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

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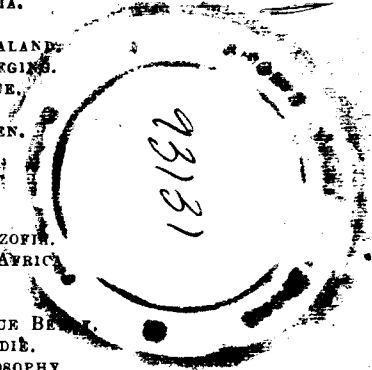
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6-JUL-1920



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No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

THE President's visit to England has apparently caused the Editors of the various newspapers, daily and weekly, to dig out their stores of old cuttings; these various papers go with each other in garbled reports of her and of . Krishnamurti. It seems that they take no heed if the facts and reports be true or false, falsified in part or wholly good or bad, harmful or otherwise.

It is refreshing to find these few words among them, 'I have no idea whether the interview took place.'

"When he was asked this afternoon if he claimed to be incarnation of the Deity, Krishnamurti insisted that he was but a mere mortal. 'I am but a man,' he said, 'but one who, by means of meditation, seeks self-perfection in order to show the way to others. I am the most simple of men.'"

In an Indian daily paper we find the following which seems to many of us a very beautiful wording of a great truth. It comes at the end of a paragraph about Dr. Besant and Dr. Krishnamurti which is sympathetically written and partly true.

"Possibly 'Messiah' is not a misnomer for him, if it be understood in its original sense of 'Messenger'. It is certain

that he himself does not conceive of himself as being the same person as the Founder of Christianity, and probably his followers do not either. But he really may be a messenger of the Christian word in the sense that he is gifted with a soul so like that of the great Master that he can feel the meaning of the Christian gospel with a force seldom given to any man, and can be an interpreter of it to the world, restating the old message with a new force and beauty."

* * *

The following is a very short extract from "Letter No. 3" which Bishop Arundale sends us these "Letters" from time to time telling us of his work in Australia; they are of great interest.

"I notice that in certain quarters there is still an absurd prejudice in regard to Theosophy. For example, I had been invited to address a Ladies' College near Sydney on some general topic. When the Council of the College came to hear of the invitation, it was immediately cancelled. Similar arrangements were being made for my wife to address a gathering at the Conservatorium on Indian Music with musical illustrations. A harmless subject one would have thought, and probably of interest and practical value to the students. It was not long before pressure was brought to bear upon those in authority, and once again the invitation was cancelled. However, on the whole, we have nothing to complain about, even though we are beginning to notice the attacks upon us, which have for some time been a feature of the Sydney Theosophical life, are likely to be renewed with some vigour. . . . I am sending you also with this letter a leaflet dealing with the celebration of a new movement which we have started, called "The Fellowship of Pioneers." Our first celebration was a great success."

* * *

THE FELLOWSHIP OF PIONEERS

"He who would be great must think in terms of greatness"

The Fellowship of Pioneers is a body of young-hearted people who believe that the world is ready for big and vital changes. They believe in the approach of a new conception of life or in a return to an old conception, in the approach of a new citizenship, of a new attitude towards religion, of a new art or science of daily life. They believe that Simplicity, Brotherhood, and Beauty are the keynotes of

the coming changes, and they have banded themselves together to pioneer for these changes, where possible as a Fellowship, but always individually, for every member of the Fellowship is a pioneer in spirit and in action, and has causes, forlorn hopes, practical ideals, near and dear to his heart. . . .

The Fellowship is continually challenging itself, collectively and individually. Every member is continually watchful for the advent of the creeping-sickness of narrowness, obstinacy, setness, obsession. And the Fellowship as a whole is watchful for opportunities usefully to strike new notes in life, different notes, even startling notes, so long as these are harmonising notes. The Fellowship, both individually and collectively, is always ready to be different, to be unlike, to change, to modify, so long as a constructive purpose can be discerned as likely to result. . . .

The Fellowship of Pioneers will do pioneering in all departments of life—in politics, in religion, in education, in industry, in social life. It belongs to no party and to all parties, for there is good in all parties. It belongs to no religion and to all religions, for there is good in all religions. It belongs to no class and to all classes, for there is good in all classes. Wherever there is unrighteousness, so far as the Fellowship or individual pioneers are able to judge, there the Pioneers will be at work without fear or favour. The aim of the Fellowship is to make Australia a nobler place for God's children to live in, and the Pioneers will work everywhere to this end. No personal ambition save this; no ulterior motive. When the Fellowship, or one of its members, declares something to be wrong or harmful, the public may take it that the belief is sincere, and that the action which follows is sincere, too. The Fellowship may often be wrong, as also its members, but never insincere or actuated by unworthy motive. And the Fellowship will never attack persons or ascribe to them evil motives, though it will often have occasion to fight their actions and opinions, always, of course, in a chivalrous spirit. . . .

The heart of the Fellowship consists of the world's Great Pioneers, those great men and women, of all races, nations, creeds, who have lived and striven and suffered in the world's service, who have plunged into the forests of ignorance, prejudice, superstition, and have hewn through them a pathway for the world to tread. The Fellowship stands, therefore, for the recognition and reverence of Greatness, wherever and in whomsoever it may be found; and to this end the Fellowship will organise periodical commemorations of the lives of the Great, on the principle that the "lives of great men all remind us we can make our lives sublime". The world needs greatness to-day as never it needed it before, greatness above all in those who lead—in priest, statesman, teacher, merchant, soldier. The Fellowship hopes, through such celebrations, to familiarise the public with the essential constituents of Greatness, not merely that there may arise a desire to emulate, but even more, that as time passes the world may cease to remain under the terrible stigma of rarely, if ever, acknowledging an individual's Greatness until he has passed

away, and of more often than not persecuting him even unto death. . . .

The Fellowship of Pioneers is open to all young-hearted, generous, enthusiastic, courageous, earnest people who wholeheartedly agree with the spirit in which the Fellowship will go about its business, and who are prepared to observe its Five Points of Fellowship:

1. Comradeship
2. Sincerity
3. Courtesy
4. Courage
5. Tolerance

Every member of the Fellowship does his own pioneering, in addition to any pioneering the Fellowship may decide to undertake as a body, observing rigidly the Five Points, so that the public may know that membership of the Fellowship is a guarantee, the hallmark, of chivalry in thought, word, and deed

DECLARATION BY CANDIDATES FOR MEMBERSHIP

I am of the Pioneers. ¶ I have causes dear to my heart, for which I am working. ¶ I am not afraid of loneliness, nor of persecution, ridicule, hatred, misrepresentation. ¶ I will endure these joyfully, as part of the lot of the pioneer. ¶ I will meet personal abuse, attack, misrepresentation, wherever possible with silence, and always with good-will. ¶ I will be a strenuous pioneer, and I will strive rigidly to observe the Five Points of the Fellowship. ¶ I will do all in my power to give the Fellowship cause to be glad it admitted me to membership, for I will allow nothing to loosen the bond of loyal brotherhood uniting us all. ¶ I will do my best to defend my fellow-member whenever and wherever he is attacked, for I know he is sincere, without personal ambition, and that he honestly proclaims the truth as he understands it.

Should I find myself at any time unable or unwilling any more to adhere to this Declaration I will forthwith resign my membership.

Sign

* * *

FELLOWSHIP OF GOOD-WILL¹

AN IDEAL FOR AUSTRALIA

There is only one panacea for all the ills from which we may think that our Empire is suffering, only one way out of all the difficulties just as there is only one road to the great

¹ Lecture by Bishop Arundale to the Fellowship of Pioneers in the Adyar Hall Sydney, May 24th, 1926.

apotheosis of the Empire towards which I hope we are all looking, and that is the panacea of good-will. What is of vital importance for each one of us to realise is that this is not the first Empire which the world has known. There have been many Empires in the world before this one and they have all foundered on the rock of ill-will. However the ill-will may have begun it has grown and grown until it permeated all the various classes and so riddled the Empire with its maleficent influence that the Empire had to be destroyed. If you look through the history of the world and endeavour to understand the reason why Empires have fallen you will see that it has always been through ill-will. Rome, Greece, Persia, Egypt—they have all broken to pieces in exactly the same way, and yet every one of them has had the great ideals that we have to-day. Every one of them has had at one time or another the great hopes that we have to-day. For example, when one thinks of the Greek Empire, the Greek city Empire as it was, one remembers the great oath that every young Greek citizen of mature age took formally when he assumed his citizenship:

“We will never bring disgrace to this our City by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the City, both alone and with many; we will revere and obey the City’s laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public’s sense of civic duty; thus in all these ways we will transmit this City, not only less but greater, better, and more beautiful than when transmitted to us.”

Now in that obligation which every citizen took you have the idea of the ennobling of the state by the transmission of the trust, greater in beauty, in strength and in power than it was before.

Another picture comes before me of the address, so little known, of the great teacher Pythagoras when

places ill-will rules. It is, of course, impossible to avoid diversity. Diversity is itself valuable. Diversity gives strength. Diversity can give a freedom that makes for progress. But have the right and the duty to fight against all that savours of ill-will. Unity amidst diversity. We ought to boycott ill-will. We ought not to take any newspapers that publish ill-will. We ought to abolish ill-will by standing apart from it. That is the negative side. The positive side is to increase the stream of good-will which will some day end by drowning ill-will. If we can send out good-will all the time it will make an enormous difference. So let us imagine ourselves a little Fellowship of Good-will. Let it be a Fellowship in which each one of us realises that he must think no ill of others, he must feel no ill to others, he must speak and act no ill to others. There is never any necessity to do it. Every one has on the whole good motives for what he believes, for what he thinks, for what he does. We judge very hastily. We come to conclusions very quickly. But we do expect the utmost charity to be shown towards ourselves. The most charitable conclusions must be placed on our speech and acts. But what is due to us is due to all. Let us make up our minds that our little contribution to the prosperity of this continent, this trust committed to us by God, shall be a contribution of ever increasing, ever growing and never diminishing good-will. If we find ourselves lapsing, if the old habits of ill-will begin to gain the ascendancy, it does not matter. We cannot expect to be perfect all at once. I feel a new impulse on such a day as this, a new strength, a new power to make myself more kindly than perhaps I have been able to make myself so far. Let us consecrate this Day of Empire by resolving that good-will shall be our watchword, our act of gratitude to the Empire for the Peace and Protection and Dignity she affords us. This is the best way of commemorating Empire Day—by

doing something to help. Let us be brethren of good-will at all times and in all places, towards all.

* * *

DEATH OF Mlle. SECULICI

A correspondent writes :

The death of Bucura Dumbrava (Mlle. Fanny Seculici) who was well known in Roumania as the author of historical romances, at the age of 57, will be a blow to her large circle of friends and still larger circle of readers. She was returning from a visit to Adyar, India, full of enthusiasm as a result of a first contact with the art and philosophy of that ancient land, hoping to share her delight with her Roumanian friends, and no doubt her literary work would have developed in new directions. But she fell suddenly ill on board the SS. *Aquileia* and died at the British Hospital in Port Said on January 30. Bucura Dumbrava as a young girl came under the kindly notice of the late Queen Elizabeth of Roumania (Carmen Sylva), by whose encouragement she wrote several historical romances which give a very vivid picture of the struggles of the Roumanian people for freedom from Turkish and Greek oppression. The Queen herself wrote a preface to her two most important books, *The Haiduk* and *The Pandur*. Bucura Dumbrava was an enthusiastic tourist and climber, and loved to walk with her friends among the pine-clad hills of her country home at Sinaia. She was an ardent advocate for a united Europe, in which there would be fraternal good-will among its peoples, "free interchange of commodities, no customs barriers, and no passports".

Her house at Bucarest was thrown open to all students of the deeper problems of life. From time to time she addressed public meetings in Bucarest, trying to arouse interest in broad, constructive lines of thought on religion and sociology.

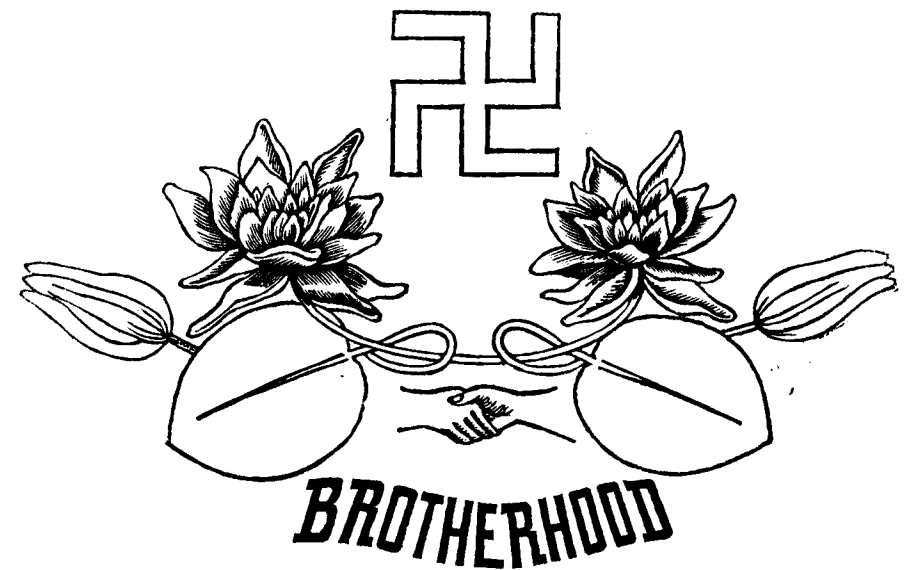
* * *

"One of the most beautiful souls," writes a New Zealand member, "in all our Section has been called away to well-earned rest—Miss Nora Louise Royds. Through some thirty years she bore unflinchingly a weight of physical suffering such as might well have seemed to free her from all service other than submission. She did not think so, but to a wonderful cheerfulness and brightness and infectious humour ever playing upon those about her, added wide service through her pen, private and public, such as brought her into touch with all sorts and conditions of her fellows, from the highly cultured leaders to the flotsam and jetsam of our social system, some of whom mourn her as a loved and loving sister. Miss Royds was, I believe, the introducer of the Round Table movement to New Zealand, many years ago—a signal piece of service to the Theosophical cause; and if she had a preference as to fields of work, perhaps the young folks and the children had her chief love. She was the adored 'Auntie' of many a niece and nephew, a fount of inspiration to their unconscious lives." We reprint from *Theosophy in New Zealand* the following tribute to Miss Royds written by Marsyas.

Pain was her portion—more, and still more pain,
 Depth yawning beyond fathomed depth anew;
 Yet could extreme of torture not subdue
 That bright, indomitable spirit, chain
 That eager, seeking intellect, or stain
 That heart's white selflessness; so utter true
 Was she to Him she served, so clearly through
 Earth's clash her ear caught His exultant strain.

And now the secret of the long, hard way
 Is hers, the tenderness that smote she knows;
 Sweet is her soul with laughter, as clear day
 Breaks on Earth's gloom, and all about her flows
 Its radiance, and afar, beyond the gray
 Of Time's cold mists, the Final Glory glows.

W.



THREE LESSONS

By E. A. WODEHOUSE

I

THIS have I learn'd, of Love.—Love doth not blur
 The Soul's clear windows with suffused light.
 Nay, keen and clean it is—of eagle sight,
 Swift to detect, to counsel and deter.
 Love was not made to melt or yearn, or slur
 The sharp-edg'd speech of Truth; no Sybarite
 Of soft affects, too timorous to invite
 Anger or scorn to be its messenger.
 No, 'tis the proffer'd hand of man to man;
 Valour's high password; great endeavour's friend;
 The waken'd God, that calls to God conceal'd;
 Stern champion in life's fight. And what Love can,
 That will Love do, a Giant, till the end—
 Toil, suffer, stagger, bleed—but never yield.

II

This have I learn'd, of virtue.—Who would reach
 The Life beyond all life, need fear to meet
 No unfamiliar foe, nor dumbly treat
 With strangers for his ransom. Aye, for each,
 Not in the glossary of an unknown speech,
 But in the simple language of the street
 Are those high Virtues named, that to the feet
 Of Greatness lead. For hear a Great One teach :
Be clean, He saith ; be truthful ; never lend
Tongue, heart, or mind, or hand to aught that's mean ;
Be humble, strong, and gentle ; make your soul
To all souls else that simple thing—a friend.
 Thus teacheth He, nor ever shall, I ween,
 Claim other due, as passport to the goal.

III

This have I learn'd, of Life.—It is a thing
 Neither to value fondly nor despise ;
 Rather, to live, as one that seeks a prize
 And, having won, forgets his triumphing.
 To it each eager, shaping soul must bring
 All passion for all beauty—eyes, hands, heart
 Finding naught well, that is not best ;—then part
 Lightly, content with much endeavouring.
 Even so the poet, labouring to distil
 The very soul from fancies rare and high,
 Strives with his niggard theme, and groans and frets,
 Seeking a grace ineffable—until
 Sudden, 'tis done !—then heaves a little sigh,
 Blots the wet page and, having writ, forgets.

E. A. Wodehouse

THE SIGNS OF THE TIMES

By WELLER VAN HOOK

ONCE a world period is inaugurated and the vast scheme of evolution has been set in objective action the periods of transition are those in which the process of evolution may be observed under the most dramatic conditions. At the moment in which we are living, transition is in process from the age of the major expression of the Second Person of the Trinity of our Logos to that of the Third Person. From the period of the Creator to that of the Geometriser upon the Trestle Board, we passed long ago and now we are moving into the third period of the world's life, to the age of realisation, of the building of the temple in external form. It is the time of the testing of all that has gone before, of the trying of the value of the work of the Gods who, with the Logos, cast the scheme into matter ; and it is equally the age in which will be tested the effectiveness of the labours performed by the divinities of the Second Person, the teachers of men, of the angels and of the other evolving beings of our system. The agents of the Third Person now will try what degree of perfection may be attained in actual material realisation of all the great plans and hopes of men and gods ! The use of this mighty harvest of the world period lies in the setting of values upon the whole scheme of the earthly labours of the gods and the creatures of the world ! So we view the period and the time to come with enthusiasm, with hope and with confidence.

With some acquaintance with the great plan which is being wrought out, recognising how the new conditions must arise out of the old ones, the old and the new regimes working together and interacting somewhat harmoniously, we are able to observe the signs of the times with greater insight and interest.

Could a world have had a more violent shock than that which ours has suffered in the great world war, just past, to rouse it into inquiry, into reading the signs of the times? So many cherished notions of men have been upset; the old ways of humanity have been rudely battered. What are the new ways? And are men to be held accountable in modified or in new ways?

All must admit that the idea of world unity, certainly the notion of the necessity for a federation of the leading European nations was burnt into all men's hearts by the necessity of their joining together to prevent the loss of the hard earned principles of our civilisation which was threatened by the re-established military selfishness of baronial times with its accepted idea that he who takes, shall have and he who holds, shall keep.

No God-fearing man could live through that period without often observing the hand of Providence in the strange happenings of the time. And it could be seen that the outcome of the war was intrinsically of a remarkably balanced character. Even America was drawn into the conflict. The vast body of the allies was not permitted to attain a spectacular closing of the war in a march of the victors into Berlin, although Berlin once strode into Paris and even into the palaces of the ancient rulers of France with desecration. Britain, with her dominance of the seas, gained no new glories of the deep. And Germany was not at the last moment smothered in military humiliation.

Could men not see that such a termination of the war was *given* to the allies, not wholly wrested by them from the enemy? And who did not feel the thought beating at his brain that this was the very time for the nations leading the world's ordered progress to exhibit that clemency which the great Law demands in words used by the Lord Buddha, "Hatred ceaseth not by hatred; hatred ceaseth by love!"

Yet, with fair words and fine promises and, with or without justice, Germany was loaded with enormous debts, while her colonial lands, enormous and of immeasurable value for the future, were generously divided among the conquerors, England especially being enriched, and France obtaining her share! With Russia ruined by revolution and her Czar, her nobility and her men of intellect murdered by the new assassin rulers who still usurp the age-old authority of the emperors, it has been easy for Britain to reassert her full control in India and to appropriate or bargain for vast lands, rich governments and most valuable oil-fields in Asia, relegating to France less promising spoils.

And, worst of all, though harping upon the desirability of enforcing the universal lesson of protecting the small nations of the world, these shrewd victors stripped Austria of her territorial relics of empire nor hesitated to divide her territory so that her economic unity is destroyed. Moreover, heinous offence against justice and chivalry, they similarly dismembered Hungary, for a thousand years their willing defender against those Asiatic hordes which from prehistoric times had frequently overrun and despoiled all Europe. This left her people helpless, and, in great measure, exposed to the taunts and threats of her hereditary opponents. These acts of England and France have left an insuperable karma incurring immediate reversal of many plans that were heretofore in action, and visibly, palpably so. The signs of the times—are they fair for wily Britain that feels she must maintain at all costs

her world supremacy given by Providence, placating her subordinate war-worn allies with minor cuts of the bodies of Europe, Asia and Africa? Are the conditions favourable at the moment for the desired federation of European nations based on somewhat altruistic ideals?

The attitude of the United States of America toward the problem of her entry into the League of Nations and the World Court must be considered from points of view all her own.

George Washington laid down many principles for the guidance of America in the management of her affairs, especially as to her foreign relations. To serve her highest interests it is necessary that she shall have freedom from small entanglements in foreign politics. Moreover, her service in aid of European causes can be effective only when the nations of that continent begin seriously to help themselves by uniting and, in at least an incipient or tentative way, considering together their common problem of maintaining harmony. Certainly now, since the great war, European nations must overlook those smaller differences between them the like of which Julius Cæsar long ago noted as distinguishing the provinces of Gaul, the differences of language, laws and customs. With our modern intercommunication and our manifold opportunities to rub elbows with one another, surely it is time that the word "foreigner" should lose its sting. The extension of education to the humblest, in theory at least, and the decay of the ancient powers of superstition and childish subservience should make relatively easy a federation of European nations. No other possibility of avoiding regularly recurring wars can be imagined. And no power outside Europe can police Europe; that would be militarily impossible. It is highly absurd now to expect much of America of which twenty years ago nothing was expected. The proximate hope for the world's peace lies frankly, patently, in a strong parliament of all European states, not leaning on remote nations

but empowered to preserve order under a just system of legislation and judiciary, modelled somewhat upon that scheme given to America by Providence long ago and, since then, strengthened in practice by the establishment of convention, precedent and the accumulated force of studied practice. Even favoured America had to decide in the sixties of the last century, through the bitter war between her Northern and Southern states that the sovereignty of her units must be secondary to the common unity, secession impossible. Europe eventually needs to go that far; it must finally be recognised by her peoples that legal unity, not warfare, is life for her. Without such united action periodical slaughter and the recurring crippling of her civilisation must go on. They must maintain harmony among themselves as America maintains it among her own sovereign states. Until America's example has been accepted Leagues and Courts are of inconclusive value. To be sure the League of Nations and the Hague court tend to join the European countries. But this is far from being what might be termed a union, or a federation. The need for such an association among European lands can be seen to be of primary importance.

The present status of Europe is in many respects almost mediæval. Intercommunication is possible but difficult. The exchange of goods is effected only at a cruel cost. The masses are not only imperfectly educated but, separated in national groups, they are taught to distrust each other, perpetually preparing for war instead of studying a new basis of understanding and of happy interchange of commodities, knowledge, views and greetings.

To what lands shall those egos be sent for incarnation which have earned the right to be in the fore-front of human progress? Will they not go to aid the lands, with their brilliant karma, that have proved their powers of leadership or at least of reading aright the signs of the times? European

lands have proved themselves, in many respects, unsuited to bear forward the banners of the new era. The first of all requirements for pre-eminence among nations is obviously that inklings of the fundamental confraternity of men shall be accepted in practice.

This fact cannot be overlooked. For France *liberty, equality* and *fraternity* were the watchwords of the people *en masse* during several decades, more than a century ago. The mighty Masonic movement, with all its weight of ancient good karma, meeting and greeting once more those men who, in earlier lives, had wrought in its mysteries and shared in its theory and practice of confraternity, has been revived by members of the Great White Lodge who have given Themselves unstintedly and continuously for centuries to this cause. Yet in Europe the efforts put forth for Masonry seem not to have been seriously accepted and applied.

But in America it was Masonry that Washington used to bind, to colour, to sustain his associates during the long critical period of the union's founding and stabilising. To-day in America Masons, to the number of much more than two millions, diffuse in theory and in practice the teaching and the substance of this doctrine of brotherhood among the people. The new era, the new peoples, the new races are *under the necessity of the plan of God* to learn this lesson. It is not less than obligatory that the notion of co-operation, of team-work, of common cause shall replace that of grabbing, of selfish motive and practice and of repression.

This doctrine of fraternalism must extend back to the past and forward to the future. We owe a tremendous debt to past history, to our forefathers who made it and are not dead but may yet be reached by our gratitude and our feeling of confraternity; we bear obligations to posterity which should not be burdened with the debts we incurred in our labours of construction or in our wars. Free, untrammelled

as far as possible, they should receive from us our heritage of goods, of principles, of the reverence for God and for His Providence.

Without the somewhat developed idea of a common good, of the fraternal division and sharing of the gifts and the opportunities of Providence, the development and the investment and storing of national treasure cannot properly proceed. The greatness of nations is properly erected to the glory of God, not builded for the glory of the dynasties of kings or even of republics. And, constructed in this way, the majesty of nations prepares them for and sustains them in their discharge of their duty to all those who must learn by participating and sharing in the common accumulation and glory. And the future is to be much concerned with building to the glory of God.

Nothing can transcend the value of the underlying feeling of confraternity in nations to bring all concerned to stand on common ground with common footing. It is not so much the loss of the international balance of intuition and conscience which led to the great war that contradicts and nullifies the attitude of confraternity so painstakingly taught and exemplified to the European countries. Far more it is the ruthless treatment of the nations, caught after the war at supreme diplomatic and military disadvantage, by the principal allies with power vested in them through their possession of millions of victorious veterans. The new regime has paralysed or rendered tributary or subsidiary Germany, Austria, Hungary, Poland and the Balkan lands, while unfortunate Russia is floundering in her own way. Almost all of east-central and eastern Europe together with all of northern Asia from the Urals to the Japan Sea and all of south western Asia from Constantinople to India are well-nigh helpless. Indeed, England and, quite secondarily and haltingly France, control or hold in diplomatic leash or direct

A study of the march of human history during the past centuries must convince every observer that the greatest sign of the times has been the establishment of the American nation upon the Western Hemisphere. America has been presented to the world to teach many plain and definite lessons which humanity should have seen and heeded.

It will be recalled that the Western Hemisphere has been administered from the spiritual side as an extension of Europe from which the Lord of the Cultural System has sent forth to it His influence and power. Now, we may add, within a very brief period, a few months, the vast spiritual activities which He has long maintained, with and through His Brother and Co-worker, over the Americas have been extended across Behring's Straits into a part of Asia. In other words, Siberia, a well-integrated portion of Russia, has come within the sphere of this mighty occult activity which unseen and but slightly felt by men, finally determines the fate and the destiny of the nations and the peoples which come under its influence. Moreover by request of the Great Adepts leading ancient China, that land has been included with Siberia under the same streams of influence daily and almost hourly sweeping over America.

These portentous facts, accepted by those who wish to read the inner meaning of the signs of the times, give hints and clues for the unravelling of the future which we will not further dwell upon at this time. Our civilisation, built by the labours of the Lord of the Cultural System and His Adept associates for many centuries, has been offered to fourth-root race Asia in many ways. Only Japan has adequately accepted it; but her acceptance has been left-handed. And now new ways must be used to disseminate our civilisation through Asia.

New leaders among nations and peoples must be found; some of the world's spiritual centres, lines of progress and

cultural strain must be shifted and distributed anew. New alignments of national relations must be found, established and maintained, and new destinies for racial groups must be fashioned. Once more, Westward the Star of Empire takes its Way—to the East!

And we see here again the strange, fateful joining of the great H. P. B., guarding the destinies of the Russian peoples, with those leaders of the Cultural System with whom He has laboured so happily and so harmoniously before. One cannot doubt that all the influences which that great personage wields in the spiritual and material worlds will sooner or later be brought into a united and common alignment in this mighty cause with other influences studied heretofore.

Weller Van Hook

WOMAN'S PLACE IN POLITICS

By W. J. HEYTING

WOMEN have fought desperately hard for their longed for freedom, and they have got it in most civilised countries, at least they have it as much as the men. In America, in these respects the most progressive country in the world, women are as free as men, if not freer, and the result on the credit side has been a far truer and more real chivalry in the attitude of men towards them, than exists in the older countries—a chivalry that is not buried in words merely but in genuine, spontaneous feeling and action; while on the debit side it has all too often meant a restless disappointment, and worst of all, an almost cynical sporting with the most sacred things in life upon which the whole of the welfare of future generations depends, and a refusal to bear the responsibility and play the game of carrying on the infinite and romantic vastness of organic evolution towards a nobler race. As evidence of this we need but observe that the birth rate even among farm women—usually one of the most prolific class of people in any community—has declined by half in America, during the last fifty years.

Women are restless and disappointed, because they have discovered that freedom, once obtained, is not what it seemed from afar. They are cynical because they have not yet discovered what their peculiar use of this supposed freedom must be, what they can now contribute to the welfare of humanity which is peculiarly theirs, and which men could never give.

All this is not only true of America, it is true of most countries where women have fought so hard for freedom, but it is, perhaps, more obvious in America because the American women are in this respect considerably in advance of the women of other countries.

It is becoming more and more woman's ambition to throw herself with tireless energy into the arena of politics. Everywhere women feel that they must have a share in the government of their country. They feel equal to the task, and not having attempted it, suspect that they can steer the ship of state better than men, of whom they have grown somewhat impatient. More and more women are entering parliament, prepared to argue on taxation, free-trade or protection, on economic regulation by the State, on diplomatic policies; to draft laws and legislate, to do everything that men have been endeavouring, with more or less success, to do all these centuries of civilisation. In America, women can not only become lawyers but State Judges. As yet the Federal benches are not open to them, but, if for no other reason than because it is denied to them, they will undoubtedly seek those offices also before long, unless by that time they have realised that while they merely endeavour to imitate men in their spheres of activity, their supposed freedom in being able to hold these positions will be nothing but a burden. Their restlessness is perhaps the most hopeful sign of the times, for it shows that they are already beginning to discover this.

None can deny that men have constantly mismanaged all these affairs, that they have probably made more blunders than successful moves although on the whole, and thanks to the inevitable drift of the whole world towards a continuously better state, a tendency that is beyond and above the powers of man to control and which we generally refer to as evolution, civilisation has not gone backwards but forwards. None can deny that there is good cause to be impatient with

them, to feel that they have not done what they might, that they have failed and are not worthy of the confidence and trust which every woman instinctively places in man. We all admit that man might have done a great deal better, but the reason why he has not, is not so much due to active mistakes, as to passive ones, mistakes due to his inability to see or deal with very crucial facts. Man has in politics been dealing with the same problem for centuries. Their essential character has not changed, the only difference between them is that they were less involved and not so far-reaching in their effects some centuries ago.

Are women, now that they have come into politics, to do the same old things that men have been doing all along, to deal with problems in exactly the same way; are they going to succeed so very much better than men in their solution of taxation and what not; are they going to bring a Utopia on earth by doing nothing more than men have done unsuccessfully? Have they no new contribution to make, have they nothing to give to the body politic which is peculiarly and undeniably theirs by right of their womanhood, something that men cannot contribute so effectively?

It seems to me that unless women can contribute to the solution of political problems something which is their own, a way of handling them which is denied to men, we need expect no sudden nor unusual improvement in the world. I frankly do not think it likely that women can solve the problems of civilisation any better than men, merely by imitating their methods. I do not say that they will do worse, but I doubt whether they will do any better. If they can do nothing more it would be a sheer waste of their time. So far however this is all that women have done, and little wonder; they are restless and disillusioned. They have however a great and genuine contribution to make, a contribution which—whether they might have or not—men have never made.

In men's politics some most vital facts have so far always been overlooked, no attention has ever been paid to them and yet they are the very pivot of civilisation and progress. The whole of their politics is designed, apart from corruption, as all politics must be, for the bettering of humanity, for its progress; yet underlying all they do with the noblest intentions and highest ideals are factors to which nobody has paid any attention, factors far more potent than the regulation of economics, taxation, doles, charities, the solution of the unemployment problem, the abolition of war and what not. All these are but the results of something; a common cause which totally escapes them.

Men for the most part have forgotten that their theories should be applied not to a system superimposed upon men, but in the ultimate analysis to men and women themselves, to living human beings; this is a very different proposition. It does not seem to have dawned upon them that the only effective way of changing civilisation for better or worse is by changing men and women, themselves the substance and creators of civilisation; by changing them physically, mentally, and morally. Civilisation is not a formula, a thing, it is nothing but living human beings. Change them and civilisation will be altered. All political and social reforms so far have changed systems, have changed the conditions under which we live, but have in no way changed men except incidentally and very indirectly. They were never designed to change human beings who have become a mere abstraction, a compendium to a theory. So man has legislated an intricate net-work of laws, has invented ingenious systems against this or that, yet in spite of all his efforts, what do we see?

That pauperism, insanity and worthlessness are rapidly increasing out of proportion to the increase of population in most civilised countries:

That the indigent and mentally and morally worthless have from two to three times as many children, also mentally and morally worthless, than the able and noble, than the best men and women of civilisation :

That this means that the worthless are increasing from two to three times as fast in numbers as the able, and that unless they get killed off in equally greater proportions, this can only mean a civilisation of imbeciles and moral delinquents which is no civilisation at all :

That an immense proportion of all the vast sums of public money (in some states of America, one fourth to one third of all the tax money) goes directly to support these defectives, and so encouraging them to breed still more paupers, imbeciles, and potential criminals to fill our jails which again require public money to support them :

That all the millions which have been spent on educating and attempting to elevate the worthless, the lowest strata of civilisation, can do absolutely nothing to elevate the next generation born in such strata, except in very rare cases, and that such money has therefore been spent only on very temporary benefits :

That biologists have proven time and again that if one fourth or one fifth of the immense sums spent on the cleaning up of slums, the improvement of living conditions and sanitation, the killing out of disease microbes, etc., and improving environment generally were spent on improving the race by gradually weeding out and segregating the paupers, imbeciles, epileptics, neurotics, etc., civilisation would have progressed further with greater human welfare and less suffering :

That with our noble sentimentality of indiscriminate charities and doles, while ameliorating the sufferings of some individual persons we are measurably jeopardising the welfare of the whole race and increasing the percentage of social worthlessness for the next generation :

That the spreading in civilisation of a knowledge of birth-control, instead of checking the birth-rate among the lower, worthless strata, to whom, being ignorant and illiterate, the knowledge does not come, it is checking the birth-rate—already too low—among the more intelligent assets to the social order :

That a country like Australia with its enormous opportunities for all, its vast open spaces, its large stretches of very fertile soil, its favourable climate and its unimaginable potential wealth has yet, in proportion to its population the largest slums in the world in Sydney.

All the above listed facts—and there are innumerable others—show that whatever statesmen have been doing so far, whether this measure is passed or not passed, whether that law is repealed or not, simply makes no (or very little) difference to civilisation. They have not as yet fathomed the problem, and therefore legislation is blindly groping. They have not yet discovered that there is a common factor underlying all these various and apparently contradictory facts. The factor is men and women.

The same thing is true of our attitude to war. War is a biological thing, and the sooner statesmen can get that fact into their heads the better. In hard times, as during strikes or war, more babies are born than during easy times when people are prosperous and nations at peace. This seems surprising, but it is a fact. During a war the strata of civilisation most likely to have a hard time are the lower, unintelligent and poor (on the whole poverty and lack of intelligence go hand in hand). These therefore are the people among whom the birth-rate will increase enormously while the upper strata are not much affected, so overrunning the world with great numbers of equally unintelligent and likely to be equally poor, for, biologically speaking, nothing is more true than that we do not gather figs from thistles ; and these

are the very people who, if they do not cause, will precipitate a next war, and so it goes on and on.

We may well ask what is the solution to all this. The answer can be but one and it rings out clearly; to improve the human race, to change the mental and moral fibre of the people and to give them better and healthier bodies. How to undertake such a perplexing task? That, it seems to me, is what women, especially those in the political world, ought to be able to tell us. It is here that women, and women alone, can render humanity such an invaluable service. The method employed will be the application to the world of politics, statesmanship, government and legislation of the laws of heredity and biology, in other words—eugenics.

The greatest and noblest contribution of women to humanity, a contribution none other can make, is motherhood. To their care are vouchsafed all the future generations. They have a deep and personal interest in the humanity which still lies in the womb of the future which no man can possibly have. Now that women have entered politics, is it not peculiarly their duty—a duty than which nothing could appeal more to the highest idealism, to the noblest yearning dreams of womanhood—to give to the whole State, to civilisation and the body politic, the immense wealth of their long experience and the clearness of their insight into matters that so intimately concern them? This does not mean that every woman should abandon the home, the fireside, the beauty of her private life or any of those things that have always been the atmosphere wherein the noblest women have received their inspiration and grace; but that those who are able, who have perhaps already fulfilled the task of bringing up their own family, who have the strength, and who are fired with enthusiasm for a nobler race of veritable gods on earth, should, especially if they stand on the political platform, turn their heart and soul, all the power of their mind

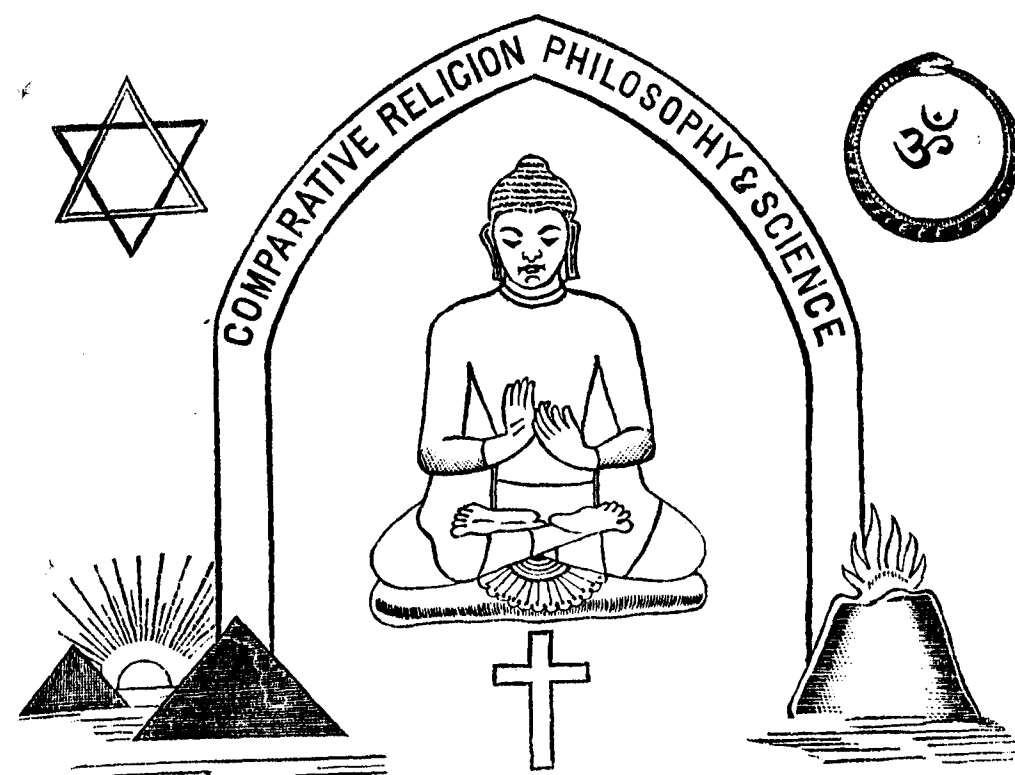
and the sweet wisdom of their experience, not to the very same things with which men concern themselves, but through the right kind of legislation, through the spreading of knowledge, through the education of children in matters not of sex but of biology and heredity, of idealism and a recognition which distinguishes between human beauty and fineness, and unintelligence and ugliness; through journalism and all other possible avenues, to the building of a greater and finer race, to the raising of the larger family of humanity. What ideal could appeal to womanhood more, and what could be more effective to solve those perplexing problems with which men have dealt so inadequately?

Let women ambitious of political fame study these matters, let them know something of biology, of the vast drama of heredity which has made and unmade nations, built and ruined empires; let them know something of the biological and true human significance of certain laws, a significance which has so often escaped men—as in the case of child labour legislation in England, which against all expectation caused fewer children to be born;—and finally let them apply this knowledge with all the fire of enthusiasm of which they are capable, guided by that personal love for humanity which men lack, to their political work, and it is not an idle dream; that ere long the world will verily be reformed.

How must they go about this matter? That surely is for them to discover, for them to say. A beginning might at any rate be made by segregating the mentally and morally unfit and preventing them from ever increasing the numbers of their kind, by treating potential criminals—a fact not difficult to discover—as persons suffering from a congenital disease, as patients to be segregated; by establishing birth-control clinics as has already been done in Holland, to which future parents can come and receive expert and well considered advice from the best medical men who will judge each case

on its merits after examination, so that a knowledge of the use of this double-edged weapon will come to the right people; by teaching children the laws of heredity and instilling into them a sane and just pride in the nobility of their ancestors, a pride which will often prevent them from poisoning the blood of future generations by an unfortunate marriage as so often happens even with the best educated of men, educated in everything except humanity; by giving the young people of both sexes in every community the opportunity of meeting each other in the highest type of social intercourse, such as a common interest in music, literature, or any form of art, or in sport, will supply; so that by slow degrees they will come to appreciate not only noble ideas but noble people and true human worth which are always so closely related; and finally by doing all that is possible through mother's-guilds or church-unions, to create in homes an atmosphere of culture and refinement, than which nothing has a more ennobling effect upon the moral and mental nature of young children. Instead of the weak sentimentality, towards one or two persons, staining as it does the ages yet to come, and increasing the sum of human suffering, as so often happens with indiscriminate charity; instead of a false respect for the personal freedom of persons who have no right to such freedom, let them be firm, as only women inspired by the love of a thing yet to be born—a humanity to come—can be; and what could give them greater happiness, what nobler gift could they offer to civilisation than their child humanity grown healthy, pure and strong.

W. J. Heyting



ADIRAJAH PRTHUH

By P. K. TELANG

(Continued from p. 321)

PRTHU'S work as a King brings out the differences between the Prajāpati form of monarchy and the Rājan form of it. It also set the standard of ancient Āryan Kingship, and served as the mirror of kingly conduct in India. We shall try to study the details of it as it is described in the *Purāṇas*, setting the features of Prajāpatiṣhip in contrast with those of Rājanship.

(1) A Prajāpati was a patriarch, a tribal leader, whose position was based on kinship, relationship to the older Prajāpatīs, and generally on the fact of belonging to a particular family or gōtra.

A Rājan was a King in the political sense, whose position was based on the necessities of the State and was meant to conserve the power, prosperity and progress of the social organism over which he presided.

(2) The outlook, therefore, of the Prajāpati was tribal in point of territory and interest. There were probably as many Prājāpatīs as there were tribes, and each of them ruled over a small territory, independently and within a narrow circle of tribal concerns.

The outlook of the Rājan is National, and tends to be broad and inclusive, both in point of interest and territory. That seems to be the significance of the title of Mahārāja specifically used of Prṥhu, and of his coronation oath which, according to the *Mahābhārata*, placed on him the obligation of tending भौमं ब्रह्म, "Brahma on the physical plane," i.e., the State in its expansive and inclusive aspect.

(3) The State consequently under the Prajāpatīs, tended to remain static and unexpansive, for the narrow and exclusive traditions of a tribe force it into a mould.

The State under the Rājan begins to be dynamic and expansive, and even aggressive. That is marked by Prṥhu being pointedly described as अश्वमेधसमाहर्ता "the performer of ashwamedha," as राजसूयाभिषिक्तानामाद्यः स वसुधाधिपः "This ruler of the Earth was the first of those consecrated by the Rājasūya." Both of these yajñas mean, as is well known, large conquests and the subjugation of neighbours. Consider also the following exploits of Prṥhu.

The waters stopped flowing as he marched towards the sea, and mountains broke up: there was no lowering of his banner.

The mountains themselves made way for him.¹

(4) The Prajāpati was appointed by the Elders of the tribe to his office, by the Rṣhis, the Munis, the D̥wijas, who were the custodians and guardians of the culture and traditions of the people and of their higher life generally.

The Rājan was approved of by the whole body of citizens, amongst whom, it is noticeable, were included both visible and invisible entities. For the State in the ancient view was larger in extent than that which met the eye. Consider this description of how Prṥhu was called to his great position and high office.

The rivers and seas on all sides attended him with gems and water for the Abhiṣhēka, consecration. Then the Lord Brahmā, his Forbear, with the Angiras Rṣhis and the Immortal Dēvas and all the created Beings, moving and unmoving, from all sides, gathering together, consecrated him, as the lord of Men.²

(5) It was not necessary for the Prajāpati to be a Kṣhatriya; Atri and Aṅga the predecessors of Vēna and other Prajāpatīs were certainly not Kṣhatriyas. This was probably because at that stage of social advancement the differentiation and specialisation of functions in the community indicated by the division into *varṇas*, the so-called castes, had not taken place.

¹ आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः ।
पर्वताश्च विशीर्यन्ते ध्वजभंगश्च नाभवत् ॥—वायु
पर्वताश्च ददुर्मार्गं । विष्णु

² तं नयश्च समुद्राश्च रत्नान्यादाय सर्वशः ।
अभिषेकाय तोयं च सर्व एवोपतस्थिरे ॥
पितामहश्च भगवान् अंगिरोभिः सहामरैः ।
स्थावराणि च भूतानि जंगमानि च सर्वशः ॥
समागम्य तदा वैन्यं अभ्यषिञ्चन् नराधिपं ।
महता राजराज्येन महाराजं महाशुक्तिम् ॥
सोऽभिषिक्तो महाराजो देवैरंगिरसःसुतैः ।
आदिराजो महाराजः पृथु वैन्यः प्रतापवान् ॥—वायु

The Rājan apparently was bound to be a Kṣhatriya. For Prṥhu from the beginning is pointedly referred to as क्षत्रियपूर्वजः "the descendant of Kṣhatriyas," and as प्रतापवान् "possessing warlike powers". The *Mahābhārata* addresses him, through the mouths of his people, as सम्राडसि क्षत्रियोऽसि राजा गोप्ता पितासि नः "Thou art Overlord, thou art Kṣhatriya, thou art King, thou art our Protector and Father."

(6) In the case of the Prajāpati, प्रजापालन "the tending of the people," was, vaguely and in general terms, understood to be the business of the ruler. Vēna is told by the Ṛṣhis पालयिष्ये प्रजाश्चेति त्वया पूर्वं प्रतिश्रुतम् ।—वायु । राजाहं पालयिष्यामीति ते समयः कृतः ।—पद्म । You undertook at the start: I shall protect the people. You gave the undertaking: I shall protect the people. This presumably did not create a binding, and had not the force of an oath, for which the words are different, as we shall presently see.

In the case of the Rājan, प्रजारञ्जन "keeping the subjects pleased and satisfied," was a definite oath and contract entered into by the ruler. Indeed, the word Rājan is said to be derived from रञ्ज, "to keep pleased". राजा प्रकृतिरञ्जनात्, राजा प्रजारञ्जनलब्धवर्णः । Rājan is on account of keeping the people pleased: Rājan gets his title from the pleasing of the people. The point is well brought out in Vasiṣṭha's message to Shri Rāmachandra at the very start of his reign, which in the words of Bhavabhūti was:

"Beset on keeping your people pleased, in acting according to their wishes: the glory you get in that way is your greatest asset:¹"

Shri Rāmachandra's reply is also instructive; in the words of the same poet, he promised:

"Friendship, compassion, happiness, nay Jānakī herself, I would give up, to please my people, without any

¹ युक्तः प्रजानामनुगंजने स्यान्तस्माद् यशो यत् परमं धनं वः ॥

regret.¹" About Prṥhu too, it is stated in the *Vāyu Purāṇa*: He kept his people pleased, therefore, on account of that pleasing, was his title Rājan.² The *Mahābhārata* says that the Ṛṣhis said to him at his coronation:

प्रतिज्ञामधिरोहस्व मनसा कर्मणा गिरा ।

पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत् ॥

Engage thyself (irrevocably, and at thy peril like a rider on his horse), by a binding pledge, an oath, in thought, word and deed, to protect this Brahman on the physical plane.

(7) The main concern of the Prajāpati was with security, safety and order, and he was placed in office for the maintenance of these things mainly. Vēna was called to power for this purpose.

Anarchy prevailed, thieves and robbers and marauders raised trouble in the land and harassed the people: it was to avoid that danger that Vēna was made ruler."

The Ṛṣhis had प्रजाक्षेम, "the security and comfort of the people," in view in the selection of Prajāpatīs, as the *Padma Purāṇa* says. And the Prajāpatīs seem to have performed their task well, at least Vēna did, for the *Bhāgavata Purāṇa* tells us that while he ruled निलिल्युर्दस्यवः, and that he निरंकुशः पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ।

Robbers went into hiding; . . . he kept the whole surroundings a-tremble as he made his tours of watch and ward.

¹ स्नेहं दयां तथा सौख्यं यदि वा जानकीमपि ।

आराधनाय लोकस्य मुंचतो नास्ति मे व्यथा ॥

² प्रजास्तेनानुरजिताः ततो राजेति नामास्य अनुरागादजायत ।

³ अराजके तदालंके दस्युभिः पीडिताः प्रजाः ॥

अराजकभयादेष कृतो राजाऽतदर्हणः ॥ — भागवत

चौराणां परवित्तापहारिणां दृश्यते सुमहान् रणः ।—विष्णु

The concern of the Rājan was with प्रजाहित "the good of the people, their peace, prosperity and progress". According to Kālidāsa, the Ideal King,

प्रजानां विनयाधानाद् रक्षणाद् भ्रूणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥

"Looks after his people's culture, their safety and peace, and their prosperity, and is a wise father to them." This is indicated by Pr̥thu being described as वर्णाश्रमधर्माणां स्थपकः "the conservator of the Dharma of Varnas and Ashramas," by the *Paṇḍita Purāṇa*; for whatever this system may have degraded into in practice, we must never forget that in principle it was meant to conserve culture and progress in society.

He is also credited with many reforms in civic and territorial organisation. The books say, before his time, in पूर्वविसर्ग, "in previous epochs," "There were no territorial divisions, no towns, no villages, no boundaries, no care of cattle, no agriculture, no trade-routes. The people lived wherever there was level ground, and in trees, in caves, on hills, on river-banks, in sylvan bowers, on the sea-coast and near lakes, wherever they could find a habitation. They maintained themselves with great difficulty."¹ It is interesting

¹ देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते ।

क्वचित् भूमौ गिरौ वापि नदीतीरेषु वै तदा ।

कुञ्जेषु सर्वतीर्थेषु सागरस्य तटेषु च ।

निवासं चक्रिरे प्रजाः तासां कृच्छ्रेण महताहारः स्यात् ।—पद्म

प्रविभागो न राष्ट्राणां पुराणां चाभवत्तदा ।

प्रविभागः पुराणां वा ग्रामाणां वापि विद्यते

न सस्यानि न गोरक्षा न कृषिर्न वणिक्पथः ॥

समत्वं यत्र यत्रासीद् भूयस्तस्मिन् तदेव हि ।

तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा ॥

न्यवसन्त यथाकामं वृक्षेषु च गृहासु च ।—महाभारत

to remark that in these passages about conditions "in previous epochs," the *Purāṇas* give sketches of the modes of habitation of Man in primeval times, which agree substantially with modern speculations on this subject. The references to tree-dwellings, cave-dwellings and lake-dwellings, to settlements on the tops of eminences and along the valleys of rivers and along the sea-coast, seem to be on the lines of those to be found in modern books on what is called Prehistory, as will be clear if you read the subject up in such a book as that entrancing and up-to-date work on Prehistory, Mr. H. G. Wells' *Outlines of History*. As Prof. Myers says in his fine, first chapter of the yet uncompleted Cambridge Ancient History, "ancient peoples come upon the stage of history, not all together, but in a certain order, and by their proper entrances; each with a character and make-up congruous with the part they will play. The pageant—or is it the drama?—of history presupposes the formation of that character, and its equipment, in the green room of the remoter past. Initial "cultures," (show) how men came by those qualities of build and temperament, those aims in life, and the means wherewith they were attempting to achieve them. For, to the student of prehistory, a 'culture' is nothing more or less than this—the total equipment with which each generation of men starts on its career, in whatever external conditions." How profound were the speculations of these ancient *Purāṇa* writers even on these subjects, if of course they were speculations at all, and not glimpses into the facts of the beginnings of things, peeps through Rents in the Veil of Time! But Pr̥thu changed all these conditions. He laid out towns, पुरं, marked boundaries by means of hills, पर्वतास्तेन वर्धिताः, and cairns of stones, laid roads and generally brought about a condition of plenty and comfort comparatively

speaking, so that the land literally "ran with milk and honey".

अकृष्टपच्या पृथिवी सिद्धन्त्यन्नानि चिन्तया ।

सर्वाः कामदुहो गावः पुटके पुटके मधु ॥—ब्रह्माण्ड

This identification of the Rājan with all departments of the life of the Nation is marked in a reference to Prṥhu's aims and achievements in the *Taitṥirīya Brāhmaṇa*, which, if we look under the surface of its ritualistic import, will be found to be a declaration for a National Monarchy or a thorough identification in interest of the Government and the Nation.

Prṥhu Vainya was crowned. He could not identify himself with the Nation, till he noticed earthly possessions and offered them up in sacrifice. Through that he became the Nation. If one offers earthly things in sacrifice, one becomes the Nation.¹

I venture to submit that the spirit of Nationalism and the mode of achieving it have been very clearly stated here.

P. K. Telang

(To be continued)

¹ पृथि वैन्यः अभ्यविच्यत । स राष्ट्रं नाभवत् । स एतानि पार्थान्यपश्यत् । तान्यजुहोत् । ते वै राष्ट्रमभवत् । यत् पार्थानि जुहोति । राष्ट्रमेव भवति ।

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, Part I, No. 6, p. 697)

XIII. THE GREAT TONE (50)

177. In *Studies in Occult Chemistry and Physics*,¹ is given a series of "Nature's Constants," which are considered by physicists to be universal constants.

That is to say, they have the same numerical value in the stars and planets as when measured on the earth. In the case of one of these constants, the velocity of light, we have found reasons to doubt this universality,² and as we proceed we shall find reason to doubt this with regard to others. One of these with which we are now immediately concerned is known as "Rydberg's Constant".

In 1885, Balmer discovered that a number of the spectral lines of hydrogen formed a regular series, the wave-lengths of which could be calculated with great accuracy by means of a simple mathematical formula. This gave rise to further researches, and in the next few years, the physicists Rydberg, Kayser, and Runge, found similar series in many of the other chemical elements. Additional interest was given to these

¹ Vol. I, para. 120, p. 139.

² *Ibid.*, para. 131, p. 155.

researches by the further discovery by Rydberg that these series in the different elements were definitely related to each other through a particular wave-number now known as "Rydberg's Constant".

Evidently this natural constant must be connected with some fundamental process in the atomic mechanism, and this conclusion was confirmed in 1913, when Niels Bohr, a young mathematical physicist of Copenhagen,¹ devised an atomic model which appeared to account for Rydberg's constant, and described its method of operation. Bohr's theory of the atom now takes the lead over all others in general scientific estimation, and this is largely due to its ability to explain the existence in nature of Rydberg's constant.²

178. The dimensions of light waves are usually expressed in three forms which are definitely related to each other, the wave-length, the wave-number, and the wave-frequency. The wave-length is measured in angstroms, the unit of which is one hundred millionth of a centimetre. The wave-number is the number of wave-lengths in one centimetre, and is the reciprocal of the wave-length. The wave-frequency is the number of wave-lengths given out in one second of time, and is equal to the wave-number multiplied by the velocity of light.³

For Rydberg's constant these three dimensions are as follows :

$$\text{Rydberg's Wave-length} = 911.7624 \times 10^{-8}$$

$$\text{Rydberg's Wave-number} = 109,677.69$$

$$\text{Rydberg's Wave-frequency} = 3.288795 \times 10^{15} \quad (51)$$

¹ *Philosophical Magazine*, 1913, Vol. 26, pp. 1, 476, 857.

² *The Electron*, Millikan, p. 214.

³ *The Analysis of Spectra*, Hicks, p. 11.

There are small differences in Rydberg's constant as used by physicists, and the above is taken from Taylor's *Physical Chemistry*.¹

179. The constants of Rydberg will be of special interest to occult students, because from them can be traced a connection with "The Great Tone" of Nature. *The Secret Doctrine*,² referring to this says :

As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that the Chinese call the "Great Tone" or Kung. It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the key-board of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an inappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale.

In the Theosophical Convention Lectures for 1904, given at Benares, Dr. Besant shows the relationship of the "Great Tone" to the Green of the solar spectrum, and the further connection with Rydberg's constant can now be traced through the green line of the Aurora Borealis. Hints are given here and there in *The Secret Doctrine*,³ that through the mediation of colour and sound, the forces of the polar aurora are connected with the generation of the elements, and it is a remarkable fact that much in connection with this phenomenon still remains an insoluble problem to western science. The significance of the polar aurora in

¹ Vol. 2, p. 1081.

² Vol. 3, p. 463.

³ Vol. 1, p. 226, and p. 681.

connection with these studies has been already emphasised in paras. 42-44, and in para. 129. A most diligent worker at this problem of physics is Prof. Vegard, D.Sc., of the University of Christiania, and some of the results of his recent investigations will be found in the *Philosophical Magazine*.¹

180. The origin of the auroral green line is still a matter in dispute. Vegard claims to have proved that it is due to Nitrogen,² but McLennan and Shrum,³ make a similar claim for Oxygen, or possibly Helium. We shall see later that it probably arises from all terrestrial matter, and is therefore not generated by one chemical element rather than another.⁴ McLennan and Shrum give for the wave-length in angstroms 5577.35 Å., whilst Vegard,⁵ gives 5578.2 Å.

Vegard's measurement is from the actual polar aurora, whilst McLennan's is from laboratory experiments, hence we prefer to base our calculations on Vegard's measurements, which when corrected for vacuum gives for the auroral wave-length l , and the wave-frequency n , the values

$$\text{Auroral wave-length } l = 5579.75 \times 10^{-8} \quad (52)$$

$$\text{Auroral wave-frequency } n = 5.3741 \times 10^{14} \quad (53)$$

If now in (51), we represent Rydberg's wave-frequency by R , its ratio to the auroral frequency will be

$$R/n = 6.11974 \quad (54)$$

from which we see that Rydberg's frequency is, roughly, six times as great as the auroral frequency.

¹ Vol. 46, pp. 193 and 577, July and October, 1923, and still more recently in *Comptes Rendus* (Tome 180, No. 14, Avril, 1925, p. 1084).

² *Philosophical Magazine*, Vol. 46, p. 603.

³ *Nature*, Vol. 105, pp. 46, 627, and 998.

⁴ *Ibid.*, 105, 998, June 27th, 1925.

⁵ *Philosophical Magazine*, 46, 195, July, 1923.

181. The earth's mass is 81.45 times the mass of the moon,¹ so that if the earth's mass be taken as unity, the sum of the masses of the earth and moon is

$$p = 1.012278 \quad (55)$$

and if now in (54), we take

$$R/n = 6py = 6.11974 \quad (56)$$

$$y = R/6pn = 1.007586 \quad (57)$$

The atomic weight of hydrogen when that of oxygen is taken at 16, is sometimes given at 1.008, and sometimes at 1.0077, the last being regarded as the most accurate,² though the fourth decimal is uncertain, so that the value of y in (57), may be regarded as identical with the atomic weight of hydrogen. The reasons why the atomic weight of hydrogen, and the moon's mass, should be involved in the relationship of the two important frequencies R , and n , will appear as we proceed.

182. A considerable portion of the first volume of these studies,³ was taken up with the attempt to prove that the velocity of light was not a cosmic constant, as is assumed by western science, and which forms the basis of the theory of relativity. There was not at that time (1923), any generally available information from occult sources which gave definite teaching on this matter. It is therefore gratifying to find from a recent publication, *The Mahatma Letters to A. P. Sinnett*, that the above deduction made from independent investigation is amply confirmed by a very high occult authority, the Master K. H., for in the course of His reply to the question: "Is the photographic value of light emitted by the stars a safe guide to their magnitude" He says:

¹ *Smithsonian Physical Tables*, 1923, p. 416.

² *Isotopes*, Aston, p. 105.

³ pp. 139-174.

"They (modern astronomers) cannot know it, for the simple reason that heretofore they have in reality found no sure means of measuring the velocity of light. The experiments made by Fizeau and Corun known as the two best investigators of light in the world of science, notwithstanding the general satisfaction at the results obtained, are not a trustworthy data neither in respect to the velocity of light with which sunlight travels nor to its quantity. The methods adopted by these French men are yielding correct results . . . only as regards the velocity of light between the EARTH AND THE UPPER REGIONS OF ITS ATMOSPHERE . . . there being between the Paris Observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress, and that ray finding quite a different quality of a medium to travel upon than the ether of space, the ether between the sun and the meteoric CONTINENT above our heads, the velocity of light will of course show some 185,000 and odd miles per second and your physicians shout 'Eureka'! Nor do any of the other devices contrived by science to measure that velocity since 1887 answer any better . . . Could they measure light above our atmosphere they would soon find they were wrong."¹

183. It was stated in the pamphlet by the writer,² that the radiation velocity of the heavenly bodies varies as the square root of their masses, but as the proof of this belongs to a later stage, we may assume this law provisionally. Taking the moon's mass as given in para. 181, we have for the earth's radiation velocity c , and the moon's radiation velocity v ,

$$\begin{aligned} c \text{ (earth)} &= 2.99860 \times 10^{10} \\ v \text{ (moon)} &= 3.32256 \times 10^9 \end{aligned} \quad (58)$$

¹Loc. cit., p. 166.

²Einstein's Theory, March, 1922, p. 34.

184. In 1904, H. A. Lorentz, showed that on electromagnetic theory¹ the electronic mass m , increases with the velocity v , in accordance with a formula which has since formed the basis of the theory of Relativity, but which however preceded it and is independent of it. If therefore we take an electron moving with the lunar velocity v , as given in (58), the mass m is increased to

$$\mu = 1.0061955 m = 9.06075 \times 10^{-28} \quad (59)$$

$$e/\mu = 5.2689 \times 10^{17} \quad (60)$$

the values of e and m being as given in para. 160.

185. The physical interpretation of (60), is that a force e acting on a mass μ for unit time would give it the acceleration (60), but of course such an enormous acceleration could not operate on a single electron for one second, since long before one second had elapsed the electron would have been carried beyond the orbit of Neptune. But if instead of a single electron there was a string of n electrons, then it would be proportionately reduced to the moderate acceleration

$$g = e/n\mu = 980.425 \quad (61)$$

If now we increase the force e in the ratio p , as given by (55), so as to add the moon's mass action to that of the earth, and take another string of electrons equal to the Rydberg frequency R , we should obtain the reduced acceleration

$$a = pe/R\mu = 162.174 \quad (62)$$

$$g/a = 6.0455 \quad (63)$$

$$a/g = 0.1654 \quad a = 0.1654 g \quad (64)$$

¹The Principle of Relativity, Albert Einstein and others, Methuen, p. 31.

186. The acceleration given by (61), is that of terrestrial gravity in latitude 43° and is approximately the mean value of gravity at the earth's surface. The value of the moon's surface gravity,¹ is 0.17 g, which agrees with (64), so that whilst the frequency n , or the frequency connected with the "Great Tone" of Occultism, gives us the value of terrestrial gravity g , the Rydberg frequency R , which plays such an important part in all spectral theories, gives us the surface gravity of the earth's companion, the moon.

187. Before giving a physical interpretation of the important results obtained in (61-64), let us return for a moment to our small element of mass m' , as given by (47), in para. 163. We there found that a change in the electronic charge e , to $e' = e/4\pi$ from (46), transformed the mass of the electron m into $m' = m/(4\pi)^2$. Now the difference between m and μ as shown by (59), is less than one per cent, and if the charge e in (60), were changed to e' we should by the same law have the same mass μ changed to

$$\mu' = \mu/(4\pi)^2 = 5.7378 \times 10^{-30} \quad (65)$$

$$\mu'g = 5.62547 \times 10^{-27}$$

$$\mu'a = 9.3052 \times 10^{-28}$$

$$\mu'g + \mu'a = 6.556 \times 10^{-27} \quad (66)$$

The value of Planck's radiation constant as given in para. 160, is $h = 6.547 \times 10^{-27}$ which differs from (66), by less than one half per cent, so that the difference is less than the probable errors of measurement, and we may write for this important radiation constant,

$$h = \mu'g + \mu'a = 6.547 \times 10^{-27} \quad (67)$$

¹ Smithsonian Physical Tables, 1923, p. 416.

188. The physical interpretations of equations (61), and (62), which gives the values of surface gravity on the earth and moon have already been given,¹ and those equations are merely putting in mathematical form what is there given verbally. To repeat a portion of this, the action of gravity does not accelerate the body which has weight, but the etheric medium which flows through the body. Through the field of force e , in the case of the earth, there flows a stream of electronic masses at the rate of n per second, so that in unit time n of these masses are given the acceleration g , in a direction upwards from the earth. The reaction of this acceleration gives the reverse acceleration downwards to the body, just as when holding a hosepipe the hand feels the reaction of the stream of water issuing from the nozzle.

It is interesting to note that since the above explanation of the gravitation mechanism was published, such a repulsive process continually accelerated has been actually observed above the sun's surface.² The key to the gravitation process for the earth is in the mysterious green line of the aurora borealis which is not an occasional phenomenon, as was formerly supposed, but is continuous in the upper atmosphere throughout the day and year,³ its colour is the green of vegetation. It is the fundamental vibration frequency for all matter of which the earth is composed, and is therefore intimately related to all physical phenomena that take place on our planet. Its corresponding sound is "THE GREAT TONE" of Occultism.

G. E. Sutcliffe

(To be continued)

¹ Studies in Occult Chemistry and Physics, Vol. 1, pp. 162-3, para. 135.

² Nature, Vol. 116, p. 30, July, 1925.

³ Nature, Vol. 109, p. 55, January 12th, 1922.

AND have I lost my normal sight,
And have my lips forgot their words?
For lo, I cannot see the light,
I cannot praise the songs of birds.

I hardly feel the touch of things
Thrill me as in sad days of yore.
Out of my clay in vision springs
The gorgeous ecstasy no more.

Or it may be, O foolish heart
That sight has deepened into Sight,
And now thou of a sudden art
Become the bird, become the light.

That thou hast grown beyond the need
Of sight and touch, and plucked the power
Of being all . . . Behold, the seed
Has changed to fruit and slipped the flower.

HARINDRANATH CHATTOPADHYAYA

THE RELIGIOUS CONSCIOUSNESS AND PSYCHOLOGY

By CHELLA HANKIN, M.B., B.S.

RELIGION, for the purposes of the present article, may perhaps be best defined, as that orientation of a consciousness which links it back to its Divine Source, and through which it can best evolve towards the same.

Of course, to the inductive scientific mind, this definition would prove highly unsatisfactory, for it takes for granted that there is a "Divine Source"; a fact which ordinary science would be unwilling to postulate. To the majority of the readers of this article, such an existence, is an established conviction; however, the purport of this article is to briefly summarise views which not only do not accept this outlook, but on the other hand, explain the development of the religious consciousness in terms of the primitive or abnormal. Thus it is hoped that the Theosophic student may be stimulated to study along these lines, and so be able to contribute to modern thought the Light shed by the Ancient Wisdom, through which alone religion can be built on that broad basis which can make it impregnable against all such criticism.

That Science, the child of man's concrete mind, has always been the opponent of religion, is largely due to the dogmatic inelastic conceptions with which each side are wont to confront each other. In consequence, those two fundamental necessities of the human consciousness—the search

for knowledge and the search for its divinity, which should be united in the closest bond—are divorced.

With the growth of scientific knowledge, and the widening out of religious conceptions, the critical attitude taken by science towards religion undergoes a complete change. No longer does such criticism range about such ideas as evolution, Darwinism, miracles, etc.; for even quite conventionally orthodox religion has quite comfortably assimilated the scientific conceptions relating to these things, in her larger outlook. The critical outlook, now much more concerns itself with those things which might be said to constitute the fundamentals of religion. Such as the origin and nature of religion, its function and growth, and the nature of those interior states brought about through its exercise. The branch of science to whom is entrusted this task of criticism, is of course that which deals with states of consciousness—psychology. It may therefore be interesting to survey briefly the modern scientific outlook in relation to these matters.

For this purpose it will be convenient to briefly summarise the views of some of the leading workers in the field of psychology; therefore Pierre Janet, Sigmund Freud, and C. G. Jung are selected as being representative of modern psychological thought.

In the winter of 1921—22 Pierre Janet gave an interesting course of lectures in Paris on "The Evolution of Moral and Religious Conduct". A report of these lectures appears in the 1924, January number of *The American Journal of Psychology* in the form of an excellent article by W. M. Horton, and to this article reference has been made before writing that which follows.

Pierre Janet defines religion as that which organises the mental forces. This expression of consciousness can be found at various levels of human evolution, levels through which

evolving man gradually passes, until he reaches the rational levels; at which there is a necessary decline of religion.

Janet is closely associated with the study of abnormal psychology, and in consequence, his necessity to understand and explain these abnormal states is everywhere apparent in his psychology. Indeed, in one sense, this necessity may be said, to rather overshadow his whole psychology; a tendency always found amongst alienists. These workers have to deal almost exclusively with conditions of consciousness detrimental, and divorced from the average; they are, in consequence, inclined to classify every state of consciousness other than the average, as detrimental and an expression of abnormality.

In Janet's system the levels of consciousness through which the religious consciousness evolves are co-ordinated with various pathological conditions. Mental diseases being expressions of reversion to these lower levels. It is obvious therefore that if we accept this viewpoint, it is quite easy to explain religious states in terms of pathology, if the origin of these states can be discovered at more primitive levels than the one to which civilised mankind has evolved.

Janet tells us that religion originates with primitive man at the level which he calls social. At this level it is an imitative phenomenon. By imitation the herd saves itself expenditure of force, and the leader, after making his original effort for imitation, gets rewarded by identifying himself with the innumerable imitations, and so keeps the force, put into the original effort, as joy. This joy is the prototype of the joy of the future religious leader. Rites and myths arise at the level called assertive. At this level, desires and beliefs are inseparable, and language and bodily movements begin to work together. At this stage arise negative rites or tabors, and positive rites and ceremonies. A regression, in an abnormal consciousness, to the condition of negative rites explains the nature of those abnormal conditions called phobias. It also follows that to

those who accept Pierre Janet's views, a love of religious ceremonial, shews a tendency to revert to this primitive level of consciousness; where primitive man through the conjoined use of movement and language, created the first rites and ceremonies. Further, it is taught that myths arose subsequent to rites and are founded on them. Primitive man just wills and believes because it gives him pleasure, and logic means nothing at all to him. He willed that a belief should be carried out "just so," hence belief is a deferred act of will. The function of the rite is to act as a stimulus on the mental reserves, and heighten mental tonus. It might indeed be compared to a form of social drunkenness. Janet points out that the primitive keeps his religion for his days of religious frenzy, but when man's consciousness has evolved to the reflective level, this simple function of religion as a liberator of reserve energy, as an occasional joyous expression, is interfered with. With the arising of the God idea man steps out into the region of pure phantasy. At the reflective level man begins to talk to himself, and so in phantasy, he creates for himself that mysterious shadow companion which is his double or spirit. Thus, with the birth of the concept of human spirits, it is an easy step to the conception of God Spirits, and disincarnate spirits. The primitive thinks of his obligations to the absent and the dead, and an animistic and anthropomorphic religion arises. Janet points out that man has fundamentally two psychological motives, a craving for love, and a craving for direction. Therefore, must the companion spirits created by primitive man have an enormous hold over him. Feeble minded people have both these cravings well marked, and reverting to this level, tend to embrace religion. During childhood, or because of the need brought about by sorrow, and bereavement, or in old age, the same phenomenon occurs; but the normal rational man does not require religion.

With the arising of the God idea arose that phenomenon called prayer. Janet considers that prayer is dramatic thought which is taken seriously. In psychopathic individuals, the divine factor which prayer calls into being may take on an automatic existence, and become overwhelmingly divine. It follows therefore, that the divine assurance which can come through prayer, is really allied to a derangement of consciousness. Prayer, although it can be useful in liberating some of the psychic reserves, and so give joy, and a heightening of consciousness, can become dangerous in two ways. The disassociated part of the consciousness called God may use up so much psychic energy in attempting to become real, it may cause religious depression and "dryness," or, if it becomes real, it may take on an independant condition, and acting as a devil, cause demoniacal possession. Hence, Janet says, arises the necessity for the priesthood, which takes away from the worshipper the necessity for being his own God, by externalising his religion. It follows from all this that mystical states are viewed with grave distrust, and so it is not surprising to learn that Janet considers religious ecstasy to be a mania disturbance. A disturbance which rather resembles somnambulism, but differs from it in that the aberrant state of consciousness remains in the memory. In ordinary mania the increased energy is utilised in motor disturbances, but in this condition, it is utilised in heightening the joy and certainty peculiar to the state. It follows therefore that W. James' contention that mystical states demand our respectful attention, because of their authoritative effect over those experiencing them ("They have been there and know") is based on deficient knowledge, if this effect is really due to a species of mania.

Finally, as a substitute for religion, Janet considers that when the consciousness evolves to the rational or experimental

level, psycho-therapy is an excellent substitute for religion, for it scientifically cures those derangements of consciousness, for which religion is a popular "therapy". In addition, a belief in progress, and confidence in ourselves, will remove from us the necessity for relying upon a psychological invention given birth to by man in the stage of his racial childhood.

Let us now examine Freud's contribution as to the nature and growth of the religious consciousness.

Freud considers that the beginnings of religion, as well as of morality, can be traced to the primitive's allegiance to the "old man" of the primal horde. The "old man" was the primitive's father surrogate, and he maintained his power by inventing moral laws to keep his younger and more virile relatives in their place, so that his sexual jealousy need not be aroused, the repressed sexual jealousy of the youngers was utilized by forming emotional ties with each other, and so originated group psychology. The leader of the group subsequently became deified, and so came about the possibility of the formation of religious groups, with allegiance to the idea of a god, for the "old man" of the primal horde still dwells in our unconscious.

Further, Freud considers that the power which the god idea holds over the human consciousness, can be explained by understanding the nature of hypnosis. Freud considers that the hypnotist arouses that racial unconscious remembrance of the subjection of the son to the father. That is, the subject surrenders his will to the father surrogate in the person of the hypnotist. The primitive endowed kings and chieftains with the mysterious power of the father (mana) which made it dangerous to look upon them, and thus Totemism arose. The mysterious power, mana, is transferred to the leader or to the god idea, and so it is felt it is impossible to "look upon god and live," and the worshipper subjects his will to this mysterious power.

Freud further teaches that the formation of the ego originates through identification with the father. The father is first loved, and after identification with him has taken place, self love is born, and the ego comes into existence. The primitive then lends his ego to the objects and forces of nature and animism is the result. By this act the primitive feels that he exercises a god-like power, and so arises the belief in the omnipotence of thought, and also a belief in his immortality.

Freud further believes in a super ego. This super ego comes into existence by the detachment, and assimilation of the father image; which becomes incorporated into the developing consciousness. That which is at first imitated with the resultant creation of the ego, becomes a part of the same consciousness; and this is the origin of the so-called spiritual elements in one psychology, and the genesis of conscience, which thus is seen to have its roots in the unconscious.

We will now consider the contribution to this subject by C. G. Jung, the leader of the Zurich school of analytical psychology.

This investigator teaches that the origin of the god idea arose because of the primitives longing for the care and protection of the father. He was forced by biological reasons to leave the family group, and so he "projected on the heavens," this longing, and created for himself a "Heavenly Father". This "Heavenly Father" dwells in the collective unconscious, and like all unrecognised unconscious contents, it dominates our consciousness, unless we learn to separate ourselves therefrom. Jung further contends that much valuable libido or energy is lost to our development, by the projection of the same into this primordial image. The power of religious ideas is due to the fact that they liberate some of the surplus latent accumulated racial libido which is attached to them, and so give them their magical power.

The god idea is thus seen to be relative to man's consciousness, and has no absolute value. Those who give to the idea an absolute value, remain infantile and dependant on the "father complex," and as before remarked, much valuable libido is lost, which might have been applied to psychological development.

The aim and object of the Jung psychology, is to help people to free themselves from this slavish dependence on fraternal or divine authority, and so become individual. Thus, they are able to realise that that which they believed to be outside of their consciousness, really dwells within them; and this realisation gradually brings about the process of "individuation".

The answer to all this is of course through the understanding of true mystical religion. However, Jung considers that mystical thinking is undesirable; because consciousness must have its limiting concepts or it will lose hold of reality; further, it is a form of seeking for symbols for those things which are simply unknowable. Its convincing power exists because subjective facts are demonstrable by reason of their own existence to the consciousness going inwards, even as objective facts are convincingly there to the consciousness going outwards. Even from this brief description, it will be seen that in the Jung school of psychology, there is much more of philosophic thought than in the two schools previously discussed. Having thus briefly glanced over the salient points of these three psychological systems, let us attempt to see what principles, if any, they hold in common.

In relation to their bearing on the nature and origin of religion, their viewpoints have much of similarity. In all three there is postulated a region of consciousness called subconscious, or unconscious, and that in this region can be found indications of the past history of the race, where

the early beginnings of religious thought can also be discovered.

Again, in all three the concept of libido or energy plays an important part; for this energy is released through ceremonial or through the centering of consciousness on religious concepts, which have their origin in the thinking of man's primitive ancestry. Moreover, the all compelling power of religious ideas is postulated by all three to be due to the heightening of consciousness brought about by the liberation of this stored up energy. And again, all three have a tendency to identify interior, mystical states with pathological expressions of consciousness.

In reality, religion has little to fear from these criticisms of the newer psychology. Indeed, even as in the past religion expanded under the influence of the criticism contributed by the concrete science of the nineteenth century, so will it further expand under the influence of the criticism of the scientific psychology of the present time.

All criticism, if genuine and presented by a true seeker after truth, must contain much of value. And so, in such criticism, we can find indications as to the things which must be attended to if our religious forms are to become fitting vehicles for the Life.

It is apparent, from what has been written, that it is important that the leaders of religious thought should have clear cut ideas in relation to these problems and know how to correlate the following with their religious forms: the true nature of the unconscious.—

An understanding of the supernormal states of consciousness, and, at the same time an understanding of abnormal states, so that the two may be clearly differentiated there must be a thorough understanding of the origin and nature of myths and rites, and of the divergent views on this subject. Moreover, it must be recognised that correspondences

to the symbolic values of these myths and rites are found in every human consciousness, and explanations, as to why this is so must be understood.

Briefly, these are some of the points to be discussed by religion, but space does not permit of this task being attempted in this present article, which is just meant to stimulate thought on this important subject.

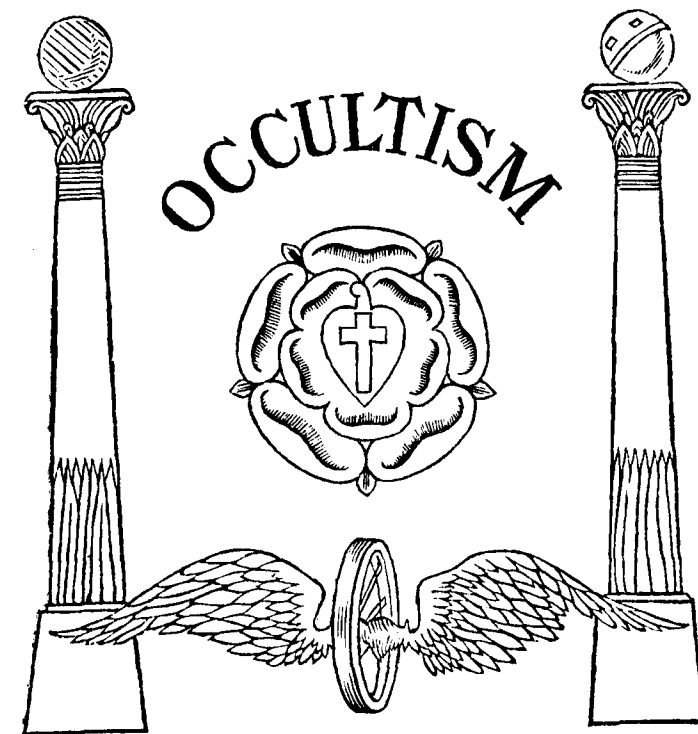
If religion refuses to do this, then indeed will scientific psychology become a formidable adversary of all forms of religious thought and experience. Psychology no longer scoffs at the phenomena of spiritualism, nor at psychic phenomena, nor at mystical states, but seriously investigates them, and incorporates them into her systems of thought.

Therefore, the very things which the religiously minded are wont to bring forward as proofs to justify their religious beliefs, are more and more being demolished by the scientific and philosophic outlook of the various psychological schools, to the complete satisfaction of the originators, and to the ever increasing number of followers.

In the writer's opinion the only system of thought which will effectually meet all this criticism, and give back to mankind their religion purged of error, and at a higher level, is the Wisdom as taught by Theosophy. Here then is valuable work waiting to be done by the serious student, who besides being a Theosophist is interested in religious forms.

And meanwhile, the one Eternal verity remains the same: Man's divinity, and his search to find his real Self. Generation follows generation, and still the search goes on—with different forms, different beliefs, and different disbeliefs, but through them all the Divine purpose runs, and man through his blunders, as well as through his illuminations, but helps to make that Divine purpose manifest.

Chella Hankin



THE MYSTERY OF THE BUDDHA

By ERNEST WOOD

THE MYSTERY STATED

MADAME BLAVATSKY has left us, in her article on "The Mystery of Buddha" in the third volume of *The Secret Doctrine*, an unfinished statement with reference to certain happenings in connection with Gautama Buddha which did not occur in the careers of previous holders of His high office. It is stated that notwithstanding His most perfect life of eighty or one hundred years in the north of India—a life in

which it seems impossible for us to detect the slightest flaw—He nevertheless in His compassion for mankind exceeded the bounds of discretion and presented the knowledge which He had gained in such a way that some harm was done to mankind by it, in addition to its almost boundless good. The work of a perfect Buddha would contain no harm whatever for His followers. The Manu said, referring to human efforts to do good, that there is no fire without smoke, that there is no good action without the accompaniment of some bad effects; but that applies to the work of mankind; certainly not to that of the great Avatāras who descended from other and higher systems of worlds in order to help our humanity from above. It may have been because Gauṭama was not such an Avatār, but was the first of our humanity to reach the exalted post of Buddha that his work was not absolutely perfect, or there may have been other causes—we cannot expect to know—but at all events the kārmic effects have been declared to be such that the Lord Buddha, although in paranirvāṇa, found it necessary to remain in touch with our world and continue to give assistance to its evolution. A part of this work, it is said, was fulfilled by his re-incarnating as Shri Shankarāchārya some fifty years after the death of the body of Gauṭama. The mystery is how a Buddha who had accepted nirvāṇa could possibly re-incarnate.

Madame Blavatsky, in explaining the mystery to some extent, showed that it is both true and false to say, as Mr. Sinnett did (following the teaching which he received in letters from his Master) that Shankarāchārya was Buddha in a new body. It is true if we mean by Buddha the “middle principle” of the Buddha, but false if we are thinking of the Buddha himself. H. P. B. says that there was the “astral” Gauṭama inside the outward Shankara, whose higher principle, or Ātman, was, nevertheless, his own divine prototype—the “Son of Light” indeed. She adds that the Buddha is

in nirvāṇa, but that the *subtle body* of Gauṭama is still present among the Initiates,

nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the astral Gauṭama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avatāras and great saints, and works through them. To say that Buddha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmanical as well as from the Buddhistic standpoint. To say, as the esoteric or mystic school teaches, that though Buddha is in nirvāṇa he has left behind him the Bodhisattva to work after him is quite orthodox.¹

She goes on to speak of Shankara, and says that He was an Avatāra in the full sense of the term, that He was a Buddha, but that he was not a reincarnation of the Buddha, although Gauṭama’s “astral” ego, or Bodhisattva, was associated with him. We have been informed that Shri Shankarāchārya is one of the Lords of the Flame who came from Venus, one of the three assistants and pupils of the Lord of the World Himself. He is called a Buddha in *The Secret Doctrine*, because He belongs to the same occult rank as that which Gauṭama achieved, but he is a Buddha of the first ray, while the Lord Buddha is the head of the second ray. It is the work of the first ray to see that the *will* of the Logos is expressed in the direction of human races; it directs what must be done, but the second ray is concerned with the relations between the workers, the right feeling which expresses the spiritual *energy* necessary to manifest that will. The third ray is concerned with the material means and methods to be employed.

THE THREE PRINCIPLES

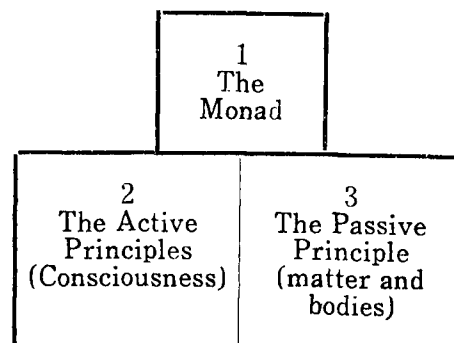
It is said that each Buddha manifests simultaneously in three worlds of being—(1) in the shape of a man in the world

¹ S. D., Vol. iii, 379.

of kâma, (2) as a Bodhisattva in the world of supersensuous form, and (3) as a Dhyāni Buddha in the highest spiritual world. The world of kâma or *sense* comprises our lower mental, astral and physical planes; that of supersensuous rūpa includes the higher mental, the buddhic and what we usually call the nirvāṇic or ātmic planes, while the spiritual worlds are those of the Monad. The seven principles of man may also be shown in these three divisions, as in the following diagram:

DIVISIONS	IN MAN	IN BUDDHA
1. The Sevenfold One	Monad	The Dhyāni Buddha
2. The Principles of Consciousness	Ātma Buddhi Manas	The "Astral" Buddha or Bodhisattva
3. The Principles of Matter	Lower Mental Astral Physical Etheric	The Manushya Buddha

Another way in which they may be represented is in the form of a triangle, thus:



This diagram has the merit of putting the second and third divisions side by side. Below the region of the Monad, which is beyond time and space, there are two great

principles, one active, or positive, which we find in our consciousness; the other passive or negative, which we find in the world of material things. These are the subjective and objective divisions of life familiar in current philosophy, which however does not seem to be acquainted, owing to its short-sightedness, with the necessity for a region beyond subject and object, that of the Monad. When we look at a man on this plane it seems that the material principles are most in evidence—the matter is obvious, but the spirit or consciousness within the body has to be sought; but when we observe him on the higher planes of the second great principle we find that his "life" or consciousness is the obvious and outstanding thing, while the form of matter has to be sought. To make still clearer the distinction between the two, I may perhaps be permitted to quote from my book *The Seven Rays*:

In the physical level of the world we seem to be in a world of matter. The matter is so obvious, so prominent, so dominant, so ever-present, that we have some difficulty in recognising any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other beings. It looks very much like a great world of matter in which only a tiny bit of life incarnates. When one enters on the astral plane one finds a change from this state; there the matter is a little less dominant and the life a little more evident—the powers of consciousness are more influential and the limitations of matter less rigid, obstructive and resistive. At the next level, the lower mental, life is a degree more prominent still, and matter yet less dominant. Thus the three planes, physical, astral and lower mental, constitute a region in which we may say there is more matter than life.

Now consider the highest of the five planes. Here the conditions are quite the reverse of those in the physical world. It is a great unresting sea of the powers of consciousness. When the Initiate of the fourth degree enters that plane for the first time he cannot immediately discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness on the physical plane. Some evidence of this is to be seen in the attempt to describe the nirvāṇic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life*. In the comparison that we have been making the buddhic plane may be said to offer reverse conditions to those which prevail on the astral, and the higher mental to those of the lower mental.

Suppose, then, that a visitor from some other state of being should enter our fivefold field of manifestation. If he happened to come into it at the physical level he would describe it as a world of matter in which there are points of life, centres of consciousness; but if he touched it at its ātmic or nirvānic level he would call it a world of consciousness in which there are some points of matter.¹

Thus there are three fundamental principles in man, when he is incarnated, but because the second and third of these principles are each triple there are seven principles in all, and since the two triple principles are but projections from the first and unitary principle, there are seven principles in the one perfect discarnate man, the Monad.

EGOS AND MONADS

In the case of the incarnate Lord Buddha the lowest of these three divisions has been called the *Manushya Buddha*—that is the man visible to other men, the person of Buddha. The equivalent of this in ordinary men is the personality in the set of three bodies existing on the physical, astral and lower mental planes. The man is there objective—or rather all that can be contacted of him on those planes is but a material instrument through which his consciousness is seen.

The next division was called by Madame Blavatsky the “astral Buddha,” but of course she did not mean by the term astral the religion of the astral plane to which modern Theosophical literature restricts the term. She meant the region of what we now call the higher mental, the buddhic and the ātmic or nirvānic planes.

Now, in the case of any man who has not yet passed the Fifth Initiation this is the region of his true existence. It is here that what we call his ego is evolving or unfolding. That ego is the portion of consciousness of those worlds which he has appropriated.

¹ Indian Edition, pp. 10-11.

Followers of Shrī Shankara use the term *ahamkāra* to describe what Theosophists call the ātmic principle in man, and with them the ātmā proper is what Theosophists usually call the Monad. *Ahamkāra* is the first of a set of four principles—*ahamkāra*, *buddhi*, *manas* and *chitta*, the equivalents of the modern Theosophical ātmā, *buddhi*, *manas* and lower *manas*. The term means literally “I-making”; the “I” takes possession of a portion of the divine consciousness of the higher planes when the human entity starts upon its career, and thus makes that portion “I” or ego. At first that ego is but a tiny fragment of uncertain consciousness on the higher mental plane, but when after many lives the human career is ended it has become a great light and power, a great god shining in that set of planes, with its positive powers of will, love and thought, and its receptive capacity to know the world without, the other egos which are its fellow-beings, and the “I” within.

It is a little misleading to speak of that consciousness at any stage as something that exists upon a plane. We can say that a table stands on the ground and that a kite floats in the air, but we cannot think of the ego as thus limited by space. Proof of this is to be seen in the fact that one and the same ego can animate the thought-forms existing in the lower mental devachans of thousands of devachanis in all parts of the earth. It is only in the personal planes that matter is prominent and consciousness shines feebly through it; in the super-personal planes of the ego this consciousness is the outstanding quality, and any form of matter used for its expression is subordinate and transitory.

The principles of man on those planes are therefore “gods or powers,” not primarily vehicles; will is ātmā, love is *buddhi* and thought is *manas*. In each man this triple active power represents a portion of the divine consciousness. It is only God (the second universal principle, or the Logos as

usually understood) who wills, loves and thinks, but in our consciousness we share with him in those active principles. When we use these powers we are like the heroes of the old Indian, Greek, Finnish and other legends, who did not imagine that they could gain or develop any power on their own account, but knew that their weapons were divine. Not long ago the reader of one of the big New York publishing firms rejected a manuscript of folk-tales for children on the ground that the heroes depicted therein were not true heroes, because they were constantly obtaining powers from various deities in order to carry out their purposes, and were not relying on their own strength, as true heroes should! He evidently knew nothing of occultism.

The powers are not of our making. We appropriate portions of God's conscious life or active principle for our consciousness, just as we appropriate portions of his material world or passive principle for our bodies. We are not that consciousness, but we are the "I" which takes up a portion of that consciousness, stamps its own reality upon it, and makes it appear to be "I".

It is worth while for all who want to understand the mystery of our being to try to realise the way in which the "I" in us is the Monad, "the highest spiritual principle," and how the ego is really not I but one of the great sea of "yous" which surrounds us all. On this point I will repeat what was said in *The Seven Rays*:¹

Do not then think of your consciousness as your real life; do not imagine that it is something which enables you to live, for as a matter of fact even the higher consciousness is only a limitation; it is only a body with which to explore time, and the I is beyond it. That is why some of the ancient philosophers said that I and God were one and the same, and yet they said "Neti, neti," that is "Not thus, not thus," whenever anyone proposed to describe that God or I in terms of matter or even in terms of consciousness. Even the person who has not distinguished between his body and his consciousness is conscious; so also he who does

¹ Chapter xxi.

not know that he knows that I, still is I, even in the midst of the consciousness which he wrongly thinks to be the self.

Some slight glimpse of that "I" may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can speak of each of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the consciousness in themselves they call it "I". Why call the same thing by two different names? Now, some make the mistake of thinking that they should say "I" to describe the consciousness in another person, on the theory that we are all one. That is the illusion of the higher self. They must learn to say "you" when looking at the consciousness in themselves. Then the I will remain untainted by contact with the dual world, and the man will be a Mahātma. It was in this way that Shri Shankarāchārya used the "you" of Gauṭama Buddha.

The ego alone undergoes evolution, unfoldment in time. What is happening to the Monad, which in the case of the Buddha is called the Dhyāni-Buddha, cannot be described; but it would be a mistake to ascribe to that any limitations of space or of time. There is only one way in which the nature of its being can be realised, and that is through penetration of the reality of "I," the mystery of the human will, by means of that will itself, not by thought.

THE BODHISATTVIC CONSCIOUSNESS

When, therefore, Madame Blavatsky says that it was only the middle principles of Shankarāchārya which were derived from the Buddha, she refers to that which the Buddha Gauṭama had used in the place of what would have been an evolving ego in a man. This, however, was not an ego, but a set of active conscious principles—an appropriation of these for the purpose in hand. When a man takes the Fifth Initiation he embarks upon Monadic life; he has strictly no further purposes of his own even in the world of the ego, which remains, if it is retained, only to serve the

as the causal plane, where he lives in the radiant Augoeides while he is working without egoic motive and is thereby filling the reservoir. Because he retains even the lower permanent atoms it is possible for him to provide himself with personal bodies whenever he wishes, although that is a very rare case. Those who take office in the Hierarchy also retain their permanent atoms, and usually keep an entire set of bodies, even down to the physical.

The Sambhogakāya, which seems to include those who join the Staff Corps of the Logos, to be sent to any part of the solar system when required, retain only the nirvāṇic or ātmic permanent atom, while the Dharmakāya, who retires into the Monad, does not keep even that one atom, although he has the power to show himself on the nirvāṇic plane.

When Gauṭama was to become the Lord Buddha, the first Buddha from our own humanity, it was necessary that he should be provided with a set of vehicles on different planes which should be suited to his great work, and which should represent through him not only the divine love towards humanity, but should also represent the contribution of humanity to the divine plan. Therefore an absolutely unique set of causal, mental and astral vehicles was formed, composed entirely of atoms which had had the experience of being permanent atoms.

The physical plane ultimate atom has been frequently described in Theosophical literature. It looks like a wire cage, but when these wires are examined each one is seen to be composed of another twisted wire. There are seven of these spirillæ, but in nearly all the atoms of our world at present only four of them are in activity. That is so because we are only in the fourth round; in the seventh round all seven spirillæ will be active. But even now a certain number of atoms have had extra spirillæ awakened through being in the bodies of advanced men sometimes described as fifth or

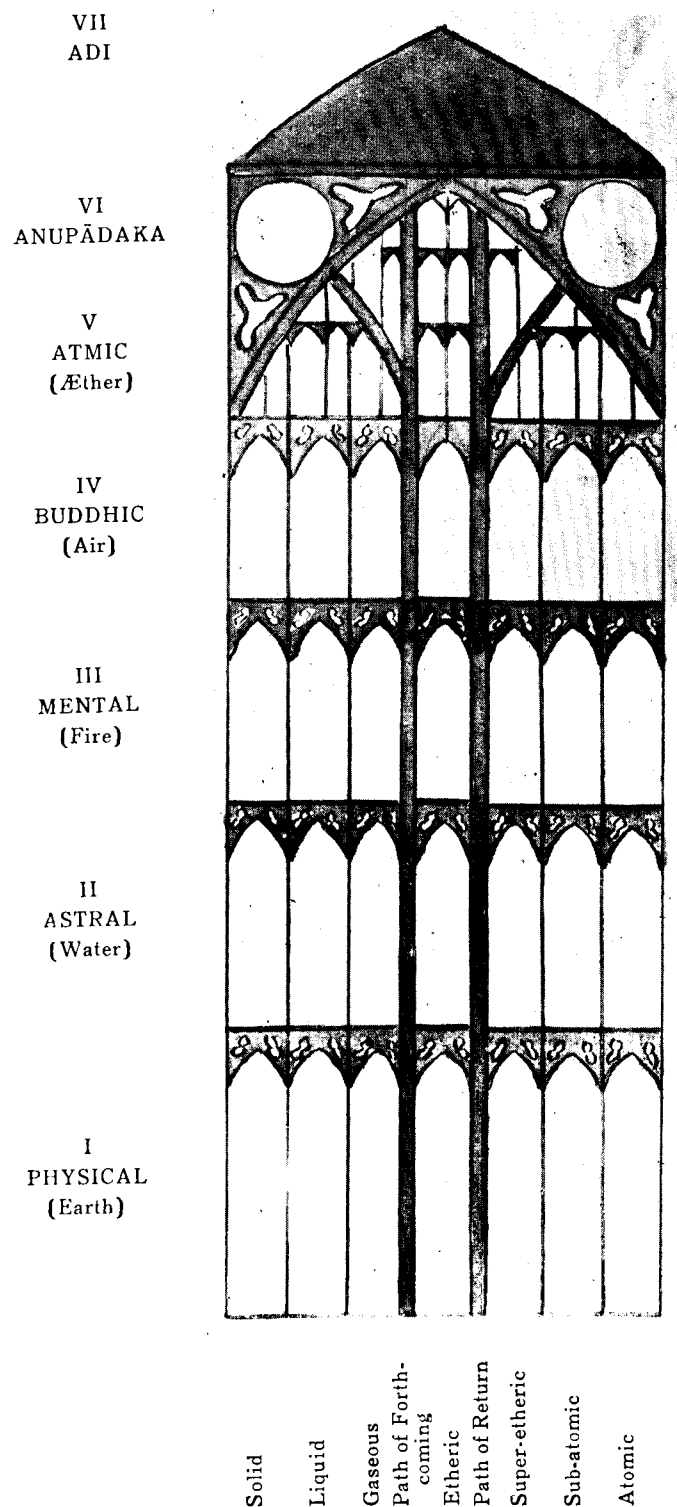
sixth or seventh-rounders. The atoms evolve through living in various bodies, from the mineral to the human, and men on the Path offer them their best opportunity for rapid unfoldment, and that is especially the case when the atoms have been used as permanent atoms and thus employed constantly in the bodies, instead of being taken in and cast off again in an irregular manner. Therefore the permanent atoms no longer required by the Dharmakāyas and the Sambhogakāyas are exceedingly precious, and those on the astral and mental planes were all carefully gathered up and built together to form the special vehicles required by the Lord Gauṭama for his work on earth. Bishop Leadbeater explains that there were not enough of these atoms to form a complete set of vehicles, so some others—the best available—had to be used. They, of course, would be much stimulated by the permanent atoms in whose presence they found themselves, but still they are replaced by newly shed permanent atoms presented by each Adept who takes the Sambhogakāya or the Dharmakāya vesture.

This then was the set of vehicles carefully preserved after Gauṭama's death and the Buddha's acceptance of nirvāṇa. These vehicles were next lent to Shri Shankarāchārya, and afterwards used by the Lord Maitreya and possibly others. These also will be the vehicles employed by the Lord Maitreya at his coming which has been announced as near. These vehicles, vibrating, as it were, with all the achievements of all the men of our humanity who have attained human perfection and have gone on to Monadic work, and transmitting as nearly as possible to perfection the power of love and the influence of unity that come down through the Bodhisattva functioning among us as teacher of Angels and men, form a material centre for the radiation of indescribable power. It is no wonder, therefore, that thousands of apparently simple

people became Arhats in the service of the Lord Buddha, or that it is predicted that great numbers will also reach that level on account of the coming of the Lord Maitreya, so that they may become in turn teachers of the vast numbers of egos who will shortly be approaching and entering upon the Path.

Ernest Wood

EAST WINDOW, BATH ABBEY



WINDOW LIGHT

By E. G. COOPER

THE most ancient strongholds are said to be those made of earth, and the most ancient and carefully guarded secrets are those which are left in stone, of which the best known, perhaps, is that of the Great Pyramid, in which the whole of the wonderful ritual of the Mysteries of ancient Egypt are set forth in the building itself even as they are in the papyri found buried in so many of the tombs. In it we read the history of the Cosmos as well as the evolution of man, those inner secrets, which from the earliest time have only been revealed little by little to those who have proved themselves worthy to receive that knowledge.

But it is not only the ancients who have sought to perpetuate this secret knowledge in a form which those who have been instructed may read, for we find that this was also done by the mediæval builders, and perhaps one of the best examples which we possess in England is the East window of Bath Abbey, which was built in the sixteenth century on the site of two older churches.

The architect was certainly one of those "wise in the things of God," and it was evidently his desire to build into this window something of those things which were not taught by the Church of that day. So, in this house dedicated to the service of God, he chose the East window as the receptacle for his secret, for it was towards the east that the congregation would look every time they gathered

in the Abbey, and as illumination has always come from the East, so he doubtless hoped that by gazing week by week on this vision in stone and glass the inward vision might be unveiled for some, at least, of the worshippers. All this is only surmise; we know nothing of what he may have hoped and sought to put before those who lived in his day and those who would come after, but when we gaze upon this thing of beauty we can see that in it he set forth the knowledge of the hidden Wisdom which Theosophy teaches us to-day.

Starting from the top of the window the architect first presents a mystery to us in the triangle of blank stone which marks the straight line where the glass begins. Possibly few may notice that the glass does not reach the top of the arch, nor the triangle almost hidden in the shadow. In this respect it is like the form of the Great Pyramid which stops short before it reaches the apex, leaving a flat platform as a summit, and thus making the missing apex a symbol of the Trinity out of manifestation. Just in this way, by means of a blank triangle of dark stone, has the architect subtly indicated the plane of the First Logos, that "true Mountain of Light" according to the Manu, that Light only visible on the spiritual planes and therefore only to be symbolised on the physical plane by the blank stone. As we gaze at it, trying to penetrate something of its mystery, we remember that "Sanaṭ Kumāra the Venerable showed to Nārada when all his sins had been rubbed out, the other side of darkness".

Lower down comes the straight line across the full width of the window where the glass begins, the boundary line of the 6th Plane called Anupāḍaka where the First Logos, as it were, draws apart in His manifestation, and Spirit and Matter are formed, represented by the two large circles of light one on either side of the Window near the top. But taken singly these may represent "the mystery of the Watcher, the Spectator, the Actionless Ātmā, who abides ever in his triple

nature on his own plane and lives in the world of men by his Ray".

In these higher planes of Āḍi, Anupāḍaka and the Āṭmic plane the glass is divided into many sections almost irregularly, whereas below this fifth or Āṭmic Plane we find a uniformity in the divisions. For here we pass down from the planes of the divine activity or divine consciousness to the planes of human development. Horizontally there are now five divisions between this line and the base of the window corresponding exactly to the Buddhic, the mental, the astral and the physical planes. We must not forget that the architect was restricted by his medium and though the planes are interpenetrating he was obliged to arrange them one below the other.

We notice that each of these five lower planes is cut into seven vertical sections and in this way the seven sub-planes are presented to us, the solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic, and this division is carried through each of the planes.

One of the outstanding features which strikes one on first looking at the window are the two heavy pieces of stonework on either side of the central space in the window, that which we have called the etheric sub-plane. These pieces of stonework, rather resembling the sides of a ladder, reach from top to bottom down the middle of the window. They typify the Path of Forthgoing and the Path of Return. That Path upon which the human entity sets forth on his journey leading from his Father which is in Heaven to the depths of the dense physical plane whence he returns on the upward path bearing his sheaves with him, clothed in that Robe of Glory which he has woven for himself all through his long journey.

Looking at the window from this point of view, that of the evolution of the Monad we remember that Dr. Besant has told us how "they are sown in weakness that they may be

raised in power. From a static Logos enfolding all divine potentialities, he is to become a Dynamic Logos unfolding all Divine Power". And again, "Fitly they dwell on the Anupāḍaka plane the roots of their life in the Aḍi." And we are told "the three outstreaming Rays which come from the Monad are his three aspects reproducing the Logoi of a Universe. This consciousness ever works as a unit on the various planes but shows out as a triplicity on each". And so we may see these represented by the architect in those seven sub-divisions of each plane where he has pierced the stone on either side of the tiny pointed arches so that in each division the light pours through in three places, showing out the divine consciousness of will, wisdom and activity as choice, discrimination and cognition on the mental plane, as desire, love and sensation on the astral plane, and as the motor organs, cerebral hemispheres and organs of sense on the dense physical plane.

These are only some of the interpretations of the Ancient Wisdom which may be read from this wonderful window through which the Light has shone on so many generations since the architect embodied in it the faith that was in him.

E. G. Cooper

SOME LETTERS OF H. P. B.

(The following extracts are from letters written by H. P. B. to Khan Bahadur N. D. Khandalawala, who joined the T.S. on November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T.S.—C. J.)

I

Simla, October, 1880.

"I NEVER question my superiors, when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to *feign* and play a part. I cannot control myself in the face of a lie, or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?

Bombay, August, 1882.

"Mr. B. . . . is perfectly nonsensical, well—if he is not satisfied let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum*, and conditions; *sine qua non*. I am tired of them.

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty'.

Adyar, March, 1885.

And now about our Masters: I am innocent of every one of the phenomena that happened through the Shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply at my prayer by the Chelas of the Mahatmas, and with Their permission. Many were done simply by X. . . . and others by Dj. . . . K. . . ., the Mahatmas remaining quite unconcerned. Our members have no idea of the laws of occultism; and those who have ceased to see in the Masters, beings 3,000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible *Omnipotent Gods*.

The Masters have not pledged themselves, to conduct and manage the Society, but to simply give advice to the Founders—in questions and upon matters that it would have been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of *writing forged letters to himself, is—superb!* It only beats that other, that I, who have just refused a contract of 40,000 francs a year—if I remained in Europe and wrote solely for Katkof's papers—to come back to India, to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahatmas and bogus phenomena *for the sole pleasure of cheating—* for I defy the whole world to show that I ever got one pie by it.

I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from *such* fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have

preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been no Mahatmas (or some one immensely higher and more intelligent than I am, behind my back) there would have been no *Isis*, no Esoteric doctrine; that Hodgson himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in *The Theosophist*. As Me. C. . . . expresses it, “in such a case H. P. B. is a Mahatma herself.”

“Fraud or Mahatma” I have done my duty by the Masters and the Hindus”.

Wurzburg, May, 1886

“I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

“Between the Jesuits, the Protestant Padris, and the idiotic Psychic Research Society, with the ‘handsome

Hodgson' as their detective, I am very comfortably situated indeed!"

"And you take me to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever before I was five minutes older. I have said *all* I could lawfully say of Them and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the cause (Theosophy) too well, that in my desire to help it, I became indiscreet, and gave out *that* which I ought never to pronounce."

"You have, all of you,—even poor Olcott—the fine part in the tragi-comedy. You are the supposed *Victims*, the noble, confiding hearts, deceived by me,—'the cleverest, the most unprincipled, and the grandest Arch-impostor of the age! As Hodgson's report says:—I am the Vile-Russian spy,' the plotter, the author of the Mahatmas. So be it. It is not me, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he, who can believe it: it is the Society itself. It is Truth—however unskillfully managed against lies—that the enemy would crush."

"Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas, and a system which for the last ten years brought me sorrow, dishonour, vilification, very nearly death; which beggared me, instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me *in Million*, and made me as famous as I am now *infamous* in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of them."

Wurzburg, October, 1886

I do not despond, I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I *care for nothing more*, except my duty to the Masters, and the *Cause*. To these two (I give) my every drop of blood, the last throb, the final pulsation of my heart broken and poisoned by the vile, treacherous nature of *man*."

London, January, 1888

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when I *sit and write*. I can neither walk nor stand for more than a minute."

London, July, 1888

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahatmas in India. The Masters *I know* are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I

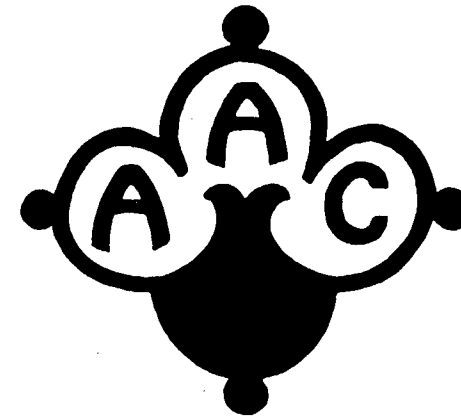
learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and —*who do exist.*

“Now whether any believe in Them or not, is not the question. May be They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetichism.

“I never said I was their ‘representative,’ I only said I was *their servant and faithful slave*; aye, *unto the bitter death and end.*

“To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better.”

(To be concluded)



PORTRAITURE IN DRAMA

A CHARACTER STUDY CHALLENGING SOME ACCEPTED OPINIONS

By JAMES H. COUSINS, D.LIT.

IN my childhood I was taught that the theatre was an entrance to hell, and that dramatists and actors were escaped demons. Since then I have sat in theatres in many parts of the world, and (worst of all) have myself been numbered in the demoniacal throng of play-writers and play-actors. My way to perdition was paved with Shakespeare. The first step was over the bodies of Romeo and Juliet; the second step was over that of Richard of the same number.

In later years, when I became conscious of that curious phenomenon of analytical civilisation called Literature, and particularly of that gibbering spectre called Criticism, which “galls the kibes” of literature, and will not let you enjoy yourself, but must tell you all about it, I became possessed by an uneasy distrust in my intelligence, for I found my recollection of the second step of my flameward journey at variance

with Criticism. For some reason which I was not then capable of recognising, I had conceived a respectful pity for the deposed Richard—pity for an individual placed in tragically inevitable circumstances, respect for his comportment in face of them. But, behold! Criticism, with terrible unanimity in all its voices, instead of respect gave him contempt, and instead of pity, derision. Naturally I bowed before the verdict of Criticism with its array of impressive names—Hazlitt, Coleridge, Dowden and others; and the circumstances of my life carried me for years away from the possibility of putting either Criticism or my recollection to a crucial test.

Recently, however, the opportunity for such a test came to me, and after several close readings of the drama, of the history of Richard II, and of literary Criticism, I find myself in a position at once pleasing and awkward; pleasing in its ratification of my youthful intuition as to the character of the King, and awkward in its setting my judgment in direct opposition to that of the whole body of Criticism.

From a comparison of the drama and history we find that Shakespeare kept close to accepted fact as regards the action of the drama and the relationship of the chief characters. He was therefore familiar with certain elements in the character of the boy-king as displayed in actions before the opening of the drama, and these elements he must have absorbed into his psychological conception of the mature monarch. Let us recall them.

At the age of fifteen, in the face of threatened revolution, Richard met the revolting peasantry face to face, while, as Green tells us, "the nobles were paralysed with fear". When the men of Kent had taken the Tower, the royal stripling faced the men of Essex, asked them what they wanted, and promised them their liberties. When Wat Tyler, the leader of the revolting peasantry was killed in Richard's presence in a street scuffle, and his followers were filled with

the fury of slaughter at the death of their Captain, the boy-king rode to the front crying, "I am your Captain, follow me."

These were acts of great courage. They were also acts of impulse; and experience shows that impulse may move courageously in one direction to-day and equally courageously in another direction to-morrow, as Richard's did when in face of the continued turbulence of the peasantry, he withdrew his promise of liberty, and dragooned them ruthlessly into submission.

But beneath this impulsiveness in action lay what ultimately shows itself as the unshakeable fundamental of Richard's life, his determination to make himself an absolute ruler of men. His achievement of this end through astute diplomacy reflects the more on the fixed element in a character that has been called shifty, when we remember that, prior to this, he had been reduced during his minority by a Commission of Regency to the position of a mere courageous puppet.

"For eight years" (after attaining absolute power) says Green, "the King wielded the power which thus passed quietly into his hands with singular wisdom and good fortune." . . . "But," he adds, "the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconstancy, an insane pride, and a craving for absolute power." I think we shall get a truer perspective of Richard's character than the above three charges give us in their order and tone, if we reverse their order and speak them in a tone that recognises the fact that Richard could be none other than himself—a man born to impose his will on others, not, however, his will as a mere individual (which is a desire not limited to him or his place or time), but the will of the exalted office which he held by true descent. Let us state it thus: Richard, believing in the divine right and power of kings, and taking pride in the supreme office to which he

was born, determined to assert that right and power in absolute rule; and in carrying out this fixed determination he adjusted himself to changing circumstances as they arose. Put thus, we have the rough outline of a character study which divides itself into fixity of purpose and mobility of action. Add to these the courage and impulsiveness already noted, and a certain philosophical aloofness which men of impulse are given to assuming in their colder moments towards what they were immersed in before, and would be again; and we have the Richard of history and drama, not, I submit (as I shall proceed to show) the Richard of literary criticism.

Turning now to the drama. When Bolingbroke and Mowbray desire to fight a duel (Act 1, Scene 1), Richard at first permits them to do so, as he sees no other course open in view of the temper of the rivals. But at the place of tourney he stops them (scene 3), and gives what I conceive to be good reason for doing so—the probability of civil war resulting between the relatives of the rivals. He, therefore, chooses to banish them in order to get rid of them and their menace. If we examine this action in the light of his central desire to maintain his autocracy, we shall see that if one or other, or both, of the rivals should die in the duel, Richard would have enough internal strife to cope with to put a fairly large barrier in his way to absolute rule; as it would add to the already strong enmity against him by both nobles and peasantry if he suppressed the certain turbulence of the rival partisans.

On the other hand, while the banishment of Bolingbroke and Mowbray reduced this menace, it left him faced with the possibility of future conspiracy, since the personalities, still alive, were not likely to stay quiet for long. But, it would appear that Richard had confidence that he could meet the remote danger if and when it appeared—a confidence that is

hardly to be interpreted as the outcome of weakness or procrastination, such as he is charged with by critics, but is more reasonably to be interpreted as the outcome of belief in his divine rank and in the certainty of power to maintain it, as he had achieved it.

We see the self-confidence of Richard in full action in his financial arrangements (Act 1 Scene 4, Lines 42 to 52) for carrying on the war in Ireland, in which, as his servant Bagot remarked (Act 2, Scene 2, lines 129-131), he struck at the wavering Commons, whose love

“Lies in their purses, and whoso empties them,

By so much fills their hearts with deadly hate.”

We see the same confidence in his seizure of Bolingbroke's inheritance on the death of his father, John of Gaunt (Act 2, Scene 1, lines 155-162), which, as York said, would “pluck a thousand dangers on his head”; and in his starting for Ireland with the effects of these actions in his wake. These would not stir up rival enmities, but bring them to a focus against himself. This was not the action of a weak man, but of an overconfident and impulsive man, strong in assurance of his divine mission and support; courageous but unwise.

In the scene depicting Richard's return from Ireland (Act 3, Scene 2), Shakespeare presents us with a masterly disclosure of the character of Richard in his reaction to the several stages of realisation of the state of affairs in England that has come about during his absence. (1) Against the news of Bolingbroke's rebellious return he places reliance in divine support for his kingly office (54-62). (2) When he learns that the Welshmen, on whom he had counted, have gone over to Bolingbroke, he blanches for a moment; but the paled cheek of Richard the man is quickly reddened again by the confidence of Richard the divinely appointed king (76-90). (3) When he is told of the turning of the people against him

(144-177), he rails on his leaders who have allowed matters to get to such a pass, but on learning that they have died for their loyalty to him, he falls into gloomy introspection natural to an impulsive temperament in the realisation that external power has left him. (4) Lastly, when he learns that the forces of York, to whom he had entrusted the rule of the country in his absence, had gone over to Bolingbroke, he decides to abdicate (209-214)—an act of characteristic impulse, and, in my opinion, of not less characteristic personal courage, for his abdication would put him in the power of one whom he knew to be ambitious for rule, and who would hardly spare his life. Anyone can face death in a passion, but it takes a strong man to face it in cold blood. Richard did so, and in his action we see that touch of philosophical aloofness to which I have referred. Out of much play on words (Act 3, Scene 3) which are more Shakespeare and his time than Richard, comes Richard's readiness to yield to necessity.

"What must the King do now? Must he submit?

The King shall do it; must he be deposed?

The King shall be contented; must he lose

The name of King? O' God's name let it go."

This adaptation to circumstances is a stable element in his character, the inevitable hollow between the crests of the waves of courageous impulse. He voices it again as he passes the queen on his way to the Tower: "I am sworn brother to grim Necessity" (Act 5, Scene 1, Line 20).

Yet hardly had Richard the King decided to do what he must do, than Richard the man cut across the decision with a question to his supporter, Aumerle, as to whether he should not recall his acceptance of Bolingbroke's terms, and die defying him. This has been construed as an indication of vacillation and weakness. Dramatically it is Shakespeare's

way of emphasising the alternatives facing the king. We cannot assume that between the courage of the boy and the courage of the king in his last moments there was an uncourageous interval. Richard the man is quite ready to face death. It is not cowardice that confirms him in his decision to yield to necessity in answer to Aumerle's advice (Act 3, Scene 3, Lines 131, 132) to "fight with gentle words till time lend friends, and friends their helpful swords"; the deciding factor is the possibility of a chance arising of preserving the kingly office in his legitimate person, not merely of preserving his person.

In the scene of public deposition by Parliament (Act 4, Scene 1) it is still the kingly office that Richard laments; and in lines 295-298 we have his own analysis of his life, an analysis which comes close to our division of the main features of his life into fixity of purpose and mobility of action; pride of kingly power reacting to circumstances:

"My grief lies all within;

And these external manners of laments

Are merely shadows to the unseen grief

That swells with silence in the tortured soul."

The inner grief is the overthrow of his fundamental assumption of absolute power as legitimately vested in him by divine right—but he has shown his ability to bend to necessity, it is real necessity; his "grief" lies in his having to temporise with Bolingbroke whom he had banished since such temporising is a virtual dethronement (III, 3, 133-136)

"O God, O God! that ere this tongue of mine,

That laid the sentence of dread banishment

On yon proud man, should take it off again

With words of sooth"

and in the humiliation of being dethroned by usurpation (III, 3-77-81)

" . . . we thought ourself thy lawful king . . .
 If we be not, show us the hand of God
 That hath dismissed us from our stewardship;
 For well we know, no hand of blood and bone
 Can gripe the sacred handle of our sceptre,
 Unless he do profane, steal or usurp."

The last scene in Richard's life, as shown by Shakespeare, has been regarded by critics as an exhibition of a weak and proud man playing with trivialities and phantoms. Such estimates of the situation do not appear to take in the full significance of the circumstances. They appear to assume that Richard in his *cell* in Pomfret Castle is making a *public* show of his introspective analysis. But it must be remembered that he is in solitary confinement, and that the soliloquy, while in dramatic convention it is spoken, in reality is but the admission of the hearer or reader into the mind of the prisoner. That mind was not a sluggish or petty one. It was accustomed to high impulses to action and to corresponding action in life. Mind and body are now in captivity, away from the field of activity. It is impossible for thought to be suppressed; "for no thought is contented," he says. Our estimate of the thinker must rest on the quality of his thought. An examination of Richard's thought as shown in Act V, Scene 5 (away from the influence of cheap critical, or, rather, uncritical, assumption of "vacillation of dissolving courage, of wordy lamentation, graceful trivialities and posturing on the road to extinction") show it to be that of a mind endeavouring to find relief in adjusting memory of its former large world to its new world of prison. The two are so different that the task of adjustment seems impossible; yet, with the persistence that gained him his power in the past, he sets about peopling his "little world" with thoughts, since he has nothing else to people it with (lines 1-10).

These thoughts (in his own analysis, lines 11-410) are of three kinds: (a) reflections on religious truths, (with a critical glance at apparent scriptural inconsistencies); (b) thoughts of escape; (c) thoughts of resignation. Playing thus in his imagination, he can be king or unkinged, as his thought moves—but he realises that (lines 38-40) neither he nor any man can be satisfied while life endures. In this there is no mere lamentation; and when he does lament it is less now against his uncrowning than against enforced inactivity (line 60).

Richard's end (though premeditated by Exton) was precipitated by his chafing against stale patience (line 103) and assaulting the cell-keeper. When Exton and his men enter armed, the impulsive courage that put the boy Richard at the head of the revolting peasantry, flames out at the "rude assault" of Exton, and the dethroned king dies in battle, though in a cell.

Exton's tribute, "As full of valour as of royal blood" (line 114) is the best denial of the false psychology that an uncritical criticism has put on the character of Richard the Second.

Now, since the foregoing analytical study of the character of Richard II, with an eye on history, drama and human psychology, has yielded a considerable amount of evidence in favour of a revision of the traditional opinion of literary criticism with regard to that individual; and since the degradation of Richard is a dramatic complement to the exaltation of his rival, the usurping Bolingbroke, the question arises whether the apparent misinterpretation of the character of the one has not as complement an equal misinterpretation of the character of the other. Let us see.

It is customary to regard Bolingbroke as an example of patient strength and straightforwardness; and this estimate of his character being accepted, it is necessary for criticism to make facts fit into the theory. If Richard postpones action

or changes his mind, it is taken as a sign of weakness and vacillation. When Bolingbroke does the same, as in changing Richard's prison from the Tower to Pomfret (Act 5, Scene 1, Lines 51, 121) it is taken as indicating his foresight and patience. Richard (notwithstanding his obvious courage) is regarded with contempt as an effeminate; Bolingbroke is called by criticism strong, "self-contained and self-assured," terms which sound curiously unfitting to the fact that he dethroned Richard by the exercise of the power of others whom Richard's impulsive courage had turned into traitors, which power became Bolingbroke's own master and made him the slave of Parliament. Richard (the supposed effeminate) unarmed and against long odds died in a burst of self-forgetful impulsive courage: Bolingbroke, the supposed strong man, died at the early age of 47 "worn out with the troubles of his reign" (Green). Let us gather up Shakespeare's exposition of Bolingbroke's character.

Bolingbroke (Act, 1, Scene 1) accuses Mowbray of dishonesty, treason and complicity in Gloucester's death. The latter is really a thrust at Richard, whose responsibility is believed in by Bolingbroke, as well as by Gaunt his father, and others. What were his reasons for bringing this accusation forward? Hardly merely the punishment of Mowbray the instrument, and leaving the real party (Richard) untouched. He had sided with Richard against Gloucester, and now makes much of the latter's supposed murder, though he himself did not have many qualms in sending Bushy and Green (Act 3, Scene 1) to execution simply because they had done their duty in obeying the orders of their master Richard.

There is the smack of insincerity in this: it hints of ulterior motive; and this is reinforced by Richard's observation of Bolingbroke "courtship to the common people" (Act 1, Scene 4, Line 24). It may be argued that this is mere suspicion on Richard's part; but we find an indication of

Shakespeare's intention to verify it in the fact that when Bolingbroke had ultimately obtained the "reversion" of England (which Richard suspected was Bolingbroke's intent in his "thanks, my countrymen"), Shakespeare puts into his mouth (Act 5, Scene 2, Line 20) the same phrase, "I thank you, countrymen".

Moreover, Bolingbroke's father (John of Gaunt) links up the two circumstances of Gloucester's murder, and Richard's possible self-deposition, in his dying speech, when discrimination has left him. He accuses Richard of various errors; but offers no advice as to their cure; only hints at deposition (Act 2, Scene 1, Lines 104-108):

"O, had thy grandsire with a prophet's eye,
Seen how his son's son should destroy his sons,
From forth thy reach he would have laid thy shame,
Deposing thee before thou wert possessed,
Which art possessed now to depose thyself."

This may be regarded as "prophecy" only, but it is based on circumstances, desires and thoughts in which his son Bolingbroke shared. This is fully disclosed as a certainty in Bolingbroke's mind in his question to Bagot before Parliament (Act 4, Scene 1, Lines 1-3):

"Now Bagot freely speak thy mind;
What dost thou know of noble Gloucester's death,
Who wrought it with the King . . . ?"

The subtlety which we infer in Bolingbroke is seen in full play in the embassy of Bolingbroke to Richard at Flint Castle (Act 3, Scene 3). The assertion of allegiance backed by force is somewhat hollow, for the mere hearing of his suit by Richard is a humiliation of the King, while the granting of it in face of a threat was a virtual dethronement. There is something hollow also in Bolingbroke's protestation that war was far off from his mind, when in the same breath he declares his determination to cause the slaughter of hundreds

of his countrymen, not for any general good, but merely for the purpose of getting back his estates: life is less valuable than property to him.

Richard was not blind to this subtlety of Bolingbroke. In Act 3, Scene 3, Lines 200,201, he says:

"Well you deserve; they well deserve to have,

That know the strong'st and surest way to get."

This was his testimony to Bolingbroke's character and method, and conversely his recognition not of personal weakness or want of confidence on his own part, but of the passing of external strength and assurance from him to Bolingbroke.

Bolingbroke retained his double-dealing until Richard was entirely disposed of. He called him before Parliament in order that he might resign publicly and Bolingbroke might be cleared of suspicion. He pretends (Act 4, Scene 1, Line 190) that he thought Richard was willing to resign, but strangely, on observing what he takes to be unwillingness in Richard, he does not show any sign of keeping Richard on the throne (which he had already—112—signified his intention of ascending); and he has in reserve a written statement of Richard's crimes to be confessed: to his credit be it said that he did not ultimately insist on this.

There is a certain generosity shown in Bolingbroke. He pardons Aumerle "to win his after-love," and the Bishop of Carlyle because he has seen "high sparks of honour" in him. A close criticism, however, might suggest that this generosity was not so much the spontaneous act of a newly acquired virtue as a concession to circumstances; for Bolingbroke, being raised to the throne by the consent of Parliament, cannot afford to play the part of absolute ruler as Richard had done.

The last act of Bolingbroke in the drama, the murder of Richard at his suggestion, leaves an ugly flavour in one's

mouth. He admits the instigation of the murder, but spurns the murderer; he professes love for Richard murdered, though he confesses to having wished him dead; he announces his intention of going to the Holy Land as a penance for his blood-guilt; he asks his friends to follow him after Richard's bier; but the text (Act 5, Scene 6, Lines 51-52)

"March sadly after; grace my mournings here;

In weeping after this untimely bier,"

does not tell us clearly whether he means that he or they are to weep: if he, we are left with the feeling that his tears were of the crocodile order. Thus the last glimpse that Shakespeare gives (in this drama) of Bolingbroke's character is that of hypocrisy—the end being as the beginning.

James H. Cousins

LITANY

HAVE mercy, Lord! on the mad multitude
Who smear Love's holy name with fleshly lust;
Who trade men's bodies and souls for gilded dust,
And quench a creature's life for blood-stained food.
Mercy on trivial thought, on language lewd;
On starry souls that choose the moth and rust;
And on stiff tegumented men who must
Slay and be slain to hit the hero mood.
But mercy most because our mouths blaspheme
With dissonance thy symphony of Names,
Breaking with bigotry their deep accord;
Leading through life the error-poisoned stream
That fructifies our myriad woes and shames.
For this, man's sin of sins, have mercy, Lord!

JAMES H. COUSINS



A POET

Painter Unknown
(Mughal School)



RABINDRANATH TAGORE

Abanindranath Tagore
(Bengal School)

OUR ILLUSTRATIONS

OUR article in this month's Art Section deals with portraiture in drama. It is fitting, therefore, that we should also present some examples of pictorial portraiture, two (a mediæval and a modern) from the East, two (likewise) from the West, and all, by a happy conjunction of circumstances, portraits of poets.

"A Poet" by an unknown Mughal painter, is a good example of the work of that school, which began in Northern India in the middle of the sixteenth century under the patronage of the Mussulmān Imperial princes. These brought with them to India the delicacy of tempera craftsmanship and exquisiteness of colour of the Persian painters, with something of the calligraphic quality of Chinese painting. The Mughal school faded out in the eighteenth century, but during its period of activity it produced a gallery of thousands of portraits despite of traditional religious prohibition. Our illustration shows the fine achievement of the school in the texture of the painting, the folds of the turban, the softness of the beard, and the expressiveness of face and hands. The cloth round the body is a common device for securing comfort in the floor life of India. The reproduction is the life of the original.

"Rabindranath Tagore" is not strictly a deliberate portrait. It is a water-colour painting of the poet acting a part in one of his own dramas. The original is about four times the size of the reproduction, and is also a monochromatic work in a tone between black and brown. The painter, Dr. Abanindranath Tagore, a nephew of the poet, was the originator of the modern revival of Indian painting in Bengal twenty years ago under the inspiration of Mr. E. B. Havell. The school has produced over fifty excellent artists. Members of the Adyar Art Centre have had much to do in spreading a knowledge of the work of the school, and one of its younger members, Bubu A. P. Banerjee, is now working and teaching at Adyar.

"Dante" by Domenico di Francesco, is a fresco of fifteenth century on the wall of the Cathedral of Florence. The painter was a pupil of Fra Angelico (1387—1455) who is regarded as the founder of the Florentine school. Dante points with his right hand to a pictorial version of his great poem, "The Divine Comedy," which is shown in the complete fresco. He is drawing the attention of his native city, Florence (that acted so unworthily to him), to the glory that his poem sheds on her. The psychology of the picture is, of course, the painter's. The liberties taken with perspective are common to both western and eastern mediæval painting. It is interesting to observe how the separate gestures of the hands form, with the face, a triangle of unified expression.

"AE" is the pen-name of George W. Russell, the Irish seer who is also poet-painter-publicist-prophet. He is regarded as the greatest cultural influence in Ireland, and is called, by reason of affinity of vision and utterance "the Tagore of the West". The painter of his portrait is a central European nobleman who resided for some years in Ireland. The change in the style of portraiture from the mediæval objective symbolism to the modern expression of the soul of the sitter is noticeable in the two European portraits.

JAMES H. COUSINS

CULLED FROM THE GARDEN OF LIFE

By IRMIN HOOD

IT was one of those boisterous dark nights in early spring when the North wind comes tearing and shrieking through the leafless trees and down the narrow passage ways as though seeking its prey. And I, musing alone in the dim light of a flickering fire, seemed to be taken with it and whirled far through space, and then on and on until I felt myself being dropped gently nearer the earth into a bare and verdureless land with only a glimmer of sunlight in front, and this was barred by a formidable chain of impenetrable rocks.

I instinctively felt that the only way was to go on and find out if there was a passage through to the Light and the verdant lands, which must lie beyond.

The way was rough and boulder strewn, and there was a stream to ford before the mountains could be reached. It was here I became conscious of some primitive people of the place who tried to prevent me going on; but a friendly shepherd boy lent me his horse to get across.

After this the way became more difficult and the rocks cut my bare feet letting the blood flow. But presently the foot of the mountain was reached and I saw not far to the left a small group of people with eyes turned eagerly to one section of the rocks where high up a small speck of light glimmered; I could not tell if it was a reflection or whether it was a slit in the mountain through which the Light crept through.

Looking at the company to see what manner of people they were, I was surprised to see them all travel-stained like myself, and footsore, and on many, the clothes were almost dropping off with wear.

But one thing they all had in common, and that was the eagerness to go on in spite of difficulties, which showed in their determined faces; though they were not all equally sure of the direction, for some went off one way and some another, promising to return and tell the others if they found the way, though some of these never returned.

Now a strange thing happened, the time of waiting there alternated with day and night as I had known it before, only this was the real life and earth life the unreal, and the things I realised here were mirrored in the things I did there.

Pictures would flash before the eyes that only in the North could be understood and their meaning often gave encouragement that the Light would eventually be found though the way was not indicated.

This was one, which passed in a second and had a bearing on what followed:

I saw myself bathing in a dark stream, running between the earth shore and a land of light far across the stream. In my hand was a wallet which contained a treasure I was jealously guarding and which I was about to place on the shore in safety from the water. When down from the hills a pack of wolves came tearing.

So gathering up my treasure I threw it with all might on to the farther shore out of their reach, and the wolves strained eager necks towards where it lay on the bank. All but one wolf who was occupied in preventing me from getting across the stream.

Naked as I was, I sprang on to a plank of wood which was drifting on the tide. It then began to make its way across to the other shore.

The wolf seeing it sprang into the water, hoping that by the commotion the waves would upset my frail craft, for they mounted so high as to obscure me from land.

But I knew that if only the centre of the stream could be reached, I should be safe, and so with hope I sailed on and in time passed the critical point and landed on the other shore in the sunlight, when everything faded from view.

Later, in that real land in the North, I saw that my treasure in the wallet was this Light I was trying to find here, and that the wolves were but my desires which held me back from really finding the way through. And the stream was but the rock of my human will which was the only thing that separated me from the Light.

The raft was the bridge across the stream, but what was not quite clear, was how I could find the bridge and how find the pathway through the mountains in reality!

Sometimes the way seemed so plain, looking from this real life; but on reaching the unreal, the light was so dim and the little things appeared such mountains, that it was impossible to carry out what had been intended before. For the stream *would* run down hill and carry me with it, and the raft lay just out of reach; and my treasure! where was it?

It was after going to the North many times that I realised I had a companion who met me part of the way, and although I could not actually see him with my eyes or hear him speak, he managed to convey to me both the sense of words and a feeling of his presence.

One night, while lying awake in the earth life, I was made conscious for the first time that the most perfect earthly love might be a hindrance to finding the Light, unless it was made a servant to it.

The contemplation of giving up my friend was almost more than I could bear, for it was the one thing that made the unreal bearable, and it only seemed possible that the way could be found, lighted by that love.

Then I remembered how in the North I saw it was the wolves which tried to keep me from crossing the stream to my treasure; and the light of that remembrance made me see how this earth-love was a desire.

So I called aloud to this invisible companion, offering to give up even that, my greatest earthly treasure, if it meant severance from the treasure of my real life. For unconsciously now it was that which had the greatest fascination over me, and yet it had not actually been touched.

Then in the silence a voice, yet not a voice, spoke within me saying: "My child, all is well." And with it I was drawn upward into a pillar of light, which seemed to be another and larger self now united to me, and we floated away into the northern lands together.

Then—the joy of it!—I saw my friend, whom I thought had been surrendered, coming to meet me. He was fairer than in the earth-life and seemed to be somehow one with my companion.

I ran with joy to meet him, but he faded away into the mountain and the impenetrable walls of rock frowned down and prevented me from following. And only the echo of my Companion's voice within said: "Your friend is where your treasure is; go back to earth and find the key that unlocks the door which opens inward."

And sorrowfully I returned.

Days passed, and still my companion did not come to lead me back to the North. Days full of pain and trouble and loneliness suffered for others. And nights which were as a cup to hold my very life-blood which seemed to be fast flowing away.

And yet never a whisper from my companion until I felt that without his help it would be impossible to find the key and the way in, for my strength was fast going and soon would not be enough to enable me to get back to the North.

Quite suddenly the atmosphere all around me became filled with a most beautiful perfume—the rarest incense! And I searched for the cause, even going out into the buttercup meadows to see if it could overpower the earth-laden scents. And it was there too.

Then, thought I, can it be that my companion has wafted it towards me just to give notice of his coming? And with that a little black equal-armed cross came before my eyes, and above it the two sides of a triangle. Then it disappeared, leaving me wondering what it could mean.

That night my companion came for me again, and with thankfulness I sped with him back to the North; and on arriving, to my great joy espied high up on the mountain-side a strong door, heavily barred, which I knew must be the one that alone could admit me inwards. But how to get there was the question!

While pondering over it, a ladder, or rather two ladders, one of gold and the other of rope, close together, were let down before me and I began to climb them, making sure of holding both, as I knew instinctively only the gold one could be trusted, though both were necessary.

High up it led me, but after a time I lost all consciousness and only became aware when descending again. The people waiting below crowded round me as I touched earth and asked me to tell them what I knew, but the only words which recurred to my mind were: "Kill out all sense of separateness."

My companion seeming near me one day, I asked him to explain what this meant, and for reply he showed me a picture in which I was made to be an actor.

I found myself walking arm-in-arm conversing with a Teacher who was as a Father to me. We followed crowds of people who were going to see a crucifix which had been erected in a roofless, ruined castle courtyard. Many were turning away disappointed, as they understood something wonderful was to be seen there. The Teacher, looking straight into my eyes, said: "You can see, can you not?"

Then I knew that He and the figure on the cross were one. And gradually I felt myself being merged with them too into a great Light, all form vanishing in that inner state. Then the Teacher touched my arm and recalled me to earth and, hurriedly departing, left me to deal with the questions of the crowd and to veil the answer. But something had happened! Why did they all seem to be carrying a cross now, and I had not noticed it before?

And turning to my companion, whose presence seemed now within me, I said: "Tell me why these people are all carrying a cross?" And the answer came: "Because they know no better."

Then I replied: "Can I not take it from them?" And he said: "Yes, if you will bear it yourself instead; and to be able to do that you must find the key which unlocks the door into the mountain."

Then I whispered: "O God, help me to ease the heavy burden of the world, even if it means added suffering for me."

And the words came calm and strong: "Lie down, then, so that your body becomes a pathway for them to walk over, for only thus can you and those at the gate enable them to mount to where the cross is released."

And I went back to the gate and looked into the faces of my companions, and on their foreheads I saw each wore a little Greek cross as had been shown me—not the Christian Cross which the people carried—and in the centre gleamed a minute speck of light.

Then we realised that only together should we be able to open the gate, for each held one facet of the Truth where the key was to be found that alone could unlock the door in thither.

Days passed, and the search continued, both in the earth-life and in the real. Returning one day to the mountains, I was surprised to find the boulder-strewn pathway covered with a thick coating of snow, so as to be soft to the feet. The mountains, too, were covered, and looked less formidable than before, and sloped more gently to the summit.

Over the top a brilliant sun was just showing, turning the snow into a rosy glow, down to the feet of my companions, who stood silhouetted against it.

Hope gleamed in their eyes, for we all realised that directly in front and overhead the sun was shining. Also the mountains looked less formidable than before, so we each essayed to attempt to find the hidden pathway which would lead to the top.

After wandering for some time, suddenly something gave way, and I was propelled inwards—it seemed into another dimension, for there was something unusual about the direction. When, lo! before me was the sun shining upon the mountain-top, and I was being enclosed in its very heart. Words fail me here, for I seemed to be no longer myself, but just a spark of that great Mother-Heart of Light and Love.

Later, Great Beings, Brothers of the Fire, came into my consciousness, and I was linked to them by silver cords which appeared later to stretch downwards into my unreal life.

Then my friend—where was he? I must go and show him the way in too. But this proved impossible, for he could not even see my way, as it closed up on his approach and he was almost unconscious of me

too! So I gave him the end of my silver cord and then parted, one of us going up one side of the mountain and one the other.

And I returned again to ask those Great Beings in the Sun what I was to do. They said: "Seek him within, not without; then you will find him." And I did as it was suggested, and looked, and found him coming into the pathway from another angle. Then we joined hands and journeyed on together until we came to the Light.

But our work was only just beginning, and so we retraced our steps to the dark, dreary earth, each holding a silver ball which we unwound and dropped upon the earth to serve as a link so that others could find the way in too.

But it was not all darkness, for the Light shone out at times, so that each could see in the other the realities that together they touched on the mountain-top.

At last was the old Alchemical saying made clear: "What God has joined together, let no man put asunder." For there can be no separation where on the Mount of the higher consciousness they can meet.

Irmin Hood

THE THEOSOPHICAL FIELD

THAT the aborigines of Australia can be saved by a policy of efficient segregation under religious influence, and in no other way is the opinion of the Rev. J. S. Needham, Chairman of the Australian Board of Missions. According to Mr. Needham, the population of blacks and half-castes scattered over the continent totals 72,966 of which number 14,000 are half-castes, mixed bloods and others reckoned as aborigines. In a report to the board on the present conditions of the aborigines in Australia, Mr. Needham states: "I am not alone in my confidence that the aborigines can be saved by a policy of efficient segregation, under religious influence, and, in no other way. That in all simplicity is the policy I suggest to the board. We are working with that end in view, but, owing to the urgency of the case, because (1) of the gradual decrease of the 'civilised' native, and, (2) the certainty of the black suffering if the northern parts of Australia are to receive a large influx of white population, I presume to advocate a complete extension of the policy to include practically all the aborigines civilised and wild."

It is an interesting fact that the native population on the Government Reserves is said to be dwindling, but that it is increasing on the Mission stations in Australia.

A scheme for furthering the welfare of aborigines in Australia by giving them control of a model state is contained in a petition which has been drawn up for presentation to the Federal Parliament. The originator of the movement is Col. J. C. Genders of Adelaide, S. A., who is Hon. Secretary.

The petition asks that the model state shall be ultimately managed by a native tribunal as far as possible according to native laws and customs, but prohibiting cannibalism and cruel rites. In the meantime, such assistance as may be necessary should be provided. At some future time it is suggested, the administrator himself could be a native. Any persons other than aborigines, excepting Government officials, teachers, and duly authorised missionaries, and agricultural instructors would be prohibited from entering the State. Among other proposals in the petition is one that the State should have representation in the Federal Parliament on the

lines, modified at first, of the Maoris in New Zealand. According to the petition, it is not only a moral duty, but also a strict injunction included in the commission issued to those who came to people of Australia that original occupants should be cared for. The aboriginal races, it is pointed out, are fast dying out, because among other reasons, well-meant and costly experiments in their interests have not been sufficiently on the right lines, and because there have been cases of individual cruelty and oppression.

In the Manifesto accompanying the petition it is stated that for the purposes of forming a model state, a large area of land should be handed back to the natives now on it, and that they should be told it is to be their own, and to be managed by themselves.

* * *

From "Reason, Reverence and Love" by Dr. David Starr Jordan from *The Scientific Monthly*.

Evolution is "orderly change". Its way is the way of all things . . . Furthermore, whatever exists, an object or an event, has a cause behind it. All change is orderly, and we know of no source of order except as ordering or pervading intelligence. Hence evolution is but another name (and that none too well chosen) for nature . . . fundamental to science in the conception that order exists throughout nature, and that there is no source of objective truth other than the human senses . . . The scope of science includes therefore all objective truth and it questions the validity of any other . . . From the standpoint of scientific analysis, religion is the instinct of fear, awe, reverence, worship, faith, duty, arising from the recognition of the gigantic forces which surround humanity, and of our desire to act in accordance with their supposed purposes in our pursuit of happiness.

In a historic sense, a religion is definable as the form in which the spirit of reverence has become embodied in human institutions. It is a system of belief, as well as worship, and as such, ceremonials, symbolisms, poetry, organisations and creeds have grown up around it, either as aids, or parasites, or both. Thus an important branch of science is the study of comparative religions. The distinctions between these two uses of the word is indicated in this epigram: "Religions die: religion, never."

Religions are historic and traditional. Religion, like hope, "springs eternal in the human breast," and is as likely to be found in dissent from a historic religion as in conformity to it. It is as natural

and fundamental as the feeling of love to which it is very closely akin . . .

The name religion is also popularly used for dogmas, ceremonials, rites, symbolism, organisations which have as their real or nominal purpose the aid to religious feeling, the control of religious activities or their concentration on the advancement of the individuals concerned or of the world at large. The word is also loosely used for any condition in any way allied with worship or propitiation of unseen powers. In so far as religion is compacted or crystallised into a system or a belief, it becomes at once encrusted with extraneous matters, poetry, hopes or superstitions . . . From the standpoint of science, the question as to whether any religion is true has no meaning. Religion itself is not concerned with statements of fact, either of science or of history . . .

At the heart of religion is the hope that by our conduct we may place ourselves in line with the will or the ways of the power we worship . . . To stand in awe before the unseen is the beginning of religion, to attempt to find out how it behaves is the beginning of science . . . Every robust human life is a life of faith, not faith in what other men have said or thought or dreamed of life, or death, or fate, not faith that some one afar off or long ago held a key to the riddle of existence, which is not ours to fashion or to hold. Not faith in mystic symbolisms which only a priest can interpret. Let us say, rather, faith that there is in the universe some force or spirit which transcends humanity, but of which the life of man is part, not the whole, something which is intensely real and which it is well for men to recognise, for to follow its way brings effort and action, peace and helpfulness, the sole basis of happiness.

* . . . *

The English newspapers of late, have been more than ever concerned with matters religious; and especially with the controversy between modernists and fundamentalists. The more learned and scholarly, such as Dean Inge and Principal Jacks, are all on the side of modernism, and of bridging the man-made gulf between science and religion. On the other hand those who cannot free themselves from old-fashioned ideas, and the appeal to papal or other authority—an ever-dwindling phalanx, the relic of a past age.

Moreover, a number of lay writers have been filling columns with matter more or less relevant, purporting to deal with similar subjects.

It is, anyhow, interesting to note the increase of public interest in these subjects, as compared with the comparative silence of a few years back.

I append a part of an article from the *Sunday Express* in which the writer describes his experiences during an illness which was all but fatal. There is perhaps but little which the Theosophist will not find in his books; but the article was published in a popular newspaper, and the writer gave it frankly as his own belief, built up on experience, that death has no sting, and that it does not mean the end of all things.

While I was fighting I felt a continuous thrill of exaltation and gaiety. My state of mind puzzled me and amused me. I was able to inspect and analyse my own maanderings and ravings.

I seemed to be outside my own physical body and to be a spectator of its torments and tortures. At times I was actually a cool and serene critic of the behaviour of my brain.

I hovered over it as it whirled through dizzy and demented moods. I was literally beside myself. Half of me was behaving insanely, while the other half was busy analysing its absurdities, rebuking it, soothing it, and keeping it in order.

TIME AND SPACE

This dualism absorbed my concentrated attention. I convinced myself that the fate of my body and my brain did not seriously concern me, and that whatever happened to them was of no consequence to me. This, I feel sure, is the reality of dying.

What we call the personality, the spirit, or the soul, is suddenly made aware of its own independence and freedom and liberty. It knows that the bandaged and tubed carcase lying on the bed is its garment and not itself. It ceases to be acutely concerned about the plight of the flesh and the bone, the blood and the brain-cells. It soars out of the material physical life into a life of its own, which is far more swift and far more intense.

This extra or super-physical life is full of elation and speed and triumph. It whizzes along at millions of miles a second.

Time and space appear to be forgotten fictions or figments. Sleep no longer seems to be necessary or even desirable, problems that baffled the clumsy mechanism of the brain are miraculously elucidated in a flash of insight.

I find it impossible to describe the amazing lucidity of my consciousness during those days and nights. I remember feeling sorry that I could not record the tremendous clearness of my visions. I can only suggest the thing by saying that it was like thought without words in the mind. Words seemed to be outgrown.

As the war went forward I tried to tell my doctor what was happening. I endeavoured to convey to him the rush and storm of my unsleeping mind.

I assured him that if he could not slow down the pace of my brain I should soon be somewhere else. He understood, and he prescribed sedatives which reduced the speed of thought to about a thousand miles a minute. I remembered that he consoled me by telling me that I was like a man who had been over the top and was intoxicated with the bliss and glory of coming back alive. "Exaltation" he called it.

There seems to be no geography or geometry in the new realm that is awaiting you.

You feel untied and untethered, airy and at ease. You look out at your body as if it were an old hat or an old overcoat which you are ready to doff and discard. Its fantastic strife strikes you as half pathetic and half grotesque. It evokes pity and contempt rather than reverence. Its complicated and ingenious machineries cease to interest you.

You are departing on a journey which needs no eyes or ears, no arms or legs, no digestive apparatus, and no beating pulse. These are merely the crude tools you used in that strange old life, and now they are obsolete.

This sense of separation from the physical machine confirmed my faith in the survival of my identity after death. I knew that my life was not going out, but that it was going on in a fresh field of consciousness.

At times I appeared to be far withdrawn from my own limbs, but I was withdrawn inwards rather than outwards. That is to say, I was not outside my frame of bones, but somewhere in the centre of myself that was remote from the circumference of muscles and nerves.

NAUGHT TO FEAR

The conventional idea of death is an escape of the soul through the mouth, like a bird flying out of a cage. I think this is a poetic fallacy.

My sensation was that of a retreat from the solid bars of the body into a hidden region with no dimensions or limitations. I seemed to be dissolving and melting into a new form and shape of conscious existence.

I say nothing of the mystical and imaginative comforts and spiritual consolations that quieted and encouraged me in the depths of pain. These mysteries are beyond phrases. But I was not lonely or alone. And all my faith in immortality grew stronger as I was borne along on the tide of suffering. I do not think reason or rationalisation plays any part in the sacrament of dying. Something higher than logic calms and supports the soul.

I have asked many doctors whether the dying fear death. They all declare that the dying are not afraid.

This confirms my own experience. It is living that hurts and wounds and terrifies. Life, I am sure, is far more terrible than death.

I felt that I was in a kind and compassionate clime, with no cruelty in its gentle atmosphere. Death is a sweet and serene peace. Its song is a lullaby, not a dirge.

It may seem outrageous to say that dying is a cheerful experience, with no lack of humour and mirth and joy. But that is my report of it.

It may be said that my dying did not go far enough to justify my conclusions. But I can honestly say that it went as far as it could go without making finality. I saw a fragment of the curve of death, and I am convinced that it would have been prolonged if I had not ceased to follow the great flight.

This is the good news I bring to those who are afraid of death. There is naught to fear.

* * *

A HEROINE

The Anzac tradition has been carried on this year in the trenches of daily life by a young fifteen year old Australian girl—Florrie Hodges, who saved the lives of her three little sisters on the Sunday in which the bush fires in Victoria raged with such appalling force at the close of the summer. The story of girlish heroism is beautifully told by Mary Grant Bruce in the May number of *Woman's*

World. It seems that with her three little sisters Florrie Hodges was at a saw mill five miles from Powelltown when the fire swept down on them in the middle of the day—swept with a wind of hurricane force behind it. "Her own home a few hundred yards away was wrapped in flame in a moment: the saw mill caught and there was no refuge anywhere—only the line of the tramway track leading to the township . . . the track, where alone lay a slender hope of safety. She carried the screaming children as best she could in this direction." "We went about a mile," she said, "then we saw it was no use—the fire was right ahead. So we turned back. We came to the creek and dropped into it; but we could not stay long. There were trees growing in the creek, and they were all burning, the boughs were falling on us and the water was getting hot. So I soaked all the four of us in the water and we got back to the track. And there was fire all around us then. There wasn't anywhere to go so I put Rita and Vera and Dorothy (she's only seventeen months old)—on the track in a bundle and I lay down on top of them. They were blind with smoke and screaming but I had to settle them somehow."

Mary Grant Bruce thus tells the child's story in her own simple words gleaned during a visit to her in the house in which she is being cared for in an outer suburb of Melbourne, and continues: She "settled them somehow. The fire drove down upon them, borne on the scorching blast, and she lay downwards and sheltered them with her own body: sheltered them while the burning bark and branches fell thickly upon her, and the flames came across her until her clothes and hair were also flames. So she lay for two hours her legs burned to the very sinews. She beat feebly at the fire, but she would not move while her brave body was needed as a screen for the babes who had no other help. The fire drove on, and then through the smoking aftermath came her father, and with no hope of finding his children alive" . . . They were all safe thanks to the valour of the eldest child. Florrie Hodges is still an outpatient of the Hospital where three Doctors are in consultation over her case, in the faint hope of saving her from being permanently crippled. She is described as a "cheery sturdy child of fifteen with honest brown eyes. She drags the bandaged leg slowly, the knee is quite useless . . . Pain is her constant companion, but about her is a curious contentment that lifts her above suffering and scars. . . . Scars she will carry to the grave, concludes Mary Grant Bruce, scars which indeed in the eyes of her countrymen she may wear as proudly as a decoration."

FURTHER USES FOR CINEMAS

The desirability of utilising the cinema for constructive purposes in the development of good citizenship is apparent to all. How to achieve this object and supply the present demand for pictures is the problem exercising the minds of teachers and parents everywhere.

It is interesting to note in this connection that prominent citizens in New South Wales are supporting "The Good Film League of New South Wales". This organisation was formed in 1922 with the following aims:

(a) To encourage the presentation under good conditions of moving pictures of high ethical and artistic standard.

(b) To secure adequate censorship of all advertisements relating to moving pictures.

(c) To extend the use under healthy conditions, of moving pictures as a factor in education.

In 1925 a Deputy Federal Censor was appointed in Sydney, and the League recognises that for this work to be effective, it is important that such a body as the League shall help in maintaining a high standard. Since the League was formed a new aspect of the film industry has arisen, the production of films in Australia; in view of this the interest and criticism of the League may be of value. The work of the League at the present time is directed towards

(a) Securing Legislation which will provide for adequate censorship of posters and advertisements.

(b) The restriction of films which may be shown to children.

As a watch committee the League has done good work on several occasions by calling attention to objectionable films and posters and thus preventing their publication.

These facts are culled from a leaflet prepared by the League which appeals for more members, and also states that Church and Social organisations are specially asked to send delegates to the monthly meetings of the Executive Committee. Delegates from the Theosophical Order of Service might give useful help to this good cause.

J.

CORRESPONDENCE

THEOSOPHISING COMMERCE¹

MAJOR DOUGLAS has done good service in calling attention to the economic anomalies amid which we live and in suggesting a solution which—however unconvincing to some of us it may seem—stimulates reflection.

Imagine some ultramundane consciousness looking down upon our world and noting such, to him inexplicable, situations as the following:

At the termination of the late great war most European countries found themselves faced with the housing problem. People were clamouring for dwellings, and yet, while to our imaginary onlooker it would have been evident that there was no lack of building sites, materials, or labour, for some mysterious reason houses were not forthcoming.

Again: We are told, and can readily believe, that the marvellous labour saving machinery invented during the last half century, or more, has placed in our hands—in the British Isles, for example—the technical means to produce, in a few weeks, the requirements for a year of the entire population. Yet our warehouses are full of goods seeking a market, while thousands of would-be consumers stand outside unable to secure or utilise them.

It is when we come to the solution of the problem that doubts and difficulties arise. Some of us have dreamt of finding it in such an ideal state of Society as that suggested by the maxim: "From each according to his capacity, to each according to his need," or by the answer H.P.B. is reported to have given to a questioner: "I believe in a Socialism that gives, not in one that takes." Others again have indulged in the generous delusion that the happiness and prosperity of a country can easily be secured by merely transferring its wealth from some economic pockets to others, ignoring the difficulties in the way of a WISE redistribution, or the consideration that the wealthy man can consume but little himself, that his power nowadays is limited to directing the flow of his ever circulating investments and expenditure into more or less profitable and desirable channels and that, be he miser or spendthrift, his individual influence on economics is relatively small.

¹ See March, 1926, p. 665.

Major Douglas' scheme follows none of these lines. It claims to be purely scientific and adapted to human nature and conditions as they are. Yet he too, like many another before him, must have his scapegoat or whipping boy. "The Dukes," the landowners, the middlemen, the capitalists and the labourers have all, at some time or other, been held up to the opprobrium of the other classes or categories of the community as the cause of all our troubles. Apparently it is now the turn of the Bankers to experience such an attack. This, in my opinion, is a weak point in Major Douglas' argument, believing, as I do, that our present civilisation is the product of an age-long gradual growth and struggle to adapt ourselves to ever changing conditions, rather than to any conscious and suicidal intention of any one class to exploit the rest of the community.

Apart from this, and omitting details, Major Douglas' remedy, if I have rightly understood it, lies in a State-regulated paper-money circulation ever equivalent to, and fluctuating with, the amount of movable and immovable wealth statistically verified as existent in the country at the time. The production of new wealth would call for an issue of more circulating medium, unless loss or depreciation in other directions compensated the gains, and vice versa. The relative values of commodities, one with another, would vary, but would not be influenced, as at present, by scarcity or abundance in the circulating medium itself.

I confess that, personally, I am not convinced that the true solution has been found, but having no alternative to offer, and in view of the patent anomalies in our present system, I should welcome a sympathetic study of the Douglas' scheme by competent political economists in the hopes that even an adverse verdict might suggest other and better solutions.

Adyar

REGD. G. MACBEAN

June 19th, 1926

THE PROBLEM OF STATESMANSHIP

AMID all the conflicting theories as to the clearest way out of the present economic and political tangles in which the world finds itself it is refreshing to turn to the Laws of Manu. One statement alone is like a flash of lightning which illumines the murky clouds of currency reform, Fascism and other nostrums which have been offered to us recently as the acme of statesmanship.

To quote from *The Science of Social Organisation* by Bhagavan Das, "On the subject of machinery, incidentally, Manu says that the starting and working of great machines and factories and also of mines, by individuals, is one of the sins that rank next after the heinous ones." There is nothing complicated or confusing about that

statement, a child could understand it and yet our statesmen fail to realise that our whole machine age and our entire industrial system are an offense against the Higher Law, an offense for which we have paid and will pay in wars, revolutions, strikes and class struggles.

All social movements of the present day may be traced back to this fundamental thesis and it constitutes the acid test which when applied to any theory of statesmanship will quickly prove whether it is in accordance with the Law of Brotherhood and consequently in line with the evolutionary process or whether it is a reactionary or sporadic tendency which must speedily pass away. Over the question of whether or not individuals may control the machinery of production on which society depends, the whole world is dividing into two camps, known in their extreme phases as Fascism and Bolshevism.

We have had a eulogy of the former by W. H. Kirby in the December *Theosophist* and according to him Mussolini is an angel of light and Lenin a prince of darkness. The writer seems to think that the Great War came like a thunder storm out of a clear sky "to break up the, more or less, long placid period of the Victorian Era." As a matter of fact it was only the culminating crisis of a series of economic crises, colonial conquests and class struggles brought about by competition among the European nations for trade routes and new markets. And markets for what? For surplus goods produced by the speeding up of machine production by workers who were themselves facing an increasing measure of poverty and uncertainty of livelihood.

The war simply hastened the downfall of the capitalist system and Fascism is reaction organised by the ruling class in order to retain their private ownership of land and industry. But the Law of Manu still holds good, there are contradictions within the system which will cause it to move toward social ownership or collapse, and Fascism is a passing phase which will disappear. The following extract from an article in *The New Statesman* very ably states the case against Fascism and its methods:

"But let us grant that Italy has got order and a considerable degree of material prosperity under the Fascist regime. There still remains the question of the methods by which she got those benefits, and the price she is continuing to pay for them. The methods of the Black Shirt revolutionists were deplorable. They were not an oppressed class goaded into revolt against injustice and persecution. They represented the powerful interests of the country-industrialists, landlords, Army officers. Mussolini was not their master, but their instrument. He was, and is, that exceedingly useful creature—the poacher turned gamekeeper. He was, and is, the megaphone through which the oligarches practise demagoguery on the masses. That he has great talents we do not deny, and we are not concerned with disputing his Napoleonic conception of himself. We merely point out that the movement of which he was the figurehead was not, as is often represented, a spontaneous rising of the lowly to put down the mighty from their seats. It was a rising of power against weakness. The

weak were not all innocent, and it is possible to excuse—even to applaud—the Fascists for taking a short way with corruption and incompetence and mere subversive mischief. But they did not stop there. They destroyed good with bad; they trampled on institutions and associations with a savage and indiscriminating fury. They persecuted, and beat, and shot individuals who remonstrated with them. And now they have made violence, which they began by offering as a charm to cure a diseased Italy, into a golden calf which a regenerated Italy must worship in perpetuity."

"We do not believe that this is a wholesome religion for the Italians, or for any other civilised nation. We are told by the full-blooded Fascists that democracy and constitutional government are rotten devices for producing anarchy. We are told by their milder apologists in this country that though democracy may work here, it will not work in Italy, and that any system of government must be tested by its results. So be it. What, then, are the results of Fascism in Italy? Order and discipline—good things in themselves, but not quite so good if they have to be maintained by ceaseless dragooning. Nor are order and discipline the sole results of Fascist policy. The liberties of which Italy has been deprived are substantial liberties, vital to a European nation in the twentieth century. They are not mere licenses which threaten authority in the State, unless indeed that authority is a usurpation. Freedom of speech has gone; freedom of the Press, freedom of association, self-government in national and local affairs—all these have gone. Of those who object to tyranny some have been driven into exile, some are in hiding at home, and others are sullenly acquiescing because they and their children must live. It is ludicrous to depict this acquiescence as cheerful consent, and to suggest that all Italy, with the exception of a few atribillious rebels is enthusiastic for the Fascist regime. Signor Mussolini and his friends are, we believe, sitting on a volcano. It is not likely that he will persuade our 'responsible authorities' to seek a similar seat; but he may succeed in doing some little mischief by exciting our irresponsibles."

"The greatest potentiality for mischief, however, so far as the outside world is concerned, lies in the foreign policy of the Fascist Government. It is inevitable that violence and lust for power at home should lead to violence and lust for power abroad. Signor Mussolini is at no pains to conceal his disdain of pacific principles, and his ambitions for the aggrandisement of Italy. It is true, he occasionally pays lip service to the League of Nations, but he does it with a contemptuous grin. . . . Our prime interest is peace, and our complaint against Fascist Italy is that she is a disturber of the peace. Fascism, with its basis of violence, its exaltation of the nationalist State, and its pinchbeck romanticism, is a dangerous irritant. Signor Mussolini and those behind him may be patriots, but their patriotism savours of Louis XIV and Bonaparte rather than of Garibaldi and Mazzini and Cavour. Its success can only spell disaster."

Nothing has given greater encouragement to the revolutionary wing of the Socialist movement than the rise of Fascism. It has always been a matter of controversy as to what attitude the capitalist class would take when a Socialist Government controlled Parliament and proceeded to nationalise industry. Now they can point to Italy and say to the so-called evolutionary wing: "A fig for your constitutional methods. Now we know what respect the ruling class has for democracy and parliamentarianism, when it suits their purpose to overthrow them. They resort to force, and force will have to be the arbiter."

That brings us to an analysis of Bolshevism, and I may say that I have never seen a reasoned interpretation of the Russian Revolution in any Theosophical publication. Either we are afraid to touch the subject or else we know very little about it. It is not sufficient to call the Bolsheviks inhuman monsters, because, as a matter of fact they are nothing of the sort. They are simply realists who have had a keener insight into Social and economic fundamentals than the inept ruling class which they overthrew. If we justify Mussolini for using force, why condemn Lenin for doing the same thing, particularly as the latter did represent the suffering masses and we must remember that the Bolshevik wing of the Social Democratic Party had its rise after Bloody Sunday in 1905 when five thousand innocent men, women and children were shot down in cold blood and left dead and dying on the snow. Red October was the answer and in the Russian Revolution we can see plainly the Karma of the ruling class.

Revolutions do not just simply happen, but are the culmination of long periods of social injustice, and with all the boasted efficiency of our machine civilisation, discontent grows daily and livelihood ever more uncertain. The United States is the wealthiest country in the world to-day and yet according to figures issued by the National City Bank of New York, taking 100 persons 25 years of age, at 65 years there will be only 1 independent, 4 well to do, 5 working for a meagre living, 36 will be dead, "many of them for want of attention that money would have secured" and 54 will be dependent upon others.

This is a picture of a society in which the machinery of production is controlled by individuals for their own advantage instead of by a public service and any theory of statesmanship which fails to consider the fundamental need of social ownership for such utilities and machines as are collectively operated, as enunciated by the Laws of Manu, is not worthy of our consideration.

The change is coming, and if Fascism is the only answer which can be given, then the outlook is a dreary one. However, there is another answer and a better way. It is for us to plan the new order in accordance with the very simple and clear instructions of the Manu, and the World Teacher will show us the method. In that hope let us turn to our tasks with renewed vigour and an enthusiasm which knows no weariness, nor shadow of turning.

JACK LOGIE

REVIEWS

The Purpose of Education: An examination of Educational Problems in the Light of recent Scientific Research, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s. net.)

Rightly has "Science Progress" declared that "this book is a milestone in the progress of human thought". It contains the best introduction to the general psychology of education with fascinating human touches. The ideas presented by the writer are highly stimulating and provoke much thought in the minds of all genuine educationists. What is most commendable is the remarkably skilful examination of the educational problem of the day in the light of recent investigations and research. The author is pre-eminently right in upholding that the purpose of education is "to enable us to suppress our egoism, and realise our necessary independence". In other words the present work seeks to approach the problem of personality from diverse points of view, in regard to its value and influence in the inculcation of sound education. One feels deeply impressed with the logical thought of the writer and his clear and vigorous power of expression in the analysis and solution of educational problems. The influence and general outlook of the teacher go far towards the growth of personality and the formation of character in the pupil. This fact is probably the main theme of the sound disquisition of Fox Pitt in this memorable work.

R. V. P.

Shaken Creeds. The Virgin Birth Doctrine, A study of its origin, by Jocelyn Rhys. (Watts & Co., London.)

Seeing that all things religious, as well as almost all civilisations, are in a state of flux, the author of this book, has done a very helpful service to assemble in orderly progression, and in attractive form the results of the Higher Criticism of the New Testament, concerning the doctrine of the Virgin Birth. The service is considerably enhanced, in that he also reveals the anomalous position in which a very large

percentage of the clergy and ministers of the Christian religion, are at present faced by those facts which Biblical, canonical and ecclesiastical research have brought to light;

for nearly all educated clergy have ceased to believe in certain doctrines which are contained in the Creeds of the church to which they belong.

The author also says, and rightly,

the situation has become intolerable for those whose work lies among educated folk, men and women, who, they feel, must suspect their honesty. But the ecclesiastical authorities fear to move. . . . Evidently there is but one cure for the troubles which afflict our clergy. Their flocks must be taught what they themselves know. If they cannot speak, laymen can.

The situation is not only intolerable for certain of the clergy, but it has long been intolerable for the intelligent laity. The writer speaks from an experience of at least forty years, during which period, how many noble souls have suffered persecution for seeking truth, how many fine and spiritual men have been unable to enter the ministry, because they could neither suborn the intelligence nor play battledore and shuttle-cock with conscience?

The real problem is not to disturb the minds of the untaught,¹ but to enable the teachers to acknowledge, without entire loss of authority and influence, the errors made in the past, how they have survived until the present, and what elements of truth may be mixed up with the false theories.

Once the process of open acknowledgment and research has commenced, and commenced in something of the fine attitude of mind and loyalty to the purpose of discovering the truth, displayed by that great assembly of the Anglican church held in London not long ago, then no one need fear for the future of religion. "To seek truth and ensue it" is a spiritual process of life itself, whereas enforced uniformity in belief and in intellectual reasoning is an application of material conditions to the powers of the soul, and therefore tends to become the winding-sheet of that which it would preserve alive.

Among much useful information in the book, the two main divisions of early Christian Faith are carefully described, (1) the Gnostic in many of its varied forms² also giving the Gnostic meaning, (or one of them) of the Virgin Birth, as being a symbolic presentation of a cosmic and entirely spiritual process, preparatory to the creation of a solar system and worlds. In this connection a teaching of the greatest antiquity. (2) The simple literal school, which knowing nothing of the later development of the doctrine of the Virgin Birth, were followers of Jesus, a man born in the ordinary way, who went about doing good, healing the sick, and teaching.

¹ These are disturbed already or ignore religion altogether.—A. C. D.

² See *Fragments of a Faith Forgotten*, by G. S. Mead.

With much careful collecting of evidence, both historic and by reasonable deduction, the author shows how these two streams began to coalesce in the processes of time; and perhaps founded the so-called Petrine or Gospel form of Christianity, against which Paul, in his Epistles was so constantly in opposition; the sect which subsequently grew into the Catholic Christians. Gradually that which was a poetic and metaphysical statement of great beauty, became more materialistic, and ultimately the Virgin Birth, in its full literal import, and first heard of in the second century, became a canon of the body of Christians called Catholic. In the fourth century, the Emperor Constantine adopted this Catholic form as the established State religion; and little by little the Gnostics were persecuted out of existence.

With the light which Theosophy throws on the great religious teachings of antiquity, especially the doctrine of the Virgin Birth; the student of life and of human evolution, learns the signification of this (Gnostic) doctrine not only in relation to those great outstanding characters who have appeared from time to time as founders of the great religions, but also in relation to the whole human race in general, as also to himself in particular. He sees that the life which comes forth through the portals of "virgin matter" and commences manifestation within the limitations of the mineral kingdom, can go forward to a less cramped stage of manifestation in the plant kingdom. Likewise the plant life can attain to a wonderful expansion of consciousness, when it is ready to enter the animal kingdom; and further, the embodied life, having passed through simple animal experience, will one day be ready to take up the responsibilities and pleasures of the human stage of evolution. He sees the great ladder of life stretching out before and behind him, and with his unfolded human intelligence, knows himself logically as a spark from the ONE INFINITE and UNIVERSAL LIFE; knows that therefore there can be no limit to the heights of his own evolution, or to the unfolding of consciousness which awaits each human being.

It is at this stage of consciousness, that the cosmic symbol, the Virgin birth, mystically telling the story of the ONE LIFE coming down into manifestation, has a parallel in human evolution. The Kingdom of Heaven is a definite state of consciousness, and is that stage of consciousness next beyond that of the human consciousness, as the human through a long series of incarnations has passed beyond that of the animal in the great school of the world. The Virgin Birth, from great antiquity as taught in the Mysteries of old, in relation to the individual, signifies the act of passing from the level of the human

consciousness, to the level of consciousness implied in the Christian term, the Kingdom of Heaven. This New Birth, or Initiation is the result of conscious effort undertaken by the individual himself, and hence is called the Virgin Birth, as distinct from the birth into the world of matter. It is then that the man begins the unfolding of the Christ consciousness, and attempts to scale, for many incarnations perhaps, those heights of evolution pictured by S. Paul in the words, "the measure of the stature of the fulness of CHRIST". Few people, outside theological students, are aware of the vast amount of patient and loyal research that is implied in the term, Biblical Higher Criticism. A list of such writings as the author must personally have contacted before writing, in almost narrative form, so able and interesting a book, would certainly be an addition to the helpfulness of "SHAKEN CREEDS"; we hope that the book will run through another edition, and that a second edition may have the suggested addition.

Theosophical librarians would be well advised to place this work in the Lodge Libraries.

A. C. D.

Hokusai, by Yone Noguchi. (Elkins Matthew, London.)

A critical study by a poet, who is something of an artist, of an artist, who is something of a poet, should be well worth reading one would say; and Yone Noguchi amply satisfies all expectations in this volume. Hokusai is not generally the most loved of the band of Colour-print masters who first popularised Japanese art in Europe; but before one reaches the last page Noguchi has persuaded one to reconsider one's judgment, has enlisted a more intelligent sympathy, and compelled one to share in his bow to the great, if eccentric, master. For Hokusai was a great master, a magician of the brush, a loving student of humanity, if somewhat of a braggart, a buffoon, and a churl. He is not alone in this complexity of character, but he has few rivals in his mastery of his materials, in his extraordinary vitality, and in his passion for his work.

There are many delightful stories told of him; and Yone Noguchi tells many of these in a way that only a poet can; brings a tear to the eye, or a smile to the lips, and we, at least for the moment, share his love for the "artistic charlatan," the social rebel, the vagabond ugly, dirty, coarse, Rabelaisian. By the magic of his pen the poet lifts the disfiguring mask. We then glimpse "a proud, dignified soul pasting on his door the name card 'Hokusai, a peasant,' . . . a thinker of liberalism who spat in the face of trifling manners and

customs . . . who got rid of trivialities . . ., a valiant victor on life's highway, who ran up the sky and down a valley at will."

Sometimes Hokusai himself tears off the mask completely. Honour is dearer than the price of a meal, Art is noble and the artist does not barter or bargain, he gives. This is Hokusai, the real, "the Gwakyo Rojin, the Old Man mad about Painting." Brush in hand he becomes the superman. Noguchi compares him to the great Frenchmen, Balzac and Rodin.

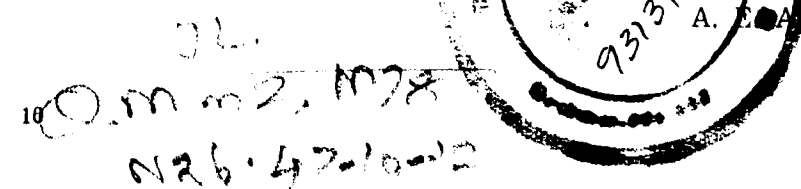
Whenever I think of Hokusai, my mental vision perceives Balzac . . . And whenever I think of Balzac, there appears Rodin . . . With the presence of these three giants, my study becomes still at once like a cloister where solemnity steps from thought to thought . . . Although I know nothing about the familiarity between them, I feel that the silence of these three men is not of a kind that is cold and indifferent, but is a spiritual voice, impulsive and well trained, with which they are talking on their mysteries. I now turn aside when I feel some oppression; but I look again, and I find that they are seen no more. Oh, what's that? Good heavens! Lo, in their places three big mountains. Certainly Balzac is mountain. Rodin is mountain. Hokusai is mountain . . . When one is but personification of strong will, we receive from him such an impression that mountains alone can reveal.

It is action, power, that is outstanding in Hokusai and his work. He works with a giant brush, with a giant's strength; laughs, rejoicing in his strength like a giant. The world is his field of action. "Any giant artist of his kind always shuns deceptive superstition called perfection, and believes with a lover's passion in incomplete suggestiveness." "Nature and life, when Hokusai sees them through his own realistic eyes, move at a rate ten times faster than the nature and life ordinary people see. See how the mountains, rivers and trees in his pictures tremble with spirit and fire. See how a vitality of the superman runs through the blood vessels of his men and women." . . .

What are the chief characteristics of Hokusai's art—"rhythmic harmony of lines, fierce action, adjustment of composition, architectural beauty, humour"; but perhaps he lives longest in the memory as the "dauntless" painter, so desirous of perfection that death is hated because it puts an end to effort.

Yone Noguchi discusses in his own naïve and charming style the different branches of Hokusai's Subjects and parts of his picture.

The book is beautifully dressed and delightful to handle, with its soft, delicate paper, double-paged in the Japanese fashion, its clear print and its fine illustrations. There are nineteen collotypes and three wood blocks in colour.



The Bhagavad-Gītā. The Divine Path to God, by K. S. Ramaswami Sastri, B.A., B.L. (Ganesh & Co., Madras.)

Introduction to the Bhagavad-Gītā, by Prof. D. S. Sarma, M.A. (Ganesh & Co. Price Re. 1.)

These two booklets serve in their own way, as introductory, commentary and interpretation of the *Bhagavad-Gītā*, whose teaching has an incomparable spiritual and ethical value. The purpose of the former is to present the "universal and synthetic doctrine of the *Gītā* in its inner and vital evolution, and to discuss the goal of spiritual life" and the difficulties concomitant to it, as dealt with in that book of universal experience. The aim of the latter is to "make the students of the *Gītā*, lead a life of high purpose accepting it as their guide". While we are convinced that the first is pedantry, the second is undoubtedly the quintessence of scholarship.

R. V. P.

Between the Desert and the Sown. (Written down by Nargis, Pupil of Inayat Khan. Depot for Sufi Literature, 54 Above Bar. Southampton. Price 4s. 6d.)

In this little book a skilful hand has culled some flowers of eastern thought, and with them marked a pathway from the Unreal to the Real.

There is a path which lies between the field of joy and the field of sorrow; it is on this path that the Beloved walks, and only in the silence between the desert and the sown can His Voice be heard.

The qualifications necessary for the treading of that path are set out in passages full of beauty. The difficulties and joys which the pilgrim soul will encounter are dealt with, and much teaching is given for the helping and encouragement of those who have started on the Path of Return.

In a companion volume entitled *At the Gate of Discipleship* the approach to that Path is clearly defined, and we are told:

... a seeker of God realises that God must be sought through every condition, and in every experience of life, for only through this constant seeking, with oneness of heart, will realisation come, that there is no place in all the world, either great or small, high or low, good or bad, in joy or sorrow, where God is not; that every atom of the universe is pervaded with His life and upheld by His love.

We venture to add one further quotation:

Leave thy flowers growing, O traveller on the path, that their perfume may refresh the wayfarers; thus shall thy plants yield the seeds for other sowing.

S. M. S.

A Tibetan on Tibet, by G. A. Combe, C. B. E., M.A. (T. Fisher Unwin, London. Price 10s.)

This book will be of the greatest interest to all, for though much has been written on Tibet, it is from an entirely different point of view that one sees the life and thought of these wonderful people through the mediumship of that adventurous and most courageous man, Mr. Paul Sherap. His name is perhaps a little misleading—but Dorje, as he was originally called, ran away from home at the early age of ten with forty rupees and a pair of extra boots, fell in with some nomads and travelled on with them; he spent a year in a Buddhist monastery at Drebung, but finding life there too cramped for his adventurous spirit, he passed on, to taste of education in a mission school at Darjeeling (a school recommended to him by an earnest and broad-minded lama who told the boy that all religions were good). He studied for three years, went on a pilgrimage to Budhgaya and returned, bringing a brother with him, to the mission, for two more years that he might continue his study of languages—here he changed his name.

He journeyed into China, and later explored the whole of that bitter wind swept plateau, the veritable "Roof of the World," and he relates his perilous adventures with a dispassionateness which seems to call for no more comment than would be expected from an account of a travel across Europe. Known world-wide as a most brave hearted and most happy natured people, one marvels anew as one learns through the intimate knowledge of this enlightened Tibetan, of the privations through which the people live, and of the superstitions from which they suffer.

The account of Mr. Sherap's travels and observations has been collected together by Mr. G. A. Combe, the author of the volume, who realised from various conversations with the Tibetan in Tachienlu last year, how interesting his experiences would be to a wider public, and Mr. Combe is very much to be congratulated upon the happy manner in which he has collected these accounts, weaving the material together and in no way detracting from the charming characteristics of the narrator.

It is interesting to read in an address delivered by J. H. Jeans before the Astronomical Society on the award of the gold medal of the Society to Professor Einstein, the acknowledgment of the important services rendered by astronomy to the other Sciences, and how Einstein himself became an astronomer to forward his task of

discovering exactly where lay the flaw in Isaac Newton's law of gravitation, and to put this right.

The lecturer passes on to show us somewhat of the entirely new universe into which Einstein's work has led us; how until the seventeenth century the majority of men were firmly convinced that our terrestrial life was the prime reason for the countless myriads of stars illuminating the firmament, in short, that they were created before man for the purpose of ministering to his pleasure. How in the twentieth century men now believe in a flow of time regulated by their consciousness; we speak of the year 1925 as past and gone, of 1927 yet unborn as in the future, waiting to spring into life when we have closed with 1926. The lecturer compares this thought with the consciousness of a traveller who, journeying through one county to another, might suppose the one past to fall out of existence as he left it, while the one ahead would be waiting to come into existence on his arrival. Expressed in terms of space so obviously absurd, and yet constituting exactly our belief in respect of time.

Now Einstein's theory eliminates this supposed difference between space and time, for as seen through the eyes of the law of relativity the "Space-time landscape" does not spring into view in front and fade away behind us as we travel on, it is unalterably *there*.

That is to say the years 1925 and 1927 have probably the same sort of existence as the Devon through which we have passed and the Cornwall waiting for us to come.

So it becomes exceedingly interesting to discover what room this theory leaves for life, consciousness, and freewill; as we speed on in the train are we mere passive spectator unable to control the speed or alter the direction? Bound as it were, to sit gazing from the window on country we effect not in the slightest? Travelling on into other countries yet ahead, formed long before, and unalterably, by other hands than ours?

It is possible, the lecturer points out, that the other side of Einstein's work, the theory of Quanta, may provide the clue and supply the needed antidote to this otherwise somewhat unacceptable possibility, savouring too much of determinism and automatism, that the answer to the puzzle will be outside the terms of ordinary time and space, and outside the regions surveyed by the theory of relativity.

U. C.

Occultism and Modern Science, by T. Konstantin Oesterreich, Professor of Philosophy at the University of Tübingen. Translated from the Second German Edition. (Methuen & Co., London. Price 6s.)

In a certain sense this is an important book, for it advocates the removal of the usual prejudice against occultism that the orthodox scientist thinks is so correct. It is time that such a great field of natural science should be freed from the senseless contempt now heaped upon it by so many, in otherwise good repute, in the reasoning world. For there is no reason to bar out this form of nature-study, except prejudice. And for this sound and logical advocacy we thank the Author.

The book gives a review of the field of "Occultism," but hardly seems to know the difference between Spiritism and Occultism. Five of the six chapters being devoted to the former and its methods. Only one chapter of 25 pages deals with Occultism and Theosophy, and most of that deals with Dr. Steiner's Anthroposophy. The learned author should not have allowed himself to confuse these two fields, as far apart really as theology and philosophy.

The utter confusion or ignorance, due no doubt to lack of research, with which he analyses the work of the Theosophical Society, of H. P. B., Dr. Annie Besant, and Bishop C. W. Leadbeater, is not worthy of the high reputation that Dr. Oesterreich has otherwise achieved. It is a fair introduction that he gives us to mediumship, but the facts, and differences of Theosophy are garbled beyond recognition.

The translation is far from blameless, and to call the *Secret Doctrine* the "Secret Teaching," and to call H. P. B.'s other book *Veiled Isis*, is inexcusable.

On the professor's own showing of the utter disregard that the scientists have for the mediums, and their sensitiveness, we doubt if any advanced Theosophist would ever stoop to be investigated by one.

A. F. K.

The Shining Traffic, by Kennedy Williamson. (Hodder & Stoughton, London. Price 6s.)

This is one of those simple books that one is glad to find if one is going off for a holiday and does not exactly want an exciting novel. I mean by that that it has a distinctly useful place. In these days when so much rubbish is to be found on bookstalls and which is bought and read by the large majority of passers by it is refreshing to

find something that gives one food for thought, uplifts one and yet rests one if so be in these strenuous days one is tired.

This book is written by a man who has touched humanity and loves his fellows and that in reality is one of the highest praises that we can offer, for in touching humanity he brings us closer to it in understanding and in appreciation. Understanding ever brings appreciation. There are therein many little touches that are well worth a short hour and that is all that is required for the perusal of this book, yet the book does not end in this short hour for it leaves much to ponder over and gives one ideas that carry us away to realms unknown to many of us.

The book may be termed one of short essays on different subjects which have been turned into ethical subjects by the skill of the author; in other hands the same subjects might be turned into either jokes or what not according to the fancy of the writer. It is because the author has shown his ability to see the real and the true behind what to others seems only the obvious that we find in this collection of essays a strange charm which enriches us.

W.

Ātmagñān, or Life in the Spirit, by T. L. Vaswani. (Messrs. Ganesh & Co., Madras. Price Re. 1-8.)

This is an attempt to introduce into the body of Western Science, Philosophy and Religion, the principle of the *Ātman*, for, on this foundation, the author believes, could be built up the Unity of Religions and the Brotherhood of Nations. Theosophists would naturally find in such a book much that is familiar to them in Theosophical teaching: and it is noteworthy that even in the interpretation of *Paurāṇic* stories, Mr. Vaswani accepts the view of Theosophical books, e.g., the spiritual significance of *Vaṣṭra-Haran*. The whole plea is very eloquently worded, and essays an intellectual appeal by the citation and criticism of the views of a number of western thinkers. Though in a book of this kind, it is probably inevitable, it seems to us that the manner in which these views are dealt with leaves here much to be desired. For to those who are familiar with that body of thought, these views must seem to demand a much fuller statement and deserve more reasoned criticism than is offered here; while those who are not familiar with it may be misled into imagining that these views have not much cogency and have no great value.

P.

Some Minor Works of Richard Rolle with the Privy of the Passion, by S. Bonaventura. E. Hodgson, Litt.D. Translated and edited by Geraldine (John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C. Price 5s.)

There are many attractions to be found in this book. Richard Rolle lived in the fourteenth century, so much water has passed under the bridge of life but to-day his words are translated and presented to us.

To many the words written here will be very helpful and one thinks of Thomas à Kempis as one ruminates over them. They need ruminating over and one can spend time over it if that style appeals to one to-day. It will not appeal to the many but to the few they will be pearls of great price.

There is rather a wonderful description of the Passion of the Christ. Sometimes one wants to find joy in the story of the Christ and in the following words that author tells us of joy and it is therefore that I quote that one passage.

Be trying with all thy might that thou wert so inwardly given to the love of Jesus Christ, that for the ghostly joy in thy soul, nought that man can say or do shall make thee sorry; so that thy inward thought may be fed only upon the sweetness of Christ's love; not in pleasure in earthly ease, not in loving men, if they begin to speak well of thee, nor in idle joy.

C.

Temples, Churches and Mosques, by Yakub Hasan. (Natesan, Madras. Price Re. 1-8.)

This is a very valuable little addition to our popular books on architecture. The author himself calls it in his sub-title "a kaleidoscopic view of the world's architecture".

There are 63 illustrations which give a very fair and wide-reaching idea of many styles of architecture of very many different periods in many different lands, both East and West. The great use of this small and popular book will be to whet the architectural appetite of the reader for further knowledge and more research on this most important subject.

We wish great success to this volume, its very low price will, we hope, place it within the reach of all schools and libraries.

S. S.

Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists, by J. F. C. Fuller. (William Rider & Son, London. Price 6s.)

In simple language, yoga is the art of uniting the human mind to a single idea, by the concentration of one's faculties. The author of this book wishes to impress upon every one, that the practice of yoga is one of a series of deliverance from worldly illusions. There is much valuable information here on a small scale, on the different kinds of yoga, the fullest treatment of which may be found in Swāmi Vivekānanda's lectures. The aim of all yogis is to get at the unknowable, and the Real, in a world of appearances; and the expert yogi discovers the meaning and essence of Reality by superconscious intuition, one fact becomes quite clear as we read this charming book, that the writer considers that yoga and Buddhism are in essence, but one path to deliverance and to attainment. The key to deliverance is meditation, which has its basis in concentration; and the final attainment is begotten in a rapturous moment of spiritual exaltation and illumination when the mind enters into the superconscious world of reality. Throughout, the book is remarkably clear, and for a beginner a valuable guide towards the knowledge of yoga. The labours of the writer will surely not go unrewarded, when we realise that he has given us in a nutshell, all that is most essential in the mystical philosophy of yoga and the diversity of its practice.

R. V. P.

Ethics of India, by E. Washburn Hopkins. (Yale University Press, New Haven.)

This is a companion volume to the author's popular and well known book *Religions of India*. The writer has conceived in the present work, the moral development of India, from the Rig Vedic period, and has traced her ethical culture to its consummation in the Buddhistic period. Further, he has shown most conclusively, how intimately and indissolubly religion and ethics are associated in India, and has laid much emphasis upon the great mass of legal and epical moral teaching and its paramount value towards the full realisation of the importance of the ethical culture of India. Throughout the treatment of the subject is absolutely unbiassed and deeply sympathetic. In some respects it is a fuller and more complete treatment of the subject of Indian Ethics than the defective and illogical though inspiring work of Professor McKenzie of Bombay.

The present writer, while making an emphatic but mild protest against a too logical interpretation of historical facts, tries to establish that there is through all Hindū Codes of ethics, a symphony of ideas and admonition, in regard to moral injunctions and ethical appeals. More than all, the sympathy and profound scholarship of the writer and his power of logical and persuasive argument and his passionate enthusiasm in the admiration of all that is good and unique in Indian Ethics, deserve the highest commendation.

R. V. P.

Lectures on the Philosophy of Mathematics, by James Byrnie Shaw. (The Open Court Publishing Company, Chicago, London. Price 7s. 6d.)

Mathematics is not a field of knowledge that is often explored by the average thoughtful man for, like all unfrequented and lofty regions, it is difficult of access. Nevertheless to those who are willing "to read widely, scrutinise intently, reflect profoundly" it offers that same mysterious attraction to enter and find its secrets. The author has presented in this small volume a rough map of the whole field of mathematics, putting before us at the same time, certain philosophic problems and theories which have been discovered at various periods by various great philosophic mathematicians and mathematical philosophers since the earliest times of which modern Western Teutonic Civilisation has any knowledge. He pays reverence to the Pythagorean and Platonic systems though inevitably he must fail to understand the deeper side of Pythagorean Mathematics. He has given to us the most important modern philosophic theories of mathematics of Descartes, Leibnitz, Kant, for example and brought to our notice the problems of the relation between Natural Science and Mathematics, the Universals and Mathematics and the Laws, Thought and Psychology, Mathematics and the problem of Freedom of Thought, and last of all, he has given us glimpses of the lofty realm of abstract Mathematics where Beauty and Truth are one, the realm of

that subtle beauty of the harmonious order of the parts which pure intellect perceives,

of which Poincaré is the chief high priest in modern times. Without a knowledge of mathematics philosophers cannot be true philosophers for—

the consideration of mathematics is at the base of knowledge of the mind as it is at the base of knowledge of the natural sciences; and for the same reason is the free and fertile work of thought dates from that epoch when mathematics brought to man the true norm of truth.

It is therefore a very comprehensive and valuable little book even although it does not reach any clear synthetic solution of the philosophy of mathematics.

M. W. B.

The Divine Law of Human Being, by F. C. Constable, M.A. (Kegan Paul & Co., London. Price 7s. 6d.)

The book is by a thinker, and for thoughtful readers. Yet the title does not convey, the matter of the book does not enunciate the law, in a way that is easy to lay hold of. The contents are: The First Part, five chapters; I. A Divine Law of Human Being; II. Evolution; III. When Man Appears; IV. Man and the Laws of Nature; V. Human Experience. The Second Part, VI. Religion; VII. The Power of Religion; VIII. Jesus Christ; IX. Dogmatic Forms of Religion; X. The Divine Law of Human Being.

Evidently the author agrees with most of the theories of Occultism regarding man and his divine nature, the place of Jesus Christ, etc. But what he seems to wish to say is: Man is Divine! and yet he does not say it. The chapter on Evolution avoids all discussion of the evolution of intelligence, dealing only with form, yet asserting spirit as transcendental. If written for the materialist, why ignore the illumination of the word reincarnation; and if for the mystic, then the book is far too concerned with the gentle handling of the preconceived ideas of the laity. In other words, the book is not convincing to the truth seeker, though it may wile away an evening for the amateur philosopher or the parlour theologian. We would re-write the title thus, "The Fact that the Human Being is Divine." The reading public wants the matter synthesised, in a summary, in an epigram. The vagueness of the book leaves one uncertain, yet hardly willing to read it a second time.

A. F. K.

BOOKS RECEIVED

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

Consumption and Tomorrow, by Valentine Knaggs, L.R.C.P.; *The Difficulties of Dr. Deguerre*, by Walter R. Hadwen, M.D. (C. W. Daniel Co., London); *Annual Report of the Smithsonian Institution, 1924* (Washington Government Printing Office); *The Ancient Murlu*, by T. L. Vaswani (Ganesh & Co., Madras); *The Bell-Branch*, by James H. Cousins, D.L. (Maunsell & Co., Ltd., 96 Middle Abbey Street, Dublin, Ireland); *The Hidden Splendour*, by A. Scrivener (Rider & Co., London); *Reichenbach's Letters on Od and Magnetism*, by F. D. C. Byrne, B.A. (Hutchinson & Co., London); *Heredity and Reincarnation*, by Olive Stevenson Howell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (April), *The Indian Review* (April), *Papyrus* (December to March), *Mexico Teosofico* (March, April), *The Messenger* (April, May), *The Servant of India* (May), *O Theosophista* (January—March), *Modern Astrology* (May), *Theosophie in Ned—Indie* (May), *Service* (April), *Light* (May), *Bulletin Theosophique* (May), *Theosophy in Australia* (April, May), *The Theosophical Review* (May), *Revista Teosofica Isis* (February), *The Canadian Theosophist* (April), *Teosofia* (April).

We have also received with many thanks:

Nature (April, May), *The Vedic Magazine* (May), *The Occult Review* (May), *Le Lotus Bleu* (April), *The Signal* (May), *Prabuddha Bhārata* (May), *The Cherag* (April, May), *Theosophical Bulletin* (April), *Teosofisk*

Tidskrift (March, April, May), *The Young Theosophist* (April), *The Bishop Heber School Magazine* (April), *Theosophia Jaargang* (April, May), *Theosofisch Maandblad* (May), *Theosophy in India* (May), *Bulletin of the Museum of Fine Arts* (April), *The Phoenix* (April, May), *Blavatsky Press Bulletin* (May), *Teosofia en Yucatan* (January, February), *Programma Theosofisch Congres* (April), *Evolucion* (April), *The Vedānta Kesari* (March), *Buddhism in England* (May), *De Theosofische Beweging* (May), *Toronto Theosophical News* (March, April, May), *Report of the B. Y. L. Nair Charitable Hospital, 1925—1926*, *The Theosophical Society in England, General Secretary Report* (March, 1925—1926), *Teosofia en Yucatan* (March, April), *The Beacon* (April, May), *Het Sterleven in Indonesia* (February, March), *Teosofi* (February, March), *Pewarta Teosofie* (May), *Theosophi* (April).

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THE THEOSOPHIST

ON THE WATCH-TOWER

WE have come to that time in the world's history which we may without exaggeration call, one of the most wonderful and perhaps the most far-reaching that the world has ever known. Each one of us has to stand still and take his own bearing, test it as to whether it is a true bearing. We have had, as it were, a direction pointed out to us and each one has to decide for himself whether the "magnetic needle" of his being points in the direct, the true line. No one can point it for him, no one can keep the bearing of another true to the given point, but each one, having adjusted his own true bearing helps another if he can keep steady, one-pointed, without wavering by the steadiness that he inevitably spreads, by the fact of his own stability. Cowardice and timidity, waveringness, indefiniteness are all very catching and it takes the strong, decided man to withstand doubts and quibbles which are thrown at him day in, day out.

Our President has made very definite proclamations with reference to her knowledge and belief, we have heard and read of this knowledge and belief; where exactly do we each stand with reference to them, is the question that each has to decide for himself. To many of us this has come as no surprise for we have followed the words and preparation for this proclamation for nearly twenty years, in her public

lectures and in writings from her pen. The task therefore of a decision for us should be comparatively easy, for we have been brought up in the thought, but to those to whom it comes as something new, we must be very tender.

The newspapers get hold of all sorts of perverted reports, made the more difficult because there is an element of truth in them, a half truth is more difficult to deal with than a falsehood, and the reports are careful to err on the side of half truth or quarter truth. "In quietness and confidence shall be your strength" are the words that run in my ears as I read the words that are written when sometimes I am weak enough to tremble for those, who for the first time hear this sacred news from the pen of the ordinary newspaper reporter. It is then that sometimes I wonder: Will the people have the strength to keep themselves in quietness and ponder and wait and listen and observe and watch?

It is here that the responsibility of those who have taken their own bearings and found them true bearings can help and give of their own integrity and strength of purpose. When I say "their own" I know that "their own" will be supplemented a hundred, nay a thousand fold, by help from the Inner Leaders who will complete their integrity and add strength to their purpose.

* * *

Our Editor leaves England early in August for a several months' tour in America.

* * *

During the month of May the long expected *The Golden Book of the Theosophical Society* was issued by the T. P. H., Adyar. Its costliness—twelve and a half rupees—is mainly due to the unusually large number of illustrations, of which there are 334. The general editor is the Vice-President, and the short but graphic history of the T. S. is followed by a diary of the T. S. for the last fifty years, a survey of the changes made in the Society's Objects since the commencement, and much other matter giving a fascinating glimpse into the origin and expansion of a wonderful organisation. The work is published

by the General Council of the Society, and is destined to be for many years the standard work on the Society's history, till future Theosophists expand it and write a fuller history.

* * *

We have just received from the author (Dr. J. H. Cousins) a pamphlet entitled, *Principles of Text-book Reform* which has been published under the auspices of The Theosophical World University. Below we give a very short extract of some of the points therein contained:

In a lecture at Adyar on "Theosophising Education," Bishop Arundale, speaking of the method of relating every item that the child learned to some practical object, of use to the whole school community, said: "In order that this may be attained, we need a series of text-books on every subject, written from the Theosophical standpoint, in which every fact should be related to its fundamental purpose in life. Most of the subjects of education are kept in water-tight compartments. We accumulate facts. We may possibly express them in terms of laws. But we generally stop short of their application to the growth of character, which is the true object of every science and subject of study. Whatever the laws of formulæ of study may be, they are all expressing the way in which life and character evolve. Everything is concerned with growth, and we are all growing fundamentally in the same way. Every subject therefore in the curriculum is a manifestation of that growth. It would be wonderful achievement to write text-books of this kind."

In the matter therefore of materials for both teacher and student in the Theosophical World-University, obstruction to the fulfilment of the Theosophical ideal must be reduced to a minimum in the shortest possible time.

But the urgent need is in the department of educational literature that shapes, colours and directs the aspirations, impulses, thought, desires, expressions and actions of the student; that is, the text-books that will contain the direct matter of study, and through which the student will approach the larger body of reference literature. It is clear that the quality and ultimate effect of the student's contact with the great body of study-material in the library will be decided by the preliminary manner of approach through the class text-book. It is therefore necessary that the Theosophical World-University should place in the hands of its teachers and students a series of text-books which will, as Bishop Arundale says, relate every fact to its fundamental purpose in life, and which to this side of the complete pragmatical method in education, will add the assuring ratification of the free and purified intuition and intellect by also relating every fact to its fundamental origin and place in the Cosmic Life.

It is hoped that most of this work will be undertaken in the spirit of idealistic service for which the University stands; but when

the publication department has operated for some time and has a clear idea of expenditure and revenue, it will deal as liberally with its writers as circumstances allow.

* *

It is interesting to read also in *Nature* (in the last copy that we have received a few days ago) the following remarks in an article called :

THE UNIVERSITIES AND INTERNATIONAL PEACE

The third Congress of the Universities of the British Empire, which was held at Cambridge last month, is an event of more than academic interest and significance. It proves that universities differing widely from one another in origin, traditions, constitution, organisation, and even the mother-tongues of the majority of their members, and some with the thick of the earth between them, are capable of friendly co-operative effort, sustained over a period extending now to fourteen years, in pursuit of common aims. Further, it shows that such co-operation is possible without external stimulus, pressure, or aid; above all, and in this it is characteristic of the forces which hold the British Empire together, in absolute independence of State inspiration, guidance, or subvention. The question suggests itself whether universities of other countries, outside the British Commonwealth of Nations, might not similarly co-operate internationally and thereby contribute more effectively than they do at present to international peace.

There is a peace that passeth all understanding, and when it shall prevail generally in the hearts of mankind, and especially in the hearts of politicians, high financiers, trade union leaders, and newspaper proprietors, humanity will have finally emerged from the jungle, and war will be a thing of the past.

But peace in our time is largely conditioned by understanding, and whither should we look for help in the promotion of understanding if not to those foci of intellectual light—the universities? These do already, beyond question, give such help, but by independent and, to a large extent, unco-ordinated effort rather than by concerted action. . . . Universities have two aims; namely, the fullest and finest development of the national character, and the search for truth. . . . The younger generation is in this matter giving a lead to those responsible for university policy. The Confédération Internationale des Étudiants, founded at Strasbourg in 1919, has now affiliated national unions of university students in almost every country of Europe and several countries in other parts of the world. . . . Among other institutions through which universities exert an important influence on international relations by promoting international comprehension are university fellowships tenable in foreign countries for advanced study and research, and university vacation courses for foreigners. . . . As Mr. Stanley Baldwin explained with admirable

force and lucidity . . . that the most important task of a university student is to learn to think clearly, to learn habits of precision in statement, honesty in handling evidence, fairness in presenting a cause—in a word, to be true in word and deed, and it is truth and the habit of truth alone that will “destroy the face of the covering cast over all people, and the veil that is spread over all nations”.

* *

The account of another attempt to live a communal life, a very successful one it seems to have been from the report, a short extract of which follows, is good to read, it shows progress in many lines. All these trials must help on the work of the great Spirit of Brotherhood which is brooding over the world at this time especially.

COMMUNAL LIFE AT KODAIKANAL

Twenty-six members of the Theosophical Society assembled under the hospitable roof of Dewan Bahadur Sir T. Sadasiva Iyer at his temporary residence at Kodaikanal. A life of practical brotherhood was aimed at and was lived. The group consisted of ladies and gentlemen, Brāhmanas and Non-Brāhmanas (so called) and a Muhammadan. All distinctions disappeared and mutual understanding towards the realisation of the great Ideal was realised every day in increasing measure. A communal life of various members from many districts was the result of the silent but active and fruitful imagination of our beloved Krishna Dasa . . . There were frequent informal but informing talks. We were in an atmosphere of loving comradeship which helped us to understand one another better and come into closer and more intimate relationship. We discussed the details of a dedicated life in our walks and wanderings, at picnics and excursions when our leaders, Sir T. Sadasiva Iyer and Mr. T. Ramachandra Rao always furnished hints and thought stimulating suggestions in casual and humorous way . . . Several brothers have already begun to think of the desirability of similar gatherings every year, . . . Thus the good work moves on from better unto best.

* *

The passing¹ of Krishnanandan Prasad will leave a blank in the work in India. He died of small-pox at Gaya. As many will know he was an ex-student of the C. H. College, Benares. Shortly after he completed his education at Oxford he was appointed on the staff of the Hindū University where he soon gained the affection and regard of both students

¹ We regret that this was omitted from the last issue.—ED.

and colleagues. He had just resigned that post in order to go with a band of pioneers, to help build up the Madanapalle College. His was a promising and valuable life, he was beloved by many for he was a friend to many, a sincere and earnest worker for the cause of Theosophy and "faithful to his Master's work" is how one friend describes him. The same friend adds: "His sojourn in the higher and invisible worlds will bring him into closer touch with his Master, and when, in future, he comes back to this world with a clearer vision he will, we trust, work for a still greater achievement of the glorious work of the Great Teacher whom it was his sole ambition to serve."

* * *

The Indraprastha Theosophical Society, Delhi, regrets to announce the almost sudden death after a couple of days' illness, of one of their most devoted and unobtrusive workers—Miss O. James. She passed on in the early morning of July 5th, 1926. In her the Society has lost one of its most sincere Members and the Indraprastha Hindū Girls' High School and Intermediate College one of its most valuable workers.

Miss James came out to India in 1916, to take charge of the very small children in the Indraprastha Girls' School. She had been specially trained for this work and made a great success of the Montessori Department, which she organised; when the Primary Department was separated from the Main School, she took up the teaching of English, Drawing and Physical Exercises.

Miss James was the Secretary of the "Order of the Star in the East," and was the Librarian of the Local Branch of the Theosophical Society, but her activities were not confined to the school and the Theosophical Society, for she had been an active member of the Delhi Girl Guides, and had greatly helped in the organisation of the Baby Weeks held in Delhi during for the past several years.

She had always been rather sensitive to the heat of Delhi, but her love for the school and particularly the girls,

kept her on here in spite of physical ill health. Her unassuming manners, her purity of mind, her capacity for love and selfless devotion, had endeared her to all her pupils and friends.

Her loss is great and her place will be difficult to fill. Her friends will join in prayer that she may attain to perfect peace and happiness and that Light Eternal may shine upon her.

* * *

It is over thirty-five years ago since Mrs. Marie Musæus-Higgins came to Ceylon at the request of H. P. B. and Colonel Olcott and founded at Colombo a school for Buddhist girls. The work has steadily grown under her able and devoted care for very faithfully has she carried on the work for all those many years. She has had constant help from Mr. Peter de Abrew who is now still helping to carry on the work.

The work has developed from a small school to a college and now includes a training college for teachers in village schools.

Mrs. Higgins has been ill for many years but she has never given up her work entirely but up to the very last has maintained her position as head of the establishment under very great difficulties. But she was nothing daunted and bravely she kept the work going. Her work in this worn-out body ended on July 10 and she was released on that day to her great joy and to the joy of her friends who had watched by her in her suffering for so many years.

"He that is faithful in that which is least is faithful also in much."

W.

Letters from various parts of the world show that the Art Section of THE THEOSOPHIST, which was inaugurated in October, 1924, has met with appreciation by the growing body of Theosophists who are awake to the importance of the arts and are anxious to help in giving them the place in Theosophical

activities which our leaders desire. The originality and importance of the work has been noted, and in this connection we draw attention to the article this month on the poetry of the American girl which has recently attained world-wide fame. When the book was first published in New York, certain American Theosophists realised its uniqueness. Copies were brought to Adyar by Mr. C. Jinarājadāsa. One of these fell into the hands of Dr. Cousins whose instinct for real poetry caused him to write an enthusiastic appreciation of the young poetess in the Art Section of THE THEOSOPHIST of August, 1925. This article has been authoritatively recognised as the first to appraise Nathalia Crane's poetry at its true value, as being not merely the exercises of a precocious child in versification but the genuine utterance of a poet of high rank. Since then the fame of the authoress has gone over the world and her books have run into many editions. It is this kind of art discovery and exposition that the Section aims at, and we bespeak the help of readers all over the world, for which we are sure the editors of the department (Mrs. A. E. Adair, now on tour with an exhibition of Indian paintings in Europe, and Dr. Cousins) will be very grateful.

C.

* * *

FELLOWSHIP OF THE WORLD-RELIGION

We are glad to say that the General Secretary, T.S. in Denmark, is also in favour of the entry of the T.S. into the Fellowship of the World-Religion as is evident from the letter dated 19th June, 1926, which we received from the Vice-General Secretary of the T.S. in Denmark, asking us to notify in THE THEOSOPHIST that Denmark has approved absolutely of the proclamation of the World-Religion.

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



THEOSOPHY AND THE GENERAL STRIKE

By RICHARD COLENUTT

TO students of politics in all lands, the General Strike in Britain is a subject of the greatest interest. Observers, not only in England but all over the world, have been quick to seize upon its significance. As in other matters, those of us who have the good fortune to be students of Theosophy ought to be in a specially favourable position to place a reasonably correct interpretation on these events amongst which we find ourselves. As Theosophists we are taught something of the Great Plan of evolution under which the world is moving forward on its appointed path, and the key so placed in our hands is a great help to us in fitting particular events into the scheme as a whole.

While the strike is fresh in our minds, therefore, it may not be out of place to review some of the questions connected with it, particularly as it cannot be regarded as an isolated phenomenon. It was the greatest of a long series of strikes in Britain and other countries, and which have given expression to a great body of dissatisfied opinion on the part of the masses; dissatisfaction with the conditions under which they work and live, and dissatisfaction with the state of society to-day in a wide sense. The whole question must be considered with regard to the political and social progress of humanity, firstly in Britain itself and then in the world as a whole.

At the outset it is essential to clear our own minds of personal prejudices. In politics, as in religious matters, many good people seem to find this a difficult matter. It is easy to understand, for naturally many of us have strong sympathies with one side or another, but whether it is natural or not, if we allow our emotions to run away with us, it means that we become useless for certain valuable work which we could otherwise perform.

From our study of the Great Plan we know that we are living to-day in one of those periods in the history of the world when a new sub-race is coming forward. After many centuries, during which human evolution has proceeded normally and, on the whole, rather slowly, has come the time when a new civilisation is to be born. During such times of transition great changes must be brought about very quickly. Of necessity such periods are full of difficulties.

If we look back to the last transition period we may perceive many features of resemblance between the condition of affairs to-day and those which prevailed in Rome during the time preceding the fall of the Empire before the inroads of the Teutonic races. Quite a number of people are writing to the newspapers to point out this fact and they draw attention to such points of similarity as the great discrepancies between

rich and poor, the general decay of religion and the idea of taking refuge in subsidies and doles. We know that on the last occasion the transition was accompanied by great disorder and misery, in fact the whole civilisation went down in an anarchy of ruin before the onslaughts of the barbarians. The horrors of those times make terrible reading and not only was there an almost inconceivable amount of individual suffering, but the progress of civilisation and culture was stayed during all those centuries which we know as the Dark Ages.

On this occasion the possibility has been laid before us of accomplishing the change peacefully, or at any rate the possibility for the first time of preserving what is best in the civilisation of the old sub-race. For this to be possible two conditions must be fulfilled in any event: (a) That which is obsolete in the old civilisation must be cast away. (b) A new order of things must be accepted.

If we are able and willing to do these things voluntarily—that is, speaking for our civilisation as a whole—then the change can be accomplished with the minimum of disturbance. But the change must be accomplished, and if, instead of co-operating willingly with the inevitable march of events, we are foolish enough to try to hinder it, then explosions will be inevitable.

At the commencement of the new sub-race the *Boḍhi-sattva* comes to give it the spiritual teaching on which its religion can be built up. The *Manu* and His helpers, we may perhaps suggest, are concerned in providing the most favourable circumstances possible for Him when He comes and generally so to mould conditions that the new sub-race may develop in the best possible way. It can be imagined that some of the most difficult and delicate portions of the *Manu's* task are met with in the transition period. It is certain that at our present stage of evolution we can have but an extremely imperfect

notion of what His great work is at all, and consequently such expressions, as we are able to choose, with which to clothe our very elementary thoughts on these subjects are equally sure to be quite inadequate and, in His eyes, must certainly seem very incomplete, where they are not positively inaccurate. Yet although we are in the kindergarten class, if we are sincerely trying to train ourselves to co-operate at our humble level with the lofty work of the Great Ones, it may not be entirely out of place, nor utterly futile and impertinent, for us to try to understand how They work, in order that by so doing we may avoid some of the most obvious mistakes and become somewhat more efficient in our helping.

The subject is to be considered both with regard to consciousness and to form. The time has come when the life wave of evolving humanity is knocking at the door of admission into what we call the buddhic world, the world of intuitional wisdom. On the side of consciousness, the World-Teacher descends to set an example to be copied, to give an inspiration, to encourage His struggling younger brethren through the succeeding centuries of time. On the side of form, the goal ultimately in view is the organisation of the buddhic vehicle, so that it may act as a channel and means of expression for the intuitional wisdom nature of the eternal Spirit in man. In the case of the majority of our present humanity, perfection of the buddhic vehicle (and therefore liberation of the buddhic consciousness) will not be achieved until the sixth round of our chain. A considerable amount of progress will be possible for many people during the sixth Root Race of our globe and, descending to the lesser cycle still, some preliminary steps can be made in the sixth sub-race of the fifth Root-Race. Buddhi—wisdom-love in consciousness—expresses itself in the lower worlds as a striving after brotherhood, co-operation, mutual understanding. Hence the importance of the first object of the Theosophical Society and

hence its special association with the two great Adepts who will be the Manu and Bodhisattva of the sixth Root Race.

To help us in our thinking it is possible to draw certain analogies between the birth of a new Race or sub-race and other cyclic changes, both lesser and greater. It is a kind of reincarnation, the adoption by the life of a new body. We may also compare it with the changes which accompany the transference of the life and forms from globe to globe during a round and from chain to chain.¹

In all such epochal changes it is the forms which present difficulty. Forms by their nature oppose change and so, turning again to our political problems, we see two opposing tendencies—the spirit of the new age which is trying to change the forms and the spirit of the old which is trying to retain them. The old forms suited the old life but they have become rigid and inelastic. The new life requires new forms; but forms cannot be changed instantaneously. Changes in vehicles, on even the subtle planes, take time and, in the vehicles of the physical plane, considerable time, whether the forms be bodies or institutions. And so we had that wonderful little summary of the difficulty given by the World-Teacher when He taught in Palestine, that you cannot pour new wine into old bottles. For the new wine you must provide new bottles. Then the old wine can be left in the old bottles and both are preserved. We may note in passing that He seems to have said nothing about scrapping all the old bottles. On the contrary, the old bottles suit the old wine and are still wanted for that purpose. But if the new wine is poured into the old bottles, the bottles are

¹ See *Man: Whence, How and Whither*, *passim* in the early chapters. The frontispiece diagram shows how, as between chain and chain, part of the life passes on into a new kingdom and part remains behind.

Also there is a pregnant sentence on p. 60 which may also have some significance when Races and sub-races are involved, though this is not actually stated:

"It seems that it is necessary on each globe to develop the qualities which will need for their full expression a body of the material of the next."

burst and the wine is simply wasted. So the problem is to provide a sufficiency of new bottles fast enough to keep pace with the new vintage. Turning from allegory to fact, in our world to-day the problem is to establish, quickly enough, institutions through which the spirit of brotherhood can manifest, in which it can live and grow.

The spirit of brotherhood, if we may use that expression for the new life which is animating many human activities, is now flowing into the world pretty freely. It flows into the most suitable forms it can find; but as there are still very few suitable forms it is giving the old ones a great shaking up. The great danger is lest it should shatter them altogether; for as the allegory points out that new wine put into the old bottles bursts the bottles, so if suitable forms are not forthcoming to contain the new life the progress of the world will be checked. To-day, rather than on the one hand attacking the old forms, or, on the other, trying to bolster them up, we should be better employed in striving with the utmost of our power to build new ones altogether; to create new organisations, new institutions, new laws, which are capable of giving expression to the new ideal of brotherhood and good-will, after which people are increasingly trying to feel their way. That building up, that organisation of a new order of civilisation is a great work. *Par excellence* is it the work of the Manu and of those who work under Him. Those of us who cannot yet understand it—and we can none of us understand it very well—ought to be particularly careful that we do not hinder this work or add unnecessarily to the difficulties which in any case must be sufficiently great.

The greatest danger, one may suggest, comes from the very quality of the new young life which is its greatest attribute—this virile quality of expansion. It must have an outlet or it will shatter the barriers. As always, it is the extremes which make the danger acute—in political parlance,

the extreme Left which wants to make all things new in the twinkling of an eye, to break up everything hoping that things will somehow turn out all right in the end; and the extreme Right which wants nothing changed and is greedily unwilling to surrender any of its possessions. They are the upper and the nether millstones, respectively moving and stationary, grinding out a new civilisation from material supplied by the old. Within the limits imposed by karma, it is the great work of the Manu to hold the balance between these two tendencies—the tendency to change with disruptive suddenness and the tendency not to change at all.

Compared with some other countries, the political evolution of England has brought her along a path fairly representative of the middle course. It may be argued that she has yet far to travel and it is true that there has been a certain amount of jolting and rumbling. But England has neither stuck quite fast in the ruts of a worn out system, nor has she been blown completely off the track of progress by revolutionary explosions. It seems possible that this may explain why England has been the object of two great attacks, firstly from the extreme Right and then from the extreme Left. The forces of reaction in the world were defeated, though not completely destroyed, in the Great War which represented an attack on political self-determination by a cast-iron military despotism. The opposite tendency to anarchy has broken out of control in several countries—Russia, China, Hungary. It constantly seeks an outlet wherever there is discontent. Wherever it does break out of control it causes great suffering and misery as we can see in the case of Hungary. Here, fortunately, after some months, the forces of order were able to re-establish themselves, yet the communistic period has left a trail of ruin behind it.

The general strike in England represented an attack by the forces of anarchy and it was recognised as such by the

common sense of the nation taken as a whole. It was seen at once that this was no longer a case of the miners' difficulties, but a challenge to orderly government by those who believe in the methods of revolution. We have been complimented by foreign observers on the orderliness of the nation in such a time of strain; but stones thrown through the windows of omnibuses and derailed trains are not the arguments of order. Had things really got out of control there would have been unspeakable horrors.

It is no great task to fan the flame of hatred and discontent, but a revolution once begun, who shall say where it will end? We are helped by recent events to understand the kind of difficulties which, in two different spheres, had to be encountered by the Comte de St. Germain in France in the eighteenth century, and by our own President in India. Directly the forces of lawlessness embodied themselves in India, in the non-co-operative movement, her difficulties were enormously increased, and she has said that if Bolshevism gets the upper hand, the civilisation of the world must go into ruins as it did in Rome.

From this danger we are freed for a time. Just as the English people were quick to see the threat behind the strike, so have they been quick to see that the result is not to be interpreted as a victory for any political party. It represents a victory of order over disorder; if nothing more, certainly nothing less. And yet it does, perhaps, represent something more, for in some indefinable way it seems to have released a state of strain and to have opened the doors a little wider to progress.

The great question the world has to ask itself is, how the triumph of order can be made permanent? Only, surely, by removing the causes of discontent. So we can work for permanent peace by working to make people more contented and happy. When the majority of people have become

contented, Bolshevism will have died a natural death. To-day in all countries the majority of the people are not happy. Can we wonder at it? We Theosophists can help wisely if we understand what the Great Ones really require of us. Do they not hope that we shall help Them to establish new laws, new methods, new forms of all kinds so that the life-giving energies which are now coming into the world will be able to express themselves? In such matters it is not only what we can accomplish ourselves, but perhaps even more what we can persuade other people to do, always remembering that it is our privilege to set an example and that others are more likely to be influenced by our conduct than by our words.

It is our duty to build. Is it our duty to destroy? Or can we more wisely leave that to those who know so much better than we what is useful and what is not? It is a matter for conjecture how far the Great Ones ever find it necessary to destroy. Or do they rather work by building a new form into which the life can enter? Then by its nature, the life having left it, the old form falls apart, as a physical body from which the spirit has fled.

Trades Unions and Joint Stock Companies—are they not both to be classed as old bottles? It is difficult yet to see the shape which the new bottles should take—guilds, co-operative societies, community life? It must be something which will make possible an existence based on brotherhood and not on competition. We have that as our guiding principle. I believe that the very system will have to be worked out by mutual effort and by mutual sacrifice. But whether singly or together is the question. There is plenty of work for all willing apprentices in preparing materials for the wiser master builders. And time calls insistently; there is urgency in the call.

If we are thus occupied we shall not be upset or worried by the events of the changing times in which we live, nor,

perhaps, shall we find it necessary to attack anyone. Do the Rulers of the World take sides? Or do they love and labour for all? They, surely, stand for principles and not for parties.

Times of difficulty are bound to recur, times of crisis possibly in some countries. Theosophists, if they have to some extent trained their capacities for thinking and feeling, can help greatly at such times by keeping calm themselves; by helping to hold steady the emotional and thought atmosphere round them. If they become excited they do more harm than does the untrained individual. An Elder Brother has told us lately that the Masters need each one of us. Help Them we can, at our humble level, but only if we ourselves are able in some measure to reproduce down here the Serenity and Peace in which They ever dwell on high.

Richard Colenut'

THE GREAT BELOVED

TREE of the cross roads, so quiet under my hand,
Root in the heart of the earth and branches in the sky,
Tell me again the message that is singing through the land,
Life of *my* life, O! tree, shall I not understand?
"That which thou seekest ever is in river and tree and rock,
And deep in the heart of thee, dreamer; and thou art That."

Tree of the cross roads, so steady under my hand,
What matter the things of earth, and the crumbling dust
Of my dreams?
Save only that I see the Great Beloved
Ere I too pass
Into the dust,
As all things must.

Tree of the cross roads, so misty under my hand,
What matter the grief and pain, and the dying fire
Of unfed desire?
Save only that I see the Great Beloved
Ere I pass hence,
Where the road ends,
Whither the spirit sends.

Tree of the cross roads, pulsating under my hand,
What matter these lesser loves, and my joyous songs
That to life belong?
Save only that I know Thee, Thou Beloved,
Before I pass
Into the Flame,
O Ineffable Name! . . .

E. G. SALT

complete control of the mind is recognised, not merely as a desideratum, but as an absolute necessity, if the spiritual man is to continue to unfold.

Now, the power of abstract thinking includes the ability to think concretely and to form mental images, and, in all walks of life, it is an advantage if used rightly and not inopportunately. The scientist, the inventor, the architect and all engaged in artistic pursuits would be likely to have the imaginative faculty fairly well developed and, in all successful men and women, the same would apply.

Yet the naturally imaginative person runs considerable risk of what might be described as "going too far" or "being carried away," this weakness being often characteristic of individuals under the sixth Ray, for it is not only detrimental to themselves but also to others whom they contact, especially so if the imaginative person happens to be in the position of one having authority.

In looking up references in a biographical dictionary, one may come across accounts of people of both sexes who have been dubbed charlatans, and this is invariably taken to be synonymous with fraud; but biographical authorities are only concerned with certain results and their analysis of the causes are frequently erroneous. Many so called charlatans of the past were thorough believers in themselves and in what their imagination had constructed, the forms to them were real and their only crime, if indeed it could be classed as such, consisted in their assuming that what was real to themselves must necessarily be real to others.

This should never be lost sight of because of its importance, especially to those of a strong devotional temperament: the stronger the imaginative faculty, the more it is likely to be associated with a certain authority, an authority not put forward with any idea of deceiving, but as a firm conviction based on a thought-form built up by and therefore real to its

creator and also to those whose clairvoyance enables them to see thought things.

But, nevertheless, it is merely a thought-form, subjective in character and true in its relation to one person and to others who may have fallen under the glamour of that person; in no sense of the term would it be fundamental or basic.

If this truth had been better understood, we should not find any religion teeming with accretions and dogmas bearing no relation to the original teaching given by its founder, and such accretions might be well likened to barnacles, adhering to a vessel, which had been at sea for a considerable period.

Those most liable to error are people who are eagerly expecting a certain phenomena which they have mentally anticipated to occur either in a particular way, in a particular locality, or at a particular time; for, just in proportion to the power of imagination possessed by such folk, is their liability to be deluded by subjective creations more or less defined according to the strength of the holder's conviction.

Those who have sound vision know that the unexpected is generally true, far truer than the expected, because the latter is almost invariably coloured by the aura of the "seer": the clairvoyance is more likely to be deceived than the clairaudience, for the former are, with few exceptions more prone to overrate their ability to interpret correctly what they see.

Truth and error are relative terms, there are half truths, partial truths, slight errors, deplorable errors, but, as truth constitutes the true relation of a thing to every other thing, it is obvious that the whole truth can never be known to us. But that does not prevent us from taking the precaution to declare the exact range of all statements we may have to make, common honesty demands that of us, and a judicious qualification of one's remarks need not imply that the speaker is pedantic.

All men are seekers after truth, and, while ultimate truth is for ever receding and always luring us on, we are certainly, but slowly, getting further and further away from error, surely getting nearer and nearer to reality, less liable to illusion and more sure of ourselves, for that great engine, faith, is bred from knowledge, the knowledge that gives us the power to know the real from the unreal, the true from the false.

Saturnian

JOY

By ARTHUR ROBSON

HAVE you ever considered that there must be a very good reason for all our instinctive acts, those things that people do so remarkably alike and yet quite independently of each other? Whence do these instincts come? When you experience joy, for example, you shout and leap, or at least feel an inclination to do so. Why is joy expressed in certain particular ways and no other? How has the sensation of delight come to link itself with these particular expressions of it? Different creatures have different ways of expressing joy, or, any way, they appear different. A dog wags its tail, a bird sings, a lamb frisks, a baby crows and jerks its limbs. Are these expressions of joy really different, or are they in essence the same?

There is a simple but important law in psychology by which an explanation can be found for actions which seem to have no logical connection with the sensations from which they spring. One finds oneself feeling quite unaccountably depressed. One scrutinises the mood very carefully and finds that it commenced in somebody's mentioning, say, a bagpipe.

Some men there are love not a gaping pig;
Some, that are mad if they behold a cat;
And others, when the bagpipe sings i' the nose,
Cannot contain themselves.

One examines the matter still further and finds that, as a child, one was repeatedly haled off by a tyrant grandmother to

¹ *The Merchant of Venice.*

hear the bagpipes. She professed herself a great lover of the pipes and inflicted them on everybody in the form of gramophone records and otherwise. Probably she had adopted the attitude that she should—for patriotic reasons, let us say—like this particular form of instrumental music and she had deceived herself into believing that she did like it by posing as an admirer of it and by inflicting it on others, and you, being in her power, were the worst sufferer thereby. This was one, and possibly only a minor, form of tyranny to which this terrible woman subjected you, but, being long drawn out, it gave you time to think over her general conduct towards you and so left you utterly dispirited. Gradually a habit forms of sinking into gloom every time she manifests a purpose of inflicting her favourite form of music on you. You have long ceased to make the weary round of going over all her inhumanity towards you and exploring in vain for avenues of escape. The reaction of gloom follows automatically upon the thought of bagpipes without any intermediary consciousness of the sufferings which they at one time brought to your mind. An “arc,” as it is called in psychology, has been formed, by which a given “stimulus”—that is, a presentment of something to the consciousness, either by its being mentioned, or seen, or otherwise occurring to one’s mind—produces automatically a reaction with which it has no visible logical connection. There *was* such a connection between the thought of bagpipes and the thought of one’s ill-treatment, between that and pondering over the possibility of a remedy for it and, finding none, between that again and gloom. But when the intermediate stages do not enter into consciousness, the connection between the thought of bagpipes and gloom is not readily apparent.

An arc once formed can be made the basis of other arcs. An experiment was once made with some dogs. When their meals were served a bell was rung. Now it is well known that the

sight of food causes the mouth to water, and the sound of the bell having been associated with the appearance of the food was found later to have linked itself with this reaction and caused it independently. In other words, whenever the bell was rung the dogs’ mouths were found to water, and the animals, of course, showed signs of anticipation. The sound of the bell had usurped the place of the sight of food as a stimulus causing this reaction.

If the explanation of joy is to be found along these lines, one must try to discover what particular purpose the actions which express joy formerly served, and how a sense of joy had come to associate itself with these particular reactions.

Let us see what, in the line of evolution, is the first creature to manifest joy. There should be little doubt about this. That the fish experiences joy cannot be gainsaid, and it is equally certain that nothing earlier than the fish evinces any trace of joy. Plants, undoubtedly, experience pleasure, but there is a fundamental difference between joy and pleasure. Pleasure is merely sensuous; there is no intellection as part of it. The pleasure which plants feel causes them to unfold and expand. Animate beings also experience pleasure and express it in a manner that is always leisurely and in the nature of an unfoldment. But joy always expresses itself in quick movements.

All modes of expressing joy trace their origin back to the action of the fish of darting forward to seize its prey or darting off as soon as it has got it into its mouth. Experience has taught it to beware of marauders and it instinctively makes off with its capture as soon as it has seized it. But with this fear of being despoiled of its prize there is present in its consciousness a sense of satisfaction or joy in the possession of it. In course of time joy usurps the place of fear in this complex and causes as an automatic reaction a dart-off exactly as would the fear of pursuit. Joy has

developed a vehicle of expression. As the fish makes off with its capture, the joy it feels comes to associate itself with the sense it has of being and moving and soon that sense by *itself will arouse joy and cause the reaction. And thus the foundations are laid of our joie de vivre and the exhilaration of motion which we experience.*

When a fish darts forward to seize its prey it experiences joy in anticipation of a toothsome morsel, and the joy of anticipation annexes this particular action as the vehicle of its expression. Such human actions as seizing and clasping somebody else in one's joy, however unconnected the person may be with the joy in question, are evolutes of this action of the fish.

But most expressions of joy trace their ancestry back to the fish's flight from a despoiler, real or more often, altogether imaginary. Notice how a young dog in its mad career of joy picks up a rag or a sock in its mouth, flourishes it in the air and goes off with it at top speed as if it were a much coveted possession and half the world were chasing him. A child also will find an excuse for a run by seizing somebody else's hat and making off with it.

Now when a fish darts forward it does so by a threefold action. (1) By quick lateral flexures of the whole body, to do which it strains its every nerve and sinew. (2) By an energetic use of its paired fins.¹ (3) By discharging water from its gills with all the force of which it is capable.

The sense of joy having been developed in the fish, the vehicle for its expression descends with the sense to all succeeding creatures. All modes of expressing joy which we find in birds, animals and humans are evolutes of the fish's expression of it. Notice when a lamb frisks it gives its body

¹ "The paired fins—though more recent developments than the median—are yet of very great morphological interest, as in them we are compelled to recognise the homologues of the paired limbs of the higher vertebrates. We accordingly distinguish the two pairs of fins as pectoral or anterior and pelvic (ventral) or posterior."—PROFESSOR KERR in the *Encyclopaedia Britannica*.

and head the same lateral flexures as a fish does. The fish's use of its fins is represented in the lamb's lively use of its legs, which causes it to leap into the air.

A dog expresses exuberance of joy by careering madly about. The connection of this action with the fish's jubilant career along the crest of a wave is sufficiently obvious. Without running about, a dog expresses its joy by wriggling its body violently, scratching the ground with its paws, and sometimes by uttering a gleeful yowl. The wriggling of the body is an evolute of the sinuous motion of the fish's body, and the pawing of the ground represents the fish's use of its fins. In the staid dog this is all refined down to a simple wagging of the tail.

An infant expresses its delight by crowing and by jerking its limbs and body. A child, according to the intensity of its joy, either leaps into the air or chases about or else, seated or standing, covers its face with its hands and, tensing every nerve and sinew of its body, utters a characteristic high pitched note, expressive of delight. This tensing up of the whole being is readily seen to be an evolute of the fish in the act of contracting its every muscle to make good its escape. And really, whatever the expression of joy, there is always a blithesome tightening up of all the nerves and muscles of the body. A child otherwise expresses joy by wriggling its body or hopping on its toes or by bouncing up and down in a chair, at the same time wringing its hands and uttering the characteristic cries of delight. The tendency to use the limbs, as in the infant's jerking of them, or the child's capriole or hop or bouncing in the chair and the wringing of its hands is readily recognisable as an evolute of the fish's use of its fins. In the grown-up it takes the form of clapping the hands or thumping on a table or giving somebody a series of taps in rapid succession or else just a resounding slap on the back. The grown-up has a way of disguising his impulses when he gives expression to them.

The human dance is an elaboration of the spontaneous movements that express joy, as well as of other movements that are expressions of other frames of mind. The *pas de chat*, for example, which forms the basis of stately measures like the minuet and gavotte, expresses felicity, which is quieter, of longer duration, and not so violent as delight or joy. As its name suggests, it has its origin in the stealthy action of animals of the cat tribe, stalking their unwary prey. Here the felicity the animal experiences in anticipation of a savoury repast comes, when fully developed, to use this stealthy action as an expression of itself. The cat has less fear of its prey escaping than the fish, and sets about in a less hurried manner to come by it. Hence felicity is more tempered in its expression than delight. Other movements of the dance have still other origins and are expressions of other moods, but it should be noted here that the dance should as far as possible be expressions of natural impulses. In fact it should be a training ground for us to refine these expressions of our different moods and feelings, not by introducing any artificialities into them, but by eliminating all that is unnecessary or in excess of the natural.

We have seen some of the developments of two factors of the threefold action which constitutes the fish's expression of joy, that is, of (1) the action of the body, and (2) the action of the fins.

But perhaps the most remarkable development of this complex expression of joy¹ is that of the action of the gills.

¹ There is one part of the expression of joy which one cannot do more than advert to here as it leads into subtleties which extend beyond the compass of a short essay. The outward expressions of joy are always preceded by a heart-leap. Wordsworth has said:

"My heart leaps up when I behold
A rainbow in the sky."

One experiences a heart-leap when one hears a child's voice or the voice of anybody one loves, or at the first glimpse of the sea or the dawn. Reasoning back from this phenomenon one is led to believe that the fish can control the action of its heart as we can that of our lungs, and that it deliberately pumps an extra supply of blood up to its gills and to other parts of its body to meet the increased demand which the parts must make by their increased activity. This action becomes habitual in the fish and automatic in its descendants, and when the heart suddenly begins to work at full pressure, the consciousness registers the heart-leap.

It should be remembered that the nerves and muscles that controlled the action of the fish's gills have been turned over to control the vocal organs of its air-breathing descendants. Reptiles depend almost entirely upon the strength of what we might call their gill muscles for the production of whatever rudimentary sounds they are capable of. Birds also use their equivalents for the same muscles for the production of their calls to a very large extent, and almost exclusively when singing. In the bird it is this part of the fish's expression of joy that has been most highly developed and has resulted in the multitudinous music of the woodland, every note of which is vibrant with delight. But the action of the fish's body is represented in the bird by a tightening-up of every nerve of its little body, and the action of the fins by a fluttering of the wings one sometimes sees when the delight reaches an ecstasy.

In mammals, especially humans, the muscles of the lungs play a very large part in the production of ordinary vocal sounds, but when, in one's joy, one harks back to the fish, the attempt to use the gills brings the gill muscles, at the corner of the chin and throat, into action and results in a shout or cry; this is usually a mixture of several sounds, but the heart of it is a sound of very high pitch, produced in the head, the "peal of joy"—let me call it. This sound is the essence of all cries of delight, whether of human being or bird or beast. Sometimes one hears the sound in its essential purity as when a child, in an ecstasy of delight, covers its face with its hands and, with the outlets through its mouth and nose tightly closed, produces by the force of its hyo-glossus or "gill" muscles a high-pitched sound which seems to issue through the top of its head. It would be impossible to spell the sound as it is not used in ordinary speech, and so there is no letter or combination of letters—which, after all, are intended to indicate only vocal sounds—which would spell

it. As *m* is the only letter pronounced with the mouth closed it comes nearest to it, but it is as much nearer than the other letters as, at mid-day, the summit of a hill would be nearer than its base to the Sun. *M* is an ordinary vocal sound produced without any strain on the hyo-glossus muscles, and between it and the peal of joy there is a world of difference. It were best perhaps, to indicate the latter by an inverted *m*, thus, *u*.

It mingles with the ordinary human voice and, by giving it a characteristic ring, makes it musical. Its absence makes the voice dry and unpleasant. It is, in fact, the foundation of all song, of birds as well as of humans. Just as dancing is an elaboration of the spontaneous movements of the body which are evolutes of the fish's movements, expressive of joy, so singing is an elaboration of *u*, the sound one spontaneously utters in joy, which is an evolute of the action of the fish's gills. We owe that creature a debt of gratitude which it is hard to overrate. No wonder the wise men of old took their hats off to the fish.

The natural expression of delight, as it involves the use of the hyo-glossus muscles, exercises and strengthens them, and so produces a rich singing voice. Singing is, in fact, very often a disguise of, and pretext for, the utterance of *u*. One feels like breaking out in a peal of delight and the impulse finds satisfaction in a snatch of song. Perhaps it would be well here to advert to that well-known inspirer of song, the bath tub.

The joy that we feel when we are near or in the sea is a sort of throw-back to our piscine days. The impulse to repeat all the evolutions of the fish results in all the splashing and cavorting that are a familiar feature of the seaside, and the impulse to use the gills finds expression in screaming and shouting. The same impulses, in a modified form, are felt in the ordinary bath tub and explain the sounds

of splashing and spluttering that mingle with the familiar bath tub melodies. The impulse to shout finds expression in song, which, whatever its quality, is, after all, more chastened than shouting. Children splash unreservedly in their bath tubs, bringing their hands down as a fish would use its fins, and punctuate the splashing with yells of delight.

The shouts of joy of a child usually begin with an open sound something like "a-oo," both parts being very short—"syllabic instants," in fact—which run into the *u* sound, which is uttered either with the mouth closed or with the openings from the throat into mouth and nose partially or entirely closed, and the duration of which varies according to the duration and intensity of the child's feeling of delight. This is the *Aum* referred to in the ancient scriptures of the Hindūs. Very often it is the pure closed *u* that is had in mind in parts of these writings although it is referred to as *Aum* or *Om*. Thus in the *Maṇḍalabrāhmaṇa-Upaniṣad* we read

"Having united *Prāṇa* and *Apāna*¹ and holding the breath in *kumbhaka*,² one should fix his concentration at the tip of the nose and making *śanmukhi*³ with the fingers of both his hands, one hears the sound of *Pranava* (*u*) in which *manas* becomes absorbed."

It is obvious, when the mouth and nose are so effectively stopped, that *Pranava*⁴ is not uttered through the mouth or

¹ This is done by forcing down *Prāṇa* by contracting the muscles of the neck and forcing up *Apāna* by tensing the muscles of the limbs and abdomen. In the *Sāṇḍilya Upaniṣad* we have

"By the contraction of the muscles of the neck and by the contraction of the one below *Apāna*, the *Prāṇa* goes into the *Suṣumnā* which is in the middle from the west *nādi*. Drawing up *Apāna* and forcing down *Prāṇa* from the throat, the yogin free from old age becomes a youth of sixteen."

A child does all this quite naturally in its paroxysm of delight.

² *Kumbhaka* means "cessation of breath".

³ *Shanmukhi* is said to be the process of hearing the internal sound by closing the two ears with the two thumbs, the two eyes with the two forefingers, and the two nostrils with the two middle fingers, and the mouth with the remaining two fingers.

Again, a child does all this quite naturally when it covers its face with its hands in its joy.

⁴ Owing to its resemblance to the song-notes of birds, being perhaps best likened to the twittering of swallows, the ancient scriptures often refer to it as "the bird *Aum*".

nose. It is, in fact produced in the head, as is clear from the following extract from the *Amṛtanāḍa-Upanishad*.

"Prāṇa travels through that path through which this Akshara (*u*) goes. It is through the opening of the heart,¹ through the opening of *vāyu*,² through the opening of the head, and through the opening of *moksha*."

Notice that the effect of the utterance of *u* is that "manas is absorbed," and that one obtains *moksha*, that is, liberation (here temporarily) from one's lower vehicles. One passes out of one's ordinary *mānasic* consciousness and attains a higher consciousness or, as Milton puts it, one

dissolves into ecstasies which bring all heaven before one's eyes.

Now this is a common experience when one utters the peal of delight *sua sponte*. That it requires no imagination to see that *manas* is absorbed, is evidenced by the fact that the state of mind at the time is spoken of as an "ecstasy" (literally, a "standing out of oneself") or a "delirium" of joy, or a "frenzy" of delight. Other words like "transport," "rapture," "elation," draw attention to the same fact.³

Again in the *Bhagavad-Gītā*⁴ it is written:

All the gates closed, the mind confined in the heart,⁵ the life-breath fixed in the head, firm in yoga, *Om* the one-syllabled Brahman reciting, thinking upon Me, he who goeth forth, abandoning the body, goeth to the highest goal.

If the breath is fixed in the head, the sound obviously is produced in the head. Notice that all the gates, including the mouth and nose, are closed, either with the hands or by contracting the appropriate muscles. Then there is no doubt about one's abandoning the body in an ecstasy inasmuch as

¹ Hence the "heart-leap".

² *Vāyu* means air or breath, and the "opening of *vāyu*" is certainly the throat.

³ Notice the etymology of these words.

⁴ VIII, 12, 13.

⁵ Which means that the only consciousness one has is that which is felt in the heart.

the return to consciousness has the same feel about it as waking from sleep or recovering from a swoon.

That the sound does not contain any ordinary vocal sounds is clear from a passage in the *Amṛtanāḍa-Upanishad* which runs:

That which never decays is Akshara which is without ghosha, consonant, vowel, palatal, guttural, nasal, letter R, and sibilants.

Which pretty effectively rules out all ordinary vocal sounds. Earlier in the same *Upanishad* it says that one

attains the subtle sound without vowels or consonants by means of the letter *u* without *svara* (vocal sound).

There is no doubt about it that what is referred to as *Om* in the *Vedas* is the head sound one utters in an ecstasy of delight. Somewhere in the "centuries of vast changes" across which the wisdom of the ancients has come to us this truth with scores of others has been lost, and the word is now pronounced like "home" without the aspirate, or much like that.

That the pronunciation of any purely arbitrary sound like "ome" can have no particular virtue will be obvious when we remember that whatever expresses the divinity within us takes long ages to mature and must always come from within. The God within us is ever trying to manifest itself by means of vehicles which it has adapted to its use, and whose development as expressions of divinity extends over measureless æons. The greater the potency for good that anything possesses, the further afield must one go to find its beginnings. Remember those fine lines of Wordsworth—

The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

"And cometh from afar." There is nothing really and truly great that does not "come from afar". There is an anecdote regarding Sir Walter Raleigh which well expresses this truth.

On one of his expeditions, it appears, Raleigh landed with his party at the mouth of a broad river, the Orinoco, if I remember correctly; while there, he overheard one of his men remark to another that the expedition would probably be famous as resulting in the discovery of a new island. Raleigh turned to the speaker and asked, "Do you think it possible for a river to grow to such a size on a small island? Surely you can see that it comes from a very great distance and that we are on the edge of an immense continent."

The *Vedas* ascribe to Praṇava very considerable virtues. It must, then, be present in us as a thing that has been developing for millions of years. For we know that whatever partakes of the divine must be cultivated from within and not grafted on from without. "The kingdom of God is within you. Seek ye within." And so we must look for the utterance of Praṇava as something coming from within. We should expect to find it being uttered by people who know nothing of Hindū religious practice or even of the Hindūs. Says the *Chhāndogya-Upanishad*¹

Both those who are versed in this Akshara and those who are not, alike perform ceremonies through it.

Now there is no natural impulse to pronounce the word "ome," but there is certainly a very natural impulse to utter the peal of delight, natural not only to human beings but practically the whole of the animal kingdom. One hears it being uttered almost throughout the day by bird and beast, very seldom in its purity, being usually submerged in a mass of alien sounds, but none the less productive of good.

We have seen that the utterance of Praṇava has the effect of lifting one out of oneself and of "bringing all heaven before one's eyes". It is one of Nature's sacraments, consisting of an outer form, the utterance made in the natural and proper manner, and an inner grace, the raising of one

¹ I, 10.

temporarily to a state of the highest consciousness and bliss. The two parts must be present, each being valueless without the other. The utterance, imposed upon oneself as a set exercise, is a mere shell and has no good effect. As an analogy I might instance the effect of laughter. We are told to "Laugh and be well" or "Laugh and grow fat". That is, natural laughter has the effect of shaking up the nerves and muscles which, through the fear that is almost constantly with us, ordinarily remain tense and so obstruct the organs in their functions. The organs, thus freed, turn out better work, better digestion, better circulation and so forth. *Il riso fa buon sangue*, says the Italian proverb,¹ but it would be ridiculous for a man to set aside ten minutes every day for guffawing, and during that time go through the actions of laughter without any incitement thereto, hoping thereby to improve his blood or his girth. Although it would be perfectly reasonable to set aside a part of the day for relaxation, when, in cheerful company, or at a house of amusement one may find cause for laughter.

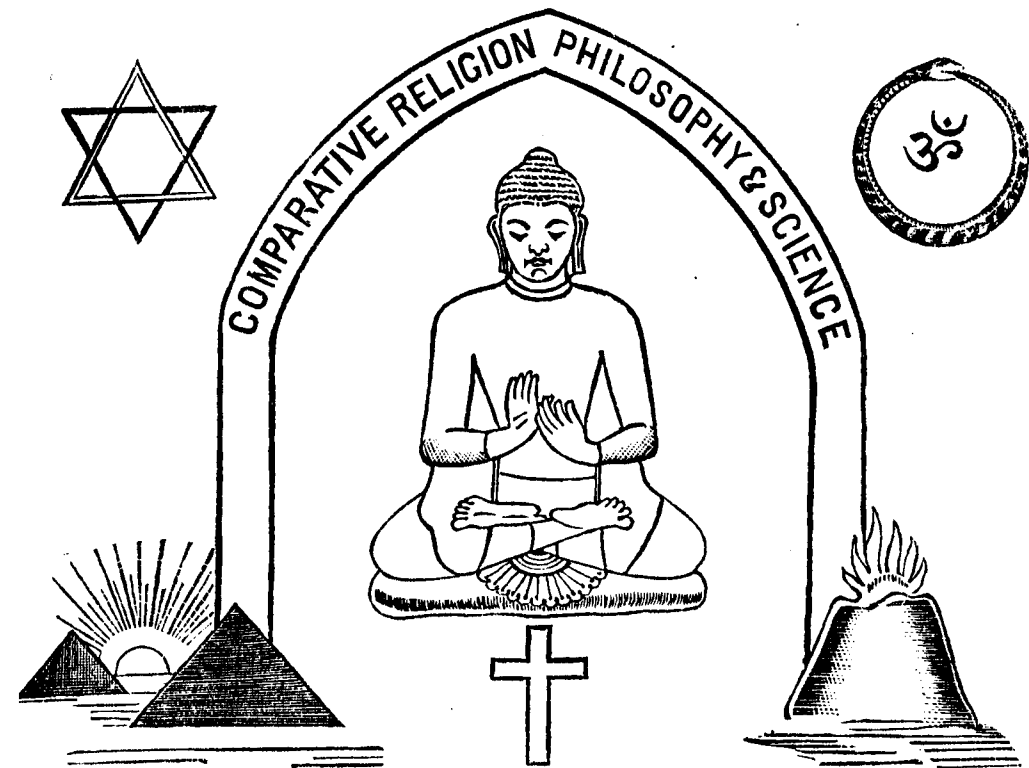
Of course, the outward expression should be as refined as one can make it. But there is a fact of the highest importance in this connection which it would be well to bring before the reader. One must be given freedom to express oneself crudely at first before one can learn to express oneself in a refined manner. If a child is allowed to leap and shout and career about in its joy, it soon realises that it is unnecessary to expend so much energy to express itself and learns to do so in a quieter manner. But if it is hindered from expressing its exuberance of spirits or is made to express itself in what its elders regard as a more chastened fashion, it gets into a way of inhibiting its impulses or of being hypocritical in its expression of them. It seldom arrives at the stage, when grown up, of expressing itself in a free, natural, and yet, refined, way.

¹ "Laughter makes good blood."

Childhood is a period of revision when one runs briefly through the lessons learnt in the animal state, and the animal spirits of youth must be given free vent if one is to have a good grasp of the meaning of life when one arrives at maturity. Otherwise one grows up befogged and bewildered to a greater or less extent and finds it difficult to fit into life and the world.

The child-heart is a region which up to now is altogether unexplored. Nothing is known of, and little attempt has been made to discover, the meaning and origin of a child's instinctive actions, the simple wiles of childhood, and we cause children to repress their impulses, not knowing that, in our blundering way, we are crushing out in them the most delicate flowers of divinity, which have taken æons to struggle into existence.

Arthur Robson



ĀDIRAJAH PRTHUH

By P. K. TELANG

(Continued from p. 418)

(8) The Prajāpati had no economic responsibility towards the community, and therefore took no care to conserve their food-supply or economic interests. This is partly indicated in the extracts about conditions in "previous epochs," which I have already quoted.

The Rājan was distinctly expected to take care of the economic life of the people and to busy himself with the

economic organisation of the community. Pr̥thu is with particular emphasis known as वृत्तिदः, "the provider of means of livelihood to the people." The whole story is most interesting and instructive and I summarise it here from the *Vāyu* and the *Paṇḍita* mainly.

When Pr̥thu became king, there was plenty and happiness in the land, as we have seen, and as generally is the case when a community is established under organised government in a new country. But soon, the land began to show signs of "diminishing returns," and famine or scarcity stared the people in the face; which also happens as a rule, among a people newly settled down to agricultural life and living luxuriously and improvidently on the fat of the land. This is referred to in the *Pourāṇika* statement that

. . . धात्री उषं बीजं पुरा किल ।

जीवनार्थं प्रजानां तु प्रसयित्वा स्थिराऽभवत् ॥

"The seeds sown did not bring plentiful harvests". So the people ran up to Pr̥thu with a demand that he should arrange for the provision of food for them.

वैन्यं महाभागं प्रजाः समभिदुद्रुवुः । त्वं नो वृत्तिं विधत्स्वेति ।

Here again, it is interesting to note, that the *Paṇḍita Purāṇa* mentions the various stages through which Man has passed in early times in his search for food and a civilised existence, under the guise of describing Pr̥thu's efforts in response to this demand of the people; and the various stages indicated are almost as they are delineated in modern books. The *Purāṇa* mentions, in connection with the description of पूर्वसर्ग, which I have quoted above, that in primeval times.

तासां आहारः संजातः फलं पुष्पं तथा मधु ॥

आहारः फलमूलं तु प्रजानामभवत् किल ।—वायु

"People lived precariously on fruits, roots, honey, etc.," as must have been the case when man was just emerging

from the state of animals and had not yet accustomed himself to co-operative life or to even the rudiments of industry, as modern thought admits. Then, with some advancement in these directions, comes what has been called the "hunting stage". In the *Purāṇas*, Pr̥thu, appealed to by the people, is represented as pursuing the Earth, who assumed the forms of various animals, the elephant, the lion, the buffalo as she fled before him.

कुञ्जरूपां तां अभिदुद्राव । हरिरूपां तां अभिदुद्राव । महिषीरूपां तां अधावत् ।

In this stage, a great advance is marked by the discovery of the bow and arrow as the weapon of attack instead of the sword or spear which is, of course, older, and indeed primary. This is noted by the *Mahābhārata* when it mentions that "the primeval weapon was the sword, but Pr̥thu produced the first bow".¹ The struggles of the hunting stage soon end, and at the end of it, the Earth, say the *Purāṇas*, गौ भूता वैन्यमेवान्वपद्यत । "came to Vainya as a cow"; marking the opening of the so-called "pastoral stage" of civilisation, which follows on the hunting stage recording to modern books. Next comes the "agricultural stage" of human civilisation, where a settled life in a definite locality is the essential need, and that is marked in the *Pourāṇika* account by the Earth being made to say to Pr̥thu, after she had taken refuge with him as a cow, स्थिरत्वं यान्ति ते सर्वे स्थिरीभूता यदा ब्रह्म । "All will be settled when I am settled." So the settled life of agriculture begins. But here comes the difficulty about the law of diminishing returns to which I have already referred. When that happens, the tendency always is for the population to press on the land. There is too intensive agriculture and even

¹ अग्र्यः प्रहराणां खड्गो माद्रवती सुत ।

पृथुस्तूत्पादयामास धनुराद्यं अरिन्दमः ॥

exploitation of the land leading to the exhaustion of the soil. Is not this referred to in this address of Pr̥thu to Pr̥thwī and this general statement in the *Purāṇas*? “I will kill you for the sake of the people, whose needs you must supply because you can”; “he harassed her again and again”.¹ But it is soon discovered that this method really does not serve the purpose, and, indeed, makes matters worse, as Pr̥thwī, the Earth, points out to Pr̥thu. “With me rendered lifeless how will you be able to keep the people?” कथं धारयिता चासि प्रजा राजन् मया विना ।—वायु. For without the soil, विनश्येयुः प्रजाः “the people must be destroyed.” Therefore, says the Earth न मामर्हसि वै हन्तुं श्रेयश्चेत्त्वं चिकीर्षसि प्रजानाम् ।—वायु. “As you desire the benefit of the people, you should not render me lifeless.” On this, King Pr̥thu discovers his mistake and promises to treat the soil kindly and to foster and conserve its resources, as all advancing agricultural communities do. He says to the Earth, दुहितृत्वं च मे गच्छ धर्मार्थम् ।—वायु. “Be my daughter for the sake of Dharma.” Then the Earth reveals the secret of her productiveness. “It is skilful measures that are needed, and labour and organisation, without recklessness.”² The statement of the *Paṇḍita Purāṇa* is astonishingly in the spirit of modern economic thought. “Labor directed

¹ प्रजानिमित्तं त्वां हनिष्यामि न संशयः ।—पद्म
सोऽहं प्रजानिमित्तं त्वां वधिष्यामि वसुंधरे ।
संजीवय प्रजा नित्यं शक्ताह्यसि न संशयः ॥—वायु
स प्रजाहितचिकीर्षया ।
धनुर्गृहीत्वा बाणांश्च वसुधामार्दयद् बली ॥
अस्यार्दनभयत्रस्ता प्राद्रवन् मही ।
तां पृथु धनुरादाय द्रवन्तीमन्वधावत ॥—पद्म

² उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः ।
अन्नभूता भविष्यामि जहि कोपं महामते ॥—वायु

by beneficent motives and skilful measures lead to the success of beneficent enterprises and beneficent methods.”¹

The first necessity in this process is that the soil should be levelled and prepared, and communications should be established; for thus alone can produce be distributed all over, and the division of labor, the specialisation of crops in special localities, and their proper exchange can take place for the benefit of all. The Earth asks Pr̥thu to undertake this task first.² Pr̥thu levels the soil and lays out roads. तत् उत्सारयामास शिलाजालानि सर्वशः । After that industrial and agricultural organisation becomes necessary. This is described in the books as “the milking of the Earth,” about which the *Mahābhārata* says: “Pr̥thu organised all the schemes and the details are followed even to-day.”³ The story is that Pr̥thu milked various kinds of दुग्ध, “milk, or wealth,” from पृथिवी, “the Earth,” by providing different वत्साः, “calves,” दोग्धारः, “milkers,” and पात्राणि, “pails”. Here the Earth is obviously the समवायि कारण, the inevitable material cause in the Aristotelean phrase, or the constituent cause, of all wealth: land is the root-agent in the production of all commodities, as modern Economics teaches. Pr̥thu, of course, represents the presiding, superintending, inspiring, aiding activity and duty of the State in respect of the industrial life of the community.

¹ उद्यमेनापि पुण्येन तूपायैश्च नरेश्वर ।
समारंभाः प्रसिध्यन्ति पुण्यांश्चैवाप्युपक्रमाः ॥

² समांच कुरु सर्वत्र मां ।
यथा विष्यंदमानं च क्षीरं सर्वत्र भावयेत् ॥—वायु
मन्वंतरेष्वतीतेषु विषमासीद् वसुंधरा ।
पूर्वं विषमत्वं गता भूमिः पन्था नासीच्च कुत्रचित् ।—पद्म

³ तथेत्युक्त्वा पृथुः सर्वविधानमकरोद् वशी ।
यैर्वर्तयन्ति ते ह्यद्य पात्रैर्वत्सैश्च नित्यशः ॥

The *Vaṭsa* is the असमवायि कारण, the final cause, to borrow a phrase from the Aristotelean theory of causation, and represents the consumer, for the satisfaction of whose wants and for the supply of whose demand, production can take place. The *Dogdhā* is the निमित्त कारण, the efficient cause, in Aristotelean phrase, and represents both labour and capital, the worker as well as the entrepreneur, the manager, the organiser, the captain of industry. The *Pātra* is the formal cause, the specialised method of organisation, the whole mechanism of production in each industry. Thus are explained the principles of the production of wealth, in the terms of the Nyāya Theory of Causation, according to which all कार्य, Effect, is produced by त्रिविधं, three-fold, कारण, cause, as stated above. But I have ventured to put the matter in the terms of the Aristotelean Theory of Causation also, and to put it in line with the theory of classical political economy which speaks of the production of wealth by means of three agents, Land, Labour and Capital.

You may read an analysis of the whole process of the "milking" in Sorensen's admirable *Mahābhārata Index* or in Jivānand's commentary on the *Viṣṇu Purāṇa*. The former makes the *Mahābhārata* his basis and the latter the *Hari-vamsha*. I shall offer here an analysis of the account in the *Paṇḍita Purāṇa*, with notes from the *Vāyu Purāṇa*.¹ The

¹ I. मनुष्येभ्यः सस्यं दुग्धम्

वत्सः—स्वायंभुवो मनुः (चाक्षुषमनुः—वायु)

पात्रम्—स्वपाणिः (भूमयं—वायु)

दोग्धा—पृथुः

II. सुरेभ्य उर्जं दुग्धम्

वत्सः—सोमः

पात्रम्— ?

दोग्धा—देवगुरुः

story is curious and cannot be wholly explained as it deals with superphysical facts too. But the physical facts are tolerably clear. These seem to me to point to the beginnings.

III. पितृभ्यः स्वधा दुग्धम्

वत्सः—यमः

पात्रम्—राजतम्

दोग्धा—अन्तकः

IV. नागेभ्यो विषं दुग्धम्

वत्सः—तक्षकः

पात्रम्—अलाबु

दोग्धा—धृतराष्ट्रः

V. असुरेभ्यो माया दुग्धम्

वत्सः—विरोचनः

पात्रम्—आयसम्

दोग्धा—मधुः

VI. यक्षेभ्य अन्तर्धानं दुग्धं

वत्सः—वैश्रवणः

पात्रम्—अयः

दोग्धा—मणिधरः

VII. राक्षसपिशाचेभ्यः शोणितं दुग्धम्

वत्सः—सुमाली

पात्रम्—शावं कपालं

दोग्धा—रजतनाभः

VIII. गंधर्वाप्सरोभ्यो गीतं दुग्धं

वत्सः—चित्ररथः

पात्रम्—पद्मम्

दोग्धा—सुरचिः

IX. पर्वतेभ्यो रत्नौषधयो दुग्धम्

वत्सः—हिमवान्

पात्रम्—सानुः

दोग्धा—मेरुः

of agriculture in the time of the Fourth Root Race ; that of mining and drug-collecting in the hills ; and that of horticulture by the discovery of grafting. The result of this "milking of the Earth" was, as the *Padma Purāṇa* says, that the Earth became

धात्री विधात्री च धारिणी च प्रतिष्ठा च योनिरेव च लोकस्य ।

"the supporter, the organised supporter, the upholder, the foundation, the womb of the people". I cannot allow the subject to pass without calling to your memory the first lines of Kālīdāsa's *Kumārasambhava*, where he is describing the *Himālayas*, for they are reminiscent of this "milking". They first drew my attention, as a college boy, to the story of *Pr̥thu*, as they must have done of others.

I have referred above to superphysical facts indicated in "the milking of the Earth," and if I were not confining myself to the *Adhibhouṭika* aspect of the story, I should let my imagination work round those parts of it which relate to these facts. I shall, however, leave that task to some one of us more conversant with physical science and with the hints on superphysical science given in our literature. I would only call attention to the hymn in the *Aṭharvaveda*, to which I have already referred for it dwells on this aspect of the matter, as it seems to me. It is addressed to *Virāj*, whom Griffith refers to as "a mystical abstraction," but who appears to me to stand for what in Theosophical literature is known

X. वृक्षेभ्यश्छिनप्ररोहणं दुग्धम्

वत्सः—वृक्षः

पात्रम्—पालाशः

दोग्धा—शालः

XI. सिद्धविद्याधरेभ्यः

वत्सः— ?

पात्रम्— ?

दोग्धा— ?

as *Fohat*. You will probably allow me to quote one verse from the glorious hymn, which will give an indication of its occult significance. You will of course notice its similarity to *The Stanzas of Dzyan*.

She mounted up, into four divided, she took her station in Space's mid-region. Of her the Devas and men said: She knoweth this. That we may both have life let us invoke her. Thus they did cry to her: Come Strength! Come Food! Come Truth! Come Free-giver!

(9) The *Prajāpati* followed no ideal of kingship; there was no tradition, no accepted model, no acknowledged pattern of kingliness for him to follow. His own notions, and even whims and caprices, were his guide, and his duty differed "with the length of his foot".

The *Rājan* had a distinct ideal, a definite tradition placed before him from the beginning, and he was reminded of it every day. What a king ought to do and what he ought not, what he may do and what he may not, was always dinned into his ears. There was not yet any constitutional law or convention, but there was a definite social norm. This is indicated by the relations of *Pr̥thu* with *Sūtas* and *Māgadhas*. Up to his time, these official bards and court annalists, who were तत्पूर्वौ सूतमागधौ, "older than his time," as we are told by the *Mahābhārata* and the *Vāyu Purāṇa*, recited what had been, but since his day they also indicate what should be. The *Vāyu Purāṇa* describes the whole thing in significant words, and the *Vishṇu* is even more clear. Having been asked to sing the eulogium on *Pr̥thu* at his coronation, they, like the honest historians that they always have been, said that "they could not praise the King as they had no knowledge of his doings or of his characteristics or his glory". His

¹ सोदक्रामत् साऽन्तरिक्षे चतुर्धा विक्रान्ताऽतिष्ठत् । तां देवमनुष्या अब्रुवन् इयमेव तद् वेद । यदुभय उपजीवेमेमामुपाह्वयामहा इति । तामुपाह्वयन्त । ऊर्जे एहि स्वध एहि सूनुत एहीरावत्येहीति ।

career was yet to be. "Then the R̥shis said, 'praise him for what he will do.' And they made out of that pattern of conduct for kings." "Pr̥thu promised that he would do later whatever they said now he should do, and also avoid whatever they then said he should avoid." "From that day these bards praise Kings and by their auspicious words keep Kings alive to their duties." "Pr̥thu followed the ideal set by these in act and thought."¹

The norm thus set before Āryan Kings² may be set down here in the words of the *Paṇḍma*. Remember that it

¹ न चास्य कर्म वै विद्वो न तथा लक्षणं यशः ।
स्तोत्रं येनास्य कुर्यान्वो राजस्तेजस्विनः स्वयम् ॥
ऋषिभिस्तौ नियुक्तौ भविष्यैः स्तूयतामिति ।
यानि कर्माणि कृतवान् पृथुश्चापि महाबलः ।
तानि शीलेन बद्धानि स्तुवद्भिः सूतमागधैः ॥
तदा वै पृथिवीपालाः स्तूयन्ते सूतमागधैः ।
आशीर्वादैः प्रबोध्यन्ते सूतमागधवन्दिभिः ॥—वायु
करिष्यत्येष यत्कर्म चक्रवर्ती महाबलः ।
गुणा भविष्या ये चास्य तैरेव स्तूयतां नृपः ॥
यद्य स्तोत्रेण गुणनिर्वर्णनं मम ।
करिष्येते करिष्यामि तदेवाहं समाहितः ॥
यदिमौ वर्जनीयं च किञ्चिदत्र वदिष्यतः ।
तदिह वर्जयिष्यामीत्येवं चक्रे मतिं नृपः ॥
सूतेनोक्तान् गुणान् मागधेन च ।
चकार हृदि तादृकं च कर्मणा कृतवानसौ ॥—विष्णु

² सत्यवान् ज्ञानसम्पन्नो बुद्धिमान् रुद्रातविक्रमः ।
सदा शूरो गुणग्राही पुण्यवांस्यागवान् गुणी ॥
धार्मिकः सत्यवादी च यज्ञानां याजकोत्तमः ।
प्रियवाक् सत्यवाग् दान्तो धान्यवान् धनवान् सुखी ॥
गुणज्ञश्च कृतज्ञश्च धर्मज्ञः सत्यवत्सलः ।
सर्वगः सर्वदो वेत्ता ब्रह्मण्यो वेदवित् सुधीः ॥

is the Ideal whatever the practice may be. It may, to us, look like a tissue of platitudes and "impossible" counsels of perfection, but it might well have been an inspiration to ancient Kings.

A king who was inspired by this ideal and expressed it in his life and character was called *Rājarshi*, and that is the title of Pr̥thu and of the other kings in the *Shōḍasarāṇiya* section of the *Mahābhārata*. They were always remembered as the great kings of the past, the far past, who may yet stand as models for all later kings of all times. Of such Chakravartins, as it calls them, it is said by the *Paṇḍma Purāṇa*:

Four wonderful qualities are theirs, Strength, Dharma, Tapas, Wealth. All kings equally attain to material possessions, Dharma, fulfilment of their desires, fame, and victory, if they do not conflict with each other. But these Chakravartins, by their extraordinary powers and by their knowledge and tapas, excel even Munis; and by their strength and their Tapas, excel Devas, Dānavas and men.¹

It is of such kings that Kālīdāsa sings, referring specially to *Dushyaṇṭa*:

He lives in the condition of the householder, as in an Āshrama, so that all may enjoy themselves. It is but tapas that he performs every day as he extends his protection all round. The title of

यज्ञवांश्च स शूश्च वेदवेदाङ्गपारगः ।
धन्यो गोप्ता प्रजानां च विजयी समरांगणे ॥
राजसूयादिकानां तु यज्वाऽयं राजसत्तमः ।
आहर्ता भूतले चैकः सर्वधर्मसमन्वितः ॥

¹ भद्राणीमानि तेषां वै भवंतीह महीक्षिताम् ।
अत्यद्भुतानि चत्वारि बलं धर्मस्तपो धनम् ॥
अन्योन्यस्याविरोधेन प्राप्यन्ते तु नृपैः समम् ।
अर्थो धर्मश्च कामश्च यशो विजय एव च ॥
ऐश्वर्येणाणिमाद्येन प्रभुशक्त्या तथैव च ।
श्रुतेन तपसा चैव मुनीनभिभवन्ति वै ॥
बलेन तपसा चैव देवदानवमानवान् ॥

Rājarshi, bestowed on him for purity and beneficence, justifies itself by rising to heaven every day from the lips of bards.¹

Do you say that these are only the ideal productions of the bard's imagination, the dreamer's glimpses of the "light that never was on sea or shore," the poet's "fine frenzy" which ever remained "airy nothing," and never received "a local habitation and a name?" I answer that there have been actual Kings in India who have definitely followed and tried to live up to this ideal, and their work and worth is a matter of historical fact. Asoka in the third century B. C. Khāravēla of Kalinga, a century or so later; Pulumayi Vilavakura, the Satavahana, about the beginnings of the Christian Era or just before; Samudra Gupta in the fourth century A.D.; and Shivaji in the 17th, to mention a few names, all tried to live by this Ideal, as inscriptions and other authentic records show. Their achievement and its influence cannot be better expressed than in that magnificent simile used by the contemporary poet-historian who recounted the career of Samudra Gupta in the splendid *Prashasti* inscribed on the *Vijaya Stambha* now at Allahabad.

प्रदानभुजविक्रमप्रशमशास्त्रवाक्योदयैर् उपर्युपरिसंचयोच्छ्रुतमनेकमार्गं यशः ।
पुनाति भुवनत्रयं पशुपते र्जटान्तर्गुहानिरोधपरिमोक्षशीघ्रमिव पाण्डु गांगं पयः ॥

His resplendent work in the many directions of Charity, Prowess of Arms, unperturbed Dignity of Spirit, Illumination of the teaching of the Sāstras, influenced the three worlds, refining and purifying them, like the white waters of the Gangā rushing out of the cavern in the matted hair of the Lord Pashupati.

To grasp the true significance of this historical judgment, you must bring to your mind all that Gangā, her waters, her

¹ अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं संचिनोति ।
अस्यापि चां स्पृशति वशिन्श्चरणद्विगीतः
पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः ॥

issuing out of the hair of the Lord, and the Lord Himself signified and signify to the enlightened Hindu mind and the instinctive Hindu outlook. To express it all will require another Pourāṇika disquisition, so I shall not enter on that.

It is true that all that has faded like a dream. In Bharṭṛihari's words :

सा रम्या नगरी महान् स नृपतिः सामन्तचक्रं च तत्
पार्श्वे तस्य च सा विदग्धपरिषत् ताश्चन्द्रविमाननाः ।
उद्धृतः स च राजपुत्रनिवहस्ते बन्दिनस्ताः कथाः
सर्वे यस्य वशाद्गात् स्मृतिपथं कालाय तस्मै नमः ॥

That beautiful city, that great king, that circle of chiefs, that galaxy of the cultured about him, those gracious ladies to adorn his court, that band of princes, free and unrestrained, those tuneful annalists, those great deeds—all that has become a mere matter for memories! We bow to the power of Mighty Time!

But we must have the faith and vision of our Leader, expressed in the words of the poet who sang:

पततु नभसो गच्छत्वस्तं निमज्जतु वारिधौ
व्रजतु वरुणागारद्वारं प्रभाभिरनाहतः ।
तदपि तरणिर्दत्त्वा पादं शिरःसु महीभृतां
दलिततिमिरवातः प्रातः सकृत् पुनरेष्यति ॥

He has fallen from high heaven; he has set; he is drowned in the flood of waters; despised by his own rays, he seeks refuge on the door-step of Varuna. Even then, the Sun, placing his foot on the head of towering mountains themselves, will once again rise early on the morrow, breaking through the veil of eclipsing darkness.

That *will* happen to our Motherland, but it will not now be the achievement of *Rājarshis*, *Rājas* who are also *Rṣhis*, Kings who are also Knowers and Followers of the Wisdom, but of the people become worthy, under leaders who work for those ideals and live by those principles, and who ever remember that it is not only the overcoming of opponents from

outside that is needed, but also the breaking of the brood of darkness inside us. And for that we want the spirit of the prayer of Pṛthi Venya to Indra, in the *Rgveda*.

इमा ब्रह्मेन्द्र तुभ्यं शंसि । दा नृभ्यो नृणां शूर शवः ।

तेभिर्भव सकृदुर्येषु चाकन् । उत त्रायस्व गृणत उत स्तीन् ॥

To Thee, Indra, have these prayers been addressed; grant, Oh Hero, strength to the true men amongst men; be of one mind with those whom Thou delightest, and join in their acts; and protect those who offer Thee prayers, and the worshippers who stand round about.

This seems to be the proper sentiment with which to close a Theosophical meeting—strength to the Leaders, work in accord with the Great Will for all spiritually-minded people, and the Devas' protection for all.

P. K. Telang

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 427)

XVI. THE CREATION OF MATTER (67)

189. In the closing paragraph of the preceding article, we gave a physical interpretation of equations (61-64), showing how the accelerations of gravity on the surfaces of the earth and moon are produced from the electrionic charge e , through the frequencies n , and R , or the frequencies of the polar aurora and Rydberg. But the physical interpretation of (67), which gives us Planck's constant h , was deferred for later treatment. A western physicist inspecting the equation would probably say that the relationship, though numerically accurate, was certainly accidental, because Planck's constant was a property of every light-wave, and it would be absurd to suppose that light received from Sirius or Arcturus, or even from the sun, could involve the accelerating forces of the earth and moon.

He would further object that the formula contains the surface value a of the lunar acceleration; whereas the constant h is measured on the earth's surface, where the acceleration due to lunar gravity is much smaller than a . The first objection is connected with the truth or otherwise

of the theory of relativity, against which we are continually knocking our heads, and will be dealt with later. The second objection is partly explained in the pamphlet, "Einstein's Theory" (p. 38), and in the previous volume of these studies, in the article, "The Geocentric Universe," taken as a whole, and particularly in paragraph 105. The germ of the idea is that the energy and force of a light ray does not spread throughout space, but is contained undiminished within lines of force. The reason why gravity decreases as the square of the distance increases is that those lines of force open out like the spokes of a wheel, so that the number crossing any area perpendicular to the path of the rays varies inversely as the square of the distance, but the acceleration within each line of force is the same as at the surface of the body emitting the ray. This theory has since been adopted by Sir J. J. Thomson, and developed in *The Philosophical Magazine*.¹ The reason why the lunar acceleration a , has to be combined with the terrestrial acceleration g , is that the earth and moon are one gravitational mechanism, hence the occurrence in our formulæ of the multiplier p , as in equations (55-7, and 62). We had to adopt the same expedient when explaining terrestrial magnetism in paragraphs 137-8, of the preceding volume.

190. The quantum of energy which plays such an important part in modern physics, is Planck's constant h , multiplied by the wave-frequency f , and this wave-frequency is the velocity of light c , divided by the wave-length λ hence we have for this quantum of radiation energy,

$$hf = hc/\lambda \quad (68)$$

Since both h and c are constants, we see that the quantum, which differs in value for each light ray, is the constant hc ,

¹ Vol. 48, p. 737, October, 1924, and Vol. 50, p. 1181, December, 1925.

divided by the variable wave-length λ . From (67), the value of this important constant for all radiation.

$$hc = \mu'ac + \mu'ac = 1.9632 \times 10^{-16} \quad (69)$$

The above is, perhaps, the most fundamental constant in the whole of terrestrial physics. Its dimensions are that of a Power, or Activity,¹ and may be regarded as the time rate of doing work of our Planetary Logos, which is thus a constant, and the most fundamental of all. It is the power exerted in each wave-length of every kind of electromagnetic radiation, whether these be X-Rays, γ -Rays or visible light rays, and may be taken as the basis of the Law of the Conservation of Power, from which we have deduced the other laws of conservation, those of matter and energy.²

191. It has been stated previously,³ that Einstein's Theory seems to require some mechanism whereby gravitation creates matter, and Occultists affirm that light creates matter. An inspection of equation (69), shows that within the light waves there is the force of gravity, so that if we show that the creation of matter follows from (69), we shall satisfy the requirements both of modern science and Occultism. But before doing so, it may be well to quote some of the occult teachings on this creative process.

Light—the first mentioned in Genesis, is termed by the kabalists *Sephira*, or the Concealed Wisdom in the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *animo mundi* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves give birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the

¹ *Smithsonian Physical Tables*, 1923, p. xxviii.

² *Studies in Occult Chemistry and Physics*, Vol. 1, p. 99.

³ *Ibid.*, para. 116, p. 132.

beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena: it vitalises and disorganises, it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this first mother, one in three, that God, according to Plato, 'lighted a fire which we now call the sun' and, which is not the cause of either light or heat but merely the focus, or as we might say, the lens, by which the rays of the primordial light become materialised, are concentrated upon our solar system, and produce all the correlations of forces.¹

192. An angry physicist reading the above would perhaps describe it as a piece of nonsensical rigmarole, that could only emanate from one unacquainted with the laws of physics. Yet, the above quotation contains the key to equation (69), and also to others. Nothing could appear more obvious to the western physicist, and less in need of proof, than that the sun and stars were the sources of the light we see, and yet the physicist has, in his own laboratory, an excellent illustration of a light making process which should open his eyes to other possibilities. Let us consider the case of an ordinary X-Ray tube, having a tantalum anticathode: unless effective means are taken to keep the anticathode cool, it becomes so much heated that it melts.² Now the melting point of iron is 1530°, and the melting point of tantalum is 2900° so that the temperature imparted to the anticathode is nearly twice that of melted iron.³ It must, therefore, glow with an intense white heat, and light up the whole of the tube. An infinitesimal being living on the cathode would regard it as perfectly obvious that the cause of the light was the anticathode, just as the terrestrial physicist is convinced that the cause of daylight is the sun. But yet we know that the inhabitant of cathodeland would be quite mistaken, for the cause of the anticathode glow is the bombardment by days

¹ See *Isis Unveiled*, Vol. 1, p. 258.

² *X-Rays*, Kaye, p. 43.

³ *Smithsonian Physical Tables*, 1923, p. 198.

from the cathode. The same principle applies in the case of the electric arc light. To quote from Sir J. J. Thomson:¹

A current can pass in the direction in which the negative electricity comes from the hot electrode, (the cathode), into the gas, but not in the other direction. Thus although in ordinary arcs the positive terminal, (the anode), is the hotter, this experiment shows that a high temperature of the negative electrode is the essential condition for the arc discharge, and that if we can keep the temperature of the negative terminal up by independent means we can get a discharge, even although the temperature of the positive electrode is comparatively low. No arc, however, will pass if the negative terminal is cold . . . From these experiments Fleming concluded that the arc discharge consists of a torrent of negatively electrified particles of carbon shot off from the cathode, these carry the current and striking with great violence against the anode hollow it out, just as a body is hollowed out when struck by a sand blast.

It has been previously pointed out,² that the relationship between the earth and sun is that of the cathode and anticathode in an X-Ray tube, so that as stated in the above quotation, the sun is merely the focus of these rays which originate on the earth, and are an emanation of our planetary Logos. Master K. H., told Mr. Sinnett, long ago,³ that

Science makes too much and too little at the same time of solar energy and even of the sun itself; the sun has nothing to do whatever with rain and very little with heat.

Which last conclusion we arrived at by independent investigation in an earlier chapter.⁴ The above reasons explain why every light wave contains the terrestrial acceleration *g*, and the lunar acceleration *a*, as shown in (69). It is because the earth and moon combined are the immediate sources of their own light and heat. The sun does not appear to be of a distinctly higher order than the planets. The sun and planets are brothers in origin, the sun being the eighth left out.⁵ The difference between the sun

¹ *Conduction of Electricity through Gases*, p. 611, et seq.

² *Studies in Occult Chemistry and Physics*, paras. 43, 129-30, 141.

³ *The Mahatma Letters to A. P. Sinnett*, p. 162.

⁴ *The Atom*, paras. 10-11, and 15.

⁵ *The Secret Doctrine*, Vol. 1, 126.

and planets appears to be one of function, just as the anode and cathode have different but complementary functions. The sun focuses the energies of all the seven planetary Logoi, which with the Trinity is the Manifested Unit of our Solar Universe. But the Life of the system is derived from the Central Spiritual Sun, and the Kosmic Logoi.

193. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army, . . . each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.¹ The Son of the Immaculate Celestial Virgin . . . is born again on earth as the Son of the terrestrial Eve, our mother Earth, . . . Above, the Son is the whole Kosmos.² There are two "Fires," and a distinction is made between them in Occult teachings. The first, . . . concealed in the Central Spiritual Sun, is spoken of as triple; . . . while the Fire of the Manifested Cosmos is Septenary, throughout both the Universe and our Solar System.³

Fohat is closely related to the 'One Life' . . . By the action of the Manifested Wisdom, on Mahat—represented by these innumerable centres of spiritual energy in the Kosmos—the Reflection of the Universal Mind, which is Cosmic Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Akasha, acts upon manifested Substance, . . . and . . . sets in motion the law of Cosmic Evolution . . . The Solar System, brought into existence by these agencies, consists of Seven Principles . . . Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, . . . the action of which resembles—on an immense scale—that of a living Force created by Will, . . . the forces it acts upon being cosmic, human, and terrestrial . . . It is, metaphysically, the objectivised Thought of the Gods, the 'Word made flesh' . . . In its secondary aspect Fohat is the Solar energy, the electric vital fluid, . . . or—Electricity.⁴

194. The above quotations will serve to illustrate the further interpretation of equation (61), where it was shown that the value of terrestrial gravity $g = e/n\mu$. In

¹ *The Secret Doctrine*, Vol. I, p. 70.

² *Ibid.*, I, 90.

³ *Ibid.*, I, 115.

⁴ *Ibid.*, I, 135-6.

the articles with subtitles, "The Geocentric Universe," and "The Mundane Egg," it was described how the universe we see is only one seventh of the universe, as seen by the inhabitants of the solar system as a whole.¹ What terrestrial humanity really sees is the universe of the Kosmic Logos belonging to One of the seven Mystery-Gods of the planets, the Cosmocratores, or fabricators of our solar system. Beings of approximately the same order as the Central Spiritual Sun, which gives life to the whole Kosmos.² This Kosmic Logos represents the same ray in the Kosmos, as our earth represents in the Solar System, and the vital electric forces which animate the matter of the earth, arise primarily from what we may term the Terrestrial Kosmic Logos, whose vehicle is the totality of stars visible to us in the heavens. As quoted above, this Son of the Immaculate Celestial Virgin is born again on earth as the Son of the terrestrial Eve, on Mother-Earth, the Isis of the religion of Egypt, and the original of the Immaculate Virgin of the Christian Churches.

It was shown in the article "The Mundane Egg,"³ that as near as can be measured, the total mass of the visible universe is the same as the total electrostatic charge of the earth. This charge therefore is the Life of our Kosmic Logos, and all terrestrial forces are the direct emanation from Him. Occult students are familiar with the phrase; "I am That," which implies that if we dig deep enough into ourselves, we become identical with the One Life. Similarly, according to the occult maxim; "as above so below," if the Spirit of the Earth, could penetrate deep enough into its atomic centres, it would realise itself as identical with the Life of Its Kosmic Ray.

¹ *Studies in Occult Chemistry and Physics*, Vol. I, pp. 101-138.

² *The Secret Doctrine*, Vol. II, p. 26.

³ *Loc. cit.*, p. 131.

195. We found the value of the earth's electric charge,¹ by counting the number of electronic charges e , contained in all the elements of the earth's mass, as deduced from Rutherford's theory of atomic nuclei. Hence the charge e is an elementary unit of the Life-Force of our Kosmic Logos, the Creator of our Earth. According to modern physics, it is the unchangeable unit of all electrical phenomena, and as shown by (61), it is the actuating force behind terrestrial and lunar gravity. Being a portion of the Life of our Kosmic Cosmocratore, its function is to create, and in equation (67), we have seen how through the action of gravity, it creates the hitherto incomprehensible constant h , of Prof. Planck, which is the energy unit contained in every light-wave, and in the electromagnetic waves of all kinds of radiant energy. We will now show how this creative process is continued by means of light and gravity, agreeably to the theory of Einstein, and the teachings of Occultism.

196. It is now considered that all chemical elements may be built up out of two mass units, the mass of the Proton, which, for our purpose, may be defined as one sixteenth of the mass of Oxygen, and the mass of Helium, which is equal to the mass of four Protons. All atomic weights are now expressed in Protons, so that the atomic weight of Hydrogen $y = 1.00758$, as given in (57), is the mass of Hydrogen in terms of the Proton taken as unity. The mass of Hydrogen in grammes $H = 1.662 \times 10^{-24}$ was given in (50), hence the mass of the Proton in grammes is

$$P = 1.6495 \times 10^{-24} \quad (70)$$

and the mass of Helium, or what is regarded as the same thing, the mass of the Alpha particle ejected from Radium,

¹ *Loc. cit.*, p. 124.

and other radioactive bodies, is four times P , so that if we represent this unit of mass by A , we have for the mass of Helium in grammes,

$$A = 4P = 6.598 \times 10^{-24} \quad (71)$$

In (70), and (71), therefore, we have the two fundamental masses out of which all the chemical elements, according to modern theory, are built up, and we propose now to show how the most important of these, the mass of Helium A , can be generated from the light-ray, in conformity with the teachings of Occultism, supplemented by the results of modern physical investigations.

197. In a later article we hope to show how the elements of the Ancients, and of modern Astrology, by successive operations of the force of gravity, are transformed from one to the other, so that in a sense, the mass of one subplane is the weight of the subplane next higher in the scale. In the preceding volume of these studies, (paras. 133-4), we described Einstein's Principle of Equivalence, the fundamental assumption of which is that weight and mass are identical. If we apply Einstein's principle to equation (67), where it is shown that Planck's radiation constant h , is the sum of two weights, $\mu'g$ and $\mu'a$ it follows that this radiation constant is a mass, and we have here an instance of the creation of a larger mass h , from a smaller mass μ' by the application of the terrestrial and lunar accelerations g , and a . Having thus got our mass h , there is no inherent reason why we should not apply to it a further gravitational acceleration, lunar or terrestrial, and thus obtain a still larger mass. To do so would merely be to operate upon it with the equations (61), and (62), or as stated in para. 195, with the unit of Life-Force of the Kosmic Logos, our Terrestrial Cosmocratore, the

electronic charge e . It is further evident that if this be done once, there is no inherent reason why it could not be done twice, or for the matter of that an unlimited number of times. We propose to show that by such repeated operations, the elements of the Ancients, and the chemical elements of the moderns can be generated by the light-process, and thus justify the teachings of *The Secret Doctrine*,¹ that Light is Matter, and that our minerals are light itself crystallised and immetalised, whilst the primary substance "is transformed from the state of fire into that of air and then into that of water," etc.²

198. If we multiply our radiation mass h , twice in succession by (61), and (62), we obtain

$$hg^2 + ha^2 = h (1.02736) g^2 \quad (72)$$

If now we take a mass A' , the weight of which under the acceleration of terrestrial gravity g , would be $A'g$, and equate this weight to (72), we obtain the relationship,

$$\begin{aligned} A'g &= h (1.02736) g^2 \\ A' &= h (1.02736) g = 6.5945 \times 10^{-24} \end{aligned} \quad (73)$$

which within the limits of physical measurements is the same as the mass of Helium given by (71), so that we may write for the mass of Helium

$$\begin{aligned} A &= A' = h (1.02736) g = 4P \\ &= 6.598 \times 10^{-24} \end{aligned} \quad (74)$$

¹ Vol. I, 99; and Vol. II, 179.

² Vol. II, I, 105.

CONCLUSIONS AND SUMMARY

199. In concluding this article, it may be helpful to review briefly the results so far arrived at, and to attempt an interpretation, and due recognition of their significance.

Out of a controversy which has divided both physicists and Occultists, we have deduced an elementary mass m' , from the observed mass of the electron m , equation (47), with which we built up the mass of Hydrogen H . (equations 49-50). With this same elementary mass m' , with the aid of terrestrial and lunar gravity, we also built the mass h , (equations 59-65-67), the well known radiation constant of Planck, and the energy or mass content of every light-wave. We have finally, by a further application of the forces of gravity to the mass h , constructed the mass of Helium A (equation 74). The difference in mass between the Proton P , and Hydrogen H , is less than one per cent, and has still to be explained. It appears to be in some way connected with the ratio of Rydberg's frequency R , and the auroral frequency n , (equation 57). With these two elementary masses, the Proton P , and the mass of Helium A , the modern Physical Chemist is able to construct the whole of the chemical elements, so that when the formation of P , and A are explained, the origin of matter as known to the western physicist has been accounted for.

The force of gravity is a derivative of an electric force e , acting upon electronic masses, the number of which is determined by a light-frequency. In the case of the moon, this light-frequency is Rydberg's Constant R , whilst in the case of terrestrial gravity, this light-frequency is n , the observed frequency of the polar aurora (equations 61-62).

The electric force e , or the source of creation, appears to be an elementary unit of Will-Force of the Kosmic Logos of our Terrestrial Ray.¹ Our conclusions are therefore in

¹ Para. 195.

accord with the Occult and Scriptural Teachings that the creation of Light preceded the creation of the physical Universe. The first act of the process was an exercise of Will-Force, on the part of the creative Elohim,¹ in accordance with the scriptural phrase: "Let there be Light,"² after which light in its turn becomes the creator of matter. This Kosmic Will-Force needs to be continually exercised, and were it to cease for an instant, the whole universe would vanish.³ Thus the whole of the universe, as far as we know it, is sustained by the Cosmocratore of our Terrestrial Ray, the G. A. O. T. U. of speculative Masonry.

G. E. Sutcliffe

(To be continued)

¹ *The Secret Doctrine*, Vol. I, 485.

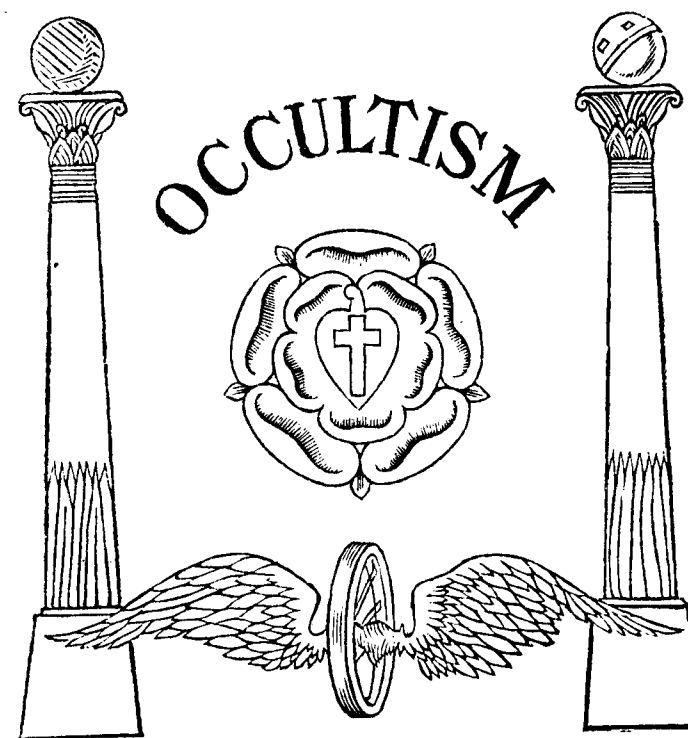
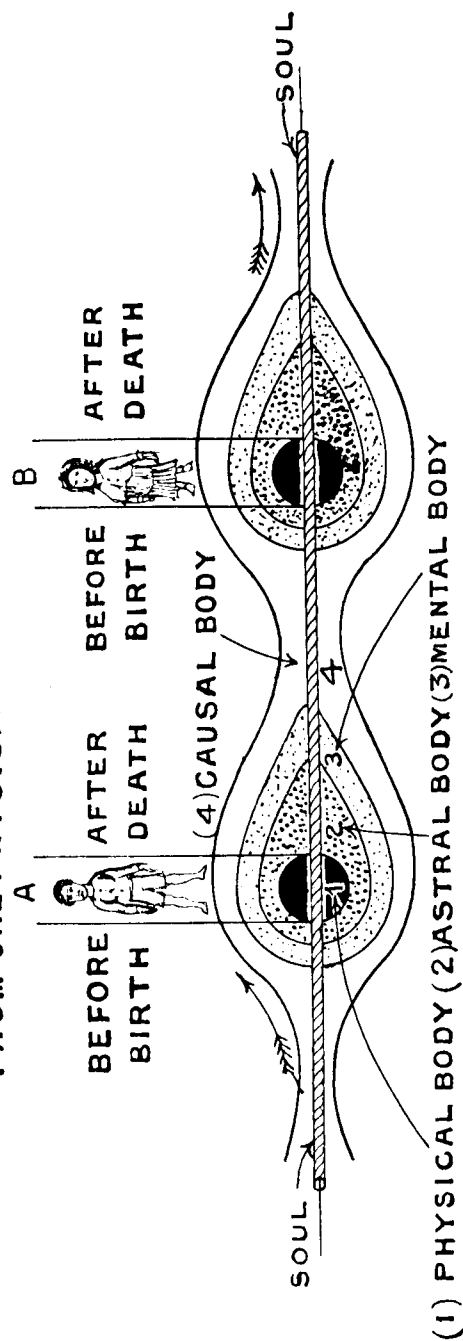
² *Genesis*, I, 3.

³ *Occult Chemistry*, p. 22.

CORRESPONDING STAGES IN AN INCARNATION.
(in the life of the personality.)

STUDENT (<i>Bhramachari</i>)	HOUSE HOLDER (<i>Grahasta</i>)	RETIRED(FOREST)LIFE (<i>Vanaprasta</i>)	RENOUNCED ASCETIC (<i>Sannyasa</i>)
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**PILGRIMAGE OF THE SOUL
FROM ONE PHYSICAL LIFE TO ANOTHER**



GROWTH OF THE SOUL

By RAO SAHIB S. V. KANAGASABAI PILLAI

The firm thing in this frail frame is *The Supreme Thing*,
Hard to grasp like the blossom's sweet scent swelling.
The mad world see it not ; but enjoy any pleasure fleeting.
Master ruled me His slave, saved me from their idle talks,
A wonder ! to serve with those, ever bent on Divine Walks.

Tiruvāchakam

IN one of his recent inspiring utterances our worthy Vice-President, Mr. C. Jinarājādāsa, drew attention to the fact that the true value of life was understood only in India. This should set us seriously thinking; both Indians and others.

However much one may fail, there is really no intelligent man or woman who is not anxious to grasp the true value of life, the purpose for which we are struggling day in, day out. In this great scheme of Nature, which works in such magnificent order and with such an unparalleled precision, is it possible to conceive that life is run with no purpose to serve, no goal to reach and with no intrinsic value of its own? What is the Indian solution of this great problem? The answer to this query is patent in any part of the sacred literature which is India's heritage and which is only a partial expression of the realisation of her great Spiritual Teachers. However much the modern civilisation has imposed a purely materialistic outlook on our minds, the Indian heart may still be seen to beat to its true instincts, as is revealed in a few. Inspired by the enquiry of this problem, during my recent tour in the Southern Districts of India, I shared my thoughts with a few audiences and these thoughts are given here in the hope that they may serve a larger circle.

THE VALUE OF LIFE

The value of life, as perceived and practised in this ancient land, is in its ultimate purpose to see the Supreme in oneself and serve Him, as pointed out, in the Sacred Words quoted at the head of this article. That is the perfecting of man, the individual, in the image of his Divine Master, the Father in Heaven. Many similar sayings may be gleaned. This will show that life is not an end in itself but a means to an end. This goal is to be gradually reached and consummated at the end. In any one life, if the individual has so lived as to try to approach that ideal, he has not lived in vain. The aim of this paper is to show how the individual strives, life after life in his various stages of growth, to attain this final goal. Of course the law of reincarnation and its implications

are taken for granted, as is well known to the readers of THE THEOSOPHIST.

SPIRIT, SOUL AND BODY

Before proceeding further, it is necessary to make clear to ourselves as what we mean by the individual. Man is essentially of the Spirit Supreme, the Absolute, *Paramātmā*, a Divine Spark, seen as separate, yet inseparable. This is spoken of as Monad in Theosophical Literature and *Kūtas̥tha* in Samskr̥t; sometimes the term *Pratyāga-ātmā* is used but that is debatable. This Divine Spark remains at its own spiritual heights and sends down a partial manifestation or a reflection of himself with a consciousness of its own in levels lower than his own, called the individual, the soul, the ego, the *jīvātmā*. The ego or soul functions and evolves in the causal body, the *kāraṇa sharīra* which is permanently attached to it. For it, there is no birth nor death, childhood or old age, but one continuous existence and it is that which goes forth in successive lives to lower levels when the soul takes incarnations, clothes itself temporarily with vestures: (1) The mental body made of mind-stuff, with which to think; (2) The emotional body, with which to feel; (3) The physical body, with which to act. We call this expression of the soul the person, the personality, or simply the body but it is rather a combination of mental, emotional and physical bodies. It is this personality that has birth and death and suffers childhood and old age while in the physical vesture.

The life of the soul or ego starts when the consciousness in the animal is separated or individualised with a responsibility of its own.

There is not, nor can there be any responsibility until the time the matter and spirit are properly equilibrated. Up to Man, life has no responsibility, in whatever form, no more than has the foetus in the mother's womb.

When the animal is individualised it takes a human body for the first time and it continues to do this life after life, gaining fresh experience until its consummation is reached. When this individual soul is perfected the crown of human evolution is reached and the man becomes the superman and attains the stage of *jīvanmukṭa*.

It is our purpose to treat here the growth of the soul between these two points. The superman indeed, goes on evolving further and further until he is eventually one with the Absolute and we shall have an opportunity to learn the details when such knowledge can be used by us.

AN OUTLINE OF THE CHART

The chart attached to this paper gives an analysis of the growth of the soul showing its nature and disposition, and its working in the inner and outer bodies at the different stages of its growth as understood in the Eastern Schools of Philosophy. This outlook covers the full length of the human life of the soul as seen from the heights of the spirit where past, present, and future merges into one. We often miss the real point by looking from below. It should be realised at the very start that the different stages furnished should not be taken as limited compartments, for each overlaps both ways; those shown are the dominant characteristics or the main features; if this is not realised, serious misunderstanding will result.

The triangle shown at the top represents the spirit or the Monad shedding its radiance of Will, Wisdom and Activity, on the consciousness of the individual soul, all the time, whether in or out of physical existence. The soul life is one of continuity, as has been said, from its individualisation in the animal to its perfection as superman; this continuity is shown as a rope suspended between an animal and the perfected

man; the circular discs represent the successive human incarnations taken by it. Just as day follows night and night follows day, life follows death to the physical body. Such lives, about 777 for an individual soul, extend over a period of about a million years. An enlargement of a part A. B. of the line of soul life is shown in the diagram illustrating the taking up of mental, astral (emotional) and physical vestures before birth and the giving them up in the reverse order after death. Samskr̥t terms with their nearest English equivalents are used all through to make the meaning clear.

PATHS OF OUTGOING AND RETURN

To understand the growth of the individual or soul, one has first to understand the personality; a personal life in one incarnation contains in itself the main features of one span of soul life. A person born from the mother's womb, grows from childhood to manhood, passes into old age and departs through the gateway of death. We find him growing in the physical body and in physical activities up to about middle age and then gradually dwindling to weakness and departing at death. Similarly the soul grows in sense pleasures and acquisition of character and capacity for self-aggrandisement in the path of outgoing (*Pravṛtti Mārga*), and then utilises all that power in selfless service and sacrifice in the path of return (*Nivṛtti Mārga*).

THE FOUR STAGES OF LIFE—OF THE INDIVIDUAL AND THE PERSON

He works through the days and sleeps through the nights and wakes up again the next morning to stand at the call of duty. He plays and trudges to school as a boy, runs about full of energy and passion as a young man; with the

wealth of experience he is more collected and deliberate in his after life; and with the grey hairs upon him he is sweet as a fruit, leading and serving his little ones and the world around him.

So the individual or soul trudges in his earlier days of delusion and ignorance as we find men in the lowest strata of society, servant or savage (*Shūdra*), passionate in his youth, in middle age moved by greed and selfishness as are the merchants (*Vaishya*) and the soldiers and administrators (*Kshatriya*) deliberate and calm with increased experience and wider outlook, perform their daily work, moved by righteousness and a high sense of duty as the idealist (*Brāhmaṇa*), and each becomes at the end an Elder Brother taking all as his brethren, guiding humanity and working for their welfare in this and other worlds.

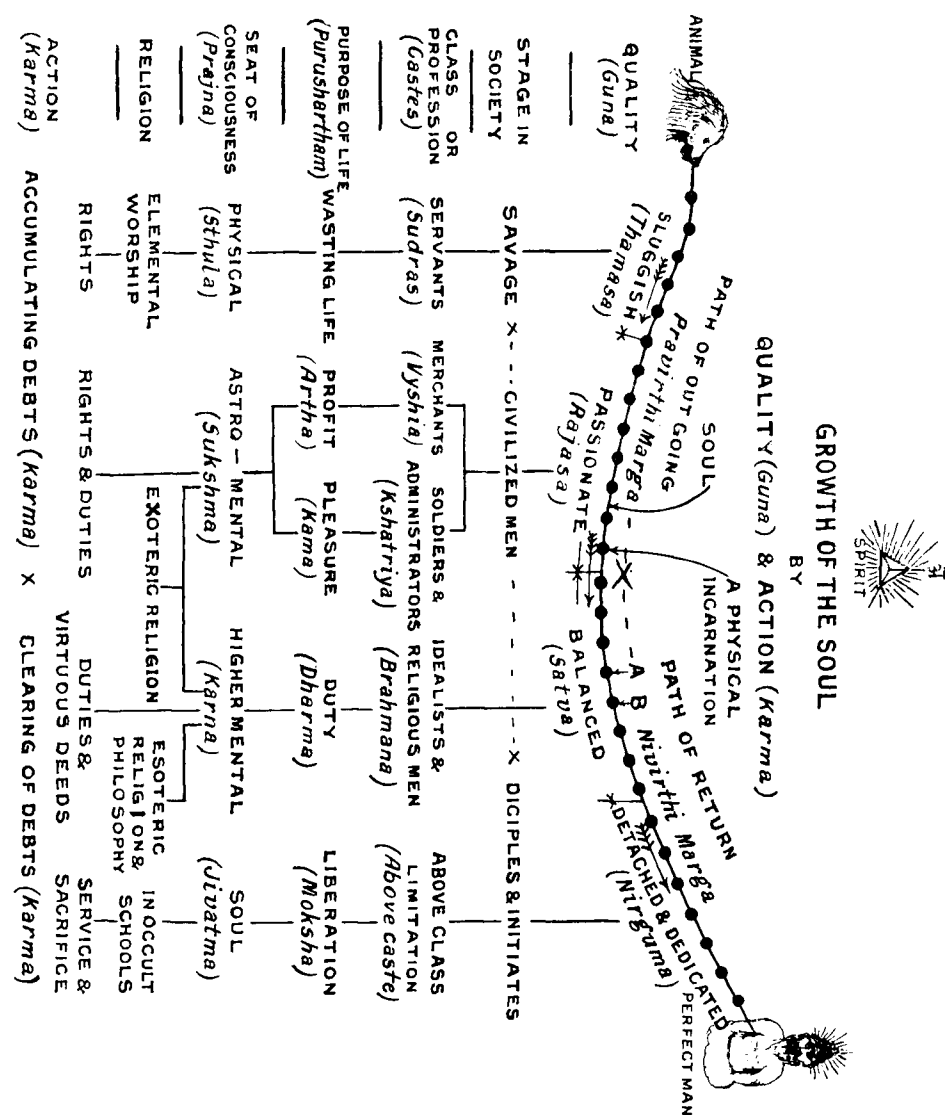
These four stages in the personal and individual life are typical of the ancient system of India, based on the evolution of the soul indicated by the dominating colour *Varṇa* of the ego and of the stage of the personality in any incarnation, indicated by his activity in outer life—*Āshrama*, both together embodying the *Varṇa Āshrama Dharma*, duties according to the evolution of the ego and the stage of the personality.

The soul during its progress takes a body by being born in the families of different castes according to the nature of the *guṇa* it has already attained, and it has to cultivate, in its new life, and develop various qualities and characteristics, gradually, better and better and step by step. As stated in the *Gītā*¹

the four castes were emanated by me by the different distribution of qualities (*guṇa*) and binding actions (*karma*).

to afford opportunities. Though these four castes *Shūdra*, *Vaishya*, *Kshatriya* and *Brāhmaṇa* are the ancient ideal, they are now in confusion; the types however are eternal verities,

¹ IV, 13, and XVIII, 41.



to be seen in any nation by the divisions of social, professional and other classes.

The four *Āshramas* or stages of life are *Brahmacharya* the celibate student, who builds up his physical body specially; the *Gṛhasṭha*, the married house-holder, making up a unit in social polity, supporting the family, serving both crown and country, sacrificing to the *Devas*, and protecting the *Samnyāsis*, cultivating his emotions and mind; then the *Vānaprastha*, a hermit living in the forest with his wife but without family, who clears himself of encumbrances and lives on simple necessities and develops his inner Soul, and lastly the *Samnyāsin* who renounces all possessions, family and society to serve God and men freely, manifesting the divine spirit in his outer life. This is the ideal aimed at and followed to a large extent in the past; but now that is all lost. In the modern life we find only the *Gṛhasṭha*; the public men of modern life may be taken to correspond to *Vānaprasthas*.

THE GUṆAS AND THEIR CURE

The soul working in the bodies made of matter (*Prakṛti*) is bound fast by the qualities (*guṇas*) pertaining to them¹ and there is not an individual in incarnation free from these qualities born of matter²; when the soul, the dweller in the body, has changed these qualities, when he is able to dominate them, without being dominated by them, then he is liberated from the wheel of birth and death and will drink of the nectar of immortality³. It is therefore necessary for us to grasp the essential characteristics of these *guṇas* and to learn how to overcome them.

¹ *Gītā*, XIV, 5.

² *Ibid.*, XVIII, 40.

³ *Ibid.*, XIV, 20.

The essential characteristics of the *gunas* may be summarised thus :

	TAMAS	RAJAS	SATTVA
It binds the soul by— ¹	Heedlessness, ignorance and sloth	Desire and greed, attachment to action, restlessness.	Attachment to bliss and wisdom.
It satiates by food taken such as— ²	Stale, flat, putrid and corrupt.	Bitter, sour, saline, overhot, pungent.	Those that augment vitality, health and joy.
It manifests by actions— ³	Taken under delusion without thought of consequences and without reason.	Longing for desire, with egoism and with effort, moved by joy and sorrow.	Ordained by duty without passion, and with reason and firmness.

With these and further features delineated under the heading, "religion," each can judge his dominant note, if he review himself dispassionately. Men who are slothful and careless are stirred to strive when they come in contact with objects of the senses because of the desire for them, men who are restless and passionate become collected and calm when they attempt introspection through pain and disappointment and men who are dutiful and balanced thirst more and more for eternal peace. The *tāmasic* become *rājasic* by *kāma*, the *rājasic* become *sāttvic* by *dhukha* and the *sāttvic* yearn for *moksha*, peace and bliss.

THE PLACE OF RELIGION

Religion is progressive, according to the stage of evolution, for religion reveals the understanding or misunderstanding of the nature of God and the way to reach Him. Religion

¹ *Gītā*, XIV, 6 to 8, 11 to 13 and 17.

² *Ibid.*, XVII, 8 to 100.

³ *Ibid.*, XVIII, 20 to 28.

exercises a great influence over every one of us, consciously and unconsciously, and its influence is subtle and is hidden deep within us. Worship, charity, austerities and sacrifice are the outer expressions of our inner faith or religion.

	TAMASA	RAJASA	SĀTVIKA
Worship ¹	Ghosts, Nature spirits.	Pitrs, family or village gods, heroes—more of concrete form-side.	Devas, World Teachers, Ideals.
Austerity (<i>Tapas</i>) ²	With self torture to injure others.	To obtain fame and unstable.	With faith controlling mind, word and deed.
Charity (<i>Dhānam</i>) ³	Unfittingly and contemptuously.	Grudgingly and expecting merit.	As a duty, fittingly with respect and faith.

As may be further seen in the chart, one generally outgrows the exoteric religion and reaches the inner or philosophical aspect of it.

KARMA, THE ACTION THAT BINDS

The soul in its Path of Out-going (*pravṛtti mārga*) descends deeper into the illusion or *māyā* of the world, coming into contact with a multitude of *jīvas*, other souls, forging good and bad links with them, accumulating *kārmic* debts in a tangled mass like matted hair, not easy to be separated. When the soul is disillusioned and rises on its upward march, the path of return (*nivṛtti mārga*) the soul pays back its debts, gradually, by following the inner convictions of right and wrong instead of being drawn away by sense passions, by following the righteous law, *dharma*.

¹ *Gītā*, XVII, 4.

² *Ibid.*, XVII, 17 to 19.

³ *Ibid.*, XVII, 20 to 22.

Just as the *guṇa* or quality improves and uplifts the nature of the inner man, so *karma* or action reforms and ennoble the outer; one cannot be separated from the other; one is the cause of the other and both act on the individual in three ways. In this current, streaming around us all the time, the cause and effect of *guṇa* and *karma*, the soul builds itself up, grows and glows in radiant colours.

PATH OF OCCULTISM

We wonder sometimes how it is that Theosophy, with its wonderful explanation of life and clear opening up of the gates of occultism, does not attract large numbers; only such as are detached can really be attracted; others, in general, cannot find in it sustaining interest and strength whereby to mould their life.

Only he who has reached this outlook of life is really fit to walk on the path of occultism; for life is no more a play to him nor an enjoyment but verily a sacred walk, on which he may gain experience and thereby unfold the spirit. I am tempted to refer to the account in our Tamil works on the stages of: (1) Student; (2) Probation; and (3) Acceptance; an account which is not sufficiently known outside South India.

The stage in the life of the soul when it is fit for spiritual relation with a divine teacher is stated as *Iruvinaioṭṭu* (unmoved by the pairs of opposites), *Malaparipakam* (harmonising the relation of spirit to matter), then the disciple attains to *Sathinipatham* (the impress of the spirit). The divine teachers' efforts over the disciple are compared to the hatching of eggs by (1) tortoise, (2) fish, (3) birds. The ancients say that the tortoise lays its eggs on the banks of the tank and by thinking of them while in the water it hatches them; the fish lays its eggs on the surface of the water and by its piercing looks, the eggs are hatched; the birds, we all know,

hatch their eggs by sitting on them and by the warmth of physical contact. So the stages of (1) a lay disciple, a mere student, (2) Probation, (3) Acceptance, correspond in order, initiation itself being the birth of the soul in higher realms of the spirit. When one is an ordinary student of an occult school or lay chela, the Master catches the light in the soul of the disciple from a distance as from the top of a hill and the Master's thought helps him—this is the tortoise type. In the probationary stage the Master looks at the living image of the disciple, watches and blesses him—this is the fish type; an accepted disciple is in direct touch with the Master's consciousness—this is the bird type; the sonship stage being only the advanced state of acceptance.

Different initiations and their connotations in the Eastern literatures are sufficiently well known and need no repetition.

GROWTH OF HUMANITY

The growth of the individual self is only of relative importance to the growth of humanity as a whole. Imagine a man walking by the side of a huge chariot, the temple car in procession, drawn by a large multitude of people, the man easily overtakes the car which glides on slowly though steadily and surely. However much one may say that humanity at large does not progress or, as the orthodox fear, that the world has degenerated, the fact remains that humanity has moved on and grown physically, mentally and morally; this is evident to any who compare present races with those of some four or five thousand years ago and similarly back to the misty origin of man.

Looking at humanity in the abstract, we may notice the influence of the *guṇas* on the moulding of man in general, as much as in the shaping of the individual on the lines as shown in the foregoing pages. The three *guṇas* when looked

at in detail stand arranged in seven as the three primary colours produce the seven subsidiary colours by their combination. While one of the three *gunas* is dominant, another is less dominant and the third is latent; thus the three *gunas* produce 3×2 or 6 combinations, added to that *Nirguna*, another combination in which all three are equally dominant, *Nirguna*, make up the total of 7¹ as shown in the table below :

GUNAS	TAMAS		RAJAS		SATTVA		NIRGUṆA
	RAJAS SATTVA	SATTVA RAJAS	TAMAS SATTVA	SATTVA RAJAS	TAMAS RAJAS	RAJAS TAMA	TAMAS, RAJAS, SATTVA
Corresponding state of physi- cal matter	Solid	Liquid	Gaseous	Ether 4	Ether 3	Ether 2	Ether 1
1st Root Race				No tangible physical body			
2nd "				No tangible physical body			
3rd " (Lemurian)		a	b	c	d		
4th Root Race (Atlantean)	a	b	c	d			
5th Root Race (Āryan)		a	b	c	d		
6th Root Race (The future Californian)			a	b	c	d	
7th Root Race				a	b	c	d

If we represent the 4 classes of men, *Shūdra*, *Vaishya*, *Kshatriya* and *Brāhmaṇa*, by a. b. c. d, their predominant *gunas* may be distributed as above for the different Root-Races.

¹ Study in Consciousness, page 77, 3rd Edition.

Shūdra is one whose motive for effort is in his physical needs; *Vaishya* has his motive in his astral demand; *Kshatriya* has it in his lower mental aspirations; *Brāhmaṇa* has it in his higher mental, causal body or higher intuitions. This takes us a step further and gives us a key by which we may understand how the different bodies of the Root Races are built up. For example, leaving aside the first two races which were etherial in form, the physical body of the third root-race, the Lemurian was boneless and more or less a fleshy mass and it was in the Atlantean giants the physical body became alert and hard, *tāmasic* fully and in the Āryan, fifth race, we have a more refined body. So also the *Shūdra* class of *tāmasic* nature is now more refined than in the ancient days. A comparative study of the *gunas* as depicted in the ancient code of Manu and in the later *Gīṭas* show the progress and development of the four castes. Similarly the four castes and four bodies can be studied. There is much in this idea to be developed; our present purpose is not to do so but only to draw attention to the fact that humanity is ever growing and that he who aspires to help humanity must learn to grow more rapidly; otherwise he is not fit to help it. When he returns to rebirth, after a lapse of years, the world has already moved on to some extent and he has to show more progress lest he should fall behind. As the life in the physical plane alone is the field to sow seeds of progress, soul culture or self culture has to be taken as a deliberate matter of business, while in the physical body.

Looking over the chart, broadly speaking, those who are idealists or Brahmins—not by birth but by quality—will alone be able to attain Adeptship, the goal set up before our humanity in the Seventh Root-Race; others can, but only if they strive more and put forth greater and special efforts. This shows the need for greater understanding and ever renewed application.

CONCLUSION

The life of the soul has neither beginning nor ending and this study, with the help of the chart, attempts to open up a page from the book of eternity, showing the true value of life. When our great leaders point to the great opportunity of the present time we often hesitate to rush forward and fear to take risks. Why? Because of the pressure of the present environments and its limitations. If we can realise, however little, the vision of the many lives through which we have passed up the present, the oppression of limitations will partially fade away.

We are living in a world of limitations of time, space and motion. The present moment, a mere point in eternity, looms large in our eyes; the present possession, a mere atom in the great ocean of space, overwhelms us; the present activity, a mere straw in the great cosmic current, imprisons us. The moment we can get out of the present and raise our vision to the Eternal, there comes over us a humility which kills all egoism, a Peace which passeth all understanding, a joy which is never surpassed, a Power which is all Divine.

A warning is needed here; the present is not to be trifled with, for the eternal is made up of the present, what we aim at is the "Eternal Now" making the Eternal at-one with the present instead of separating that which in reality is all one. Even a day or an hour lived in the present is wasted if it not lived for the Eternal. That is the humble lesson we have to strive to learn and to live. May the Great Ones guide us to persevere!

S. V. Kanagasabai Pillai

ADVENT

WHEN Christ was born in Bethlehem
Only the wise men saw His star,
And came to worship from afar,
Bringing most precious gifts with them.

When Christ was born in Bethlehem
Only the shepherds heard the song
Of the descending Angel throng,
Promising joy and peace to them.

But wise and simple sought the Child,
And found Him in a manger laid,
Humbly in swaddling clothes arrayed;
And the small Saviour on them smiled.

Lord, make us wise enough to see
The signs that glow in Heaven above,
With simple hearts, that we may love
Thy new return, our Guide to be.

For quickly! quickly! once again
He comes! and our glad eyes shall see
Him, who once walked in Galilee,
Who brings His Peace; and heals all pain.

F. H. ALDHOUSE

SOME LETTERS OF H. P. B.

(Concluded from p. 462)

II

(The following extracts are from letters written by H.P.B. to Khan Bahadur N. D. Khandalawala, who joined the T.S. on November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T.S.—C. J.)

London, November, 1889.

“THIS is no age in which to give out *facts* indiscriminately, and I have suffered keenly, personally from what the silly publication of my phenomena brought on my head.

“The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society, by their ‘Punch and Judy’ exposures. But by leaving I have been able to write *The Secret Doctrine*, *Key to Theosophy*, *Voice of the Silence* and prepared two more volumes of *The Secret Doctrine* which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.”

In another letter written in April, 1890, which was written not to me, but was intended at first to be circulated to the Indian members, and was afterwards, for certain reasons, not published, and of which I was permitted to take a copy—she writes as follows:

“One of the chief factors in the re-awakening of Aryavarta—which has been part of the work of the Theosophical Society—was the ideal of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with their names and personalities, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damador, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus, that They were learned, as none others, in all the Ancient Wisdom of Gupta Vidya, and had acquired all the Siddhis—not as these are represented in tradition, and the blinds of ancient writings, but as they are in fact and in Nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahatmas, and still, some too-enthusiastic friends belittle Them with their strange fancy picture; our opponents—describing a Mahatma as a full blown Jivanmukta—urged that as such, He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

“What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used Their powers to destroy the plot, or that conspiracy, or even this or that man or woman?

“Yet it had been explained numberless times that no Adept of the right path will interfere with the just workings

of Karma. Not even the greatest of Yogis can disturb the progress of Karma, or arrest the natural results of action for more than a short period, and even in that case these results will only reassert themselves later, with even tenfold force, for such is the Occult Law of Karma and the Nidanas. We have each of us to win our Moksha or Nirvana by our own merit, and not because a Guru or Deva will help to conceal our shortcomings.

"There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha coming forth for the man who becomes as a God and Deity itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Masters. But those who act up to Their teachings and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obviously or invisibly. This is of course addressed to those who have not yet lost their faith in Masters: those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps, some day, will be the losers thereby.

"The fact is this: In my position half measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe, and in America, are many who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of T.S. in the West, during the last three years have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those

who have confidence in me, and who prove the confidence by their disinterested work for Theosophy and the T.S. For the future then it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because misunderstanding me—it therefore suits them to suspect me.

"Half measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Master, and teach what I have been taught by them, or I have invented both them and the Esoteric Philosophy.

"A conviction that wavers when any particular personality is absent, is no conviction at all. Know, moreover, that any further proof and teaching I can give *only* to the Esoteric Section, and this for the following reason: Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and Mahatmic aspect of the Master) a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the true, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer suspicion or criticism, wherever it may emanate from.

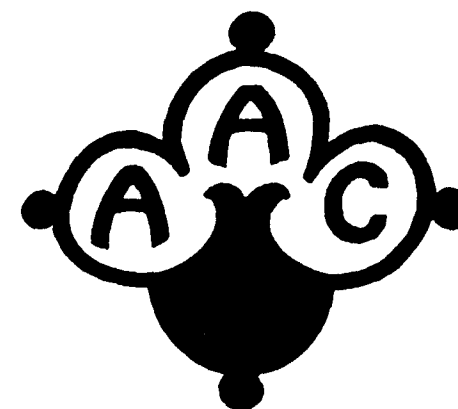
"Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which They (Masters) originally established it.

"If, then my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters in the ages of India's ancient glory freely came among them, guiding and teaching

the people, then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumny and ambitious malcontents, both without and within the Theosophical Society."



NATHALIA CRANE AT THE AGE OF TEN



THE POETRY OF NATHALIA CRANE

SOME ASPECTS OF HER NEW VOLUME WRITTEN AT TWELVE YEARS OLD

By JAMES H. COUSINS, D. LIT.

A year ago I wrote an article¹ on the first book of poetry by the American girl, Nathalia Crane, written before she was ten years old. The book was entitled *The Janitor's Boy* and was published by Thomas Seltzer, New York.

Her second book, *Lava Lane*, from the same publishing house, was brought out in October, 1925. Its contents are the work of a girl of twelve, and they confirm the impression expressed in my first article as to the significance of this remarkable new phenomenon in English-American poetry. There is a continuance of the extraordinary qualities that made the first book one of the most notable products of poetical genius even apart from the matter of the age of the authoress. There is also a noticeable growth in power, which intensifies the hope that Nathalia Crane is not merely

¹ THE THEOSOPHIST, August, 1925.

a prodigy who will develop into mature commonplaceness, but a veritable new birth into the great tradition of poetry.

"All's vast that vastness means," sang Francis Thompson; and the vastness of the themes essayed by this child, as years go, is, I believe, an index to an inner nature that will not suffer the descent of the "shades of the prison-house," but will retain for herself the liberty that she so passionately desires for all creatures. The Cosmic sense (that responsiveness to the vast movement in the universe called by science evolution, which constitutes one of the chief elements in poetical greatness and longevity) disclosed in her first volume is here amplified. The title poem of the new volume, *Lava Lane*, is a combination of the fiery element in the universe, for which lava stands, and the limitation on its movement conveyed in the idea of a lane. It is a satire on conventional restrictions on natural expression. But with the extraordinary gift of myth-making which she possesses, and also with the profound insight which is hers by birth, the young poetess sets the two activities, the expansive and the contractive, amongst the primordial impulses of the Cosmos. A "starry ember," falling from the "heavenly fire-place," gives the flaming impulse to the drama of life; and Prophet Number One, the ancestor of all prudities, puts the damper on the fire. The secret of the Cosmic fire-play was bequeathed to the vine by the prompter who fled from "the palsies of the Prophet Number One". But fire will out, one day or other; and the poetess sees a curtain rising slowly on the ancient pastoral which, "with its earthiness and ecstasy," "we trusted to the flagons of the vine". The identification of the poetess with the primordial artists ("we") who hid their flaming secret from the frigidity of the conventional is a fine assertion of her lineage. Meredith (George of that ilk) would call her sister for her acceptance of earth; Tagore would call her daughter for her demand for ecstasy. She is a true Bacchante of the

spirit, and knows, I am sure, what the gentle and sober Indian poet means when he declares his intention "to be drunken and go to the dogs".

Yet Nathalia Crane (and I am not now thinking of the little girl who writes verses, as some of her reviewers have spoken of her, but as the authentic poet here vocal) is not a partizan of the flame only. She knows that without limitation there can be no expression; that her own song has to diminish and shape itself to her own lips or to the nature of her writing implement. Her crusade is not against obsolete windmills and machicolated walls as such, but against too much of them. As items in the landscape of the imagination they are acceptable; as barriers to progress and freedom she will have none of them. She looks for a free art; but its freedom will be the freedom of balance and poise. That, I think, is the substance of the second poem, "The First Artists," who lived in Lava Lane a long time B.C.

They outlawed Eva's girdle,
Drew Adam as at birth.

But they pushed realism too far, and invited celestial displeasure so successfully that

An angel mined the dugouts
Because they were too true.

Those last two words are the visible peaks of a whole philosophy of art. Taken in connection with the first poem, they condemn extremism at both ends. Abnormality is as reprehensible as subnormality. To be artistic a thing has to be just true, nothing more, nothing less. That was what Keats meant. With fine faith Nathalia Crane anticipates "some sultry morning" which "may show where art still bides"—

An urchin at a billboard
And chalking up both sides.

The billboard is her glyph of the arts as the expression of the drama "on the stage of Lava Lane". The urchin is the artist, retaining the freedom of the urchin state, a partizan neither of braggart Parisian nudity in art nor of Papal decrees as to the length of sleeves and skirts.

All the same, since perfect balance at any point in the universe would make what engineers call a "dead centre" in the cosmic machinery, and spoil the pastoral even more thoroughly than the "palsies of Prophet Number One," there is need for the oscillations of art between this and that theory and practice. Sides must be taken, and Nathalia Crane takes hers with the claimants for freedom. This is perhaps the most persistent element in her poetry, and it broadens and softens into a great compassion for the depressed, the inarticulate, the misunderstood, as we shall see, and gives us another indication of her essential bigness. She voices it in "The Cantilever Bar," in which again she associates herself with the artists of all time who "feasted with the mallet and entertained the file"; and chants the praises of the implement of larger power that raised "the Theban pylons," "gave the Sphinx a status," and "posed the Pyramids".

We have not departed from the Cosmos and Lava Lane in these considerations. They are part of the outer expression of the Cosmic forces of lava and lane. They touch on the Cosmic elements in the arts, which arts are the reflection of the art of the Cosmos. In them the poetess has felt and sung the mystery of life and form. In "Babel" she expresses another dual aspect of creative art, the perpendicular-horizontal. She rejoices in the upward march of the builders of Babel, and resents the moment of failure; and in two lines throws on the retina of the imagination a vivid picture of destruction:

Your towers turned to torrents.
Your walls waved like a fan.

The picture carries a pleasure for the ear as well as for the eye in the realisation that its impressiveness is achieved by the expert use of alliteration, a device that was supposed to have been driven to suicide by Swinburne but that reincarnates with the vigour of artistic inevitability in the poetry of Nathalia Crane.

The fall of Babel turns the moon meditative and the Milky Way morose, but it does not cloud with its dust the optimism of the poetess. If the perpendicular has failed, the horizontal "bequeatheth naught of shame". What was lost in the Tower of Babel has been compensated by the Wall of China. At the same time, art has learned the wholesome lesson "not to overcrowd the skies".

We are not yet finished with this Cosmic element in the poetry of Nathalia Crane. Lava Lane, as presented in the first part of the book, is the main thoroughfare of evolution. But it is a poor lane that will not run both ways; and towards the end of the book we find the wheels of the world within her moving backwards in "The Refugee".

I shall go back to the sea-shell,
Beginning all over again,
Back to the heart of the garnet,
Back to the butterfly's vein.

There I shall 'scape all the scholars,
Giants who chant of belief.
Pebbles will open their caverns,
Pastures will call from a leaf.

There I will tarry with small things,
Choosing my pin-point domain;
Finding a star in an atom
Carries the heavenly strain.

Willing to worship the little,
Even the specks of the rust;
Counting my trifles as priceless --
Since peace sits as one in the dust.

Experienced readers of poetry will recognise the affinity here of Nathalia Crane's vision with Blake's "world in a

grain of sand" and Francis Thompson's flood of wisdom in a grass-leaf's veins. I do not know if these expressions of the same idea have passed before her mind in her reading. But the burden of the poem is the authentic expression of her own intuition that mere knowledge is the parent of a brood of giants who bind the soul with beliefs (another glimpse of her passion for freedom), that foster pride, create separations, and so destroy peace. This is the psychology of the "path of outgoing" of Oriental thought, with which, as I pointed out in my first article, the poetess' thought has much affinity. To recover the lost peace of unity the path must be retraced from external disunity to primal simplicity, to the humility that is one with peace. Thus this child who is a mystic in her power to grasp the significances of life, repeats the unflinching but unregarded message of the mystics of all ages and places, the return to the true second childhood whereof the Christ spake as the condition of attainment of the peace of the Kingdom of Heaven by the individual and by the nation.

That the compassionate element in Nathalia Crane's poetry is no mere literary pose, or reflection of current humanitarian sentiment, but the expression of her own nature, is evident from an open-eyed study of her work. She characterises the selling of peacock's feathers in a ten-cent store as "never so great a crime," and rescues the lot with the triumphant cry. "Thus do the gods prevail," to the accompaniment of

Cheers from the paper flowers,
Smiles from the pasteboard nuns.

In a piece of glorious "blasphemy" entitled "Sunday Morning" she pictures God seated in "his old armchair" playing the fool-daddy with children drawn from the various nationalities in her environment—Jewish, Negro, Nordic, Chinese, and (which is to the point under consideration) Cannibal babies whom He teaches "to nibble nothing but

sugared figs". The whole poem, indeed, in its daringly humorous presentation of the indiscriminate love of God for all His children (waving a "popcorn scepter" for their amusement,

Teaching the Chinese cherubs
Little slow-motion jigs,

is just a translation of her own great spirit, and leads up to another declaration of her crusade against adult conventionalities and judgments in the final stanza:

God on a Sunday morning,
Reaching the dotage stage,
Tearing up all the blacklists—
Making the adults rage.

The divine Parenthood may have been expressed in a more pompous but never in a more telling manner than in this poem. In its homely familiarity with Deity it is a poetical version of many a picture of the Rājput school of northern India, and is another indication of the Oriental element in her genius that I referred to in my first article.

With similar humour (the humour of the myth-maker creating apparently incongruous parallels that veil deep seriousness) she discloses another aspect of her Godlike compassion in "The Making of a Saint".

She died in a disarrayed garret,
In a vacuous sort of a house.
The lords of the rafters were sorry—
The spider, the moth and the mouse.

Who or what "she" was we are not told, but we assume that she was as disarrayed as the garret, and we feel the lonely misery of her death. Then, with a turn of compassionate imagination the poetess raises the sub-human creation to more than ordinary human heights of understanding:

They felt that a burden was on them.
Surmising the needs of a soul,
In conclave they swore to her virtues
And criss-crossed a character scroll.

They knew the ceremonial adornments required for admittance to Paradise, and they supplied them. Did spider's web in poetry ever before serve so high a purpose as making a halo for a slum angel? The moth supplied wings. The mouse cleared her of the absurdity of shoes, since proper entry to Zion must be barefoot. But they were not content that she should go alone. They had a family pride in the event—a *real* saint (*their* verdict, and they were in a position to judge) going to heaven out of their "very own house". They therefore constituted themselves her escort, called on Minn ("the first of the old men,") for the regulation raiment for such an occasion, and thus garbed, went forth—the saint from the garret, and her escort of spider, moth and mouse; and (as we might assume from the circumstances) "Heaven accepted their saint". Note the word "their" with its proud sense of identification, almost proprietorship. The poem is entirely from the point of view of the alleged lower creation; and I take this sharing of the sub-human creation in the apotheosis of a human being to be Nathalia Crane's complement to the idea that the lower creation is helped in its evolution by contact with humanity,—though not many of the supposedly superior human creation, in its relations with the spider, the moth and the mouse (not to mention cattle and sheep), are suspected of "Surmising the needs of a soul".

A more specialised and serious expression of her universal sympathy is found in "The Pledge," in which she essays an interpretation of the genius and history of the Jewish race, its solidarity and its idealism. Whatever wells they were permitted in their exile to draw from, they were still the wells of Zion, and they drew from them for their loved ones. In another poem her imagination swung from the Tower of Babel to the Wall of China. Now it runs along a clear line of history "From David to Disraeli," sweeping into a phrase uncountable pages of human record, and doing

it with the light magic of a born conjuror with speech who out of a mass of eligible names picks the two alliteratives which are among the most picturesque names in Jewish history. She sings (on behalf of the Judiths and Miriams):

Our right is rehearsing visions,
Our left rests on old Sinai Hill,
The centre—a harp and a tambour,
A crayon, a chisel, a quill.

This is the vision of the mothers in Israel, to which they pledge their unborn sons; fealty to all that Sinai stands for in the law of righteousness, valour in carrying the rehearsed visions into fact, confidence from the immortal attainments of the race in the arts. Whatever be the objective reality in the Jewish consciousness on these matters, this poetical interpretation of the spirit of an ancient race by a child of modern America is not only a memorable piece of literature but a fine disclosure, as I have said, of the universal sympathy of the poetess.

But this compassionateness of Nathalia Crane's is not soft or sentimental. It is broad enough in all conscience: if God did not tear up all the blacklists, and make the adults rage, the poetess would have great pleasure in doing so; did so, as a matter of subjective fact. But her breadth of compassion is based on vision rather than feeling, and because of this her poetry has not yet attained its fullness of æsthetical utterance or the variety in which the fluctuations of emotion seek their satisfaction. There is as yet a sameness of mode in her poetry that would become monotonous were the mere matter of technique not reduced to insignificance by the extraordinary significance of its content. Time will, I believe, level up her expression to her vision; and may I be alive with eyes and ears for that golden day for poetry.

In "The Hangman's Boy" we get a glimpse of one of the elements in the mind of the poetess that gives her attitude to life an intellectual rather than an emotional basis. She sees

the external activities of humanity as the outer expression of impulses and powers in the nature of the universe and dating back beyond "Odin or Troy". She therefore brings a deep understanding to the vices as well as to the virtues of humanity. She does not excuse wrong-doing, after the irresponsible manner of emotion; she explains it, after the responsible manner of the illuminated mind. She sees "a Pittsburg juvenile" turned "into a hangman's boy," and she gives you the elemental root and the eugenics of the phenomenon with the assurance of a scientist and the enthusiasm of a poet and artist.

. . . . Slime from the first of the marshes,
Aching for formative role,
Rose and invaded a vestal,
Tainting an unborn soul.

Tiptoeing down from the primal,
Back of the date lines of Minn,
Gloating from Eden to Pottsville
Over an infant's sin

Making a half-wit a mother,
Making a moron a sire;
Placarding heirs to the portals—
Fruitage of love's desire

The grasp on truth, and the deftness of literary expression, in all this work, is so marked in its own right as to tend to forgetfulness of the fact that this poetical conjuring with the profoundest matters of life and art is performed by a child. The poems to which we have referred and others in the book are vibrant with her reactions to the mechanical civilisation in which she has incarnated. Her environment is that of many millions of American children. Her uniqueness as a child lies in her ability to turn her reactions into poetry. This, even were her poetry mere childish versification, would set her apart. But as an artist (and again we forget the child) she is unique in her ability to sing not merely of the mechanical elements among which she has awakened to expression, but to sing through them; to voice

their significances without becoming a slave to their externals. She is as much a realist as any modern poet in her vital contacts with the life of her time and place. But she is also a romantic in her reach beyond them to the Tower of Babel and the Wall of China for symbols of the significances of life; and she is an idealist in her realisation that files, mallets, cantilever bars, towers and walls are but shadows cast on the surface of the earth by supermundane realities, and that the sky-scraper can never really set its claws on the face of the sky.

I am well aware that in thus attributing intelligent meaning to Nathalia Crane's poetry I am laying myself open to the charge of reducing it from the level of poetry to that of sermonisation. My object, however, is not so much to render the service of exposition to her condensed utterances of thought and feeling (a service which all true poetry requires) as to show cause for paying no heed to the tendency that has been apparent among her reviewers to regard her patronisingly as a little girl who writes verses for her amusement. This estimate includes her in the mob of poetical whippersnappers of all ages who follow the dark line in the poetical spectrum, and cry out against the responsibility of the light and its revelation in some such phrase as "Art for art's sake," which is artistically just as foolish as the slogan "Eating for eating's sake" would be physically foolish. Nathalia Crane is a daughter of the light. She has the sight of the artist, the insight of the seer, the foresight of the prophet; and she sings her triple vision in picturesque, vivid, active verse, not yet at its æsthetical fulness, but so sincere that every line of it carries its disclosure of some aspect of her inner nature, such as her Cosmic sensitiveness and her compassion to which I have confined this study.

James H. Cousins

OUR ILLUSTRATIONS

THE photograph of the little American poetess, Nathalia Crane, is by Marceau, New York, and was taken when she was ten years old. It forms the frontispiece to her first volume, *The Janitor's Boy*, and we are sure we may assume the permission of the publisher (Thomas Seltzer, New York), to print it here, as he has been most appreciative of our first article on Nathalia's poetry, and will, we hope, equally appreciate the present one on her second book. The oriental position taken up in the photograph is remarkable. A character reading of Nathalia's physiognomy and handwriting should be interesting.

We are permitted by *The Dublin Review* to reproduce the two striking designs by Mr. Art O'Murnaghan. Their decorative power is obvious; yet, for all their conventionalised treatment of elemental forces, nothing of the reality of the originals is lost. The flames from the volcano rise, the lava flows, the rain whips the sea, the waves squirm, we almost see the wind. Observe the dragon cloud and the interlacing of the volcanic peak, both elements out of the decorative art of mediæval Ireland which Mr. O'Murnaghan has restored. He vies with the Japanese colour-printers in his skill in inserting his signature as part of the design. A year ago Mr. O'Murnaghan was engaged all day as a chemist's assistant, and all evening as violinist in a cinematograph theatre, and executed this brilliant work, and a great illuminated book in memory of the men who died for Ireland in recent years, in his "spare hours". We trust that his karma has brought him by now to the point of freedom to express his illuminated soul in his splendid art.

J. H. COUSINS

CHRIST AND THE OFFICIAL ELEMENT

By E. C. LAUDER

IT is perhaps fairly safe to say that one of the hall-marks of the New Sub-Race and New Age will be the eradication of the official element as we now know it.

No one can imagine the World Teacher as being what one usually connotes with the term, though it is possible He who comes to spiritualise and refine all sections and all such individuals in them as may desire to be uplifted by the magnetism of His Presence, may so flood the existing departments of organisation and business in the world with that new vitality that the old red-tape and cast-iron systems, rules and regulations will disappear, I had almost said "by magic," but would like to add that when we might behold this reform the apparent suddenness would only be on the surface, the gradual change would have been continuing a long time previous.

I have never understood myself, not being at all "official" by nature, why more *warm humanity* cannot enter into an office in a business house or society anywhere, and why those in charge of such would be more than likely to shut out any applicants for a post, who were known not to be "business-like," another term connoting the same element.

It may be true to a certain extent that rules are necessary in such places, and that the majority of workers would not produce any output worth mentioning without some such compelling force; but someone has to *begin* to change an existing condition which does *not* suit an ever-increasing number of individuals, and one can only hope that unknown to many of us who work for the dawn of the New Age, this kind of revolution is proceeding in our midst, while the economic and social upheavals and demands for a wider life and more favourable conditions under which to live and labour are part and parcel of this disappearance of the old officialdom.

I was painfully impressed lately by an incident, surely one of many such, which evidences this hard attitude towards human flesh and blood, that took place in one of our great trading houses in London.

A carman delivering goods to a customer allowed himself on presentation of a cheque, signed for payment of a debt due to his firm, to leave (against the rules) a parcel at the house without receiving the money for the same, it not being entered to account. The cheque sent was later returned marked "closed". The man was at once dismissed! The point to note here is that an unfortunate wage-earner, with perhaps wife and children dependent on him, in a period when work is very hard to obtain, *was made the scapegoat* for an abominable thief in a higher social position—a curious travesty of justice. I do not suppose for a moment the carman would have disobeyed a precautionary rule again, and a reprimand might and should have met the situation. What also would it have mattered to a wealthy firm like the one in question if £5, £10, or even £50 had been lost over the transaction? Dismissing the unfortunate worker did not pay the bill, nor did it necessarily ensure the woman in question being caught and sent to the prison she so richly deserved. But the verdict here officially would be "It is the rule". The *human* side would not be allowed to enter.

One may perhaps not be accounted presumptuous for saying that it seems pretty certain what the Lord of Love (and Justice) would *not* do in this case, and one may also wonder why businesses built up on such methods ever flourish at all!

The New Age will however see a drastic change in this and other departments. One could illustrate by many such incidents, but the above will suffice.

Christ and the official element in its present crude unbrotherly sense stand as the poles apart.

E. C. Lauder

THE TRUTH-SEEKER

MAN dwells upon a fertile plain, working in the fields, and spending his leisure in green meadows and cool, wooded valleys. Flowers, vines, and fruit trees abound, and if at times the wind blows cold and strong, and rain falls, and frost destroys his crops, he can still seek shelter in the houses he has built, and find peace beside a comfortable fire.

There are mists on the plain, strangely coloured mists that creep up the valleys, enshroud the windows of man's dwelling places, and hang, wraith-like, in the branches of the trees. Man loves to hide among these mists, for he feels that they shelter him from unknown dangers, and veil from his sight things that are too hard for him to behold. They are full of colour, changeful and iridescent; they shed sweet scents upon the air; they bring him dreams. But sooner or later he comes to feel as though he were being blinded and stifled, as though he cannot breathe; and suddenly, through a rift in the ever-moving fantasy of form and colour amid which he dwells, he catches sight of far-off mountains that tower against the sky. Serene, remote, the vision of that white splendour floods into his soul, and nevermore can he find satisfaction in the mist-woven dreams of valley and plain. Long may he delay and hesitate, long seek to forget the vision and to evade the test, but at length the day comes when he must bid farewell to dreams and all fair things to which his heart has clung, and set out on his long journey.

Comfort and companionship he must leave behind. Alone he must travel, alone he must sleep beneath the stars. Alone he must clamber over the difficult rocks, alone carry his burden. As he climbs higher, the rains beat upon him and the storms rage about his head, but he finds himself uplifted by great waves of wind that bear him upward as on wings.

Peace he has left, and all sweet pleasure and enjoyment. The good opinion of friend or foe means nothing to him now. Knowledge and learning are useless, even Wisdom would seem to have deserted him; and there dawns a day when Beauty, too, must be forsaken; a day when Love herself lies mourning by the wayside.

Still man climbs on, and as he scales the last white, awful crag, breathless, exhausted, but triumphant, he comes face to face with Truth, whom he so long, so desperately has sought.

And in the eyes of Truth there is Peace; in the heart of Truth there is Wisdom; crowned is she with Beauty; and her voice is the voice of Love.

EVA MARTIN

THE THEOSOPHICAL FIELD

THE trek of the Anglo-Saxon race to Australia is a divine adventure of modern times fraught with a vast significance. A movement that is calculated to be of enormous help, in supplying that personal touch so necessary to those people leaving an old home for a new one, is the Big Brother Movement incorporated within the New Settlers League of Australia. It stands for the supreme value of a boy with all his flexible youth to help as one of the most suitable migrants to the Commonwealth.

The official account of the movement tells that the scheme is open to boys between the ages of fourteen and nineteen provided they can produce school certificates and credentials from their schoolmasters and one or two citizens in the district in which they are brought up. When matters are finalised the Big Brother Committee of the New Settlers League in the State to which the boy is to come apportions him a Big Brother. There are certain wise conditions which have to be undertaken in connection with this scheme, the first of which is that the boy will follow the advice of his Big Brother until he reaches the age of twenty-one. The Big Brother does not undertake any legal or financial responsibility other than that which he may voluntarily accept, nor will he individually have any obligation to find work for the boy—that will be done by the organisation—but among other things he does undertake to be responsible for the boy's welfare from the day he arrives in Australia. Each Big Brother becomes a member of the Movement on the payment of an annual subscription of five shillings, or a life member on the payment of the sum of five guineas.

A large contingent of boys arrived in Australia last month under this scheme.

The Movement knows no distinctions of politics or religion; there is room in it for patriots of all parties and all denominations. It has only one policy: "A Greater Australia within the Empire . . ."

It is worthy of note that in his latest book, running in serial form through the Press in Australia, Henry Ford in one of his telling sentences writes: "A generation ago there were a thousand men to every opportunity, while to-day there are a thousand opportunities to every man." We might expand this phrase through the Big Brotherhood Movement to every boy.

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Brotherhood Movements in Australia have many auxiliaries which tend to make public service a very living thing. Among these is the Community Service Club which was initiated a few years ago by a group of men in Killara (Sydney) which bids fair to strike its roots deep into Australian Soil. It was in 1922 that a body of 31 men formed themselves into a Club to which they gave the name of "The Killara Community Service Club". The constitution is simplicity itself—voluntary work by its members for the benefit of others, the promotion of good citizenship. The Club is non-sectarian and non-political. The subscription is a nominal 5/- a year. But one thing is essential, members must be workers, there are no drones in that hive: every member undertakes to give practical effect to the aims of the Club, and, by closely identifying himself with its activities to render personal service to whatever operations the Club may undertake. The membership has been trebled in three years and is on the steady increase. Already the Club has a long list of good works to its credit of local and even national importance. In co-operation with the Kurmgai Shire Council the Club entered upon a scheme for the beautification of the local streets, and was authorised to spend as it thought fit a considerable sum of money voted by the Council. By vigorous and persistent representation it succeeded in saving from destruction a magnificent grove of trees near the Killara Railway Station. And in the desire to preserve a natural beauty which is fast disappearing, it initiated a movement for the preservation of wild flowers, set about educating public opinion, carried its propaganda into the schools, donated prizes for essays, invoked the ungrudging aid of the Press in carrying its campaign into Parliament itself, and secured a bill, shortly to be passed, for the preservation of wild flowers from the present thoughtless destruction. Owing to the vitality of the Club, interest in public questions in Killara is markedly developed. And the writer of the article from whose pen the facts have been culled, concludes with the following words:

"There seems not the slightest doubt that a chain of similar Clubs will shortly exist throughout the suburbs and probably extend

to the country towns. Already five other Clubs have been formed with identical ideals, and a Conference has been held to formulate a common policy and standardise the aims. Time has shown that the basis on which the Club has been founded is right and permanent. For the idea is vitalised and preserved by a spiritual element which offers a wholesome corrective to petty and narrow self-seeking."

* * *

At a public meeting of the Hongkong Lodge of the Theosophical Society, Mr. H. E. Lanepart gave an address on "Reconstruction in the Light of Theosophy". He said in brief: All men are awakening to-day to the need of universal friendliness and universal brotherhood. A new spirit of God is breathing over the face of the earth, and there is now a supreme longing in men to find God in their Brother Man. Every sacrifice which an individual or a nation has to make to break the barriers of the individual or national petty self, is fully worth while. Men want Religion—true knowledge of the divine Self within, not Religions with the outer authority of Churches and books, and the whole trend of religious reconstruction goes towards recognition of the Inner Light common to all men, in all the faiths, as the only authority for individual and national morality. Ever more it is recognised that Religion should be based on knowledge and not on belief, and true religion includes the uplift of the whole . . . Considering the high spiritual possibilities of the human race, mankind begins to realise that as the human Spirit lives in bodies it finds expression through the mind, feels through the emotions, and acts through the physical body. . . .

* * *

In *The Observer* Principal L. P. Jacks has written a very significant article (from which we give extracts) entitled:

WHAT SORT OF "WORLD-SPIRIT"?

It seems to me highly significant that the problem of reconciling religion with science is peculiar, or almost peculiar, to the Christian countries of the West. So far as I know the great religions of the East are untroubled by it. This may be attributed, in part, to the fact that the development of the positive sciences has mainly taken place in Christian countries, and become a kind of cult on its own account, while in the East, where "modern science" is not a native growth, religion has been able to pursue its way without having to make terms with this seemingly dangerous rival.

I am very sure, at all events, that, when considering the value to religion of the new tendency in science we ought to avoid the mistake which vitiates so many of our discussions about religion—the mistake, I mean, of confining our attention to the particular form of religion in which we happen to be interested, in this case Christianity. We ought to include in our perspective those other great religions which seem to satisfy the majority of the human race, and on which Christianity, in spite of the effort put forth, has so far made no appreciable impression. If the question were raised, for example, "How is Buddhism affected by the new tendency in science?" I believe the answer would be, "Not in the least".

We have to ask not only what science can do to help the cause of religion, but also what religion can do to help the cause of science. Without this reciprocity of helpfulness, peace between religion and science amounts to very little, and might conceivably relieve religion of its intellectual discomforts at the cost of inducing a condition of spiritual lethargy. For my part I would rather see religion and science in intelligent conflict than yawning stupidly in one another's faces.

GOOD AND BAD RELIGION

Dean Inge, in the remarkable essay which concludes the volume, has done well to remind us that there are good religions and bad ones. Good religions, I take it, are those which lead to good conduct, taking the word conduct in the widest sense, and not forgetting to include within it good workmanship, a thing of supreme importance in the ethics of an industrial civilisation, though scandalously neglected by most of our moralists and all of our jerry-builders.

* * *

Fritz Kunz says: The old age dying, there are thrown into incarnation thousands of egos incapable of advancing life, put into bodies so that they can get what good there remains in the broken down fragments of cultural traditions. Along with them, promise of the new age, are finer types, especially young people, capable of splendid things. The lesser folk live in the turbid streams of the dying traditions, and the people of promise search out the new. But the latter are few and lost in the mass of the others. The world is dominated by the sheer numbers of the feeble egos who belong to the dying age.

J.

CORRESPONDENCE

WHEN we returned home from India, we found all newspapers filled with the Adyar incident, illustrated papers giving photos of Dr. Besant and Mr. Krishnamurti. We have been asked by all our friends about the matter, and this special question often occurred: Why the Messiah should come from India, and not from any other country?

To satisfy this general demand, I have given in the Military Circle three lectures on India, and I had to deliver them a second time because of the great numbers who desired to hear them. In addition to the other matter I spoke about the Coming of the Great Lord.

In my lectures I had the intention to present India as the only nation now, which is comparatively spiritual and therefore able to give birth to a really pure man, who can be so honoured as to be the chosen vehicle of the Great Teacher.

Later it came to my mind to arrange an exhibition of the many (272) coloured reproduction of Indian painters found in the collection of Mr. Chatterjee edited in Calcutta. The exhibition is now a fact and a very great success. Many are the visitors who are ready to pay the price of copies.

Writing to you about this I wish to recommend it to all our colleagues and General Secretaries as a good method of indirect propaganda.

I may add that in these days the public mind is occupied with a dispute between a university professor, biologist and materialist, and ourselves with reference to Man: is he the body or the soul? My answer in the Military Circle is: That *the Body is a function of the Consciousness, not the contrary*, as he, Dr. Consuloff, maintains, and the meeting I held was well attended. The dispute goes on in the newspapers as well as by word of mouth.

Sofia, Bulgaria.

SOPHRONY NICKOFF

THEOSOPHICAL SOCIALIST SOCIETY

THEOSOPHY has given the lead in many directions for the "new civilisation" that must arise on the ashes of the older civilisation now crumbling. We have organised a form of Christianity free from the twofold over-emphasis of form, and the negation of form.

Theosophical workers have also broken down the narrowness of Masonry which excluded women, and which thus necessarily limited the full light of Masonic symbolism. Our society has also lifted the subject of education from that of mere acquisition of knowledge to one of development of the varying capacities of each child as having past incarnations as well as being destined for particular and future ones. The Theosophical movement has also sounded the note of World-Religion, and explained the underlying unity amid diversity of form. In all these directions the great fundamental of brotherhood has been clearly indicated with all its vast implications. Seeds have been sown, the full harvest of which will surpass our most exalted imagination.

But these movements do not suggest finality. We have been assured of other directions wherein Theosophy must strike a new note and give a vigorous lead. Has not our great President, Dr. Annie Besant, given us such a lead in another direction? By pen and platform she has eloquently sketched the outline of the civilisation now being born. She has scathingly denounced the evils and hindrances of an individualistic and selfishly organised society. Her socialistic work in England during her pre-theosophical days has not been discounted. It has received the elucidation and emphasis of the evolutionary plan towards which she was unconsciously working. Dr. Besant's recent lectures on the problems of colour, nationality, education, capital and labour, and government, all register her profound convictions on these subjects. No political orator can excel her in either denunciation of injustices and crudities, or in picturing the glorious day of brotherhood's coming of age.

Lady Emily Lutyens has fervently echoed the ideals of Dr. Besant, and has frequently spoken on behalf of the ideals of the Labour Party. She regards Labourites as brothers in objective, but who are without the light, perspective, and inspiration of the truths of re-incarnation and karma. And there are many notable workers in all lands who are inspired to socialistic service by the vision of the Brotherhood now dawning.

Is there not room in our rapidly-growing movement for a *Theosophical Socialist Society*? Politics need the illumination of the Plan of Evolution. Dr. Besant makes no secret of her politics, and avers that the future will be one built upon the socialist ideals. Many earnest workers for social reform reveal a sad lack of the wider and deeper view-points which Theosophy gives. The attractiveness and effectiveness of the socialistic objective would be increased immeasurably if enlightened by Theosophical teaching and carried on in the Theosophical spirit.

There are probably many in the Theosophical Society who feel akin with Dr. Besant in her socialist convictions, and who would value an organisation to give such outward embodiment. It might be contended that all in the Theosophical Society are not socialists, and that the formation of such an organisation would tend to disharmony. I cannot take such a view because those members of the

Society outside its ranks would constitute an informal but valuable corrective to possible over-emphasis. That all Theosophists are not members of the various movements such as the Liberal Catholic Church, Co-Masonry, etc., does not mean or suggest disharmony, but illustrates that all are in the greater all-inclusive term Theosophy. The specialisation of function is not disruptive but complementary and constructive.

Perhaps the matter will be discussed at the various Theosophical Conventions in all countries. I should be glad of correspondence on the subject.

DAVID W. MILLER

THEOSOPHISING COMMERCE

MIGHT I suggest to Mr. Soper, who has a letter in *THE THEOSOPHIST*¹ criticising Major Douglas' Credit Scheme, that the latter has brought to the materialistic science of Economics of the nineteenth century, the emphasis necessary of the life side. While it is true, as Mr. Soper says, that savings are represented by machinery, etc., and that capital is necessary for production, it is but half the truth. A man may invest a good deal of his savings in machinery, yet his son who comes after him may disperse it all. The life side of capital is after all, Credit, and that is very fluid, palpitates with life, is in fact, Brotherhood, a co-working of human beings. An equitable redistribution of wealth may help, but increasing population requires organising for future production. Capital is the payment of the present to the past and the past may be too exorbitant and unbrotherly in its claims. Some capital is of course necessary for production but not anything like what a materialistic age thinks is necessary. Credit is brotherhood.

66 Glennie Rd., W. Norwood.

J. R. JONES

COMMERCIALISING THEOSOPHY

AN article and a letter have appeared in *THE THEOSOPHIST*,² headed "Theosophising Commerce". With that subject I do not propose to deal; but it reminds me of an expression which has been seriously used, in a quarter, where there is nothing that is considered incongruous in teaching a pseudo-occultism for money, and for which the Theosophical Society is being made a "hunting-ground". Something bearing the name of "psychology" has in recent years been imported from America, and persons either advertising themselves or allowing themselves to be advertised as "celebrated lecturers" are "on the make". Public lectures are given, and courses of instruction for

¹ See May, 1926, p. 238.

² See March, 1926, p. 665; May, 1926, p. 238; and July, 1926, p. 492.

which sometimes heavy fees are charged. "How to get influence over other people," "How to get wealth and motor cars," and much else, after the same style is advocated; and amongst those who are trying their hand at this sort of thing are those who say, "Oh, Theosophy will soon be getting commercialised, now is the opportunity before that gets started!"

It is incredible, but it is true. It is the incipient stage of black-magic, the seeking of occult powers to get "one better" of other people. There is one case in particular where a person who is not a member of the Theosophical Society, attends Lodge meetings and violates the hospitality of the Lodge, in private conversation and otherwise, in slandering the leaders of the T.S. That is bad enough in the case of "hangers-on"; but, what of those within the T. S. who make themselves the willing agents of notorious malcontents eager to harass the Society, and who are evidently only in it to sow discord instead of promoting Brotherhood.

JOHN BARRON

DR. BESANT'S HOROSCOPE

WHY THE INFLUENCES FOR THE SIXTIETH YEAR OF LIFE WERE NOT NECESSARILY FATAL

IN the April *THEOSOPHIST*, pages 7 and 8, appears a reproduction of the prophecy made by "Sepharial" in 1894 to the effect that Mrs. Besant would not reach her sixtieth birthday.

The reasons given were that in her progressed horoscope for the sixtieth year:

The Sun in the 8th house meets the square aspect of Saturn. The Moon reaches an equal degree of the sign Virgo, thus forming an evil aspect to both the Sun and Saturn from the 6th house. The three most evil houses—6th, 8th and 12th—conspire to the same effect and in March, 1907, Saturn will be transiting the place it held at birth. The full Moon at the end of February, 1907, will fall in the same fatal degree of the opposite sign Virgo and in the 6th house in the place of the Moon by direction.

There is an inaccuracy in the above conclusions—in fact two minor inaccuracies of statement which should be corrected. Saturn was *not* transiting the place it held at birth in March, 1907, but in March, 1906—one year previous. In March, 1907, Saturn transited from 17 degrees to 20 degrees of Pisces—10 to 13 degrees in advance of the place it held at birth. It thus would not add to the force of the evil directions and should not be taken into account. Also, the full Moon at the end of February, 1907, did not fall exactly in the same degree as the Moon by direction had reached in Virgo but was 1 degree away, which would lessen its strength for evil to some extent.

The evil aspects at that time, however, were quite formidable enough and in the absence of any mitigating good aspects formed by

direction it might have been judged that they would have a fatal termination. The writer cannot understand however why the fact should be ignored that exactly at that time the progressed Sun was sextile to its own place and applying to the sextile of Venus with whom the Sun is in conjunction in the natal chart. Surely this most important *good* aspect should not be left out of account in judging the effect of the prevailing directions.

In Alan Leo's work *The Progressed Horoscope*, page 17, he thus gives the effect of the Sun progressed sextile or parallel his own place: "These are fortunate influences for health and affairs. They increase the vitality and bodily energy and with it bring strong additional powers" . . .

It should further be noticed that Saturn has no affliction in the natal chart but is trine the Moon within 5 degrees of exactness and trine Jupiter within a little over 7 degrees of exactness. Consequently the evil aspect from the Sun would not act with nearly the same force as if Saturn had been afflicted in the natal chart.

Furthermore, in January, 1907, Jupiter transited the Moon and his own place in the natal horoscope and Venus also transited Mars which is the ruler of the Ascendant in the natal chart.

A further transit which might be expected to work for good in the horoscope of an advanced soul was Neptune, at that time transiting the Moon and while Neptune does, when transiting a significator in the horoscope of an ordinary individual, usually work for harm rather than for good, it has the opposite effect in the case of those advanced enough to respond to its higher vibrations.

It certainly seems that the counterbalancing good influences should not be passed over without giving them their due weight and that a study of these good influences prevailing at the time should enable the astrological student readily to understand why the directions for 1907 were not fatal.

This is submitted without the slightest disparagement of the great learning in the science of astrology of Mr. Alan Leo for whose erudition the writer has the most profound respect. It would seem however that astrological students reading this prophecy of Sepharial might consider, as Mr. Leo put it, that "it would knock the bottom out of English Astrology" with a consequent weakening of their belief in this valuable science.

As the writer has endeavoured to show by taking the opposite influences into consideration, it can be seen that there was at least room for a different conclusion to have been arrived at than that these portents would necessarily prove fatal.

CHAS. E. LUNTZ,

President, St. Louis Theosophical Society.

QUOTATION CORRECTED

WE very much regret that in the article entitled "The Mystery of the Buddha"¹ we omitted to edit the quotation from *The Secret Doctrine* on page 441 and allowed a paragraph to pass as if it were consecutive whereas our attention has now been drawn to it that it should have been divided as follows . . . nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the "astral" Gautama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avatāras and great saints, and works through them . . . to say that Buddha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmanical as well as from Buddhistic standpoint . . . To say, as the esoteric or mystic school teaches, that though Buddha is in nirvāṇa he has left behind him Nirmāṇakāya (the Bodhisattva) to work after him is quite orthodox . . .

We apologise to our readers for the error if they have been misled and we apologise more to the author for having not correctly quoted her paragraph.—ED.

TO OUR JEWISH MEMBERS²

IN view of the extraordinary period in the world's history owing to the immediate coming of the World Teacher, we members of the Order of the Star in the East, who are of the Jewish race, feel that an effort must be made to present to the Jewish people the Coming, the existence of the Great White Lodge, Reincarnation and Karma, from an angle best suited to their historical background, their traditions, and link it to the work of the great sages in the Midrashim, Mishna, Talmud and the Kabala.

¹ By Ernest Wood, July, 1926.

² From *The Server*, April, 1926.

We therefore appeal to all Theosophical Society and Star members of Jewish antecedents to present suggestions in ways and means of procedure and to form some sort of an association of an auxiliary nature to the Order of the Star in the East. This auxiliary organisation in matters of Star work is subject to the Head and his American representative.

Louis B. Ball, F. T. S. (Secretary and Treasurer *pro tem*), Long Beach Star Group, 1031 Bennett Ave., Long Beach, California.

To whom all communications should be addressed.

Ephraim Silberman, F. T. S. (Publicity Agent *pro tem*), Milwaukee Star Group, P. O. Box 657, Milwaukee, Wisconsin.

Henry C. Samuels, F. T. S. (President *pro tem*) 323, 15th Ave., North, Seattle, Washington.

HENRY C. SAMUELS

OUR EXCHANGES

We acknowledge with many thanks the following:

Information Section, League of Nations (the Monthly Summary, June), *The Indian Review* (May, June), *The Servant of India* (June, July), *The Canadian Theosophist* (May), *The Theosophical Review* (June), *Theosophy in New Zealand* (May, June), *Light* (May, June), *Revista Teosofica Chilena* (April, May), *El Mexico Teosofico* (May, June), *El Loto Blanco* (June), *Modern Astrology* (June), *The Calcutta Review* (May, June).

We have also received with many thanks:

Vivir (April), *El Mensaje* (March, April), *Prabuddha Bhārata* (June), *Revue Theosophique* (May), *Pewartia Theosofie* (June), *Gnosi*, *Het Sterleven in Indonesia* (June-September), *Literary Digest* (April), *The Cheraḡ* (June), *Theosophical Bulletin* (May), *The Vedānta Kesari* (April, May), *Theosofisch Maandblad* (June), *Theosophy in India* (May), *Theosophisches Streben* (January-April), *The Vedic Magazine* (June), *The Young Theosophist* (May), *Nature's Path* (July), *Revista Teosofica* (May), *Theosophia* (June), *Teosofi*, *The Phoenix* (June), *Toronto Theosophical News* (June), *Pentalfa* (April, May), *Buddhism in England* (June).

REVIEWS

Histoire de La Franc-Maçonnerie Française: La Franc-Maçonnerie Chez elle,¹ by Albert Lantoine. (Paris: Emile Nourry, Editor, 1925.)

We can approach the study of freemasonry from different standpoints. There is the historical standpoint, which examines the old traditions of the Craft carefully and minutely in the light of authentic records. But as Masonry is a secret society, and an oath is given not to write down the secrets, the written documents will never yield the inner secrets passed from mouth to ear. Those who pin their faith on written records only, which hardly antedate 1717 for Speculative Masonry or 1598 for Operative Masonry, of course, derive Masonry from the Operative Lodges and Guilds of the Middle Ages and suppose that Speculative Masonry was grafted later on to the Operative Lodges. They deny the validity of the higher degrees and cling to the decree of 1813 that "pure and Ancient Masonry consists of three degrees and no more". R. F. Gould is the great Masonic scholar on the historical line.

Another standpoint is taken by those who approach the Mysteries of the Craft from the mystical side, they are more interested in the interpretation of the symbols of the Order than in historical research. They maintain that Masonry is derived from the Ancient Mysteries and believe in the mystic significance of the higher degrees. A. E. Waite is one of the finest scholars on this line, an authority for high-grade Masonry.

M. Albert Lantoine belongs to the purely historical school; he does not touch the symbolic, still less occult, side of Masonry. He is however a great scholar on the historical line; he has examined minutely a considerable amount of documents of the Craft through the ages; he has read practically all the important books on Masonry, Rosicrucianism, Knight Templars, and other secret societies in French, English and German; and he gives us in his big book of 424 pages an impartial history of the Masonic Order in France, in all its intricate evolutions and devolutions, with interesting sidelights on Masonry in other countries. He does not talk much about the origins

¹ *History of French Masonry: Freemasonry at Home.*

of Masonry, as there are no written records about the origins and he does not believe in fantastic origins. His style is clear and lively, illuminated by flashes of wit and humour over human vanity and folly, so obvious in the love of men for ribbons, jewels and high-sounding titles!

We have read the big volume with pleasure and profit; it gives a clear idea of the two great Masonic Organisations in France: the Grand Orient and the Scottish Rite, which last is subdivided into the two powerful bodies "The Supreme Council" and "The Grand Lodge of France".

It has two interesting chapters about "Women in Masonry"; the first chapter gives a sympathetic sketch of the history of "Adoptive Lodges". In June, 1774, the Grand Orient "considers" the forming of feminine Lodges called "Adoptive Lodges" who are to be worked by the officers of regular Lodges (men) which adopt the feminine Lodges and give their name to them and for whose good behaviour they are responsible. Though deprived of ritualistic initiations and the Masonic secrets, they do good work in the distribution of the Widow's Trunk. The Adoptive Lodges were becoming famous and prosperous, thanks to the "grandes dames" who were flocking in. Their members were Duchesses, Countesses, Marquesses, mingled with ladies of great merit, as Mme. Helvétius who became the first R. W. M. of the Lodge "The Nine Sisters," and Her Grace the Duchess de Chartres, wife of the Grand Master ratio was elected Grand Master of the "Contrat Social".

In our opinion the "Adoptive Lodges" had become, at the end of the eighteenth century, a necessary complement of the Masonic Order, and their influence was greater than most people knew or wanted to acknowledge. In the so-called Egyptian Lodges founded by Cagliostro and Lorenza Féliciana, the women were standing on equal footing with the men. At the time of the greatest popularity of the illustrious Healer, the membership of the Egyptian Lodges was not much less than that of the "Great Orient!" The Revolution did not spare the "Adoptive Lodges" nor its members; many of them found their death at the guillotine or were driven into exile.

In the second chapter the birth and growth of "La Maçonnerie Mixte" (Co-Masonry) are graphically told from the initiation of the famous propagandist Maria Deraismes in "Les Libres Penseurs" de Pecq in 1882—the founding of the Co-Masonic Order in January, 1894, under the name of "Le Droit Humain Grand Loge Symbolique Ecossais de France," by Marie Deraismes, strongly supported by Dr. George S. Martin, Marie George S. Martin, his wife, and Clémence Royer—to its raising from a Craft Grand Lodge to a Supreme Council of the Ancient and Accepted Scottish Rite in 1900.

The Grand Orient recognised Le Droit Humain in its General Assembly of 1920, to put an end to the reiterated reclamations of her feminist members for the

admittance of women in Masonry; but she denied the right to participate in her works to the feminine members of Le Droit Humain, while she admitted the masculine members of Le Droit Humain to the Lodges of the Grand Orient . . .

La Grande Lodge de France admitted also the Masonic validity of Le Droit Humain, but considers it as "irregular". The masculine members of Le Droit Humain are not initiated in its Lodges but "regularised". So the recognition of Le Droit Humain by orthodox Masonry is after all rather . . . limited.

Notwithstanding all these difficulties Le Droit Humain has spread largely over the world and counts many Lodges in Europe, America, Australia, and South Africa.

M. G.

The Way of Truth, by the Countess Bela Ziehy. (T. P. H., London Price 5s.)

This is a story obtained through automatic writing, of past lives of two souls at present in Western bodies. The writer is the heroine of the lives. She, in a long past life, deserted her child. The father was an Indian noble and the mother a poor half caste. She had loved not wisely but too well and in despair at the nonreturn of her lover, and the poverty and difficulties with which she was surrounded; she abandoned her child. The father was killed in battle, hence his failure to return.

Then follow three incarnations in Egypt. In this present life she is married to a tyrant. She is childless, as in all Egyptian incarnations, though passionately desiring children.

Her son (who in the past she deserted) is now an Adept. Although he has gained his place in the High Brotherhood he remains in touch with his Indian mother of the past. He appears to her, and helps her to a nobler conception of life, she was rather frivolous and materialistic. After a long series of troubles and difficulties she succeeds in severing the link with her uncongenial husband and becomes united with her lover of the past and "lives happily ever after," having children to complete her happiness.

She realises that her childlessness of the past was due to her own wrong doing, bitterly regrets her past cruelty, and is altogether a reformed character.

The book ends with the warning that "Grave risks attend an aimless dabbling in Spiritualism and the result is sometimes madness or death".

S. A.

The Life after Death in Oceania and the Malay Archipelago, by Rosalind Moss, B.Sc. (Oxon.). (Oxford University Press. Price 14s.)

A scientific summary of all books dealing first hand with the subject, and containing a very full bibliography (202) on the region chosen, the Malay Peninsula and Sumatra to Easter Island and Hawaii. The work summarises a vast amount of reading and research, and is almost too condensed for its own good. The work holds true to the bias of the materialist, and is a search for special evidence rather than the evidence itself. One cannot help wondering what else was in the books quoted besides the evidence here recorded; a priest of the Tabu in Hawaii hardly recognises what he here reads as touching that in which he lived and functioned. Particularly the application of the law of reincarnation is missed entirely when Miss Moss speaks of Avaiki as the "abode" of the dead, Avaiki, or Hawaiki, was the "home-land" as England is to the (modern) New Zealander, and it was longed for with a home-sickness that no European can fathom. Believing fully, as almost all the Polynesians did, in re-incarnation it was always the hope to be born again in the old home, whose beauty lost nothing in the telling as the centuries rolled on. Po, was the usual, Wakea the special heaven, in which all egos stayed a short time before they were reborn. Of course the "commoners" in any land cannot give exact and complete accounts of their own beliefs, and the priest, at least in Hawaii and New Zealand, had his lips sealed, as mine were, by oaths far more binding than even those of a master mason. Hence incompleteness shows in nearly every account given. Then also we must reckon on the bias of missionary, of scientist or layman, who is unaware of the existence of the occult schools. One might as well expect from the Roman Catholic layman an account of the psychological processes that souls go through in "the second death," and in the "deification of man". Even the village priest would hardly give the same account that a bishop would to a sceptic, and an arrogant one at that. Some day the origin of belief will be sought in the Arcane Science, and not in the vague fears of untutored savages.

But the compilation of all available facts as to belief in the life after death is valuable. It will help to the discovery of many a minor detail of the Astral Plane, when the existence of that plane of nature is proven, as it must be, soon. A research on the theory of Theosophy instead of materialism, would seize on quite a different line of evidence, migration for instance, and interpret it all otherwise. Comparative Theology, and all records of beliefs, make an all too fascinating field for the man whose gifts make him a psychologist as

well as an anthropologist, and the field is not a crowded one. Miss Moss and many like her will find a new interest and inspiration in their labour if they will study Vedānta and the eschatology of the Brahmins, then the spread of Hinduism and Buddhism down the islands, out to the utmost merge of the Pacific islands. The present book seems to ignore the fact that all the islands in question were in communication with one another, exchanging cultural values more often than merely bartering wares. As a step towards a synthetic grasp of the subject of Eschatology, independent of direct observation by trained faculty, the book is a very valuable contribution. But why stick to the hobby-horse of intellect, when man has so many other faculties and senses for and of the plane and realm to which the dead are confined.

KAHUNA

The Folklore of Bombay, by R. E. Enthoven, C.I.E. (Oxford Clarendon Press. Price 14s.)

The full value of this fine collection of the beliefs and practices of the populace will be minimised to many readers by a lack of any knowledge of invisible Nature, and of the hidden possibilities of man. To most people it will be merely a record, to be remembered with a smile of contempt for the holders of such "superstitions".

But those who know more look at the matter more seriously. Their studies have made some of them aware of the forces of Nature and how they can be made to obey the will of man; "black" or "grey" magic when used selfishly, "white" when used unselfishly.

Every page of the book has its story, fascinating for those who like to understand what goes on around them. We read of the wicked water nymphs called *As-ara* or *Mevaliya*, who generally dwell in wells, ponds, or rivers, and who drag a lonely person under water (p. 108). "There is a wide-spread belief in the Deccan that a drowning person is being claimed by water spirits, and that any one attempting to rescue him would also be a victim." After reading that we better understand the, otherwise incomprehensible, attitude of the crowd on the Apollo Bunder recently reported to have calmly watched a drowning man and his rescuer without attempting to help either. We cannot think they were all cowards, or unable to swim; they were merely paralysed by the traditional fear of the old nature spirits; but the English boy who rescued the drowning man did not believe in nature spirits and was free to act, and to use his will to

help. Moral: Teach the people everywhere that a man's will is stronger than any nature spirit.

Equally interesting customs are recorded relating to the Sun and the Moon, Women's rites, Cultivation rites, Animal worship, Holy men, Wells, Mountains and Hills; to the people all are alive with invisible life. The legends about them are sometimes poetic, though the element of fear prevails.

Some of the barriers which are causing so much ill-will between high castes and low will disappear if sympathetic efforts are made to help to higher forms of worship, and to show the lower forms out of date. For offerings to devatas the cocoa-nut, or pumpkin, takes the place of the head of a man—and often now of an animal, with red lead instead of blood (p. 340). Where animal sacrifices still take place, there is of course a nearer touch with the old, dark Atlantean magic, but instead of killing a goat, some villagers now decorate it with garlands and red powder, and make it walk round the village three times at night (p. 34). Let us encourage this. Where the animal is killed and its entrails are carried round, it marks a darker cult. India is to be free and all her sons must be helped to raise themselves.

Here is a brighter fancy (p. 79): "The boys of the Ratnagiri District believe that thunder is a sign of the wedding ceremonies performed in the heavenly houses of the Gods." It is the young folk who can be most easily helped, not by destroying their power of sensing finer forces, but by making them prepared to use their will to oppose evil, and thus be happy and victorious.

Traces of Atlantean sorcery also linger as folk customs here and there in the West, though the cataclysm of 80,000 B.C. when Atlantis went down, practically swept Europe clean. But when the Aryans with their "bright Gods" crossed the Himalayas, India was a strong centre of Atlantean civilisation, and dark magic was in force, so we cannot wonder that traces of it remain, though shorn of the most abhorrent rites of human sacrifices, devil worship, etc. Srisa Chandra Basu's *The Daily Practice of the Hindūs. The Advanced and Elementary Text Books of the Hindū Religion*, published by the Central Hindū College, Benares, and the *Rāja Yoga* of Ernest Wood (Swāmi Sāttvikāgraganya of the Shri Shāṅkarāchārya School) show us the line along which the Aryans developed their knowledge of White Magic.

A. J. W.

Classics of the Inner Life, edited by F. B. Mackutt. (Hodder & Stoughton, London. Price 5s.)

This is a collection of five lectures by eminent Divines of the English Church, on some well-known classics of devotional literature. Perhaps the first of them, *The Practice of the Presence of God*, by Brother Lawrence, an obscure lay brother of a monastic order in the seventeenth century, is the most helpful to our practical age. Brother Lawrence was a man of Lorraine, who had served as a soldier before attaching himself to the barefooted Carmelites, to serve for fifteen years in the monastery kitchen. As "a great awkward fellow who broke everything," he evidently found this at first a hard test of his sincerity in the religious life, so he contrived to turn the lowliest of tasks into an act of worship, and to literally live and work in the perpetual "presence of God," as few have succeeded in doing.

His account of conversion is as follows:

He told me that God had done him a singular favour, in his conversion at the age of eighteen. That in the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed, and after that the flowers and fruit appear, he received a high view of the Providence and Powers of God, which has never since been effaced from his soul. That this view had set him perfectly loose from the world, and kindled in him such a love for God, that he could not tell whether it had increased in above forty years that he had lived since.

This seems to be an accurate description of what we Theosophists would call a touch of the Buddhic consciousness, unifying with Nature, and with God in Nature, who is Love.

In the second lecture, on S. Thomas à Kempis, the quotations from *The Imitation of Christ* are well chosen, and have an increased charm in the material form adopted in a recent translation.

To give an example of its quality:

If you can tear yourself away from useless talk, and idly going here and there from hearing all the gossip and the news, you will find time enough, and time well-fitted too, to muse on what is good.

The greatest saints avoided, when they could, solace from men, and chose to serve God in the cell. And one has said: "Often as I walked with men, less of a man did I return." Again and yet again we see, when we keep chattering, that it is easier wholly to be dumb than not to step beyond the line in talk; that it is easier to stay quietly at home than to keep guard over ourselves abroad.

He then who would attain the inner holier life must draw away, as Jesus did, a little from the crowd.

After these gems, the prayers of Lancelot Andrewes, Bishop of Winchester, seem too formal and systematised to attract, though doubtless useful for a daily discipline to the earnest Christian. *The Confessions of St. Augustine* is treated by Dean Inge, with his usual vigour and sincerity. The picture he presents to us is of a great man,

but a very imperfect Saint, and owing more to the Pagan Platonists than to Christian Fathers.

John Keble's *The Christian Year* is too full of militant Christianity to be quite satisfactory to the mystic, but none can question its worth. The last lecture deals with William Law, and his "serious" call to a Devout and Holy Life. "The review of Law's own life" is here perhaps more interesting than the quotations from his work.

H. V.

The Complete Works of Swāmi Abhedānanda, Parts I—II. (Published by Sri Rāmākṛṣṇa Math, Mylapore, Madras. Price Rs. 3.)

Swāmi Abhedānanda needs hardly any introduction to the devoted readers of the religious literature of India. The lectures embodied in the present volume, are at some time or other delivered in America and Europe, during his long sojourn of more than twenty-five years in those countries, disseminating the Gospel of his Master Swāmi Rāmākṛṣṇa. They display a remarkable charity and profundity of thought, and cover the entire field of Vedānta. The various disquisitions on self-knowledge, reincarnation, and Divine heritage of Man will be of priceless value to all students of comparative religion and science.

The Complete Works of Swāmi Rāmākṛṣṇānanda, Vol. I. (Published by Sri Rāmākṛṣṇa Math, Mylapore, Madras. Price Re. 1-8-0.)

Among the famous band of disciples who dedicated their lives to the spreading of the Divine Message of harmony and spirituality of the great Swāmi Rāmākṛṣṇa Paramahansa, Rāmākṛṣṇānanda holds a very conspicuous place, by virtue not only of his spiritual exaltation, but also of his long and intimate touch with their great Master. The contents of the present volume comprise the first fruits of the Swāmi's collected works, and deal largely with such abstract subjects as the Universe and Man, The Soul of Man, The Path to Perfection, etc. The power of exposition and elucidation in the simplification of abstruse and highly metaphysical truths contained in these lectures, do great credit to their author. The writings of the Swāmi breathe the same spirit of deep tolerance and wisdom which characterise the teachings of the great sages of India.

R. V. P.

Classical Samskr̥t Literature, by A. B. Keith. (Heritage of India Series, Association Press, Calcutta. Price 2s. 6d.)

The Heritage of India Series contain a number of useful books bearing on the literature, philosophy, Art and Religion of India; and the present volume by A. B. Keith is a remarkable proof of the scholarly and sympathetic interpretation of the ancient Indian "treasuries" for the benefit of the lay reader of the East and West. The present work reviews with a marvellous power of understanding and scholarship the period of Samskr̥t literature before A.D. 1200, comprising as it does the masterpieces of great merit and reputation, and shows in broad outline the salient features of the form and substance of the classical literature with particular attention to the many problems affecting its origin and development.

The literary judgments on many matters affecting the study of classical Samskr̥t literature are marked with deep insight and broad sympathy, and show an enormous richness and variety of the author's scholarship. We commend particularly the last chapter of the book on the "Theories of Poetry" to the manifold readers of the book.

R. V. P.

Life of Sri Rāmākṛṣṇa. (Advaitāsrama, Almora. Price Rs. 5 and Rs. 6-8.)

On a certain day in 1893 information was received in India that an Indian monk called Swāmi Vivekānanda had captured the Parliament of Religions held at Chicago, by his masterly exposition of the Hindū religion and by his powerful but sweet personality. Very soon his name as well as the name of his Guru—Sri Rāmākṛṣṇa Paramahansa—became household words throughout India. The public was roused to great enthusiasm by the speeches of the former and was anxious to know about the life of his Guru, but the available information was scanty, and so far as the non-Bengali-knowing people are concerned it has remained scanty till now. The book under review supplies the want, and we should feel grateful to the Advaitāsrama for its publication. It is a bulky book, but interesting throughout.

From his very boyhood Sri Rāmākṛṣṇa had an extraordinarily intense longing for Realisation, and he achieved his purpose after years of deep and persistent devotion. Though his process of development was mainly through Bhaktimārga there was a unique feature in his method in that he went through spiritual experiments, as it were, along various other disciplines including even those of the Christian and Muhammadan religions; as a result he gained first-hand knowledge of the fact that all those ways led to the same goal. The latter

part of the Paramahansa's life was spent in the spiritual uplift of his numerous disciples, young and old, male and female, rich and poor, uneducated and highly cultured: the culmination of this period was reached when Swāmi Vivekānanda was given the spiritual equipment necessary for his mission in the world. The main facts as well as numerous very interesting details in the life of Sri Rāmakṛṣṇa have been presented in the book in a very readable form.

Apart from the central theme in the book we can promise to the reader a subsidiary but very elevating topic, namely, the account given of the serene woman who, when almost a child, married Sri Rāmakṛṣṇa, who on reaching womanhood freed him from the obligations of a householder's life and became on the other hand a useful disciple to him, and who was revered by her co-disciples under the name of the Holy Mother. A picture of the Holy Mother is included in the book, and may be described as a picture of Serenity in woman's form.

S. S.

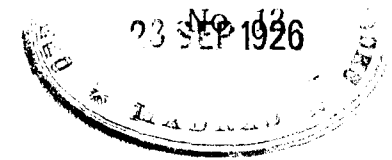
Haqiqat-ul-Tanasukh, or the Truth about Transmigration (Urdu), by M. Abdul Wahab. (Published by the Nizami Press, Badayun, U. P.)

This is an oasis in an Arabian desert for which we have long been in search. It is an able attempt to put the whole teaching of Islām on a rational basis, by a learned follower of that Faith. Even among educated Muslims a belief prevails that it is impious to ask how and why as to the works of God; that God cannot be Almighty unless He is arbitrary. This idea the author of the book deprecates. He shows by quotations from the Qurān that the whole universe is subject to Law, and as that Law also has been fixed by the Almighty God, (being nothing more than an expression of His Will,) the belief in the Power of God is strengthened, rather than weakened, by a simultaneous belief in His Wisdom. Having established this proposition, the author proceeds to show, with the help of numerous quotations from the Holy Book, supported now and then by authentic tradition, that Transmigration is part of the teaching of Islām, and how difficult it becomes to solve some of the most glaring inequalities of life without its help. Not only that. He tries to prove, as popular Hinduism believes, that a soul having attained human stage, can go back into animal body as a result of his actions. We commend the book to all seekers after truth.

There are some serious mistakes in printing, which we hope, will be removed in the second edition. The price of Rs. 2 seems to be high.

H. C. K.

VOL. XLVII



THE THEOSOPHIST

ON THE WATCH-TOWER

ON August 18, Miss Burdett and I leave Southampton by White Star line in ss. *Majestic* for New York. Krishnaji will, I hope, be with us and probably Rājagopāla. We reach New York on August 24th, the Convention has been put off a day or two, I think, and is on 28th. My American address will be only the Headquarters at Chicago.

We leave New York on November twenty something, to catch the steamer from Marseilles on December 3rd. I am a little doubtful if we can catch this. If not it will have to be 10th, and I shall have to go straight to Benares, and even then be late.

attend the German Convention but I have never heard that she went. From all these we have had unofficial reports of the virility that was felt and shown, of the power, and of the hunger after Life and Light of the masses at the public lectures. At each Convention one or more public lectures were given by her. All are unanimous in saying that the halls were crowded and the people eager. Details will be

given by each country and are not necessary here, even if we had them. We have as yet received no official report of the Ommen Conference of the Order of the Star in the East, at which both the Protector and the Head were present.

The work for the President's immediate future is as colossal and we give below the dates as stated in *The Messenger* :

September 2, Chicago; September 13, 14, Seattle; September 15, Vancouver; September 17, Spokane; September 20, Tacoma; September 21, Portland; October 15, 16, Cincinnati; October 18, Chicago; October 19, 20, Cleveland; October 22, 23, Pittsburgh; October 25, 26, Detroit; October 29, Rochester; November 1-3, Toronto; November 4, 5, Buffalo; November 8, New York; November 10, Washington; November 15, 16, Boston; November 17, Brooklyn; November 18, New York City.

In December returning to India.

The four Lectures given by Dr. Besant in the Queen's Hall on "The Coming of the World Teacher" will be published as soon as possible, we had already expected them.

Hundreds, nay thousands have flocked to hear her this time, more than ever before, and we read in one short report of the Scotch Convention that in closing the President likened "a meeting of that kind to the filling of an empty vessel. It gave the lonely people living in isolated places strength to keep Theosophy alive. By talking with others they went back encouraged, brightened and helped. Such an one was sent into loneliness because he was strong enough to bear it. He had the ability to stand alone, and that power would be utilised by the Great Ones for the helping of the world. Those living in lonely places were chosen for this special work, and they should send out, as much as possible, Theosophic thought in their surroundings. In that way the atmosphere could be changed".

* *

The Vice-President is as ever busy, touring in India, lecture follows upon lecture and very shortly he goes to Burma to help by lectures there.

* *

I was ultra pleased to see "The Theosophical News Bureau". It seems to me to mark a new era in the Theosophical movement all over the world, it explains itself. The Advisory Committee consists of the following names: Annie Besant, D.L., The Rt. Rev. G. S. Arundale, M.A., LL.B., F.R. Hist. S., D.L., Muriel, Countess de la Warr, Major D. Graham Pole, E. L. Gardner, Mrs. Baillie-Weaver, Col. H. M. Meyler, C.B.E., D.S.O., M.C., Capt. A. G. Pape, Magd. Coll., Camb., F.R.A.I., F.Z.S., Fritz Kunz (U.S.A.).
Secretary: R. Henry-Waetjen.

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July 1, 1926

TO EDITORS AND CORRESPONDENTS OF ENGLISH AND AMERICAN NEWSPAPERS, MAGAZINES AND PERIODICALS IN EUROPE,

Public interest in the advancement of human welfare has grown enormously in recent years, and never before has so much attention been paid to the activities of those institutions which exist for the purpose of forwarding scientific research, the development of education, the popular understanding of art and religion, the investigation of psychic phenomena, and the achievement of all phases of social reform.

In view of the number of enquiries received from journalists within the last few months, many of which, being hastily answered by unauthorised persons, led to the publication of erroneous reports, certain of these organisations have felt that it was their duty to provide for the benefit of the Press an authorised information service, whose business it will be to answer all enquiries promptly and authoritatively and to release news bulletins concerning any event of public interest.

This Press Information Service, to which has been given the name of "The Theosophical News Bureau," is officially authorised to issue statements on behalf of:

The Theosophical Society.
The Theosophical Education Trust.
The Theosophical World University.
The Order of the Star in the East.
The Liberal Catholic Church.
The Order of Universal Co-Freemasonry.

You are cordially invited to call at or write to The Theosophical News Bureau for any information which you may desire concerning the above organisations, and if you will send in your name and address we shall be glad to send you free of charge such news bulletins as may be issued from time to time by this office.

For the Advisory Committee,
(Signed) R. HENRY-WAETJEN

Then follows almost the same statement to all members of the different Societies and Orders as mentioned above; it also informs us that it is authorised to answer all questions which may be asked by the Press concerning these organisations, and adds—

In order that this work may be efficiently carried out it is essential that the News Bureau be kept constantly informed of the growth, development and activities of the different organisations concerned, as also of any important events which may take place within their sphere. To this end the closest co-operation of all officials and members of the different movements in all countries is most earnestly requested.

By a continuous campaign of educative information, general interest in the Theosophical Society and the other movements that are working in sympathy with it will be stimulated and their message will be carried to an ever-increasing number of people. As a natural consequence the distorted and inaccurate versions of events, such as have appeared in many newspapers recently, will be reduced to a minimum, and the public mind will be given a better opportunity of "thinking rightly" about these movements and of formulating a considered opinion concerning the ideals which they stand for and the efforts that they are making towards the attainment of these ideals. . . .

(Signed) R. HENRY-WAETJEN

As a specimen of what we may expect to see I append here the first "issue".

FOR YOUR INFORMATION

Dr. Annie Besant has never said that Mr. Krishnamurti is the "World Teacher," much less the "New Messiah". Dr. Besant shares the belief stated in various Scriptures that the World Teacher, Who

is the Head of all faiths and the Inspirer of all religious progress, comes back into the world periodically and takes possession of the body of a highly evolved human being in order that He may, through the mouth of this disciple, re-claim in every successive age or dispensation the essential Truths of religion and morality in a form suited to that age.

Mr. Krishnamurti, Dr. Besant states, is the chosen vehicle through which the World Teacher will speak when He comes again just as He spoke through the body of the disciple Jesus two thousand years ago. Mr. Krishnamurti is the **vehicle** of the World Teacher, but not himself the World Teacher.

In terms of modern psychology this would be spoken of as a case of dual personality or rather dissociation of personality. When the World Teacher manifests Himself He takes possession of Mr. Krishnamurti's body and Mr. Krishnamurti goes out of that body.

The reason Dr. Besant particularly objects to the term "Messiah" being applied to Mr. Krishnamurti is that it is a term of Jewish origin which has a special and very limited meaning. The Messiah, from the Jewish point of view, only comes once for the salvation of His "Chosen People," whereas the World Teacher, according to Theosophical conceptions, is at the head of every religion; just as much that of the Hindu and the Buddhist as the Christian.

Mr. Krishnamurti shuns publicity, and it is distasteful, and in fact very painful, to have things which to him are sacred, spoken about in the way some have spoken of them recently.

It is also quite untrue to say that he has been "proclaimed," "elected" or "accepted" by the Theosophical Society, of which he is an ordinary member, not holding any office. Dr. Besant, when speaking of the coming of the World Teacher, is always careful to state that this teaching is not binding on the Theosophical Society, or on any of its members. The objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

The only one of these objects to which members must give their adherence is the first. A person holding no religious belief whatsoever might still be a perfectly good member of the Theosophical Society. Dr. Besant was elected President of the Society in 1907, and

re-elected in 1914 and 1921; the growth of the movement during these years has been phenomenal.

The Theosophical Society, whose Headquarters are at Adyar, Madras, India, has 41 autonomous National Sections, organised in the different countries of the world. Not one of these Sections has seceded from the Society in recent years (as has been erroneously stated in the Press several times lately). Individual members may occasionally leave the Society for various reasons but new members very greatly exceed the number of such resignations and statistics show a constant and steady growth of the movement as a whole. The membership at present approximates 50,000. In England alone the Theosophical Society has 154 Lodges of which 52 are situated in the London area.

The Order of the Star in the East, of which Mr. Krishnamurti is the Head, and which exists to "draw together those who believe in the near coming of a spiritual Teacher for the helping of the world" is an organisation quite independent of the Theosophical Society, although thousands of Theosophists belong to it. It was founded in Benares in 1911, and now has a world membership of about 100,000.

There is no truth whatever in the rumour that Mr. Krishnamurti intends to reside in the Scottish Highlands.

* * *

We have spoken of the Theosophical Broadcasting Station¹ which was to be established in Australia for the purpose of work for the advancement of Australia along right lines. I quote from a small pamphlet that I have just received from the Broadcasting Station which is now in working order.

Milestones on this pathway are brotherhood, goodwill; an appreciation of beauty through all forms of art; a spirit of selfless citizenship; integrity in public life; a recognition of nobility and greatness; a realisation of the status of women; the newer ideals in education; a cultivation of goodwill between employer and employee, and mutual respect and understanding; a tolerant spirit in all departments of life.

This Station is established for propaganda, but propaganda of the above ideals, propaganda for a great and noble Australia. It does not exist merely to spread Theosophy as such or any other special belief, but will be open to all those who are earnest workers for an Australian Brotherhood as part of the British Commonwealth Brotherhood, and, in the future, of the World Brotherhood. Differences of

¹ *The Theosophist*, June, pp. 257-62.

opinion and of method will be encouraged, provided they are dominated by a brotherly spirit towards all.

This Station will tolerate no personalities, no attacks on individuals, no imputation of unworthy motives, no offence against the rules of chivalry.

This Station will therefore stand for clean and honourable politics; for religious liberty and mutual respect between faiths; for social reforms; for educational reform; . . . for the spread of culture through the arts and sciences, including, of course, music and literature. This Station hopes by these means to become a power for good in the life of Australia, and to this end solicits the co-operation of all who love Australia and would serve her selflessly.

Bishop Arundale tells us in one of his delightfully breezy letters that the actual broadcasting takes place from the Manor, with an additional studio at the Theosophical Headquarters and adds:

This is a most interesting development, and will, I hope, be a great success . . . We hope to reach America now and then and certainly New Zealand. Our programme will include very good music, news, addresses on all kinds of instructive topics, etc. And everything will have the Theosophic imprint of brotherhood. Bishop Leadbeater will broadcast from time to time, and others of us resident here, while we hope to take full wireless advantage of our beloved President's visit when she comes. The Station will be very powerful, one of the most powerful in Australia, and I have visions of our reaching Europe some day with our Theosophic waves.

And thus will the mighty news go forth all over the world. Every preparation seems to have been arranged, grown, so that all peoples, nations and tongues shall have the opportunity, this time, to hear "The glad tidings of Great Joy which shall be to all people". What a time to be born and to live and what a time to learn to be silent and to listen; and to work and to wait and to watch.

The world seems suddenly to have sprung into flames, flames of life and light, the match has been put to the world's camp fire. The logs have been collected for the last many years, the foundation of the Society was, as it were, the first log and the pile has grown and grown. Now the match has lighted the whole and the world is aflame; from far and near

people are struck by the brightness of the fire and the warmth of love that it gives out and the light by which it lightens the darkness of the world. They are arrested to listen and to watch, not yet fully awake possibly but pricked out of inertia. The newspapers mock no longer, they have felt the power of the flame. Quite truly they may fear the effects of so great a flame later on and will renew their attacks, but at the moment the world is watching in expectation, in quietness, and the fire grows and grows and grows apace, and soon the whole world will be one Living Flame of the Glory of the Lord when He shall come to all. "Every valley shall be exalted, and every mountain and hill shall be brought low: and the crooked shall be made straight and the rough places plain: and the Glory of the Lord shall be revealed, and all flesh shall see it together."

W.

We very much regret to announce the passing away of Miss E. Wilder, the President of the North China Lodge, on June 16th, 1926, at Tientsin. She was a very loyal and devoted worker whose loss will be very keenly felt in the work of the T.S. in China. In view of the present conditions in Tientsin the Committee of the said Lodge has decided to amalgamate with the Tientsin (Russian) Lodge, T.S. The Presidential Agent for China, Mr. Manuk, is of opinion that more useful work will be accomplished by the amalgamation of the two Lodges instead of working separately as in the past.

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



THE PENAL THEORY OF KARMA

By ALPHA

THAT in the popular presentation of Theosophy the judicial, or penal, aspect of karma should have been particularly emphasised, is natural, because it is here that many people find, perhaps for the first time in their lives, a rational explanation of the problem of human suffering. Taken in conjunction with the doctrine of successive rebirths, karma supplies, or seems to supply, in respect of not merely the sufferings but the inequalities of mankind, the much-needed principle of justice. The ways of God to Man are vindicated. Legally and equitably, "all's right with the world." It is hardly to be wondered at, therefore, that this side of the doctrine should afford the staple material of many of our popular lectures, and that it should be acclaimed as one of the

most notable contributions made by Theosophy to an understanding of life.

It is only when, with further study, we go a little more deeply into the matter, that we find how insecure is this apparently solid structure of "legal" justice. That there is Law, is true; and that this Law, rightly understood, is a far richer and greater thing than any man-made code, is also true. But that it is "just," in the sense which would satisfy a law-court, is not true. One might, indeed, go so far as to say that, until we give up the search for "legal" justice in Nature and take an altogether wider view of what is involved in human suffering and well-being, we shall never understand what karma is, or, for the matter of that, what Theosophy has really to tell us about life.

An example or two will suffice. Karma, we are told—or rather, take for granted—implies responsibility, even as human justice does. But animals suffer, sometimes suffer horribly; and animals, as both Theosophy and common sense inform us, are not responsible. When, therefore, we see one animal kindly treated, and another tortured or ill-used, we have to explain this either (*a*) by attributing it to some extra-kārmic cause, or (*b*) by admitting it to be kārmic—in which case we have clearly an example of karma operating entirely without regard to moral responsibility, and hence to moral deserts. Both alternatives seem incompatible with a universe of law and order, and for this reason both are equally repugnant to the intellect. This is only one of the many difficulties in which the legal, or "tit-for-tat," theory of karma, taken by itself, immediately lands us.

A still more striking instance is afforded by the transition point between the animal and the human kingdoms. For here we are told that upon the good or ill treatment, experienced by an animal when nearing the point of individualisation, depends the general colouring of his after life as an Ego.

There are several gateways, Theosophy teaches, through which the newly individualising life may pass into humanity, some of which predispose it, from the very outset of its human pilgrimage, to all the gentler and more lovable qualities; others of which, as it were, harden and embitter it in advance and lay it open, at later stages, to many most unpleasant types of spiritual disaster. Here, it is clear that, if the predisposing causes are in the first instance due to non-kārmic agencies, or to karma acting irrespectively of moral responsibility, the subsequent effects must be similarly explained. It follows, therefore, that the divergent impulses, which, starting from the period immediately preceding individualisation, lead in course of time to the Server and the Disciple, on the one hand, and to the anti-social individualist and the Black Magician, on the other, must be attributed, not to law and justice, but to forces which would appear to be the direct negation of these. How, then, can we speak of "justice" here?

But, it may be said, we know so little as yet about animal karma, that it is hardly fair to select illustrations from this region. Very well, let us then glance at how things are in respect of humanity. Here, at first sight, we are on clearer ground. Whatever I experience in this particular life, in the way of happiness or unhappiness, is due to causes set up by me in some previous incarnation. For the faults that I have committed, I suffer; for everything well done, or well thought, or well felt, I reap a corresponding reward; and cause and effect are, in every instance, mathematically adjusted to each other. This would appear simple and straightforward enough; and here, at least, the principle of legal justice seems safe. But a moment's reflection will reveal a flaw; and it is a flaw of so far-reaching a kind, that it may be said to vitiate the whole principle of purely "legal" justice, as affecting the relations between Nature (or God) and Man.

It is this. Whatever I do, or feel, or think, is the direct product of what I am ; and what I am is, almost wholly, the direct product of the Power which created and shaped me, and which created and shaped my environment. And this is especially true of those earlier stages of human evolution, in which suffering is keenest and most general. If our teachings be correct, Man has but little free will, worth speaking of, until a comparatively late stage in his development ; certainly not enough to set against the main forces of his environment, still less against the mightier forces of the World Process as a whole. In so far, therefore, as he is incapable of resistance, he should legally be exempt from penalty. It would be satisfactory, from the point of view of the kârmic-justice theory, if we could find this to be the case. Unfortunately there seems to be nothing in life to confirm it. One could even go so far as to say that, in the economy of Nature, everything tends to show that irresponsibility (at least, in the case of Man) is definitely penalised as such. The young Ego suffers for being young. Ignorance suffers for being ignorant. Impulses and passions, implanted in us by Nature, are penalised for functioning in the way in which (in the last resort) it is natural for them to function. To select merely one instance : on the downward arc of the evolutionary cycle, the cosmic impulse presses out towards an ever increasing selfishness and separateness ; and this is the "natural" tendency of all Egos still on that arc. Obviously so tremendous an impetus cannot be resisted ; nor is it meant to be resisted. It follows that, in relation to it, any ego still on the Path of Outgoing is, in the judicial sense, irresponsible. But does he suffer the less for this reason ? Not a whit. Karma, in its penal capacity, is just as busy with him as with any pilgrim of the upward arc. Indeed, the greater bulk of human suffering may be safely placed on the earlier side of the central, or nethermost, point.

It need hardly be pointed out how invidious is the position of Nature, in all this, if we cling to the legal-justice postulate. For what should we think of a father who, having brought up his son to be a thief, places him in a room, with loose money lying about, and then flogs him unmercifully for yielding to the temptation ? Or what would be our opinion of a Judge on the Bench, who condemned a prisoner for a crime of which he, the Judge, had been the prime instigator ? And yet this is precisely the position of Nature. She prompts the impulse, and then penalises its expression. She instructs in vice, and then punishes the vicious.

It is clear that, if we would reduce our universe to law and order, we must cease to depend upon a postulate that gives us so little support. The legal-justice theory must either be definitely abandoned, or it must be subordinated to some other theory, powerful enough to sustain this weight of apparent anomaly and to assign it to its proper place in an orderly Scheme of Things. Let us attempt a search for the latter ; for an instinct tells us that the postulate of an absolute justice is one which we should not lightly let go. Let us see if there be not some larger conception of karma, in the light of which we may save our ideal of natural justice, even though it turn out to be, after all, one of the less important, rather than the more important, aspects of the kârmic law.

The well read student of Theosophy will not need to be told that there are abundant passages in our literature to suggest that karma, so far from being concerned merely with human action, is a law of so august a scope that we may rightly regard it as ultimate. Even the Masters, we are told, cannot interfere with karma. Nay, the highest Īshvaras themselves are subject to its sway. Obviously we have here, then, a law, or Principle, which is co-extensive, in its

operations, with the whole of Being. And a little reflection will show us that the only adequate way of describing karma is to speak of it as an Ultimate Principle, which, rooted in the nature of Being, as such, formulates itself—as soon as Being passes outward into manifestation—into a system of active laws, determining the modes in which such manifestation shall take place. Since, moreover, all manifestation is creative, and since creation is, in its essence, a “free” and purposive activity, we arrive at a generalisation which will serve us equally well, whatever may be the region of manifestation which we may be considering;—namely, that, in any given manifestation-area, we have a free and purposive creative activity working out its ends within the limitations and the conditions imposed by the nature of things—this “nature of things” being, in every case, what we are accustomed to speak of as “karma”. We may add the further generalisation (to be explained in a moment), that every such free creative activity becomes, for all lesser creative processes included within the sphere of its operations, itself a kârmic, or determining, cause; and so on, step by step down the scale of diminishing creation-areas, until, at the lowest stage of all (which we shall discover to be represented by Man) we have a region where creation is encumbered and controlled by the whole mass of kârmic determinations, ascending hierarchically through ever widening spheres of manifestation up to pure Being Itself.

In order to make this clear, let us consider, in the light of logical necessities of thought, the case of the Logos of a Solar System. By how many removes such a Logos is separated from the primal Fount of Being, we cannot tell. But there is everything to suggest that each Solar System is only a unit in a larger cosmic Scheme, and that such Schemes themselves are merely organic groups in a still mightier Order. So far as knowledge and inference can pierce, the formula of “the

lesser specialised creation within the larger general creation” seems to hold good throughout the whole area of Manifested Being.

It follows, then, that a Solar Logos, when He awakens into creative activity at the dawn of a Manvantara, does so within certain conditions pre-determined for Him by the greater Manifestation-Unit of which He is a part, and that His own creative work involved in the projection of His System will be limited and governed by these. Thus, to take a single example—the building material, out of which His System has to be constructed, is already there, in the shape of the “bubbles” of the atomic sub-plane of the Cosmic Prakṛtic Plane, lying distributed through space; and the welding of these ultimate constituents into the more complex Matter of the six lower planes of His System must be conditioned, through and through, by the nature of this *materia prima*. Again, the whole “character” and design of His future System, considered as a creative Idea, must be largely determined by various factors, which we can name, even though they lie far beyond our understanding. One of these will be His own evolutionary past, including the fruits of any previous Systems which He may have created; another will be the Cosmic Ray to which He belongs; a third will be, of course, the mighty and mysterious purpose which He Himself has to fulfil, as an integral Part of some greater System.

All these shaping and delimiting causes, therefore, (as well as many others) must be conceived of as operating from the very moment at which a Solar Logos passes out of Pralaya into creative activity. Taken in their sum-total, they form the karma—or body of determining causes—of the System which is to be; and in the last resort every detail of that System must be, in some way, conditioned by these. But we must not posit of them a determining force so powerful as to be absolute. Within the conditions which

they impose, we must allow room for a free and original Creative Energy, which shall work out, in and through these conditions, a Plan of Its own. This Plan will be the definite contribution of the Solar Logos to the greater System of which He is a Part, and its gathered-up fruits, at the end of the Solar Manvantara, will be something definitely new, evolved, by what may be called "specialisation," out of already existing materials and amid conditions already established. This "newness," which is only another word for differentiation, is the real object of the whole Process—or, at least, one of its most important objects; and it must never be lost sight of amid the serried host of conditioning Laws.

Now, when we pass to a lower stage and consider what happens *within* any such Solar System, we shall find that what, at a higher level, was the free Creative Activity of the Solar Logos becomes, for all the unfolding life within that system, itself a determining, or kârmic cause. For in addition to all the larger determinations, to which the Logos Himself is subject, we have here the further set of conditions imposed by His own Plan. Whatever minor creative processes, therefore, come to be set up within the area of His System will be conditioned by that Plan, in the sense that they must take place within the limits which the Plan prescribes. Thus when we come to Man on any globe—and, with Man, to the beginnings of definite creative activity, since it is only with Man that free-will is born—we find such creation burdened (if the expression may be used) not only by the collective karma of manifestation as a whole, but by the special karma imposed upon it by the Logoc Plan.

This is the true karma of human life; and of all the forces, which have to do with human destiny, it is so much the most powerful and important that it might almost be

said to be infinitely so. For what does it imply? It implies that whatever Man, in the long ages of his unfolding, may make of himself—using, for this purpose, the divine creative energy, locked up within him as part of God—he can do so only, along the lines laid down for him, and within the enveloping conditions prescribed for him, by that "nature of things" which is God's Plan objectified in the world about him. To specify here would be to waste time; for every Theosophical reader will recognise what these general determining conditions are. Perhaps the simplest way of summing them up is to classify them under the four heads, under which Aristotle long ago subdivided the principle of Causality. Then the Efficient Cause will be the active Will of the Logos, which brought the System into being; the Material Cause will be the constitution of the various planes of the System, which provide the Matter-environment of the evolutionary process; the Formal Cause will be the Idea to be worked out, not merely by the System as a whole, but by each several unit in the System, and will include all the successive modifications of the Idea, as they melt into one another at stage after stage of unfolding; while the Final Cause will be the fully realised Idea, which is the communication and, so, the goal of the whole process. All these four Causes, taken together, make up that additional karma, which the special Plan of the Logos imposes on His System, over and above the wider kârmic conditions of greater Systems and the general Laws of Manifestation as a whole. All four are equally important, for they are ultimately one and the same. Let us, however, single out one for special study, since there is no time for a more general consideration; and let us see what light it has to throw upon the penal, or judicial, aspect of the kârmic law in relation to human conduct. The one which will, perhaps, tell us most, and tell it most simply, is the fourth—the Final Cause, or goal.

We are now back in a region, where whatever facts we require are supplied by well-known Theosophical teachings; and the first of these, which claims our attention, is that primary act of creative Self Differentiation within the Logos, which gives birth to the Monads. These Monads, in their totality, constitute the collective hosts of Spiritual Lives, which, at the end of their æonian pilgrimage through the Kingdom of Nature will emerge, at the completion of the cycle, as a glorious galaxy of Perfected Men, manifest Sons of God. The history of a solar system is, in its spiritual sense, the story of this pilgrimage.

Now the main point that we have to grasp about this initial Self Differentiation is that it is a *real* differentiation; in other words, that each of these Monadic lives is a distinct and specialised expression of the Logoic Life, with its *differentia* already stamped upon it—even though as yet latent and unactualised—and that it is this special character which the whole evolutionary process is meant to elicit; so that, at the end of the process, the fully self-realised Monad shall shine forth with the splendour of an absolute uniqueness, a new and unprecedented expression of the Life from which it sprang. Here, then, is one definite purpose of Manifestation. The other is the complement of this. For it will consist, we are told, in the gathering up of these hosts of perfected uniqueness into larger and larger Collectivities, as the time becomes ripe for each such harvesting—every such Collectivity becoming, in some mysterious way, the vehicle of a mighty Spiritual Being, and so a single Organised Life—until, finally, at the close of the Manvantaric cycle; the perfected fruits of the System will all be gathered up into One stupendous Organism, and a new Logos will be born to the Universe.

Unimaginably great though these matters are, yet they involve two clear principles, which it is necessary for us to grasp. For it is evident, from the above, that the evolutionary

path of each several Monad, from the moment of birth to that of final self-realisation, must, if it is to work out that Monads uniqueness, be (1) a *special* path, determined by the special character stamped upon the Monad in question, in the original act of Differentiation; and (2) a path determined also by the particular place or function, which are to belong to the Monad, ages hence, when it is gathered up into one of those mighty Collective Units of perfected Spiritual Life, of which mention has just been made. The two things are obviously interconnected, since the special character will determine the special place or function; or it might, perhaps, be truer to say that it is *with a view to* this special place or function in the collective Organism that the special character is originally implanted in the unit which we call a Monad.

In either case the result is the same; and it has a profound bearing on our conception of kârmic law. For it gives us a formula, which, considered as a shaping or determining principle, must be added to that already immense mass of more general karma, under the sway of which the Monad automatically passes, in the very act of coming into existence. That formula is briefly: *To each Monad a special path; to each a special goal.* Before examining this in further detail, and inquiring whither it leads us, let us pause for just one moment and mention what authority we have for holding the formula to be a true one.

(1) For the uniqueness of every Monad, and the consequent uniqueness of its evolutionary path, we may appeal, in the first place, to the acknowledged fact of *differentiation*, as one of the primary objects of manifestation. Differentiation, in the full sense, implies uniqueness and would lose its meaning without it. In the second place, actual observation shows us that, as man evolves, he becomes at every stage more highly specialised and more definitely unlike all others. We have, moreover, the authoritative statement that this

Ego, in question, is destined to occupy in the Heavenly Man.¹ It will readily be seen how revolutionary a gloss this is upon our whole theory of karma. For it amounts to saying that much of the suffering, whether in the animal or the human kingdom, for which no apparent ground in justice can be found, is, or may be, determined, not by the "tit-for-tat" kârmic operations of conventional theory, but by the predestined goal of the sufferer. And the same generalisation must *ex hypothesi* apply to those Egos who are happy enough, or apparently happy enough, to have entered humanity by one of the more pleasant gateways and to be pursuing a correspondingly easier path. It is clear that the general effect of this statement, if true, will be to transfer, at one stroke, a great mass of what we had been accustomed to think of as "merited" happiness or unhappiness—merited, in the sense of being the direct kârmic effects of causes set up by an Ego in the past—into quite another sphere. Merit, in the ordinary connotation of the word, is here superseded by objective. The determining influence is not the past, but the future. The supreme kârmic factor is the Goal.

The real question, therefore, becomes that of apportioning to these two main determining causes the amount of human "karma" belonging to each, or (alternately) of trying to find a formula which will include both, and will assign to each its proper place and scope. In either case, our old conceptions of karma, as a purely judicial operation, are bound to be much modified. We shall no longer be able to apply, off-hand, the theory of simple merit to the happiness or unhappiness that we see around us. Nor, in a very real sense, shall we be able to separate off, into self-contained departments, the two categories of "good" and "bad," when we are considering human conduct. For it, to take a striking example, there exists a path to the goal *via* the dark valley of Black Magic or the arid

desert of misanthropic individualism, and if this path be, for the Ego concerned, a necessary and predestined path, then it is obviously not our business to condemn such a path or to speak of it as "bad".

The fact is that the problem which we are now discussing, and the new light thrown upon it by the *obiter dictum* of the great occultist whom we have quoted, opens one of those hidden doors which lead directly out of the closed chambers of conventional thought into the larger atmosphere of genuine Theosophy. The door swings back, and we find ourselves in the open air. That air may be a little difficult to breathe at first, owing to its keenness and strength, but we must try to remain in it and to accustom our lungs to its strenuousness. For, if we do so, we shall, I think, begin to realise a wholly different conception of all that makes up, for our present thought, the dark and terrifying side of life.

To put the matter in its plainest and bluntest form, we shall begin to perceive that what we call "good" and "evil" are not, as a matter of fact, antithetical principles, but are merely (in terms of an evolutionary purpose) two different ways of achieving one and the same end, their ultimate convergence being guaranteed by the irresistibly compelling force of the Logoic Will. What is more, we shall begin to perceive that every so-called "evil," no matter how fearful its aspect, has its corresponding compensations, determined by its own nature, and that the evil *plus* its compensations becomes, in its final reconciliation with God's Plan, a greater good than simple "good" would have been by itself. And this truth will remain equally true, whether the evil in question be one of deliberate choice on the part of the individual, or imposed upon it by the exigences of its ultimate destiny. The sovereign pattern, of course, for this formula of self-realisation through self-negation, is to be found in the Manvantâric Process itself, in which the Divine Life,

¹ *The Inner Life*, Vol. II, p. 383.

by thrusting Itself forth into deeper and deeper regions of materiality—and so into that ultimate region of separateness which produces all that we call “evil” in our world—eventually returns upon Itself strengthened, awakened and particularised by Its long pilgrimage. This process, as we might expect it to do, repeats itself in every lessening sphere, and provides the key to much that has puzzled us in Man, and in what Occultism has to tell us about Man. One may refer here, in passing, to a statement, reported to have been made by Bishop Leadbeater—to the effect that most occult students of to-day, who are worth anything, have dabbled, at some time or another in their past lives, in *Black Magic*. But the statement is not printed, and so cannot be stressed. But we are all familiar with the old adage: “The greater the sinner, the greater the saint”; while the line of thought which tells us, for example, that a Napoleon, moulded by the long evolutionary process into a spiritual being and a lover of mankind, would bring to the spiritual life an enormously greater contribution than a man of lesser power, will and energy, is a familiar part of our Theosophical doctrine, as well as something which common sense instantly accepts. But Theosophy has something even more to tell us than this. Simple failure, in the negative sense, has also its compensations. One of the most impressive little statements, strewn here and there amid the giant records of *Man: Whence, How and Whither*, is one which informs us, almost incidentally, that the Lord Buddha and the Lord Maitreya both dropped out as “failures” in the Fifth Round of the Third Chain. Comment upon this statement is superfluous; for, had this “failure” not taken place, the two mighty Beings, in question, would have passed on with Their own Life-Wave and been lost to our present humanity. The plain fact is that, look where we may, we find the Law of Compensation unfailingly at work, and in the light of its

beneficent equilibration our common distinctions of good and evil, of success and failure, fade into nothingness.

We arrive, that is to say, at the truth—startling, perhaps, at first sight, yet at the same time infinitely noble—that all paths alike are paths to the goal and that, in arriving at the goal, all the “evils” of any path are swallowed up and negated in the simple act of attainment. Two interesting and profound little pieces of Theosophical information go to confirm this rather arrestingly. One is the statement, which has puzzled so many students, that every Ego, as he advances on the evolutionary path, refashions his own past. This (may we not hazard ?) is only another way of saying that every path, which succeeds in reaching its ultimate destination, becomes *ipso facto* or *ex post facto* a right path, and that this “rightness” operates, as it were, retrospectively, refashioning in terms of itself everything that seemed wrong or mistaken at the time. Add to which that, since what we call the “path” of an Ego is really an inner organic development, every additional effort or strain incurred upon that path (even though incurred through what we conventionally speak of as ignorance, or sin) must work out, in the long run, as an additional strength, and must, as such, be reckoned as an extra gain, over and above the simple success achieved in arriving at the goal. Another piece of information, which tells almost the same story, is the statement that, in some unknown way, the very ākāshic records of an Ego’s past clear themselves of all evil, as the Ego advances to perfection. It is, we believe, a fact that the ākāshic records of the Great Ones, if there be occasion to refer to them, show absolutely nothing of wrongdoing at any period of Their human past. And yet we know that every Adept must, in the normal course of his evolution, having passed through the phase in which, as with the bulk of mankind to-day, wrongdoing is inevitable. Here, obviously, we have a law at work, which we cannot fully understand. But

it speaks, inferentially, of some kind of Principle of Compensation, whereby evil itself, at the loftier stages of evolution, vanishes retrospectively in the positive good of spiritual attainment. Perhaps the real secret is that all these cryptic statements rest on a dynamic, instead of a static, view of life. Nothing *is*; everything is *becoming*. And since "becoming," in our philosophy, automatically posits a goal, every single fact in life has to be considered (because it can only rightly be so considered) in relation to that goal. And this brings us back, by an easy transition, to our theme of the nature of karma. In what relation, we may now ask, does our conventional theory of "judicial" karma stand to all this? What modifications must we introduce into it, in the light of (1) the ultimate indifference of "good" and "evil" involved in the universal Law of Compensation, and (2) the supreme potency of the Final Cause, or goal, in determining the life of the individualised unfolding unit.

Alpha

(To be concluded)

THE PLACE OF THE THEOSOPHICAL WORLD UNIVERSITY IN THE HISTORY OF THOUGHT

By W. R. C. COODE ADAMS, PH.D.

WE all know the allegory of Plato, of the men who sat in a cave with their backs to the entrance and observed the shadows of real things that passed across the mouth. The men who sat in the cave were no doubt of two kinds, those who contented themselves with collecting data of the passing shadows and those who went further and drew inferences concerning the nature of the real things that caused them. The latter only achieved any comprehension of reality, and into these two classes the world is divided to-day. The history of thought is the history of this progress from the mere collection of data to the inference of reality, but it is my intention to show that this progress has not been slow and steady but has proceeded by fits and starts and has been subject to reverses themselves the result of laws which govern such things.

For the first strivings after reality we naturally turn to art for art is older than are the sciences. When we look at some of the cave drawings of bison and antelopes we are immediately struck by their essential artistic merit, that is to say they convey to us the complete idea of the animal by means of a drawing executed with little scope of colour or technique. There were recently discovered in America among the Astic remains some rock drawings of great but unknown antiquity, among them was one undoubtedly meant

to represent the extinct animal the Iguanodon. This drawing gave one the same impression as modern drawings of the Iguanodon but with the absolute minimum of line and technical skill thus showing true artistic conception. It is this same quality that we notice in the Egyptian art and in the mediæval religious art of Europe, the "Primitives" as they are generally called. Their paintings reveal to us their thoughts in a manner unhampered by elaborate technical skill or stereotyped ideas about colour or perspective.

It must not be imagined however that they recognised this lack of technical skill as the asset it was, on the contrary they strove continually after such skill and we notice its gradual rise with the gradual decline of art through the centuries, till it ended with the photographic pictures of the last century where the exact reproduction of nature in shape and colour seems to be the end of the artist and nothing more. In other words, as a portrait painter he becomes a substitute for a camera and as a landscape painter a substitute for an excursion ticket. It is almost ironical that the height of this period coincided with the early experiments with colour photography.

The world was not however left without its prophets and I will mention one as he is a type we shall meet later in other walks of life. Gauguin, a pupil of Cezanne, seeing the downward trend of art determined to make an effort to save it by returning to the simplicity and soul of the Primitives. In order to place himself in the right atmosphere he left Paris and settled in a little Breton village. Even here however the complexities of modern civilisation oppressed him and determined to sacrifice everything for his goal, he forsook Europe and finally came to rest in one of the islands of Polynesia. Here, having given up everything for the sake of art, like an anchorite in the Thebaid seeking release from the world, he painted like the Primitives. He died in poverty and obscurity

and his works which remain are bought for thousands by museums.

Now what is true of art is also true of that other great path to reality, religion. None can help being struck by the exquisite simplicity of the original teachings of the Founder of Christianity.

In their fidelity to nature, in their absence of "jargon," they bear all the marks of a Master Craftsman. Truly here we apply the term Master and like other Masters he suffered at the hands of copyists. We trace the degeneration of this teaching through the stormy days of Alexandria to the impossible metaphysical subtleties of the Byzantine theological school, so fortunately destroyed by the Turks, till we come to a European period of dryness and degeneration in the twelfth century. Then arose the man who was to bring again the spirit of the Founder in the person of Francis of Assisi and through the villages of Umbria he preached, calling men to grasp the spirit of their religion not just the outer form, to try and see reality and not just be content with cataloguing the shadows that pass across the wall. The superiority of the teaching of the friars to the degenerate condition of the church may be judged from the fact that the popular rebellion under Wat Tyler in 1381, deliberately advocated the destruction of all church machinery but stated that they would spare the friars as the "people's guides to heaven". The influence of this extraordinary man on art was no less than his influence on religion. He inspired a whole school of painting that has scarcely ever been surpassed. His influence was their stimulus, "Giotto's grandfather knew St. Francis," has been said as if it accounted for everything. History repeats itself and again religion, having passed through the purging fire of the Reformation, fell into the degradation of the Hanoverian period when the livings were given to younger sons of the squire and people slept in church

so openly that a special functionary was employed called the "Sluggard-Waker". Once again a voice cried in the Wilderness and Charles Wesley came like St. Francis of old to preach simplicity of outlook, a fundamental grasp of realities instead of shadows, of eternals instead of externals. It is possible that such a reaction is again taking place to-day and the Anglo-Catholic movement was largely an attempt to revert from the Victorian Evangelicism to the bright and human Catholicism of the ages of faith, the Primitives.

What can we learn from all this? It seems that progress is not a slow and steady evolution as was sometimes supposed but proceeds according to a given law inherent in the nature of things. An "Old Master" founds the school, he suffers a little at the hands of his pupils and they suffer a lot at the hands of their copyists, until it is all overlaid with superficialism and externals. Then is born a man who, seeing the superficialism, breaks with convention and insists again on reality. He suffers eclipse, for so prone is the human mind to be satisfied with externals rather than fundamental ideas, it is the tendency to repeat what other people have said or done rather than to do and say original things for yourself.

It is also true that the elaboration of technique in expression or craftsmanship has the danger of overcoming and stifling that very spirit of reality it was designed the better to express. This is a curious lesson but history has taught it again and again, to develop, to perfect an expression whether in religion or the art of living is to run the danger of losing touch with vigorous and inspiring reality. That is why old civilisations decay. They become too polished, too over-ripe and they strut across the stage of life too exquisite, heavily scented and macabre to fall to pieces like a pack of cards at the breath of the keen east wind of life. He that would achieve truth let him beware of sophistication.

Let us consider how this same principle will apply in the case of the natural sciences. There was science in Egypt but it was the handmaiden of theology and as the theology got sophisticated and degenerate down the ages the science was dragged with it. There was science amongst the mediæval alchemists but probably following the traditions of the decadent Egyptian days, mediæval science was confused with magic. That there were real occultists we know but they were few and it does not need a very prolonged investigation of some of the "Grimoires" of mediæval days to realise that there was a great deal of pseudo-occult rubbish mixed with a little necromancy of not too high an order. So once again truth was balked. What of our present days? We have made a fresh start unencumbered by the past but again have missed the goal. Natural Science has to a large extent become a matter of the accumulation of data to the end of understanding the processes of nature rather than her causes. So terrible has this reign of data become that we employ a whole profession of extractors whose business it is to abstract a précis of this enormous mass of facts in order that any one human mind may be able to keep some track of what is being published. Within a few years of the beginning of the Scientific era specialisation has developed to an alarming extent. There is no such thing as a "Scientist" now, there is scarcely such a thing as a Chemist. One is either an organic chemist, a physical chemist, a metallurgist or a bio-chemist. The more specialised we become, the less each specialist knows and the inevitable result has occurred that natural science is in general passing into the hands of materialists.

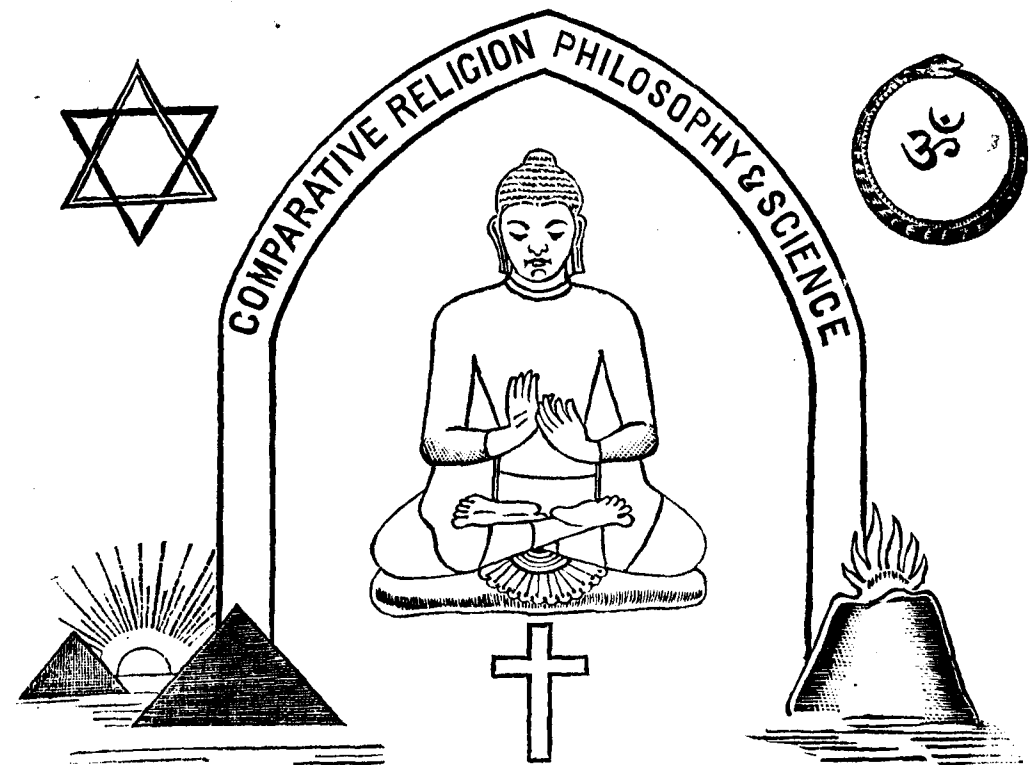
Here again we see the working of the same principle. The elaboration and improvement of the technique has come to obscure the simplicity of the original aim which was to understand Nature. The result has been, as is the case of art, that the technique has become an end in itself and one more

decimal place is considered the crowning glory of the experimenter. Very rarely is a voice raised to say that this is not true knowledge. It is a fact that among the large mass of scientific men, very few indeed are interested in essential causes in nature. This is also true of other branches of knowledge.

In the idea of the Theosophical World University we have the possibility of a movement which may be to learning what St. Francis was to his religion, to hold before us the ideal that knowledge is not the accumulation of facts but the understanding of nature. We will not defend bad technique nor ignorance of facts, but we must remember that those same facts without interpretation are like a picture without any "soul". It is distinctly an open question whether intellectualism all over the world and in almost every branch of learning has not already started on that downward path which leads to the eclipse of the true spirit of learning, as formalism and ecclesiasticism leads to the eclipse of the true spirit of religion. If this is so the rôle of the Theosophical World University is clear and its importance cannot be overestimated, it is founded in order that in good time it may carry on the torch of true learning when all our knowledge has become as dry as dust and the soul has gone out of it.

He that would seek truth let him beware of sophistication. You can get so minute in vision that you cannot see the wood for the trees, you can get so subtle that you cannot see simplicity. The shadows dance upon the back of the cave and those that sit in it build so many theories concerning their form and shape, their periodicity of occurrence and their velocity of transit, that they forget to draw the one essential inference, that after all they are but shadows.

W. R. C. Coode Adams



CHRISTIAN AND MAORI MYTHOLOGY

By LOU W. PARORE

THE clash of cultures, as seen when a civilised people comes into contact with a barbaric race, and the effect of such contact, forms a peculiar and highly interesting field for study; and much may be learned from a close observation of its effects upon such a people as the Polynesians, a division of which race is known to us as the Maori folk of New Zealand or Aotearoa. Here we have a people at the stage of neolithic culture dwelling in far-scattered isles of the great Pacific, in

which region the race has been isolated for many centuries. The well-known aptitude of the Polynesians for deep-sea voyaging did not bring them into contact with any race which was in a stage of higher culture. Their voyages were extended far into Melanesia, but they would learn very little from the inhabitants of the Black Isles. In the case of our Maori folk we have a numerous people who seem to have been isolated in these southern isles for about four hundred years. This long period of isolation would assuredly not make for progress, and, when coupled with that form of conservatism that results from the shackles of superstition, then is produced the peculiar fossilised culture in which the Maori lived.

The amazement and excitement caused by the appearance of European navigators on these shores must have been great, hence the tradition of Abel Tasman's visit that has come down to us through many generations. The appearance of white-skinned strangers, clad in strange garments of strange form, the great vessels, the fire-arms and other marvellous artifacts, all combined to impress the Maori mind, and to convince the natives that the newcomers were more than mortal. Hence these supernormal sea-rovers were termed *tipua*, sea-demons, and man the neolith marvelled as he gazed upon them. As time rolled on the Maori became better acquainted with the demons, who had broken through the hanging sky and sailed down the sea roads of their courageous ancestors. They came to the conclusion that these pale-hued Pakeha were men such as themselves, but that their gods were more powerful than those of the Maori folk. This belief was one that led to important results, as we shall see anon. Following closely the early voyagers in these seas, came the early missionaries, who brought glad tidings of great joy, and yet more that were not quite so joyful. The religion introduced by these energetic and assuredly courageous men was that of our own forbears, plentifully besprinkled with hell-fire

and burning lakes. It was now that the Maori learned, to his amazement, that the human soul has a troublous time of it when he leaves this world and fares out upon the Broad Path of Tane, the personification of the sun. No longer, as of yore, was he to lead a care-free life in Rarohenga the subterranean spirit-world, where the Ex-Dawn Maid, Hine-titama ever protects the souls of her descendants, or ascend by the whirlwind path to the uppermost of the twelve heavens, there to be welcomed by the Mareikura, the celestial maids of that supernal realm. His doom was to be cast into a furnace of so fierce a heat that it can destroy immaterial qualities, an all-embracing fire in a drear region wherein the diet consists of brimstone and treacle.

It is now that the clash came, the clash that I propose to briefly describe. The missionaries came to the conclusion that, ere the raging heathen could be converted, their religious system must be destroyed. As time rolled on this was accomplished, and the gods of the Maori died as so many gods have died before them. You cannot convince a Maori that gods never die, for he will answer you; "Gods do die, if there are no priests to keep them alive."

Now, one of the discoveries made by the missionaries was the fact that the system of *tapu* underlay the whole scheme of Maori religion, or that it permeated the same. As a matter of fact, the gods were the vivifying power of *tapu*, of *mana*, and of the sacred life principle, lacking which men cannot retain life, in Maori belief. So far so good; the institution of *tapu* was attacked with zeal, and, finally, it was so weakened as to prepare the way for the introduction of Christian teachings.

We now come to the most interesting phase of this clash of cultures, one that should convey a very important lesson to those who have to deal with barbaric races. It is, however, one that has never been well described nor made public,

hence errors of judgment have been perpetuated down the changing generations. When the missionaries assailed and almost destroyed the ancient institution of *tapu*, they could not see that they were destroying the social system of Maoriland. They swept away the powers that held society together and took the place of civil law. Social cohesion, political and domestic unity, rested upon the gods and the system of *tapu*. It was as near an approach to theocracy as one can visualise in this world. Plainly expressed, it was superstition that held Maori society together, superstition that enabled him to become the most daring neolithic navigator of wide seas of whom we have knowledge; the superstition that makes and mars mankind. These things were not seen by the missionaries. Those courageous men were enthusiastic but not clear-sighted; they strove to improve the lot of the Maori; they hoped to introduce a superior code of morality—but they were not anthropologists; they never understood Maori mentality or Maori superstitions. Nor does it appear that they ever strove to do so.

In a small book issued by the Cambridge University Press in 1922 appear certain essays on the *Depopulation of Melanesia*. Among them are two contributed by the Rev. A. Hopkins and the Rev. W. J. Durrad. These are marked by a clear insight into native mentality, and the conditions and institutions of native life, likewise by a broad-minded, clear view and attitude that render them interesting and pleasing reading. Such essays as these could not have been written by any of our early missionaries.

The result of the destruction of the basic force of Maori social life soon became apparent. The social system was so weakened that the various forms of discipline under which the Maori had flourished, for many centuries, were sorely weakened. Evidence of this lax condition appeared in the social and industrial life of the people, and, ere long, it was also evident in the mental outlook of the people.

Here we have another extremely interesting phase to examine. The Maori came to see that he had lost his old-time *mana*, his prestige and that his virility and physical welfare were declining. Decadence had set in; what was the cause thereof? When the Maori sought an answer to this question, he thought the matter out on lines of his own peculiar mentality, for assuredly he could follow no other. Ere long he came to a conclusion, and one that causes the European mind to marvel. For the Maori, when in a metaphysical mood, shows the mentality of an Oriental mystic, and no man knoweth what strange fancies may emanate from the brain of 'man the neolith. His conclusion amounted to this; that this system of *tapu* was no more, that his gods were afar off, and that his sacred life principle was polluted—all this means that the physical welfare was impossible, that, like a derelict vessel, he was drifting down the fairway to the realm of darkness and extinction.

Here, again, some explanation is necessary. In Maori belief, nothing in the three kingdoms of Nature could flourish without the protection and fostering care of the gods. Thus it was that guardians were, in the night of time, appointed by Io the Supreme Being, to preserve the welfare of all things in all realms. Everything animate and inanimate possesses a *mauri*, or life principle and his *mauri* is, as it were, the shrine of the protecting gods. Now, should that quality become vitiated or polluted in any way, then it loses its *tapu* and the gods retire, their fostering care is withdrawn. This leaves the physical basis in a serious plight; it becomes defenceless against the evil influences that ever surround all things in all spheres. In this condition it is impossible for anything to flourish.

Such was the condition in which the Maori found himself. His sacred life principle had become *noa* or void of *tapu*, the protective care of the gods had been withdrawn, and

there was no health in him. Here was the true cause of his decadence, as I myself have had it explained to me by many natives. When the sacred life principle becomes virtueless, then man cannot flourish. Here is the cause of the peculiar despondent attitude of the Maori that we have noted. Nor is the mental condition a thing of the past; it is still in evidence among the older natives. This abiding feeling must have affected the physical welfare of the people. It would be an absurdity to condemn the Maori for the possession of these fatalistic tendencies; as well blame him for having black hair.

But were not these barbaric institutions, these crude codes, replaced by superior ones, introduced by the oncoming Pakeha? Quite so; we brought our advanced culture, but the Maori was not ready for it. We did not recognise the wide gulf between the mentality of the barbaric man and that of our own folk. The Maori had been following his paths of thought for countless centuries. He suddenly found that his rules of conduct, his institutions, his very gods, were discredited, and, at the same time, he was asked to accept other beliefs, rules, and institutions utterly at variance with his ancestral ones, and with his own lines of thought. In his admiration for certain novel features he accepted the new teachings—but he could not change his mentality.

Here is the weak link, one that we never saw, one that led to disappointment, to misunderstanding, to tribulations innumerable. We will now see how it was that the Maori came to discard his old time practices, and accept the teachings of the newcomers. I must, in the first place, impress upon you a highly important factor in the change, namely, that, in Maori belief, all desirable things emanated from the gods. Superior qualities, as courage, prestige, wisdom, were truly gifts of the gods. Any superiority was assigned the same origin. When intrusive Europeans broke into these silent seas in the eighteenth century they

were, as we have seen, viewed as super-natural beings. This was not only on account of their strange skin colour, general appearance and weird speech, but their amazing handiwork also entered into the causes. Truly the artifacts of these sea demons were things to marvel at. Of a verity their gods must be powerful beyond compare. Any folk who could make these firearms, fabrics, implements of unheard-of hardness and effectiveness, surely they must be highly favoured of the gods, and those gods must possess *mana* that could cause the very heavens to tremble. Such was the line of thought followed by the Maori, such his reasoning. The result was that the Maori accepted the new teachings, even that he too might compass these marvellous things. The end was disappointment, a disillusioned people and, finally, resentment. The *mana* of the race had passed away for ever, but the hoped-for treasures of the gods had not materialised.

Here, as an illustration, I will cite a case explained to me by an old Maori friend, one whose education on old Maori lines was interrupted by the advent of Christianity, one who had seen the *mana maori* pass away as passes the fleecy form of *Hine-makohu* (Mist-maid) from the forest-covered flanks of *Hine-maunga* (Mountain Maid).

The missionaries had come to his district, two of them, and long they sought to lure the rugged bushmen of the Rocky Mountain to tread the path that leads to realms celestial, or to the steam-heated apartments of Gehenna. But the dour forest men were unconvinced; they who had fought under the sway of Te Rehu o Tainui were loth to accept the teachings of peace on earth and good-will to men. Then a new subject was introduced, and man the barbarian was made acquainted with the marvels of written language. Here truly was a wonder-compelling art, and keen interest was displayed in it. But collusion was suspected, and so one of the experts in the magic whakairo (carving) was conducted to another

hut, and induced to write a letter to his companion. The test held good, and then one was conducted to a hamlet some distance away, and another test was made. Again the strange markings, the erratic spider tracks, stood the test, and then the wonder of the bush folk was great indeed. Surely the people who could perform such wondrous acts must possess gods of marvellous powers. Even so were the new teachings accepted, and that was how Christianity came to that particular district.

We are inclined to despise the mentality of what are termed the inferior races. We treat with contempt the myths and beliefs of such folk as the Maori without knowing anything about them. They have been condemned as puerile, but no writer on the subject has shown that he has made any study of such concepts. An examination of them would show that they are very similar to those that came to us from old-time Semitic folk, and from the people of Babylonia. As a matter of fact, close parallels exist between the myths, concepts, practices, and beliefs of Southern Asia and those of Polynesia. A cultured writer on the Maori has told us that our native folk possessed no powers of abstraction, whereas they hold such powers to a very remarkable extent. Let us review a few of the mythical concepts of the forbears of the Maori, and see how they compare with those that cannot be called our own, but which we borrowed from alien, far-sundered peoples.

The Polynesian concept of the Supreme Being is a remarkable one, and contains many elements of interest. The remote ancestors of these barbaric folk evolved a highly-pitched conception of a moral demiurgic Being, who brought the universe into life, who apparently was never born, for he is known as the Parentless. He is also known as the Parent, because, although he begat no being, yet he brought all beings and all things into the world of life. Like Tane, the personified form of the sun, he had twelve names, and it

has been noted that this number twelve enters widely into the myths of the Maori. When native myths come to be better understood it will be found that the cosmogonic and anthropogenic concepts are based largely upon astronomy. When the singular term Hawaiki-nui-o-Maruaroa (reference to the hidden homeland of the Maori) is made clear to us, then a flood of light will, I am assured, be cast upon the superior mythopoetic concepts of the far-spread Polynesian race.

The name of this great demiurge was Io, known as Io of the Hidden Face, for no mortal eye can look upon him. He can be seen only as the radiations of light are seen, hence is he known as Io-mataaho. We are told that the name of Jehovah assumed many different forms, as Jahweh, Yahweh, Iahoue, Iahou and finally Io. This is somewhat startling. Has the name of Jehovah been carried westward, and the name of Io eastward, until the two met here in these lone isles at the end of the earth?

Let us see if we can detect any more of these Asiatic-Polynesian parallels in Oriental and Maori myth. We know that Ra, the sun-god, held sway in ancient Egypt, and the famed Land of the Two Rivers, also that Ra is the Polynesian name of the sun from Hawaii south to Aotearoa, New Zealand. At the latter place the honorific name of that luminary is Tama-nui-te-ra. In Egypt Ra-tum and Tum denoted the setting sun, its personified form, while in eastern Polynesia, in the Paumotu dialect, *ra tumu* means the setting sun. Fenton identifies Tum with Tu of Babylonia, the personified form of the setting sun, who represents bloodshed and death.¹ In New Zealand Tu represents war and bloodshed. Fenton also tells us that Rono was a name of the moon in Babylonia, and Rongo is the male personification of the moon in Polynesia and New Zealand. The personified form of the moon was the god of agriculture in the realm of Babylonia, even as Rongo occupied

¹ Truth's face is hidden, by a Disc of Gold.—*Ishopanishad*.

that position here. When the Maori, with solemn rites, ranged themselves in formation to plant the *tapu* crops, their feather-decorated spade shafts, ten feet in height, bore on their upper extremities the ancient crescent symbol of the moon god of far southern Asia. Another name of the moon god of Babylonia was Sin, and Sina is the moon goddess of Polynesia, called Hina by the Maori, who does not possess the sibilant sound of "s" in his dialect. But we are told in Hawaiian myth that, when Sina was translated to the heavens, she assumed the name of Lono, which is the Hawaiian form of Rongo. Again, the moon goddess of far Egypt, Isis the Mother, was the tutelary being or patroness of women and the art of weaving; Sina or Hina occupied exactly the same position here.

We will now travel to the far off land of Ur, or Uru as the Maori calls it, and sojourn awhile with our forbear Eve, she who listened unto the guileful voice of the serpent and commandeered the seductive apple. I take a deep and abiding interest in that serpent, and so have followed him through far lands. He appears in India as Ira, the eel god, whose symbol is a phallus with a lunar crescent upon it. Another name of this phallic eel deity is Indra, known in Chaldea as Ila, but in Persia Indra is the serpent, and all three—eel, serpent, and lunar crescent—symbolise fertility. The name of Ira appears in the formula repeated by Maui of Polynesia when he slew Tuna the eel for interfering with Hina. In the Maori myth of Tiki, the personified form of the phallus, and the first woman, the phallic eel again appears, to be promptly slain by the enraged Tiki. Away off in the Mortlock Isles, south of the Carolines, Tiki-toro, Tiki the generator, appears in the character of the serpent of the Garden of Eden. This quaint myth that was carried westward and passed on to our forefathers meets us here in the land of the Maori. Again, the first woman alluded to above is said to have been born of a reflection, a myth that also pertains to India. And when

you have perused the tale of the meeting of the first woman with the phallic eel, you will know why the Maori calls the tail of an eel *tara-puremu* and *hiku-rekareka*. In Maori myth we find that the first woman was fashioned from earth, a portion of the body of the Earth Mother, though man himself had a nobler origin. In southern Asia, as we all know, the first man was fashioned from earth, though there is no absolute proof that he was stuck up against the fence to dry. In the Maori myth of the waters of life we are told that Hina, the moon, when sore afflicted, goes afar off and bathes in the life-giving waters, after which she returns to this world again young and beautiful. In southern Asia, Istar, the moon, is rejuvenated in a similar manner, by bathing in the waters of life she was restored to glory. In Babylonian belief these life-giving waters were located by the abode of the sun spirit, and the Maori tells us that they are known as the *Waiora a Tane*, and Tane is the personified form of the sun, therefore meaning, the life-giving waters of Tane, sun. Two other curious parallels may here be alluded to, the one pertaining to the primal offspring of the sky and earth, the other to the old concept of a contest between Light and Darkness. Both are essentially Asiatic conceptions, and both are Polynesian. Tane and many of his brethren rebelled against their parents; they forced them apart and thrust the heavens upward, so that Tane was enabled to bring light into the world. This marvellous feat led to a quarrel between Tane and Whiro, the two beings who represent Light and Darkness, and this struggle was carried out in all realms of the universe. The end was that Light triumphed over Darkness, and Whiro retired to the underworld, there to wage ceaseless war against the offspring of Tane, the people of those worlds. For Whiro represents darkness, disease and death; ever his dread emissaries, the Maiki brethren, personified forms of sickness and disease, assail mankind and drag them down to death;

ever do men flow like water down to Rarohenga, the underworld.

In these quaint myths we have the counterpart of those of Oriental lands. The well-known Persian myth of the contest between Light and Darkness is related by the Maori folk of these isles. In the Persian version the personified form of light is resolved into a beneficent deity, while he who represents darkness is the evil spirit. Now, the Maori has not carried the evolutionary process so far as this, his belief represents a highly interesting stage of development. He has conceived a beneficent deity, but that being was not the personified form of light, while in Whiro we find a very good substitute for our old friend Satan. He also believes in the existence of two spirit worlds wherein abide the souls of the dead, but he has not advanced to the concept of post-mortem punishments. There is one peculiarity to be noted in the religions of the Maori, namely, that they are not intolerant; they do not practise persecution, and do not teach any belief in the punishment of the human soul in the spirit-world. It is a singular fact that such a dreadful conception as the hell of the Dark Age of Christianity seems to pertain to what are termed superior religions rather than to the systems of savages or barbarians. This was of course, the result of the strong desire of priesthoods to gain power and influence over the people. Our friend the *tohunga maori* (Maori priest) had assuredly made some progress in this art, but never attained the commanding position achieved by the priests of some of the higher religions, including our own. The Maori belief is that all offences against the gods are punished by those gods in this world, not in the spirit-world. It is this fact that enabled the Maori to dispense with civil law in the Maori commune, and to substitute therefore certain institutions that were rendered effective by the belief in the gods, and in a swift and certain punishment of offences by such gods.

The rude savage makes simple offerings to dimly conceived supernatural beings; the barbaric Polynesian intones archaic ritual formulæ in order to influence, indirectly, his departmental gods; civilised man craves the help and mercy of his God by direct appeal; and all are prompted by the same instincts, by similar feelings.

The intense sacredness pertaining to Io prevented any familiar description of him, hence the vagueness surrounding him. It was equalled only among such peoples as the Semites, who employed descriptive names to enable them to avoid pronouncing the true name of the Supreme Being. When the Maori heard the English folk employing the name of God in cursing each other, and even in manner humorous, his feelings were those of amazement and contempt. The easy familiarity with which the most pious among us pronounce the name of God would have been impossible to Maori or Semite. Such a conception of intense sacredness is unknown among modern civilised races.

The number of men initiated into the cult of Io was but small; only members of the higher grade of priestly experts and men of high class families were allowed to learn the ritual pertaining to it. The common folk had no part in it, as they were not allowed to know the name of the Supreme Being. It may be described as an aristocratic cultus, known only to such experts and the more important chiefs. This cultus of Io was an esoteric one; that of the lower tribal gods may be termed exoteric.

The Maori tells us that in very remote times, their ancestors dwelt in a far-distant land beyond the setting sun, the land of Uru. From that land they migrated to a great hot-climate land named Irihia, a land of vast plains, northward of which were great mountains. This land was inhabited by many peoples, some of whom were very dark-skinned people. In later times they left this land, and began

their long career as deep-sea voyagers; they sailed ever eastward, sojourning in various lands but ever seeking the rising sun. At length they reached the region now known as Polynesia, and as time rolled on, they explored a great area of ocean and settled in many isles.

Is it possible to locate these lands of Uru and Irihia in the far west? Can the Maori be traced back to his homeland of long past centuries? We can trace him to the isles of the Pacific, but the names that he applies to lands still further off, at which his forbears sojourned after leaving Irihia, cannot be so located. But in the case of Irihia we have a singularly parallel land name to consider, for Samskr̥t scholars tell us that an ancient name for India was Vrihia, a name that the Maori could pronounce only as Irihia or as Wirihia. Moreover, the Maori tells us that an important food product of the land of Irihia was a small seed called ari, and ari is the Dravidian name for rice.

But what of Uru, the land lying westward of Irihia? Does this name refer to the old kingdom of Uru of the Chaldean region, the Ur of the Chaldees mentioned in the Scriptures, of which, as Oriental scholars tell us, the correct name is Uru? At the mouth of the Euphrates, as then situated in southern Sumir, was this kingdom of Uru, and the patron deity thereof was the moon god Sin. It may be that after all, the Maori is of Asiatic origin, hence the numerous Asiatic-Polynesian parallels that have been noted by various writers.

The parallels referred to are but a few of those noted, we have not time to discuss more of them. Those given are, however, sufficient for my purpose. That purpose is to show how closely many Maori myths and beliefs resemble our own, so closely that we can scarcely afford to ridicule them, if we bear in mind the old saying about glass houses. We are accustomed to looking upon such people as the

Maori as being akin to savages, and yet we find that many of their concepts are the equal of our own. In his endeavours to seek the origin of the universe, of man, and the whence and whither of the human soul, the Maori has shown remarkable powers of introspective thought. He succeeded in maintaining his conception of the Supreme Being in a state of purity, by the only means by which it could have been so preserved, namely by retaining it in the hands of the few, that is, among persons of superior mentality. The great majority of the people were not allowed to know anything about it, but had dealings with inferior gods, and with as many of them as they liked. The Semetic concept of the Supreme Being was not so treated, hence inferior minds degraded that concept and reduced Jehovah to the level of a tribal war god. Monotheism may be a fine ideal, yet it appears to be an extremely difficult one to live up to. Followers of Christianity have not yet succeeded in doing so, and one prominent sect of that much divided cultus is credited with the possession of many thousands of saints. Presumably all these hordes of godlets are considered to be necessary.

There is one phase of Maori religion, so called, that differs widely from anything with which we are acquainted. We know well that, among ourselves, religion has not served as a substitute for civil law. Notwithstanding the many different sects supported among civilised communities, yet no community can continue to exist without the disciplinary agent termed civil law. We find that prisons, policemen, and padlocks are ever necessary. Then how is it that the Maori was enabled to live in amity with his tribesmen without the help of such an institution? The answer seems to be; because he was more superstitious than we are. He believed that he was punished in this world for any evil act, any offence against the gods, and that punishment came swift and certain. When a man believes that he will be so

punished within twenty-four hours, instead of having it postponed to a vague spirit world that lies somewhere in the future—well, it makes him careful. Hence it would appear that the gross superstitions of barbaric men have been more effective than our own moral laws and spiritual injunctions combined. It is assuredly a fact that the effects of superstition have not been entirely evil, as is made clear in Frazer's *Psyche's Task*.

It is serious matter to break down the customs, usages, and institutions of a people, to wreck a social system, to destroy substitutes for civil law. It is vain to endeavour to replace such in a brief space of time, for the inferior race has to grow up to the new standard demanded, and that is a slow process. Rivers and others have shown us how the natives of many Melanesian islands are dying out simply for lack of interest in life. Those interests were often such activities as head-hunting, such as we view as appalling crimes, but they were the things that gave the natives an interest in life. When you are out of rations and propose to breakfast on your neighbour, naturally you have an interest in life. Professor Rivers referred to the great influence of the mind upon the body in the case of the Melanesians and others of their culture stage. Interest in life is the primary factor in the welfare of a people. Of the activities of officials and missionaries Rivers wrote:

It was not recognised that in forbidding or discouraging without inquiry they were destroying institutions which had the most far-reaching ramifications through the social and economical life of the people. The point I wish to emphasise is that through this unintelligent and indiscriminating action towards native institutions, the people were deprived of nearly all that gave interest to their lives.

These were surely wise words, and they certainly may be applied to the case of the Maori of these isles. The interference with communal usages and physical activities has assuredly a most harmful effect on such a folk. When we

think to destroy institutions that have held for countless centuries, when we propose to change modes of thought and life that were old when Zenobia dwelt by the palm-lined city, and transfer a people to a totally different plane of culture—then we imagine a vain thing. We are just commencing to see the truth; when we have fully learned it—where will the hapless folk of the Stone Age be?

The study of the beliefs of these primitive populations is in itself extremely interesting; it is one of the necessary elements of ethnography, history, and philosophy; it is a new and attractive exploration into the depths of the human soul. Finally, and foremost in importance, it reveals such astonishing points in comparison with the highest religions that we may indict the theologian unacquainted with them as ignorant of his subject. Now these were remarks made by a highly-placed dignitary of the Christian Church; they show a pleasing broadness of vision and mind, but they could not have been made a century ago. The study of anthropology has been the cause of this change of attitude, a study that enables us to understand something of the mentality, institutions, and aspirations of folk of lower culture. In days to come, the time shall be when civilised man will not claim to possess all superior mental powers, beliefs, and institutions, but will recognise the efforts and achievements of lowly peoples. At least, that is the hope of the present writer, and the way to attain that attitude is by consistent study of such peoples.

In those days that lie nearer the sunset there will not be the stress placed on the terrorising of the human mind that there has been in the dark, sad days that lie behind. Rather will training and teaching be so conducted as to rob death of the terrors that wayward man has himself invented.

Lou W. Parore

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 576)

XVII. THE THREE ELEMENTS: AIR, WATER, EARTH (74)

200. In the preceding article, we had traced the origin of all terrestrial matter to the powers residing in light, which has always been taught in Occult Schools, and is a fundamental teaching of the world's Scriptures. In western science, we are taught that the sun and stars are the sources of light; and in this respect it has mistaken the cause for the effect, for it is light that produces the sun and stars, and not the opposite.

In the introduction to an evidently inspired work, *The Fire of Creation*,¹ the Vice-President of the Theosophical Society quotes a mystic prophecy of Joachim of Flora. "The reign of the Father is passed, the reign of the Son is passing, the reign of the Spirit is at hand." In future ages, a student of the present times, will probably pronounce the publication of *Occult Chemistry*, one of the most epoch-making events of this prolific period, for it first disclosed to the physicist the tremendous forces of nature which, though hinted at and described in *The Secret Doctrine*, were nevertheless securely

¹ By Dr. J. J. van der Leeuw (Theosophical Publishing House, Adyar, 1925).

veiled. It has been said by someone that the functions of the Theosophical Society in the coming civilisation will develop in three periods: the period of training; the period of work; the period of power. It is to the power aspect of nature, and perhaps to the society's future work, that we are introduced by the study of *Occult Chemistry*.

In Theosophical terminology, this is the department of Mahat, the third Person of the Trinity; known in India as Brahmā, and in Christianity as God the Holy Ghost. This is represented in the Scriptures under two aspects; masculine and feminine. In the Upanishads, the feminine aspect is Umā; in China, it is Kwan-Yin, the mother of mercy; in Greece Demeter, the Magna Mater; in Egypt, Isis; whilst in western religions, it is the Immaculate Virgin. The story in the Upanishads is beautifully rendered in an article entitled "The Mystery of the Motherhood of God,"¹ from which we learn that the male aspect Brahmā is Life, whilst the female aspect Umā is Light. Light, therefore, to which in the preceding article we traced the creation of matter, is an aspect of the Immaculate Virgin of the Churches, from whose prolific Womb emerges all created things. To Her, the Celestial and Terrestrial Eve, the wise student of *Occult Chemistry* will turn for inspiration, and direct his worship.

It is remarkable how small a portion of modern worship is directed to the Third Person of the Trinity. Dr. van der Leeuw,² states that in India, out of the thousands of temples, only one is set aside for the worship of Brahmā.

Excepting the Church of Rome the leading churches of the world look upon the worship of Our Lady as something extraneous to the genius of Christianity.³

¹ *The Herald of the Star*, April, 1926, p. 142, by Ramashankar Pandya.

² *Loc. cit.*, p. 5.

³ *Ibid.*, p. 216.

whilst the separate worship of the Holy Ghost is almost nil. The revival of Masonry, the lineal descendant of the Egyptian worshippers of Isis, and the nursery of the coming Mysteries, will perhaps correct this. It is well, therefore, for us to realise that the study of *Occult Chemistry*, or what is practically the same thing, the study of Alchemy, is the study of the operations of the Third Person of the Trinity, partly in the Life aspect as the Fire of Creation, but most especially in the Light aspect, as the Virgin Creator. In this second aspect we are indebted to the religion of Egypt, as transmitted to us through Masonry.

Isis, to whom the lesser Mysteries were ascribed, was not only the universal feminine principle expressed in nature, but also a real and very lofty Being, just as the Christ is the universal Life of the Second Logos, and also a high Official of the Occult Hierarchy. She by virtue of her high development and office was able to represent Feminine Aspect of the Deity to man. Isis was the mother of all that lives, and wisdom and truth and power; upon her temple at Sais the inscription was written: "I am that which is, which has been, and which shall be; and no man has ever lifted the veil that hides my Divinity from mortal eyes."

The moon was her symbol; and the influence which she outpoured upon her worshippers to the music of the shaken sistrum was of brilliant blue light veined with delicate silver, as of shimmering moonbeams, the very touch of which brought upliftment and ecstasy.⁶

Isis, therefore, is *par excellence* the patron Goddess of the man of science, and many are they who serve Her for the gifts at Her bestowal, but these are rigidly restricted to the outer court of Her Temple; only those can hope to learn the secrets of Her inner chamber who serve Her for love alone. For Her characteristics are typically feminine, and naught but the chastened love of Sir Galahad can penetrate the inner shrine.

201. Those of us who are able to recall our early school days may remember a rather laborious method of proving the correctness of our multiplications by reversing the process

⁶ *Glimpses of Masonic History*, by C. W. Leadbeater, p. 30.

and dividing. Thus after multiplying a number x, by another number y, and obtaining the product xy, we would then take xy, and divide by y, which, if no mistake had been made, would give us x exactly, and some of us may perhaps recall the feeling of relief when the last figure of x came out right, and we realised that our task was accomplished. Suppose now we follow the above school-boy plan of testing some of the results so far obtained. That is to say, where we have multiplied let us divide, and thus get back to our original foundations; we may then examine these under a different aspect. For instance in (67), we obtained Planck's constant h, from our small element of mass μ' , by a single multiplication,

$$h = \mu'(g + a) \quad (75)$$

after which in (74), we obtained the mass of Helium A, by another simple multiplication of h, thus

$$A = h (1.02736)g \quad (76)$$

Now if, as modern science believes, all the chemical elements are, for the most part, built up from Helium, then practically the whole of the earth's mass has been built up in the way indicated by the above two equations, and if as stated in *The Secret Doctrine*,¹ the order of development was first Fire; then Air, then Water, and finally Earth; we should by the reverse process of division expect to obtain Water, Air, and Fire. Since the masses of the Earth and Air have been fairly accurately ascertained, it will be quite easy to test this with regard to these two elements of the Ancients. From *The Smithsonian Physical Tables*, (1923 Edition, p. 427), we have for the Earth's mass in grammes,

$$E = 5.997 \times 10^{27} \quad (77)$$

¹ Vol. I, p. 273.

202. If now we use the multiplier (1.02736)g, in (76), as our first divisor, we have for the mass of Water,

$$W = E/(1.02736)g = 5.9537 \times 10^{24} \quad (78)$$

and for our second divisor, the multiplier (g + a), in (75), we obtain for the mass of the gases of the atmosphere,

$$G = W/(g + a) = 5.2107 \times 10^{21} \quad (79)$$

$$= 52.107 \times 10^{14} \text{ metric tonnes.}$$

The metric tonne is one million grammes, and is preferred as a unit of weight by men of science to the English ton, (one metric tonne = 0.9842 ton), because being a portion of the decimal system of weights and measures it involves little calculation. The observed weight of the gases of our atmosphere (*Ibid.*, p. 421), is

$$G' = 52 \times 10^{14} \text{ metric tonnes} \quad (80)$$

which may be regarded as an exact agreement with the result obtained in (79).

203. It would be difficult to exaggerate the sweeping nature of the above demonstration, which embraces in itself a clear proof that both ancient and modern theories of the formation of the elements are correct. It proves, in the first place, that the modern physical chemist is correct in thinking that the chemical elements are built up from Helium, and also that the ancient world was right in its theories, at least as far as the three lower elements; Air, Water, Earth, being generated from each other in the order given. The fourth element, Fire, has still to be investigated. The difference

between the Ancients and the Moderns appears to be that the Ancients conceived the elements as taken in their totality. The totality of gases as Air, the totality of liquids as Water, and the totality of solids as Earth. The misconception between modern and ancient teachings arising through a difference of nomenclature. But equations (79-80), complete the cycle of proof, in a still more important sense. They prove the fundamental teaching of Occultism that all matter is a creation, or precipitation, from the powers inherent in Light; for the whole series of equations in the cycle (51-80), are derived from the observed properties of the light-wave.

204. We have compared the observed mass of Air, G', in (80), with the theoretical mass G, in (79), and found an exact agreement; but the mass of Water, W, in (78), has not yet been considered. Unfortunately there is so available means of getting at the exact quantity of Water; for in addition to the surface waters of the oceans, lakes, and rivers, there is water intermingled with the solid crust, both hygroscopic and combined.¹ In this publication, which may be regarded as the latest authority, various estimates are given of the volume of the oceans.² Sir John Murray estimates the volume of the ocean at 323,733,150 cubic miles. K. Karstens, more recently, puts it at 1,285,935,211 cubic kilometres, or 307,496,000 cubic miles. According to O. Krummel, the volume is 319,087,500 cubic miles, and a later estimate by E. Kossinna (1921), assigns to the ocean a volume of 327,672,000 cubic miles.

The fresh waters of the globe are too small in amount to be estimated directly; even the mass of Lake Superior being

¹ *The Data of Geochemistry*, by Franck Wiggleworth Clarke, United States Geological Survey, Bulletin 770, Government Printing Office, Washington, p. 26.

² P. 22.

quite a negligible quantity.¹ The volume of the oceans adopted in the above work,² is

$$302,000,000 \text{ cubic miles} = 1.2588 \times 10^9 \\ \text{cubic kilometres}$$

$$= 1.2588 \times 10^{24} \text{ cubic centimetres or grammes. (81)}$$

205. On comparing the value of (81), with the value of W, in (78), we see that the observed mass of the oceans, and the surface waters of the globe, are about one-fifth the amount required to satisfy our theoretical equation for W, the total water in the earth. But there is a considerable amount of moisture contained in the solid crust of the earth, and this, as will be seen, appears at first more than sufficient to make up the other four-fifths of W, in (78). If we compare the mass W, with the earth's mass as a whole, as given in (77), we see that the theoretical amount of water is only about one-tenth of one per cent of the earth's mass. Now, even in the igneous rocks, or those which have been exposed to the internal fires of the earth, there is one per cent of water, or more than ten times the amount required to make up the deficiency, provided the whole of the earth's interior contains the same amount, which of course is not likely.³ But many will be surprised to learn that even melted lava, in the interior of the earth, contains water; and the amount of steam ejected from active volcanoes is one evidence of this. To quote from the above work:⁴

Within a volcano . . . the presence of water must be taken into account, together with the gases which are so powerfully operative in producing explosions. The magma before eruption, is

¹ P. 25.

² P. 23.

³ P. 28.

⁴ P. 299.

something very different from the smoothly flowing stream of lava, for it is heavily charged with aqueous vapours and other gases, under great pressure, exactly as the soda water bottle in an ordinary siphon bottle is loaded with carbon dioxide.

One of the effects of this intermixture of surface fluids is to lower the melting point of lava within the earth, as compared with the melting point at the surface. Thus, within the earth, pumice stone, owing to admixture with water, melts at 1,250° whilst after eruption on the earth's surface its melting point is 1,650°.¹

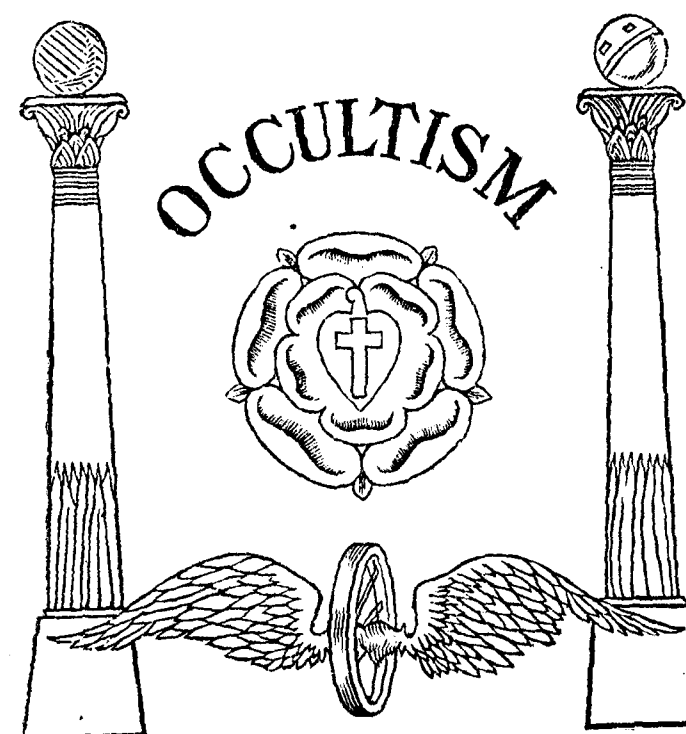
It would thus appear that our difficulty in reconciling the observed quantity of water with the theoretical, as given by (78), is not to explain the deficiency, but to account for the excess. We are therefore driven to the assumption that in the far interior depths of the earth the admixture of water is considerably less than that observed at the surface, and this, on the whole, is a reasonable assumption. For the present, we have to be satisfied with the statement that, as far as observation goes, there is nothing that contradicts and much that confirms, the correctness of the theoretical quantity of terrestrial water as given by (78). We shall, however, return to this subject in considering the formation of the chemical elements in detail, where it will be found that the function of the ancient element water is of the greatest importance.

206. So far we have dealt only with the three lower elements of the Ancients, and as the fourth element, Fire, is, in a sense, *sui generis*, it will be reserved for a later article. In concluding the present one, it may be appropriate to draw the attention of Astrologers to the significance of the above results for the science in which they are interested. It will be obvious that our studies of occult chemistry and physics have now expanded outwards into the kingdom of Astrology. Just as in the case of the exoteric sciences, it is impossible to

¹ P. 300.

draw a fine line of demarcation between one physical science and another; so, with the occult sciences: they are all interlinked, and mutually explanatory. In fact, the connections are even closer in occultism than in western science, for the atom of *Occult Chemistry* is not a point, as the atom of the chemist is supposed to be; it is the terminus of a line, the other end of the line being attached to a star, a planet, or a sun. It has, therefore, bored a channel through the Zodiac of Astrology, and become a part of his science. Alchemy and Astrology are not two sciences, they are one, and to study Alchemy without Astrology would be like studying railways by taking account only of the terminal railway stations, and ignoring entirely the traffic along the lines. It is well, therefore, to accentuate that the creative regions where the four transformations, Fire, Air, Water, Earth, are in operation, are the Zodiac of Astrology; and it is by the study of the alchemical processes continually going on in this elevated portion of our terrestrial universe, that the Mysteries of the Zodiac can receive an adequate explanation.

G. E. Sutcliffe



A TEMPLE THOUGHT-FORM

By THE RT. REV. C. W. LEADBEATER

IN the April number of THE THEOSOPHIST an article was published with the above title. It was illustrated by two water-colour drawings intended to give some idea of the appearance of the thought-form built by the devotional effort of those who were performing the Hindū Morning Service in the Temple at Adyar. Unfortunately there was some difficulty in connection with the reproduction of these drawings. It must, of course, be understood that it is absolutely impossible to represent accurately on the physical plane the colours of

the astral world. Those colours are not of the nature of paints, but rather of living light. The only approximation to them which we ever see with our physical eyes is in the gorgeousness of the sunrise or sunset, though perhaps also we approach it to some extent in the very best fireworks. Any attempt, therefore, at a reproduction of a Temple thought-form is foredoomed to failure; but we can perhaps come a little nearer to a suggestion of its appearance than did the illustrations in our April number. The colours were altogether too muddy and sombre, and the distinction between the physical temple and the thought-form was hardly made sufficiently clear. A second attempt at printing these drawings has therefore been made, and while it is far from perfect, I think that it will give a somewhat better idea than our first effort. I am especially anxious to represent them as well as possible, because these drawings will inevitably challenge comparison with those of the thought-form of a Christian Service which we tried to reproduce in the frontispiece to *The Science of the Sacraments*. Though the shape and the details of the two thought-forms are necessarily different, I should be very sorry to convey the impression that the colours produced by the Hindû form of devotion are in any way less pure and luminous than those of the Christian form. For that reason principally, I have thought it worth while to have this second set prepared, so that all readers of the magazine may have the opportunity of instituting a fair comparison between the two.

C. W. Leadbeater

H. P. B.'s TRAVELS

I

[In a book published in 1891, in London, "Men and Women of the Time" (13th edition), there occurs the following biography of H. P. B. As she passed away in May of that year, it may well be that she herself supplied most of the information to the compiler. I think it not at all unlikely that one of her pupils took down the information from her, and wrote the article, and then H. P. B. checked it. It does not read as if written by an ordinary biographer, but rather by someone intimately in touch with H. P. B.—C. F.]

BLAVATSKY, MADAME HELENA PETROVNA, the foundress of the "Theosophical Society," was born at Ekaterinosslov, in the south of Russia in 1831. She is, on her father's side, the daughter of Colonel Peter Hahn and grand-daughter of General Alexis Hahn von Rottenstern Hahn (a noble family of Mecklenburg, Germany, settled in Russia), and on her mother's side, the daughter of Helene Fadeef and grand-daughter of Privy Councillor Andrew Fadeef and of the Princess Helene Dolgorouky; she is the widow of the Councillor of State, Nicephore Blavatsky, a late high official at Tiflis under the Grand Duke Michael, then Viceroy of the Caucasus. At the early age of seventeen, she was married to a husband of sixty, for whom she had no affection and to whom she engaged herself in a fit of girlish petulance. Three months, however, put an end to this unsuitable union; by

mutual agreement they separated, Madame Blavatsky going to her father and then abroad. At Constantinople she had the good fortune to meet one of her friends, the Countess K——, under whose protection she travelled for a time in Egypt, Greece and other parts of Eastern Europe. Ten years passed before she again saw her family, during which time her unquenchable love of travel and search for out-of-the-way knowledge carried her to all parts of the world, Colonel Hahn supplying his eccentric daughter with the requisite funds. In 1851 she started for Quebec to make acquaintance with the Red Indians so graphically described to her imagination in the novels of Fennimore Cooper. Disgusted by her personal acquaintance with the "noble red man," she went off to New Orleans, in quest of the Voodoos, a sect of negroes much given to magical practices. Thence she travelled through Texas to Mexico, and managed to see most of that insecure country, protected by her natural daring and fearlessness even in the roughest and most brutal communities. Leaving Mexico, with two companions of similar tastes, she sailed by the Cape and Ceylon to Bombay and attempted to enter Thibet by Nepaul. Failing in this endeavour, she travelled through Southern India, and then on to Java and Singapore, whence she returned to Europe. The next two years were passed in the United States, but in 1855 Madame Blavatsky again went to India by Japan and the Straits, and with four compatriots made a second attempt to enter Thibet through Kashmir. Two of her companions were politely, but immediately conducted back to the frontier, and a third was prostrated with fever. In a suitable disguise, however, and conducted by a friendly Tartar Shaman, she herself succeeded in crossing the frontier and penetrating the dreary deserts of that little known country. After some very strange adventures and getting lost in the pathless wilds of Thibet, she was mysteriously reconducted to the frontier by a party of horsemen.

The mutiny troubles shortly afterwards beginning, she sailed from Madras to Java and thence again to Europe, and after spending some time in France and Germany returned home to Russia in 1858. From Pskoff, Madame Blavatsky went to Tiflis, where riding one day in the forest, she was thrown from her horse and sustained a fracture of the spine which was the cause of a strange psychological experience. For eighteen months she lived a complete dual existence, and considerably puzzled the cleverest physicians who attended her. On her recovery in 1863, she left the Caucasus and went to Italy, passing the following four years in Europe and experiencing a multiplicity of adventures. From 1867 to 1870, she again visited the East. On her return, the vessel on which she was sailing from the Piræus to Spezzia, and which was carrying a cargo of gunpowder, blew up, and Madame Blavatsky was one of the very few passengers saved. From Greece she went to Alexandria and thence to Cairo, where she established a Society for the investigation of modern "Spiritualism" of which she then had had no experience; but speedily threw it up in disgust, and, after spending some time at Boulak, returned to her family at Odessa in 1872. In 1872 she again left Odessa for Paris and crossed to New York which she made her headquarters for the next six years, becoming a naturalised American. During this period, she investigated some of the most striking phenomena of American "Spiritualism" and in 1875—together with Colonel Olcott, a well known and distinguished officer of the American army and a lawyer and journalist by profession, and other literary friends—founded "The Theosophical Society," with which her name has ever since been prominently connected. In defence of her opinions, Madame Blavatsky in 1876 published her first work, *Isis Unveiled, A Master-key to the Mysteries of Ancient and Modern Science and Theology*, in 2 Vols. 8vo. In 1887 she settled in London, and started a

Theosophical magazine, called *Lucifer, the Light-bringer*, of which she is still editor together with Mrs. Annie Besant. In France she has been actively connected with three Theosophical reviews, viz., *Le Lotus*, *La Revue Theosophique*, and *Le Lotus Bleu*. In 1888 appeared the first two volumes of her greatest work, *The Secret Doctrine, The Synthesis of Science, Religion and Philosophy*. This was followed in 1889 by *The Key to Theosophy, A Clear Exposition in the Form of Questions and Answers of the Ethics, Science and Philosophy, for the Study of which the Theosophical Society has been founded*; and by a smaller work, *The Voice of the Silence, or Fragments from the Book of the Golden Precepts*.

(From *Men and Women of the Time*, Thirteenth Edition, 1891, pp. 97-99.)

II

[There exists among the Adyar records half a sheet of notepaper with memoranda in the handwriting of the late Miss F. Arundale. Miss Arundale was trusted to the uttermost by H. P. B., and was one of the few with whom she was intimate. When giving me the slip of paper, Miss Arundale told me that she had jotted down the data from conversations with H. P. B. She could not however remember after so many years if H. P. B. had checked it or not, and so could not say it was authoritative. The following is the memorandum.—C. J.]

In 1848 H. P. B. left the Caucasus and went to Egypt, travelled with Countess Kiselef, visiting Athens, Smyrna and Asia Minor. In 1850 she came to London (February) from there she went to South America and thence via the Pacific Islands to India, where she made her second attempt to enter Thibet via Nepaul. She returned to England via China, Japan and America. She reached London and met her Master at the time of the arrival of the Nepaulese Embassy in about

1853.¹ She then returned to America (U. S.) going thence to Central America. She returned to England in 1855-6, going thence to India via Egypt, just before the Sepoy war she made her third attempt to enter Thibet.

At the end of 1858 or beginning of 59, she returned to Russia. In 1861 she went to Tiflis, remaining there till 1863. She then went to Egypt and thence to Persia, etc., crossing over into Central Asia whence she succeeded in penetrating into Thibet for the first time in about 1864.

In 1866 H.P.B. was in Italy and at the end of 1867 she again went to India and to Knew lun mountains and thence to Lake Palki.

She returned about 1871 via the Suez Canal to Odessa arriving there in 72 having remained some months in Egypt and Greece.

In 1873 she went to America and in 1878 to India with Colonel Olcott.

¹ There is certainly a confusion of dates here. The Nepaulese Embassy, in which the Master M. is said to have gone as a member of the suite, was in London in 1850, so H.P.B. must have seen her Master during her first visit to London and not the second.—C. J.

THE PHYSICAL AILMENTS OF OCCULTISTS

By ALICE WARREN HAMAKER

MOST people who try to practise occultism seem to be disturbed by some form of ill health that merely gets worse and worse, instead of better, and we are told that the practice of occultism ought to make the disciple stronger in body, health, and character. He ought to be able to work longer and harder as he proceeds, and his energies should increase as he undertakes more and more. In actual fact, that does not seem to happen, and the question is why not?

In each of men's finer bodies are seven centres, or Chakras, which are to those bodies what our senses are to our physical bodies, that is, the avenues of perception. These avenues have to be kept clear and actively working in order that those finer bodies can function properly. The physical body is an excrescence, or crust, and not really a true vehicle of the person. It is a sort of extra covering, necessitated by some degeneration of the human ancestors. The real seventh body is the etheric body, which is said to use the physical body as a hand does the glove it wears on certain occasions.

The etheric body has the seven centres in the right place, and actually corresponding with the other finer bodies as far as position is concerned, but the physical body, being an animal product has the seven senses (avenues of perception) in other places of the body than those of the other bodies.

Hence, when a person begins to develop the avenues in other bodies than the physical, it is not the avenues of the senses that are disturbed, but other parts of the body. Such bodily derangements should be signals to guide the disciple to his mistakes.

Headaches.—Three of the Chakras are situated in the head, forming the upper triangle. One is high up near the top, one in front behind the nose and eyes, and the other half-way down the back of the skull. The last one must not be mistaken for the organs of the sixth and seventh senses of the body, not yet active or functioning, but liable to become sensitive under the practice of occultism. The senses of the physical body are another thing to the Chakras.

Headaches are common with occultists, and no wonder with three Chakras situated in the head, and therefore headaches are a sign they are doing something inadequately or overmuch. Many headaches are said to be caused by digestive disorders, but often the same digestive disorders will occur without the headache, so the headache has another cause.

The three Chakras in the head correspond to the three upper triangle, or three highest aspects of man, his will, his wisdom, and his love, so the headaches must be traced to mistakes in those aspects of his life.

As an occultist he should be preparing to realise his divine will by gradually assuming to regulate his own life and life forces. He must ask himself the question: "Am I doing so?" If he is drifting with the force of circumstances as they come, he is not. No matter how feeble his body, how busy with duties and responsibilities, or how straightened in circumstances, he should make a regular plan for something to accomplish, even if it may take twenty-five thousand years to bring the plan to a success, and start immediately to realise that plan by steady work and resolve. One lifetime is so short

that an occultist may well plan to accomplish something several lives hence, and start studying and practising now. As he studies or practises steadily, all kinds of opportunities will present themselves for experience, and that without the usual kârmic distress, for he is not paying off bad karma, but progressing along the line of good karma.

Too many occultists forget they live in eternity, and not in this one short life exclusively. The Ego lives in immortality, and puts down a finger, as it were, to the short life on earth, and all but that finger remains in eternity during incarnation. To live as though that were really the case, and the absolute truth, will so change a man's inner nature, that the pressure in the head, caused by disturbances in the Chakras situated there, will be relieved, and the headaches disappear.

As regards the next highest aspect of man, he must ask himself whether he is doing anything to increase his wisdom, other than meeting his kârmic obligations. Does he study merely to know, or to understand? Does he do anything merely because he ought, or because he might know something from doing it? Does he merely go through life, or live it to understand life? A man reads what is written, and his intelligence shows him what it means, but does he ever try to understand further than what is written before him? The writer thought of twenty things to each idea he wrote, for the mind is quicker than the pen or typewriter. Does the reader think of ten things as he reads one idea? Every action a man is called upon to do has a direct connection with the universal evolution, or Dharma. Does a man, as he performs the action, try to get a glimpse of the Dharma of mankind, or the world, with which this action is connected?

Such questions can be continued indefinitely, but an occultist should be doing something of this sort, for there will come a time when he will have to be a guide, instead of

having a guide, and will have to learn his own wisdom, instead of being taught it by a teacher.

The third aspect of the higher man is love, and a man must ask himself what he is doing towards that point when he will love all men, and be the same to all men, as St. Paul wished he were. A great deal of training towards that desirable condition can be attained by "sticking" to someone in some endeavour, "through thick and thin". No one can do anything except by making hundreds of mistakes, so in sticking to one person in any effort, a man is bound to see hundreds of mistakes made, and many times that person will go right ahead, in spite of the mistakes, and regain the ground lost and gain more.

To remain with a group of people, such as a lodge, in the same way through all kinds of ups and downs, and innumerable mistakes, will produce a greater experience, and is one every occultist ought to be able to carry out. The aspirant for the Path is going to be called upon to make greater sacrifices for love of his fellow human beings, than that.

To many occultists the jarring or clash in lodges and among groups of people, produces headaches, instead of causing them to disappear. There may be several reasons for this, but the headache is a signal for the occultist to set something right. It may be he is too conscious of the clashes, and is not thereby increasing his powers to love by understanding. Instead of endeavouring to see how the jars can be smoothed over, and unity attained, he may be analysing the differences, and seeing how far they are apart. Or it may be that, of the three highest aspects of man, he may be ignoring the other two to the exclusive development of one, and thus trying to take "the Kingdom of God by violence". We can, of course, force the Masters to give us Initiation, by extreme virtue on one line, but we are cautioned that it is a dangerous thing to do.

Neuralgia, and Sight Troubles.—As this is the Fifth Race, most men have keen intellects, and bring them to bear on everything that comes before their notice. This has increased the frontal lobe of the brain enormously, and enlarged the outermost, or human brain, and our skulls increase in size and in sensitiveness. One of the Chakras in the head is situated somewhere near the eyes and the frontal lobe, and is apt to be pressed upon by the tremendous activity of the physical body in that neighbourhood. It is probable, therefore, that the neuralgic headaches and disturbances in the keenness of sight, are due to overmuch thinking, and too little feeling, or understanding.

To overcome this, it is evident that such people need to do less thinking, and try to understand more, in order to gain in wisdom, and not merely in intelligence. There is probably too much intelligence, and too little of the heart activity. One of the Chakras is situated near the cardiac, or heart, and there are many people of the fifth race that realise the feelings of the heart too little. The heart doctrine is preached in the churches, and left behind when the worshipper leaves the church, so little is it taken to heart and put into practice.

The occultist suffering from pressure in the neighbourhood of the frontal lobe of the head, needs a change of *venue* in life. He needs to let himself go, and weep with those who weep, and rejoice with those who rejoice, and not merely try to see what he can do for them. A man can help by sympathy very often as much as he can help by doing something for another, when the other person can just as well do it himself. A problem may always require thought, but it also requires to be felt before it can be understood.

Throat and Lung Troubles.—Tuberculosis is common with those who indulge in Hatha Yoga practices without the help of a Guru, and many an aspirant has ended the same way without the use of Hatha Yoga. The throat, tonsils, larynx,

thorax and thyroid are often the source of disease with occultists. It is true diseases are kârmic debts from the past, and it is a good thing to be done with them, but as one of the Chakras is situated in this neighbourhood, it is as well to avoid having the disease appear there.

This is the highest of the three lower Chakras, and connects with the sympathetic system. The three in the head belong to the cerebro-spinal, and that in the cardiac or heart is the balance between the two systems. The two systems of the finer bodies are the two sides of the disc, corresponding to spirit and matter, life and death, light and darkness, or the two sides of the coin. All things are as the interlaced triangles with a point in the centre, which point would represent the Chakra at the cardiac; the triangle pointing upwards, the cerebro-spinal system and the three Chakras in the head; and the triangle pointing downwards, the sympathetic system, and the remaining three Chakras in the torso.

The use of the sympathetic system does not necessarily mean mediumism. Mediumism is caused by the exclusive use of that system, and a more or less ignoring of the cerebro-spinal. There is no need to ignore the sympathetic system, any more than there is any need to use it exclusively, and many a bodily disorder can be traced to the fact it is ignored.

How does this Chakra manifest itself? We are aware of it by that lump that comes in the throat at certain emotions, or by the impossibility to utter a word or make a sound at other excessive emotions. Here we have our clue for analysis. All emotions should pass through the emotional body quite naturally and cause no distress, so distress in the neighbourhood of the throat is an indication that certain emotions are not passing through naturally. The occultist must find out what these are. He must make a note of what causes that lump to appear, or why he is suddenly speechless when he

has something to way quickly. He can trace his own emotional shortcomings, and concentrate on their elimination by any method he can learn. It depends so much on what they are, as to how to effect the elimination, but the effort sincerely made will relieve the pressure from the Chakra in the neighbourhood of the throat, and the consequent throat troubles.

Stomach Troubles.—There is a Chakra that appears to act through the solar plexus, which is near enough to the stomach to affect it and the digestive tract. As the other bodies, than the physical, are not confined to the three dimensions of the physical, we are not able to set forth the position of the downward pointing triangle of the sympathetic system, in terms of three dimensions. This mystery must be solved with more dimensions. What seems to be a triangle placed wrong with a three dimensional aspect, may not be so in a four, five, or six dimensional aspect.

This Chakra makes itself known physically when the emotion of fear overwhelms the man. All know that sinking feeling near the stomach at such periods. Akin to that there is the emotion of horror, that appears to "turn" the stomach, and makes a man feel ill. This part of the body must therefore be the outlet of these excrescences of the emotional body that it must throw out as fast as possible, or the man will die of fear or horror.

All psycho-analysts know of those innumerable little fears that haunt a man till he ends in his grave. They are not big enough to make themselves felt, and the nervous system becomes numb to their action. Not so the Chakra that deals with such matters. It does not become numb to their action, but it is overworked in the effort to rid the emotional body of this excrescence, and the slow, steady pressure on the solar plexus and stomach will break down the tissues of the stomach and digestive tract.

The occultist with poor digestion should find out his subconscious fears in some way, and get rid of them, and again it depends on what they are, how he shall do that. A diagnosis by psycho-analysis is quite legitimate, provided there is no suggestion practised, for suggestion is black magic. Any other method will do provided there is no hysteria produced, for that is akin to hypnosis, and therefore black magic.

Kidney and Intestinal Troubles.—There is a Chakra in the lower abdomen, which appears to affect many parts in that region, variously given as the liver, spleen, kidneys, intestines and sex organs. The difference may be in the fact that there are several finer bodies, and each may affect the physical body in a different internal organ through this same Chakra, for each of the finer bodies has seven Chakras, more or less situated in the same direction. Perhaps the Chakra is somewhere, which in some way affects these particular organs.

It is difficult to say what causes these diseases, but they are terribly prevalent. There seem to be so few people who are not troubled with disease or illness in one of the above organs, and it appears to be true that a change in character, such as is induced by Christian Science, special pilgrimages and prayers, or various "conversions," does cause some of these diseases to disappear. Evidently, therefore, this Chakra has to do with those needed improvements in character that are being urged on mankind, and more particularly on aspirants. What are they?

Mankind is being urged in every way to be less selfish, and to think more of his neighbour than of himself. His first instinct is to see how each matter will affect his own affairs first, and as an afterthought to see how it will affect others. This must be changed.

Man is urged to be more serene, and to indulge in less anger, jealousy, envy, hatred and vengeance than he does

now. People are so easily irritated, that others are afraid to speak the truth. How does the occultist think he is going to learn the truth about his outer self, except from other people?

Man is urged to be less sensuous. For many generations men and women have indulged in excessive sexual gratification till the bodily energies were being sapped away, and now an orgy of sex has been let loose, which is not worse, but no better. Sensual gratification is the order of the day yet, and it seems as if sexual spontaneity as nature intended is far off. No wonder celibacy is asked of the occultist to counterbalance those who will not listen, and strengthen the energies of the finer bodies.

Man is urged to be less tyrannical and cruel. Men want to command, not to lead, but to direct. The aim for power is good, but it must be for leading, and not to force obedience or submission. Many occultists do not realise their enthusiasm renders them tyrannical, and subconsciously, therefore, they place a pressure in the neighbourhood of this Chakra.

It is popularly supposed that a fit of emotional display affects the liver, so probably this Chakra has an intimate connection with the lower emotions, and therein lies the key to the elimination of such diseases.

Backache, Neuritis, Nervous Disorders, and Insanity.—The third Chakra in the head is intimately connected with the cerebro-spinal system of the body, and hence with the spinal nerves. Often its position is given as in the spinal nerves, but it may be that there is only an intimate connection, which thereby affects the body at that point, and through the whole nervous system.

This Chakra is one of those connected with the higher aspects of life, so it is in that direction that a solution must be found for the disorders mentioned above. The nerves are a network of neurons, or nerve cells, each cell being an electric

battery. Each neuron is connected to other neurons by a system of nerve fibre, which looks like reddish-brown cotton strands. This frequently breaks and grows again, and along this fibre the electric current goes from nerve cell to nerve cell all over the body. Each neuron, or nerve cell, is like a transformer, and the chief battery is situated at the base of the spine, from which the two main wires, of nerve fibre, run through the spine to the base of the skull, whence they are re-distributed through the body.

Through this system the fohatic energy of the cosmos passes through in its densest form, the etheric. This fohatic, or prānic, energy is in continuous motion through everything, passing through our bodies from one side to the other in every direction, and then on through other bodies and objects, carrying along the influences with which it is charged. As man has the most highly organised nervous system, the prānic energy pouring through us has a more difficult passage through us than through other things. The maze it has to go through is most intricate, and the blocks are many, causing a pressure that disturbs the whole nervous system.

To overcome this blocking of the nervous system, and to let the prānic energy go through, the aspirant must live in co-operation with the true laws of the cosmos, basing his life on the truth that all life is one. Many an aspirant believes this, and will openly acknowledge it, write about it, and teach it, but he will not live it.

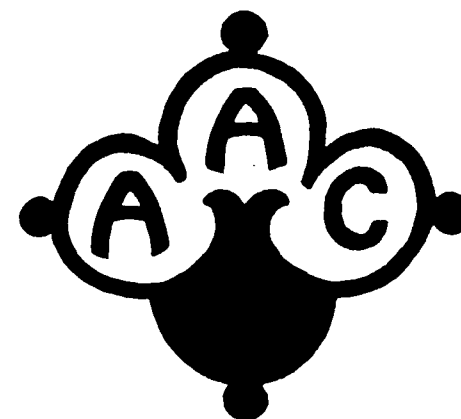
He condemns certain things as being wrong, and goes to a great deal of effort to avoid coming too near such things, or the people that do such things. That is no better than being one of those people too narrow-minded to go into a theatre, or place of amusement, because they believe the devil rules this world, and God is not here, but somewhere else.

Many an aspirant, too, avoids people who will not entertain his way of thought, and will not mix with them on their

level. He is out to make converts, and if people are not promising material for conversion, he makes no attempt to be a friend. He narrows himself into his own world, and his own line of thought, and therefore does not live the truth that all life is one.

It is so easy to understand a truth, and so much more difficult to live and act on that truth, yet that is undoubtedly the cause of so much of the nerve troubles occultists have. Many say that the cause is that meditation makes them so sensitive, and they cannot stand it, but the truth is that unconsciously they have shut themselves away from the common herd of men, and they are paying for it.

Alice Warren Hamaker



A SONG BY SILENUS

(PROMETHEUS UNBOUND, ACT II, SCENE II).

SANG Silenus in a wood:

“Once the Chief of Gods above
Scattered out of plenitude

Wine of his creative love.
One who caught it in the cup
Of his body, drank it up;
Wept and fretted; laughed and fired:
Stalked the thing that he desired;

Sated, stretched him in a grove;
Snored him back to thirsty mood.

God, who watched him, quiet-eyed,
Turned his face away, and sighed;
Almost his love's largesse rued.

“One a seething ichor caught
In the chalice of his heart,
And its impulse hotly wrought
Into sacred joy and smart;
Architected, sculptured, limned;
Genuflected, grovelled, hymned;

Visited with holy wrath
 Climbers by another path;
 Packed the whole within the part;
 Strangled thus the thing he sought.
 God, who drooped a watching eye,
 Murmured gently, 'By and by,
 When his strivings come to nought.'

"One a crystal vintage quaffed
 From the goblet of his brain;
 Quenched his fire, and murder-craft
 Bent to compass knowledge-gain;
 Straightened to a rigid line
 All the pulsing sphere divine;
 Shed the life to seize the law;
 Worshipped only what he saw;
 Chewed the husk and cast the grain;
 At the poet's passion laughed.
 Said the Chief God, 'Agonies
 Shall his way to wisdom ease
 With their fiery-pointed shaft.'

"One in solemn rapture stood
 Drunken with untasted wine;
 Body, heart and brain subdued
 Till their powers, made perfect, shine
 With a white creative Fire
 Lit by infinite Desire
 That a new-made heaven and earth,
 Built in Beauty, brings to birth,
 Housing Man become divine.
 Nodded God, and whispered, 'Good!'
 But his eyes appeared to be
 Filled with far-off prophecy,"
 Sang Silenus in a wood.

JAMES H. COUSINS

THE FOLK ART OF INDIA

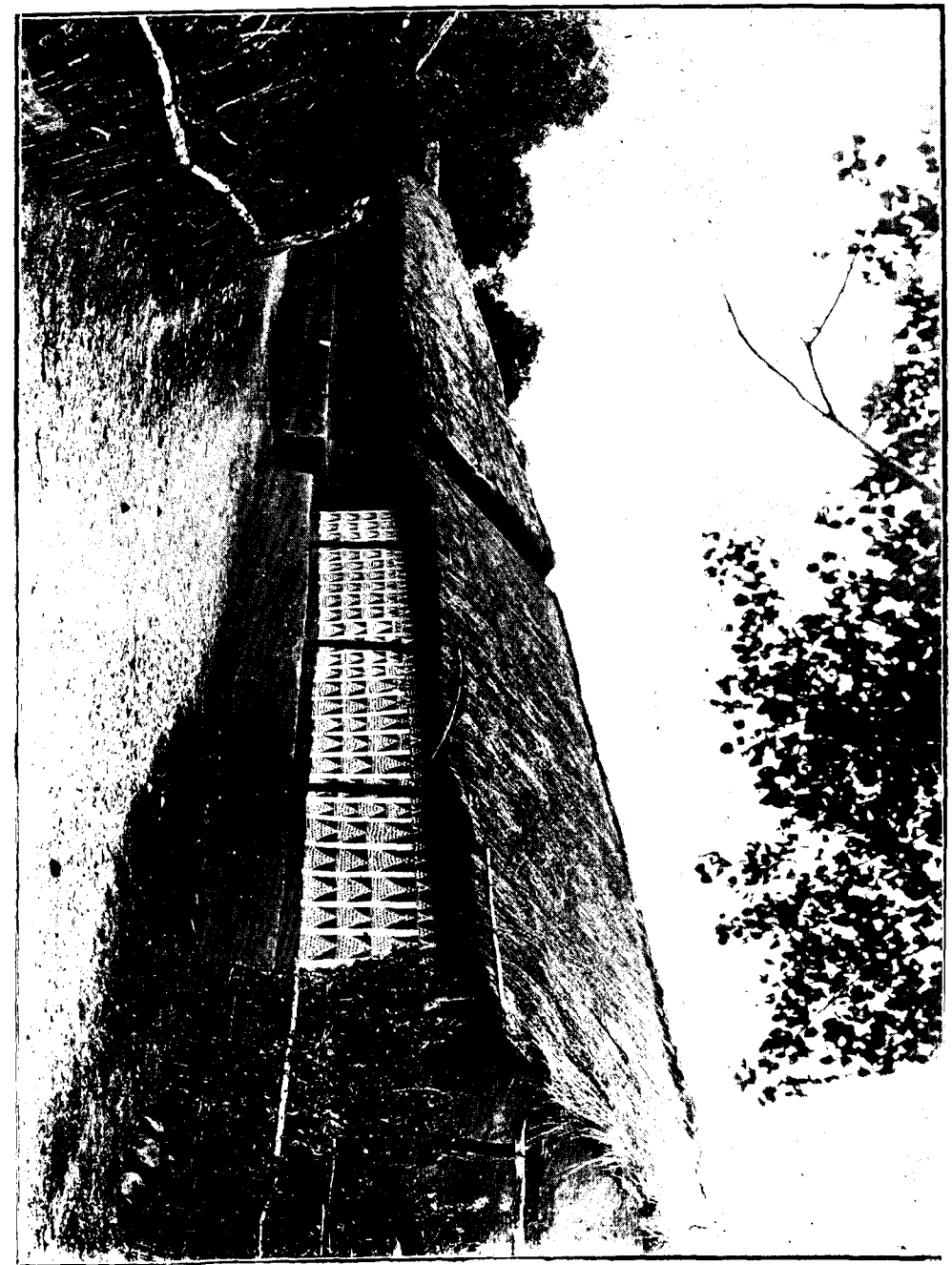
By PHANINDRANATH BOSE, M.A.

THE growing realisation of the value of the art of India has carried to many lands a knowledge of the architecture of Sanchi and Ellora, the sculptures of Bharhut and the wall paintings of Ajanta. In these the creative genius of India long ago expressed its joy in its work and in its cultural environment; and to-day, apart from the religious and philosophical implications of the remains of this great ancient art, that creative and æsthetical joy is imparted to some extent in copies and photographs, and with greatly increased power to the few who can see the originals.

There are, however, artists of another type, as distinctive in their own way, but whose works, by their very nature, cannot be preserved in their original form. These are the folk artists of India. Their services are not requisitioned by the aristocracy; yet, like their ancient brethren, they create for the joy of creation; though, unlike them, their work has no chance of surviving the occasion that brought it forth. Their work is found in the cottages of the villages when a festival calls for *pūjā* (worship) and *pūjā* calls for decoration. This decoration takes the form of designs on walls and floors made in rice powdered and damped. The art is entirely in the hands of women. In Bengal it is called *alpana*, in the neighbouring Orissa it is called *jhunti*; elsewhere it has other names, that in Madras being *kolam*.

This decorative folk art is not used only for ceremonial purposes. It is frequently used simply for domestic decoration. The villages of tribes such as the Santals and Kols are made beautiful by decoration consisting of conventionalised designs and also of crude figures. Critics may not give their art a high place; but through it, such as it is, the artists and the village folk derive pleasure.

This folk art of India is not a survivor of an aboriginal art that preceded the great classical age between the first century B.C. and the seventh century A.D. It is, on the contrary, the direct descendant of that classical art. With the fall of the Hindū kingdoms consequent on the Musulmān invasions from the eighth century onwards, the early artists lost their patronage. The Hindū kings were too busy with military and political matters to have time to care about art or artists. With the extension and establishment of Muslim rule the old school of Hindū art began to disappear. A few families of hereditary artists and craftsmen continued to work in various parts of the country. They were entrusted with the building of temples and the making of images by Hindūs to whom such patronage was a means to spiritual merit. But their work moved away from the excellence of that of the artists of the classical era. It passed from courts to the humble dwellings of the people, and reappeared as the decorative art of *alpāna*, etc., in which any one with some knowledge of the special designs and mannerisms of the older school can see a distinct survival. The folk artists know nothing of their ancestral heritage in the way that educated appreciators know it; the tradition is simply in their imaginations, carried on through generations, first of men artists who carried the tradition from Ajanta to the courts and from the courts to the villages, and then by the women in whose hands it has remained for many generations,

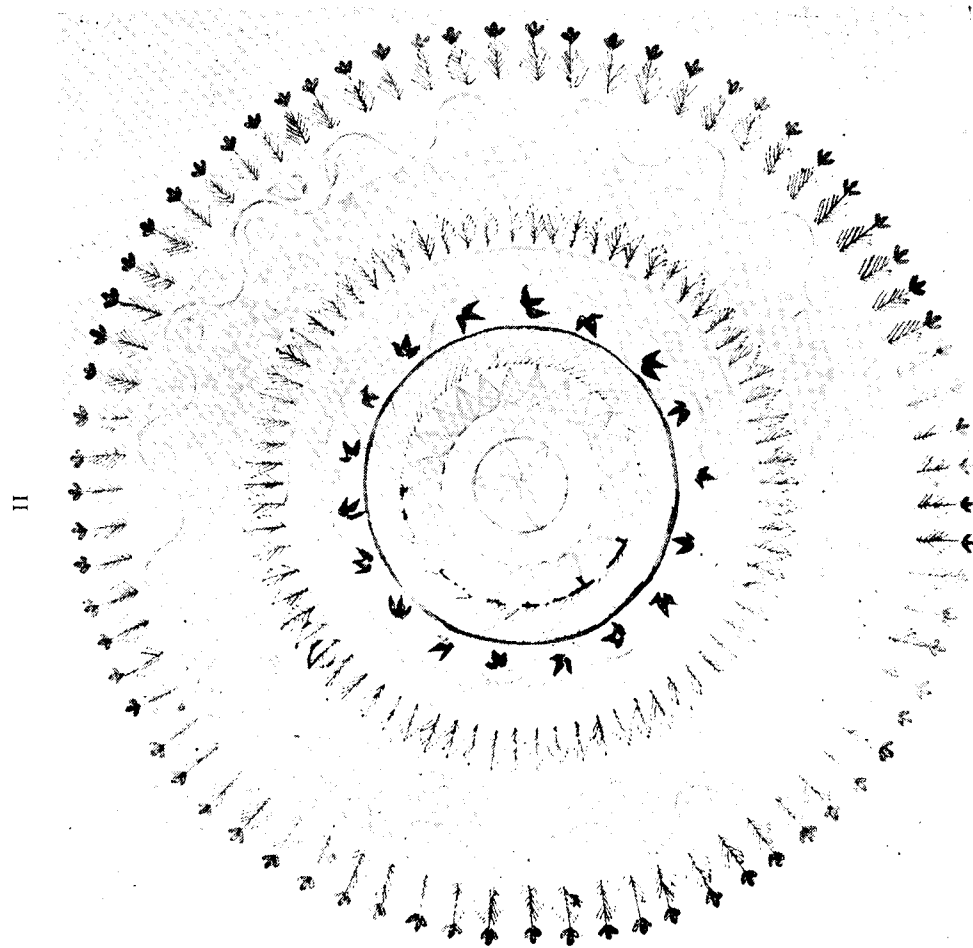


A DECORATED COTTAGE IN ORISSA

Those who see the folk art of India for the first time, not in reproductions, but in its own environment with its traditional accompaniments of reverence and human joy, are generally surprised at the sense of mastery that it shows. Yet it is an entirely freehand art, and the lady artists have had no instruction in drawing or design save that of observing their elders carry out a domestic duty of religion or custom which they themselves will in due time have to take up. It is, indeed, noticed, that when brothers trained in schools of art make experiments in *alpana*, they produce stiff and lifeless work compared with that of their sisters.

The folk art of India is mainly connected with religious festivals. On the festival of the Goddess Lakshmī, almost every house in Bengal and Orissa is decorated with *alpana*. Designs supposed to be specially pleasing to the Goddess of Good Fortune are put on the ground. Some designs contain the footprints of the Goddess as she is supposed to enter the house. In Orissa these decorations are also found on the walls of almost every cottage. During the month of *Mārgasīrsa* (part November and December) *alpana* is made every Thursday, this being a day sacred to Lakshmī Devī. Festivals and days of other Gods and Goddesses have also their appropriate *alpana*. On other occasions designs are made to illustrate stories concerning the divinities; they are also used in marriage ceremonials.

The *alpana* of Bengal is now fairly well known through the book *Banglar Brota* (*Ceremonies of Bengal*), published by Dr. Abanindranath Tagore a few years ago and translated into French by Mademoiselle Andree Karpelis. But the sister art of *jhunti*, practised in the neighbouring region of Orissa, is not so well known. During a tour in Orissa I took photographs and got copies of wall and floor designs, and three of these accompany this article.



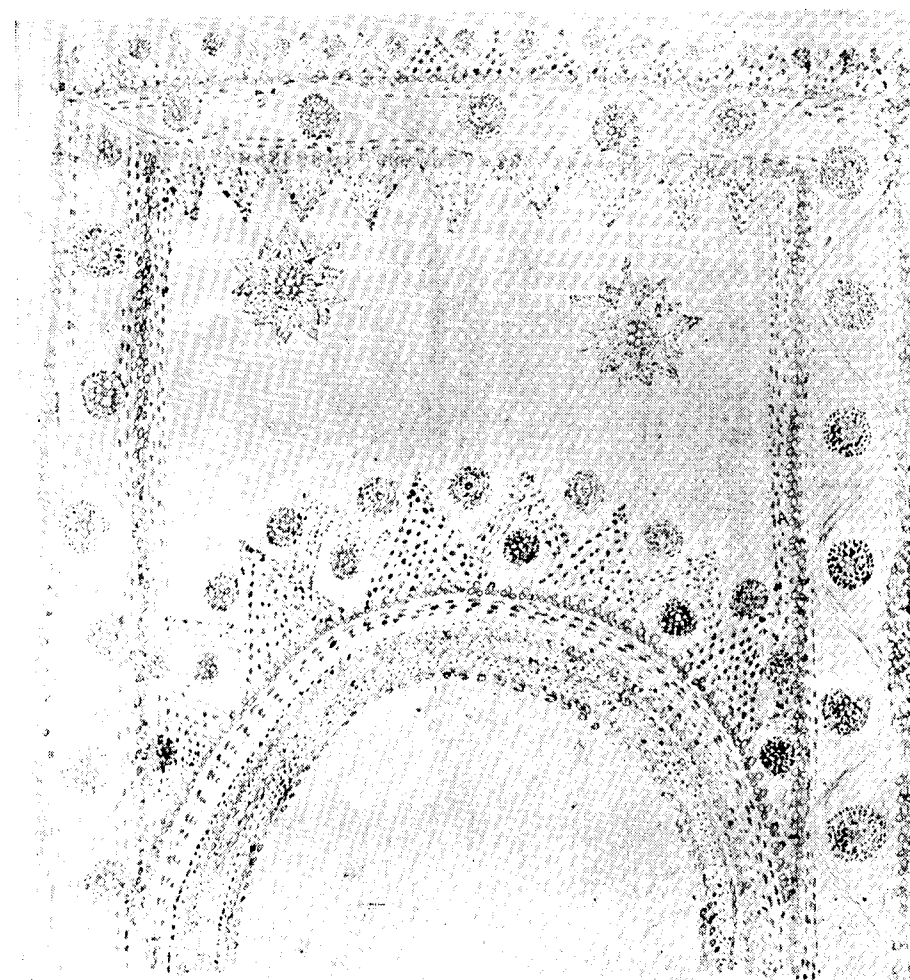
FLOOR DESIGN IN ORISSA

The photograph of a corner in a typical quiet Orissan village shows an outer wall covered with a repeated single *jhunti* design, which though in a sense monotonous, is in artistic harmony with the unitary simplicity of the house and the uncomplicated repose of the village. In searching for such designs I frequently had difficulty in persuading the villagers that I had no evil intention in view. But with the help of a schoolmaster, who made a bridge between us and them, through his intimacy with both the "educated" classes and the supposed uneducated, we secured many examples of the art, of which two are here reproduced.

Looking at the circular *jhunti* we notice the use of floral design in a variety of ways, first as a border of single leaves, next as a scroll of leaves and stalks, again as single leaves, then as a scroll of stalks, buds and leaves, with a centre piece based on the ever favourite and indispensable lotus. It is through these scrolls that we touch the ancient art of India, though changed from the sculptures of such scrolls on the Buddhist railings of Bharhut and the frescoed walls of Ajanta and Bagh, which have stood for fifteen centuries, to the powdered rice adornment of a day. This *jhunti* is generally made on the floor. It is laid down with the fingers of the lady artists only, no mechanical help being called upon. It is not æsthetically great or symbolically suggestive; yet, even away from its surroundings, in a pen and paper copy which translates the softness of the white powder lines into black hardness, it gives something of the charm which comes from an apparent artistic complexity that is essentially simple.

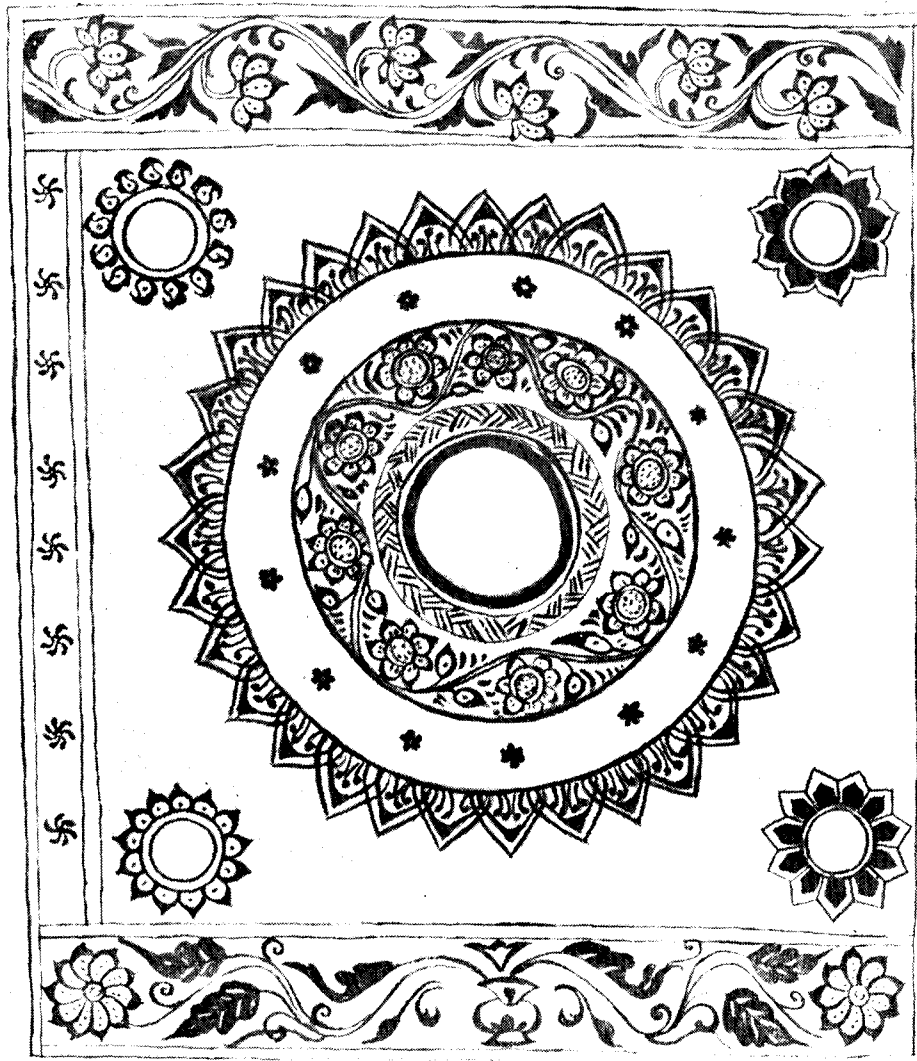
The third illustration is of a wall *jhunti* for one of the Thursdays already referred to. Here the scroll is again seen, but of a different character from the floor *jhunti*. The main intention is to present a design of *paddy* (unthreshed rice) to Lakshmī, who is partial to the plant. The growing crop is seen in the semicircular space at the

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HARVEST WALL DESIGN IN ORISSA

IV



FLOOR DESIGN IN BENGAL

bottom of the design. The pyramidal designs represent piles of the grain. This design, having a specially auspicious character, is very widespread.

I have spoken of the designs made by tribes like the Santals and Kols, but it is necessary to differentiate between their work and that of the Bengāli people and Orissans. The tribal designs are very primitive. They have more straight lines than curves, and their attempts at figures of human beings and animals are very crude. But the folk art of which we have given examples is, as said, in the line of descent from the classical art of India. It is a living institution preserved in villages away from large centres of population. It rises out of an environment in which repose and conservatism prevail. It is therefore likely to remain a living art, gratifying the folk in giving expression to their devotion to the invisible world and in giving them the touch of creative joy; also giving to lovers of art the world over, when they come to know of it, the special pleasure which arises from the simple and direct revelation of humanity's aspiration and search for beauty.

Phanindranath Bose

OUR ART SECTION

By JAMES H. COUSINS, D.Lit.

OUR article this month on "The Folk Art of India" will probably introduce to many of our readers for the first time a phase of artistic creation which is specially interesting in that it is both impermanent and impersonal. Mr. Bose's name is already known to many of us through his books in "The Asian Library." He is a scholar of accepted rank, and is doing much to extend our knowledge of the heretofore only vaguely known parts of the vast cultural empire of India in past times. Mr. Bose is Vice-Principal of Dr. Rabindranath Tagore's International University (*Visva-Bhārati*) in Bengal, and it was during a visit that I made to the University to help Dr. Tagore's work that I saw Mr. Bose's collection of village designs, and promptly secured a couple for THE THEOSOPHIST as well as his article. Just as I had the matter ready for the post, I attended the rain festival celebrated by the students in a programme of songs of Dr. Tagore. When I entered the hall I was delighted at the sight, on the floor, of a wonderfully wrought *alpana*, with brass pots of lotuses set in the circular spaces round which the design in white powder moved with the rhythmical vitality that only a spontaneous art can achieve. When the festival was over, the usual fate of being wiped out by human feet was about to overtake the lovely thing; but I managed to keep away the students and preserve the *alpana* for a day, and have it copied. It is the fourth of our illustrations, and was done by three

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OUR ART SECTION

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girl students of the school. The copy was made by Sukumari Devi, the head of the ladies' department of the art school, a very fine artist. The translation of the designs from white powder to black ink and from impromptu fingers to pen and brush, obscures the vital beauty of the original; but the design remains.

My verses, attributed to the much misunderstood Silenus, will, I hope, be considered not inappropriate for the Art Section, since they are an effort to indicate the various reactions which certain extreme types, physical, emotional, mental, and intuitional, make to the creative impulse that moves through all life, and that has characteristic distinctions according to the level in humanity from which it moves towards fulfilment. The source of the art-impulse, as Mr. Jinarājādāsa has so clearly shown in recent articles elsewhere, is on the Buddhist level, which is also the level of unity. While studying Shelley's "Prometheus Unbound" with a class of Indian boys, we came on the passage indicating that Silenus was not the hooligan that he is usually taken to be. According to Shelley he was capable of singing songs of high themes. Someone suggested that it would have been interesting to know what his songs were like. Some years afterwards I suddenly found this song in my mind; or, to be exact, I began it in the South Indian State of Mysore, where I was putting finishing touches to the reorganisation of an art gallery and museum for the Mahārāja, got stuck in the middle, and finished it in North Bengal looking straight out on the glorious snow ranges crowned by the peerless Kinchinjunga.

James H. Cousins.

COMMUNITY SINGING

By SYBIL MARGUERITE WARNER

INTRODUCTION BY C. JINARĀJADĀSA

A great change is slowly taking place in our conception of what makes for progress. Hitherto, the unit of society has been the family. The citizen oriented himself first by the needs of the family, and then after by those of the state. Where there has been the idea of caste or class divisions, new interests appeared between those of the family and the state. But a new idea is being born, that of the "Community". Within the Community, families and castes or classes exist; but what is novel is that the thought of the Community ignores for the time the divisions in society due to possession of property or the lack of it, to education or to its want, and due to those many gradations natural in human organisation. As in church or temple, these divisions are in theory supposed to vanish, so too in a true Community they are ignored. When the people function as a Community, they are conscious of a new form of unity.

There are many ways in which to strengthen the new ideal of the Community, and one very effective way is "Community Singing". When people gather in some public place, to celebrate some festival or to listen to an address, all sing together, a part of the time. Naturally the music which all can sing has to be carefully selected. Wherever in the

audience there is an appreciable number who can normally sing, of course they help the beginners.

Community singing has the effect of developing a new civic sense, that of solidarity or brotherhood. Little by little, the people lose the habit in their thinking of considering first class or caste interest, and the nation's interest after. Instinctively they respond first to what affects the people as a whole.

It is here that an opening exists for Theosophists to work for brotherhood. Theosophical Lodges can start Community Singing, first in their Lodges, and then wheresoever they and others gather for some altruistic purpose. Community Singing was attempted for the first time in the English Convention this year in June, under the supervision of Miss Sybil Marguerite Warner, the International Organising Secretary of the "International Fellowship in Arts and Crafts," of which I have been the President for several years. Miss Warner has already published in *THE THEOSOPHIST*¹ a list of songs suitable for Lodge use. She offers now a list especially suitable for Community Singing by English-speaking audiences.

C. Jinarājādāsa

SUGGESTIONS FOR COMMUNITY SINGING

Community singing is spreading rapidly, and gatherings of Theosophists who wish to share in the benefits it gives, both as a means of expression and as a unifying element, may find the following list of Unison Songs useful. It is intended as an addition to the suitable numbers from such well-known collections as the *Scottish Students' Song Book*, *Fellowship Song Book*, etc.

While none with unsuitable words are included, the range is rather wider than was the case when recommending solo songs for use before lectures only.

¹ Under the title of "Music before Lectures," February, 1924, p. 673.

² The songs given below can be obtained from the publishers or through the International Fellowship in Arts and Crafts at 23, Bedford Square, London, W.C.1, at from 1d. to 5d. a copy.

The compiler would be glad to receive additional lists, from any country.

It is an advantage to make sure that a certain number of those who will be present are previously familiar with the words and music. Copies may be circulated beforehand and rehearsals held for small groups. Those who have practised may be distributed among the others, one or two to each row, and in this way all will find it easy to join in, without feeling dependent on the leadership of a choir. Each singer should feel a share of responsibility. The tune should be played through once before the singers begin, and if there is an opportunity they should be told how many beats will be allowed between the verses, so that all start exactly together. The same applies to the sustaining and ending of final words. The amount of "finish" attempted or expected in performance must depend on the circumstances of the occasion, but the desirability of reaching the highest possible standard should always be remembered.

TITLE	WORDS BY	MUSIC BY
<i>From The Motherland Song Book (Stainer and Bell. 2a.)</i>		
Fairest Isle	Dryden	Purcell (1658)
Triumph in Death	Shakespeare	Plain Song
The Patriot's Song (any country)	Hosmer	G. Shaw
These Things Shall Be	J. A. Symonds	J. Ireland (or "Strong Son of God" tune)
Christ that all this World did make	Old English	Boughton
O God of Earth and Altar	Chesterton	Traditional
The Music-Makers	O'Shaughnessy	S. H. Nicholson
Mine Eyes have seen the Glory	Howe	M. Shaw
Jerusalem	Blake	Parry

FOLK SONGS FROM NOVELLO'S SCHOOL SONGS

- 965 Come all you worthy Christian men
 984 Dance to your Daddy
 996 The Lark in the Morn
 1000 Wassail Song
 1078 The Sweet Primroses
 1080 The Briery Bush (Hangman, stay thy hand)
 1081 Geordie (Nos. 1080-1 are singularly appropriate for singing before meetings for the Abolition of Capital Punishment)
 1085 My own John (3 singers or groups)

- 1128 The Jolly Ploughboy
 1132 The Carter
 1138 The Painful Plough
 1178 King Herod and the Cock
 1176 The Moon shines bright (New Year)
 1177 The Holly and the Ivy
 1178 Come all you true, good Christians (Carol)
 1180 As I sat on a Sunny Bank (Carol)
 1181 The Virgin Unspotted (Carol)
 1182 Sons of Levi (The Path)
 1268 The Blind Beggar of Bethnal Green (Clubs)

PUBLISHED BY CURWEN

- 79016 Blow away the Morning Dew
 The Seeds of Love
 Poor old Horse
 Just as the Tide was flowing
 79028 The Merry Haymakers
 79028 Sir John Barleycorn (Life of an ear of corn)
 79033 The Cuckoo
 The Evening Prayer
 Near London Town

OXFORD CHORAL SONGS

- | | | |
|-----------------------------------|--------------|---------------|
| A Spring Song | Howitt | Frank Bridge |
| Sweet Obscurity | Greene | Ernest Walker |
| The Swing (Children) | Stevenson | P. Judd |
| The Fiddler of Dooney | Yeats | R. Milford |
| Commendation of Music | Strode | E. J. Moeran |
| I know a Bank | Shakespeare | N. Demuth |
| When Mary through the Garden went | M. Coleridge | P. Judd |
| Never Weather-Beaten Sail | English | Campion |
| To Music Bent | Lutenists | " |
| To his sweet Lute | and 345 | Purcell |
| The Passing of the Moon | | Schubert |
| Ganymede | | " |
| Mankind | | " |
| The Setting Sun | | " |

MUSIC AND YOUTH SCHOOL SONGS

- The Seekers
 Let us now praise Famous Men
- Masefield
 Dyson
 R. V. Williams

Sybil Marguerite Warner

WAS JESUS A VISWAKARMA BRĀHMAṆA?

MR. M. S. RAMASWAMY IYER'S THEORY¹

UNDER the auspices of the Madras Teachers' Guild Mr. M. S. Ramaswamy Iyer, Deputy Superintendent of Police, spoke on the above subject. The Hon. Mr. Justice Ramesam presided.

Mr. M. S. Ramaswamy Iyer, speaking on "Was Jesus Christ a Viswakarma Brāhmaṇa?" said that the term Jesus Christ was a corruption of Tamil words, viz., a corruption of Kesavakṛṣṇa. Jesus' mother-tongue was Tamil and he had Tamil parents. Since Jesus was a Tamilian, it was to India that they should look to the derivation of the word "Christ". It was Keshava who had been proclaimed as the Messiah Kṛṣṇa, i.e., Jesus the Christ. Similarities between Hindūism and Christianity were not due to the impact of the two on each other, but because Jesus was a Hindū. That was why Jesus was figured as Baby-Christ, Santhāna Kṛṣṇa. That was why in the ancient church of S. Augustine at Rome the Madonna was represented with child Jesus and beads round his legs.

In old Byzantine pictures the Madonna was presented in dark colour. When Mary had a black colour, her son also was of a dark complexion. For this they must look at the picture of Jesus at the Church of Santa Maria. The Saviour of the world was after all of a black Madras colour. Jesus was a carpenter. The Greek word "Tekton" meant carpenter. In Tamil, it was *Tachchan* and the speaker found influences of the Tamil language on the Greek. Jesus was also a son of the carpenter. In this country they belong to the castes of Kammālas. The word *Hanasāri* meant *anna āsāri*, *unna āsāri*. Did Jesus wear the sacred thread of the Kammāla? Indian sacred threads had been worn in Palestine. The Pharisees were Brāhmaṇas.

Phylacteries were said to have been worn by the Pharisees, and it was the *Poonool* of the Brāhmaṇas. The giving of milk and honey to Jesus as a boy was only the Pañchagavyam given during Upanayanam. If Jesus wore the sacred thread, why was it not seen in the pictures? John's baptism of Jesus on the Jordan had a significance for them, because only a sannyāsin could baptise another sannyāsin. John was a great Hindū sannyāsin. After baptism Jesus went into the desert

and came out as a new man. He wore *kāshāyam* and had a *ḍaṇḍa* and a *kamaṇḍalam* as seen in a sixteenth century representation. Jesus was a Hindū, and according to the practice of the race, he must have discarded the sacred thread. That was why in the latest pictures of Jesus, he was represented without the philactery. There was something in all these which modern scholarship had not divined. Time seemed to hide them. Finally Jesus became a Kammāla Siddha. Was not Jesus Christ a Viswakarma Brāhmaṇa and Christianity was it not Hindūism? Clearchus said that the Jews were immigrants from India.

Thus it had been shown that the mother-tongue of Jesus was Tamil; that his parents were Tamilians; that the name of Christ was the western corruption of Kesava Kṛṣṇa; that Jesus was a native of Madras complexion; that he was a *Tachchan* (carpenter), that he bore the honorific title of *Āsāri*; that he went into the temple at the age of 12 for his Upanayanam; that he wore the sacred thread and that he had the blood of the Tamilian race to which he belonged; he became later on a great Siddha—a term scholars have not comprehended, because they were not aware that it was the Tamil Sithar.

Jesus was in other words a Kammāla Siththar, and Kammālars call themselves Viswakarma Brāhmaṇas. Was not Jesus Christ a Viswakarma Brāhmaṇa and was not Christianity a Hindū sect, Kesava Kṛṣṇachāri's matham (religion)? "What other soil than the one that produced Sibi Chakravarthi (King Sibi), could have given birth to Jesus Christ, Kesava Kṛṣṇa, who gave His flesh on the Cross so that the sins of men might be washed off by His blood?" concluded Mr. Ramaswami Iyer.

A number of pictures were shown to illustrate the points.

¹ An extract from a report of the lecture sent to *New India*.

INTERNATIONAL CORRESPONDENCE LEAGUE

ANNUAL REPORT¹*August, 1926*MAGAZINE SECTION²

THIS Section is developing on satisfactory lines. Twenty-four overseas lodges in the following countries are being regularly supplied with English Theosophical and other magazines, receiving foreign magazines in exchange:

Spain, Czechoslovakia, Italy, Uruguay, Finland, Australia, Bulgaria, Ceylon, China, Colombia, Denmark, Japan, Norway, Peru, Poland, Burma, India, S. Rhodesia, Austria, Sweden, Germany, Portugal, Roumania, Iceland and U.S.A.

In addition to these lodge exchanges a good number of individual Theosophists are regularly posting magazines to isolated members in various parts of the world. . . .

There have been a large number of applications from our international correspondents for books relating to Theosophical and allied subjects, and in almost every case it has been found possible through the generosity of various lodges and friends to satisfy these requests.

The value of this centre³ has been proved in almost dramatic fashion by the immediate and constant use made of it by our friends from overseas. In addition to being a clearing house of information for Theosophists abroad who desire to find accommodations, situations, etc., in England, it has proved a real home for many visitors whose stay in this country was of a more transitory character. To attempt to outline all the varied activities of the centre would require a great deal of space but a careful diary is kept which illustrates that real "service" work is being done at the centre, work which involves the giving of oneself as well as the time necessary for making the sojourn

¹ This constitutes extracts from the Annual Report of the English Section of the I. C. L.—Ed.

² Miss A. V. Strang, 84 Boundary Road, London, N. W.

³ International Social Centre.

of our overseas friends in this country pleasant and free from anxiety. Previous to the holding of the National Theosophical Convention in London in July, the General Secretary of the Theosophical Society asked the Warden of the Centre to arrange for the hospitality of the delegates. All the applicants—20 in number—were successfully and comfortably fixed up with necessary accommodation. . . .

Such work as the above has convinced the I. C. L. Secretaries in London of the urgent need for a Guest House in the Metropolis, and preliminary investigations with the object of setting up such a residential and inexpensive hospitality centre for overseas visitors is now on foot. This involves various financial considerations as well as details of personnel, but difficulties are only made to be surmounted. . . .

YOUTH CORRESPONDENCE

Mr. Boris Mousman, 1 Upper Woburn Place, W. C., reports great activity in the Youth Section, the number of correspondent members in the British Isles being 236 whilst the total number on the register in the various countries is just over 1,000.

The British members are corresponding with their fellow Young Theosophists in the following 26 countries:

Austria, Australia, Belgium, Denmark, England, France, Germany, Holland, Hungary, Iceland, India, Italy, Ireland, Poland, Roumania, Scotland, Sweden, U.S.A., Egypt, China, Ceylon, Norway, New Zealand, Wales, Switzerland, Yogo-Slavia.

As the European Section of the World Federation of Young Theosophists has 86 Youth Section Secretaries in 19 European Countries, the possibilities for the development of international correspondence are enormous.

Very large numbers of German school children have applied for correspondents, and the Round Table International Correspondence Bureau has now been definitely taken over by the Youth Section of the I. C. L.

ORGANISING SECRETARY¹

The reports from the three Secretaries need no additional comments from me. The work for which the League exists is being done and done well. We are fortunate in the British Isles in being able to obtain such excellent publicity in the various Theosophical and allied magazines, etc., as this ensures a steady stream of responses to our applications from abroad. Theosophical and Star

¹ Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth.

magazines in other countries have also given us generous space in the matter of news paragraph and articles generally.

The question of finance will sooner or later have to be reached. With the exception of a few subscriptions the Secretaries have hitherto put their hands pretty deeply into their pockets in order that the work may be carried on, and in the case of the Youth Section, the Federation of Young Theosophists has provided the funds. In all sections of the I.C.L. the possibilities of extension are considerably hampered by lack of money. It may be that the time has now arrived when we should ask the Theosophical and Star movements who provide the bulk of our members, to assist us financially to carry on and extend an activity which has received the approval and commendation of our leaders.

INTERNATIONAL ITEMS

DURING August people from all over the world met at the Chateau de Biervill, near Paris—people who believe that peace is the first and foremost question, and that only as an atmosphere of confidence and collaboration spreads in the world will peace become stable and international understanding effective. Particulars from the Secretary, 34, Boulevard Raspail, Paris.

The Fourth International Summer School of the Save the Children Fund was held in Geneva last month.

The next World Conference of the Federation of Education Associations will be held in Toronto, Canada, probably in July, 1927.

THEOSOPHICAL EDUCATIONAL EFFORT IN JAVA

A REORGANISATION has taken place of our "Theosophical Educational League" in order to make it in due time a Section of the "Theosophical World-University Association". We altered its name and made one big Society out of it, all institutions, schools, buildings, grounds and other possessions coming over to the new Society, and we took the legal steps necessary for such a change. The new name, "Theosophical World-University Association, Indonesian Section," gave rise to some comment, specially when the opening of a new school, the third "Arjuna-school," at Batavia was celebrated in the beginning of May, and we publicly stated, that it was to be a school of the new Association. In Holland, and in countries under the influence of the Dutch, there has risen a rather curious conception about "neutral" instruction and education. A conception, we presume, not to be met with in any other part of the world, developed in strong and undesirable intermingling with a political struggle, which lasted for more than half a century. The effect of all this was a kind of "neutrality" which is pronouncedly a-religious and materialistic. And so with us a "neutral" school is not only a "non-sectarian" school, but a school which carefully keeps aloof from all that is in the least religious, and in fact stands hostile to all religion. It stands for a kind of barren neutrality, which excludes from the field of education some of its most precious treasures. This kind of "neutrality" we had to fight of course in our Theosophical, educational work in this country during the last ten or twelve years, nevertheless calling our schools "neutral schools," as a distinguishing epithet from the denominational schools on the one side and the public or state-schools (which have the same kind of barren neutrality) on the other. Naturally this created some confusion in people's minds, and universally our schools were and are called "Theosophical" schools. But now starting our Section of the Theosophical World-University Association, we have decided to follow another policy and to teach the people what NEUTRALITY truly is. That it is indeed synonymous with Theosophy, because of its all-inclusiveness. That in our schools we do NOT exclude any religion or any conception of the Truth, but try to consider them all and give each its due place and time. And this, for school life in Dutch countries, is an entirely new departure which we try to live in our institutions and to explain and propound to the public whenever occasion arises.

Such an occasion presented itself when addressing the public at the opening of the "Ariuna-school" at Batavia mentioned above, most of the people present being Indonesians, to whom in general the "new" neutrality is not so awfully new as to most of the Dutch. On the 30th of May at Sukabumi (a hill station some 3 hours by train from Batavia) we tried to explain these ideas to a public consisting almost wholly of Europeans in a speech meant as a preparation for a Theosophical school exclusively for European children. We had some success there, but the school cannot be started this year, and we shall have to wait for a better occasion next year.

At the big Theosophical Convention in the beginning of April at Batavia he was asked to speak about the same object to a strictly Theosophical audience, and he chose as a title: Ommen, Huizen, Adyar and the Theosophical World-University. On one occasion we had a rather big success. It was at a preparatory meeting of the "Educational Congress," a society on a "neutral" basis for the promotion of education at large, which has a Congress once a year in the month of September. The different societies forming our "Theosophical Educational League" all have their separate representatives there, I myself being our representative in the Board of the Congress. On that preparatory meeting we, nine Theosophists out of a total of some 30 people—to our own profound astonishment—took the meeting by surprise so to speak, and succeeded in getting three speakers for three of our proposed objects, one of which will be the "new neutrality".

W. P. D. CORPORAAL

* THE SAMSKRT COLLEGE AT NELLORE, S. INDIA

At the instance of H. P. B. a Free Samskrt School was started at Nellore in 1882 when the founders of the Theosophical Society visited that place to form a branch of the T.S. For some time the school struggled for existence for want of funds but has now become well established and has been doing good work for the last four years. In 1924 a Residential School with three cottages for teachers and a hostel for students was constructed and the opening ceremony of these buildings was performed by Dr. Annie Besant. In 1925 the Institution was affiliated to the Madras University. In 1926, 9 students went up for entrance examinations and 6 of them came out successful. With these students the college class was opened on August the 8th by Mr. Alladi Krishnaswami Ayer, B.A., B.L., a leading High Court Vakil, Madras.

The institution maintains 8 teachers at an annual cost of Rs. 2,500 and 14 students are given free board, the strength of the school being 52. It has an endowment fund of Rs. 15,000 and gets grants from Government and Local Bodies to the extent of Rs. 700 a year. Besides these the institution is supported by annual subscriptions to the extent of Rs. 2,000.

In this institution instructions are given in (1) Rg Veda, (2) Yajur Veda, (3) Ayur Veda, (4) Astronomy and Astrology, (5) Vyākaraṇa, (6) General Samskrt—Kavyams and Natakams.

The Managing Committee intends to introduce Vedānta as one of the subjects as soon as funds permit. The institution has been registered under the Act for the Registration of Literary Societies in July last.

Eleven students from this College have passed the All-India Examination in the Ayurvedic System of Medicine.

This College is managed by a Committee, consisting of two Retired Deputy Collectors, one Retired Sub-Judge, three High Court Vakils and the Hon. Secretary.

The institution urgently requires more financial help for further activities.

B. RANGA REDDY,

Hon. Secretary.

CORRESPONDENCE

OCCULT CHEMISTRY

WHAT an amazing criticism of Occult Chemistry investigations is that of Mr. J. D. Main Smith in *THE THEOSOPHIST*.¹ "The complicated molecular structures, therefore, put forward by the author as having been discerned occultly have no existence except in the author's imagination." So Dr. Besant and Bishop Leadbeater who saw those structures are liars! Certainly it is a simple way out of it all; "I am the Master of this College, what I know not is not knowledge."

"The structures assigned to chemical molecules are however hopelessly inaccurate and based on a completely erroneous view of atomic structures." All because the occult chemistry researches do not tally with the *speculations* of the chemists! For what are they but speculations? Has any physicist *seen* an atom of carbon? The whole theory of atomic structure is purely a deduction—very brilliant indeed, and one that in the main "works"—from the records of the disturbances produced in the atom by the electric discharge. But not a single atom, *in a natural condition*, has been seen, or photographed. That is what the occult chemistry investigators have done. It is amazing to me that, postulating the atom as built of electricity, a tremendous current of electricity is turned on to it, and the effects of the disruption photographed, and that from all this we are told what the atom is *in puris naturalibus*. It is like describing as the normal life of people in a city their behaviour photographed during an air raid.

It is obvious that Mr. Main Smith before writing his criticism had not seen the work *Occult Chemistry*, now in its second edition, where that work mentions the complicated gyrations of the electrons. He does not seem to realise that my articles of 1922—1925 are merely a continuation of researches recorded since 1895, and that before he has a right to criticise the continuation, he should have made himself familiar with the main work.

He observes that either I do not know the researches of the physicists, or have "improperly suppressed" them. My knowledge

¹ See June, 1926, pp. 366-72.

is fairly up to date of the work of Thomson, Rutherford, Alston, Bragg and others; so the first hypothesis fails. As to "improper suppression," I am not compiling a theoretical manual, giving everyone's theories, but merely recording *things seen*. I might remark that I am a fairly intelligent follower of scientific achievement, and while a great enthusiast of modern science, am not quite so ready to quote passing *theories* of atomic structure as the final ascertained and established truth. There was a time when Dalton's conception of the atom was taught as "gospel truth". Then it was Thomson's, now it is Bohr's. At first the proton was said to be all positive electricity; now it is doubted if there are not electrons in it. Moseley's atomic numbers were given as the last thing in periodicity. Now we are told that the "whole number" theory is only approximate. It is just because of this state of flux in chemical theories that I do not discuss them, but content myself to recording what the investigators, *pace* Mr. Main Smith, *have seen*.

One great disadvantage to critics of occult chemistry investigations is that all the material accumulated in the course of 30 years cannot be found in one work. Had I nothing else to do, I would delightedly spend half a year on bringing out a third and up to date edition of *Occult Chemistry*. It was my hope last year to issue at least a brochure on the structure of some carbon compounds, but it has been impossible to get near the work contemplated. Models have yet to be made of Naphthol and Tartaric acid, and the model of Indigo alone will take a considerable time owing to its complexity.

May I once again insist on my side to Mr. Main Smith that what I have described in the articles are *things seen*, objectively, not inside the head, but *before* the observer, as this page is before his eyes? I cannot help if he cannot "square" them with what he believes. Nor is it my business to square them with present day theories. I am a simple recorder, and the centuries will prove whether the occult chemistry investigators or the physicists with their electric discharges have got at the truth. I have sufficient faith in the *thing seen* (as indeed science tells us to do) to trust that, when all the present chemical theories have settled down, a few scientists will turn to *Occult Chemistry*, and find there that their *final* conclusions were anticipated long ago by Dr. Besant and Bishop Leadbeater.

I wonder if Mr. Main Smith recollects how the Bavarian Academy of Science buried Gregor Mendel's paper as high falutin', and how now we swear in biology by Mendelism. I think H. P. B. was not exaggerating when she remarked in *S.D.*, I, 538, about the exact science so relied upon by Mr. Main Smith—"exact—exact in chiefly finding itself inexact every leap year".

C. JINARAJADĀSA

WE wish that before Arthur Robson had proceeded with his interesting article in THE THEOSOPHIST,¹ he had made a short reference to *The Secret Doctrine's* denial of the Darwinian theory as applied to man. Lesser students are sometimes bothered (to their good, of course) by articles which overleap this denial.

One is tempted to think that perhaps the animal's snarl descended from the human smile!

PHILIP J. FOSTER

WORLD FEDERATION OF YOUNG THEOSOPHISTS

AMERICAN SECTION

THERE are many American members of the Theosophical Society especially Young Theosophists, who would like to correspond with their brothers in foreign countries. Those members in other lands who would like an American correspondent should write to Mrs. Frank Pennell, Auberry, California, U.S.A.

Also, those members interested in the exchange of their own magazines of T.S. or kindred nature for similar American issues, should write to Mr. Frank Pennell, Auberry, California.

RUTH HOWARD PENNELL

¹ See May, 1926, p. 149

THE THEOSOPHICAL FIELD

THE RENDEZVOUS¹

By ALAN SEEGER

I HAVE a rendezvous with Death
At some disputed barricade,
When spring comes round with rustling shade
And apple blossoms fill the air.
I have a rendezvous with Death
When spring brings back blue skies and fair.

It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my breath;
It may be I shall pass him, still,
I have a rendezvous with Death
On some scarred slope of battered hill,
When spring comes 'round again this year
And the first meadow flowers appear.

God knows 'twere better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear.
But I've a rendezvous with Death
At midnight in some flaming town,
When spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.

¹ Although this famous war poem has been printed before, frequent requests are made that it again be printed. It is to be found in "Poems," by Alan Seeger," published by Scribners.

True to his premonition, Alan fell in France, in 1918, in his 20th year. He was one of the most promising youths of our Krotona circle, and he spent many months there with his grandmother, who was a resident at Krotona. I spent many joyous hours in his company, 1914-7, for he dearly loved to run the car out over the desert, while I mused in silence, or told stories. His nature was a fine alloy of the steel of courage, and the gold of sunshine; naturally the exuberance of youth was, in him, a terrific force. He went to the war, as to the romance of his life just dawning, whole hearted and unequivocating. For his life was the living of many lives. May many such sunny natures be born soon amongst us.

The Alan Seeger Library in Paris, open to all students of the English tongue, is the memorial erected by his father and mother and worthy of the great promise of their son.

A. F. KNUDSEN

THE LUNAR RACE

It is interesting to read in an article published in *The Occult Review*, by M. Mitchell, B.A., various theories put forward to the effect that there is considerable connection between the customs of the nomadic peoples or Romanies, and the ancient Druidical traditions. The writer quotes various eminent authorities who have traced the earliest recorded home of the Druids to India, while it has already been proved beyond doubt that the first known home of the original Romanies was also India.

The Druids were called the Lunar Race, hence the crescent symbol which was worn by them when officiating at their Mysteries, their last refuge in Britain was Mona (Moon) while everyone knows the large part played in all Romany rites by the light of the full moon. The sign of the crescent is placed on the head of a new born child, while an old legend connected with the moon relates to the nomadic life of the people and is centred in Mekran, thus shewing India to be the home of the fable.

It is thought that the Romanies have descended from the pre-Aryan race of Dom—Dom becoming Rom, in Romany-Hindū with the almost invariable transposition of the d to r, in the adoption of a word of Samskr̥t origin into the Romany tongue. Thus Romni takes the place of Domni in Europe. It is stated that twelve out of every thirty words of the Romany language are either pure Hindostani or bear a striking resemblance to it.

One word may be quoted as being of interest; Sarishan, which means literally "early evening" and is known as a common greeting

in parts of India, is also the usual salutation of the Romany, who has been known as a "nocturnal character". The Druids also reckoned time by night for it has been written of them "they wrought in the night time and rested by day".

The Druids, as is always the case among religious teachers, had their exoteric and their esoteric teachings, they had also two sets of script; the Romany has also two dialects one of which is reserved for the initiate, a very serious ceremony, and is guarded to-day as carefully as ever it has been in the past.

With regard to the religious beliefs of Druid and Romany, the similarity seems too marked to be accounted for as being merely the great link which is always found to exist between religions. Transmigration is a belief in common, "Hurt not an animal" said a Romany to his son "for within is the soul of your sister". The Druids taught that the origin of all things material was the water element, the Romany believes Duvel (God-of Druidical form Duw, Samskr̥t Dyū, "the shining one") is derived from water, while in the form of rain it is regarded as God's blood. The Druids venerated the oak, the Romany the acorn, while a curious lore was attached by both to the power and symbology of straw. The Druid used the sign of the cross, long before the advent of Christianity to Britain, and the same form of cross is found to-day as one of the chief of Romany signs.

Of animal life the snake (called Nag by the Romany), the egg, the horse, the wren and the raven are especially venerated by the Romany as they were also by the ancient Druid, while both have placed the greatest faith in the occult powers of woman, Romany witches to-day being credited with all the powers and supernatural achievement which were attributed to the ancient Druidesses.

In the practice of divination the Romany retains many old Druidical customs such as the prediction of future events through the bubbles made by boiling water, or stones were cast into the water and predictions made from the ripples thus set in motion.

Many superstitions and some veneration is attached to the Cup, which has its origin in the Chalice or Grail, connected with which there are many Druidical legends, and one remembers the Hindū story of the Flood with Dew Danwantaree rising "from the churned ocean, bearing in his hand a sacred vase full of the water of life".

A last parallel may be quoted in the special potency credited to the number nine by both the priests of ancient Britain and the Romany race, two examples are given from the number which are shown. In

the Druidical rites it was customary for the candidate for initiation to go nine times round the sanctuary, nine appearing in various places as a number of very special significance. The Romany cure for fever is to go to a running stream and cast nine pieces of wood backwards with incantations, while a true Romany, to avert ill health through the coming year should go nine times to a tree, bore a hole and spit in it.

The nine potency, of course is recognised in most of the Mysteries, the Pythagorean, the Eleusian, etc., none the less it is interesting to observe the great law operating in peoples so *apparently* dissimilar as the very learned and most unlettered.

Some authorities maintain that Druidism is not extinct to-day, that there exist in Wales descendants of the old Bards who are in possession of Druidical knowledge which is lost to the rest of mankind. Be that as it may, it is interesting to notice there is this possibility that England owes yet another debt to India in the old Druidical teachings brought in the ages past, teachings, the hidden side of which has been almost lost but which doubtless has had a far greater influence on our country than we have any idea.

HAS MAN STRUCTURAL IMPERFECTIONS?

Metchnikoff was the perfecter of the idea that nature produced faults for man's wisdom to correct, or remove, by violence. He wrote in 1903:

It would be no longer rash to say, that not only the rudimentary appendix and the caecum, but the whole of the human large intestine are superfluous and that their removal would be attended with happy results.

For a while all that and much more was all the vogue. "The knife" was to save man from biological incompetence. Now we are beginning to see a little farther and much deeper. Now we hear of bacterial digestion, of vitamins, of internal secretions, ferments and catalysts.

It was for the purposes of economy that the great bowel came into existence . . . its epithelium forms a glandular structure which has all the appearance of an organ designed for the supply of an internal secretion. (Dr. Doris R. Crofts) . . . That secretion, whatever it may prove to be, is carried to the liver, . . . The reticular stratum of the colon, . . . represents a spleen of considerable size.

The article closes with,

When we take all these considerations into account, we must conclude that the great bowel of man is not a useless or superfluous organ, but one which we, in our ignorance, are maltreating.

Where then is our ignorance to stop if we refuse to be held by nature and logic. What are "the realms where thought becomes the

guide to action"? But those who detach themselves from Nature and scoff are no longer the world's heroes and those who work with Nature will find that she gladly makes obeisance. The above quotations are from Sir A. Kieth's article in "Nature".

J.

SAYINGS OF MEISTER ECKHART (1260-1326)

"What is the use, seeing this birth befalls not in the powers? It is well asked! But consider. Every creature works towards some end. The end is ever the first in intention and the last in execution. And God too works for a wholly blessed end, to wit, Himself: to bring the soul and all her powers into that end, into Himself. For this God's works are wrought, for this the Father brings His Son to birth in the soul, that all the powers of the soul may end in this.

"To entertain God in one's thoughts is sweeter than honey; to be sensible of God is teeming consolation to the noble soul; union with God in love is everlasting joy which we relish here as we are fitted for it.

"There are all too few who are fully ripe for gazing in God's magic mirror. Many begin, but fail to consummate it. Because they have not rightly lived the life of Martha.

"The willing poor, unsolaced by corruptibles, descend into the valley of humility. They are pursued by insult and adversity, the best school of self-knowledge. And self-knowledge gets God-knowledge.

"There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends and honours, but it touches them too closely to disown themselves.

"Our least interior act is higher and nobler than our grandest outward one."

OUR EXCHANGES

We acknowledge with many thanks the following :

Kirjath Sepher (July), *Servant of India* (July), *Theosophie in Ned.-Indie* (June, July), *Light* (June, July), *Monthly Summary*, *League of Nations* (May), *The Messenger* (July), *Bulletin Theosophique* (June), *The Canadian Theosophist* (June), *Modern Astrology* (June), *The Message of Theosophy* (May, June), *The Indian Review* (July), *The World's Children* (July), *The Theosophical Review* (July), *The Occult Review* (August), *The Calcutta Review* (July), *Theosophy in New Zealand* (July, August).

We have also received with many thanks :

The Vedānta Kesari (June), *The Signal* (July), *Teosofia* (May), *Revue Theosophique* (June), *Pentalfa* (June), *Nature* (July), *Koinonia* (July), *The Young Theosophist* (June), *Theosophia* (August), *Theosophisch Maandblad* (July), *Pewartia Theosophic* (July), *Bulletin of the Museum of Fine Arts* (June), *Teosofisk Tidskrift* (July), *Theosophy in India* (June, July), *The Round Table Quest* (July), *Norsk Teosofisk Tidskrift* (May, June), *De Theosofische Beweging* (July), *Vivir* (May), *El Loto Blanco* (July), *The Cherag* (July), *Heraldo Teosofico* (June), *Teosofia en Yucatan* (June), *Advance Australia!* (July), *Revista Teosophica* (June), *The Beacon* (June), *Evolucion* (May), *Espero Teozofia* (April, June), *Blavatsky Press Bulletin* (August), *Sofia* (June), *The Ceylon Theosophical News* (May, June), *The Server* (June), *L'Aube Nouvelle* (June), *La Stella* (July), *Headway* (June), *Associate* (July).

REVIEWS

Gnosticism, by Mary W. Barrie, M.A. (T. P. H., Adyar. Price : Cloth, Rs. 2; Paper, Re. 1-4.)

This book is a scholarly treatise on the Gnostic Schools of the early Christians, explaining the different historical and geographical sources from whence they obtained their systems and, at the same time, showing the similarity of the teachings hidden beneath the varying forms of symbology belonging to the many Gnostic sects.

The author traces the many Gnostic systems, which were adopted in the Schools of the pre-Christian Gnostic period, to interwoven traditional Occult knowledge of the Chaldeans, Egyptians, Greeks and Jews. She shows how, although at the time of Christ the old Schools gained renewed life from His teachings, this interwoven national colouring remained and again rose to the surface in later days, and even new Schools that were formed in the time of Christ were tinged with the nationality to which their members belonged. This, the author explains, is the cause of the confusion of Gnostic sects and teachings that has made it so difficult for modern students to trace the one set of Truths and teachings hidden beneath them all.

The author then shows how these Occult Schools have always existed in the past, and how to those who sincerely endeavoured to live the higher life they taught the hidden knowledge; this higher life and hidden knowledge leading up to the Path of Initiation into the Mysteries, which is the highest purpose of all Religions.

Referring to those who entered the Schools, the author says they were taught what lies behind the veil of form and matter and what is the true purpose of all life and she makes the following quotation : "There are only two kinds of people; those who know and those who do not know." This is a quotation from that little book of priceless teachings, *At the Feet of the Master*, which in recent years has been given to the World through one who at the time was but a child, and which helped him to set his feet upon the Path; thus proving that these Occult Schools exist even now in these modern days and, as ever, are open to those who earnestly seek admittance.

The last portion of the book is about the life in the Gnostic communities and interprets some Gnostic teachings and scriptures; the two final chapters referring chiefly to the *Pistis Sophia* which "gives the key to the whole spirit and truth behind the Christian Religion". In chapter XIII special reference is made to that part of the *Pistis Sophia* which tells of the mystery of the Christ and the overshadowing of the disciple Jesus by the Christ; a subject which is well worth careful study at the present time, when so many are expecting the return of the Christ and the repetition of a similar method of His Manifestation.

On the front page of the book there is a statement that it contains the substance of lectures delivered by the author in the Brahmavidyā Āshrama at Adyar, and it is obvious that the substance has been very much condensed. For this reason, perhaps, the chief use of the book will be for scholars and for the guidance of students who intend to delve into this important and interesting subject as deeply as the author has done. In the book are reproduced diagrams of some Gnostic Schools and there are some useful tables, also a good reference index.

L. A.

The Principles of Astrology, by Charles E. O. Carter. (The Theosophical Publishing House, London. Price 5s.)

This useful and concise little book of 200 pages covers all the essential facts of Modern Astrology and undoubtedly grips the reader from the first chapter to the last until the whole has been read. So often Text-books upon this science only succeed in frightening many would-be students, by plunging them directly into all sorts of technicalities, signs, aspects, etc., and so they are apt to lose heart at the start and go no further.

In this book each chapter leads smoothly to the next, dealing with all the essentials of the subject in hand with nothing added that is superfluous and yet missing no important factor. In short the book is the best of its kind that we have come across of late and can be recommended for those students who desire to master the elements of Astrology in the simplest way.

B. A. R.

Raja Yoga: The Occult Training of the Hindus, by Ernest Wood. (T. P. H., Sydney. Price 1s.)

This handy little book in Professor Wood's accurate and scientific style, contains a complete review of the whole subject and the way to it. The first chapter contains the gist of "The Seven Schools of Yoga," and is clear and concise. Where and how they differ is definitely shown. Separate chapters are given to: The Yoga of Will and Freedom; The Yoga of Love and Union; The Yoga of Thought and Understanding. The fifth and last chapter is a practical introduction to concentration and meditation. All through the book are gems of epigrammatic statement defining the subject; for instance, "tapas" as "effort," which is so often taken as austerity, and even as mortification. The Professor says:

This practice develops right emotion; the former right thought; and the first, right use of the will in work; and the three together, pursued diligently for a time, play havoc with the five afflictions.

With this book one makes no mistake at the start.

KAHUNA

Hebrew Illumination. A study in Essential Religion by W. Winslow Hall, M.D. (C. W. Daniel Co., London. Price 15s.)

Being the studies of fifty cases of Illumination to be found in the Canonical Hebrew Scriptures. Dr. Hall has taken considerable pains in sifting out and placing the details of the experiences of the several illuminants before the reader.

Apparently he has found something of the richness lying hidden in every human soul and he is anxious (he writes under a sense of impulsion, he says) that others should make the necessary preparation for its evolvment; all other undertakings he rightly considers should be governed by, and be contributing to, this great end. He divides the process into three stages, the Call, which is the way of lowly service, the way of unflagging love. "It leads to no desert cave, or monkish cell; it winds in and out among the mirthful homes of men, wherever, indeed, a good turn can be done, or a bad turn averted." Secondly, the Conversion, which is the glad acceptance of God's Will and lastly, by living the best that is in you there comes about the spiritual unfoldment, known as Illumination; a boon which no particular efforts, no mundane circumstances, no human converse, can win, but is a free incalculable gift of God, bestowed on those whose main efforts are a continual, humble, yet hopeful waiting on the Lord.

The work suffers in the writer's "unquestioning acceptance of the Bible". He takes the spiritual experiences as recorded in too literal a sense; and he might have had a wider conception had he studied the subject in the Greek philosophies and the Scriptures of the East; (remembering that the subject is not confined to one race or time after all) and not brushed aside the wealth contained in these books in his exclusive admiration of the Bible.

C. D. W.

Speculum Mentis or The Map of Knowledge, by R. G. Collingwood. (Oxford, Clarendon Press. Price 15s.)

This work is a philosophical analysis of the whole field of knowledge, treated from a rather original standpoint. The writer sees Life whole and indivisible, and Art, Religion, Science, History and Philosophy as mere modes of the mind, in its search for union with Reality, which is beyond the reach of all. But the process of searching, by any of these paths, is supremely worth while and necessary. "Art and religion and philosophy are not vain quests; they are normal activities of the human mind."

But these several activities, though all occupying themselves with the same Reality, are mutually irreconcilable, and it is a mistake to attempt to reduce one to terms of the others. Each is self-sufficient and so exclusive, and only in the accomplishment of its end will the means drop away, and Realisation be One. Thus about religion:

Ordinary religion maintains its equilibrium, so far as it does so, because of its low potential. It is not religious enough to upset its own religiosity. But an intensely religious person, one who takes seriously the highest and deepest elements of his own faith, is bound to come into conflict with religion itself. Very religious people always shock slightly religious people by their blasphemous attitude to religion.

It is a welcome sign of the times to find so Christian an author willing to extend the word "religion" to other faiths, and submit all alike to the same analysis; but even so, while conceding the presence of superstitions and errors in Christianity from mistaking symbols for reality, he claims for it a precedence with which we cannot agree, when he says, "Christianity would seem to be the only agent by which the human mind has ever yet succeeded in liberating itself from superstition . . . the via purgative of the religious mind." A study of the context here seems to show, however, that the Christianity which he exalts to the front place among religious is pure mysticism, and as such no more specifically Christian than Hindu, Buddhist or of Sufi type. The essential point in realisation of the

Self in all, only he calls that Self the Christ, having first shorn that word of its mythical and historical connotations.

Perhaps the finest chapters are those on The Absolute Mind and Absolute Ethics, towards the end. From the latter we quote:

With the disappearance of the last remnant of abstraction in the form of the distinction between the individual and society, the obstacle to the realisation of perfect freedom is removed. The agent is now conscious of himself as absolute mind, and of every other agent, whether in agreement with himself or not, as co-equal with himself. This means that he ceases to regard himself or his country or his party as in the right and everybody else in the wrong, but he regards all actions as manifestations of a will which is always and necessarily rational even when in the wrong, and therefore never wholly in the wrong. He thus sympathises even with his opponents, and in proportion as he becomes truly rational he ceases to regard anyone as an unmitigated opponent, but sees in everyone a fellow-worker with himself in the cause of good. This is the attitude of which universal love is the intuitive or emotional expression . . .

In absolute ethics the agent identifies himself with the entire world of fact, and in coming to understand this world, prepares himself for the action appropriate to the unique situation. The agent acts with full responsibility as embodying and identifying himself with the absolute mind, and his act is therefore the pure act of self-creation.

What better description could we have of the Karma Yogin?

H. V.

Dying Lights Dawning, by Edmund Holmes. (J. M. Dent. Price 6s.)

This volume contains the Martha Upton lectures given in Manchester College, Oxford. Edmund Holmes always gives us something to think about.

In what relation does God, as so conceived, stand to the world of our experience? Theologians sometimes draw a distinction between the *immanence* and the *transcendence* of God, a distinction which corresponds more or less closely with the Indian distinction between *God made manifest* and *God withdrawn into himself* . . . The glory of God is not a thing to be unveiled in an instant and then enjoyed for ever. From one point of view the glory of God will never be unveiled. From another it will unveil itself through all eternity. . . . waiting till our hands are strong enough to lift the veil which hides it from our hearts . . . The world was waiting for a new conception of salvation when Christ appeared on earth; and the world is waiting still. Yet the conception for which it was waiting was given to it by Christ—given to it then, but not yet accepted even by those who call themselves Christians.

The above three quotations, out of many that I should like to quote, are sufficient to show us that these lectures are well worth our careful study and they suggest questions which are being asked everywhere in the Christian world to-day and perhaps elsewhere as well.

We recommend this book as something above the average and that is what we have learned to expect from this well-known and much loved author.

G. H.

The Land of Mist, by A. Conan Doyle. (Hutchinson & Co., London. Price 7s. 6d.)

A most interesting story and one which should impress the most sceptical of its readers widening their outlook with regard to Spiritualism. Every difficulty which faces the enquirer is met and overcome by Enid Challenger and Mr. Malone who attend their first séance in search of amusing copy for the Press, but who become interested beyond their expectations and with the open mind of modern youth search further and find the real value and sincerity of the spiritualist and his work.

In Professor Challenger one realises the difficulties of vision which beset those who bank their all upon their intellect, and why it was that "300 years elapsed between the time when Cæsar's slave and Cæsar saw the light"; but even Professor Challenger is convinced at last. Not by the many interesting and convincing experiments which are made, but by a personal touch, a message from his wife, and the lifting of a lifelong anxiety as to the result of some medical experiment he had made when a young physician.

With characteristic energy, once convinced, he takes up the psychic cause in all the vehemence with which once he denounced it, and electrifies his former associates with startling articles in the papers, "The obtuse incredulity and stubborn unreason of the prelates who refused to look through the telescope of Galileo has been far transcended by those noisy controversialists who rashly express extreme opinions upon those psychic matters which they have never had either the time or the inclination to examine" and in his opinion "the opponents did not in truth represent the thought of the twentieth century but might rather be regarded as mental fossils dug from some early Pliocene horizon."

However perhaps his closing words, as he passes out of the story, are the most significant: "my heart is very light to-night" he says, and on these words seem to hang the whole purpose of the book; a great longing on the part of the author that people should realise the immensity of suffering which might be saved if only they would explore for themselves the definite knowledge which is available of after death conditions, so fitting themselves for some understanding of the time when they too pass on.

Many there are who know much and would gladly give of their knowledge, but old superstitions are so hard to dislodge and affairs of this world allow little time for thought about the next.

How much the Church might help her people is shown forcibly in the character of Charles Mason, who preaches Christianity with psychic knowledge superadded, and by the additional power it brings to himself is able to release an earth-bound soul, and free it from great misery.

All who can read this book without prejudice will consider it one of the best pieces of propaganda as yet sent into the world by its enthusiastic author.

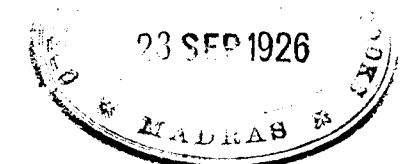
U. C.

Towards the Stars, by Dennis Bradley. (T. Werner Laurie, London. Price 7s. 6d. net.)

Towards the Stars is a contribution to the rapidly increasing and already voluminous literature of spiritualism. Mr. Bradley has already made a name for himself in the world of books by *The Eternal Masquerade* a satire on modern society, which we have not read but which has reached an edition of 60,000 and which is described in *The Times Literary Supplement* as "written with a Latin grace," while *The New York World* says, "We are vastly entertained by his pungent wit and satirical erudition." One would expect then that a mind so keenly alive to the follies and weaknesses of ordinary human beings would exercise the same intense critical faculty in the face of phenomena of the extra-physical worlds.

The results are faithfully recorded of a series of sittings with an uncommonly good medium; and because of the extreme care taken with the experiments, Mr. Bradley produces a spiritualistic book of more than ordinary interest. Mainly because of some features which seem to belong peculiarly to this special medium. One of which is that "Valentine, the medium, often speaks and can be spoken to at the same moment that the spirits are speaking". Another is that several "spirits" appear to be able to enter into the general conversation intelligently. A third is the variety of characters from the other side who take part in the séances. Some are the futile apparitions to whose appearance one is accustomed at most sittings; but there are indications through some other more intelligent agents that the astral plane inhabitants with whom the spiritualists are in contact appear to be waking up to the fact that messages from dead relations do not represent all that their friends are looking for from this side of the veil.

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SUPPLEMENT TO THE THEOSOPHIST

NOTICE

It is requested that all remittances intended for the Treasurer, Theosophical Society, may always be made payable to that officer and NOT to any individual by name, so that in cases of absence, or illness, they may be dealt with by the properly authorised "locum tenens" without unnecessary inconvenience and delay.

The same applies, of course, to the address for correspondence.

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Shanghai Lodge, T.S., a new member, per 1926, \$5 ...	6	8	0
German Section, T.S., Hamburg, per 1926, £5 ...	65	0	0
North China Lodge, T.S., Tientsin, a new member, per 1926	7	0	0
T.S. in England, 415 members, for April, 1926, £13-16-8...	183	6	8
"Fraternité" Lodge, T.S., Swiss International Theo- sophical Federation, Charter Fee, and 14 new mem- bers, per 1926	50	9	0
Canadian Theosophical Federation, 2 new members, per 1926, in addition to old account	14	5	0

DONATIONS

Ahmedabad Lodge, T.S., White Lotus Day Collection ...	8	0	0
"E. A. M.," Greenock, Scotland, for Jubilee Convention Fund, £5	65	0	0
U. S. Adyar Committee, for various activities, \$1,741-8-7	4,791	14	0
Jönköping Lodge, T.S., Sweden, for "Adyar Day" ...	41	7	0
	5,233	1	8

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Gaya Lodge, T.S., White Lotus Day Collection for Food Fund ...	10	0	0
Indraprastha Lodge, T.S., Delhi, White Lotus Day Collection ...	7	0	0
Mr. Fricke, Amsterdam, through Miss M. A. de Graaff, £2 ...	26	0	0
	43	0	0

Adyar

10th June, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Valencia, Spain	... Oriente Lodge, T.S. ...	15-3-1926
Caguas, Porto Rico	... Aida Vincenty ,, ,, ...	28-3-1926
Almeria, Spain	... Morya ,, ,, ...	28-3-1926
Guantanamo, Cuba	... Hijos de la Luz,, ,, ...	30-3-1926
Warsaw, Poland	... Brotherhood ,, ,, ...	1-4-1926
Lappeenranta, Finland	... Tutkija ,, ,, ...	2-4-1926
Helsingi, Finland	... Helsingin Teosofinen Keskuslooshi Lodge, T.S. ...	3-4-1926
Biarritz, France	... Wedgwood Lodge, T.S. ...	27-4-1926

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ibi (Alicante), Spain	... Alcait Lodge, T.S. ...	28-3-1926

Adyar

10th June, 1926

J. R. ARIA,

Recording Secretary, T.S.

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.

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THE THEOSOPHICAL SOCIETY

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ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
German Section, T.S., Hamburg, per 1926, Last instalment, £5 ...	65	0	0
North China Lodge, T.S., Tientsin, a new member, per 1926	7	0	0
T.S. in Australia, part payment, per 1926	321	0	0
Dutch Section, T.S., Amsterdam, 2,500 members, £83-6-8...	1,107	1	2
The Federation of European Sections of the T.S., Leerdan, for Convention expenses, £75 ...	991	6	2

DONATIONS

Madrid Branch, T.S., for "Adyar Day" ...	24	2	0
Etawah Lodge, T.S. (U.P.), for the six shrines of different religious under construction at Adyar ...	12	0	0
Scotch friends through Mr. Wm. McLellan, Glasgow, for upkeep of motor car at Adyar, £5-1-6 ...	65	0	0
Anon for a Theatre and Lecture Hall at Adyar ...	5,000	0	0
T.S. in Portugal for "Adyar Day," £7-12-2 ...	100	8	7
	7,693	1	11

Adyar
10th July, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay, for White Lotus Day, for Food Fund	75	0	0
T.S. Employees' Co-operative Credit Society, Urur, Adyar	28	14	5
„ in Scotland, White Lotus Day Collection at Scotch Headquarters, and Dundee Lodge, T.S., £5-12-6	74	10	8
„ in Wales, White Lotus Day Collection, per Mr. Peter Freeman, £2	26	8	2
	205	1	3

Adyar
10th July, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Austin, Texas, U.S.A.	Austin-Dharma Lodge, T.S.	15-3-1926
Florida, Coral Gables, U.S.A.	Coral Gable Lodge, T.S.	17-3-1926
Nashville, Tenn., U.S.A.	Besant	21-3-1296
Ann Arbor, Michigan, U.S.A.	Ann Arbor	24-3-1926
Rochester, New York,	Iris	16-5-1926
Cakovec, Yugo-Slavia	Sloga	29-5-1926
Jhang, Punjab, India	Jhang Maghiana Lodge T.S.	17-6-1926
Kudanagiri, Orissa, India	Gadadhar Lodge, T.S.	
Morges, Switzerland	Fraternite Lodge, T.S.	

Adyar
17th July, 1926

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

LODGES DISSOLVED

The Council of the National Society in Egypt having reorganised its Lodges returned three Charters of the Lodges "Isis," "Giordano Bruno" and "Concorde" to Adyar Headquarters. The number of active Lodges in Egypt being only five. The Section automatically ceases to exist.

The General Secretary is appointed Presidential Agent for Egypt.

Adyar
7th July, 1926

J. R. ARIA,
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	Rs. A. P.
Mr. and Mrs. S. R. Drayton, Singapore, Dues per 1922 to 1926, £10	132 8 0
Canadian Theosophical Federation, T.S., for two Charters and Fees and Dues of 8 new members, per 1926	56 15 0
T.S. in England, Dues up to 5th-July, 1926, £38-18-7	515 6 6
"Hiawatha" Lodge, T.S., North America, per 1925 and 1926	56 1 0
Barbados Lodge, T.S., Entrance Fee and Dues of two new members, per 1926, 20s.	13 11 0
	774 9 6

Adyar

10th August, 1926

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T.S. in England: White Lotus Day Collections from the following Lodges:

	£	s.	d.
Orpheus Lodge	...	0	7 6
Blackpool Lodge	...	0	6 6
Bournemouth Lodge	...	1	7 0
Plymouth and Devonport Lodge	...	0	8 6
Bacup Lodge	...	0	5 0
	2	14	6

36 1 2

Besant Lodge, T.S., Bombay: White Lotus Day Collection for Food Fund 53 12 0
 Miss O. James, Dareeba, Delhi, through L. Gmeiner, for Food Fund 20 0 0
 Per Mrs. Violet M. Christie, Fife:

	£	s.	d.
Olcott Lodge, T.S., Edinburgh	3	0	0
Leven „ „ Leven	0	10	0
Christian Rosenkreutz Co-Masonic Lodge, No. 18, Edinburgh	2	2	0
	5	12	0

73 14 0

Mr. C. N. Subramania Aiyar, B.A., Theosophical Society, Adyar, for the wages of a weaving instructor ... 25 0 0

208 11 2

Adyar

10th August, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Geneva, Switzerland ...	Giordano Bruno Lodge ...	10-12-1925
Zurich, „ ...	Le Lotus „ ...	30-12-1925
Munchen, Germany ...	Adyar „ ...	3-3-1926
Hamborn, „ ...	Lotus „ ...	8-3-1926
St. Albans, England ...	Verulam „ ...	16-6-1926
Colpetty, Ceylon, India ...	Lanka „ ...	2-7-1926
*West Summerland, Canada	Sirius „ ...	3-8-1926
*North Vancouver „	North Vancouver „ ...	3-8-1926

Adyar

9th August, 1926

J. R. ARIA,

Recording Secretary, T.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England ...	Bow Lodge ...	12-6-1926
Dover, „ ...	Dover Lodge ...	3-7-1926
Kiel, Germany ...	Faust „ ...	10-5-1926
Dusseldorf, Germany ...	Blavatsky Lodge ...	15-6-1926
North Vancouver, Canada	North Vancouver Lodge ...	30-6-1926
† Tientsin, China ...	„ China Lodge ...	21-7-1926

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* These Lodges are directly attached to Adyar Headquarters.
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