in Africa, will they be spared? Will not science demand the right to kill, in the sacred name of "collecting," and render the continuation of the species practically impossible? The savages rarely if ever exterminate, Africa teems with both game and savages till the white man comes, then *exeunt*. A German naturalist, writing since the war, calls the Negros and Somalis superstitious because they refused to eat the meat of the gorillas he had shot. They called it cannibalism, the white man's burden is lamented "such are the superstitions that science has to combat."

That natives know of haunts of strange creatures yet "new to science," one can easily believe, for the officials and explorers quoted in the above article are responsible men.

It is doubly refreshing to turn therefore to men like Sir Truby King, and hear: "On the altruistic side was seen love of mates and love of offspring, and willingness to sacrifice life for these was found all through the animal kingdom. This broadened out into family life and broad humanitarianism . . . Everyone ought to have some conception of our relation with the animal kingdom. Instead of explaining everything, more knowledge only showed how wonderful everything was."

Dr. J. H. Jeans in *The Nineteenth Century*,¹ gives us some very interesting ideas. "We now get the best picture of the universe by thinking of it as consisting of a number of sub-universes, detached from one another like islands in an ocean. A very big island, with the sun not far from its centre," is the way he describes our own "Sub-universe". Dr. Jeans holds that space is not infinite, so there is in a sense a limit to the islands. The most remote stars that we know of are about a million light-years away. The more remote may be only four times as far away. By applying the theory of relativity, and the measurement of stellar radiation, the life of a star may be as much as two hundred million millions of years. Our sun is on the wane, but is only seven million millions of years old, in early adolescence; we can hardly accept that, nor the conclusion that: "a small proportion only of the stars in the sky are likely to be surrounded by families of planets and so form possible abodes of life". We see Life manifesting as intelligence to crown each and every solar system; but we have read the Article "The New Outlook in Cosmogony", with pleasure.

Miss Stevens, (principal of Blackfriars Infants' Practice School) in an address at the Christmas Tree afternoon, spoke of the progress of Kindergarten training during the past few years. Health experiments she said began at Blackfriars three years ago. A feature of the early work was the study of malnutrition. At that time there was no standard of measurement for Australian children, and the standard set by Professor Woods of Columbia University was used. Dr. Harvey Sutton then took up the work, and within a few months, the standard of measurement for Australian children was ready. The health movement now so important in the schools was inspired by Miss Simpson (the first woman inspector in the State); following her experiences in America, an Australian scheme was founded. Great

¹ December, 1925

developments in this system has been made during the past three years. The work had been taken up by the teachers and schools most enthusiastically, and now thousands of children were playing the health game. The support from the Dairy Farmers Milk Co., for some time, had been of great assistance in the health scheme. For two and a half years the company had supplied milk to 20 children at Blackfriars and to five other schools. The children had been encouraged by the teacher to buy milk, and now in numbers of schools the sealed bottle of milk with a straw was much in evidence. There was no doubt about the improvement in the children's condition, and this fact encouraged development in many fresh avenues. Great interest in the experiment was shown in England last year. It had been described by Sir George Newman (of the Ministry of Health) and Dr. James Kerr, (medical officer of the London County Council) as one of the best efforts in health education in the world.

ADVERTISING FOR MORAL SUASION

In *The Charleville Times*, Queensland, we find two advertisements of the "Star Shop," one giving an outline of the succession of incarnations of the World-Teacher. In an editorial the *Bhagavad-Gītā* is quoted, showing the need of the Teacher "when righteousness declines". It is all well put and shows how simple the effective publicity may be. Now comes Mr. B. G. Collier, a millionaire advertising man and ex-Commissioner of the Public Safety Bureau, New York Police. He proposes to use advertising and publicity to rob crime of the glamour of heroism that a foolish press has helped to create. He emphasises that no matter how clever, crime cannot win. While some laugh at the campaign, other papers are backing Mr. Collier who is standing the expense out of his own pocket. Just to prevent the newspapers in your city from making "copy" out of comments on the cleverness or "bravery" of scoundrels will do much to deter the youth from seeking such notoriety.

J.

CORRESPONDENCE

"THEOSOPHISING COMMERCE"

THE article appearing under the above in THE THEOSOPHIST¹ contains a number of statements that are so misleading that I should be grateful if you would allow me space to refute them.

Your writer speaks of wealth as "a flow" that "cannot be saved", and puts this thesis forward as a "scientific fact" whereas it is neither scientific nor a fact. One may ask how, if all savings were consumed, the production of goods would be carried on, since all savings are merely wealth used to produce more wealth? Surely money savings are represented by material things, machinery, buildings, plant, factories, and the like, essential to production, without which it cannot be carried on. The statement made is tantamount to saying that *capital* is not essential to production; put in this way it is an obvious absurdity.

The statement that "it is astonishing, after the history of the past fifty years, and particularly after the experience of the past ten years, to find responsible labour leaders advocating and fighting for mere additions to wages, oblivious of the fact that such additions, must, under the present system, automatically re-appear in the prices of the goods produced" is an excellent example of the way in which the policy and aim of the Labour Movement with regard to wages (I speak now of England only) is grossly mis-stated. Labour is not quite so ignorant of the economics of inflation as your writer would make it. Its aim is to secure a more *equitable distribution* of the wealth that already exists, by the employment of methods that would ensure a larger portion of production to the poor and a smaller portion to the rich than is at present the case. The two italicised words sum up the whole policy of the labour movement with regard to wealth. It considers that this cannot completely come about unless production is taken out of the hands of private enterprise and made a national concern. The extent of the dislocation that your writer fears will depend upon the resistance offered by the few who own or control the major portion of the country's wealth.

Prof. Clay has calculated that: one per cent of the adult persons in England and Wales own 43.33 per cent of the capital; 3.8 per cent own 82.78 of the capital; while 96.2 per cent have each less than £1,000, and 84.8 per cent have less than £100 of capital, *inclusive of furniture, tools and savings*.

¹ March, 1926.

Prof. Bowley has shewn that, on pre-war figures, the total annual wages in England, in the mining and manufacturing industries, was £344 millions while the "rich or moderately well-off" spent from £200 to £250 millions on luxury articles. In other words, an amount equal to two thirds of the income of the wage earners is spent on luxuries every year (Figures for the war period and after give no reason to suppose that this proportion is substantially altered).

The Labour Movement proposes a radical redistribution of capital and income and the figures given make it clear that a re-distribution in favour of the wage-earning classes could be effected without any addition to prices.

Again, to quote Prof. Bowley, of the total product of the mines and manufacturing industries, 32 per cent goes to the owners of interest, royalties, profits and rents, 10 per cent to the salaried classes, and 53 per cent to the wage earners. It is chiefly because of the gross inequality of the distribution of capital and therefore of production, that the few and rich are enabled to indulge in superfluities while the many and poor have insufficient of life's necessities.

Your readers should not be misled into thinking that the Douglas Scheme has not been thoroughly and impartially examined. A committee of the English Labour Party, consisting, among others, of Sir Leo Chiozza Money, Dr. H. Dalton, Mr. J. A. Hobson and Mr. S. Webb (before which, incidentally, Major Douglas declined to give evidence) came to the conclusion that the scheme was "theoretically unsound and unworkable in practice". This considered opinion has been independently reached by economists of world-wide repute, among them Keynes and Wootton, who are just as anxious as Major Douglas to find and adopt a sound scheme of financial and industrial reform. It should be noted that most of the names mentioned are not those of academical economists. They have had a wide and varied practical experience.

In conclusion, as an example of the loose reasoning involved in the Douglas Scheme, we will take the statement of your writer that the prices of goods on sale might be reduced by (say) 25 per cent and the sellers recouped by a credit on the National Treasury. We are not told how the Treasury is to be recouped in its turn. Apparently it is to create credit to this amount. The Governments of England, France and Germany, among others, adopted this method of finance in the late War and after. "The increased real credit of the community" which should on the theory have accrued from the increasing ability to win the War, did not suffice to check soaring prices or inflation by one iota. The case given as an example by your writer is identical with the above, and yet if the theory failed in the one instance what reason is there to suppose that it will not also fail in the other? "The increased real credit of the community" is a meaningless phrase.

LEONARD C. SOPER

BOOKS RECEIVED

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

The Problem of India, by B. Shiva Rao and D. Graham Pole (The Labour Publishing Co., London); *The Architectural Antiquities of Western India*, by Henry Cousens, M.R.A.S. (The Indian Society, London); *The Land of Mist*, by Arthur Conan Doyle (Hutchinson & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Mexico Teosofica (February), *Theosophy in Australia* (March), *Modern Astrology* (March), *News and Notes* (March), *The Theosophical Review* (March), *Light* (March), *The World's Children* (March), *Bulletin Theosophique* (March), *Yuga Pravesha* (February), *El Loto Blanco* (March), *Teosofia, The Monthly Summary of the League of Nations* (January), *Theosophy in New Zealand* (March, April), *The Indian Review* (March), *The Canadian Theosophist* (February), *The Servant of India* (April), *Theosofie in Ned. Indie* (April).

We have also received with many thanks:

Prabuddha Bhārata (March), *The Signal* (March, April), *Toronto Theosophical News* (February), *Le Pheonix Revista Teosofico Portuguesa Isis* (November, December), *The Beacon* (February), *The Servant of India* (March), *De Theosofische Beweging* (March), *Theosofisch Maandblad* (March), *The Vedic Magazine* (March), *The Occult Review* (April), *Teosofisk Tidskrift* (February), *Theosophy in India* (March), *Theosophia* (March), *Pewarta Teosofie* (March), *The Nation* (March), *Kirjath Sepher*, *The Young Theosophist* (February), *The Buddhist World*, *Brahama Vidyā* (September), *Revue Theosophique Le Lotus Bleu* (February), *Nature* (March), *The Cheraḡ* (March).

REVIEWS

The Philosophy of Beauty, by Dr. James H. Cousins, D. Lit. (T. P. H., Adyar. Price Re. 1-4.)

The sub-title explains that the book is

“a critical survey of western æsthetics from Socrates to Croce, and a presentation of the heretofore unrecognised Indian Philosophy of Beauty with a view to future æsthetical synthesis”.

It may seem incredible that so comprehensive a survey could be sketched, and sketched in a masterly manner, in the short compass of barely ninety-one pages; but what is there that is too difficult for a master mind to achieve? From first to last the presentation is one continuous feast of beauty, so fascinating that when the reviewer began with the first page, he could not set the book aside till he had completed the last; and when he had done that he could not help saying to himself:

How can we understand this phenomenon of a person who is a Non-Indian by birth understanding India so intimately and so thoroughly, even more intimately and thoroughly than many do who are Indians by birth, except on the theory of re-incarnation and on the surmise that, in his preceding incarnation or incarnations, our author must have steeped himself so thoroughly in Indian culture that his present European body offers no insuperable barrier for the promptings of the memories of previous lives.

In a work where every page is a rich storehouse of stimulating suggestions, striking ideas and sustained idealising, the reviewer feels that the only way to give the readers an adequate summary is to transcribe the whole of the book, sentence by sentence, or an act of culpable plagiarism for which even a reviewer dare not plead justification. I therefore content myself with culling a few sample flowers wherewith to offer my personal pūjā:

What are the signs by means of which we identify the quality that we call beauty? Let us put them together in the hope of greater wisdom that singleness offers. The signs of beauty are unity, symmetry, balance in details (Plato); organisation (Plotinus) idea shining through a form that is a unity of diversities (Hegel) the perception of relationship (Diderot). Now these signs of beauty may be summed up in the word integration (wholeness) as expressing the state of any beautiful object, material or immaterial, at any moment; in motion, they are translatable as Orderly Evolution. Where integration and order exist, there is a synthesis which is complete in its degree, location and time. If therefore, we set the standard of a high degree, in our search of beauty, to the achievements of a lower degree (of a cathedral to a cottage,

or an epic canvas to a personal miniature) or measure the Art principles of the Ajanta frescoes by those of South Kensington or the Cubists, we fail to see that, that which is true to itself in its own time, place and degree is true to the Law of integration and order, and we accordingly impoverish ourselves in understanding and veil our vision of beauty . . .

Art is man's creative reaction to the touch of the Cosmic Bliss through the bliss-body within himself; and the value of Art is according to its measure of ability to express that bliss and impart it to others. Where the pleasure in the creations of art is touched with the nostalgia of the spirit calling the creator or the appreciator homewards towards his true centre, these creations of art are called beautiful. This is the second group of fundamental principles of Indian æsthetics . . .

Since beauty and art are of Divine origin, they consciously or unconsciously in the artists, serve the purpose of the Divine Will. Where they lead away from that Will (in suggestions of false relationships in life and death, of evil, of low satisfactions, of spurious vision, of irreverence) they range themselves with the temporary and achieve only mortality; but where, as says the *Vishnu-dharmottaram*, works of art "cleanse and curb anxiety, augment good, give high and pure delight, cancel the evil of false dreams, and please God," or, as it is synoptically put in the same classic of Indian art, where works of Art are "conducive to *Dharma and Moksha*" (the fulfilment of the Cosmic Will in one's own life and the attainment of spiritual freedom), they have set themselves in the direction of the Divine Will and have already achieved artistic immortality.

G. S.

Forest Meditation and other Poems, by James H. Cousins. (T. P. H., Adyar. Price Rs. 2.)

In the strange history of literature, it is not exceptionally strange to find that some of the greatest artists and poets are seldom praised adequately for their genius. This is to a large extent true in the case of James H. Cousins, whose poetry has always had haunting beauty and attractive magic of its own. *Forest Meditation* is his latest published poetic utterance, and in it, we find in extreme richness, the same lyrical and mystical cry of the dreamer poet, with all the passionate and subtle intensity of the exquisite artist of the earlier poems. The pieces embodied in this book, treat of diverse subjects; and the poet sings in them:

the glory of common things, the spirit mixed in mortal things, and their haunting beauty.

In all these, Mr. Cousins shows pre-eminently the spirit of the symbolic artist, whose spirit sustains and enkindles the whole creation. In them he brings us into communion with the eternal harmonies of the universe.

The one poem of supreme merit in this collection, is "Metamorphoses," which shows the poet's unparalleled mystical and spiritual vision. It is probably the greatest trophy of the poet's work, and the gift of his hand. Through this poem alone, his high and distinct seat is assured among the best English mystic poets. In this as in the rest of the collections, Mr. Cousins has combined with a rare

skill the mystical quintessence of the Occident and the intensely religious spirituality of the Orient. His verse is wonderfully impressive of a subtle strangeness of simplicity with an extraordinary sweetness of rhythm. Should Mr. Cousins only adore his Muse and seek more constantly her inspiration, he would doubtless be one of the unquestioned leaders of the New Irish movement of mystical Poetry which is heralded by Yeats and A. E.

R. V. P.

Religions of the Empire. A Conference on Some Living Religions within the Empire. Edited by William Loftus Hare, Joint Honorary Secretary; with an Introduction by Sir E. Denison Ross, C.I.E., Ph.D. (Duckworth, London. Price 16s.).

The book is full of matter of the most varied kinds. The great religions are represented by leaders of their own faith, and are not so unusual in their methods. It is in the field of the primitive peoples and their beliefs that the book has brought together a lot of valuable and interesting matter. What does the average Law-maker of the British Empire, or any other, know of the outlook of these hundreds of tribes, for whose weal or woe his vote is cast, and for whose future his soul is therefore held responsible to the Cause of Nature. A book like this should be of very great value even to the casual citizen, for it would help him to see the import of the word Empire.

The opening address is chivalrous, as we must expect of Sir Francis Younghusband. "Differences must always exist. Yet with the diversity there may also be unity" . . . "Our business must clearly be then to consolidate the unity" . . . "But we need never lose our faith that all the time there may be an underlying and overarching harmony which may reconcile them all, if only we could reach it". He also devotes a stirring paragraph to "Chivalry of Spiritual Contest".

A very good forty pages tell of the lesser Indian religions which are so seldom even noticed, yet throw such pure metal into the crucible of Indian life.

Very justly, Taoism gets a very full explanation and historical analysis, bringing it right up to the present and showing its place in modern Asiatic influences. Mr. G. R. S. Mead sums it up in few words: ". . . Whereas the Taoist idea was to live naturally, according to the great order of things; in a word, spontaneously".

The section devoted to Modern Religious Movements reviews Bahai, Brahma Samāj, and Ārya Samāj only. But the section devoted to Primitive Religion, takes us to Maoriland, to East Africa, the Bantus, and a paper, all too short, takes us into the region of West Africa, a region that should yield much in the field of fetishism, medico-magical science, and a resulting increase in the scientific knowledge of what a primitive man is conscious of, a research which the white race has hardly begun as yet. It is encouraging to see that Capt. Malcolm says that fetishism is *not* religion. The pages on plural souls also show a knowledge of the facts, which a Christian will not even observe, common among even these lowly and primitive brothers.

A long and varied section is devoted to "Psychology and Sociology of Religions". There are eight contributions, and it is certainly one of the outstanding features of the book. Chapter XXXV, "Man and Nature", by Sir Francis Younghusband, is very good to read. So also the next chapter; "The Naturalists' approach to Religion," by Prof. J. Arthur Thomson, LL.D. One has no room for the whole and it is too good to break into for a short quotation.

A. F. K.

*The Conference of the Birds. A Safi Allegory,*¹ by R. P. Masani, M.A. (Oxford University Press, Madras. Price 6s.)¹

There is more than the "Conference of the Birds" to be found in this delightful little volume. One naturally leaps to the end to find the beauty of the prose poem which the title suggests, but, having satisfied this desire and returned to the beginning, one is not disappointed in the lucid and limpid pool of philosophic and mystical history one is invited to look into. There one sees how the mysticism and mystical teachings given in the "Conference" belong not only to Islāmic Persia but have parallels, though not echoes, in the more ancient Zoroastrian Persia, and in Platonism, Neo-Platonism, Hindūism and Gnosticism.

This book is not only poetic, mystical, beautiful, true, but is typical of the new mind that is being born in the West, which sees unity behind all forms and has left behind it the war of opinions and prejudices. One or two passages will perhaps illumine the soul of the book and invite those who always love to reach out to the Highest through sympathetic union with other minds, to plunge into it.

¹ An Abridged Version of Farid-Ud-Din Attar's *Mantiq-Ut-Tayr*.

A lover knocks at the door of the beloved, and a voice from within enquires: "Who is there?"—"It is I", says the lover. Sharp comes the reply: "This house will not hold me and thee". The door remains closed, and the dejected lover finds his way to the wilderness. He fasts and weeps and prays in solitude for a long time and then returns and knocks at the door once more.

The Voice again asks: "Who is there?" "It is thou," answers the chastened lover. The door immediately opens. The lover and the beloved are face to face. That is one way of describing the necessity for the destruction of the personality before the door to the Inner Mysteries can be opened.

The story of "The Assemblage of the Butterflies" in search of the candle is equally simple and beautiful, yet it gives also a whole vista of the limitations, trials, doubts, failures, and the meaning of the ultimate success of human aspirations.

One evening the butterflies of the world gathered together, each one impelled by the desire to set out in quest of the candle. They knew nothing of the object of their desire, so they all thought it would be a good thing if any one of them could try and bring them to the candle. One of them, therefore, proceeded to a distant castle and beheld within it the light of a candle. It then returned and opened out before the others the album of its impressions and attempted to give a description of the candle according to the measure of its intelligence. Their sage leader, however, said that the explorer had come back without an adequate idea of the nature of the candle. Another butterfly thereupon started on the mission. Approaching the candle, it touched the flame, with its wings for a moment. The candle was victorious and the butterfly was completely vanquished and singed. Returning to its friends it tried to explain the mystery to them. The wise butterfly again interposed, and said: Your explanation is not more accurate than that given by the previous explorer." Another butterfly thereupon sprang forward, intoxicated with love and flung itself with violence into the flame of the candle. Putting its hands (front feet) round the neck of the flame, it lost itself completely in the flame. When the fire spread over its whole body, all its limbs turned red like the flame. When the wise butterfly witnessed this sight from a distance, it said: "What can anyone know of this mystery?" He alone knows it, and that is all. This one, who lost all trace of himself, knows more than others of this mystery of annihilation. So long as thou dost not forget thy body and soul, how wilt thou know anything of the object of thy love? He who is able to give thee the slightest indication of that object inscribes the letters of his description with the blood of his soul.

From the point of view of bringing out the deepest side of the Muhammadan religion this book is exceedingly valuable also, and even for orthodox Muhammadans. The following should be illuminating:

Under the sway of passion we are all infidels. We have been harbouring an infidel in our own hearts. To destroy that infidel is no easy matter.

What a difference it would make if the orthodox could realise that the infidel which he must battle with is within himself and not those of other religions.

B.

The Psychology of Music, by H. P. Krishna Rao. (Guruvilas Printing Works, Bangalore. Price Rs. 3.)

H. P. Krishna Rao's book is one that should be studied by everyone who wishes to really understand why we love music. It should certainly be read by those who wish to understand Indian music; and, at least among Theosophists, he should find many sympathisers and intelligent coadjutors in his efforts to establish a true fraternity between the musicians of India and the musicians of Europe.

He appreciates the value of both expressions, melodic and harmonic. He finds them complementary and equally essential; and comments on the additional power and beauty that the Western system built on harmony would achieve were European musicians awake to the possibilities that lie hidden from them in Indian Music, rooted as it is in principles of Life. Principles of Life united with Science of Form, what magnificent structures may be built on this!

As one reads one begins to sense man himself as the most marvelous of artistic instruments; and humanity as the great harmonious symphony which can only be completely beautiful when each separate individual melody finds its legitimate place therein, when each instrument is given its special place as well as its concerted function. Indian music reveals to us the priceless beauty of the individual. Western music struggles, contorts, exhausts and glorifies itself in the effort to express the universal in terms of multiplicity. Yet are they not two but one, or rather is it truer to regard them as a dual effort to express the one Sublime Truth—Unity.

Krishna Rao's book is not in any way abstruse; and, as said above, it helps in the understanding of music generally, not only of Indian music, for its author has not only studied but profoundly appreciates both Eastern and Western modes of expression. And as it is written in terms of life, as Indian thought is always fundamentally expressed, any intelligent reader will understand it though he may never have studied music, either Eastern or Western.

One might multiply quotations but the following should be sufficient evidence of the author's catholicity of view:

It will be long before the opinion is banished from the musical world that Harmony and Melody are two different systems of music, one compensating for the other. It is useless to talk of a perfect system of Harmony without a perfect system of melody, while the reverse is possible. Without perfection in the part the whole cannot be perfect . . .

Melody in Indian music has reached a stage beyond which it is not possible to proceed. The divisions of melodies according to Root-Ragas and their derivatives, the subtle emotions that they express in a degree which no psychologist has ever dreamt

of, the artistic beauty created by the perfect use of grace, timbre and rhythm as expressed by means of the drum, and above all the most faithful imitation of Nature constituting the realistic and the most essential element in art make Indian music the glory of India and the pride of its inhabitants. To an earnest student of comparative systems of music it cannot but be a matter of keenest regret that the European should, being unable to appreciate its beauty, have stood outside the Paradise of Indian music. It is also regrettable, though in a lesser degree, that the Indian should be a stranger to the principles of Harmony, whose grandeur has not been psychologically valued by the Westerners themselves. Harmony is a wider sphere. It extends from pole to pole . . . It is not at all in the power of melody to express such grand emotions.

Thus Krishna Rao shows himself a true devotee of the Divine Art. One would like a book by him relating the Dance and Music in India. We wish this enlarged edition of *The Psychology of Music* a well merited success and a wide circulation among Western readers.

A. E. A.

Whither France? Whither Europe?,¹ by J. Caillaux, late Minister of Finance of the French Republic. (T. Fisher Unwin. Price 10s.)

One closes M. Caillaux's book *Whither France? Whither Europe?* with the thought that he, at least, is one of the few European statesmen who has succeeded in lifting himself above a purely national to a European point of view. Whilst he deals fairly fully with the special difficulties of France, he never forgets that these must be envisaged, and their solution sought, as part of the general European problem, for, as we have discovered to our cost, no single country can to-day stand by itself but is intimately bound to its neighbours by innumerable threads political, economic, financial, artistic, scientific.

M. Caillaux does more than review events: he attempts to probe their causes, in particular the economic factors which produced that state of national rivalry and savage business competition which would have resulted in a European war at almost any time from 1903 onwards, and *did* finally precipitate it in August, 1914. The power had long been ready: it remained but to apply the match.

The author stresses the truth that in our modern civilisation the economic factor is an exceedingly important one: we are all more or less weighed down by it: and it cannot be ruled out from politics. A scientific discovery may at any moment disorganise a whole industry and change the position of a country. The special advantages, for instance, enjoyed by Germany and England in the possession of deposits of coal have now been largely minimised by the discovery and

¹ Translated from the French by K. R. Armstrong.

adoption of oil fuel; if France's iron ore could be smelted without using coke, her position in the European economy would be greatly improved, as she would not then require German coke. In other words, we live in a period of industrial insecurity, and no man can tell when a particular scientific discovery will revolutionise his business and installations. Science, which has escaped from our control, "checks, and mates and slays" over the chess-board of Europe. The problem of bringing scientific discoveries under some sort of control so as to ensure that we do not fall victims to our own cleverness is one of the gravest that we have to face—far exceeding in importance, according to M. Caillaux, the question as to whether capitalism or communism should eventually triumph. Science is the big factor in human progress viewed in its material aspect. It can create new benefits for us, or it can devise horrors worse than anything we have yet known. But it must obviously be directed into proper channels, and the thinking men who are the only hope of Europe ought to ponder this matter.

Among other suggestions for the solving of the European muddle, M. Caillaux strongly advocates the removal of protective duties and customs barriers. Tracing the history of this question, he holds that Europe was heading for free trade between 1860 and 70—that free trade that Cobden declared to be "the great peacemaker." True, the indiscriminate production of commodities without stopping to consider whether they could be absorbed, led to periodic business crises, accompanied by heavy falls in prices. But in time these things would have adjusted themselves. Germany, however, took the lead in setting up a protective tariff. France followed, and then commenced that period of the flooding of home markets and "dumping" of goods on foreign markets, at or below cost which sowed the seeds of implacable business rivalries among European nations.

As these import duties are invariably passed on to the home consumer, it meant that he was penalised in order to benefit the home manufacturer and enable him to face the competition of cheaper and better goods supplied from abroad. As most countries have certain special articles which, by reason of climate, geographical position or the genius of the people they can make better and more cheaply than others, these protective tariffs, added to the cost of such articles, penalise the consumer in order to bolster up the home manufacturer, who might otherwise be better employed. England alone has realised this, although the special conditions left by the great war and the attitude of other nations have not permitted her to adopt complete

free trade. Free trade, like disarmament, to be effective, must be practised by all nations alike.

M. Caillaux draws a grim contrast between the terrible increase of the national debts of Europe (1,300 milliard French francs) resulting from the war, unrepresented by any assets, and the astonishing prosperity of certain undertakings resulting from war profits. Suppliers of armaments, chemicals, clothing, fuel (solid and liquid) flourished amazingly, whilst the blood of the people was drained from them in the trenches, or their money at home. These "strutting profiteers" need to be watched, as they are entirely unscrupulous as well as capable and industrious. They wield enormous influence and entrenched behind great trusts both on the old pattern, or "horizontal," or of the modern type, *i.e.*, the "vertical" trust, covering all stages of production, from the raw material to the finished product, they push their interests, sway politicians and work upon public opinion through their controlled press. The late Herr Stinnes, head of the Siemens-Rhine-Elbe-Schukert combine controlled from 60 to 100 journals, as well as the pulp forests, paper and cellulose factories and all machinery and distributing organisations necessary to their successful running. Other cases might be cited of the enormous power wielded by a few men with whom idealistic principles weigh not at all and who stand to profit enormously by future wars. Surely it is time that the people opened their eyes and devised effective means for bringing these men to heel? This task, however, like that of subjugating Science to the common good, will not be an easy one.

The way of escape from the miseries of Europe pointed out by M. Caillaux is neither short nor easy; it is a combination of the best elements in Russian Sovietism and Western Industrialism. Leaving aside the *laissez faire* plan of the Conservatives as too much of a surrender to the powerful trusts and avoiding Sovietism as synonymous with the overthrow of what we have so far built up, he recommends the subordination of business interests to the common welfare, the abolition of privilege and control of Science; these should be the guiding ideas of future legislation. The parliaments of Europe are unfitted to deal with complicated technical and economic questions; M. Caillaux would form Economic Councils supplemented by Technical Committees, on which Labour representatives would sit. The Councils would examine all measures bearing on economics and then submit their recommendations to the Legislative bodies, who would then have clear issues before them.

A later stage would be the federation of these Economic Councils into a European Economic Council, and we might look for the gradual completion of agreements among the nations as to the distribution of raw materials, supplying of markets, removal of customs barriers, common use of scientific discoveries and reasonable exploitation of natural resources. We can heartily echo M. Caillaux's appeal to the thoughtful men of Europe to try and guide things in the direction of an ever increasing good-will and understanding amongst its nations, so different in their culture and outlook.

E. F. D. BERTRAM

The Amazing Refuge, by Enid Lorimer. (J. M. Ouseley & Son London. Price 6s.)

The "amazing refuge" is some imaginary corner in the Far East where a distinguished Chinese Prince has a property which he uses as a centre for the spiritualisation of politics in a big international way. It is the East, with China in the leading rôle, which is being prepared for the work of reconstruction (after a tremendous economic war has devastated Europe) successful because of the efforts that he and his trained band of helpers have made. The love story centres round a young girl, daughter of an English Prime Minister, who appeals to this Prince to rescue her from an undesired and undesirable marriage, and is taken away to this refuge and trained as one of the Prince's future helpers, having been recognised by him at a very early stage of their acquaintanceship as a "likely" pupil.

The Prince has almost incredible, world-wide, influence; but then we Theosophists live in imagination in a world where everything is possible. Miss Lorimer has been deeply affected, it is evident, by the fine dignity and refinement of Confucianism as all must be who are sensitive to Beauty. Much that the Prince teaches his pupil is pure Theosophy.

Those who have progressed a little further along the Path than the rest of humanity have returned to teach Their younger brothers something of what they themselves have learned, and afford them the help that is best given by sympathy. If you will but look back across the history of the ages, you will see that always it is at some time of great crisis that such a helper appears.

Only They have been thought of as far off, as separate from us, Their younger brothers. Yet truly are They close to us, near in all things; it is our vision, our understanding, that is lacking.

A world where each man would take it for granted that he and his fellows were doing their best, and that failures and sins were not due to wilful viciousness, but a temporary overwhelming by outward circumstances: such a world might be, at least, a start in the right direction!

And there must be free and equal shares of the dignity and beauty of life for all. It should not be difficult for all to love one another, when all can be happy!

One passage especially pleasing to the reviewer, who makes no apology for quoting it in full, relates to the Theatre.

Of the arts, I count the theatre not the least: in some ways perhaps the greatest. Its weakness is that its appeal is purely personal, and through the personality; but that is also its strength. There are some who can take the message of the purely spiritual that is found in music; some to whom the abstract beauty of Form, in painting or sculpture, will convey a direct message; but all, the ignorant and the cultured alike, can see the beauty of noble words spoken musically, to perfect gesture, in a lovely setting. Music is of the spirit, Form is of the eye. The Theatre is of these, and of the intellect also. Indeed, at its best, it is the synthesised symbol of life. For, look at its beginning. In every age and land it has been first the handmaid of religion. In India, in China, in ancient Greece. Here in mediæval England there was religious ceremonial as a means of teaching the people spiritual truths. The purpose was twofold: those who took part learned self-control, the development and portrayal of mental and emotional qualities, thence a deeper understanding of life; and those who looked on saw great truths presented to them in a way they would not easily forget. The art of the theatre, has, in these modern days, drifted from its high purpose. But it will return, by way of beauty. Whatever is beautiful, whatever its ostensible purpose, cannot but bring those who use it nearer God.

The Amazing Refuge will be a helpful as well as an acceptable gift to friends who are beginning to be interested in that wonderful world which the truths of Theosophy reveal to us.

ARIES

Avernus, by Mary Bligh Bond. (Basil Blackwell, Oxford. Price 7s. 6d.)

This is the most unpleasant story we have ever read. The author claims that it is based on personal experience; in which case she is to be at once pitied and admired; pitied, if the narrative be true, for the suffering she has endured as the result of past karma; pitied if it is not true as she sees it, but as merely a very horrible case of psychic obsession; admired for her courage, in either case, for undisguisedly revealing her experience. To us it appears to be a case of obsession; the language, the weird distortion of certain occult truths, and the general atmosphere of uncleanness and cruelty, and a certain something which one can only hint at in the word diabolical—all point to its origin in the subtly evil world of black magic of a low order.

Out of pity for others the writer tells the story, for the sake of sensitive and misunderstood children, even those showing evil tendencies, and for their parents, that both may find comfort in the fact that "even in an environment of innate horror and perversity, in presence of forces that would even deny to the soul the possibility of cleansing and salvation, no matter how dark the way, or however menacing the oppositions, the spark of the Divine Fatherhood must at last bring the soul back in true reconciliation to the pure source of its life and to its destined joy in the spirit". She does not desire this strange story to be dismissed as a mere symbolical relation. "Sarael and Hypolyté" the sinning vehicle and its egoic counterpart, the fallen angel and victim of Atlantean magic, "are neither symbols nor visionary beings".

If some trained occultist could sort things out in this terrible experience, dividing truth from morbid imagination, a drama of great power might be constructed from the materials; as it is, the language in which the book is written will repel many readers. The revolting details will nauseate the fastidious, and the muddled thought the intelligent. But once more we add it is written sincerely, and with a real desire to help others; and in that respect it can be looked upon as a purposeful contribution to psychic literature.

For ourselves, books written in such lurid and bombastic language are too involved and disgusting to be worth while; but *chacun à son goût*. In our own defence we give some examples:

For this Idolator she had thrust herself into the dung, embracing it, goaded to drink of leprously tainted vintage—a potion to corrode a pearl with its acid until it boiled to a lamia's draught to be lapped by lips unclean.

O fool! she has split her Dyad, she is impure Woman—Venus of inward worms, and outward shining rosy deceit.

And the Magi? . . . The lovely loathsome visages, the painted features . . . Crowning this awful body was a spiky head, . . . with eye-sockets that slanted in oblique gashes. Eyeballs shadowed by lash-hairs bristling out like the spikes upon a sea-urchin, only these lash-spines were fine as insect's wings. Their hideous abundance was shot with flaming, colourful gleams.

If you can stand pages and pages of this astral slush, read *Avernus* for the sake of "the experience," to whatever it may have been due.

A. E. A.

Idealism as a Philosophical Doctrine, by R. F. Alfred Hoernlé. (Hodder & Stoughton, London. Price 5s.)

The library of Philosophy and Religion, supplies a long felt need for a series, which would give an average man a scholarly and scientific exposition in small compass, of the conceptions of the universe and of life, especially on the scientific, philosophical and religious sides. This book on *Idealism* (the third of the series) is a substantial contribution, emphasising the cardinal principles of the Idealistic school of philosophy, to the already extant philosophical literature of the world. The author's intention is to help a beginner to get through the labyrinthine mazes of idealistic theory, to lay his foundations securely and strongly, and to give him the right approach to the subject. In this endeavour, the author has succeeded remarkably well. In short one gets in a nutshell everything about "Idealism" as a school of philosophic thought, and the interpreters of the same, the most conspicuous of whom are Berkley, Bradley and Bosanquet in England, and Kant and Hegel in Germany. The one type "interprets reality as a Society of Spirits (Spiritual pluralism), the other views it as appearances of the Absolute (absolutism)."

R. V. P.

The Philosophy of Religion, by D. Miall Edwards. (Hodder & Stoughton, London. Price 6s.)

In this book is covered succinctly, yet comprehensively, the whole field of the Philosophy of Religion. The author has treated with extraordinary precision and clarity, the scope of religion on its historical and philosophical sides, as well as on its psychological points of view. There is no gainsaying the fact, that the endeavour in the whole book, is something very much more than a short sketch or skeleton, with a fullness and lucidity of treatment. The method adopted throughout, is that of constructive criticism, in fact the most illuminating method of developing a logical sequence of "positive views through a critical survey of representative and influential theories." One remarkable feature of the book is that the author has proved beyond doubt, that the best results in science and philosophy, have been achieved by corporate thinking, rather than by highly independent and individualistic work. The portion dealing with the idea of personal immortality is exquisitely written, with an extraordinary clarity of vision and much warmth of inspirational force.

R. V. P.

A NATIONAL SOCIETY REVIVED

A Charter for a National Society to be called "THE RUSSIAN THEOSOPHICAL SOCIETY OUTSIDE RUSSIA" was issued on February 1st, 1926, to Madame Anna Kamensky, with its administrative centre in GENEVA, SWITZERLAND.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Courmettes, France	... Lumière Lodge, T.S.	... 12-11-1925
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Reval, Estland, Germany	... Lucifer Lodge, T.S.	... 11-12-1925
Epinal (Vosges), France	... Maitreya " "	... 15-12-1925
Tanger, Maroc, "	... Christos " "	... 25-1-1926
Norfolk, Virginia, America	... Shri Krishna Lodge, T.S.	... 26-1-1926
Montpellier, France	... Maranatha " "	... 26-1-1926
Murshidabad, India	... Santee " "	... 12-2-1926
Astoria, Long Island, America	... Astoria " "	... 17-2-1926
Holloway, England	... Holloway " "	... 26-2-1926
Paris, France	... Le Foyer " "	... 3-3-1926

Adyar
10th April, 1926

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

* Attached to T.S. in France.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

Voice of Āryāvarta. The Life and Message of R̥shi Dayānand, by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 8.)

Torch-Bearer, by T. L. Vaswani. (Dayanand Centenary Committee, Mathura. Price Re. 1-8.)

As these two books are both in praise of, and commemorate the centenary of Swāmi Dayānand's birth, we link them together. Whatever the enemies of this man say, they at least remain anonymous. The courage of conviction, of truth, does not fear publicity. Besides the Swāmiji was once our ally, and always our brother. He started a work that will long have its influence in Āryāvarta, and on the Truth in it every edifice stands, so stands the reputation of every man who works for his Country and not for pelf. The Truth never fears publicity, though it meets martyrdom at every turn.

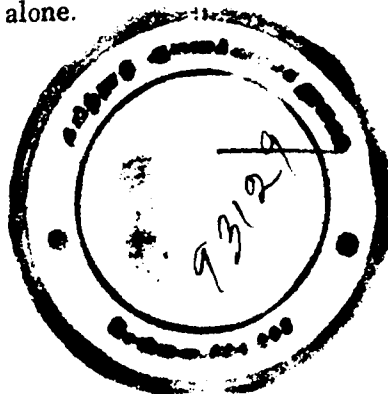
The Outline of the *Ārya Samāj*, and of the teachings of Swāmi Dayānand is one and the same thing, and the 64 pages of the first little book have it all in a nutshell.

The *Torchbearer* gives us the same and much more besides, Mr. Vaswani is a true hero-worshipper, though he is not a member of the *Ārya-Samāj*. He is an eclectic, and sees greatness in all the Great Ones. In the Introduction, the Swāmiji is shown us as sanyāsi; then the man with a message, breaking up the superstitions of his own people. The third chapter gives the Doctrine of Brahmacharya, and the new-old place of woman. Brahmacharya of the senses, especially of the eye, prāṇa, etc. Then follow, the Call to India; Vedic Renaissance; Healing of the Nations; The Spirit of Āryan Education; Witness to the Āryan Ideal. In all a short and clear account of a man's life-work.

By the same Author: *Kṛṣṇa the Saviour*, enlarged edition. (Ganesh & Co., Madras. Price Re. 1-8.)

A series of essays, Introductory; The Coming of Kṛṣṇa; etc., etc., twenty-four of them in 188 pages, with the avowed intention of reviving the Kṛṣṇa cult in India, and also making His name known to western readers. The author claims Kṛṣṇa as a World Saviour, not for India alone.

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

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Canadian Theosophical Federation, Fees and Dues of 3 new members, per 1926, £1-2-10	14	15	0
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T.S. in England, 1,505 members, per January and February, 1926, £50-3-4	663	1	1

DONATIONS

Members of T.S., in Scotland, Balance of cost of Motor Truck, £80	1,053	12	8
For "Adyar Day":			
Besant Lodge, T.S., Bombay	66	0	0
Vienna members, £3-10-0	46	3	0
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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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