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

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THE BUDDHIST TEMPLE, ADYAR

THE THEOSOPHIST

ON THE WATCH-TOWER

OCTOBER the First! the day which gave to us our President in this incarnation for the Great Work. Far away she is touring and as the years go by she seems to traverse the world more and more; in all ways is the range wider and wider as time rolls on. Her eightieth year entered to-day and her power, strength and virility *increasing*, a miracle to the ordinary world but one of the things that make us "ponder in our hearts".

In a short letter received from her as she left England she tell us: "That much good work has been done."

Last month we gave an outline of the proposed work in America but it was of necessity incomplete and we add another list now which we are told is still only a partial list.

October

- 4. Los Angeles.
- 5. San Diego.
- 6. Long Beach.
- 7. Hollywood.
- 11. Houston.
- 13. New Orleans.
- 15 & 16. Cincinnati.
- 18. Chicago, Ill.
- 22 & 23. Pittsburgh.
- 25 & 26. Detroit, Mich.

October

- 27. Cleveland, Ohio.
- 29. Rochester, N.Y.

November

- 1—3. Toronto.
- 4 & 5. Buffalo.
- 8. New York City.
- 10. Washington, D.C.
- 15 & 16. Boston, N.Y.
- 18. New York City.



From America, in *The Messenger* we read the following :

THE PRESS ATTITUDE

An impressive thing about the December announcement by Dr. Besant, that Mr. Krishnamurti is the chosen vehicle of the World Teacher, is the attitude of the press of the world. There have been many announcements in the past, relative to the second Coming of the Christ, but they have been either received with amusement or ignored as too trivial for notice ; for they have been put forward by people whose well known religious theories were regarded as wholly fantastic, or by individuals who were believed to be mildly demented. In the present instance, however, and for the first time, the announcement comes from a woman famous for her mental and moral attainments. For a half century her lectures and her books have been proving to the world a wisdom and a sanity that gives her a tremendous influence among all classes of people. Her wide reputation for sterling common sense in the ordinary affairs of life makes of her remarkable announcement a wholly different thing from any other that has preceded it. It is a challenge to the intellectual world—a world immersed in materialism and stricken with a mania for wealth and power.

The reaction of the press to this startling interruption of the even flow of self-satisfied mundane life is exceedingly interesting. One would naturally expect broadsides of ridicule and sarcasm, for the press has never spared those who dare to introduce revolutionary ideas into the intellectual world ; but, strange as it may seem, there is remarkably little of caustic criticism. Hundreds upon hundreds of columns of space have been given to Dr. Besant's pronouncement but, with rare exceptions, it has been handled by the press with an air of respectful impartiality.

While there have been a few regrettable things they are largely due to the unfamiliarity of the press with such matters, rather than to any feeling of hostility. This lack of knowledge of both the principles and persons involved has, however, been somewhat overcome by the skillful work of some of our New York members, and it is greatly to their credit that so favourable a presentation of the essential points in the case has appeared. Among other very widely read publications the *Literary Digest* gave much space to Dr. Besant and Mr. Krishnamurti and it was about nine-tenths favourable. Copious excerpts from *At the Feet of the Master* were given and certainly nothing else could have so strengthened the claims of Dr. Besant or could have been so effective in giving pause to flippant criticism. When the possibilities of damaging newspaper comment on such a subject is considered, the attitude of the press has been nothing less than remarkable and, with a very few exceptions, surprisingly fair.

* * *

The Vice-President is now in Burma, he and Mrs. Jinarājadāsa were greeted at Rangoon by a beautifully worded address which we print below :—

OUR BELOVED BROTHER AND SISTER,

We, the members of the Theosophical Society, Burma Section, Order of the Star in the East and "Bodhi Lodge" No. 108, extend to you a hearty welcome to this land of Pagodas on this happy occasion of your second visit. Your work in the cause of religion, pointing to your fellow men the true path, your scientific and philosophical discourses, your idealism and works of art have been a great source of inspiration to us to lead the Theosophical life. Yours is a timely visit, as Burmese people are inspired by a new spirit, and we trust that this day will be the dawn of a glorious revival of Buddhism.

Forty years ago, Colonel Olcott visited Burma, and the seeds of Theosophical thought then sown have been blessed by the higher powers. The subsequent stay in our midst of our President, Mrs. Annie Besant, and of the Right Reverend Bishop Leadbeater marked an era in the development of Theosophical fraternisation. To-day we stand, as under a spreading Banyan Tree, Buddhists and Hindūs, Christians, and Zoroastrians, Jews and Musalmāns before you, to convey to you our sense of respect and devotion as one of the Messengers of the Great Hierarchy, into whom is poured the spiritual force to uplift humanity.

To our Reverend President you have been a pillar of strength, stood by her in all her trials and held aloft the torch light of the Divine Wisdom. In your life the idealism of the East has been harmonised with the culture and art of the West, and the harmony will allay the fears of those whose faith is on the wane.

You, dear sister, by your devotion and example of service, have fought for women's cause and set them on the path of national liberation. You have chosen the ideal of welding conflicting elements into one, and of stimulating the pursuit of pure ideals and aspirations.

We again offer you our heartfelt and loving welcome, and in the sacred name of the Holy One may the blessings of the Great Masters rest on you. We subscribe ourselves.

Yours ever fraternally,

SAW HLA PRU (*General Secretary, T.S. in Burma*).
G. E. T. GREEN (*President, Rangoon T.S.*).
N. A. NAGANATHAN (*Order of the Star in the East*).
MR. A. VERHAGE (*"Bodhi Lodge No. 108"*).

We expect Mr. and Mrs. Jinarājādāsa back at Adyar the second week of October but only it appears for a very short stay and then off again to visit Lodges in North India.

* *

The news from Australia seems very alive, on a par with the rest of the Theosophical News and we cannot resist again taking extracts from Bishop Arundale's sixth letter which we are sure will interest people in all parts of the world. Please also note and read "The Theosophical Caravan".¹ Would that caravans could march the earth and spread the "Message" to all peoples!—

"And now there is a new venture—'The Fidelity News Service'. We have felt for some time that the press as a whole prefers news to truth, especially the press in the larger towns. So much is published which would not be published if just a little trouble were taken to ascertain facts from authoritative sources. In many of the principal Australian newspapers, for example, the utmost rubbish is written both about the Theosophical Society and about the Star, when they might have the truth if they only asked for it, and wanted it! On the other hand, the country press is much more broad-minded, and generally we have no difficulty in obtaining an entry for facts. So we have decided to give practically the whole of the Australian press a fortnightly News Bulletin specially dealing with the Theosophical and Star news, but also with any other matters on which misunderstanding or misrepresentation is likely to arise, as for example in the case of India, of some of our leaders, and so forth. We shall also include short paragraphs on activities taking place in various countries which may be regarded as signs of the times. I shall, therefore, be much obliged if friends will be on the look out for news appropriate to this Fidelity News Service, sending me short, authentic paragraphs. We do not formally

¹ P. 94 of this issue.

associate this Service with the T. S. lest any danger arise of the views expressed being identified with the policy of the Society. August 15th will see the first Bulletin distributed to over 200 newspapers and magazines. . . .

In addition, there has been the routine work of the General Secretary, work in connection with the Broadcasting Station, now about to begin its work, and the writing of a book, based on personal experience, on 'Nirvāṇa'. This book has the great honour of a preface from Bishop Leadbeater himself, in the course of which he is good enough to call it 'a very remarkable production'. You will be interested to hear that the greater part was written either between 1 a.m. and 3 a.m. or between 4 a.m. and 7 a.m. 'Nirvāṇa' will probably be of about the size of Bishop Leadbeater's *Textbook of Theosophy*. You can send in your orders to the T. P. H. at Adyar as soon as you like."

* *

In *La Voz*, Madrid (Spain), we read this wireless message from Italy: "Rome, July 9th. A certain anxiety has been created among Vatican circles at the announcement that Mrs. Besant purposes to present Krishnamurti in Rome as the New Messiah. We are told that the Pope will ask the Italian Government to forbid such presentation."

Behind all these press extravagances we see but the fact that the early vague belief in the Coming has grown in to an actual force, the mind of the people is agitated by it; nothing like indifference has been the result of the first call of attention sent to the World by the Order of the Star in the East.

* *

The following from *The Observer* is worthy of note. It is yet another proof, if proof were needed, witnessing to the work of the Theosophical Movement which permeates the world of thought to so large an extent to-day.

"There is no question now from any quarter as to the almost—or quite—unearthly beauty of the character of St. Francis, whose festival they are keeping at Assisi. But it is curious to note how the attitude of science has changed as to the mysterious Stigmata. Fifty years ago science said 'what a pity to tell outrageous lies about a good man: the Stigmata are, of course, impossible.' To-day Stigmata—often of a quite mundane significance—are observed in the hospitals."

The Theosophical Society has suffered a great loss in the passing of Mr. Arthur Burgess, National Secretary for Great Britain of the International Theosophical Order of Service and Editor of *Service*.

He was a remarkable worker and spared no pains to accomplish that which he undertook and he undertook a great deal; worked steadily and helped others to do the same. His very great physical handicap seemed to be almost disregarded by him in his work, in so far that he seemed to accomplish as much as an able-bodied man often does. Last year, although he had to be carried everywhere, he visited Australia and then came on to the world Jubilee Convention of the Theosophical Society at Adyar. He returned to England in February not only none the worse but very much invigorated in mind and body after his travels.

He was ill for only a few days and while recognising the distinct loss that he must be, especially to the work in England, one cannot but rejoice with him that the time had come when he had earned the right to another body which inevitably must mean better equipment for further work for his Master. "Further Knowledge and more Light" is the wish that rises in our heart as we write this short tribute of appreciation to Arthur Burgess' greatness.

Theosophists the world over will be happy to learn that Madame Anna Kamensky, formerly leader of the Theosophical movement in Russia, and now living in exile in Switzerland, has taken the degree of Doctor of Philosophy at the University of Geneva. Dr. Kamensky presented her thesis on the Philosophy of the *Bhagavad-Gītā* prior to coming to India for the Jubilee Convention. While at Adyar she took a keen interest in the Brahmavidya Āshrama, and went through a special course of study with the late Paṇḍit A. Mahadeva Sastri for the purpose of defending her thesis on her return to Geneva. We learn that the University hall was crowded and sympathetic on the occasion of the defence. We warmly congratulate Doctor Kamensky on her distinction, and feel sure it will bring her increased opportunity for Theosophical service in the comparative study of philosophy.

By all lovers of freedom the affairs in Mexico will not be passed unnoticed; the struggle there is of International importance, as all struggles after freedom must inevitable be. We need to follow closely the attitude of the reigning President of the Republic, his ideals and endeavours to reach them. In all struggles between Church and State, so far, there has appeared injustice in many cases and to many people, it is inevitable in the transition stage, when lands and money are involved and national decisions have to be made with reference to them. We as Theosophists stand for liberty of opinion, freedom of thought and of action, pioneers in a "common search and aspiration for Truth". Mexico seems to be at the moment in the midst of her death-throe for liberty and is yet another witness of the change that is coming to all the world.

The Supplement to *The Nation and Athenæum* is also very significant of the freedom that is demanded everywhere,

in all lines of life, though especially perhaps in religious thought and it is evident that many are trying to get down to Basic Truths from all sorts of different and most interesting points of view. The number fourteen appears to be a significant one in many questions on freedom, is this accidental?

All who wish to do so can reply to this "Questionnaire on Religious Belief" and send the replies to the Editor of *The Nation*.¹ The pity seems to me to be in the restriction in the answer, "Yes or No," which has been made a rule, for many might find that to answer either the one or the other needs a qualification or explanation without which the answer does not convey the right reply.—

1. Do you believe in a personal God?
2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the Elan vital, the Evolutionary Appetite, etc.?
3. Do you believe that the basis of reality is matter?
4. Do you believe in personal immortality?
5. Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine?
6. Do you believe in any form of Christianity?
7. Do you believe in the Apostles' Creed?
8. Do you believe in the formulated tenets of any Church?
9. Are you an active member of any Church?
10. Do you voluntarily attend any religious service regularly?
11. Do you accept the first chapter of Genesis as historical?
12. Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired?
13. Do you believe in transubstantiation?
14. Do you believe that Nature is indifferent to our ideals?

W.

TO DR. ANNIE BESANT

WE thank you for your love, your thought, your care,
 For all that made, and keeps, you what you are—
 A Leader in the cause of Truth and Right,
 A Light to struggling souls both near and far.

We thank you for your courage, strength and peace,
 And pray the Shining Ones that here below
 Your steps may e'er be guarded by Their care,
 That Love may walk with you where'er you go.

YSTWYTH

¹ 38 Great James Street, London, W.C.1.

WORSHIP

DEDICATED TO DR. ANNIE BESANT ON HER 79TH ANNIVERSARY

By ERLING HAVREVOLD

IN the secret depths of man's hidden nature where the perfect rhythm is still unbroken, and life is ever virgin and sacramental in its ceaseless flow, there rests the sweet memory of the beauty of the Supreme. When Time created the great illusion of physical life, and Matter threw its dull mantle of separateness around the tiny child whose existence was unspeakable joy within the fond embrace of the Great Father, THAT came to know itself as Memory which in reality is the ever present mystery of At-one-ment with God in the eternal, shining Now. But the Great Father in His Wisdom and Love wished it thus.

Evolution made the little God-child a wanderer in ceaseless quest of the happiness of its early days, ever spurred on by the deathless memory of its real Existence.

In his waking consciousness man hardly knows himself as owner of this memory, which rests so deep in his being that thought cannot touch it, nor can words ever utter it. Only in the twilight hours of life the aching human heart is soothed by whispering winds breathing into it subdued echoes from the wondrous Past, weaving them together with the Present into an unquenching longing for Reality.

This longing is the powerful undercurrent in man's nature, and it has made him the eternal Worshipper. He is

always worshipping, sometimes in dullness, sometimes in eagerness, often in wrath, in ecstasy, in despair; until he learns to do it in that joy which expresses itself through humility and dignity. The natural expression of his real life is Worship. Haunted by the vision of the past he seeks It ever in the present.

In worship of the beautiful, man senses Beauty, and broken chords of divine music spring forth from the strings of his soul. On knees, before the strong, he is smothered under the weight of Dignity springing up within him. Listening to the words of the wise, dawning illumination rays through his burdened soul, and his narrow mind dimly discerns the Light of Wisdom shining forth from the ever-burning Lamp in his innermost being.

Let us together bend our knees and in humility and dignity offer our thanks to the Divine Father. He always has our guidance in mind, and ever sends great souls to dwell among us. They are the beautiful, the strong and the wise who stir memory in our souls and help us to release it from the bondage of the past into the wonderful freedom of the present.

And let us thank *them*! Let us worship them in dignity. We must not think of them as heralds of theories, as interpreters of secret doctrines, as revivers of forgotten traditions. They certainly are all that; but this is of the form side, it relates to their personalities—peak-high though these may be—it is exposed to our petty pros and cons. Not thus. But let us bend our little heads before them, resting our weary thoughts and strained feelings in the nearness of their outpouring love, their sustaining strength, their wise insight. And let thankfulness so fill our hearts that we respond to the *essence* of what they give—that realisation of the Eternal Truths of life which always lose so much vitality in the process of expression, but are revived in association with

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the great ones. Thus we shall give to these what they will be especially glad to receive.

And through it all let us have this in mind: To think brotherly and well of him whose heart is stronger than his head, and whose worship may lose its dignity in the loudness and shrillness of his passionate love. His love shall redeem him in his own time.

Let us remember the dark and dreary days when we walked the path with ignorance as our closest companion, and let the joy of these bright and happy days so swell our hearts that we shall have to throw its doors wide open, that a mighty wave of love may find the great soul who to-day is its special object of worship—one, who in a life-long struggle for truth always had strength and love enough to give us the helping hand, the unstinted love: ANNIE BESANT.

Erling Havrevold



"LET US NOW PRAISE FAMOUS MEN"

By MARGHERITA RUSPOLI

GREATNESS is far rarer than goodness. Many very humble, by no means highly evolved, folk do honour—thank God for it—to humanity, through duty done and kindness and self-sacrifice. But only here and there, only now and then, does some mighty Personality arise through which pours in full flood the light and power of a very great Ego, and which can serve as an instrument for the Powers-That-Be to accomplish far-reaching work. We, students of Theosophy, for the most part believe it is our duty to try to recognise greatness and, recognising, to honour it; and that it is plain common sense to hold the mental attitude that

¹ Ecclesiasticus, XLIV, 1.

had been sent to take birth and work in England, for instance, he would have stressed values differently. But it is Italy that he is reconstructing and leading. Order—Hierarchy (or Organisation)—the Co-operation of all classes for the good of the whole: those are the ground-principles of Fascism.

Why, among all the noble stuff that Mussolini has spoken and written, does X pick out (apart from their context and circumstances too,) one or two utterances that may best be trusted to mislead uninformed readers? If he were wishing to give a true notion of the teachings in the Christian Gospels to an audience ignorant of them, would he illustrate love and forgiveness of one's enemies by the single text: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" or explain the title, Prince of Peace, by the words: "I came not to send peace, but a sword?" X misquotes Mussolini also, who did not say, "We will knock down, etc." Here are his exact words: *Il giorno in cui le opposizioni uscissero dalla vociferazione molesta per andare alle cose concrete, ne faremmo lo strume per gli accampamenti delle Camicie Nere.* (The day on which the oppositionists were to abandon their noisome clamour to pass to concrete facts—to action, we should make of them litter for the camps of the Black-Shirts.) That is, Mussolini delivered a very vigorous warning to certain evil-disposed treasonable gentry; and his words were not only just, and prompted by urgent public necessity, but to utter them was the most merciful course he could have pursued. Events speak for him; he could have made a bloody revolution and he made one bloodless; he could when he triumphed have taken vengeance on his enemies and have overturned the Constitution and governed anyhow he chose, and he was a pattern of magnanimity and moderation. *Le stravitte non durano* (over-complete victories do not last), he has himself remarked. Also: *La violenza*

deve essere soltanto chirurgica; non mai provocatrice. Ritorsione, non attacco; un episodio, non un sistema. (Force, violence should only be used surgically—never provocatively; in retaliation, not aggression; episodically, not systematically.) And of Fascism—not a party any longer, but the national regime, to which there is no conceivable alternative on the horizon and to which such opposition as still exists becomes daily weaker,—he has said: *Il consenso che viene a noi e alla nostra opera è determinato dal fatto che il Fascismo è forza spirituale e religione*; and again: . . . *deve diventare . . . un modo di vita . . . Solo creando un modo di vita, cioè un modo di vivere, noi potremo segnare delle pagine nella storia e non soltanto nella cronaca.* (The common consent that we and our work meet with, is due to the fact that Fascism is a spiritual force, is religion.—It must become a mode of life. Only by creating a mode of life, that is, a way of living, shall we be able to write some pages in history, and not in chronicles merely.) He wants "*gli italiani del Fascismo*" to be as distinctive a type as the Italians of the Renaissance, or of the Risorgimento.

As regards the remark on Mazzini. He was not a "First Ray" individual and not called upon to do a First Ray man's work. If, amid the increasing optimism and self-confidence of this freshly-energised, hard-at-work, keen, alert, contented country, any section of Italians, in regret for the present conduct of affairs, turned lachrymose eyes upon the past, it would be less likely to look to Mazzini than to Cavour, the man who more than any other put things through in the time of the Risorgimento. (Not many years ago, in Milan, an elderly gentleman on one occasion managed to work his way through the press that surrounded Mussolini, and then cried out to him three times: *Ti saluto, cervello di Cavour e pugno di Crispi!* i.e., (I hail you, brain of Cavour and strong hand of Crispi!)) But the Leader of Italy renewed is a greater genius

than Cavour and has a stronger hand than Crispi.) The "educated, broad-minded people in Italy" study Mazzini, of course, and always will. It is on record that Mussolini did so in the trenches of the Isonzo, and copied sentences from Mazzini into his war-diary (none the less good a *massimiano* himself, because he had once inveighed against the "canonisation" of St. Joseph of Genoa, when unwise followers of the latter tried to silence him with the *ipse dixit* of the Master, as with a dogma). He copied out, for instance, a passage which Mazzini wrote in 1832 (On certain causes which have hitherto prevented the development of liberty in Italy): ". . . leaders were lacking; the few to direct the many, the men strong in faith and sacrifice . . . who could find the words of life for all and give the *mot d'ordre* to all . . . who should fling themselves between the people and the obstacles in the way with the resignation of men doomed to be the victims of the one and of the others . . ."—which reads like a prophetic description of Mussolini himself. He shares truly Mazzini's flaming fire of mysticism; he is a practical Mystic if ever there was one.

It was written by Dr. Besant and Bishop Leadbeater (in *Man: Whence, How and Whither*) some years ago, that "all the best organisers whom the world has produced" would be returning soon, "one of the finest bodies of men for practical work that has ever been seen." And seeing what one man—the first of the band to appear—has already done in his own special field, one begins to understand what extraordinary times one may witness if others arise to join hands with him.

Mussolini has given us order for anarchy, growing prosperity for imminent ruin, an idealistic psychic atmosphere to breathe instead of the former asphyxiating one—for it was his tremendous personality that was able to focus and lead to victory all the forces of self-sacrifice, devotion, aspiration existing in the country, in their life-and-death struggle against

the dark ones of putrescent disintegration. Like a strong wind, he and his swept away the choking miasma in which one stifled. A few years ago, neither life nor property was secure, industry was paralysed by violent strikes, the public services were wholly disorganised, bloodthirsty rioting and dastardly outrages and assassinations were frequent. The spread of Communism and concurrent political weakness and corruption were steadily ruining the country. The authorities, unable to suppress disorders, connived at them, while decent law-abiding citizens looked on in despair. The National Flag was spat at, men in uniform were assaulted: and all the Government could do, was to advise Officers to appear in the streets in mufti "to avoid giving provocation". To such a desperate pass had things come, that a dictatorship was the only possible salvation; and the hour and the man kept their tryst. He began by stamping out sedition and lawlessness, through the help of the young men he enlisted on his side. His Black-Shirts took their lives in their hands, when they went in and broke strikes and started reprisals for outrages; later on they were everywhere, enforcing order. And in its relief and gratitude, the great majority of the population turned Fascist, while an obsolete appellative sprang spontaneously to the lips of all—*il duce*! Mussolini takes his title from the people of Italy, swift to acclaim him as their national leader. And what a record of work since he has been Premier! In the first two years, more than one thousand nine hundred legislative measures, some of them being of the highest importance, were passed by the Fascist Government . . . "If they had killed me, they would not have killed a tyrant but a servant of the public," Mussolini remarked when a plot against his life was discovered on the very eve of its execution, November 4th last. To-day (Year IV of the *régime*) in spite of the leeway that had to be made up, Italy's prosperity in comparison with the slenderness of her natural resources.

seizes on pearls more eagerly than it points out flaws. Take a concrete case. As moralists, we may deplore Napoleon's recklessness of human life and suffering: but what of his wonderful and wonder-working faculty of inspiring boundless enthusiasm and devotion—can we withhold our meed of admiration for that or ignore the lasting good he did to souls whom thus he raised above themselves? I want, however, to say here a few words about a great man whose ambition is not to conquer the world, but only to restore and render happy, both spiritually and materially, his own country; and who is doing it.

Benito Mussolini has said of himself: *La mia ambizione, o signori, sarebbe una sola: non m'importa per questo di lavorare 14 o 16 ore al giorno, non m'importerebbe nemmeno di lasciarci la vita e non lo reputerei il più grande dei sacrifici! La mia ambizione è questa: vorrei rendere forte, prospero, grande e libero il popolo italiano!* (I have one sole ambition: I do not mind having to work 14 or 16 hours a-day for it, I should not mind giving my life for it—nor consider that such a very great sacrifice! My ambition is this: to render the Italian people strong, prosperous, great and free.)

The article which W. H. Kirby contributed to last December's THEOSOPHIST on FASCISM (dealing with the subject in a wide sweep and general terms), has elicited remarks which add one more proof to the many that reach me, of how little Mussolini's extraordinary achievement is as yet understood abroad. And as, in spite of the discussion having been declared closed in the April issue, the June one has published some comments by "X," I hope space will also be found for these comments, which are somewhat in the nature of a reply to X.

I begin with X's assertion that Mussolini "in all his addresses to the people is aggressive, arrogant and tyrannical". If X were in the habit, as I who live in Rome am, of *listening*

to Mussolini when he addresses the people, he, or she, could not possibly have written so. I stood in the middle of the crowd in Piazza Colonna, for instance, on the day that Violet Gibson had shot him in the face, when he spoke from the balcony of Palazzo Chigi. He had to wait some time to speak, on that occasion, as the fervour of the crowd could not expend itself all at once; and he stood smiling good-humouredly (Mussolini's smile is famous) till he was allowed to begin; and before closing his short address, he entered into conversation with the crowd, as his pleasant custom is, asking it questions, and answering the answers that it shouted. I do not as a rule like standing in a packed crowd; but to be immersed in the jubilant thankfulness and the hero-worship that were outpouring there, did one's heart good. Mussolini is genial, kindly, invigorating and inspiring; he does not say—"Be silent and obey," he calls for hard work and sacrifices, and he gets them, because he has liberated the aspirations of those whom he addresses, and is the object of their enthusiastic gratitude and personal devotion.

There is no fear at all of the Italians being over-drilled and over-militarised. They are the most individualistic of peoples. Their weak side, that so long laid them open alike to internal disorder and foreign interference and domination, in spite of all their gifts of intellect and virtues of character, was ever disunion, the inability to "pull together". Tasso noted it, three and a half centuries ago, in the First Canto of *La Gerusalemme Liberata*: . . . *a la virtù latina—o nulla manca, o sol la disciplina* (to the Italian character, or moral worth (*virtus*), either nothing is lacking, or only the sense of discipline). Impatient of discipline by nature, and having only recently achieved national unity: of course Mussolini in guiding such a people exalts discipline and encourages national feeling—patriotism. Being English by birth myself, I can easily see that if Mussolini

is most striking, her people are contented, her prestige in the world has never stood so high.

Of Mussolini's early rigorous life, the public can read in Margherita Sarfatti's excellent biography of him—*Dux*.¹ He wrote once (using the editorial "we"): *La nostra vita è una pagina aperta nella quale si possono leggere queste parole: studio, miseria, battaglia.* (Our life is an open page on which can be read these words: study, want, struggle.) He himself has observed somewhat pathetically, speaking of his childhood and the few meagre peasant-festivals it knew: . . . *Queste povere baldorie sì: ma non conobbi mai la serenità e la dolce tenerezza di certe felici infanzie. Potete meravigliarvi, dopo ciò, che in collegio, a scuola, e in certa misura anche adesso, nella vita, io fossi aspro e chiuso, spinoso e quasi selvatico?* (These poor junketings, yes: but I never knew the serenity and sweet sheltering tenderness of certain happy infancies. Can you wonder, that being so, if afterwards at school and college, and to a certain degree even now, in life, I should be harsh and reserved, prickly, almost a wilding?) He was born in the Romagna on July 29th, 1883. Till the age of nine, the child roamed, free and audacious, about the country-side, fighting with and leading his small companions, and taught by his mother in the village school. Then he was "imprisoned" (as he felt it) in a College of the Salesians, where the good Fathers certainly mishandled the difficult, stormy, sensitive little boy. Afterwards he was at an Institute directed by the brother of the poet Giosuè Carducci, to whom he became warmly attached; and it was while there, that his mother in her extreme poverty brought herself to do for him what probably she would never have done for herself—asked the Prefect of Forlì, in a letter of simple dignity, touching in its modest maternal pride (and which remained unanswered),

¹ There is a very good, considerably abridged, English translation of the book, *The Life of Benito Mussolini*, published by Thornton Butterworth, Ltd., 15 Bedford Street, London. The quotations I make are from the Italian text.

for a small subsidy in order to be able not to *troncare gli studi ad un povero nostro bambino di dodici anni . . . che, a detta dei suoi maestri lusinga di promettere qualche cosa.* (Not to cut short the studies of a poor boy of ours, aged twelve, who, in the opinion of his teachers, gives hope of some future promise.)²

At eighteen, he was an elementary school-teacher, with starvation pay, and soon he emigrated to try his fortune in Switzerland. Arriving practically penniless, he began the most desolate period of his life. The letter in which the young fellow of nineteen narrated to a friend, adjuring him to secrecy, his early straits there, cannot be read without emotion.³ Sufferings from hunger (forgotten at their acutest, for a brief spell, on hearing music), nights spent under the shelter of a bridge at Lausanne, arrest as a vagabond—privations, hardships, injustices, humiliations of all sorts he knew. Hard manual work by day, hard study at night (languages, philosophy, political economy, he devoured everything: and studied the violin by way of sole pleasure and relaxation). A period of "quadruple" existence in Geneva, when he had added revolutionary internationalism to his activities as house-mason, errand-boy and University student. Political agitation, expulsions from Switzerland, France and Austria, eleven periods of imprisonment altogether, between 1902 at Lausanne and 1919 at Milan—it is an amazing record of energy and endurance. His terms of imprisonment he always bore with unaltered composure; but what they must have cost him is revealed by the almost morbid horror he has of the least sense of confinement; it is said that even the entry into a tunnel, when he is travelling by rail, causes his face to darken and contract. In 1908-9 he collaborated as a journalist with the patriot Cesare Battisti at Trent. Back in

² *Lusinga di promettere* is really untranslatable.

³ *Dux*, pp. 58-61.

Italy in 1910, he soon began to be known for his Socialistic work and propaganda. He was a vehement, uncompromising, often heterodox member of the official Socialist Party, whose leaders he routed at a Congress in 1912, when he grasped the reins himself and became director of the chief socialist organ, *Avanti!* the circulation of which promptly rose from 40,000 to 100,000. It was in 1912 that the French Syndicalist, Georges Serel, made his now famous vaticination of "our Mussolini".¹

After the outbreak of the European War, Mussolini (at first in favour of Italy's absolute neutrality but who came round to advocate her intervention, against Austria,) gave up the directorship of the *Avanti*, founded his own paper (not his first), *Il Popolo d'Italia*, and in a stormy meeting was expelled from the Socialist Party. ("You have lost your trump card," Lenin and Trotzky told the Italian Communists who visited Russia in 1919-20.) As a Bersagliere, Mussolini made a splendid record for himself in the trenches and was fearfully wounded, fighting in the Carso (February, 1917). A year before this time, taking advantage of a brief interval of leave in December, 1915, he had issued, in *Il Popolo d'Italia*, a warning against "the insidious and subterranean propaganda of the priests and the socialists," who "were working for peace at any price, a peace of compromise . . ." In the autumn of 1917 occurred the terrible disaster of Caporetto, fruit of this criminal subversive propaganda that the supine Government allowed to go on, also in the army, in the teeth of Cadorna's remonstrances. Mussolini, still weak from his wounds, multiplied his articles, his speeches, vibrating with passion and with faith; his was the one voice that rang ever in encouragement and promise, his paper the one to which all

¹ Our Mussolini is not an ordinary Socialist. Believe me, you will perhaps yet see him at the head of a sacred battalion, saluting with his uplifted sword the Italian Flag. He is an Italian of the fifteenth century. It is not yet known, but he is the only energetic man capable of mending the weakness of his Government.

turned for comfort and for strength. "The man who saved Italy after Caporetto," he has been called. Hope, conviction shone in him like a pillar of light, till a year later his light was swallowed up in the general radiance of rejoicing for the crowning victory of Vittorio Veneto.

Then the anti-climax, the after-war period. Weariness, ever-rising cost of living, increasing unemployment, miserable cowardly incompetence of the Government, the spread of Bolshevism. Undaunted, Mussolini carried on his campaign against all the forces of reaction, from his printing-offices in one of the poorest streets of a slum in Milan: never economically sure of the morrow, either for his paper or for his wife and children. The offices had to be held as an improvised fortress against repeated Communist attacks; and in them, while a mob yelled outside, Mussolini would sit quietly working at his table, a pistol and a glass of milk beside him. Later, he was able to move into somewhat better quarters, where his brother still directs *Il Popolo d'Italia*. The first meeting of the Fasci was held in March, 1919—45 persons all told. But followers multiplied in a miraculous way. In the spring of 1921, at the political elections, Mussolini was returned to the Chamber of Deputies for Milan and Ferrara with an avalanche of votes. All the best forces in the country gradually rallied round him, the Fascist campaign developed, the culminating crisis arrived—and the King's mandate to Mussolini to form a Ministry, his own Government.

On the subject of Mussolini's pessimistic views of mankind, Signora Sarfatti, his collaborator during a long period, until he became Prime Minister, thus expresses herself: ". . . And how should he love men? He sees them as they are, with pitiless clear sight. And because he governs them, he wants to improve them, and he has made for himself, of Italy, in the abstract, an idea so lofty and sublime, that we poor live Italians cannot help offending it. The prophets of

of starting a referendum, to collect from among its readers the best definitions of Mussolini. "Please summon the director," telegraphed the Premier to the Prefect of the city, "and request him to close the referendum with this auto-definition: 'Seeing that the *onorevole* Mussolini declares that he does not himself know exactly what he is, it is extremely unlikely that others should do so.' Having done this, let him suspend the referendum which can be opened again, if at all, in fifty years, (signed) MUSSOLINI."¹

Margherita Ruspoli

THE PENAL THEORY OF KARMA

By ALPHA

(Concluded from Vol. XLVII, No. 12, p. 660)

HE would be a rash student, who would venture to obtrude upon this highly obscure region of occult truth a bundle of categorical propositions. The best that any of us can do here, while our knowledge remains what it is, is to proceed by logical inference, with the modest consciousness that what may seem to us to be "logical" may not really be so at all. Still we must do what we can, as the subject is well worth a little study and reflection.

The first thing that suggests itself is that, the moment the special goal of a Monad emerges, as the principal determining factor in his evolution, pure and simple "penal," or "judicial," karma automatically disappears. Since every path, however errant, is ultimately a path to the goal and becomes, as we have seen, a right path in the very act of reaching it (possibly, too, because it was, in the case of the Monad concerned, the path pre-destined for him from the very beginning of things), the ordinary antithesis of "good" and "bad" will no longer serve us; and with it must also disappear any idea of a karma which sits in judgment on "bad" and "good," as such. We must substitute some karmic formula which will (a) be appropriate to the conception of purposive motion towards a goal, and (b) fit

in also with those real differences which separate off one kind of movement from another—making one smooth, another rough; one beset with all kinds of difficulties, another more or less free of these; one (in a word) “unhappy,” another “happy”. And the simplest formula, which we can find here, is perhaps that of *friction*. Karma, let us suggest, represents—in its conventional differentiation into “good” and “bad”—nothing else than the absence, or presence, of friction; such friction being of the type, or types, automatically generated by the conditions of manifested existence, both general and special. A certain amount of “bad” karma, in this sense, is inevitable. All manifestation of life in and through Matter must logically set up some kind of friction, for the simple reason that Matter, as such, is a resistant medium.

The friction incident upon the passage of the evolutionary process down into, and up out of, the denser planes of our system constitutes, therefore, one of the necessities of all unfolding life, to which every Monad will automatically be subject. All “suffering,” therefore, which is involved in the descent into deeper and deeper strata of materiality, and the necessity of functioning in and through these, will belong to general “karma” and have no penal significance of any kind. It is not here, therefore, that we must look for the special kind of karma which concerns our present inquiry. There is one simple reason which explains this. It is, that by a beneficent provision of Nature, the full weight of the density of the lower levels of Matter is balanced by a corresponding “unawareness” in the unfolding life. The most terrible “kārmic fate,” from this point of view, would be that of a fully awakened and self-conscious ego imprisoned in the densest kind of mineral Matter. Fortunately this is unthinkable. Awareness, in our Scheme of Things, only develops side by side (a) with the increasing refinement and

flexibility of physical Matter, (b) with the organisation of vehicles composed of subtler, superphysical Matter. Consequently, when the Ego is definitely born, at the moment of individualisation from the animal kingdom, it is, in an appreciable degree, already enfranchised from the grossest of material bonds.

We should be wrong, therefore, to associate the intensest degrees of friction with the densest degrees of Matter. As in everyday physical life, friction depends not merely upon the inherent resistance of the medium, but also upon the degree of force seeking passage through that medium. Thus, a knife passed slowly through butter will encounter far less actual resistance than an aeroplane speeding at two hundred miles an hour through air. Similarly, in the evolutionary process, we have to look for the intensest friction, not at the lowest level of materiality, but where we have the keenest awareness, or conscious life-force, in the directest opposition to a resistant principle of overmastering power; and our Metaphysic tells us that this ultimate dualism is to be found at the outermost point of the evolutionary orbit, in the opposition of the fully self-conscious separate unit to the One Universal Life from which it originally proceeded—where, in other words, the centripetal force of the primal Unity and the centrifugal force of Individuality are pulling most strongly against one another. Here, then, is karma, considered as “friction,” most strikingly exhibited; and the friction must continue, in ever diminishing degrees, on the upward arc, until, at long last, the separative principle of individuality gives in to the mightier force of Unity and, in that final surrender, the opposition, and with it the friction, completely disappears. The liberated, or unified Life, is *ex hypothesi* frictionless, because the contending principles, from whose conflict friction is generated, are no longer in conflict. That is what is meant by the statement that at the moment of

Israel could not help abusing their contemporaries of the elect people."¹ " . . . This general attitude of tolerant indifference has as its root an inexorable contempt. He has weighed men, and found them wanting. It is an inner tragedy, in which resides the pathetic nobility of his destiny as a man, born to command." He knows, she says, from his own experience, that hunger, cold, fatigue, temptation, can be resisted, but he also knows how hard it is to resist; therefore it is, that while to a very few he pays the compliment of "treating them badly" (as he calls it), to most he shows "an indulgence whose root is scorn". Yet Signora Sarfatti notes that while he likes to "play the cynic" at times, he can forgive almost any shortcoming. "From perfidious conduct he suffers intensely; he endeavours, indeed, to abstain from friendships, lest the weapon of personal affection—the only weapon he fears—should be treacherously used against him." Of Mussolini's character in its bearing on his oratory (so direct, hard-wrung, nervous, full of a "virgin vehemence, a heat as of lava in flow, not created by force of an iron will but which the will is set to restrain,") Signora Sarfatti writes:

. . . This dualism in him . . . we find constantly. The iron control of his brain compresses a heart that is eager (*ansioso*), a little ingenuous, a little sentimental. If he were not strongly emotional in type (*un passionato*), impulsive and full of contradictions, how could he possess the double power of sweeping multitudes into action and at the same time of holding both himself and them in leash? It was sentiment that made him accept the weight of old friendships, out of chivalrous recognition of past actions, even when certain friends had shown themselves traitors, or unworthy; it made him shoulder a weight of solidarity which was enough to overthrow or crush anyone else, so, just for the sake of generous and indulgent forbearance, and because he scorned defending himself. It [sentiment] has done him a great deal of harm, yet it is his strength. The common people understand these elementary unsophisticated feelings, and where they exist, it instinctively knows that it will find other robust simplicities . . . Where these primary qualities are revealed, there

¹ Dux, p. 313.

² Ibid., p. 311.

it believes and loves, trusts and gives itself . . . Without possessing a vein of sentimental imagination, however drained and canalised it may be, it is impossible to find the secret ways of communion with the general mass of men . . . Whereas in the common form of eloquence, speakers grow warm by auto-suggestion and by reflex action, on him the fear of stirring himself up acts as a constant curb. But communion with the populace is along a magnetic thread, unaffected by all dissimulation. The people understands, feels, communicates itself by means of this hidden current, so much the more efficaciously and lastingly as it is less allowed to expend itself in facile applause.¹

She remarks also, that in judging of Mussolini's strong expressions, one must remember that one is dealing with a combative public man, who knows the value of violent effects and is actor and dramatist enough to enjoy them.

That Mussolini, like every practical statesman, is bound to take into account the whole of human nature, which on some sides and in some ways is extremely despicable, is obvious; that his clear brain has to be on the alert, to counter-balance the impulses of a warm and generous and (as Signora Sarfatti rightly, I think, says) an ingenuous heart, must be a fact soon guessed by those who study or know him at all. I believe too that happier circumstances and the possession of a field of energy commensurate to his powers, will allow—are already allowing—the gentler and more genial qualities of his deep and proud nature to show themselves more freely. (I can watch, in the photographs of him that are continually appearing, this gradual process being reflected in his face in a striking way; it grows serener, more benign.)

Mussolini is seeking all the time to mellow and to mature, to improve and to progress, he is ever acquiring new qualities, ever getting himself into better shape, like a sculptor at work on a statue . . . I shall make my own life my masterpiece, is one of his favourite maxims.

To close with a neat little anecdote. Some time ago, a Fascist daily paper in one of our big towns, had the brilliant idea

¹ Dux., p. 272.

liberation all karma automatically drops away. That, also, is the real secret of the interesting teachings about the "open curve" described by all perfectly unselfish actions. Another way of expressing the same truth would be to say that all such actions, being exempt from the dualistic opposition of the greater and the lesser selves, are frictionless. The student of Greek Philosophy will at once note the parallel here with the well-known statement of Aristotle that supreme happiness consists in "action without impediments".

Having reduced the concept of karma, then, to that of the friction automatically set up by the efforts of the individual self to realise and express its own separateness against the overpowering resistance of the primal fact of Unity, we are in a position to define what are conventionally called "bad" and "good" karma as follows: "*Bad*" karma is the friction automatically generated by every act of individual self-assertion. "*Good*" karma is the temporary relaxation or diminution of friction, due to some relaxation of individual self-assertiveness. "Good" karma is felt as good, owing to the absence of friction, *i.e.*, negatively. "Bad" karma is felt as bad, owing to the presence of friction, *i.e.*, positively. And it is incidentally because bad karma is a positive thing, and good karma a negative, that most of us, in interesting ourselves about karma and its operations, concentrate upon "bad" karma and hardly trouble ourselves to seek for an explanation of "good" karma. Let us be equally one-sided, in the present instance, and think only of the problem of "bad" karma.

Bad karma, we have seen, is friction; and friction is, in a very large measure, a necessary concomitant of all manifestation, owing to the conditions amid which alone such manifestation can take place. Furthermore, a certain degree of friction—indeed, a very high degree of it—has its purpose and its compensation, since in this way alone can the separate Ego, or individuality, be born. Whatever karma, or friction,

therefore, can logically be included under the old heads of "penal" or "judicial" can only be connected with *such additional friction as is generated by going outside, or beyond, the appointed orbit of the evolutionary cycle and, so, setting up an opposition which was not intended in the original Plan.* But since that Plan includes also the birth and growth of free will and, as a corollary, the necessity of providing such free will with a margin for self-expression—the question may well be asked, whether any such possibility really exists as that of "going beyond, or outside" the orbit of the Cyclic Plan. If, as would seem necessary, creativeness, in the sense of a free self-shaping energy, begins with the birth of the Ego and the first dawning of free will, then obviously here is an additional factor which, because it was planned, must itself be part of the Plan. In other words man's own free will must itself be a contributory force in determining the ultimate destination of the Monad. Thus, though the original Logoc Self-Differentiation may have determined, in a general way, the cyclic path of each Monad, as well as its final goal, both these things may be modified to some extent by the quasi-independent self-determining energy, which is born at the moment of individualisation and increases as the Ego unfolds his powers. Finally—since all intensification of friction means, in the living creature which experiences such friction, an increase of strength—it may well be, by one of those baffling and curious paradoxes which meet us at every turn in the mysteries of the spiritual life, that all that we call "evil" and "suffering" in this world of ours is only the necessary accompaniment of, as it were, an unconscious *improvement*, by the self-determining Monadic life, upon the destiny marked out for it in the Plan. That life takes, that is to say, the harder path, thinking this to be the easier; an increased friction is set up; the increased friction breeds strength; and this additional strength, purified by processes

which ever-resourceful Nature has at her command, emerges finally as a positive gain, resulting in an ultimate self-realisation fuller and richer than it would have been, if the appointed path had been followed throughout.

This conception of "bad karma" has, at least, one advantage. By exhibiting all apparent divergences from the original Logoic Plan as, in the long run, "improvements" on that Plan, it makes any suffering, incident upon such divergences, worth while. And, in so doing, it abolishes from our Universe that mass of wholly useless and wasted suffering which is implied in the whole theory of karma as a purely penal agency; a theory, which so many students accept without passing to consider all that it involves. For, to repeat what was said in an earlier place, how can we applaud the "justice" of a scheme of Things, in which the undeveloped are punished for their simple lack of development, in which the ignorant are punished for the lack of a knowledge which (at their stage) they could not possibly have, and in which the lower expressions of human nature are punished, often with savage severity, by presumably the very Power which deliberately made such expressions possible? A universe thus governed and administered is—not to put too fine a point upon it—Hell, at least for all those hapless creatures who, owing to an immaturity which they cannot help, have not yet risen to a level where better conditions prevail. Penal, or judicial karma, purely so considered, is Devils' justice and naught else.

Introduce, however, the Law of Compensation, and all immediately becomes changed. Find for error and sin and self-will not merely an excuse but a definite purpose; make them into factors which, by a paradox which need not astonish the Mystic, are producing, in the final consummation, a *better* universe;—and the problem of the "suffering," or friction, which they necessarily set up, ceases to exist. Add, moreover, that the self-assertion entailed in all these

"wanderings from the path" is itself a part of the Plan, and that the Monad is intended, after a certain point in his evolutionary cycle, to improvise his own particular destiny within the broad limits of the purposive path marked out for him by the Logos at the moment of primary Self-Differentiation—and we have supplied the last link in the chain of justification for the theory which we are considering.

When, therefore, we see people sinning and ignorant, selfish and self-deluded, let us no longer condemn them. *They are finding their own path.* When, moreover, we see them in suffering and sorrow, racked by one or other of the various eugenics of which Nature has so plentiful a store at her command, let us not insult them by the Pharisaical pity which regards them as merely the "victims" of their own past. Let us rather look on all these sufferings as the badges of conquest. Here, let us recognise, is the individuality which is asserting its own sovereignty, and which will make pact with Nature only on its own terms. What we call, or have been accustomed to call, its "bad" karma, is nothing but the friction which it is encountering by the simple fact of its having chosen a harder path than that marked out for it by Nature. And, in the far distant future, all this additional friction will have become transmuted, in the unfolding spiritual life, into an additional strength; and the additional strength, with its accompanying effect of a sharper and more vigorous self-definition, will give to the world of Realised Perfections a greater, a more powerful, and a more fully-equipped Being that it would otherwise have possessed. The Heavenly Man—to revert to this mysterious conception of an Organic Goal—will be the gainer by the improvisation and receive into Himself an accretion all the richer for the experiences through which it has passed. The very Plan of the Logos will emerge, at the end of the Cycle, a richer Plan, because of the free creative energies which have been

awakened and at work within it. To sum the whole thing up in a phrase—*bad karma, rightly understood, is the earnest of a nobler Universe.*

One of the dangers of our Theosophical Metaphysic is that it tends to implant in our minds the conception—so often, inveighed against by Bergson and Willam James—of a “box universe,” i.e., of a universe, in which every thing, like a machine shut in a box, works itself out according to rigid plan, and in which no room is left for contingency. As against this, the two philosophers mentioned plead strongly for a more inspiring conception; the conception, namely, of a free and self-determining Life-Energy, ever experimenting and ever improvising and so, at every point of its onward flux, opening up new and unexpected possibilities. That the conception is inspiring, none can deny; and for this reason we should give it respectful consideration. Since, moreover, it is the special task of Theosophy to synthesise all apparent opposites into a higher unity, can we not find a place for this freedom of improvisation, even within our conception of the Logoic Plan? May not both be true? And may it not be that, in emphasising the “Plan” aspect of our universe, with the practical object of reducing it to order and intelligibility, we have sometimes been tempted to pay insufficient attention to the complementary, and equally necessary, doctrine of “freedom within the Plan”? And is not this doctrine involved in all that Theosophy teaches us about individuality and free will?

One thing is certain. On the assumption of a “box universe,” suffering of any kind becomes a hellish and unaccountable thing; and the kârmic Law, regarded as the agency of suffering, becomes a thing so repellent that it is only by not thinking the matter out at all that we can become reconciled to it. To find a place for suffering, and thus for karma, we have to shatter our “box universe”

and substitute a universe of (within limits) free experimentation. For then it will not be difficult to find, in the fact of human freedom, a compensation powerful enough to outweigh all the pains and penalties which it entails. For if, by his inherent freedom, Man can make a greater thing of himself than by rigid adaptation to a rigid law, then whatever he may incidentally have to suffer becomes, in the process, not merely amply worth while but a real gain. Our generalisation of karma, as “friction,” gives us a convenient formula here; for it indicates not merely the necessity of what we call “suffering” but its ultimate purpose. For taking it together with the postulate that every increase of friction means ultimately, for the Ego experiencing it, an increase of strength, we arrive at the general position that *suffering, or bad karma, is the necessary means by which human freedom is transmuted into human power; the path by which the Ego asserts his own individualised divinity in the face of the enveloping Divinity of the One Life. Friction, in other words, hence suffering, is but the outward sign or token of a new Divinity in the Making. It is the testimony of the Nature of Things to every man's Uniqueness.*

Enough, then, of purely “penal” karma. Such a thing, happily for the universe, does not exist. It is a shadow, projected from our own minds upon the screen of Manifestation. The curious thing is that we have not once, but many a time, been told that this is so. Karma, it has been repeatedly impressed upon us by those who are our authorities, is not penal in intention, but simply an automatic law of cause and effect. What has made us, and still makes us, interpret it in penal terms, is that the effects, which we call “bad” karma, are felt as unpleasant and that they follow causally upon what we conventionally call “wrong-doing”. But substitute “improvisation,” or “experimentation, for wrong-doing,” and replace the word “suffering” by “friction,”

and the whole bogey of penal, or judicial karma vanishes into their air. Finally, to clear the air still further, reveal experimentation and improvisation as the triumphant assertion of Man's greatest glories—his uniqueness and his freedom—and show that, in and through that assertion, he becomes a greater thing than he could ever have been without it;—and at once we have a universe from which the night-clouds have been dispelled, and in which naught remains but gladness and hope.

Some may consider the doctrine dangerous, because it finds in evil not only a more difficult and protracted mode of achieving good, but ultimately (in some respects) a better way. But this is surely only one of those hard truths, which we must expect to find when we begin to think cosmically; and its perils fade away in the light of the enormous liberation vouchsafed by that Law of Compensation which it involves.

At this point we must conclude. Obviously what we have written is but a fragment of what could be written on this topic; for it is clear that so fundamental a postulate as that of the beneficence of evil demands, for its full vindication, an application to the whole of life. But enough will have been done, if we have suggested to the mind of the student some broader way of regarding the evil and the suffering in the world, than that which would make of it merely the purposeless debt-collecting of a system of petty accountancy, in which evil only exists in order to be punished, and in which, on any purely judicial grounds, every possible evil is injustice already exonerated in advance by the Nature of Things which brought it into being.

Alpha

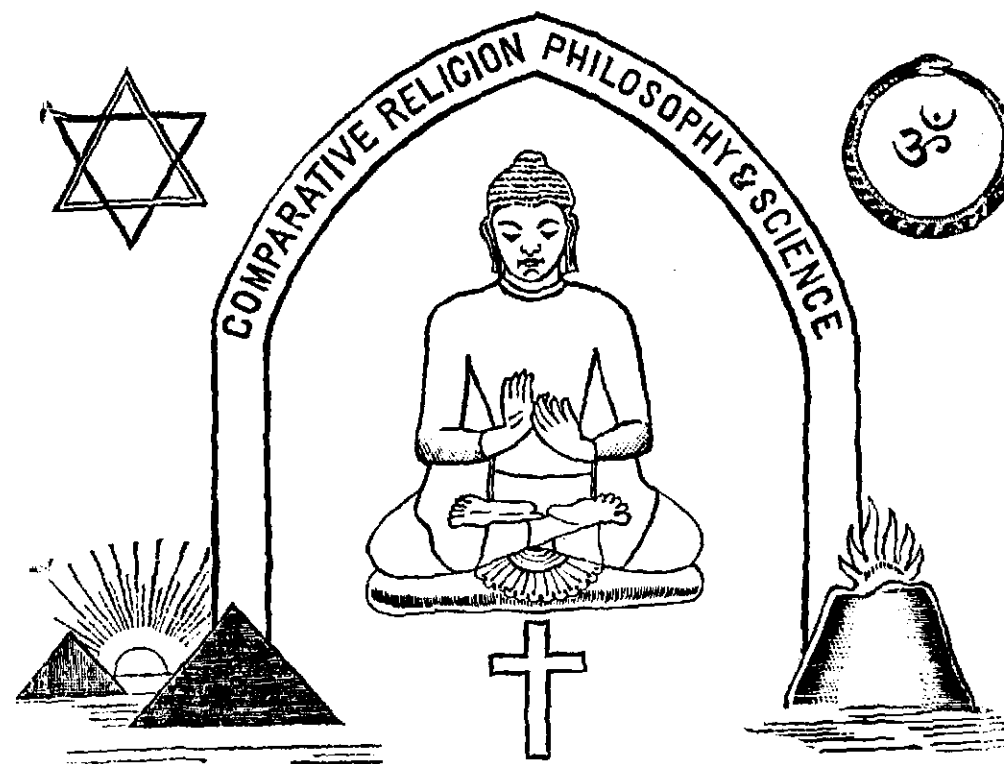
PROBATION

By D. H. S.

THROUGH long, long lives has He watched over us;
All our long past He knows as yesterday,
And on the seeds of good within our souls
The wondrous sunshine of His love has streamed
Unceasingly through endless æons of time.
Slowly those germs have quickened into life,
Till faintly, feebly, intermittently,
Some small response lights up our wakening hearts;
Until at last we learn that there is One
Whose love has streamed on us through ages past,
One who shall some day weld us into Him
As living organs of His life and light.
Long ere we know Him, linked are our souls to His,
Who ever seeks to draw us towards His feet,
Till half-awakened, with half-opened eyes,
Faintly we glimpse His face. Then, led to Him,
There at His feet the first weak pledge we take,
To strive to serve the Brotherhood of Those
Who live to serve the world. Then all the chains,
Forged through long lives of seeking selfish ends
Must one by one be loosened, snapt, cast off

By strength of love and gratitude to Him
 To whom we owe all that we are and have.
 To His clear sight our future is not hid;
 The rôle predestined for each one He knows,
 And moulds environment and circumstance
 To further swiftest growth towards that end.
 And not for what we are He values us,
 But for that power which one day we shall be—
 A power to aid those Few Whose mighty hands
 Hold back the powers of darkness; Those who shed
 On all the world Their light, Their peace, Their strength,
 Who ever help unknown, Who work unthanked,
 Whose unseen toil yet raises all mankind
 Towards their Father's glory, which shall shine
 Godlike at last in all, as now in Them.

D. H. S.



THE COSMIC PLANES

(A Thesis for Criticism)

By C. JINARĀJADĀSA

THE beginner in Theosophy meets at the outset the novel idea that the "invisible worlds" are worlds of matter, just as is the physical world. "Heaven" and "hell" are declared to be not only states of consciousness, but also parts of that invisible world, "as real as Charing Cross". The

student is also presented with the idea of sub-states of physical matter, finer than the three which he knows, solid, liquid and gaseous; these finer sub-states are labelled etheric, super-etheric, sub-atomic and atomic. He is then told that a similar sevenfold sub-division of states of matter exist in the astral, mental, and all other higher worlds. The diagram

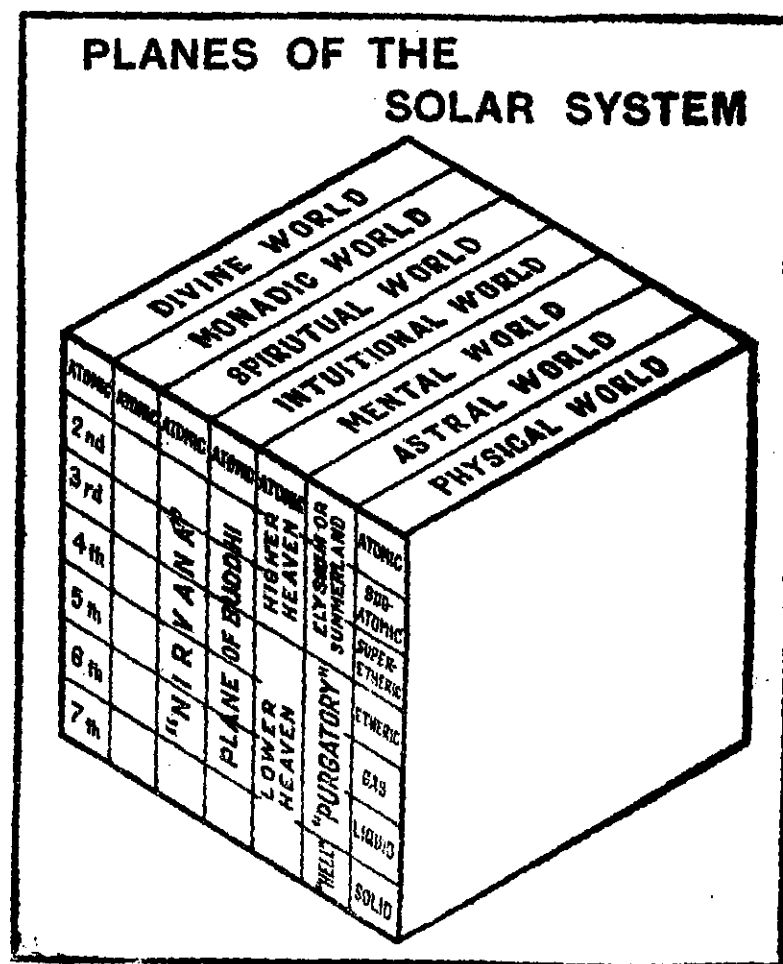


FIG. 1

printed here gives in outline this conception of the seven great planes within the Solar System.

Now, the student has long been taught that man's ascent in evolution is to rise from plane to plane, and naturally he thinks of such ascent as from one sub-plane to the next sub-plane of a great plane, and so upwards, as a monkey might climb from the lowest shelf of a book-case to the highest. Thus, before contacting mental vibrations, the way of ascent is at first thought of as from solid-liquid-gas, etheric, super-etheric, sub-atomic, atomic; then astral sub-plane 7, 6, 5, 4, 3, 2, to astral atomic; and then up to the mental world, in its lowest or 7th sub-plane. But we have been taught that, as a matter of fact, the forces of the invisible do not always go up—or down—in this ladder-like way, because of a link which exists between the *atomic* sub-planes of the seven great planes. Thus, a vibration from the atomic sub-plane of Buddhi, on its descent say to the physical, does not necessarily descend through all the sub-planes of Buddhi to Buddhi 7, and then to the mental atomic sub-plane; from there through mental sub-planes to mental 7, and so to the atomic astral sub-plane; from there through all the sub-planes of the astral to astral 7, and then at last to the physical. A second way of descent is however from atomic Buddhi to atomic mental, then to atomic astral, and then to atomic physical, and so to sub-atomic, super-etheric, etheric and gaseous-liquid-solid. The reason for this working of the forces is due to the construction of the atoms of the seven great planes out of the "bubbles in Koilon"; a technical and detailed description of the building of these atoms is given in *Occult Chemistry*, in the chapter on the "Æther of Space".

This relation of the *atomic* sub-planes makes them intimately linked. One effect is that man's consciousness, in

its upward ascent from plane to plane, can rise, not as *normally*, from sub-plane to sub-plane to an atomic sub-plane, and then to the seventh or lowest sub-plane of the next great plane above, and so steadily upwards from sub-plane again to sub-plane of the new plane; but *via*. the atomic sub-planes. Thus, if his consciousness is trained to function in the atomic physical sub-plane, he can, by methods of occult training, go by a "short cut" direct to the astral atomic sub-plane, and thence straight to the atomic mental sub-plane.

This "short cut" *via*. the atomic sub-planes has always fascinated me, owing to a peculiar composition of my self. I have ever since I can remember had a curious form of clairvoyant sight which sees only atomic states of matter. I have not discovered to how many atomic states the sight extends; being busy with various duties, I have not made a point of sorting out my sight; focussing is not difficult, but the matter writhes and twists and I have not trained my vision to be useful. But I do know by direct experience that there is this "express route," and have often pondered over the possibilities of the unfolding of consciousness by its means.

Now, we are told that *all* our seven great planes of the Solar System make only *one* plane, and that the lowest or Seventh, of a great system of seven planes, called the Cosmic Planes. How are we to visualise the relation of our Seven Solar planes to the Seven Cosmic Planes? Using the crude simile of the book-case, are we to imagine that our seven planes, physical to Ādi, are seven shelves, and above them are 42 more shelves? Or is the relation something

different? It is on this matter there is a difference of opinion, and I ask the collaboration of students to gather what material there is in our literature, so that we may "think it out". Let me say at the outset, that it will not do merely to say "*The Secret Doctrine* says so and so," and consider that all argument is ended. This a scientific problem, which we have to *think out*, with the help of *The Secret Doctrine*, and of any other facts which we can gain from anywhere else.

In writing my *First Principles of Theosophy*, I had incidentally to mention the Cosmic Planes, and I constructed a diagram, as follows, (Fig. 2) so that it and the previous diagram of planes of the Solar System (Fig. 1) could be seen as sections of one solid figure in three

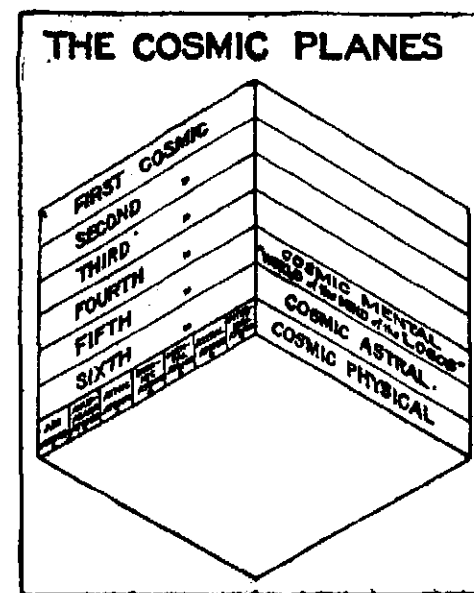


FIG. 2

dimensions. In the original articles of the book, as first issued in THE THEOSOPHIST, this Fig. 2 was used. When

the book finally appeared, a new diagram was given instead, as follows (Fig. 3).

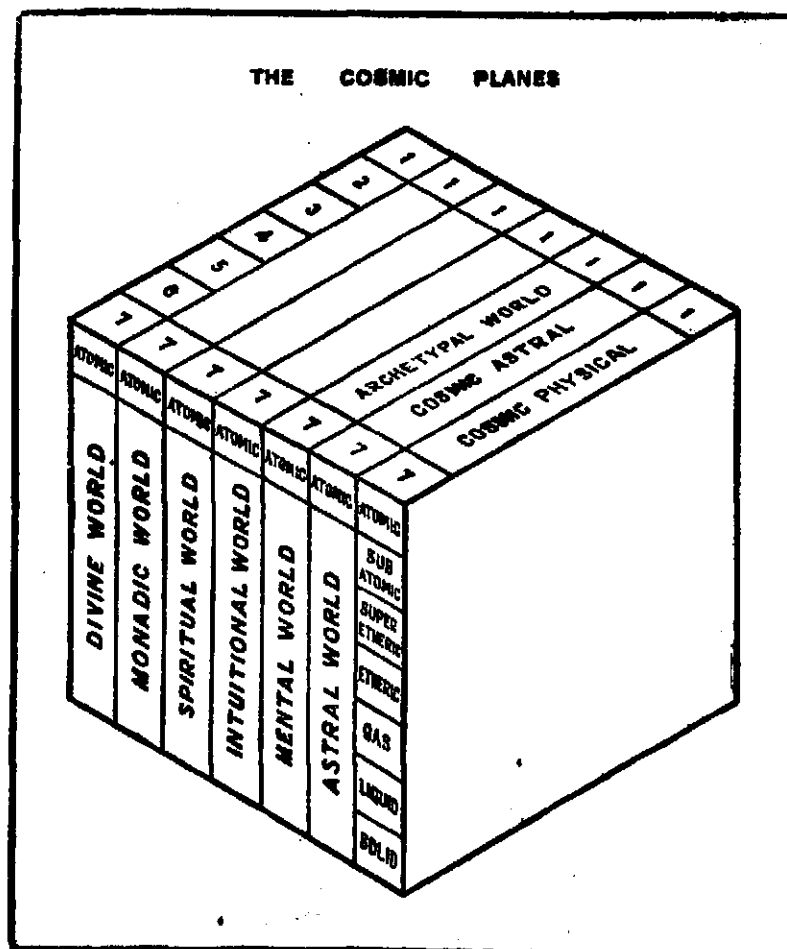


FIG. 3

The new diagram has drawn the strongest criticism from many quarters; I have had communications on the matter from Heer J. F. van Deinse from Holland, Mr. S. Studd from Australia, Dr. Richard Weiss from Austria, and from many others. It was not without long and hard thinking that I made the substitute diagram, and I have now to explain why

I made a change, which I am told challenges *The Secret Doctrine*.

1. The consistent religious tradition of the East tells us that when a soul comes to Moksha or Nirvana, he has come to the goal of his age-long evolution. This stage is accepted by Theosophists as that where the consciousness functions in fullest freedom on the Ādi plane. This Liberation means a perfect union of consciousness between the Adept's consciousness and the Great All. If to attain to the Ādi plane is only to get to the seventh shelf of 49 shelves (to use the simile of the bookshelf), and if to the Mukta or Liberated soul there are 42 more shelves to climb up to, the Eastern tradition as to Liberation is completely mistaken. I see no reason to challenge the tradition on this particular point.

2. Similarly there is a tradition in the West. Plotinus is said, by Porphyry, to have four times touched that lofty consciousness which is the final goal—"the flight of the Alone to the Alone." Plato offers a vision of the Archetypes or the root forms which are the substratum of all manifestation to the philosopher who through the purified mind rises to the highest contemplation. He is, I feel sure, only giving what was taught in the Greater Mysteries. It was possible, while a man still lived on earth, to come to the great vision of Archetypes, and see the working of the Divine Mind. This thought is given by H. P. B. also, as follows: "Our humble Manas is linked indissolubly with the true Mānasic glory of the Kosmic Lord, Mahat, the Great, Who rules our Universe."

This connection between Manas and Mahat, the fact that the purified mind can gain a glimpse of the Divine Mind of

the Logos, is possible if the relation between the atomic mental sub-plane and the Mental Cosmic Plane is as in Fig. 3.

3. There is one instance, and one only that I know of, of direct investigation into this matter. In the year 1895, Dr. Besant and Bishop Leadbeater spent much time and effort in investigating the structure of the solar planes. I was myself present and took down all that was described by them as they investigated point after point.¹ There was one point where, after a careful investigation, the following observation was made by Bishop Leadbeater.

"Our mental plane is the lowest sub-division of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess board in four dimensions."

I do not know whether I recorded a further remark (I am writing "on tour," and cannot get at THE THEOSOPHIST for August, 1911) that made a profound impression upon me, and made me understand in a flash what Plato was driving at. The remark was, that when the consciousness was functioning on the atomic mental sub-plane, it could "look upwards," not to Buddhi, but into a totally new dimension, just as someone at the bottom of a deep well might look upwards and see far off a bit of blue sky. From the atomic mental subplane it was possible to see something of the Mind of the Logos, without of course becoming one with It, as the person at the bottom of the well could see the sky without becoming a dweller on the surface of the earth. This simile of the bottom of the well and the sky above it made some things in my own experience clear to me, and confirmed what I felt

¹ The full record is published in THE THEOSOPHIST, August and September, 1911.

was true, that with the purified mind it was possible to see, though from far off, the Vision of the One.

These then are some of the reasons which make me think that our seven great planes are related to the seven Cosmic Planes as suggested by Fig. 3. I should like in the discussion on this matter if those who take part in it will quote in full whatever is said in *The Secret Doctrine* on the subject of the Cosmic Planes.

One further point I must deal with. Why have I put in Fig. 3, in what is presumably a text-book of Theosophy, if it is not the accepted or "orthodox Theosophy"? For the simple reason that my *First Principles of Theosophy* no more proclaims the final and unerring truth than any other book written by Theosophical writers. I mention in the introduction that the book will contain two elements, what is accepted by all Theosophists, and what is purely personal and therefore not claiming any "authority". But I have tried to be intellectually clear in my own mind, before expounding. It seemed to me that Fig. 2 made many difficulties, while Fig. 3 illuminated. Evidently however my innovation needs careful dissection. That is just what I desire should be done.

C. Jinarājadāsa

SOME PRIOR PHASES OF THE PERSONALITY OF SHRĪ KṚṢṢHNA¹

(AS TRACED BACK TO THE VEDAS)

By C. KUNHAN RAJA

TO a Bhakṭa the wonderful revels of ShrĪ KṚṣṣhna in the moonlit-nights of Vṛndāvan, on the banks of the Kālindī river, form the only source of infinite bliss and divine consciousness and rapture. To him the notes on the flute, heard in the forests of Vṛndāvan, are far more inspiring than the sublime words that dropped from ShrĪ KṚṣṣhna's lips on the *Kurukṣhetra*, are to a philosopher. So sings the great Līlāshuka :

Whether it be the breasts of the damsels adorned with sandal paste and other decorations,

Whether it be the mind of the Yogins trained to silent meditations,

Than the foot of the trees of Vṛndāvana

No other place do we find that calls for our adoration.

Listen to this supreme advice, you who are tired with rambles in the wilderness of the Upanishads,

Go, search in the houses of the Gopis ; there is the meaning of the Upanishads bound down to a mortar,

¹ This article was published in *New India*.

Yonder is the tall Arjuna tree, beyond that is a road

Which leads you to the village of the cowherds, and near the village is the river Kālindī,

On the banks of that river, in the woods dark with tamāla trees, tending the herd of cattle,

There is a shepherd boy. Friend, he will show you the right path.

But many events in the great Avatāra, either in Vṛndāvan or later in Dvāraka, and His relations with the Gopīs, do not appeal to others in the same way ; and they are even repulsive to those who cannot understand their real significance, as the Bhakṭas have realised it. We have no right to prescribe rules of conduct to ShrĪ KṚṣṣhna, but such a limitation could be imposed only by the few who are bold enough to proclaim, in the words of another great Bhakṭa,

It is Your verbal instructions that we have to follow as the real Dharma ; He whom nothing can strain, such Your deeds, we should not try to imitate indiscriminately.

In order to lead the non-believers into the path of bhakṭi, it is necessary to argue out the question of the personality of ShrĪ KṚṣṣhna, rationally. There is no intention to discuss and to give a decision on the question of the historicity of ShrĪ KṚṣṣhna, whether there were two ShrĪ KṚṣṣhnas, what the date of ShrĪ KṚṣṣhna, if such a person ever existed, could be, and such other considerations. I assume the historical accuracy of the *Purāṇas*. I assume that there was the Great Avatāra of Viṣṇu, whose passing away marks the advent of Kali in this world and whose marvellous life is described in the *Bhāgavata-Purāṇa*, the *Viṣṇu-Purāṇa*, the *Padma-Purāṇa* and the *Mahābhārata*, but I do not accept the view that everything described in the *Purāṇas* must be interpreted in the most literal way. In the *Purāṇas* historical facts are described and explained in an allegorical way, and this is the

appellations which do not refer to any particular Avatāra. It cannot be that the lexicon was compiled before the other Avatāras were recognised by the Hindūs. The problem has already been discussed by eminent scholars.

In the chapter of the first skandha of the *Bhāgavata-Purāṇa*, there are twenty-one Avatāras of Viṣṇu enumerated. Ten of them are more important than the rest. If we examine these Avatāras and compare them with the earlier culture of the Hindūs, it will be found that the two Avatāras of Vāmana and Śrī Kṛṣṇa reveal traces of Vedic tradition. All the other Avatāras are later additions to Hindūism, mostly taken from more ancient, pre-Aryan civilisations. The serpent Kāliya, in the river Kālindī, whom Śrī Kṛṣṇa kills is decidedly the familiar Vedic story of Vṛtra and Indra. The story of Śrī Kṛṣṇa lifting the mountain of Govardhana is a development of the story of Panis hiding the cows in a mountain cave and Bṛhaspati winning them back, so often referred to in the Vedas. In this way, nearly every incident in the life of Śrī Kṛṣṇa, especially his life in Vrindāvan, could be traced back to Vedic mythology.

In the Vāmanāvatāra, Viṣṇu appeared in the world as the younger brother of Indra, as a son of Adīti. Viṣṇu is here Āditya (a son of Adīti). This reminds us of the line in the Gītā "I am Viṣṇu among the Ādityas," Āditya, in later Samskr̥t, refers to the sun, and there are twelve Ādityas (corresponding perhaps to the twelve months in the year). In Vedic literature the number of the sons of Adīti is not at all definite. In the *Rgveda* we find only six sons of Adīti mentioned together, and that only once¹ although there are many hymns addressed to Adītyas. The number is elsewhere given as seven² and eight.³ Aṭharvaveda says that

¹ 11.27.1.

² R. V., IX, 114. 3.

³ R. V., 728 and 9.

there are seven sons of Adīti.¹ Taittirīya Brāhmaṇa gives the names of eight sons of Adīti. But only five of them occur in the *Rgveda*. While T. B. gives Vivasvān as the last of the eight sons of Adīti, Shaṭapaṭha Brāhmaṇa, also belonging to the Yajurveda, gives it as Mārtāṇḍa, which agrees with *Rgveda*.² In spite of this confusion and uncertainty, there is a very welcome agreement in all these statements. Miṭra is a son of Adīti, so is also Mārtāṇḍa or Vivasvān. These three words mean the sun in later Samskr̥t. In the Vedas Viṣṇu is not described as a son of Adīti but is in later literature. Still in Vedic literature Viṣṇu is decidedly the sun, and the most important conception associated with Viṣṇu is his three strides. What exactly these three strides of Viṣṇu in the Vedic literature mean is a controversial point and needs to be considered in detail separately. What is important here is that in the Vāmanāvatāra also the great event is the three strides that Viṣṇu took to regain the world from Mahābali for the gods.

Thus we find that both Vāmanāvatāra and Śrī Kṛṣṇāvatāra could be traced back to the Vedas, and only these two Avatāras are referred to in the ancient lexicon. The ancient Ṛṣhis were conscious of the peculiar position of these two Avatāras. In the *Bhāgavata*, when the twenty-one Avatāras are enumerated, it is said, "Śrī Kṛṣṇa is Bhagavān Himself." In *Gīta Govinda*, Jayadeva says that Śrī Kṛṣṇa assumed the ten Avatāras—*dashakṛitīkṛito kṛishṇāyatubhyam namah*. The importance of the Vāmanāvatāra above the others is mentioned in the *Purāṇas*. But I am not able at present to trace up the reference. When we explain the description of Śrī Kṛṣṇa in the *Purāṇas* we must understand it as an allegory going back to the Vedic ages. Else we will be misinterpreting the spirit of the *Purāṇas*. When Bhakṭas

¹ VII, 9. 21.

² X, 72. 9.

standpoint that is taken here. This seems to be the standpoint of the *Purāṇas* themselves.

From the *Paṇḍita-Purāṇa* it is rather evident that the Ṛṣhis of the *Purāṇas* understood the personality of Shrī Kṛṣṇa, as described in the *Purāṇas*, to be a grand allegory. In the seventy-fourth and seventy-fifth chapters of the *Pāṭālakhaṇḍa* of this *Purāṇa*, in the course of the description of the life of Shrī Kṛṣṇa, there occurs the story of the visit of Arjuna and Nārada to what is called Rādhāloka, the world of Rādhā. The name Rādhā does not occur in the *Bhāgavata-Purāṇa*, the *Viṣṇu-Purāṇa* and the *Mahābhārata*. But in the *Paṇḍita-Purāṇa*, she is a Gopī and the most beloved of the Gopīs to Shrī Kṛṣṇa. This is the world in which Shrī Kṛṣṇa lives as Rādhākāṇṭha, the lover of Rādhā. In chapter seventy-four, Arjuna says to Shrī Kṛṣṇa :

What is neither seen nor heard by Brahmā and Shiva, all that you must tell me, if you are kind to me. You have told me before of the Gopīs. How many of them are there? What are their names? Where do they live? What are their occupations? What is their age? What kind of dress do they wear? With whom do you revel in solitude, in woods eternal, of eternal enjoyments, of eternal luxuries?

Then Shrī Kṛṣṇa asks Arjuna to propitiate the goddess that he may be able to visit the place personally. The goddess advises him to bathe in a lake, which makes him a woman, and then he is allowed to go to the place called Rādhāloka. Only women are allowed into that place. There, in that Rādhāloka, lives Shrī Kṛṣṇa as Rādhāramaṇa. In chapter seventy-five of the same book Shrī Kṛṣṇa tells Nārada that he lives in Rādhāloka in a woman's form. The river Kāliṇḍī, the mountain Govardhana, the Gopas and the Gopīs, the cows and the revels of the moonlit-nights—are all eternal features of that place. This Rādhāloka is above what is called Goloka, one of the higher worlds, a world above and beyond our world, not perhaps according to the standards of our three

dimensional measurements, but according to the standards of four or even higher dimensions.¹

What is important here is not the cosmology, but the reference to the Rādhāloka, where the life of Shrī Kṛṣṇa is an eternal Truth, where Shrī Kṛṣṇa as Rādhāramaṇa, the Gopas and the Gopīs, the Vṛndāvana, Govardhana, the Kāliṇḍī and the cows always exist. The meaning of this must be that the life of Shrī Kṛṣṇa, as exhibited in Vṛndāvana for a short period, his love to the Gopīs, his tending of the cattle and all the marvellous deeds so familiar to us from the *Purāṇas*, are only allegorical representations of a higher, eternal Truth. The description of the life of Shrī Kṛṣṇa in the *Purāṇas* is only an allegory. The Ṛṣhis of the *Purāṇas* understood it in that way. It is not a dry statement of historical facts. (This is, however, not a denial of the historicity of Shrī Kṛṣṇa.) These allegorical descriptions could be traced back to remoter periods of Hindū culture, and most of them can find their origin in the *Vedas*.

The ancient *Sanskṛt Lexicon*, called *Amarakoṣa*, reveals certain interesting facts which throw light on the evolution of the allegories woven round the personality of Shrī Kṛṣṇa. If we examine the synonyms of Viṣṇu in this lexicon it would be found that there is not a single name of Viṣṇu given in his list that would suggest any Avatāras of Viṣṇu other than that of Vāmana and Shrī Kṛṣṇa, not even that of the great Hindū hero Shrī Rāma. There are thirty-nine names in the list. There are only four names that clearly refer to the Vāmanāvatāra, namely Upēndra, Indravraja (both meaning the younger brother of Indra), Trivikrama (of three strides), and Balidhvamsī (vanquisher of Mahābali). The six names, *viz.*, Kṛṣṇa, Dāmodara, Govinda, Vāsudēva, Dēvakī-nandana and Kamsārāṭi unmistakably refer to Shrī Kṛṣṇāvatāra. The remaining twenty-nine are only general

¹ The Goloka is described in the *Mahābhārata*, *Anuśāsana Parva*, Chapter 117.

got into a rapture at the thought of the revels of Shri Kṛṣṇa in the *Vṛndāvana*, when they sing of His tending the cows and inspiring the love of the Gopīs with His flute, they were visualising in their minds (through this symbolism) a far higher Truth, as is quite plain from the quotations given in the beginning. We can understand this great Truth from the symbolism of Shri Kṛṣṇa only if we understand the evolution of this symbolism from the *Vedas*.

C. Kunhan Raja

THE PHILOSOPHY OF THE FOURTH DIMENSION

By A. C. HANLON

A brief discussion of what the fourth dimension is would be of value in leading up to the main issue—"What is Space?" Perhaps this article would have been more aptly named "The Philosophy of Space" since the understanding of the fourth dimension, while it takes away an old horizon and leaves a wider one, does not bring us to the fundamental condition which is the goal of true philosophy. The mind of the true philosopher is set on the eternal, the infinite, and not on things as they appear to the senses and, just as three dimensions is not so much a property of matter as the way in which we look at it, so is it with the fourth dimension.

We speak of three-dimensional space, and other spaces of more and less dimensions, but space has really no dimensions. When we speak in this way what we really mean is a condition of consciousness limited to a perception of only three, or more or less, dimensional objects. It is the representations of the senses that makes us classify the universe in terms of dimensions.

The usual conception of the fourth dimension is of a direction at right angles to the three axes of the physical plane. All the objects of this plane have the quality of three-dimensionality. Perhaps in the light of the argument to be now developed it would be better to say that the space sense of human beings is, at present, capable of apprehending only

three aspects of matter. By space sense I mean something different from the physical senses; the space sense, indeed, is something that evolves the ordinary senses. Later on we will see that this space sense is really nothing less than the cosmic working of consciousness, needing no organ in particular, for it is that primordial sense of awareness that has existed since the dawn of manifestation.

To take the simplest of objects, a book. Its three axes are these; one running its length, another across it, and the third from the front to the back cover. These three directions determine the space of the book and, if they were extended indefinitely, they would define the fields of all the solar systems of the physical plane. All the innumerable transformations of matter and intricacies of movement that we witness, for all their variety, are confined within certain definite and easily understandable limits. That is the first point I wish to make—that no matter how involved these appearances and motions may be yet they in no way depart from the limitations just mentioned.

The second point I wish to make is that space is not entirely an external thing, but is what we will call at present a function of consciousness. If space was external to us, that is independent of consciousness in the same way as the forms about us are, it would have to have a form otherwise it could not exist. We say that we can see space, but what is it we really see? Only objects. Space devoid of objects is inconceivable to us since it can only be represented in our minds as nothingness, or infinity. Space is infinite. When I speak of the infinity of space I do not mean, looking for the present at space as if it were an external condition, that it extends for ever in only those directions, meeting for us in this physical globe. I mean an absolute infinity, not in three dimensions but in all dimensions. We are compelled to accept the axiom that space has no form. That being so it cannot be limited by

dimensions, for dimension is form. Space having no form it follows therefore, that as it is infinite, an object of any dimensions is possible in space. That conclusion is inevitable. An object of any number of axes at right angles to each other is possible in space since its possibilities in this way are unlimited.

At first glance this question of whether space belongs to the outer world, or is a part of the consciousness, is purely theoretical since there appears no solution to the problem. But if there is such a thing as a space sense, it follows then that if by some process we can enlarge this sense then the objective world would take on wider horizons. The very existence of a sense makes the existence of a world of perception a *sine qua non*. The senses we have to-day are the result of evolutionary processes but, while there has been an evolution of specific organs the space sense has existed since the beginning of things. Just as in material manifestations there is a unifying law so, using the specialised sense organs of our bodies, a fundamental sense has gazed out on the world, and drawn the drama of life into touch with its soul, the eternal life. This fundamental sense is the space sense. Through the ages there has been a constant interaction between the outer and the inner, the form and the life through the space sense, and this sense belongs no more to the form than to the life side of manifestation; therefore, while in the past we may have been compelled through lack of knowledge to allow the sense organs to be evolved by the form side, there is no reason why the space sense should not be developed from within.

When thinking of the distinction between theory and practice one cannot help noticing the sad pass, to which the general conception of the relation between them, has come. The impression one gets is that it is possible to have a theory that works all right theoretically, but would be a dismal failure

if put into practice, and that it is possible to have good practice that is theoretically unsound. An example of the former is this, that perpetual motion is mechanically possible theoretically, but not practically. The purpose of this article does not permit me to enlarge the case against this proposition, suffice it to say the relation between theory and practice is so intimate that there can be no discord in it. There is only one perpetual motion possible, that motion which is without beginning and without end—the progression of the Cosmos to that far-off divine event towards which all creation moves.

The reason why I wished to accentuate the true relation between these two, the plan and the work, was to show that where the logic is true then experience must finally testify to that truth. If the pure reason says that it is possible to add another dimension to our space sense then it is possible, and as an inevitable sequence, the four-dimensional world will open to our gaze in response to that state of consciousness. The fourth dimension has been called an illusion, but in the words of Victor Hugo, at Fantine's deathbed, "There are some illusions that are sublime realities".

The question now to be gone into more fully is "What is Space?"

In beginning this inquiry we are forced into several conclusions from which there is no escape, and therefore any philosophy that disputes them is at least that much false. The first axiom we are compelled to frame is, that the universe has always been. The second, that in manifestation we have two factors, life and form, force and matter, and the relation between them.

We have then two factors and their relation to each other, but what is this relation? It cannot be merely a figure of speech, an abstraction; it must have just as real an existence as life or matter. When we go more deeply into what we term the abstract and the concrete we find that the abstract

is more real than the concrete simply because the former has an impersonal and therefore eternal life, whereas the latter has only a transitory one.

This relation has always existed and is the means by which life contacts matter. It can be shown that matter in itself is propertyless, and similarly so with the life side, in fact they do not exist apart from one another. It therefore follows that all the properties that we assign to matter do not belong to it any more than to its partner, but that these properties are really the relation between them. Since there is only one relation, and there appear to be many properties of matter, how can this be so? The solution will be found in that all these properties or laws of matter are really only differentiations of the one principle and that finally, just as various substances have a common atomic basis, so can we resolve all these diverse manifestations back to a common source, the relation between matter and life. This relation is consciousness. It therefore follows that since matter and life are propertyless in themselves, then time and space are part of consciousness and that we can equally well say that the relation between matter and life is time and space. In this primary conception of things we have the first conception of space. Spirit we can represent by a point, matter by another point. The relation between is a line, the simplest of all dimensions, one dimension. Space, it can be seen here, is the means by which life contacts matter. It is consciousness.

It we go further into the question of what is space we see that we are never conscious of space at all. We are conscious only of objects and that they are separates. This does not constitute space or rather is not space, for space is not constituted of anything, it is a unity. We might even say that what we see is three-dimensional space, that we are conscious of three axes of a greater space. That would be equally erroneous so far as space is concerned. Space has no

limitations. Space is not even the ether, that almost impalpable substance that extends through apparent space.

To repeat, space is a part of the consciousness and, as such, capable of infinite development. That is the practical issue of this argument, that life being logical and infinite in every way, a matter of law, and the space sense the means by which we come into contact with things, then there must be some process by which the space sense can be educated, so as to bring within its range secrets at present withheld from us only because we will not look. We are the victims of the objective world accepting an illusion as an unescapable fact.

The reasoning I have so imperfectly put forth, but which I hope to improve upon another time, shows that it is impossible that matter can be limited to three dimensions and that therefore the principle of the geometers that "space has only three dimensions" is wrong, because space is unlimited. Kant says that this proposition of the geometers cannot be an empirical one, nor a conclusion from an empirical judgment, but he is mistaken for the judgment is derived from experience, and is not a priori.

Although I did not intend to touch on more than the philosophic aspect opened up by the problem of the fourth dimension yet, having demonstrated more or less the impossibility of the consciousness being limited to three dimensions I feel it necessary to point the way by which an actual realisation of this truth can be obtained. This process by which first the mind, and then the waking consciousness, is brought into contact with the higher dimension utilises the imagination in building four-dimensional forms. The imagination working in this way is like a wedge, inexorably compelling the way to open before it. The fact that the mind can see four-dimensional figures infers an exterior condition of four-dimensions, just as the existence of a book infers the continuation of its dimensions for infinity, embracing the whole

of the cosmic physical plane. This higher world bears the same relation to the physical world as a sphere does to a circle. Thus, beginning with geometry, it is possible for us to pass into a greater life.

At times when one looks through philosophic eyes at the world, it seems to become more a phantasm than a real pulsating world, the home of many incarnations, especially when one is compelled to accept the verdict of the pure reason, sealed with the approval of the intuition, that the ultimate things are unknowable, and that we must go on for ever ignorant of the first Cause, even though we reach the heights of gods. But, after a while one sees that what appear phantasms are phantasms, and that the objects we know are but appearances that hide a more intricate, but equally unsubstantial form, but the discovery of this form is not the reward; it is knowing that the form is not the Self, the eternal Spirit, for while, as Hinton has it, "in the awakening light of this new apprehension, the flimsy world quivers and shakes, rigid solids flow and mingle, all our material limitations turn to graciousness," yet, in all this flux, the Self stands undisturbed looking out over a ceaselessly changing world for "This is the eternal state, O son of Pritha. Who, even at the death hour, is established therein, he goeth to the Nirvāṇa of the Eternal."

A. C. Hanlon

THE BUDDHIST TEMPLE, ADYAR

THE Frontispiece shows this very beautiful Temple completed. A plan of it appeared in the December number,¹ 1925, with a short account by the Vice-President. In the February number² we reproduced two small photographs of the surroundings and of the building which was only just begun and therefore covered up by a palm leaf sort of scaffolding.

The whole surrounding is very beautiful in the extreme; no photograph will quite give that beauty. Refer back for your own enlightenment to the pages given and you will get some idea of the whole. The tank is often filled with the glorious lotus flower, the palm grove gives a depth of shade that silences the whole, the river is quite close to remind us of movement and life, and the sound of the sea brings us in touch with the music of the waters. The situation is perfect, the Temple itself a gem of infinite simplicity. The photograph reproduced in this number may not please all but taken by itself it portrays this infinite simplicity and the surroundings can be supplied, as I have said, by the former pictures. Those of an imaginative temperament can thus secure a picture of the whole.

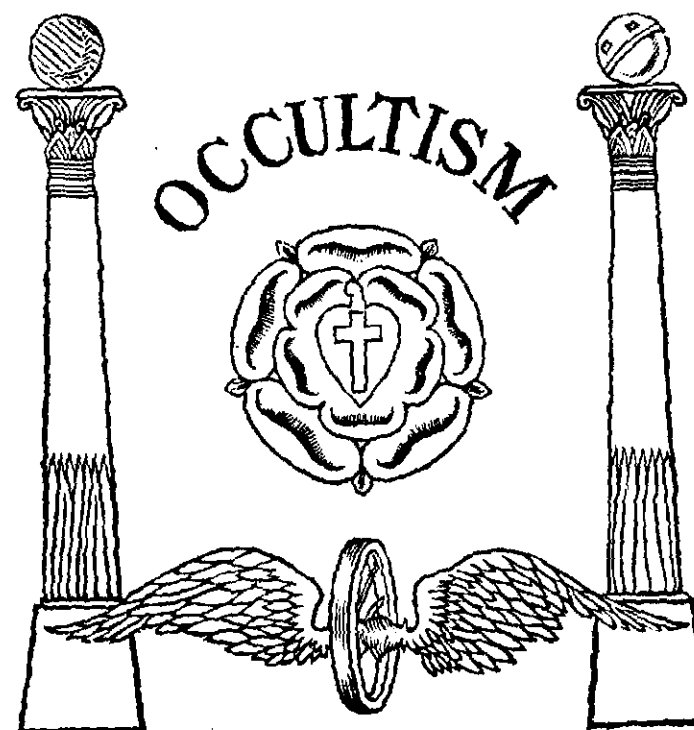
It is one of the Great Peace spots of Adyar, there are several, and in those Peace spots dwells, very specially, the Spirit of Peace that passeth understanding, for whom we seek with little or no understanding, therefore we cannot recognise Him as He comes to dwell among us. Sometimes lately I have thought that the crying need of this day is: "Give me understanding and I shall keep thy Law . . . O learn me true understanding and knowledge." In this Peace spot a glimpse of understanding comes; the Peace that *passeth* understanding has yet to be learned, sought for and one Day won.

That Day will be in the silence when voices have ceased to shout, when the ear is opened to stillness and sweet low sounds, when the heart beats only in tune with the Great Heart of the world and when all harshness, judgment and pain have been changed into love, help and joy of a full understanding.

S. S.

¹ Pp. 360-1.

² To face page 571.



THE SERVICE OF WAGNER TO THE WORLDS¹

By THE RT. REV. G. S. ARUNDALE

HOW great is the need for the world to honour its pioneers—both living and dead—those men and women whom Carlyle has so admirably described as "the fire-pillars in this dark pilgrimage of mankind," who "stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied, possibilities of human nature."

¹ An Address given on the occasion of the Celebration of the Fellowship of Pioneers in Sydney.

Such a fire-pillar was Wagner, a Hero from out the Heaven-world of Sound, one of the Great Company of Pioneers, members of which appear from time to time in the world to remind it, amidst the darkness of its groping, of the brilliance of its destiny. Mighty indeed are the loftiest Fire-Pillars, the Great Saviours of the world, those Divine Pioneers Who Age after Age live in marvellous example the perfect life of man. From the Fires of Their unfolded Divinity the lesser pillars light the torches they respectively hold aloft—the artists bearing witness in colour, the builders in form, the saints in godliness, the martyrs in suffering, the philanthropists in service, and, as in the case of Wagner, the musicians in sound.

This bearing of witness is by no means easy. Difficult it is to keep the sacred fire alight in the midst of quenching darkness. Difficult it is to hold aloft the torch when envious and ignorant hands would tear it down. And Wagner knew these difficulties in great abundance. Honoured, revered, as he may be to-day, during his life-time he knew what it was to be despised and rejected of men as the Mighty Teacher had known these testimonies to true greatness 2,000 years before. Wagner, too, more than once in his life had nowhere to lay his head, so venomous was the intolerance of the small for a greatness beyond their ken. Loneliness is indeed the destiny of the great in this outer world of ours, though in their own world, the world of comrades of their stature, they are cherished as fellow-pilgrims from time immemorial on the pathway of the pioneer.

Wagner knew he had a lonely trial to follow. He knew he must carry his message from the Heaven world of Sound to a world whose ears might well be still too deaf to hear. He could not hesitate, he could not shrink, for the pioneer must at all costs be true to his salt, the salt of fearlessness and devotion. After all, he always had his Heaven-world as

refuge, and he could find happiness even in the very rejection upon which the world crucified the offering of his heart.

Listen to his own words:

"Happy the genius on whom fortune has never smiled. Genius is so much unto itself! What more could fortune add? . . . When I am alone, and the musical fibres within me vibrate, and heterogeneous sounds form themselves into chords whence at last springs the melody which reveals to me my inner self: if then the heart in loud beats marks the impetuous rhythms, and rapture finds vent in divine tears through the mortal, no-longer-seeing eyes—then do I often say to myself, what a fool you are not to remain always by yourself, to live only for these unique delights! . . . What can this public, with its most brilliant reception offer you to equal in value even the one hundredth part of that holy rapture which comes from within?"

What a glorious refuge it was—the Heaven of Nature singing the marvellous harmonies of her being and of her becoming, the story in sound of her wondrous growth from unconscious to Self-Conscious Divinity. In Wagner's ears the song of Life's eternal meaning was ever ringing, and through storm and stress, through ridicule, contempt and persecution, he sought to convey to the ears of his fellow-men its faint echo, a trembling sense of its compelling inspiration and of its consecrating peace. In the mighty works of genius which he has bestowed upon the world, he gives us the great keynotes of this Song of Nature: Love and Aspiration, Love human and Love Divine. Great melodies of Motive in great harmonies of Purpose, finding their supreme consummation in the Quest and the Finding of the Holy Grail, the Holy Grail—as Wagner conceived it in his heart—of that Enlightenment which gave to the First Flower of Earth's Humanity His Buddhahood. In beauteous music he tells us of that Path of Holiness, so nobly described in Isaiah, at the end

of which is the discovery of the Christ in ourselves; and as we listen to his music-story there should unfold us a stillness, pregnant with the realisation that in us is the seed of Christlikeness, to become in the fulness of time a glorious flower. I am reminded of the lines of Charles Kingsley describing the falling of music upon ears ready to the hearing:

"And all things stayed around and listened. The gulls sat in white lines along the rocks; on the beach, great seals lay basking, and kept time with lazy heads; while silver shoals of fish came up to hearken, and whispered as they broke the shining calm. The wind overhead hushed his whistling, as he shepherd his clouds towards the west; and the clouds stood in mid-blue, and listened dreaming, like a flock of golden sheep.

"And, as the heroes listened, the oars fell from their hands, and their heads drooped on their breasts, and they closed their heavy eyes; and they dreamed of bright, still gardens, and of slumbers under murmuring pines, till all their toil seemed foolishness, and they thought of their renown no more."

But Wagner calls to us with the Voice of this Silence, bidding us arise and awake and serve God in serving Man, bidding us sense in the very stillness the dawn of a glorious day.

As you hear his music, you are hearing that which Wagner himself was able to convey of the inner Mysteries of Music, of Evolution, of Divinity, in terms of sound. Other priests of these Mysteries have there been whom Wagner delights to reverence as fellow fire-pillars, torch-bearers—Liszt, Beethoven, Mozart, Weber, and more besides. Each conveys what he can. In the music of each God's Voice is singing, for we may, indeed we can, hear but a fragment of that Sound Ineffable in which the Universe does live and move and have its being.

Into the outer court of these great Mysteries Wagner guides us, and as we hear his music not only do we hear Nature singing on her way, but we hear ourselves, too, singing on our way, we hear—each one of us—the song of our lives, with all its joy, its hope, its trouble, its sorrow, its grief, its courage, and above all with the glorious certainty at the end. Deep must be our gratitude to him for the magic whereby we are enabled to listen to ourselves and to the stirrings of the God within us.

"Thank God, I say:

... for the high souls
That point to us the deathless goals;
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers
And heroes called to mortal years,
Souls that have built our faith in man,
And lit the ages as they ran."

In the mountains found Wagner his Heaven. Find you yours, with his aid, in the high places of your being, and then descend into the plains of life to share the glories you have garnered, as Wagner descended and abides among us with his giant ecstasies of sound. Then perhaps will you echo the touching homage of the Master Liszt to his friend and comrade:

"I ask no remembrance for myself or my work beyond this: Franz Liszt was the loved and loving friend of Wagner, and played his scores with tear-filled eyes; and knew the heaven-born quality of the man when all the world seemed filled with doubt."

G. S. Arundale

ARIEL

FREER than any bird am I,
 For I fly to the highest heights of sky ;
 I run with the wind and I sing with the streams,
 And I stroll with fair maidens in their sweetest of dreams.
 I play with the sunbeams and drink the cool dew
 And sometimes I whisper sweet words to you ;
 I swing in the tops of the highest trees,
 And I visit the flowers with buzzing bees ;
 I tickle the velvet of a puppy's ear—
 And there's nothing in heaven or earth I fear :
 I lie in the coils of the deadly snake,
 And swiftly glide o'er the silver lake ;
 I rise with the flames of the blazing fire
 And carry them with me high and higher ;
 I shoot with the lightening across the sky ;
 And I comfort the wild things when they die.
 Sometimes I play with a laughing child,
 Or gaze in the cattle's eyes so mild ;
 I dash with the waterfall madly down
 To the river below, where I sometimes drown
 With a helpless mortal who learns from me
 That he is immortal and now is free.
 Then I rise to the air again—
 Far from the dismal ways of men.
 And I ride with the wind and the waves of the sea
 And visit the mountains of a far country ;
 And in the glorious dazzling snow
 I lie and gaze, while the moon moves slow
 Across the great black fearsome sky
 Where the silver stars in their beauty lie ;
 And so I talk to each blazing star,
 And they tell me of things that are far, so far—
 And then I weary, and so I sleep
 And my slumbers are long and sweet and deep.

D. E. O.

A GLIMPSE INTO THE ASTRAL LIGHT

By AGNES MARTENS SPARRE

ABOUT two years ago I lectured on H. P. Blavatsky's
Practical Occultism at our Lodge meetings.

While preparing the third lecture I came upon the
 following words on p. 34 of the English Edition :

Let those, then, who will dabble in magic whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay *Ātma-Vidyā* or occultism aside—go without it. Let them become magicians by all means, even although they do become Voodoos and Duggas for the next ten incarnations.

"Ten incarnations," thought I, "is terribly hard for an error, possibly the outcome of ignorance."

Next morning when at the point of awakening I had the following experience. It was not a dream, neither was it a vision, it was rather the recollection of something which had happened to me and which came back to my memory.

I found myself in the court-yard of a temple in Ancient Egypt. Many people were gathered together, several of whom I knew although they were clad in Egyptian raiment.

There were trees in the court-yard, and in these trees there were not only nature spirits, but also devas, who were taking part in the proceedings in the temple court-yard. A temple festival was being solemnised, and on this occasion

children were being employed as mediums. Two persons were the actors, the officiating priest A, powerful and strong-willed, and B, a boy 8 or 10 years old, who had been brought into a state of trance by A, who presided over the ceremonies and phenomena in connection with the festival. It was in the production of the manifold phenomena that the nature spirits—partly in the shape of birds and animals—and the devas took part. On this occasion many astral objects were materialised and became physical. During the progress of the festival A noticed that B's strength was constantly diminishing; he knew it was his duty to awaken the child, but since he was awaiting a special phenomenon, which was to bring him a certain object materialised, he delayed awakening B. He knew through his connection with the assisting devas that the phenomenon had begun, but the child's help was necessary in order that the materialisation should succeed. He gave of his own strength to the child, he maintained the child's life force until the materialisation was complete. The child gave certain messages for which A was waiting, but thereby B's life force was quite exhausted and he did not return to life. A's despair and remorse was great, and he sought in vain to bring the life spirit back to the boy; he saw the child die before his eyes. Those present awaited the re-awakening of B, but in deep despair A had to tell them that the child was dead.

Through his own connection with the unseen world he was told the cause of the boy's death. Before the trance the child had been given a potion to hasten the trance state, and this, being too strong, had caused failure of the heart's action. The priest A was thus, in a way, innocent of his death, but as he had continued instead of cutting short the trance, he had prevented B's life from being saved. A's guilt in B's death was thus incontestable.

The next pictures which came to me with interpreting text showed B in a new incarnation, born in Persia. B was

here a young poet and A was his teacher. It was said of B that the unnatural manner of his death in his previous life exercised a peculiar influence on his astral and mental bodies in his present incarnation, and this also found expression in his poetry, which was tinged with a quite special kind of perversity. I read a page of one of his poems—a prose poem. When I awoke I could remember part of the poem. It sang the praise of the fragrance and aroma of autumn, of decay, of withering nature. There was a spirit of perversity in the poem quite other than what we at present mean by perversity; it touched on nothing sexual. A and B in this present incarnation were master and pupil. In B there had begun to awaken a certain aversion and mistrust with regard to A, who noticed this and grieved over it. B was still, however, under the will and influence of A, although he had begun to rebel against this influence and sought to evade and protect himself against the domination of A's compelling eye.

In the incarnation which followed I perceived that B was a Count—I think in Eastern Europe. A was still in close touch with him, and was a man of influence, and B, who was the one who held the power, was under A's direction. Here began an open warfare between their two wills. B sought to keep A outside his own interests and those of the State, but in vain. A was too strong.

The next incarnation, very nearly in modern times, showed in quite another way a repetition of what had occurred in Egypt. A again became the cause, though without blame, of B's death. In the present incarnation also there has always been a hard struggle for power between these two strong wills. A has proved the stronger, but B has brought A much suffering.

The total result of these pictures and the accompanying interpretation showed that A will continue to suffer because

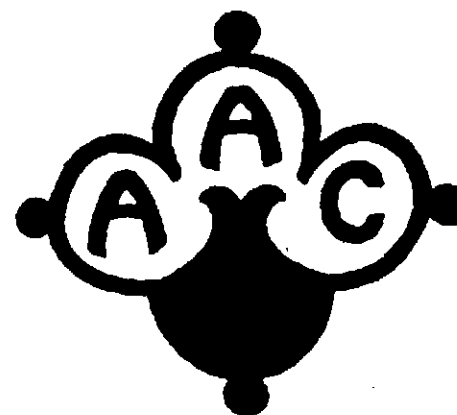
of B until such time as A, through perfect service in B's behalf, has atoned for his past fault.

Besides the experience here related, I had some time ago another glimpse from the astral light, into the affairs of these two people. Here, too, A abused his relations with regard to B and thus caused him an injury.

I have thus been able to follow five incarnations of these two persons, and through these glimpses H. P. Blavatsky's words are corroborated regarding the many incarnations in which karma weaves people's life-threads together, "some to infamy, others to atonement".

Perhaps this little account may help some to an interpretation of their relations with others. We are all linked one with another, and we know not how many kârmic conditions owe their origins to the fact that we have at some distant period "dabbled in magic".

Agnes Martens Sparre



TWO PICTURES

I

FLOWER gardens clustering in sweet country lanes;
A church tower standing out against the sky;
Green meadows sloping down to distant seas;—
England.

II

Gongs faintly heard from temples far away
Across lone sands where ancient rivers glide;
Nights where the stars come whispering down to
earth;—India.

C. F. ANDREWS

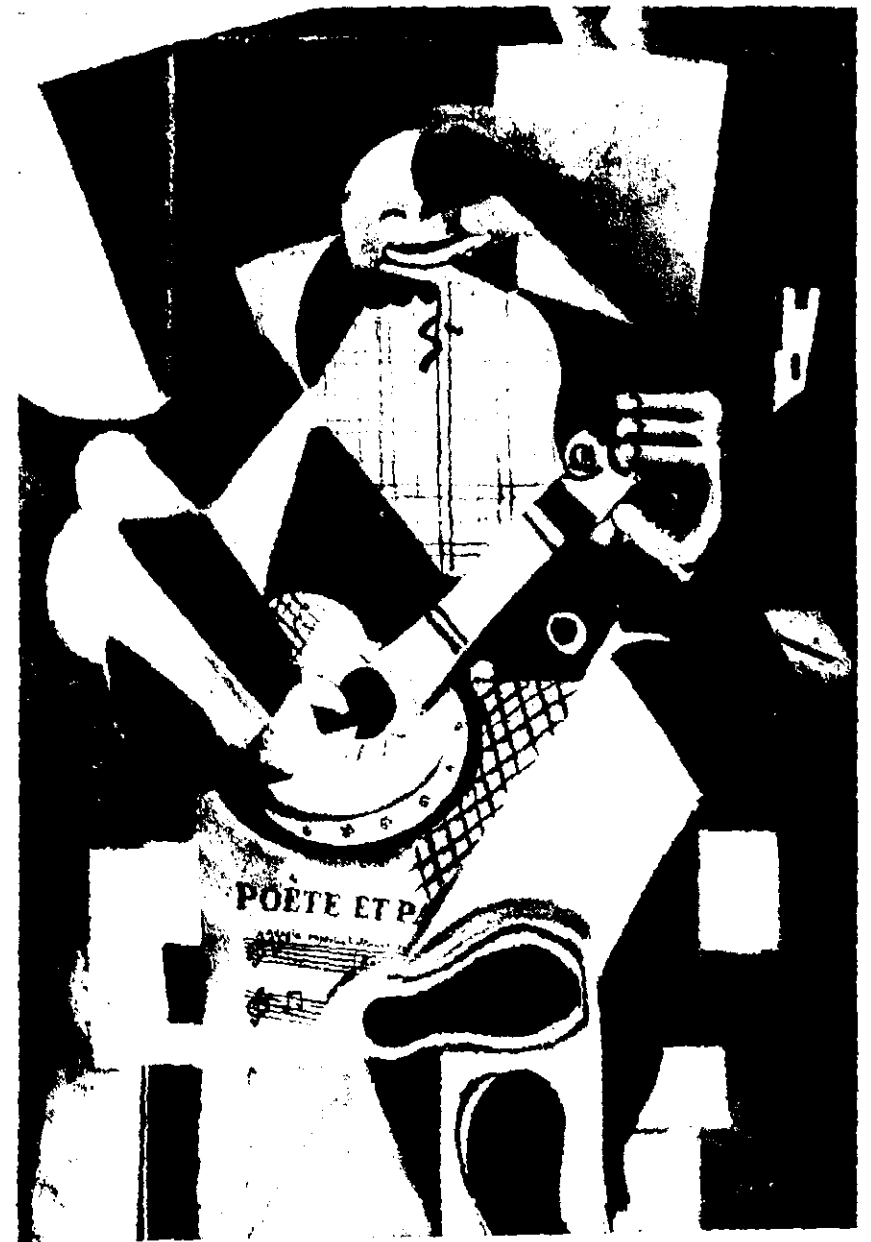
MODERNISM IN PAINTING

By JEAN DELVILLE

DEFINITIONS of modernism in painting are far from precise. Explanations by its adherents are vague and contradictory. But modernism has one general tendency, that is, to do away with all artistic tradition, and claim absolute freedom. This attitude applies to the three plastic arts, architecture, sculpture and painting, but in my study of it here, I shall limit myself to the art of painting, because of the three arts, it is the one which asks most from the individual imagination, and least from extraneous and utilitarian considerations.

Painters are naturally more apt to follow freely their personal fantasies than architects. In architecture adaptation is necessary to new conditions that have been created by continual industrial progress. The transformation of style during the centuries is chiefly due to the use of materials allowing and making necessary logical modifications of form adapted to modern use. Innovation is also possible and necessary where the applied arts are concerned, the industrial, decorative arts, because of the progress in industry.

I have mentioned architecture and the applied arts in order to show that I am not systematically against the modern tendency in art, and that I admit its place wherever it can and must manifest according to the conditions of contemporary social life. I am not hostile towards a new artistic tendency



MUSIC

Louis Lalapil

one of the imperishable principles of the beauty of form in the universe; in the mineral, vegetable, animal and human kingdoms as well as in the marvellous order of our planetary system. Neither nature nor art can escape the manifestation of so fundamental a principle. The point for the artist is to know how to show it in his work and give it its special æsthetical value. Only thus can be produced the great style in the artistic expression of visual forms.

In art, no form which does not respond to an emotion, a sensation and an idea, has any æsthetical value. And it is exactly emotion, sensation and idea which modernism tries to efface from painting and sculpture through the mechanical geometrising of things. The normal development of æsthetical sensation is arrested as soon as the psychological factor is suppressed. There can be no apprehension or expression of the beautiful when the psychological element is banished. In true art, form, colour, and sound, through their harmonious combinations, awaken feelings or thoughts relative to the moral and social life of the individual. One cannot, without endangering art, separate the feeling of the beautiful from the psychic life of the individual. Art is not mechanical but human. All great artists have understood this. Leonardo da Vinci (a scientific brain if ever there was one), geometrician, mathematician, mechanical, never conceived the idea of confusing the æsthetical and mechanical laws, in his drawings, paintings or sculpture. One looks in vain for any tenable reason for a revolution in painting which almost breaks all links with the artistic past, by determining that a picture shall be something other than a picture, painting something else than painting. Looking back over the evolution of painting during the nineteenth century one sees that it is nothing but a persistent reaction against the academic conventionality of the school of David, which was systematically shut in by the classical dogma of the eighteenth century. Romanticism

and realism both reacted against the servile imitation of the antique. Once on the sloping incline of romantic and realistic individualism, it seems as if the painters could not stop; and although the nineteenth century artists produced, through their adoration of nature, beautiful work, because they knew how to guard the principles and traditions of the masters, yet one is obliged to state that it was this reaction of individualism that engendered the ignorance and anarchy of modern art.

It is doubtful whether the "æsthetics of the open window," which some years ago made the pallets somewhat lighter by giving entrance into the studios to a somewhat greyish atmosphere and to many ugly things, realistic and *banal*, has justified that supreme disdain for the art of the past, which modernists advocate. There is no reason to inflate a small thing, such as the painting of things without beauty, a little more clearly, into a big happening that will alter the art of painting. What remains of the "open-air theory" and the triumphant impressionism of thirty years ago?—Some small canvasses which were very clear, which tried to be as light as possible, and which now after a few years' existence look dirty and dull. As a reaction against this "light—without—form theory" of the impressionists, nothing better could be produced than the obscure and monstrous cubism! Modernism in painting has fallen from one excess into another. The impressionist error provoked the cubic error. And already these have been denied and succeeded by other groups of deformers, which also are being succeeded by others. The abyss becomes greater every day, and as Camille Mauclair has said, "painting has arrived at the denial of painting."

In the face of this incoherent doctrine of æsthetics which attributes to "the black art" something providential as being a stage of transformation, and which announces that art to-morrow will go still further away from the great centuries.



PORTRAIT

Louis Latapil

simply because it is new. I only wish to show the abuse of it, and the danger into which art runs because of this tendency.

I believe in the evolution of artistic forms, but I decline to believe that originality must be either eccentric or extravagant. Judging however from what we see of modern art in the numerous exhibitions nowadays, one is forced to the conclusion that modern painting is everything which is voluntarily incoherent. Yet everything which is incoherent goes exactly against the evolution of modern art. In building, the abuse of the strictly geometrical element, which belongs to engineering, is contrary to the architectural art. Pictorial modernism commits the serious mistake of wanting to apply in painting that geometrical element of planes and voluminous masses of which the builder-architect stands in need. From that mistake has come what has been well called "the cubist terror," a kind of anarchy applied to art, which uses the lines and colours of a picture after the manner in which the builder might use concrete. This has given us the grotesque picturing of the nude,—shapeless, as if painted with cement; trunks as if made out of granite, women's heads designed as pyramids, thighs like cylinders, arms like pipes, square or triangular breasts; the whole smeared over with some sauce, which may be brown or yellow, or green or stone red; the effect being most repulsive.

This confusion between building and painting has arisen from an uncritical assumption that beauty can only emanate from geometric construction, and that modern technique in painting, in order to be the expression of our times, must be exclusive and absolute. Even supposing this were true, it is difficult to see the necessity for the existence in painting, of such absolutely new principles for the transformation, almost destruction, of the whole of æsthetics, such as certain painters have achieved. For centuries artists have known that the law of symmetry is at the root of the plastic arts, as it is also

of art, it will be at least allowed to ask the following questions: Are things beautiful because they express the things of one period? Is a work of art necessarily more beautiful because it contains something modern? Is the artist more of an artist because he has made a "new" art that is modern?

These questions contain fairly completely the whole of the theory of modernism, which affirms that in art one must belong only to one's own period, and that every work which is not absolutely new, that is, which does not reflect exactly contemporary taste, is a mistake.

To me this limiting of time and place in æsthetical expression, which has dominated art for the past fifty years, seems wrong. Environment may, up to a certain point, contribute to the favourable artistic production of a certain period; but it is an error to pretend that art is the product of its immediate surroundings, and that its expression or its value depend on them. Art, in its human expression, is above all things a psychological, a spiritual, an inner phenomenon; it is of the imagination, and human imagination is an independent faculty. The apprehension and creation of the beautiful have their own existence. They are inborn. They are not, as believed to-day, the product of natural and social combinations. It is neither outward nature, nor society, nor times, which gives to the artist the genius of art. To produce any work of art, to make manifest a beautiful thing, the artist need not depend on the surroundings in which he lives, neither need he reproduce or imitate the objects of those surroundings or look to them for his inspiration. To make the artist a slave of nature, a slave of his surroundings, a slave of his time, and to seek to limit his creative power, on the erroneous pretext that his sensitiveness must only move within the narrow circle of a certain period, is to prevent the genius of art developing freely in its own sphere, which is the sphere of the universal spirit.

That which is really beautiful always remains beautiful. The really beautiful in art never becomes old, because the beautiful in itself depends not on time. That which soon gets out of date, is exactly that which represents the so-called fashion of the time. The rococo style was the taste of one period, and is now regarded as very bad taste. Who shall say whether the modernism of to-day will not appear just as ridiculous to generations of the future?

Besides, the measuring of the value of a work of art only according to its degree of modernity, as certain people try to do in the name of a peculiar and superficial sort of originality, is based on a gross illusion. Art is the manifestation of quality, not of actuality. This æsthetical quality must not be made prisoner to a system of actuality; the beautiful cannot be subservient to fleeting and changing contemporary fancies. Only one æsthetical experience has to be reckoned with—that which gives the thrill of realised beauty. There is only one period which counts for art, and that is, if one may thus express it, the permanent period of Beauty. A work of beauty may have been produced a thousand years ago, or five hundred, or one hundred; it may have been made only yesterday or to-day; yet the work of beauty will retain its value and its significance. If this were not the case, there would be no museums, and the culture of the beautiful would be an empty phrase.

The heart-breaking and alarming illogicality of this new æstheticism indicates a neurotic state of mentality. The truth is that this return to crude primitiveness, which the modernists advocate, shows a morbid depletion of creative energy. The sickly need of certain painters for a complete overthrow of wholesome and normal views on art is partly due to the incoherent dilettantism of the ultra-modern who, seeking for new æsthetical sensations to touch their jaded appetites, resort to the violent, the ugly, the abnormal; they can find nothing more modern than to return to and to imitate the most

superannuated, the most prehistoric things of the world, yet without the charm of natural simplicity which is sometimes seen in primitive art.

It must not, however, be thought that the elements of true art cannot be found in the materials which modern life offers us. Certain contemporary artists, wishing to counteract a tendency in a school of painting where conventional, easy and baneful repetitions had persisted too long, went to seek for beauty more in harmony with the evolution of true æsthetical sensation. They have been able to find in the midst of the life surrounding them, truly remarkable subjects for plastic representation, just as did the great artists of the past. But these modern artists, though looking for unfamiliar forms, for new aspects, have not thought it necessary to do away with all notions of drawing, of colour, of composition. They have renewed their vision and technique without rendering ugly beings and things, without geometrising ugliness, or producing sickening colours and forms. They did not find it necessary, for the achievement of personality and originality, to depict the swindler amidst people in ill-famed places; and their moral sense had no need to lower itself by seeking as models the injured bodies of prostitutes, the faces of criminals, the wrecks in hospitals. In order to be modern, they did not find it necessary to render repugnant or abject everything that they saw and depicted.

It is not necessary that modern art should depict every ugly and stupid thing, as the latest adherents of modernism do. But the modernists of to-day seem incapable of understanding in any other way the æsthetics of our time, because the producing of the beautiful is above their power. To create the beautiful demands a superior sensitiveness, an extraordinary power of plastic realisation, a special sense of equilibrium and harmony, a strong will to perfection, a deep respect for all art. These qualities have never been possessed

by our modernists. They have had enough, they say, of the beauty of the old masterpieces. From their point of view, a masterpiece is an anomaly, not merely a useless, but a harmful thing which it would be better to destroy! The Louvre for them has become a nightmare. They would love to displace the divine marbles, such as the Venus of Milo, the Victory of Samothrace, the Slave of Michelangelo, in order to put in their stead, horrible and grotesque shapes in the form of cylinders, triangles, and cubes. They disguise their æsthetical vandalism under such phrases as "returning to the origin of all form".

And this, under the pretext of modernism, amounts to nothing less than the destruction of art.

This was inevitable. One must end with fatal ugliness if, when wishing to introduce something new, one systematically destroys that which has come forth from preceding generations. To introduce something new is not synonymous with destruction; it is transformation by the bringing in of other elements. The great masters of ancient art have never done otherwise. Evolution is a continuous transformation of that which is capable of being renewed; but there can be no evolution by the total suppression of former acquisitions. The law of evolution is a fact of nature; so is the law of conservation. Without these two complementary and interdependent functions, no equilibrium, no harmony, no beauty would be possible in the cosmos. That which we call creation is but the perpetual harmony of these two vital laws. The same happens in art, which is the reflection through man of the universal process of creation. It is in this sense that all the great artists are at the same time creators and conservers. The creative will in the cosmos asserts itself through all the powers of nature and humanity and these powers come forth in the artist who is a genius, through that which he has received from tradition as well as through individual effort,

European nations has caused upheavals in the natures of the artists. While recognising that contemporary art, in its frenzy of renovation, has a touch in which one recognises the pathological phenomena of our time, and is subject to serious psychological disturbances, still one must not take too seriously these hysterically violent attempts to overthrow tradition which have only produced up till now a lamentable deception in artistic life. Certain amiable people do not see any harm in it at all. They see, on the contrary, in this mania for the ugly, this vileness produced by brush and chisel, a manifestation of the genius of renovation. They do not see, however, that both conventionality and modernism are the result of the loss of true creative power. They forget that under no pretext whatever may art produce the ugly whether in the name of convention or renovation.

"Woe to them that forget colour, form and measure, the three principal conditions of art." This was said some years ago. But these three essential conditions of art have not only been forgotten by the modernists in painting, but have been disowned and outraged; and it has to be said that their violation has been encouraged by the very people who formerly took part in their glorification. This change of attitude may be attributed to a general change of taste; but it also shows the superficiality of supposed convictions, and gives evidence of the deplorable confusion which has got hold of thought and of art, especially with regard to æsthetical tradition. If it is true that no tradition, however well studied, will ever create a vibrant sensitiveness where it does not exist by nature, it is equally true that no sensitiveness however vibrant can ever dispense with tradition, otherwise, so far as painting is concerned, it will end in the mere expression of barbarism.

Jean Delville



JESUS AND THE DOCTORS

Primo Conti

It is not true that the spirit in man is new; neither are the conceptions of his spirit new. There exists a heredity in æsthetics. Every artistic phenomenon is both intellectual and moral. It belongs at the same time to the past, the present and the future. No break is ever possible in the unceasing continuity of intellectual and moral phenomena in time and space. Besides, an absolutely new thing, were it psychologically possible (which it is not), would be unnatural and monstrous, without any relationship with the heart of things.

Because the inner side of things has been forgotten or unacknowledged by certain artists, their works are unnatural, and therefore artistic failures. The exaggerated fear of something "having been seen already" may lead to ridiculous experimentation. The modernists forget that everything which one sees has already been seen, since everything necessarily proceeds from something else. They also forget that the first aim of art is to set free the beautiful artistic form from the chaos of unshaped matter; and that newness or intensity, without harmony always end in ugliness. The art of yesterday, of to-day or of to-morrow can but repeat the law of the masterpiece, that is, the realisation of the most perfect expression which the artist can attain.

Seeing the many artists who are traitors to art by using it only for the attainment of fame and fortune; and seeing how easily success is obtained nowadays, one might ask, from a moral point of view, whether there is no reason to fear that modern painting is in danger of losing its character as educator of the sense of the beautiful, and of thus depraving the other plastic arts. Without admitting the superficial charge of being pessimistic, reactionary or backward, one is driven towards the opinion that the destiny of modern æstheticism is disaster if it continues to lead astray the painters with the modernist illusions that only belittle and

deform the conditions of plastic art. Everyday we see the quality of artistic honesty, which is vital to the artist, becoming fainter and fainter, and the conscientious effort, that made the master, becoming weaker and weaker. There is obviously some disharmony between the artists and their art. One might say, using a religious expression, that the modernist artist has "lost his soul," or has at least enslaved it to extraneous conditions not compatible with the dignity of his calling. The modern crisis in the apprehension of the beautiful is perhaps, in the last analysis, a moral crisis.

This much having been said, I willingly recognise in certain of these modernist gropings, however incoherent, an obscure effort towards a new technique of expression. This technique, or rather their stages of approach to it, they regard as superior, whereas it is merely novel. One can observe in the midst of this vague, unwholesome, unruly individualism, an awkward effort towards an art which is less bourgeois, less academical, less imitative. For half a century artists have shown a legitimate independence of conventional forms, trying to realise a technical ideal which will better correspond to their inner vision. Great and wholesome modifications have thus been brought into art. There is a true "modern art". Its exponents have been able to renew the ancient formularies, but without breaking all links with traditional æsthetics or rejecting the idea of the beautiful. These artists have understood that an art which disowns the object of its searchings is an art which disowns itself, and that there is no need whatever to destroy tradition and what is best in it in order to contribute to the guidance and progress of art.

Unfortunately it seems that under the influence of the terrible crisis through which mankind has been passing since the barbaric war, the present generation of artists have lost their sense of equilibrium, and anarchy reigns in many minds. The social madness which in various forms has overtaken the



TRIUMPHANT GENIUS

Jean Delville

OUR ART SECTION

THE Art Section of THE THEOSOPHIST begins its third year with this number. I know there are many readers who will wish it many happy returns of its birthday. Each month has brought forth a distinctive contribution to the understanding of what the arts really stand for, and the relationship of Theosophy and Theosophists to the expression of creative beauty. East and West has had equal attention; and all the arts have had a place, with some differences in proportion that time will repair.

This month we are in good fortune in being able to give a translation (with some little omission to fit our space) of a communication to the Art Section of the Royal Academy of Belgium by Professor Jean Delville, a member of the Academy, likewise of the Theosophical Society, and National Representative of the Order of the Star in the East. The subject, "Modernism in Painting," is of great importance; and the utterances of one who is both an accepted master of the painter's art and a Theosophical thinker, are worthy of the closest attention. Readers will not have forgotten the study of his life and work that we published last year which was reprinted with a similar study of Nicholas Roerich, in the brochure entitled "Two Great Theosophist Painters". Readers will help our work by purchasing this brochure and passing it on to friends. Another brochure entitled "Indian Art and Art-Crafts" contains an article on Modern Movements in European Painting by Dr. Stella Kramrisch which should be read with Professor Delville's paper. Both brochures are published by the Theosophical Publishing House, Adyar.

Professor Delville's original paper is published without illustrations. As few of our readers "east of Suez" have seen a modernist

painting, I am giving in this issue a set of reproductions which, though in black and white, will make clear certain of Professor Delville's verbal descriptions. No. 1, "Music," by the French Painter Louis Latapil, is a typical example of cubist painting applied to human character. No. 2, "A Portrait," by the same painter, is not a fanciful study, like No. 1, but a direct portrait. Both illustrate the modern use of mechanical forms, transferred from engineering to painting, which marks this school. The colours of the originals are as stated in the article, thick and muddy. The photographs from which our illustrations were made, were given to me by the painter himself, when I visited his studio in Paris in the summer of 1925. No. 3, "Jesus and the Doctors," by Primo Conti, is a stage between the classical era and modernism. The Young Florentine painter retains respect for religious tradition. With great sweetness, though with a touch of theatrical self-consciousness, he expresses the combined youth and age of the child Jesus. But he pays tribute to modernism in his heavy treatment of the three doctors who are bewildered by the wisdom of the child. Signor Conti was in Rome when I was in Florence and in Florence when I was in Rome. Under such circumstances, meeting is not easy, but he sent me through a friend a number of photographs of his pictures. No. 4 is an example of the art that survives all movements by beauty and significance. It is by Jean Delville himself. It is his vision of "Triumphant Genius," borne through the skies by the angel of imagination, and carrying the torch of the intuition to light the farthest corners of his adventuring. The canvas is a large one, like the mind and heart of the master who made it, and no words could convey the radiant glory and beauty of its colourings. The classical grandeur of the two forms is obvious; they have strength without rudeness, and beauty without sentimentality.

JAMES H. COUSINS

A STUDY IN BACKGROUNDS

By ELISABETH LOURENSE

AN artist painting a canvas, an architect designing a building, an author in planning his novel, a musician in composing a piece of music, all understand the value and importance of the background against which their subject, building, hero, heroine, or leitmotiv has to be placed and will see to it that their creation is not marred but improved by its colouring or tone.

When the individual has reached the stage where he has made the resolution to take himself in hand he starts like the artist with a work of creation, and a work of creation of supreme importance. He has to take the physical, astral and mental body in hand and begins remoulding them into the perfect shape which they ought to acquire. Different exercises are prescribed in the different religions to acquire the necessary control over them, which he follows stumblingly, until he begins to perceive that the actions of these different vehicles do not matter really, but what matters are the *motives* which impel them to action. And then comes also the time when he perceives that these motives have their root in a background, which he has been gradually building for himself.

The ordinary human being draws the motive power for his actions in the personality from a background of the well-being of the family, of the state or of an ideal, if he is nearing the point of "conversion". The man who has definitely taken to the *nirrti marga* will at first probably faintly endeavour to make himself more fit for service, and thus he will more and more let the motive power of greater and more perfect service towards Humanity determine the choice of his actions on the three lower planes of nature,—or else he will build these three lower vehicles into an instrument more fit to perform this service than hitherto.

As in all departments of life these backgrounds for our motives vary according to the temperament of the doer. The Seven Rays play herein the chief rôle and it is one of the ways which will enable the student to find out to what Ray he belongs.

Up to the first Initiation a study of personalities reveals to us that the Guru stands for most people at the background of their actions. They see Him as the strong Man, the wise Man, as the Builder, the Artist, the scientifically accurate Type, the Object of worship, or the

ideal Doer. He fires them to follow in His footsteps, to be martyred for Him, to be permeated to such an extent by Him, that all actions are "done unto Him," or they are filled to such an extent by love for Him, that all is done *In His Name*.

After this Initiation the Great White Brotherhood seems to be taking the place of the background against which the man builds his work of creation. We have to thank the author of *The Masters and the Path* for a clearer conception of many aspects of the Great White Lodge. The man has to learn more and more to play his part to greater perfection in this great Unity of Consciousness, and he lifts his background from the plane of Ideals towards the Buddhic plane.

Again comes a period of hard work in the completion of this task, until at or after the Initiation of the Arhat all his creative work is built against the background of Nirvāṇa—and in future he will be a Co-worker of the Logos.

Further and further extends thus the place of his activities, wider and wider becomes the circumference of his circle, further and further recedes the flame, but nearer and nearer approaches the stage, when he will realise, that the backgrounds to which he has been clinging so tenaciously in the course of his evolution are in reality in himself and not in himself alone but in everything animate or so-called inanimate, in fact are God Himself,—are That as he himself is That.

Elisabeth Lourense

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

By the time this number of THE THEOSOPHIST is published, the Brahmavidyā Āshrama at Adyar will have entered on its fifth session. It begins its six months' intensive lecture season on October 2. The synthetical studies begun last session, and developed with great joy and profit to both lecturers and students, will be continued. They will take a specially scientific turn in lecture courses on experimental psychology (for which an equipment of materials is on the way from America), craniology, geography and geology. Lantern lectures will be a prominent feature of the new session, colour photography being used in the study of pictures and plants. An effort will be made to organise correspondence courses, but details cannot be settled until after the assembling of the lecturers and students now converging on Adyar from various parts of the world.

JAMES H. COUSINS,
Principal.

SEEDS OF INTERNATIONALITY

IN order that we may the better realise the diverse International Movements that are now being carried on, we hope to record, in a few lines, what takes place month by month. This may prove useful to those who have the opportunity either of attending the Conferences or of working with the Movements on their own particular line in any country.

FIFTH INTERNATIONAL CONGRESS OF THE ORDER OF THE STAR IN THE EAST

This took place at Ommen (Holland) in August.

"The Order of the Star in the East is an organisation which has arisen out of the growing expectation of the near coming of a great spiritual Teacher . . . It is the Object of the Order of the Star in the East, so far as possible, to gather up and unify this common expectation . . ."

There were present this year 1,930 members. (In 1925: 820. In 1924: 470.) The following countries were represented: Argentine, Austria, Australia, Belgium, Brazil, Cuba, Czechoslovakia, Denmark, England, Egypt, Finland, France, Germany, Holland, Hungary, Iceland, Ireland, Italy, India, Dutch East Indies, Lettonia, Lithuania, Norway, Poland, Portugal, Russia, Scotland, Spain, Sweden, Switzerland, United States of America, Wales, Yugo-Slavia.

Details of this very important Congress will shortly appear in *The Herald of the Star* and in THE THEOSOPHIST.

A WORLD CONFERENCE OF RELIGIONS FOR ACHIEVING UNIVERSAL PEACE AND BROTHERHOOD

From America comes this good news, that a World Conference of the eleven great religious systems of the World is to be held in the interest of international peace . . . The religions to participate in the Conference include Christianity, represented by the Roman and Greek Catholics and Protestants, Judaism, and the great religions of the Orient, Hinduism, Muhammadanism, Sikhism, Jainism, Confucianism, Shintoism and Buddhism. The Conference will not discuss doctrines or Church agreements or differences, but simply will consider what contribution each religion can make towards world peace. The Conference will probably be held at Geneva or Lausanne.

The keynote of the resolution was declared to be: "We believe that war should no longer be used for the settlement of controversies between nations. Without questioning the right of self-defence as inherent and inalienable for all individuals and nations, we believe that a combined and frontal attack for the overthrow of the war system, which is force and violence, by making war a crime under the law of nations, should be the unifying purpose and dominating motive of all peace groups. We recognise the need of embodying this outlawry of war in a progressive codification of international law."

THE EUCHARISTIC CONGRESS

The Congress held this year in Chicago was the twenty-eighth. These Congresses are for the sole purpose of giving a grand demonstration of the love and devotion of the faithful towards Our Lord the Christ, enthroned on His Altar in the Sacrament of the Eucharist . . .

At this latest Congress, (in June) it is estimated that over a million visitors came into the city to attend the Services. Thirteen Cardinals, five hundred Bishops, five thousand Priests and twelve thousand Nuns took part in the various ceremonies. At one Solemn Pontifical Mass, celebrated by the Papal Legate in the huge stadium under the sky, over three hundred thousand people surrounded the great canopied altar elevated high above the ground. The pictures of these vast masses of human beings, and the eloquent accounts of those present, make it easy for us to believe that the Lord Christ made use of so extraordinary an occasion for the pouring out of His love and power upon His children, the sons of men.

It seems that Sydney has been chosen as the place for the holding of the Eucharistic Congress of 1928.

INTERNATIONAL LECTURERS

At the Australian Universities Conference which was lately held in Melbourne many interesting matters were discussed, among which was the question of the interchange of lecturers between Australia and other countries, raised by an inquiry from the Australian Commissioner (Sir James Elder) through the Prime Ministers department, as to whether Australian Universities were able to advance any definite proposals regarding the way in which an Australian professor could be selected to visit America and elsewhere, and how he might be financed. It was also stated that arrangements were being made for a visit to Australia of Professor Pay of Toronto, a leading economist.

THE INTERNATIONAL STUDENT SERVICE

Donald Grant, M.A., writes a most interesting account of the International Student Service which is the new name under which

the European Student Relief organisation carries on its noble work, under the heading "An Experiment in Christian Internationalism" in the June number of *The Australian Intercollegian*. He gives some thrilling facts of the work and says that "It was the holding of International Student Conferences which first of all led the International Student Service into developing international work".

In order to study and discuss how best to carry on, to improve, and to develop relief work, self-help and co-operation between students of different nations, the I.S.S. has held already four annual Student International Conferences, viz., In 1922, at Turnow, Czechoslovakia, about 90 present. In 1923, at Parad, Hungary, about 150 present. In 1924, at Elmau, Germany, about 150 present. In 1925, at Gex, France, about 240 present. In 1926, statistics not yet forthcoming. To bring home to us the importance of these International Conferences, it would be necessary to explain the background of national, racial, religious and political antagonisms, feuds, misunderstandings, prejudices and hatreds forming the setting for practically all the European Students present at these Conferences. Ukrainian and Pole, Pole and German, German and Czech, Czech and Hungarian, Hungarian and Roumanian, Greek and Turk, French and German, Jew and Gentile, all representing differences and dislikes which, to put it mildly, are in danger of becoming absolutely irreconcilable antagonisms.

But at these Conferences, held by I.S.S., students dropped these national labels, and got to know each other as *human beings*; discussed and studied together, became friendly, played games together (introduced by the ubiquitous Anglo-Saxon) and began to see the meaning and value of real International intercourse and co-operation.

At the Gex Conference, 1925, the German Flag, with the French, the British, and other flags, flew from the tower of the Town Hall, once more altogether.

There is to-day more understanding and knowledge among these students and more intercourse than there has been since the Middle Ages. The I. S. S. has pioneered this development and is now in the midst of it, carrying it on.

Observers of these developments say that a world *inter-collegiate consciousness* is growing throughout the various lands, where students are organised and take their share in these happenings. There is probably no field in which more thorough and lasting work for peace and international understanding is being done.

A careful study of the Conference reports, especially of the last one will show that students have passed beyond the stage of either waiving aside internationalism or blindly accepting it. One of the appointed commissions at Gex discussed the "Bases Necessary for a True Internationalism"; Another (and this too, is significant of a more questioning and also a more constructive mood) discussed "The Oral University". The former of these two commissions contained 80

students, representing 30 different countries, and was presided over by Gordon Troup, a member of the New Zealand Student Christian Movement, who is at present studying in Europe.

There is little doubt that in the student world we are on a tide,

"Which taken at the flood leads on to fortune;
On such a full sea are we now afloat."

* * * * *

INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN

By the courtesy of the Dutch, the Fourth Conference of the International Federation of University Women was held this year at Amsterdam.

The purpose of the International Federation is, by advice, research, discussion of social and intellectual problems, to educate and train an international point of view to the highest power. Only so can women accept and use for good the responsibilities of their present position in the world.

The value of the International Federation from this aspect is realised by Geneva and Paris, who are prepared to work with them and for them. It is not yet realised enough among University women in England. All University women, and all teachers especially, since they have the guidance of the next generation, should be proud to belong to a society as constructive and as useful as this is.

We who are members love it, as we are women; honour it, as it is intelligent and practical; will uphold it, since it seeks, not self-exaltation, but co-operation between nations, and, with men, for the future good of humanity as a whole.

* * * * *

ROTARY CLUBS, AN INTERNATIONAL MOVEMENT

The amazing growth of Rotary as an international movement was dealt with by Mr. A. Peters, of the Sheffield Rotary Club, England, during the course of an address to members of the Auckland Rotary Club yesterday.

The speaker said he had seen the Rotary movement in action in every continent of the world. On his present trip he had visited Rotary clubs in China, Japan and the Philippine Islands. He was greatly impressed with the movement in Japan. Some of the foremost men in the country were active members and from what he had seen he felt that Rotary would become a great influence for peace and good-will there. It was remarkable what the clubs throughout the world were doing in promoting friendship, service, and international peace.

* * * * *

THE WORLD ALLIANCE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

During the month of August a great Conference of Youth was held at Helsingfors in Finland under the ægis of the Y.M.C.A. The delegates came from over fifty Nations and included men and youth representing every outstanding human culture. They met to discuss and to take action on the central issues of life for youth in the changing world of to-day.

Amongst the subjects discussed were the following: "New Ideals of Youth in the Present World," "Freedom in Relation to Authority," "Conflicting Loyalties Confronting Youth," "Relations between the Sexes," "Vocation and Business," "Patriotism," "Brotherhood," "Race Contacts," "The Source and Power of the New Life in Christ," "What is Christianity and its Relation to Civilisation".

As Basil Mathews writes in *The Daily Mail* the real heart of the Conference is in the belief that a corporate comradeship of search by the rank and file will give more promise of discovering a way of advance for the Youth of the World through the tangled jungle of its post-war problems.

The whole spirit of the Conference was impressively symbolised in the final ceremony of the camp fire where this pledge was taken: "I leave this fire with the vision of the great Christian fellowship, conscious of differences, but resolved to love."

* * * * *

THE DEMOCRATIC INTERNATIONAL CONGRESS OF PEACE

This Congress was held on French Soil a few weeks ago. Large numbers, chiefly of young people, gathered together from Belgium, Germany, Holland, England, France, Annam, Azerbaijan, from China, from Africa and elsewhere. It was chiefly organised by the German League of Youth. Older people joined them and the Professor type and men with close shorn heads were among the number. The bulk wore blue and green blouses, were bare headed, bare chested, bare legged and some were bare footed.

Hundreds of women were among the number, and the whole camp consisted of some 5,000 people. Yet another gathering to declare that war shall be no more and demonstrating a determined will to bring about a mighty peace by reconciliation and a living friendly feeling that shall bind all the peoples of the world by a common understanding and good-will; a brotherhood that naught can break.

* * * * *

INTERNATIONAL CONGRESS OF PHOTOGRAPHY

About 240 members attended this sixth Congress which took place in August. A report which shows very satisfactory progress from all the centres of scientific photography has been published.

WAYFARER

THE THEOSOPHICAL FIELD

THE use of words that mean so much in Theosophical literature are more and more creeping into use in the Orthodox Churches. For instance at the discussion on Sunday, at the Methodist Conference, the following expressions were used in the pronouncements made: "The cultivation of the highest and best that is in us should go further than the physical, and even the mental powers of our being. Our *spiritual evolution* must be taken into account." Once the Churches realise the truth of spiritual evolution, it will not be long before their theology undergoes a vast change of outlook. And again during the same session the words are used: We make an earnest appeal to all who believe in the *Divine Plan*.

THE GOBI DESERT

The following interesting extract is taken from a lecture delivered by Prof. Henry Fairfield Osborn, entitled "Methods and Results of the American Museum Expeditions in the Gobi Desert—1922-25".¹

The lecturer predicted in 1900 that the unknown high plateau region of Central Asia, rather than the well known Asiatic provinces on the south, such as the Siwalik Hills of India, would prove to be the chief centre of the origin and distribution of the *mammalia* from which waves of north mammalian life radiated to the continents of Europe and North America.

These expeditions in the three seasons 1922-25 have not only completely verified this prediction, but have also revealed the high Central Asiatic plateau region as the chief home of the terrestrial *deinosaurian* reptiles of Upper Jurassic and of Cretaceous time. In brief, these discoveries establish Mongolia as a chief centre of northern terrestrial life-history, from the close of Jurassic time onwards to the very close of Pleistocene time. The outstanding discoveries are: First, the Central Asiatic continent of Gobia was for several millions of years extremely favourable to the evolution of

¹ *Nature*, August 7th, 1926.

reptiles, mammals, insects and plants and probably birds as well, hitherto known along the low-lying forelands of western Europe (such as the Wealden of England and Belgium), and in less degree of southern Asia. Secondly, this now terribly desert region of Gobia, traversed only by the gazelle and the wild ass, and thoroughly uninhabitable in the summer season, was abounding in life throughout Upper Jurassic, and throughout all Cretaceous and Tertiary time, sparsely forested, traversed by streams and rivers, with a limited seasonal rain-supply like the high-plateau region of Central Africa to-day. Thirdly, these dry and stimulating upland conditions of Tertiary time, as compared with the densely forested conditions of the Asiatic lowlands, have led to the recent prediction by the lecturer, on returning from Iren Dabasu in 1923, that this region is the most likely one in which to search for the Tertiary ancestors of man, namely, those of Eolithic or Dawn-stone Age, though no traces of man have, as yet, been discovered by the expedition older than those of Lower Palæolithic age.

During the season of 1925 a great culture-camp probably of Azilian-Campignian time, was discovered on the eastern slopes of the Altai Range, where the now famous *deinosaur* eggs were discovered. In fact these Upper Palæolithic artisans collected the broken shells of the *deinosaur* eggs with which to manufacture necklace ornaments, these perforated fossil shells serving as well as the recent eggshells of the giant *Struthiolithus*, the great ostrich of the Stone Age of Mongolia.

No human fossils have so far been found: the industrial levels are not as yet precisely determinable, but the chief anthropological fact is established that the Stone Age tribes spread over the borders of the Gobi Desert region during the Ice Age, establishing their quarries near the large lakes bordering the Altai Mountains on the east and fed by glacial streams. Traces of this glacial age have been discovered along the summits of the Altai Range.

Eventually, the expeditions beginning in April, 1922, encircled the entire Gobi district in a 3,000 mile radius, and discovered no fewer than twenty-three distinct geological formations extending downwards from Lower Pleistocene time into Lower Cretaceous and Upper Jurassic. These have a thickness varying from 50 to 3,000 feet, and were deposited either in the great flood-plains of ancient river, or in broad river valleys, or at the base of mountain chains or in the torrents of great secular vicissitudes of climate, mostly of rainfall, terminating with the pluvial period of the Ice Age, followed by a long period of secular desiccation.

Mrs. Osborne Wilson, Blavatsky Lodge, 27 Blight St., Sydney, N.S.W., or to myself. Remember it is an All-Australia Caravan with the Advance! Australia purpose.

Please!

GEORGE S. ARUNDALE

A THEOSOPHICAL CARAVAN

A FEW Theosophist-Enthusiasts, I suppose it is the same thing to be a Theosophist and an Enthusiast (I wish it were—A.B.,) are eager to buy a motor caravan and to present it fully equipped to the Australian Section of the Theosophical Society, in connection with the All-Australia Propaganda Drive which the Section is undertaking. It is intended that this caravan shall tour through the length and breadth of Australia, carrying everywhere our great Theosophical message, and so wing everywhere seeds of Brotherhood.

It is hoped that the caravan will penetrate into lonely places, and into small communities, spreading the Theosophical Message of Good Cheer. The caravan will thus be part of our great "Advance! Australia" Campaign. Already in connection with this campaign, a Theosophical Broadcasting Station is shortly being established at Sydney, with the hope that Relay Stations may, in due course, be established in other great centres. Then we have the Advance! Australia Publishing Company which is being formed to cheapen the cost of the output of the literature which the campaign involves. The Company will begin in a humble manner with a small press, just sufficient to turn out leaflets and small pamphlets, but it will endeavour to arrange for the publishing of much of the literature which it cannot itself print.

Four pamphlets, two of them written especially for Australia, the other two being written for general use, are ready for the press, and 10,000 copies each of No. 1. *A Pebble of Good-Will*, and of No. 2. *The Path to Happiness*, have been ordered. No. 3. *Theosophy and the Problems of Existence*, and No. 4. *Religion and Civilisation* are awaiting funds. Then we have the Fellowship of Pioneers taking up another side of the same work. The Theosophical caravan will be a wonderful channel for the distribution of the forces thus set in motion. We estimate the cost at £350 complete, good to look at, efficient.

Are you not eager to accompany the caravan all over Australia? Then help to buy it. Thus will you perforce accompany it wherever it goes. You will enter many homes, and help to give them Brotherhood. What an opportunity!

£160 has already been received, and Mrs. Osborne Wilson is going to give the last £50 if we can collect the rest within three months. Donations, however large or small, may be paid either to

THE THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND

It is so hard, in this busy life of ours, for blind people to get any one to read to them, especially Theosophical reading, that there is a great advantage in being able to read and study for themselves and this should not be denied them for they are already deprived of so much. . . .

There are many blind people who are interested in Theosophy but cannot get books enough, embossed in Braille, for their own use and study. There are many more who would be interested in it if they knew about it and where they could get the books. These books must be made and put into the hands of the blind free of cost to them.

We now have a free circulating library of over two hundred volumes, printed in the raised Braille type, which are loaned to the blind everywhere, and we have a small plant equipped for copying these books, but our work is greatly limited by lack of funds. We have about fifty blind people reading our books and it is most gratifying to read the many letters of deep appreciation that we get from them. And yet there are so many more important books that should be made available to them, in their "own Language," that it seems a matter of great pity that more cannot be done for them in this way.

As we are wholly dependent upon membership dues, and donations, to carry on this work we are asking if you will not, as a matter of service, in His Name, send us a remittance, and then try and interest some others in this most worthy cause.

1544 HUDSON AVENUE, HOLLYWOOD,
Los Angeles, California.

F. A. BAKER

The climax of reptilian life is reached in the marvellous sand swept breeding grounds of Middle Cretaceous time, where nests of fossil eggs and innumerable shells and skeletons of Protoceratops are found in almost perfect preservation. This is the richest dinosaur deposit thus far discovered in Eurasia.

The wilderness of Mongolia now blossoms forth with its glorious story of prehistoric life, as the homeland of the greater number of known upland terrestrial vertebrates.

* * *

ON THE TRAIL OF THE DINOSAUR

From far-away Peking Mr. Basil Crump, late Editor of *The Law Times*, of London, writes:

"I was particularly struck by the article 'On the Trail of the Dinosaur' because it contains the first definite scientifically-corroborated evidence that man was contemporaneous with the huge antediluvian reptiles and animals, and hence is far older than science has hitherto deemed possible.

"Even the most daring of modern investigators, Sir A. Keith, has not ventured to give him a greater age than 4,500,000 years, but the evidence found by the Doheny Expedition in the Hava Supai Canyon more than doubles this. It may surprise many to learn that the only work which has dared to give an age to man enormously greater than science allows is *The Secret Doctrine*, by H. P. Blavatsky.

"This work is greatly valued by students of comparative religion, etc., but is not yet taken seriously by scientists. Yet *The Secret Doctrine*, written in 1888, anticipates most of the subsequent scientific discoveries, such as flying machines, radio, electrons, and so on.

"As regards the further evidence of the existence of the sea-serpent given in No. 334, *The Secret Doctrine* says: 'In one of your issues last summer I read an account by a hunter in East Africa of a creature resembling an alligator, but with a long neck and smooth skin. Soon after I saw in the Allahabad *Pioneer* an account of similar creatures being found in the Sunderbunds, the swampy jungle of the Ganges delta.'"

* * *

¹ P. 332.

The sea-serpent is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger.

THE LIMITATIONS OF SCIENCE

Ours is an age of wonders in a sense in which it is not possible to speak of any other age in the past. Man to-day has mastered earth, water and air to an extent which was not dreamt of even by his predecessors in the past century. We have annihilated time and distance in an extraordinary degree; we have also to our credit, speaking of humanity as a whole, many another achievement. The philosopher however says these marvels are vain and we have ourselves begun to feel that he is perhaps not altogether wrong. For, reason is on his side and experience supports reason. Here is what Professor J. W. Scott writes in *The Journal of Philosophical Studies*:

The merest tyro in social observation has always been ready to tell us that modern civilisation is only going faster and faster and wearing people out to no purpose. The difference is that there is no answering him any more. With the speeding up of the pace, the lag between expenditure and results has become glaring. It is becoming daily more evident that man can command everything except his own happiness.

If we insist on analysing the paradox, we shall find it only too simple. The trouble is not really with our achievements themselves. It is that we cannot retain our backgrounds. Every achievement simply disappears—it is no more—the moment the background is obliterated. The gas-jet is an achievement; so is the water-tap; so is the penny morning newspaper. Or they should be. But we have lost them all. The gas-jet has completely lost its background of paraffin lamp or tallow candle, and so it is gone—gone without rest or remainder—so far as human happiness, the end of social life, is concerned. And so with them all. We do not see the railroad against the waggon any more, the reaper against the scythe, the threshing machine against the flail. Achievement is release. Permanent achievement is permanently enjoyed release; and there can be no release where there has ceased to be anything to relieve. This is the pyrrhic victory which science is for ever gaining, and our plaudits and appreciation of which are bound to leave the detached spectator progressively more dumb and amazed.

* * *

CHILDREN AND THE TOBACCO INDUSTRY¹

The employment of Children on tobacco farms in the United States is the subject of a report recently published by the U. S. Department of Labour, Children's Bureau. Typical districts were taken and 2,278 child workers under 16 years of age were interviewed—563 in Kentucky, 606 in South Carolina and Virginia, and 1,109 in the Connecticut Valley.

Nearly one-half of these children in the South and more than one-third in New England were under 12 years, and about one-fifth in the South and more than one-tenth in the Connecticut Valley were under 10 years of age. About one-third of the children included in the study were girls. Negroes constituted about one-third of child workers in Kentucky, and about one-fourth of those in South

¹ From *The World's Children*, July, 1926.

Carolina and Virginia. In the Connecticut Valley almost all were white but of foreign parentage. . . .

Most of the children, both in the South and in New England, worked long hours and were employed for a considerable length of time. Very few reported less than 8 hours and 10 hours was the usual length of the working for a number of them. Typical instances were those of an 11-year-old boy who worked a 12½ hour day beginning at 5 a.m. disking transplanting and suckering tobacco; a 12 year-old boy who had harrowed for 10 hours on one day, transplanted for 12 hours another day and suckered and cultivated as long as 13 hours on still another day.

* * *

CINEMAS TO EDUCATE IN THE APPRECIATION OF THE BEAUTIFUL

Those interested in the application of the Cinema to Education received strong support from Sir Bertram Mackennal when he recently addressed a gathering at the Education Department, Sydney. His remarks revealed new vistas which might open before pupils in the realms of Art if the Cinema were brought to bear on the development of the artistic and æsthetic faculties. He said: "Suppose you show a group of boys an Adams doorway, one of the most beautiful doors a house can have—supposing you showed them this gem of Georgian architecture, full size upon the screen. Then you might tell them not only the bare fact that it was beautiful, but exactly why it was beautiful. You might point out the exquisite proportion of the plasters to the fanlight, and the thought that had been lavished on planning the strips of wood between the panes. Supposing you showed them this only three times. You would make those boys see that the door was a poem in proportion. At present you do not touch their soul."

* * *

The British team of University Debaters have caused much interest in Australia. Apart from the stimulus of the actual debates they have come on a mission to tell the students of Australia about the work of the National Union of Students, so that they could, if they thought desirable, form a national union of students in the Commonwealth which would be able to co-operate with that of Great Britain and with unions in all parts of the world, which are bound together in an international union confederation of students. In speaking to the Press the fact was stressed that in a country like Australia distance is a tremendous handicap to any close contact between Universities.

Mr. Paul Reed, President of the London University Union, as spokesman of the party, explained to an interviewer in West Australian, that two years ago an Imperial Conference of students was held in England, and was attended by representatives of all the dominions. On the suggestion of the latter it was decided to send a team round the Empire, and the present tour was the outcome.

In speaking of the National Union of Students, Mr. Paul Reed said that they had formed a National Union combining all Universities to be of very great value for internal purposes, and for bringing them into contact with the students of the world, and they thought that the Dominions might possibly find similar advantages in forming a like Union. Since the imperial Conference of two years ago, South Africa had formed a Union, and Canada and New Zealand were very likely to do so. They had formed a National Union in Ireland, which illustrated one of their principles. This National Union was the only body in Ireland where representatives of the North and South were in one organisation, were sitting together round the same table, and were working out their problems for the whole of Ireland. When they realised that the University men of the North and South would very likely be the leading politicians of the next two or three decades they would realise that for the sake of the future of Ireland it was a good thing for them to sit together and study their common problems.

J.



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CORRESPONDENCE

THE SIGNS OF THE TIMES¹

WHEN will eminent members of the Theosophical Society cease to tirade in vague and general terms against Russia and her rulers? It is all very well to talk of "Russia ruined by revolution and her Czar, her nobility and men of intellect murdered by the assassin rulers who still usurp the age-long authority of the emperors," but putting rhetoric aside, "nobility," "intellect" and "age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

The Revolution of 1917 was a regrettable thing, and no doubt the changes that had to come could have been effected in a less violent way, but the past cannot be altered, "nobility," "intellect" and "age-long authority" have been paid in their own coin for their atrocious crimes perpetrated against the peoples of Russia through many generations.

No doubt many of those who suffered at the hands of the revolutionaries were innocent of positive wrongdoing, but in so far as they took no steps to acquaint themselves with the crimes committed, and oppose those directly responsible, they were culpable. In these things as elsewhere, ignorance is no excuse.

Any who think and write about Russia in terms similar to those quoted are challenged to produce detailed parts and arguments in support of their contentions. It is admittedly difficult to find out the whole truth about Russia, but two missions of investigation from England, representing Labour and Conservatism respectively, brought back reports precisely identical in their main features. One of their conclusions was that Russia was emphatically not "ruined," but very much alive, and on the road to great prosperity. For obvious reasons the Conservative Government and its party ignored the report of their own members by a "conspiracy of silence" although they had been only too willing to pour abuse on the Labour report which appeared previously.

LEONARD C. SOPER

¹ See Vol. XLVII, p. 391-401.

TEARS AND LAUGHTER

MR. FOSTER¹ in suggesting that "the animal's snarl is descended from the human smile" has obviously quite missed the point I have tried to emphasise. My contention is that actions which have become habitual must at some time have served a definite and useful purpose. Now the smile is a sign of friendliness, but the drawing back of the lips cannot be shown to be a friendly act or in any way serve a friendly purpose. It can have but one material use as a purposeful act and that is a preparation to bite. But the action comes in the manner I have described² to serve the derived purpose of setting up friendly relations between human beings.

Perhaps a better example to illustrate my point is the wagging of a dog's tail. This action must at some time have served a useful object to have become a regular habit. But we have to go right back to the fish before we find this action of the tail fulfilling a useful purpose, namely, that of propulsion. Of course, the wagging of the tail is merely a modification of the wriggling of the whole body, the fish flexing its whole body or just its tail according to the speed it wishes to get up. This connects itself, as I have pointed out in an article on "Joy" in the August THEOSOPHIST, with the human action of wriggling the body or the side flexures of the head, when one experiences joy.

The question arises whether these actions are useful in any way other than that of serving as a vehicle for the expression of joy. Darwin declares them to be "purposeless movements," but it is surprising that he should have overlooked the very great physiological benefits, that they give, of stirring up and quickening the bodily organs. "Ageing" is merely a gradual dulling and clogging of those organs and the quick movements of joy serve to rouse up and enliven them. This accounts for the fact, familiar to everyone, that cheerfulness and vivacity prolong youth.

But, if the *Upanishads* may be trusted, they serve a still higher purpose, which comes properly within the domain of Occultism. The *Yogakundali-Upanishad* tells us that the shaking of the body has the effect of stirring up kundalini. And *Pranava*, whether in the form of the child's undisguised squeal of delight or as those pleasing overtones of a "musical voice,"³ has the effect of rousing the chakra that is situated in the crown of the head and so of opening a passage for the influx of the benediction of one's higher being. This will all have to be re-discovered, or rather, re-observed, with or without the help of the *Upanishads*, and stated with the exactness and precision that the scientific methods of the West have taught us.

But let me add here—and too much stress cannot be laid upon this fact—that if any of these actions is forced or artificial or excessive

¹ See Vol. XLVII, p. 734.

² See the May THEOSOPHIST, 1926, p. 155.

³ See the August THEOSOPHIST, 1926, p. 544.

or selfish, with the deliberate purpose of prolonging youth or stirring up kundalini, they will certainly lead to neurasthenia, which in its turn may lead to insanity, the latter being avoided only by immediately dropping one's methods and having nothing further to do with them. Also, if one's stomach is congested, or if one is addicted to alcohol or tobacco, the actions of joy drive, not only *prana*, but also the poisonous gases from one's stomach, into one's brain. This tends to cloud, and may even overpower, one's reason.

The expression of joy possesses virtues of a very high order, provided it is (1) natural, (2) tempered, and (3) unselfish, radiating out from one to all around. That is, the thing that gives one joy must be regarded as belonging to all and not as personal. Whatever other effects the enlivening—or, rather, keeping alive—of the centres of the higher forces has, it certainly has this very important effect, that it maintains our capacity of enjoying existence, which is the sum and substance of "youth".

So, although these movements have long ceased to serve the purpose, as they did in the fish, of propelling one forward, they have come to serve a derived purpose which is far greater than the primary one that has been lost.

And thereby hangs a tale. It would appear as if that Intelligence that is at the back of all creation, conscious that man would not be likely to be readily cognisant of the benefits herein available to him, and still less of the means to attain them, to say nothing of the extreme unlikelihood of his showing sufficient pertinacity in availing himself of those means to make them the basis of a regular habit, provides for this contingency millions of years beforehand by causing the habit to be inculcated in the manner we have seen. The same is true of all those means for our uplift of which we find ourselves in possession and which I have spoken of elsewhere as Nature's Sacraments, and also of such "vestigial" organs as the pineal gland, which, having ceased to perform their original functions, have adapted themselves to the discharge of still higher functions.

It would thus appear that the whole of the physical life of this world were designed to lead up to man, who stands at the apex of all that physical life and is its finished product. Man may thus be said to precede the rest of the physical creation in the same sense as the running of the finished motor car from the factory out on to the road may be said to precede the most elementary stages of its construction, or the eating of a meal may be said to precede the obtaining of it. But, however things may appear to a higher consciousness, the avowed object of science is to observe things as they appear to our ordinary physical senses backed up by our ordinary *mānasic* consciousness and reason. In terms of those senses and that consciousness, science will always be perfectly right in treating a straight line as Euclid treated it, however it may appear to a higher four-dimensional consciousness, and common sense will be right in regarding the obtaining of a dinner as a necessary preliminary to the eating thereof.

In terms, also, of that consciousness, there is little doubt about it that the human body has been evolved out of the lower creation. The evidence of physical resemblance, of embryonic development, of the existence of vestigial organs and, lastly, of our inherent instincts and habits, is too overwhelming to be lightly brushed aside. So much at least is absolutely certain that we are somehow the heir by physical heredity of all the experience of the animal world and of the fruits of that experience.

ARTHUR ROBSON

SNAKES

SOMETIME last year I forwarded you an enquiry about the charming of snake-bitten persons, and you replied in detail. But your replies could not satisfy me, though I had no comments to make then. The question has again cropped up in my mind and I would be glad if you would let me have your explanation of the following occurrences, or get me the opinion of somebody better informed on the matter:

1. A friend of mine, who was posted in a town in the Meerut district had a snake in his house, he killed it, but nobody would remove the carcass. At last he paid one rupee to a scavenger who took it away and buried it. Early next morning, the proprietress of the house, who was a widow and lived in a village some miles away, came to him, greatly enraged, and demanded why he had killed her husband and had him taken away by a scavenger. She told him that she had a dream about it in the night and had hurried to him the next day. She got her house vacated the same day and performed proper funeral rites, etc., therein. She had absolutely no means of getting information about that snake being killed because the snake was killed late in the night and no information could have reached her, so far, in so short a time.

2. In the family of another of my friends, snakes are worshipped as the family deity and as a mark of reverence, the members of that family do not eat "Chachinda" a vegetable resembling in shape a snake. Now, the friend of mine who related to me this story, one day took into his head to eat this vegetable, and in spite of the protests of his mother, had it cooked outside the house and ate with great relish. The same night, when he was going to bed, he discovered a very big cobra on his bed. His mother scolded him for eating the chachinda and made him take a vow never to eat it again. She then requested the snake to excuse and forgive them. The snake quietly glided off the bed and disappeared. This was the first and the last occurrence of a snake appearing in his house.

3. You know I am a Kayastha and we have an "Al," which is equivalent to the "gotra" among us. Now my Al is Dasanya. I am told that either a snake would not bite a Dasanya, or if bitten he would

not die. I do not know how many Dasanyas have survived snake bites, but there is an aunt of mine who has been bitten by snakes twice and has survived without any treatment whatsoever. The fangs had perforated both times, and I do not know how she escaped the poison. Perhaps it was on account of being a Dasanya.

What I want to know is (a) whether a human soul can take the body of a snake? This is against all Theosophical teaching, but all these persons who get cured of snake bites by means of "Thali" (the magic treatment) and who appear to get possessed by the soul of the snake and speak, say that they (the snake speaking for the time being) are such and such persons, mostly the relatives of the patient, and at last forgive him, upon which he recovers. If not a human soul, how could it be the husband of the woman in the first incident?

(b) Can snakes discriminate, or can their poisons discriminate whom to affect and whom to spare? Can the snakes get displeased by mere intentional insults and threaten their votaries?

It is said that a person who dies of snake poison, does not actually die for some days, and if buried (inwardly alive) a wet cloth spread upon his grave would not dry up even beneath the sun. Many incidents of this nature are reported but they are not authenticated.

Of course the calling of snakes, by force of mantras and making them suck back the poison and the consequent recovery of the persons affected, may be possible under black magic, etc., and I can believe stories of that nature. I would only like to get a satisfactory reply to my questions.

K. P. VERMA

THE LIBERAL CATHOLIC CHURCH

MAY I crave the courtesy of your columns to request all those who were baptised or confirmed at Adyar in the Liberal Catholic Church during the period of the Jubilee Convention of the T. S., and before and after it, to send me the following information, as I find the records here are very incomplete. Name in full; date and place of birth; denomination of previous Baptism and Confirmation; date of Baptism in the L.C.C. and name of Minister; date of Confirmation and name of Bishop. The information should be addressed to

(REV.) D. H. STEWARD,
Adyar, Madras, India.

REVIEWS

Letters from the Masters of the Wisdom, Second Series. Transcribed and annotated by C. JINARAJADĀSA, Vice-President of the Theosophical Society. (Theosophical Publishing House, Adyar. Price Rs. 3.)

The book contains 82 letters from the Masters, received by different people between the year 1870 and 1883, beginning with the first letter, of which we have record, received from a Master of the Wisdom; they are divided under five headings, the greater number being those to H. P. Blavatsky and H. S. Olcott. Some of the letters have been reproduced photographically and most of them, in some cases a set of letters, is preceded by a foreword from the transcriber and annotator. Dr. Annie Besant, in the preface to the book, says: "I am privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, who were the true Founders of the Theosophical Society . . . it will serve to deepen the sense of the reality of our Teachers . . . May it speak to those who have ears to hear."

J. I.

Heredity and Reincarnation, by Olive Stevenson Howell. (Theosophical Publishing House, London. Price 2s. 6d. & 1s.)

This small book ought to prove useful to two classes of readers; it should help those who are not yet convinced of the fact of reincarnation and who are trying to find a solution to life's problems, and those of us who being students of the "Occult doctrine" yet often are at a loss to clearly explain to non-students the need of the teaching of reincarnation for the understanding of human evolution. The book contains two chapters; the first on reincarnation, the author explaining it and showing how it gives an answer to the many problems of life. The second chapter deals with heredity, environment and the achievements of modern

science; the fact that the scientists have inferred "the presence of a force working in the inner recesses of all living organisms" will lead them ultimately, in the writer's opinion, "to the recognition of the fact of reincarnation."

J. I.

The Call of the Mother, by the Lady Emily Lutyens. (Methuen, London. Price 2s.)

In this small book of ninety odd pages, words relating to the greatest mystery of life are to be found; fortunate is he into whose hand the book finds place. On the surface little may be realised but he who hath a mind to probe further can learn much. There are great things to be discovered, great secrets to be unravelled, but it is the few who try to unravel this great mystery of sex, although the unravelling and the understanding in one of the greatest needs of the present day conditions of life with which all of us are faced. The author has written this book in singularly beautiful wording in many cases and shows a far-reaching knowledge that is not common in these days.

There have been many books on this subject but Lady Emily strikes the true note of freedom when she says:

Mothers, let your children go, and they will ever come back to you; never depend on them and they will ever depend on you. Until woman is free over her own body she has not acquired the preliminary of freedom. While she continues to sell herself for bread, while she enters marriage to acquire economic independence, while Motherhood is thrust upon her unwanted: she is a slave.

We hope that many will profit by this sweetly told book, dealing as it does with life's problems that all should consider, ponder over and then decide on what action to take. The day has come, nay is already belated, when the women of the world have to reply to "the call of the Eternal Mother" for that call "rings round the world and the Motherhood inherent in every woman must answer that call sooner or later, the time is urgent, the call must be answered." This book will help those who have not as yet thought on these questions and that will be its immense value.

G. H.

The Spiritual Universe, by Oswald Murray. (Duckworth & Co., London. Price 8s. 6d.)

There is a strange category of books into which this one falls, or is it a growing fashion, in the hope of arresting the attention of the seeker for the marvellous? It is the book that seeks to achieve distinction because written by an author confessedly ignorant of the matters whereof the book purports to deal. They all hail from some sort of séance room, and make much of the fact, if fact it is, that the intelligence giving the information is not "in the flesh". Why should the ignorance of the writer add to the value of what he writes? It all hangs on his veracity and judgment; is he true, is he conscious, does he really discriminate between his own thoughts and those sent into his mind by another mind? Those are a few of the questions that arise.

This book purports to tell of everything up to God's throne itself, the sub-title being: "A Cosmic Philosophy, based on Teachings by Beings in Supernal states." It begins with the origin of matter. "The condensation of life into matter and transmutation of matter into ethereal states," is the heading of Chapter IV. We do not quarrel with the information of the book as a whole. Though we wonder at the naïve dismissal of reincarnation as a mistaken influence of atoms previously used by human and other forms. It is too childish. All the facts are evidently unknown to the writer. They are also evidently unknown to the "supernal states" of the mind dictating to the author. That shows that the entity was still within the sphere of the personality, and had not transcended it. When the next sphere is reached then only is the re-incarnating ego aware of its full power and glorious career through many lives. To bring that knowledge back is an achievement, especially in a land, and a community, that is as firmly prejudiced against the truth of reincarnation as are the English-speaking spiritualists. In South America all the "controls" teach reincarnation, we are told.

In Theosophic literature we have the information as to these supernal states first hand, from the observers themselves. They tell of their discoveries as Columbus did, and some tell all that they know; some know all that they tell.

KAHUNA

Ascharyachadamani—a Samskr̥t drama, by Shaktibadra. (Sri Balamanorama Press, Mylapore, Madras. Price Rs. 2.)

This is a drama in seven Acts by an ancient poet of Malabar, who is known as a disciple of Shri Shankaracharya. When we are told that the original manuscript was lost and that Shankaracharya was able to reproduce the whole drama from his memory, it shows that the drama had the blessing of the great saint and philosopher, and no further recommendation is needed for the enthusiastic acceptance of the drama by those interested in Indian literature and Art. The subject matter of the play is the famous story of Rama and Sita. The author's unrivalled mastery over the essentials of Art and his originality is quite evident in the play from beginning to end. It is written in a lucid and elegant style, free from all artificialities so common among some of the Samskr̥t authors. The drama deserves to be placed by the side of Shakuntala of Kalidasa, and to be counted as one of the masterpieces of the world's literature. This is the first time that the drama appears in print, and the book contains an elaborate annotation, which is of great help in understanding and appreciating the drama. The print and the get up are fairly good.

C. K. R.

The Holy City, by Dorothy St. Cyres. (Longmans, London. Price 5s.)

This drama is called by its author, a tragedy and allegory and is in three acts. The scene of the play is an imaginary city in the plain in an imaginary period. A prophet arises, has a vision which reveals to him where Truth and God are to be found. He gathers a band of followers, among them a young girl who goes against the will of her parents and her lover. After many misfortunes and a long period of fruitless wandering the prophet, who is called the Master by his followers, is fatally injured. Dying, and deserted by his disciples as a failure and a fraud, he still maintains his faith in the reality of his vision. The young girl is the only one of all the band that remains with him and believes in him till the end; and it is she to whom the Truth is revealed; for, as the prophet falls back dead, the mists which had hitherto obscured the mountain heights are dispelled, and there, above her, the long sought Holy City is revealed.

He looked for a City which hath foundations, whose builder and maker is God.

The play is well written, and there are passages of considerable beauty, instinct with deep religious feeling. The last scene is one of fine dramatic possibilities. We should like Miss St. Cyres to write a mystical drama for the stage with shorter lines, suitable for performance in "little theatres". Long declamatory speeches are not suitable for these.

NAIDA

Every Man's Life of Jesus, by James Moffatt, D.D., LL.D. (Hodder & Stoughton, London. Price 6s.)

The great need of our time is the awakening of the power to see and understand a great spiritual Figure, to feel His spirit, to see how He regards all mankind and nature, to perceive the inwardness of His life amidst the externals of political factions, religious and race prejudices and traditions that kill the spirit of God in man. Man is so much a bundle of social, racial and personal predilections that the common divinity which breathes so mightily through such lofty personalities as the Christ and the Buddha and so faintly and all unwittingly in all men is, in everyday life, generally lost sight of. This little volume is a scholarly but clear, vivid and simple narrative of the swift course of the life of Jesus who became the Christ. With that vivid imagination which scholarship has simplified, clarified and illumined, we have put before us in one small book the movements of events in the life of Jesus, the Christ, His methods of teaching, and the teachings themselves.

There are little introductory summaries and expositions of the gist of each chapter with additional historical and geographical details which are exceedingly fine. They serve to intensify what the choice of Biblical narratives presented in the book already brings out vividly to one's imagination, viz., the radiance and purity, the greatness and divinity of Jesus, a man made perfect, the Son of God, amidst the party jealousies, national aspirations to independence from a foreign yoke, the intense religious bigotry and ceremonial hypocrisies and learned futilities of the priestly aristocracy, all of which were factors in His death.

In whatever way the gentle spirit of Truth is fostered that is to be welcomed even when there is an intellectual or spiritual blindness which sees only one true religion in the world. In this little book,

though both are present, the former fortunately predominates over the latter. That man lives by the word of God and not by the breath of political interests and orthodoxy alone many may learn who read this book.

M. W. B.

The Free Spirit, by Henry Bryan Binns. (A. C. Fifield, London. Price 4s. 6d.)

In this book of verse, the poet tells us, he has tried to express certain realisations with regard to life that have come to him with middle age. He has adopted unmetred rhyme as the most suitable form of verbal expression for his purpose, which is rather to convey to his readers an impression of an attitude of mind towards life and death than to present formally a system of philosophic thought. There is a very long note at the end which gives his meaning much more in detail. This note in itself will provide the thoughtful student of life with much helpful material. It is so earnest, so direct, so true, so real.

The Free Spirit of Mr. Binns is what the Theosophist would speak of as the freedom of the Self.

We appreciate the quiet humour of the following from "The Slave":

My whole life long I've tried to be
As other folk expected me;
Meekly and lovingly I've sought
To think as other people thought;
In other people's paths I've trod,
And served the other people's god.
Upon my feet, upon my knees,
My holy office was to please;
For who, in Heaven's name was I
The other people to deny?

And when to-day somebody's eyes
Suddenly did a self surprise
That struggled fearfully to be
Nobody in the world but me,
So shocked I was, I bade it then
Never to venture out again
—So different from other men!

NAIDA

The Wizard's Mask and *Out of the Deep Dark Mould*, by Harindranath Chattopadhyaya. (The Kanara Printing Works, Mangalore. Price As. 10 each.)

Two volumes of delightful verse. Maybe it is true from the formal critical point of view that Mr. Chattopadhyaya cannot fulfil all the literary requirements of English prosody, maybe he often falls below even his own highest standard as inspirational writers are apt to do; but it is also true that he is a poet and he sings because he cannot help singing.

Being in tune with the currents of modern thought, he has also a message—for his own people first, but also for others, in that he voices the urge for international understanding and brotherhood, without which further evolution on this planet is impossible. And there are no "stunts" about Harindranath Chattopadhyaya; musical singing is as natural to him as it is to a bird and he makes just as little fuss about it. Very charmingly he repays a debt to two friends—one Irish and the other Japanese and both poets, J. H. Cousins and Yone Noguch. To the latter *The Wizard's Mask* is dedicated and to the former *Out of the Deep Dark Mould*.

The "Wizard" is the Great Spirit and the mask, the māya of this world, its passion, its mystery, its pain, its sorrow; and from which rises the poignant cry of humanity—Why? Why? This small book might well be described as a book of flowers, full it is of the fragrance of nature and of life. We quote one mystical poem, *Blue Verge*, a short one only, because of exigency of space:

The golden day is growing dim,
Soft winds come winging the wild sea
Wandering over some vague blue rim
Of quiet evening mystery.

Now in the centre of my mind
A perfume breaks in this pale hour
Flooding my heart while eyes are blind
To the unfolded mother-flower.

Out of the Deep Dark Mould is, in a sense, the poet's answer to some of the questions of the other book. It is a book of hope, of promise. *The Deep Dark Mould* of earth, of pain, of sin, of death, of ignorance, from this and this alone springs the immortal flower of Beauty, of Resurrection and Eternal Life—the Flower of the Spirit. We shall quote again two poems, the introductory, which gives the name to the volume, and another, surely one of the most graceful appreciations ever written by one poet to another.

Out of the deep dark mould
Arose a flower of gold
And in its hour of birth
Lost the blind source of earth.

Out of the deep dark mould
Of me, a dream of gold,
In whose first gleam the clay
Was swiftly purged away.

Out of the deep dark mould
Of all things, as of old,
Arises the pure flower
In solitary power.

And the dedication to J. H. Cousins :

Two separate lamps . . . two separate flames
Until the ending of the night,
And then we'll know that we, dear James,
Were just one lamp, and just one light.

To earth our separate songs we bring
But soon our little songs are done.
It is when we have ceased to sing
We hear the real song begun.

We sing until we reach the sky
Where friends become the single Friend,
For I am you and you are I
In the lone silence at the end.

Ten annas each, such, a small sum to risk for happiness, the happiness that poetry brings in its train as the sun gathers the beauty of evening clouds at his setting! Risk them.

A. E. A.

Municipal Efficiency, by Shewaram N. Pherwani, M.A. (Price 6s.)

This book contains a fount of knowledge on its own particular line with regard to Bombay Presidency specially. It will serve a most useful purpose rather as a book of reference than one that can be reviewed in the ordinary meaning of the word. It is more or less a history of the development of what we know now as the municipality (again specially regarding Bombay Presidency). It is very useful to have before us so complete a book on the subject, it will be found of great value for other parts of India and induce others to work to bring their efficiency on a line with the ideals set forth so ably by Shewaram Pherwani.

The author has managed to write his survey in a most interesting way which in itself carries enormous weight with a book which may not be of interest to the "all". This book however is of immense

value and worthy of a wide sale which we hope that it will get. We should like to see it in all the Libraries especially where the people will be able to get it to read, for it can be read by everyone, the author has abstained from technicality which is such a boon in these days. It is written for the people and we hope that the people will enjoy it and gain efficiency and knowledge, for in the simple rendering of the book there is a treasure of common-sense information which should appeal to all.

He gives us many very informative statistics and perhaps the one on the "triumph over death" is the most interesting, showing the way in which many cities of the world have been able to decrease the death-rate by taking severe measures in all that constitutes the wide area of "health conditions".

With great confidence we commend this book to all who love their fellow men.

S. S.

The Heart of the New Thought, by Ella Wheeler Wilcox. (L. N. Fowler. Price 2s. 6d.)

This small book is full of beautiful thoughts put to us in a new way and cunningly put. The author has the art of putting a new life into simple words and making them appear in a new light. This is practically what she has accomplished here and we are grateful to her that she has presented us with such a charming whole which we should like to place in many hands in many lands.

One of our best known millionaires, born to opulence, complains that he has been robbed of the privilege of making his own fortune.

He is no happier than you. His confession betrays his weakness of character just as your repining and fault-finding betrays yours.

The real worth-while character thanks God for its destiny and says, I will show the world what I can do with my life.

W.

The Psychology of the Servant Problem, by Violet M. Firth. (C. W. Daniel Company, London. Price 3s. 6d.)

Cartoons in "Punch" and similar literature in which prospective domestic servants are made to ask for testimonials about the behaviour of their prospective mistresses are meant to indicate the difficulties of the servant problem in England. But there is apparently another side to the problem—the disabilities of the servants—and

this side has been lucidly dealt with in the book. The supply of the servant class is plentiful, but there is in spite of it a reluctance to take up domestic service. The reason is stated by the author to be not so much one of wages as that mistresses fail to ignore the existence of common human feelings in their servants. The author suggests several solutions of the problem: two of them are given below.

1. Middle class families which cannot afford to, but do, imitate the ways of wealthy people should cease to so imitate them, and begin by making themselves independent of domestic servants.

(This lesson may be usefully noted everywhere.)

2. Not treating a servant as an inferior. This appears to be a heroic proposal, but it is by no means an impractical one: any one who happens to visit the T.S. Headquarters (Bhojanasala section) can have a demonstration of this method and its effects.

S. S.

Our Many Lives Here and Elsewhere, by J. H. M. (C. W. Daniel & Co., London. Price 6d.)

The object of this book seems to be to draw attention to a future life. It is pointed out that many people believe in reincarnation, but others do not. The author draws attention to the soul and body as distinct from one another and also that we all have our subtle bodies. It is pointed out that we all have a different outlook on life and reasons are given for it, also that we can choose, and we have to take the punishment of our mistakes, such punishment being only the working out of the Great Law.

Hints for Renewed Health, by Hugh Wyndham. (C. W. Daniel & Co., London. Price 1s.)

This little book claims to be written to help sick people cure themselves by simple methods. Nature Cures, Herbs, Fasting and Milk Diet, are all passed in view before us, in turn. Then comes Sun Baths, and last, but not least, Auto-suggestion. This book has a wide range and should be most helpful to those in need of self help.

S. W.

BOOKS RECEIVED

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

Character Builders, by Kharshedji Cawasji Desai; *An Introduction to the Study of the Kabalah*, by W. Wynn Westcott Supreme Magus of the Rosicrucian Society (John M. Watkins, 21 Cecil Court, Charing Cross Road, London); *The Ego and Spiritual Truth*, by T. C. Tsleyam; *The Religion of the Future*, by Rev. C. B. Johnson, F.R.A.S.; *Observed Illuminates*, by W. Winslow Hall, M.D.; *Blood and Superman*, by Valentine Knaggs, L.R.C.P.; *Marvels of Modern Medicine*, by Elliott Fiksgibbon; *Towards a New Era in Healing*, by Sheldon Knapp; *Health Food Recipes*, by Cathic Semple (C. W. Daniel Co., Graham House, Tudor St., London, E. C. 4); *Psycho-Analysis for Normal People*, by Geraldine Coster B. Litt., Oxen (Oxford University Press, London); *The Apocalypse and Initiation*, by Daisy E. Grove (The Theosophical Publishing House, London); *The World of Dreams*, by Havelock Ellis (Constable & Company Ltd., 10 Orange St., London); *Madame Blavatsky*, by G. Basedon Butt (Rider & Co., Paternoster Row, London.); *Fortieth Annual Report of the Bureau of American Ethnology to the Section of the Smithsonian Institution, 1918-1919* (Washington Government Printing Office); *Assaryacadāmani a Drama*, by Saktibhadra (The Sri Balamanorama Press, Mylapore, Madras); *Concerning the Inner Life*, by Evelyn Underhill; *The Call of the Mother*, by the Lady Emily Lutyens (Methuen & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Canadian Theosophist (July), *El Lolto Blanco* (August), *The Theosophical Review* (August), *Light* (July, August), *The Herald of the Star* (August), *Modern Astrology* (August), *The New Era* (July),

Theosophy in South Africa (June), *Isis Revista*, *Theosofico* (June), *The Servant of India* (August, September), *The World's Children* (August), *Mexico Teosofico* (July, August), *League of Nations* (June).

We have also received with many thanks :

Sanatan Dharma College (of Commerce) *Cownpore* (April), *El Mensaje* (June), *Revue Theosophique* (July), *Evolution* (May, June), *Ordre Des Etoiles D'Orient* (July), *The Cherag* (July, August), *Theosophical Bulletin* (June), *The Beacon* (July, August), *Theosofisch Maandblad* (August), *Pewarta Theosofie* (August), *Theosophical News* (July), *Alibmowalamal* (August), *The Vedic Magazine* (August), *The Vedānta Kesari* (July), *Nature* (July, August), *Whispers by the Ganges* (August), *Pentalfa* (April, May, June, August), *La Stella*, *Sanatan Dharma College* (April), *Annual Report League of Nations Union*, 1925, *The Indian Naturopath* (July), *Nature's Path* (July), *Annual Report National Auto-Vaccination League* (May, 1926), *The Buddhist Annual of Ceylon*, 1926, *The Phoenix* (August), *Nagari-pracharini Patrika*, *Gnosi* (July, August), *Asian Buddhist Mission Burma*, *Theosophy in India* (August), *Prabuddha Bhārata* (July, September), *Paschimandhra* *The Maha-Bodhi* (September).

WHO HAS LOST A BROTHERHOOD BIRTHDAY BOOK?

DURING the last Jubilee Convention of the T.S. at Adyar some of the delegates gave a number of Birthday Books for Bishop Leadbeater's autograph. Just at the moment of the Bishop's leaving for Australia, Mr. Maung Maungji gave me a bundle of such books to be restored to their respective owners.

Among them is a "Brotherhood Birthday" book without any name to indicate who is the owner. Since I am not able to find out the owner, may I therefore let him know, that on request to Mr. S. R. Krishnan, Theosophical College, Adyar, Madras (South India), the book will be sent to the delegate to the address given.

S. R. KRISHNAN

VOL. XLVIII



THE THEOSOPHIST

ON THE WATCH-TOWER

ON the seventeenth of this month every National Society will be celebrating the birthday of our beloved Society ; loved by us all in many different ways, for it is limitless ; therefore it can appeal to all in their many-sidednesses and has a place for everyone within its all embracing fold. It is due to the Theosophical Society that the Theosophical Movement has influenced the thought of the world to-day and through that thought has brought a vision of the Truth to thousands upon thousands of souls, blinded by the empty forms that was all that seemed left of the erstwhile beauty of the ritual in many religions, and by the help of that vision they have re-entered, as it were, into their own religion with eyes awakened to the glory and truth therein contained.

We naturally look to the founders on this anniversary of the great Theosophical Society and call to mind the wonderful faith of those leaders when they started out to tread, as it appeared, a lonely road in establishing and founding the Society. C. Thurston writes of Madame Blavatsky as—"One of those Great Souls who, from century to century, again and again, appear among men as benefactors of the human race."

We call to mind also what Colonel Olcott said of his co-founder:

"She was the teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out, the practical details. Under the Hindû classification, she would be the teacher Brahmin, I the fighter Kshatriya; under the Buddhist one she would be the Bhikshu, I the working Dayaka or lagna."¹

* * *

On December 17th, we expect the President with Mr. Krishnamurti to arrive in Bombay and we plan for them that they go direct to Benares, this however is not definite, sometimes she does not agree with the plans that are laid out for her and frustrates them for better ones of her own making. Bishop Leadbeater arrives in Calcutta on December 19th, by way of Java which he intends to visit *en route*, he will be accompanied, as at present arranged, by Messrs. Harold Morton, Theodore St. John and Capt. Balfour Clarke. Bishop Arundale and his wife arrive at Colombo on December 1st and come straight to Adyar *en route* for Benares.

The arrangements for the Convention to be held at Benares will be found on page 249 of this issue.

* * *

From the pen of our President we have just received her latest book *India Bond or Free* published by G. P. Putnam's Sons, London. Price 7s. 6d. A most important work on the present-day problem with reference to India and to England; so important is this question that it may be counted amongst the greatest of the world problems of the day.

* * *

The report of the Convention at Chicago is exhilarating in the extreme and we give extracts² from the enthusiastic

¹ *Old Diary Leaves*, Vol. IV.

² *The Messenger*, September.

account which is delightful to read. It fills one with zeal, with joy unspeakable, with a living sense of Victory to the world, a glimpse of cessation of pain, the unburthening of the load of suffering, a cloud dispersed and the Sun shining in its Glory, in our midst once again.

How can it be described! There is nothing with which to compare it. We have had great Conventions but none that even approached it. In some respects it surpassed even the Adyar Jubilee celebration. According to Mr. Schwarz, Treasurer of the T.S. from Adyar, who was present, there were about 3,000 at the Convention in December—2,600 Orientals and 400 Occidentals. . . . There were not quite so many in attendance as at the Jubilee Convention, to be sure, nor did we have any unusual occurrences, but the enthusiasm was unquestionably greater and the harmony nothing less than marvellous. We have had Conventions in past years without a ripple of ill feeling, and they can therefore be rated as entirely harmonious; but this time there was something more than mere harmony—there was a deep, tranquil undercurrent of personal friendship and good will of each to all. . . .

The arrival of the party in Chicago evoked a great demonstration. The La Salle Street station was densely packed with people including apparently hundreds of Theosophists with floral offerings. When Dr. Besant and Mr. Krishnamurti finally escaped from the camera men and got through the gates, they walked over a literal path of flowers that had been thrown before them and, finally reaching the waiting motor cars, were whisked off to the Convention hotel.

The reception hall and balconies, which will seat 2,000, were so densely packed at the Reception, people standing, that the distinguished guests could pass about only with great difficulty. The hall designed for such use is a palatial structure and it was beautifully decorated with flowers, palms, and the flags of many nations.

Next day seven special trains took the great throng to Wheaton in the afternoon for the laying of the cornerstone by Dr. Besant, with full Co-Masonic rites. The solder-sealed copper box placed in the cornerstone contained copies of *The Secret Doctrine*, *Old Diary Leaves*, *The Ancient Wisdom*, *Man: Whence, How and Whither*, *At the Feet of the Master*, *The Golden Book of the Theosophical Society*, the parchment (a facsimile of which has appeared in *The Messenger* and which Dr. Besant signed before the procession started), *Building Fund Bulletins*, Nos. 1 to 6, and a programme of the 1926 Convention. Dr. Besant and Mr. Rogers made brief addresses after the stone was placed. Meantime, the motion-picture men cranked their machines from the time the procession began to move.

Monday, August 30th, the Convention opened with a welcoming speech by Dr. Beckwith followed by an Address by Dr. Besant. Greetings from delegates and the reading of telegrams and cables followed. One from Australia was of unusual interest. It read:

starting the children's courts, so that a child committing some childish piece of mischief, some naughtiness growing out of ignorance, is not to be brought into a police court, not to be touched by a policeman, but to be brought to a place unconnected with all the paraphernalia of the law, brought before some kindly elder and then placed in the hands of some young person willing to be a friend to that little one who for want of friendship was slipping away from good citizenship. I think you would like to know that, becoming familiar with that great institution of yours many, many years ago, I have longed to see it introduced into my adopted Motherland, India, and I have just had the joy there of seeing established in Madras the first children's court, and there are three women, women who have been mothers, and they are the magistrates in that court, so that every little child who falls into trouble will not be arrested by a policeman, or if for the moment taken, then handed over at once into a home and not a police court, and then will come before one of these motherly women, who know the ways of children and will easily win the confidence of one who might otherwise become a criminal and enemy of society; and when that was started and when I pressed that the magistrates should not be men, but women, mothers of children, and that was granted by the Government, then I sent over a thought of thanks to you in America who had that nobler idea for the saving of children which we were able to plant on the great continent of India.

You are not so surrounded by conventions as we are in the older world. I confess I look with some anxiety to certain movements amongst you that seem to be more reactionary than going along the path of progress, but I know the spirit of your great Republic, that no movement will ultimately succeed that is not based on love and on liberty and intended for the welfare of mankind. And standing among you here to-day in this great assemblage of members of the Society, seeing how ready you are to help, how generous of your gifts, how officers and members alike are working together for ideals that will serve the future, I feel that I may well say to you, Godspeed on your road. Show us as much as you can, by going before us, that way which we should tread, and we of the older world on our side will strive to emulate your energy, to keep all that is good in the civilisation that is passing, and build nobly in the civilisation whose foundations will soon be laid. We know each other the better for the days that here we have spent, and in going back to your homes, back to your separate states, you will carry with you the light of Theosophy that here we have striven to serve. You are building your houses on the rock of truth, and will hold up the torch of truth high so that all may see it. So may the Divine strength go with you, the Divine love encompass you, the Divine wisdom inspire you, until you spread that wisdom far and wide over the whole of the hemisphere in which you live, until, to use the words of an ancient Hebrew, the Divine Wisdom shall cover the earth as the waters cover the sea.

All will be interested in the accompanying notice issued in *The Herald of the Star* (September) by the General Secretary-Treasurer of The Order of the Star in the East. (Note that Eerde is the castle, Ommen the village.)

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

We are once more grateful to Bishop Arundale for writing another letter which tells us of the various works that are going on in Australia so that we may all share the ideas that are rife in his brain.

I at last have ready the two copies of my new book entitled *Nirvāṇa* for despatch to the American and Indian Theosophical Publishing Houses respectively for simultaneous publication. The book is the fruit of experiences of a most interesting nature and was piecemeal written down during many nights. Bishop Leadbeater has been so good as to look through the whole manuscript and to write a most kindly preface. The book will be about the size of his own *Textbook of Theosophy* . . .

We have had the first of a series of vegetarian dinners to which we invited a number of leading Sydney men and women, those interested in reform generally, of whatever kind. The dinner was not a success, for the food was badly cooked and insufficient in quantity. So we determined to repair the error, which was likely to do much harm to our cause, and on Wednesday, September 8th, gave

"Australia sends loving greetings American brethren in Convention assembled. Congratulations on inspiration of presence of beloved President to whom convey Australia's heartfelt loyalty and devotion. You have deserved her as we hope to do next year. Good luck to Headquarters Fund. Sending a tiny offering of hundred dollars. Forward with Blavatsky, Olcott, Besant, Leadbeater and other messengers, and deepest homage to Elder Brethren for glorious gift to the Theosophical Society of the Great Mother of many brotherhood movements.

ARUNDALE."

After the Annual Report came the Resolutions, and the following cablegram was sent to Bishop Leadbeater by unanimous vote of the Convention:

"American Convention, with two thousand one hundred and eleven delegates, by unanimous vote sends greetings and heartiest good wishes to Bishop Leadbeater and invites him to attend next Convention. Sends Australian Section thanks for gift which is regarded as a new tie of brotherhood, and congratulates Australia on first radio station."

Greetings were also cabled to Mr. Jinarajadāsa.

A resolution was unanimously adopted thanking the President for coming to America and another resolution unanimously adopted the Annual Report of the National President. The Hotel Sherman was thanked for services rendered and by unanimous vote the following legislation was enacted:

Resolved: That November 17 of each year be known hereafter by members of the Theosophical Society in America as Anniversary Day and be officially recognised as commemorating the founding of the Theosophical Society at New York City, November 17, 1875; that each Lodge affiliated with the Theosophical Society in America be requested to hold exercises on this day appropriate to the occasion and that a collection be taken for the benefit of the American Headquarters General Purposes Fund.

The President closed the Convention with the following words:¹

You are now entering on another year of life. This has been your Fortieth Convention, and you enter it, I feel sure, under the happiest auspices for a year of successful work. We exist as a Society for spreading abroad over the world those great teachings familiar to everyone of us, but in order that we may exclude none from our Society, since we call it a nucleus of universal brotherhood, we keep our platform free and broad so that those who disagree with us may enter if they will. Our platform must be broad enough to include them, whatever their opinions may be. For this Society is really in

¹ Extracts from stenographers unrevised notes. (*The Messenger*.)

the nature of a prop which is to be used in the future. Universal brotherhood is a fact in nature, but it is one of those facts that are not yet universally acknowledged. In Palestine the great apostle St. Paul declared that the bonds of nationality were overleapt. In the great Teacher, he put it, there is neither Greek nor Jew nor Roman nor any other people, bond nor free. And yet that forecast of his is not yet realised in the outer world. And in that great truth—that there are many facts still unknown although existing in the divine thought, many laws yet to be discovered which are only at present demonstrated by the destruction of those who have acted in disregard of them, realising that that is true and is part of the great truth of evolution, that all is in the mind of the Supreme and in space and time appears in succession, realising that we also as a Society should understand that the great seeds of the coming truths are lying latent within that all-embracing truth of universal brotherhood, and that gradually, as we advance from one point to another, gradually as the sub-races of each great root-race appear on the stage of history—we look forward, not backward, only forward to those that are still unmanifested but will surely in due course of time appear in the world of manifestation. For all worlds, as universes, appear to have, inherent as it were, within them all possibilities of the Spirit Himself, and they are manifested and they grow and appear in the outer world in due succession; and that great truth has many exemplifications. Some of us are learning to apply it to education and to realise that the true education should help to fructify the germs of the useful powers that the child brings with him and to starve out of existence any germs of vicious tendencies that may be there.

Those of you who are well acquainted with the successive theories of society may remember that many efforts have been made out of date—too soon for the average progress of evolution, and therefore not successful when first they were proclaimed abroad. I quoted to you, I think, in speaking at this Convention, those great words of St. Ambrose: "Become what you are." Divine in your innermost nature, a fragment of God Himself, that fragment is covered over with many a sheath of matter, obscuring its brilliance and dimming its light. Nevertheless, it is ever there, and all progress means the unfolding of the spirit and the gradual evolution of the vehicles of that spirit to more and more complicated forms, expressing more and more of the illimitable consciousness of the spirit. And you who have in charge so great a duty, you of the United States of America (and before the world spoken of as America more than as the United States of a larger continent, since we, who do not belong to your nation, when we use the word "America" always mean you, we quietly ignore the great Dominion of Canada, we ignore the Republic of Mexico, and we ignore the whole of South America and allow you to appropriate the name of the whole of the lands in this hemisphere), great as is your possibility, so great must be your responsibility also. You have started so many new things that others of us have imitated and I happened to say this morning to a fellow-member, that you had the great credit of

that you may be long spared to guide the Society, and make it a still greater organisation working in the world for Tolerance and Brotherhood.

The Vice-President sent the following message to Ceylon :

Heartiest congratulations to all brothers on auspicious work begun to-day for the helping of all races and religions in the Island. May you always be living examples of Theosophy, leading men to the Light by your brotherhood.

In the same letter the members congratulate the President on her birthday and convey the message in the following terms :

The Theosophical Society in Ceylon also offers to you its hearty congratulations on your eightieth birthday and assures you of the deep affection and gratitude of all its members for your tireless efforts as a worker in the cause of Freedom and Truth.

The following suggestion was made by Roumania (Miss Cotvici-Ghilevici) at the business meeting of the International Correspondence League held at Ommen which we think is well worthy of note :

(a) That on International News Nights some time be devoted to the study of the great men in every country.

(b) That a kind of "International Lodge" be established, consisting of members of every country with the same sphere of interest.

W.

ERRATUM

We cordially apologise to Alpha that in his article "The Penal Theory of Karma" on page 33, line 12 of the October Number the word "eugenics" should have been "engines".—ED.

THE WORK OF STAR MEMBERS¹

By DR. ANNIE BESANT

I am speaking to you, as you know, this morning as members of the Order of the Star, and I want, if I can, to suggest to you certain points which seem to me to be important for the future. Very much of the Star work will naturally develop itself after the World Teacher has left us, and has placed in the hands of His more immediate followers—those who have joined this Order before His Coming—the duty of carrying on over the whole of the world that which He will have founded, which will be started by Him. Now there is one difficulty, for probably almost all of you, when you are considering work which has its origin and is carried on in the method of the Great Hierarchy Itself, and that difficulty turns on the enormous periods of time over which They work. We, living with a very limited horizon, expect to see the results of our work soon after any particular part of that work has been accomplished. They, with Their enormous horizon stretching forward over tens of thousands of years and more—I cannot put an outside limit to it—They work for an object which is so far away, that to our more limited vision it seems almost vague and misty, and, with our fashion down here of turning things upside down, it seems to us unreal, while it is, as a matter of fact, very much more real than the things which we regard down here as practical. You remember that old parable of the Greeks, that we live down at the bottom, as it were, of a well and we can only see just a little bit of the sky above our heads and we only see the things of what was the outer world, in this story, as shadows, while we seem to be to ourselves solid, and that indicates a very great and very

¹ A Lecture addressed to the Members of the Order of the Star in the East on July 27th, 1926, at the Third International Congress held at Ommen. [*The Herald of the Star*.]

another, with the help of Miss Clarke, one of the most respected members of the Australian Section, who supervised it from start to finish. The dinner was a triumph, and out of it we expect to develop an "Advance! Australia" dinner Club, with monthly dinners and all kinds of other things appropriate to the Advance! Australia spirit. We hope in this way to provide a common meeting ground for a number of people who are interested in practical idealism along various lines. More of this in subsequent letters.

Interspersed among all these activities were the usual routine duties of numerous kinds, and many broodings over the future. I feel we are not nearly doing enough. Our Cause is so wonderful and the need of the world is so great, that no effort should be spared. Were I Australian I should be much more effective. As it is I have to feel my way along. Fortunately there are most competent colleagues, and as soon as possible the Australian Section must have an Australian General Secretary who really knows Australia. Then we shall *really* move. In the meantime we are just sowing a seed here and there . . .

* *

From the International Secretary (Miss Esther Nicolan) of the International Correspondence League (Theosophical Order of Service) we receive the following few words with reference to the Camp at Ommen.

As even those of our Secretaries who are not members of the Star may be interested to read some impressions of one or two who were present at the Camp, I quote the following from letters sent to me personally, with the special request that none of it be sent to any paper for publication:

"The one outstanding feature of the Camp Life is the evening round the camp fire, the lighting of the fire by Krishnaji and his mystical chanting of the Vedic Fire Chant as an accompaniment and invocation of the fire elementals. It is weird and magical. Then we have half an hour's heart to heart talk from J.K., his theme for the whole week being 'Happiness and the attaining of it,' very simple, very fundamental and very searching. Last night was really a climax, and he felt—as others of us feel—the utter insufficiency and incapacity of the 2,000 to rise to the level necessary for even the minimum of preparedness for the coming of the World-Teacher. He lashed us, he whipped us, he poured scorn on our miserable little cliques, our pretensions, our groups of this, that and the other, our badges, anything and everything, except the one real thing—the living of the Life. Nothing else mattered. Under the whip we squirmed and felt as the Pharisees must have felt of old under an earlier castigation. There was a world of sorrow in his voice; from anyone else I would have said "bitterness". To him it must have seemed all so hopeless. This motley crowd of mediocre people, crammed with faults, foibles and oh! such littleness, how could they form the vanguard for the

Master's army which is to regenerate the world? They could not, it was hopeless. I believe he was nigh breaking point, when came a dramatic (how J.K. detests that word—'you are all looking for the dramatic,' he said) intervention, and the Master Himself took possession for a brief period of His medium and pleaded with those present for a real sign of love and fidelity from those who claimed to be His adherents. 'I love you all, give Me your love in return,' He said, and there was a melting tenderness in the tone with which He spoke to us. It was a dynamic moment followed by fifteen minutes utter silence in which one scarcely breathed. Then J.K. broke into a Vedic chant, mournful at first but ending in a triumphant note. No one spoke and the hushed crowd melted away almost soundless, mainless and speechless. . . ." (F.W.R.)

"Ommen was very refreshing. To be amongst about 2,300 people who thoroughly believe in anything was invigorating in itself, and then Krishnamurti was wondrously sweet in himself, and it is just such sweetness that is wanted in life . . . Then when the Lord Maitreya spoke, the power and quietness conveyed by His presence was very wonderful indeed. The mighty sense of peace which radiates from Him in some extraordinary way tunes up one's bodies until one for the moment understands and is inspired by the Voice of the Silence which, under such conditions, is real, and conveys very much more than words ever can. It is most abundantly clear to me that scoffers must find it extremely difficult to make any impression upon anyone who has experienced such an upliftment—it really makes one proof against all arguments . . . His presence evidently momentarily lifts one into Buddhi, and one feels the vast peace of real union, and—He teaches union. 'I love, therefore I want you to love; I protect, therefore I want you to protect' it is the Spirit of Brotherhood, and in order to become an Elder Brother, one can see it is necessary to become that rare being—a Spiritual Aristocrat." (H.S.)

* *

We heartily congratulate Ceylon in once again having a National Society of the Theosophical Society. We read in *The Golden Book*¹ that from 1888 to 1891 there was previously a National Society in Ceylon and that Bishop Leadbeater was its General Secretary for one year, 1888 to 1889.

In a letter addressed to the President we read that at the inauguration the following Resolution was passed:

The Theosophical Society in Ceylon, which from to-day (October 1st) has become a National Society, the 42nd on the Parent Society's Roll of National Societies, assures you of its firm loyalty to you as the President of the Society, and expresses the sincere hope

¹ P. 257.

important truth. The values of the world of the Hierarchy are so different from the values which we make for ourselves down here. Quite naturally, in fact inevitably, we are working for objects which are much nearer to ourselves when we have planned them out. We planned them according to our vision, and we proportioned our work according to that part of the future which we are able to recognise. When we pass into the other world, the world which seems unreal to many who are down here, I think the most striking thing in that passage is the change of relative values. The things that seemed so important here fall away into the background, and the things that seemed, from the standpoint of this world, so far off, assume an enormous importance. And that is a thing, which even if it be not realised, it is well to bear in mind, because gradually we can try to assimilate our idea of the real and the unreal to the true view which prevails in that greater world beyond. I have so very, very often quoted an answer of the Masters to one who desired to be a pupil: "He must first come from his world into ours." And that is one essential condition that we must realise, that the things that seem to us so important, the things that show themselves in the outer world, that their inner importance has really very much disappeared in the manifestation. Just in the same way that a thought is more important than an action, because thought is generative power, whereas the action, except as an example, loses its value as it takes place. I am obliged to put in parentheses "except as an example," because we have to remember the reaction upon others of what we do, those others being only a little less blind than we are ourselves; but looking at it in the clear light of the real, we see that those things really matter that are seeds of the future, whereas the things that are actually happening are showing themselves in their latest stage in our world.

Now looking for a moment, as I want you to do this morning with me, at the Star Organisation, you will find, if you think over that general notion I have just put to you, that your own actions with regard to your work in the Star would be very greatly modified. Let me take first an instance of that which is obvious because we are all here gathered in a Congress of the Order of the Star. If we have come together specifically for one great purpose, the less we scatter our energies over a number of things on which we may be working in the

outer world, the better it is for the work we do as members of the Star in this Congress. It is far more important that we should think over, prepare for, the work of the future than that we should bring into the Congress our particular interests in the outer world. Those interests may be extremely useful in their own place, but it does not follow that the best place for working at those interests is within the limits of the Star Camp. Supposing that I had thought of various things beforehand I should not have had a meeting particularly here of the Theosophical Society. The Society has its own work, has its own Annual Meeting, has its own Federations, has all its activities which we label Theosophical. Frankly, to me everything that helps human kind, done in obedience to the Divine Will for the helping of evolution, comes within that great word Theosophy; it only means Divine Wisdom, and clearly Divine Wisdom—to quote a Hebrew scripture—"Mightily and sweetly ordereth all things".

The Star Organisation, above all others, I think, is working more for the future than for the present. Its present work is a work of preparation and this is nearing its close. Its future work will be determined by the teachings of the World Teacher, and the spreading of those and the organising for those, the building of the civilisation which will be founded upon those. There we have, I think, a very, very rough outline—I should not venture to do more—as to the work of the Star in the days to come. And as the future influences the present quite as much as the past, which is a thing that many people forget, but it is very important to remember it, the very fact that we have not yet the teachings that the World Teacher will give, while we allow Him to remain in the world, a longer time, I hope—as the preparation has been far greater—than was allowed to Him when last He came in Palestine. Thus looking at it, I think it is quite clear that we ought not to try to mark out too definitely a work in the future, which naturally belongs to Him to mark out when He is fully enthroned in possession of His chosen vehicle, which He is now adapting for His habitation with that wisdom which does not act in a hurry and so may sometimes destroy, but carrying on the preparation that only He can carry on, of gradually using, increasing in frequency, increasing in power, so that the vehicle itself may not be broken by too sudden an outrush of that tremendous force which we cannot imagine, which only He Himself knows in its fullness.

Now, realising to some very small extent, through one's own experience, the immensity of the work of the World Teacher, having the teaching of the world on His shoulders, one hesitates very much at even attempting the smallest outline of a plan which He alone can know, of the proportions of which He alone can judge. We know from the past how He laboured to build for the future that succeeded His retiring from the vehicle that He chose; we know that He is to give the ancient truths in a new form. He has done that, He and His predecessors every time that They came to our mortal world, taking a mortal body, using it to the great purpose for which it was chosen. And we know that on each such occasion He has not taught a new truth, but the old truths in a way which made them seem new, and so we talk about a new religion. We speak, for instance, of Christianity as the religion founded by the World Teacher when He came to Palestine. If we study the records that He left we should have very little idea of how those teachings would work among the people who were attracted to them; how they would permeate the whole of the thought of the generations of that fifth sub-race to which He specially came, and how all the religions of the world would be altered to some extent by the influence spread out from the new presentment of the ancient truths which He gave us. We can see now from history, throwing its light, as it were, back on the Gospel story, and applied to the teachings that He gave, not merely to the multitude to whom He spoke, as He said, in parables; but, if you have noticed what was laid great stress upon by the early Fathers of the Christian Church, the teachings that He gave to his disciples in the house, during those last three years. You may remember how He said to them "It is given unto you to know the mysteries of the Kingdom of God," but "unto the multitude in parables". The others not being ready to receive, even He could not press the truths Himself on their attention. He veiled them in parables, veiled them in allegories, veiled them in symbols, but to those who were to carry on the work after His mortal body was slain, to them it was said that He taught in the house in privacy; that is, these mysteries of the Kingdom of God.

Pausing for a moment then on that thought, we realise that it was in those private conversations of His with those whom He chose as His first messengers to the world, it was to them, in these conversations,

that He gave the knowledge which, vivified by the power of the Spirit which was sent down upon them, enabled them to spread abroad some of the teachings; and there were others of them, as those of you who have read the writings of those early Fathers will remember, which were called the Mysteries of Jesus, those were only open to those, who—to use the phrase that guarded them—"for a long time had been conscious of no transgression." In this careful way the great truths were gradually spread abroad; spreading from within as it were, they reached those who were able to catch a glimpse of their truthfulness, and so spread outwards and outwards, further and further over the world. We know, as I have just said, from the light of history, reflected back from those teachings, that there were two great services that that religion He was founding was to do specially to the Western world, that is what we call the fifth sub-race, spreading as it did continually westwards. One of these, as we know, was the great value of the individual, because it was necessary to develop a greater strength. The second of these was the way in which the strength that made a person great was to be used, and that was in service. The first has been developed very strongly in the Western nations, and their policy, their civilisation, their general environment, have all tended to strengthen that sense of individuality, which makes, on the side less desirable, for self-assertion, when an imperfect nation, in building it, can only progress, I think, by exaggeration. The middle path, narrow as the edge of a razor, is difficult as a matter of balance for the untrained one; on either side an excess becomes a vice. Taking then what we see in history, this tremendous development of the individuality and the exaggeration of it in most unreasonable self-assertion, making it very often offensive, we get also the other great teaching coming in that "the greatest is he that serves, behold I am among you as he that serveth". And it is because of that, I think, that in Western countries with all their self-assertion, there is more of what we may call the social conscience developing than is developed up to now in the East; that sense of subordination of strength to serve, which was the second great essential teaching of the Christ when last He came.

Now obviously, to His own disciples that future would not be very clear. Presumably, He outlined that in the teachings which

became the Mysteries, for as Origen said: "The knowers were necessary for the walls and buttresses of any Church." And we are in the position to-day, remember, of the Hebrews and Greeks and Romans of His time. We are likely to show the same kind of general characteristics they showed, colouring those by the characteristics of the sub-race, to which we may happen to belong. But our general attitude, the general attitude of the crowd everywhere, would be that same uncomprehending of teachings that appeared to them then strange, because they were the flowering out as it were, not hitherto seen, of the eternal spiritual verities, they never change; but they send up into the outer wilderness, as it were, shoots from time to time, each one with its own flower which it adds to the evolution of humanity.

Now we do know enough to realise that intuition is going to be the great quality which will show itself in the new human type which we call the sixth sub-race, but we do not know exactly how this quality is going to work; some of us may be able to guess how it works in very favourable surroundings, but how it will work itself out with an environment hitherto based on reason, logic and the civilisation built thereon, the civilisation of human rights, how it will develop itself in the future can be known only to a few whose vision has been extended by entering into the world of the Masters. Hence it behoves us to be very, very careful how we speak too positively of the future work of the Star; that will have its great impetus from the Teacher Himself, and He will lay, as before He laid, underground somewhat, the great foundation on which the new temple of humanity is to be built. Only the Master Builder can lay that foundation accurately. Our work is gathering the materials together which He can use, and those materials come from many countries, from many different types of humanity, each gathering up the best of its own in order to present that as the offering of that particular portion of humanity to the Teacher of the World, the Founder of a new Civilisation, based on His presentment of the ancient unchangeable truths.

Looking at it, then, in that way, it seems to me that in a Star Congress our attitude should be very largely one of an attempt to understand each other, and to understand the difference of each other's point of view, but not to multiply the activities of each part that we carry on when we are not in this Congress, but rather to seek a point

of unity beneath the diversity and rely upon that. Take for a moment the Theosophical Society; we have not in that, what you may call definite belief, except that which is implied in the first object, that the Society at large is a nucleus of the universal brotherhood, and a nucleus only means a centre from which organising forces go out, the organising forces of life. There is no object then in bringing in a special Theosophical meeting into a Congress which is to seek points of view of all and leave the differences outside. Supposing, for instance, to take an example outside our special organisation here, suppose you take the work of a Masonic Lodge, it has its own way of working. It does not want to popularise that way of work here. There would be no particular object in having a meeting of Masons from which all others are excluded. What the Masons ought to do who are here—I do not doubt there are many of them—is rather to find out what are the conditions of those with whom they talk, quietly and in a friendly way, so that they may gather from all these conversations the kind of work which is wanted to be done by a Masonic Lodge in their own country, not here. And our meetings here, it seems to me—I am only putting my own view—our meetings here ought not to be for the purpose of a propaganda of our own particular work in the organisations to which we may belong outside the Star, but rather how we can carry the Star-spirit into those organisations; that is the thing on which we ought to unite as Star members. So that, as I often say to my Theosophical brothers: Go out into the world and Theosophise everything. What does that mean? It means, carry the spirit of the Divine Wisdom to the organisations which you find in your own environment. I was interested the other day to see a phrase from my Brother George Arundale in which he said: The work of the Society was to Theosophise Australia. That is his good vigorous way, his fashion of putting whatever he is doing, and the way he will do it is by advising Theosophists to enter every other organisation and to spread the spirit of Theosophy within the form provided by the various organisations. Not to make those organisations part of the Theosophical Society but to take the spirit of Theosophy into them so that the people who may not specially care about the Society, as an organisation, may be infused with its spirit of brotherhood, its spirit of width, its spirit of free exercise of the intellect and of the lower mind, and in that way help to develop each human being

so that his specialities may be applied to his own surroundings and that he may be able to influence those surroundings with the wider thought, the brotherly feeling, which should spread through society and change its antagonism into friendship; the partial views of each recognised as partial and fitted into the larger and wider plan of the whole. For notice that the Divine Wisdom is said to work not only mightily but sweetly, not by dominating but by inspiring, not by saying: You must label yourself Theosophical, but by saying: Let the spirit be that which is nameless, because it is universal. In that way the Theosophical Society can do a magnificent work, and is doing it. If you take the religion of the day for a moment as an example, whatever the religion may be, you will find that the Theosophical Society has not made converts from one religion to another or into itself, but has said to every religion: You have all you want, go and live it, do not quarrel with your neighbours. Now the result of that teaching, put roughly for the moment, has been an enormous increase of tolerance in religious work. Missionaries used to go out definitely to convert people from being heathens into becoming Christians. Now they are being told, as the Archbishop of Canterbury, the ecclesiastical head of the Church of England, told them recently, to remember that every religion was a revelation from God, although, quite naturally, he added that Christianity was the best of them; naturally, otherwise he would not be what he is. While a person may belong assuredly to one because it suits his temperament—which means it suits his past lives, for he has many lives behind him, in which he has been in one faith after another, he has gathered something, from each of them in which he has been, and he has probably missed some great truth in the different religions to which he has belonged—if he comes into touch with the spirit of the Divine Wisdom in this life, he will not leave his own faith, because for the most part people come into the faith that suits them. Sometimes that they may help other faiths to which they have more affinity by learning one which they know less of. Take a personal example for the moment to illustrate this point. I have not been Christian in my past lives; I have come into Christianity sometimes, but my experiences have, on the whole, not been very joyful ones in those lives, and they

have been apt to finish up with a rather sudden ending. Now my affinity—my natural affinity—belongs to that particular faith in which I have been born most often, and that happens to be the Hindū. I find in its philosophy, its metaphysics, the subtlety of it, an immense intellectual satisfaction; but I also realise that while the Mother race has kept in it the seeds of different faiths, they have been manifested at different times. Now I cannot be a Hindū because I have a white skin—that was not part of the original Hindūism otherwise it could not have spread, but nowadays that is one of the rules, if you are a Hindū you must have a brown skin—although it is quite true that a very orthodox Hindū spoke of me as a Hindū inside; it is rather like talking of a round triangle, still it was accepted and my servants were not outcasted, because I lived the Hindū life; that is to say, I did not eat a number of things which people in other countries do eat, I never touched alcohol, meat or fish, therefore the servants were not in anyway likely to be led away from their own faith. Because of that, because I was born over here in order to get a Western training I was able to help India immensely against the materialism which was over-spreading her, because of the influence of foreign countries, and especially of foreign science. I became a materialist for that reason, a scientific materialist, and I knew exactly how it affected the mind, and also later how you could answer the mind which was thus affected; and then I went over to India. You will not find so many Indians now who are materialists, because I was able to teach them their own faith in a form which suited the particular difference made by a Western education. We do not hear much now of materialism in India.

On the other hand I was able to supply them with things they had forgotten. There is the special work, I think, of the Society everywhere, that is why it has no boundaries of belief. Every religion has lost something in the course of time, and Hindūism has lost the true doctrine of karma, although it has talked about it a great deal, and lived in the words, so to speak, that one's life depended on previous lives; but I pointed out to them, that in one of their great teachings, from the mouth of one of the greatest of their teachers, it was said: Exertion is greater than destiny. I just put what was wanted to make karma not an undue submission but a reasonable acceptance, without discontent, of whatever

comes, joined to a tremendous effort to change it, whence comes the endeavour for human evolution. And in that came what other religions have lost. The early teaching, in similar fashion, may have been different. The duty of the Theosophist is to give them back what they have lost, and to ask them to live their own faith.

Similarly, you who are members of the Star, when you go amongst other organisations, your duty is to carry into them the Star spirit, which is the spirit of preparation for coming changes; an openness of mind that means a readiness to receive ideas that seem new; not to make ruts into which your thoughts run in common, so that when the stream takes a different direction, you cannot follow because it does not run along your particular line. You want to spread the open mind more than anything else, together with the idea of the coming of the supreme Teacher, who is coming as He has come before to give us a fresh presentment of the ancient truths on which a more brotherly civilisation will be founded. The work of the Society has been to spread the idea of brotherliness, it has done it very, very effectually. What its special work will be after the World Teacher has given His teachings, remains for us to learn. Your special work as members of the Star, is to spread everywhere the fact of the coming, in your own surroundings; that is your chief work, and you will find, that there are many useful organisations in your own land which can be helped by becoming more open-minded, which can be helped by adapting themselves to the new conditions that are coming. One of these is the development of intuition above logic and the reasoning faculty—the recognition of a truth at sight—that is really what intuition means—it is the development of what we call the *Buddhi*, the discrimination between the real and the unreal, and the intuition sees the real and puts aside the unreal. That is the true discrimination which they call *Viveka* in the East, discrimination between the real and the unreal, not by a process of reasoning—which is inadequate, although useful as a preparatory—but by the direct answering of the spirit within to the truth presented, above all reasoning. But remember, it is developed after the reason has been developed. It is not the blind credulity that is superstition, taking the unreal for the real, the very reverse of true discrimination. And the work of the Star member for himself is, I think, this cultivation of discrimination, the use of his very best

intelligence, his best powers of judgment, gaining all the knowledge he can of the world around him and being more effective not less efficient, because he is a Star member, because he realises the accuracy in Nature. It is his business to make order where there is disorder, concord where there is discord, and to know how to resolve discord into a richer concord, and so make fuller melodies out of each human life. The Star member, I think, should look on every human being as an instrument and try delicately to assist the music within the heart of each in the tuning of his instrument to respond. That is a delicate and beautiful work, but remember always that you can do it better by example than by deliberate teaching, because the spirit of the time is to rebel against authority and exaggeration; but that is a thing that is very useful if it can be turned to rebel against unreasonableness and inaccuracy; then very much is to be gained. Each of you ought to be a pattern of accuracy: your bodies ought to be accurate; if you will only take the trouble to train them you will find that they work automatically; your body will take up the work, and you will be accurate without trying. You create then the automatism, the natural automatism which continues of its own accord something that you have made it repeat over and over again. I will give you an illustration which may seem very absurd, but which has been of value to myself; it came from H. P. B. I was asking what I should do. You know the strange way people ask, thinking you should know what they should be better than they know for themselves. I generally say "My dear Sir or Madam, I don't know what you can do. How can I tell you what you ought to do?" Sometimes that truth strikes the person as a little absurd.

Now what H.P.B. said was quite a shock for the moment, but as I was her pupil I tried to do it, she said: My dear, you had better learn to stick your stamps on straight on the envelope. I thought when I got over the shock: What on earth does it matter how the stamp is stuck on, whether straight or crooked, but then, I thought, she would not have said that if there had not been a reason for it. I began to try it, and if I stuck a stamp on crooked, I pulled it off again and stuck it on straight; my fingers soon learnt to do it, and my eyes soon learned to expect it, so that I had to attend less and less to the sticking of stamps on envelopes. When you have a large correspondence such

as I have, you have to have somebody to help you and as I do not like to ask them to stick them over again, if you receive a letter from me with a crooked stamp, do not think, Mrs. Besant puts on her stamps crooked, for somebody else's fingers will have done it. I stick my stamps myself straight, and really all this makes you accurate, you cannot bear a crooked thing and you do not do things therefore in a crooked manner, you do them as well as you possibly can, but remember it must be your best, not the second best or third or fourth best. The Master once said: "He who does his best does enough for us." But doing your best always, is a very high level of attainment, and it is in these little things that you must train your body, then you can leave it alone, and it will do them automatically. If it gets a little slack, put it back again to the right attitude.

In the same way you have to train your emotional body. You think: I feel so and so. Why? you do not. It is very often an impact from somebody else on your astral body which makes you feel a thing. You have to train your emotional body only to repeat the vibrations that come to it if they are good, and if they are bad, to answer with the opposite, and then you distinguish the bad. When there are two rays of complementary light you find they extinguish each other and you get a black spot; it is rather startling to anybody who has not expected it, they have extinguished each other's vibrations; to experience light vibrations is to be in the dark. In all these things you can get help by the study of the laws of Nature and applying them in the ways in which science does not apply them to the training of character, and along these lines, it seems to me, you should find your special Star work. Work in other organisations, in your own country, in your Star Congresses, in order to take the Star spirit into them, seek the Star spirit, assimilate it and go out of the Congress much better messengers of the Star than you were when you came into it.

Annie Besant

PEACE AND WAR¹

By J. KRISHNAMURTI

I think that most of you who have studied, who have looked around and considered, must realise that each nation has something particular and peculiar of its own which it wishes to give to others who are willing to understand, willing to sympathise. If you go into an old church or into one of those museums where ancient things are preserved and you look at a beautiful mosaic and see how intricately it is worked, you are rather surprised that a man should have taken so much trouble, given so much time, so much energy to produce something that may crumble and fall away. If with that simile in mind, you examine the various nations of the world, you will see each nation closely fitting into its place, each nation giving something to the others, and you will realise that no nation, as a nation, has any particular right of domination over another, it only has a function to fulfil in creating that pattern. If I am a brown man, living in a country where there is plenty of sun which has made me dark, where I have peculiar customs, where I have a peculiar dress, it does not mean that I am not fitting into this particular mosaic, this picture which the great Artist has drawn. It does not mean that I do not contribute to the colour scheme; as a matter of fact I do, because every colour is wanted to make a perfect picture. You cannot push me aside and say: You are not civilised. You cannot push me aside and say: I am now going to civilise you in a particular fashion whether you like it or not. Why should I, possessing my own opportunities, my own particular development, tendencies, aspirations, why should I destroy all those and adopt the peculiarities and idiosyncracies and ambitions and economic theories of another nation? And yet that is exactly what is taking place in every country. You do not want the colour of the mosaic to be any different from that of the special little corner that you have preserved

¹ An Address given at the Third International Congress of the Order of the Star in the East at Ommen on July 28th, 1926. [The Herald of the Star.]

for yourselves. If I bring some peculiarity of my own, as each individual must, for the beautifying of the whole, you must examine it, you must take a sympathetic interest in it, and you must give me the full enjoyment of my own development. Yet every one of you, whether you be Theosophists or Star members, or anything else, is trying to dominate the other. Your slogan is: You are wrong, but you will be right if you follow me. That is the general attitude of the world. Every nation has a sense of superiority, every nation thinks that the God of Creation has specially chosen it and given it an opportunity to beautify and civilise the world, forgetting that a poor heathen like myself desires the same opportunities, desires the same thing, but along a different line. If you can possibly escape for a moment from all these prejudices—economic, national, colour, and so on—if you can escape from all these you will see the thing as it is, you will see the picture as it should be.

I want for the moment to paint a picture in which every colour is used, in which every technique of painting is employed. (I am taking for granted for the moment that I am a great artist.) You say: No, do not do it that way; I want you to put in colours where they do not suit, where they clash. That is what each nation, each individual, is trying to do. You do not realise that each nation must develop according to its own environment, its own ambition. You do not know what the architect, the painter, the artist, wants to do with all his colours, and yet you interfere. You think white is better than brown, and you are going to have white! I am not creating colour hatred or colour distinctions, I am just wanting to impress on you that few of us are really artists and that the artist who has something to create and has great ambition in creating, cannot be interfered with. You do not go to your gardener and tell him what to do. Your gardener has much more experience, he knows where to put special flowers, what kinds of flowers to cultivate, what arrangements will be most suitable to give real beauty to the garden. Yet you take the responsibility of saying: You must do this and you must not do that. That is what you are doing with regard to the direction of all nations, and that is why I feel a particular horror when I hear people say that such and such a nation is under the power of the Reds or the Blacks or the Purples—that such and such a nation has lost its opportunity—that such and such a nation can progress much better than another. All are wanted to make a whole.

You cannot set me aside and say: You are not wanted. I have something to give and if you like to look at it, look at it without prejudice, with understanding, with sympathy. And the older the nation, the more perfect, the more cultured, the more is it the duty of that particular nation to act as a guide, philosopher and friend to those that are young.

I do not want to generalise, because it is very easy on this subject to talk vaguely; but at the present moment, if you look around and consider and if you read the newspapers and the books that are being printed—and I hope you do read them, as Theosophists and Star members I hope you take a general interest in all the things that are happening in the world—you will find that there is a tremendous discontentment, a great unrest, a great seething, which can only be solved, according to my particular way of thinking, in one way, and that is by a change of heart, a change of mind, a change of attitude which each one of you must adopt and not leave it to the politicians. Unrest and discontentment are as necessary for nations as for individuals. Without that unrest, without that discontentment, there is no evolution. It is that unrest which gives the freshness to a fast running stream, which enables it to exhale pure air, without that there is a sense of deadliness and poison. It is exactly the same with individuals and nations. Wherever there is stagnation, there is no production, and wherever there is vitality, unrest, there is creation. I am not saying that this always holds but that it generally happens. This unrest can be utilised for benefit or for destruction and you must realise that each nation has its own particular flower to produce, its own particular colour to give, and consequently it must go through its particular form of unrest. If you go through a form of unrest it does not necessarily mean that I must go through that same form. If you are having strikes, if you are having class wars, it does not mean that I must copy you, for I may have a peculiar unrest of my own. But for all there must be unrest of a certain kind, the unrest that produces beauty, that gives something to the world; that is essential.

I was talking some time ago to a passenger on the boat and in the course of conversation he said: We are civilising certain peoples. It sounded very grand. "We are civilising those peoples by throwing bombs—that was his explanation—by going over their villages with aeroplanes and making them disappear from the face of the earth," and

he said that they were establishing peace by this means and giving them the opportunity to develop. That is one way of looking at it—the military point of view. I have got the power and you have got to accept my civilisation in the way I want to give it. My friend went on to explain that civilisation was a purely business matter. He wanted the people to have shops, motor cars and all the other things considered necessary for an ugly civilisation. I asked him if, in his view, civilisation meant only the outward appearance, clothes, manners, the superficial refinement? He answered that it depended a great deal on the superficial, and that you must have the outward things before you could have the inward. It is difficult to argue with a military person, but as I am a pacifist by nature, I immediately went to the opposite extreme and we argued and argued, but we got nowhere near a solution, because I wanted him to see my particular point of view and he wanted me to see that the only way to alter things was by killing. That is exactly where you are. All civilisations in the world want to dominate over other nations, want to civilise them, to make them cultured along their own particular line. As another friend of mine said to me: Why do you want Home Rule for India? We have been civilising you through all these years; why do you want Home Rule? He thought I was a kind of animal to be tamed, a kind of vicious creature that required the rattling of guns. That is happening everywhere. In all the papers, in all the books, you may read the same arguments. They never put forward the question of what is human, what is right or wrong. I was reading the other day a book by a French pacifist—Massis—who had been through all the Near East examining the religious problems of those countries. He is a Roman Catholic, and he was all the time patronising the other religions, all the time trying to prove that his own was better, and all the time forgetting that there should be real friendliness between all peoples. That is the attitude from which you must escape if you are to understand this tremendous question; because you cannot leave politics on one side and religious life on the other. Politics, religion, love, they are all the same thing under different names; they all exist for the benefit of humanity; they all help to guide us along the right lines. That is why you must take an interest in politics and not say: I leave it to the politicians, let them fight it out. They generally do fight it out!

I was talking the other day to a prominent person in the League of Nations and he told me that the problems were so complex, so innumerable, and that each country was so eager to get everything for itself, that they were losing the sense of the vital purpose for which the League of Nations was founded. He ended by saying: The only way it seems to me, is to have a war; the problems are so complex, are so immense, and the only practical way of escape is to have a war. We have just had a war; you know what it was like. The papers were full of it, books have been written about it. But if there is another war you will all jump into it with equal excitement, with equal belief in the justice of your particular cause, because you have not thought of the opposite side of the picture. Which is the more practical? To have a war or to change your attitude towards life? Is it more advisable to kill each other or to be real friends? Which is more comprehensive, which is simpler, which is easier? You must solve that problem; you must have a definite idea about it and not leave it to the politicians to settle. You must think out these things—whether wars are necessary, whether they are to be continued, whether they are the correct medicine for our present diseases, or whether we are to have absolute peace and tranquillity, which ultimately means a change of heart?

If you read and if you discuss the question you will see that the problems of each country are getting more and more complicated. We have in India our own seething unrest, we have our own matters to settle. In Europe each country is in a ferment. There is general unsettlement, a general worrying over the problem, without arriving at any solution. The complications increase more and more if you follow that particular line which is far away from the really simple solution. My military friend, to whom I have previously referred, ended the conversation by saying: You know that Christ was the most unpractical person, so consequently we cannot follow His teaching, it is impossible.

Why is it impossible? Why not rather make war an impossibility? Surely it is much more complicated to hate, to feel antagonism? You must work yourself up into a state of hatred before you can kill. It is much easier to feel friendly. That is why you must change your attitude, that is why you must change your mind and your heart if you would understand this problem and get away from all the economic

difficulties that every newspaper raises when you suggest a simple answer. Leave them aside and look at the question from this simple point of view—whether kindness and friendliness really pay or not? Whether it is not much easier to advance, and make progress together, than to shoot at each other? And if you agree, if you are willing to examine these problems from that point of view—they cease to exist. All the social struggles, the economic struggles, the struggles of each nation really cease if you look at them from this point of view. You may bring up the thousand problems which trouble each one of you and as a matter of fact they will disappear because you will be looking at them from a totally different point of view.

When you consider the problem as to why certain nations dominate other nations, why certain classes dominate other classes, you will see that each nation, each class is trying to copy the other. The uncultured classes, the unlearned classes, those who are the workers—if I may use the word for the moment in this sense—are trying to imitate those who have a little more money. “I have a Ford, but I must end up with a Rolls Royce. I have a little room, but I must have a bigger room before I finish, with a piano, with this and with that.” It is the people who have the authority, it is the people who have money, it is the people who are cultured who must set the example. You must be satisfied with the simple and not want the complex. If you go to America—and I am saying it with great admiration of the Americans, because I like America and I like the Americans very much—you will see there that practically every person demands the highest standard of living. I have been to those houses where working people live, and I have noticed that they have a piano, a gramophone, a radio, all the modern conveniences which you and I would desire. But does it produce greater culture, does it produce greater refinement, does it make the mind and heart really simple, does it solve any of the problems which are troubling us? I say that you are going about it the wrong way, not that I want you to put on the yellow robe and take a begging bowl—to go to the other extreme—and become mendicants, but that, being the elders of the race, you must not make the physical things necessary for your evolution. They are necessary inasmuch as they give leisure, they give opportunities, they give time to develop your mind and your heart; but you must not surround

yourself with all the luxuries, with all the useless things of life. The more you have the more you want of these useless things. And the problem that each country has to face, that each individual has to face, is this: Are we working for the perfection of the whole or for the perfection of the one; are we working for the happiness of a certain individual or for the happiness of the whole; do we want the whole world to walk to a certain goal, or that only one nation shall advance and leave the rest behind? It is an individual problem, a problem that each one of you must settle for yourselves; and that is why I say that you must have this change of heart, which makes you really Christian, really friendly, then you will cease to be confronted with innumerable problems that you cannot solve. What would any sane and cultured person say if you brought all the problems before him; the fall of the franc in France, the strike in England, the troubles in Germany and every other country? He would say: Leave all that aside and look at it from a different point of view, from a point of view that is simple, that is natural, that is based on real friendliness, real co-operation. But you answer: Oh no, we want something practical, my dear fellow, practical. That was said to me when I brought this argument forward. You want something practical, which may lead you to another war. You have had experience of this point of view, you have had practical demonstration of its result, you have had a magnificent war, then why not try the other experiment? Why not let every individual develop according to his temperament, according to his desire, his intuition, according to the standard which he has set for himself?

I am, as I said, a pacifist. I think it is ugly to kill anybody even if he has injured my mother, my sister, or my friend—you know all the arguments for war that people bring forward. If I resist every time that you try to dominate, you will continue your domination and we shall fight, fight, fight. But I say: All right, take what you want and see what you can do with it. You have had this civilisation in your hands for so many generations, and what is the result? There is trouble all over the world, there is chaos all over the world, then why not try the simple method of being friendly, of trying to understand a foreigner like myself. I assure you it is so simple that I do not see the difficulty. The difficulties which we create, emotionally and mentally, all disappear if you look at them from this point of view, and I assure you that those

who have this grasp, this feeling of real friendliness for all, of real sympathy for all, have a much better life, much more excitement, and much more fun than those who are always quarrelling. When I go about from country to country I enjoy the greatest pleasure because I am always watching. I do not say India is the biggest country in the world and the most beautiful country (probably it is), that Indians are much more beautifully dressed, that they have much more sunshine (probably they have) but it does not blind me to the things that you have in Holland or in England or in America or in any other country in the world. We all have to learn, and you do not learn if you want everyone to copy you.

How simple it all becomes. There is no question of war or peace, there is no question of struggling to dominate one another. If you have this change of heart, if you have altered your outlook on life—I hope that you have—then you will be able to prevent wars, then you will really follow the one path, the one Truth—which is “Kill not”. You do not want to make more complications; you do not want to bring more unhappiness, and that is why you, as Star members, must settle this question for yourselves. I have settled it for myself long ago; you must settle it for yourselves; you must think out these problems and find out if you have altered, if your heart is changed and ask yourselves whether if there is a war you will be the first to jump into it and get excited, or whether you will stand aside and say: That is not the way which leads to understanding, which leads to life, which leads to sympathy. It seems to me that if Star members really understood the question and really worked for it in such a way, we should not have any more wars. There are so many organisations to prevent war all over the world; join them if you will but you must have that change of heart. You may join organisations by the hundred and pay subscriptions every year, but you will not be the real strength, the real centre of those organisations if you keep the old proud heart that is perverted, that is crooked, that is not simple. Then, instead of helping you will only make more complications, you will give more trouble. That is why I feel that more and more we must come back—or go forward, or any other phrase you like—to this simplicity, to this understanding, to this real friendliness.

J. Krishnamurti



THE FIRST THEOSOPHICAL BROADCASTING STATION IN THE WORLD

2 G. B. SYDNEY

AN AUSPICIOUS OPENING

By G. S. ARUNDALE

As I begin to write this record of the triumphant inauguration of one of the Theosophical Society's most important activities in the course of its present half century of existence, the words

“Something attempted, something done,
To earn a night's repose,”

enters irresistibly into my mind, for our principal workers had been literally working day and night for some considerable time in order to be sure that on Monday, August 23rd, 1926, at 8 p.m. at Adyar Hall, Sydney, Australia, the Theosophical Broadcasting Station, the first of its kind in the world, might be successfully opened. Especially Mr. Beard, our engineer, and Mr. Bennett, our general manager, worked unceasingly, loyally supported by all other members of the Station staff. Upon Mr. Beard, of course, lay the main responsibility, for he had determined to make this, the second station he has erected in Australia, second to none, with all the latest improvements, together with a few of his own, so that it may be one of the most powerful stations in the world, able to contact most countries of the world, and entirely up-to-date. Upon the shoulders of Mr. Bennett lay the organising responsibility—in its own way equally onerous, for there are a thousand and one things to attend to, and some of them always go wrong. By 10 p.m. on this eventful Monday, both of these tireless workers knew that something had been accomplished, "something done," and I trust they enjoyed the night's repose, indeed the many nights' repose, they had so thoroughly earned. Perhaps they were too elated to rest, for during the course of the inauguration of the station numberless telephone messages poured in testifying to the unqualified success of the transmission, and to the admirable "radio voices" of some of the speakers.

However great the care, however expert the worker—and those of us who have watched Mr. Beard at work consider him to be a genius at his business—one can never be certain about the results. At the last moment connecting may go wrong, even the best regulated arrangements; and in the case of transmission there is always the bogey of "static interference" about which it is easy to discourse most learnedly so far as regards the first word, but when it comes

to "interference" even the most learned of discourses are left impotent. So, at 7.55 p.m. on this memorable Monday, our workers were surely trembling in their shoes, or they ought to have been, unless a stoic external calm concealed a vibrating, inward perturbation.

I, too, confess, to a certain amount of trepidation as I saw before me in the hall a large and distinguished audience of Sydney's citizens, and on the platform our guest of honour himself, Mr. Mutch, M.L.A. (Minister of Education in the Government of New South Wales), the Director of the Sydney Conservatorium of Music (Mr. Arundel Orchard) Dr. Arthur, M.L.A., Mr. Sproule, K. C. (Solicitor-General in a former Ministry), and other personages, all expecting, and everything, depending upon Mr. Beard and his tiny representative in the hall—the microphone, a forlorn looking little thing standing sadly on one slender leg, all alone and conscious of isolation pierced only by the cold curiosity of hundreds of pairs of eyes. Of course, Mr. Beard was far away on the other side of the harbour, at The Manor, Mosman, where the transmitting Station is situated, and where lives a colony of Theosophists with Bishop Leadbeater as their head. We knew we had Mr. Beard's moral support. We knew he was watching over us with anxious care, and that there were telephonic communications between him and ourselves. He was present in spirit, yet we should have liked the more palpable support of the flesh.

8 p.m. strikes, and our general manager drags me to the microphone, which, I have no doubt, was just as much afraid of me as I was of it. Accustomed as I am, when I lecture, to wander aimlessly about the platform, I found most irksome the restriction of being forced to speak into that little box. One seems to lose all freedom of speech, and to be reduced to pouring in words one by one into a receptacle which never becomes full. One is in danger of becoming stilted and

mechanical, especially when there is no responsive audience. I have broadcasted many times, and usually, of course, in a close and stuffy room hermetically sealed on all sides; and the more I become eloquent and fervent, the colder everything seems to grow. My habitual gestures, my eager solicitations and exhortations, my most appealing efforts—all seem to fall flat. I seem to hear the wretched microphone, upon which I am expending so much energy, coldly and cynically staring me in the face and quietly saying: "Well, and what about it anyhow?"

On this occasion, however, the microphone did not have everything its own way. There was an audience, and I felt my gestures and other tricks of the oratorical trade would for once not be "wasted on the desert air". Before beginning my speech proper I explained all this to my audience, for I wanted the microphone to know—and I am in a position to assert that it did know, for it not only took it all in but reproduced it faithfully—that for a brief space of time it was a slave and not a master.

Having thus relieved my feelings, I proceeded to deliver my address as Chairman of the Board of Directors of the Theosophical Broadcasting Station.

BISHOP ARUNDALE'S SPEECH

I count it a high privilege to speak on what I verily believe to be one of the most memorable events in the history of broadcasting and, I earnestly trust, a landmark in Australia's progress to the destiny some of us know, and all of us believe, to be awaiting her.

The occasion is memorable not so much because the Theosophical Broadcasting Station is the first of its kind in this country as because it represents an offering in the cause of Brotherhood to this great land on the part of hundreds of

comparatively poor men and women throughout the country, who, being members of the Theosophical Society, believe in brotherhood and strive to make their belief active and constructive. Needless, I trust, to say that we are eager to work in friendly co-operation with all Stations in this and in other countries. We should all be engaged in the same mission of uplift—National and International.

The Theosophical Broadcasting Station is established to broadcast brotherhood wherever the friendly air will take it; we hope in many parts of the world, for our engineer, Mr. Beard (to whom I should like to pay a very sincere tribute for his unrivalled knowledge united to untiring devotion,) hopes that our Station will in course of time sound the note of Australian comradeship to many places beyond our seas.

All that can be made a channel for this broadcasting of brotherhood will be utilised by our Station, bearing in mind the fact that the nearer we can approach the Good, the Beautiful and the True, the nearer are we approaching true Brotherhood. All that goes out from this Station will be as good as we can make it, as beautiful as we can make it, and as true as we can make it. I do not say we shall always succeed, but I do say that we shall always try. And I ask those who do us the honour to listen-in to remember that behind every sound they hear is the deliberate force of good-will, for the Station is of the sacrifice of men and women whose experience it is that what the world needs more than anything else in every department of life is good-will. With good-will our myriad problems will vanish. Without it they can but increase and multiply, to yet another undoing of the worlds, greater perhaps, more disastrous than the undoings already recorded in the pages of her history.

I cannot, of course, in the time at my disposal, give you a detailed statement as to the programme we have in view, but I may at least say that music—as is fitting in this music-loving

Nation—will form its heart—good music, beautiful music, true music, though not necessarily always classical music; often light music, dance music, for such music may be no less beautiful than its sterner sister. We shall rely much on good music for our broadcasting of brotherhood. For the rest, we shall utilise every means in our power to interest always, to amuse often, but always (we most sincerely hope) to inspire. We trust that it may some day be said by listeners-in to our Station that our programmes always make them happier, always kindlier.

But there is more for us to do than this. This Theosophical Broadcasting Station must become, if it has any right to existence at all, a force for Australia's uplift on these very foundations of happiness and kindliness. What is our Theosophical Society here for? What is any one of us here for? That we may leave this Motherland, for Australia is our Motherland whether we have been born here or have come to her from afar, the better for what we are and do.

Australia needs more sacrifice from her sons and daughters. Australia needs better citizenship from every one of us without exception. Australia needs more true comradeship as between class and class, sect and sect, party and party. These things we must give her, those of us who believe in her, and who believe, too, that our own happiness is bound up in her contentment and prosperity.

The work of individual citizens who believe in Australia and in her great future, this Station, therefore, is dedicated to those ends. We are frankly idealistic. We believe in men and women who have at heart some great principles and great causes. Australia needs such men and women, and we hope they will soon come to realise that all that comes from the heart in a spirit of sincerity, goodwill and loyal patriotism may be spoken from this Theosophical Station. The Station itself has no politics, no creed, no dogmas and no doctrines.

But political talks, religious talks, talks on Australia's problems and questions will be heartily welcomed, provided, as I have said, they come from the heart as much as from the head, and are uttered in a spirit of perfect tolerance, good-will and sincere respect for those who may happen to differ. The more all men and women who love Australia and whose joy in life is to serve her, are heard by their fellow-citizens, the better for Australia. Let them infect Australia with their wise and experienced enthusiasm. They may differ. Conflicting views will be heard from our Station. But behind, and perhaps resolving the differences, will be a common homage to brotherhood in the name of which all must speak. The one thing the Station will not tolerate is lack of that chivalry which is too often lacking among us in these modern days.

We want the air to vibrate with Brotherhood, so that Australia may become bathed in it and rise a great and united Nation ready and eager to promote that world-brotherhood which sooner or later shall dawn upon the Nations and the Faiths and make them know themselves as one.

And now I have very great pleasure in asking the Honourable the Minister for Education, Mr. Mutch, to be good enough to declare this Station open, consecrating us in the name of our Government to the service of Australia both here and, as I hope, in other parts of the world as well. The Directors of the Station are very grateful to Mr. Mutch for finding time to come to us this evening. As an educationist, and myself a former Minister of Education in an Indian State, I know well the great educative value of broadcasting, and I can assure him that we fully realise both the opportunities and the great responsibilities which lie before us with regard to young Australia. All that we can do to help Australia's youth to find their greatest happiness in loving and serving their great Motherland shall, I need hardly say, be done, for upon Australia's youth depends Australia's future.

few things against them. At the best they are substitutes, though very excellent ones. After a tiring day in town, it is rather comforting to know that one can have some good music without making a tiresome journey to town and back, to say nothing of the possibility of an uncomfortable seat such as the Sydney Town Hall provides. Yet even at the expense of a little discomfort, it is generally worth while (in the case of good concerts or opera) to be within sight of the singer or instrumentalist, for however good the artificial system may be, there is always something lost to the listener if he does not have the artists before him. Yet both Gramophones and Broadcasting Stations are an inestimable boon to those living beyond the reach of Metropolitan Concerts. This applies also to those who live near but who for some reason cannot travel. Therefore, by all means let there be Broadcasting Stations or Gramophones, and so long as the selections and recording are good, there the double purpose of education and amusement will be served. My very good wishes for the success of this new venture.

Then spoke Mr. Sproule, K.C., Solicitor-General in a former Labour Ministry.

It was with great pleasure I received an invitation to be here to-night with you at the opening of the Theosophical Broadcasting Station. You may not know it, but anyone in public life has to be very, very careful where he goes and what he says. I was pleased to see that other speakers read their addresses, but I am not under any responsibility to anybody so I can say what I like. I have known many good people associated with the Theosophical Society, and I know those who have had the enterprise to establish this Station. There are wonderful possibilities in a radio station. It may be a great power for evil and it may be a great power for good. It is going to take the place of the press largely, and we know what the press is in New

South Wales and in Australia. The main thing to my mind in a Broadcasting Station is to preserve the keynote of refinement and purity and culture, and I am convinced that that keynote will be always maintained by this Station. I join with my colleagues in wishing success to your new enterprise.

THE GENERAL MANAGER

Mr. Bennett, our indefatigable General Manager, then spoke stressing the fact that our Theosophical Station was in no way started in competition with existing Stations, with which we hoped to co-operate. He thought that the Theosophical Station had a special line of activity more open to it than to other Stations. It would specially appeal to the cultured, to the artistic, to the idealist, to the pioneer, and would continually stress the supreme importance of civic service.

Mr. Bennett pointed out that our Station could not be expected immediately to reach the standard towards which we strive. As in the case of other Stations, it takes time to reach a certain level of excellence; and he asked listeners-in to be good enough to be patient with us until we had a little more experience. As for the power of the Station, it will as soon as the large valves reach Sydney, be one of the most powerful Stations existing, and will be quite capable of putting on the air the licensed 3,000 watts. For the time being, we have to work at a lower power, but even with things as they are, reports have been received by telephone from various parts stating that there has been most satisfactory transmission. Mr. Bennett then read a number of these reports.

As regards the wave length, the first official intimation was 326 metres. Shortly afterwards, this was altered to 316

I now ask you, Sir, to be pleased to declare open this Theosophical Broadcasting Station.

Then appeared on the scene our announcer, Mr. Burton who informed the invisible hosts that this was "2 G.B. speaking, the Theosophical Broadcasting Station, 29 Bligh St., Sydney, Australia". The hosts were then told to whom they had just listened, and they were adjured to listen to the Honourable the Minister for Education, Mr. Mutch, who gave us the following most kindly encouragement :

SPEECH OF THE HON. T. D. MUTCH

It is at once the particular privilege and the duty of a Minister for Education to advance every movement that has for its object the promotion of human knowledge, understanding, and brotherhood.

In the exercise of my official duty I have opened many public schools in this State, and indeed I hope to retain the privilege of opening many more, and if I may be pardoned for so expressing myself, I admit the possession of a spirit of exultation when as Minister, I find myself in a position to extend the facilities for learning to the children of New South Wales.

In a direction that cannot be followed, at least, as yet, by the Department of Public Instruction, wireless had provided a means of education that can further or retard, if not destroy, much of that good work which is commenced by my Department. A great responsibility therefore is cast upon the directors of broadcasting Stations—a responsibility they must not lightly regard.

It was because I had received an assurance of the high purpose of the promoters of this Theosophical Broadcasting Station 2 G.B. that I accepted the privilege of officially opening it. The declaration of the aims and policy appeal to me

strongly, as I believe they will to that large section of the public who realise that no country can be great among the nations of the earth if the spirit of its people, their philosophy of life, is merely materialistic.

"What shall it profit a man if he gain the whole world and lose his own soul." It is declared by the promoters :

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 stand for clean and honourable politics; for religious liberty and mutual respect between faiths; for social reforms; for educational reform; for the rapid development of Australia's resources and manufactures; for an Australia-first policy; for the spread of culture through the arts and sciences, including, of course, music and literature.

May those messages be expressed in the spirit of Petrarch, with whose words I will conclude :

Above all, let us be Christians. Let us so read philosophy, poetry and history that our hearts may be ever open to the Gospel of Christ. The Gospel is the one sure foundation on which human history may securely build all true knowledge.

We then had the privilege of listening to Mr. Arundel Orchard, Mus. Bac., the Director of the State Conservatorium of Music, who is specially interested in our endeavour to broadcast really good music.

MR. ARUNDEL ORCHARD'S SPEECH

I appreciate the privilege of being amongst the first to speak from this new Broadcasting Station. I gather from the Directors that their ideals are high and that nothing but the best will be put before you. This is clearly as it should be, for makers of programmes have a great responsibility and such a marvellous invention is worse than useless if it disseminates anything that is inferior. Both Gramophones and Broadcasting Stations have much in their favour and a

metres, on which wave length we are for the time being transmitting. It may be, however, that the length will be still further reduced. The call sign is 2 G.B.

Mr. Bennett then paid a glowing tribute to Mr. Beard, the engineer, whose services were lent to the Station by the United Distributors of Sydney. The Station was only conceived and decided upon last April (1926), yet within the space of a few months the Station was designed, the contracts signed, the plant erected, and programmes put upon the air. All this is due to the devotion of Mr. Beard, who has given himself heart and soul to the work in the most admirable manner, and with results which must be as gratifying to him as they are to the Board of Directors. The design of our plant is, Mr. Bennett believed, quite original and a distinct departure from recognised methods. Mr. Beard is a very valuable asset to Australia, and it is to be hoped his services will be extensively used in adequately equipping Australia with a complete wireless service.

PROGRAMME OF MUSIC

The musical programme from the Studio on the seventh floor commenced at 7.35 with a piano solo, "Songs without Words" from Mendelssohn by Miss Betty Stuart, a violin solo, "Minuet," from Edgar Maddocks played by Chas. Boulton, and "Andante" from Haydn's "Clock" symphony arranged for three violins and piano and played by Lloyd Davies, Monica Horder, Chas. Boulton and Betty Stuart. The addresses in the hall were interspersed with violin music by Lloyd Davies (violin solos from Brahms and de Heriot), song group from Wagner by Robert L. Harper, Sydney's brilliant tenor and teacher, and concerted music from Schubert, Boccherini and Haydn by the string quartet above mentioned. Mr. Harper's numbers were the "Prize Song" from the

Meistersingers, "Spring Song" from the Valkyrie, and the "Farewell" and "Narration" from Lohengrin.

DESCRIPTION OF THE STATION

The Station is designed for a power of 15,000 watts and will therefore be the most powerful Station in the southern hemisphere when completed. At present the license issued by the Postmaster-General only authorises the use of 3,000 watts, but it is hoped to be able to use the full power at intervals or on special occasions. Until the large valves arrive a power of about 800 watts is being used, and judging from the results that have been obtained with this power no difficulty will be experienced in receiving the Station in any part of Australia.

The design of the Station is absolutely unique and in accordance with the latest developments of both receiving and transmitting Stations. It differs from that adopted in all other Australian Stations in that the wireless and sound currents are combined while both are of very small power and the combination is afterwards amplified until the power required is obtained.

The main Studio is fitted on the seventh floor of Adyar House in Bligh Street, Sydney, the Headquarters of the Theosophical Society, Australian Section. Adjoining the Studio is a comfortable waiting room and accommodation for the office staff. Adyar Hall itself, which is renowned for its acoustic properties, is used as a studio for band items, etc.

An auxiliary Studio is also fitted at the Manor, Mosman, for the convenience of various lecturers and artists who may find it inconvenient to travel to the city studio. Both Studios are used during an evening's transmission.

Carbon microphones are at present being used in the Studio, similar to those in use at the other Australian stations,

but it is hoped to supplement these by a different type in which all "hiss" will be eliminated. This has been found to be essential for the satisfactory broadcasting of church services, conferences, etc.

The sound currents from the microphone are magnified by a six-valve amplifier before being passed through a telephone line to the actual transmitting Station and a receiving set is fitted so that the actual quality of transmission from the station can be controlled from the Studio.

The transmitting Station is picturesquely situated in the gardens attached to the Manor, the residence of Bishop Leadbeater and Bishop Arundale at Mosman. The transmitting aerials are supported by two wooden masts, one at the front of the Manor being 100 feet high while the other is at the rear and is about 80 feet above the transmitting plant which is located in a building overlooking the tennis court. The magnificent view of Sydney Harbour from the Station is well appreciated by the operating staff.

The sound currents from the Studio are fed into a connection board where convenient arrangements are made for supplying the Station with sound currents from either the Studio in Bligh Street, that in the Manor itself, or from any hall situated in North Sydney. The sound currents from this connection board are first reduced in strength as may be necessary for clear transmission and are then fed through a one stage amplifier to the modulating valves which have a power of about 10 watts.

The wireless currents are generated at the correct wavelength of 316 metres by a small receiving valve which will later be replaced by a quartz crystal, ensuring absolute constant wave-length. These small wireless currents are fed through a control valve to a third valve, which, working in conjunction with the modulating valves, combines them with the sound currents to form the actual wireless telephony currents

which are necessary to actuate a receiver. At this stage the power of the currents is only about five watts.

These currents are then amplified by three stages before being put into the aerial. The first stage uses a 240 watt valve, the second stage a 480 watt valve and the last stage a large water-cooled valve capable of handling 35,000 watts without being in any way overloaded. All the valves have been supplied by Messrs. Phillips. The water-cooled valve is a most interesting piece of apparatus. It requires 200 gallons of fresh water an hour to keep it cool in addition to powerful air blasts.

The high voltage supply for the small valves is obtained by stepping up the ordinary lighting current of 240 volts to 1,000 volts which is then converted to direct current at about 450 volts by means of small rectifying valves. That for the large valves is obtained by stepping up the 415 current from the power mains to 25,000 volts and converting this to direct current at about 10,000 volts by means of two water cooled valves.

The method of combining the wireless and sound currents is very interesting to a technical person because no iron-cored chokes are used in the process. It is possible to adopt this improved method because the combination is effected with such very small powers. This method also results in considerable economy both in capital cost and running expenses. Thus whereas certain Stations have advertised the fact that they require 35,000 watts to maintain an input of 5,000 watts this Station only requires 19,000 watts for an input of 15,000 watts. It is quite fascinating to move a small dial similar to that on a broadcast receiver and watch the power of the Station vary from nothing to its maximum.

The design also permits of the inclusion of various devices for the limitation of unwanted sidebands and thus prevent the Station from unduly interfering with reception

from other Stations on nearby wave-length. With regard to the installation of the quartz crystal drive to ensure stability of wave-length, a recent international wireless conference recommended the compulsory adoption of this method of wave-length control as being the only way to solve the interference problem.

The wave-length of the Station is 316 metres. This can be received on any set, the tuning position being almost exactly midway between 2 BL and 2KY. Similar coils to those used for 2BL should be used. That Station should be on full power by the middle of September.

The Station and Studio equipment has been built by the Theosophical Broadcasting Station Ltd. Mr. E. G. Beard, the designing and constructing engineer, being loaned by United Distributors Ltd. for the erection of the Station. The Station was opened eight weeks after actual work was commenced, thus nearly equalling the record for speedy erection established by the same engineer during the construction of 2 KY, the latter Station taking seven weeks to build.

Despite the low power at present being used very favourable reports as to strength and modulation have been received from Hobart, Melbourne, Adelaide and Queensland. Thus listeners-in have another Station of high power with high grade programmes to listen to and will doubtless appreciate the efforts of the Theosophical pioneers who have made the erection of this Station possible.

PAḌMAPĀNI

OUT of the world-old silence where I live,
Where Dhyāni-Buddhas sit contemplative,
My voice resounds among the startled worlds
That men may know the comfort that I give.

I who have borne the sum of human woes
And all your birthing and your dying throes
Since that first dawn when like a ruby ray
From Amitabha's splendour I arose.

I who have wept with all my sons that weep,
I who have waked while human spirits sleep,
I who have travailed in the hearts of men
Lest love should perish in the darkness deep.

I who must watch until the last dawn break
Speak with a voice as never mortal spake,
That those who stray amid the cosmic mists
May tread the perfect pathway for my sake.

I am the bridge between the loftiest goal
Of Spirit and its earthly nether pole;
Yea, in the vilest of the vile I shine,
The Jewel in the Lotus of the Soul.

With watchful wisdom till the end I wait,
 Standing forever in Nirvāṇa's gate,
 And from the region of the peace I bend
 Over my weeping babes, compassionate.

Though I remain in that celestial height,
 In conscious union with the Boundless Light
 The all-refulgent effluence of my love
 Shines downward in the Mother-deep of Night.

Around the light that mind can never win
 This ghostly web of gossamer I spin.
 Alone beyond the veil I meditate,
 Transfusing all with glory from within.

Throughout the epoch of the worlds I seek
 To pour my life in forms so cramped and weak.
 In the torn hearts of my beloved ones,
 Where passions rage, I vainly strive to speak.

When cravings goad them onward with their whips
 And all the stars of Spirit know eclipse,
 Amid the storms my lamp may flicker dim,
 The seal of silence be upon my lips.

Yet when desires and mocking doubts depart,
 And all the dwelling place is dark with smart,
 Into that gloom in mercy I descend
 And bring my comfort to the lonely heart.

The thousand gods before whose feet men pray,
 Gods of the fiery flesh that smite and slay :
 These are the faint reflections of my face
 That flicker on the astral mists a day.

The Blessed Buddhas to each race I send
 That all my children to the Light may tend,
 That seeds of Wisdom sown in every soul
 May find fruition ere the ages end.

Yea, one by one, derided and denied,
 Mocked by the little children they would guide,
 They reach the termination of their toils,
 Returning unto me at eventide.

Slowly my children who in darkness pine,
 Approach the summit where the beacons shine,
 And slowly rise above the shades of earth
 Into the heights and know themselves divine.

And to the gates of peace from time to time
 The servants of the holy Masters climb.
 Their weary passions flicker out in calm,
 And they attain the silentness sublime.

E'en those who toil for ages without cease,
 The piteous Bodhisattvas, seek release ;
 To other hands they leave their task of love,
 And pass beyond into the perfect peace.

But as they vanish in the dim unknown,
 O'er which the impenetrable veil is thrown,
 The souls that struggle in the toils of sin
 Tremble lest they at last be left alone.

But, oh my children, be ye not afraid ;
 Before the meanest sinner is betrayed
 The filmy fabric of the worlds shall tear,
 The white star-blossoms into darkness fade.

Others may seek the Peace, but not in vain
 I bear the heavy burden of your pain ;
 Unto the last Nirvāṇa I renounce,
 Unto the last your Guardian I remain.

When chaos travailed with the cosmic morn
 I sacrificed myself for things unborn,
 And till that darkness shall engulf the spheres
 I shall not break the vow that I have sworn.

For by the promise I have made I must
 Never relinquish nor betray my trust,
 Until the portals of Nirvāṇa close
 Upon the utmost grain of cosmic dust.

ANON

THE THEOSOPHICAL SOCIETY: SEVEN PHASES

By WAYFARER

A few days ago I had a letter from a well-known official in the Theosophical Society who has been travelling through several of the countries in which a National Society has been formed; he expressed himself happy in having started on his tour and finds that he has imbibed another aspect of the Society as a whole and a distinctly wider and more extensive vision of the vastness of the work of the Society and a still more extensive view of the Theosophical Movement all over the world. It is sometime now since I have been puzzling out to myself the growth of the Society and the receipt of this letter made me think that possibly the result of my thought (though insignificant) might be of some small value to those who have just come within its influence, either as a member, or as a listener, or enquirer only.

A gardener knows that when he first plants out a seedling he cannot guarantee the exact way in which that seedling will develop, he has a certain vague idea of what has happened to others under certain conditions but the effect of the weather, wind, storm or tempest, hot or cold, dry or wet have all to be taken into consideration and are to a certain extent uncontrollable from the gardener's point of view. Yet not altogether uncontrollable as he can shelter the plant from storm and from heat and he can temper the wind and tempest from playing havoc with the undeveloped growth of the tiny seedling. Moreover he watches day by day what treatment

the plant requires to fit it for its struggle to live and grow and flower according to the plan laid down for it. It may some days require certain food or certain chemicals to help it to bring forth and grow to perfection.

The Masters of the Wisdom are the Great Gardeners of the Theosophical Society, under Their instruction it was founded as we all know and we also know that :

the idea of the Masters has been as a trumpet call to sacrifice for most of those who have worked for the Theosophical Society.

The beginning of the Theosophical Movement centres around H. P. B., a pupil of the Masters and a wonderful example of what a servant of theirs should be. *The Golden Book of the Theosophical Society* which was published just in time for the Jubilee Convention, 1925, brings us a fount of knowledge of the first happenings in the Society which, in time, would otherwise have run the risk of being forgotten. To those of us who have not travelled in the car of the Society from the beginning these records are invaluable and specially now, when one feels that the Society is developing almost quicker than we can "travel"; the book is invaluable in another way too, and even more so, and that is that in reviewing the history of the Society one realises how the seedling planted by the hand of H. P. B. and Colonel Olcott under the direction of the Great Gardeners has been guarded in storm, guided in tempest and protected in strife. Pruned when the growth tended to develop abnormally on one side or the other, tended, fed, cared for, loved.

As regards the Theosophical Society every circumstance tends to show that it has been a gradual evolution, controlled by circumstances and the resultant of opposite forces, now running into smooth, now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its management. . . . All things show me that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might.¹

¹ *Old Diary Leaves*, p. 24.

It appears to me to have passed through seven phases :

1. The necessity of phenomena.
2. Period of special study of religions which may be termed the intellectual age.
3. The influence of Mrs. Besant. The Secession of W. Q. Judge. The attacks on C. W. Leadbeater.
4. Proclamation of the news of the Coming of a World-Teacher.
5. Sundry attacks on the leaders and on the E. S.
6. Proclamations at Ommen.
7. The publications of various books relating to the Masters and other Occult realities.

I. It has been made quite clear that H. P. B. worked definitely from 1867 under the orders of the Masters,¹ and that very early in the history of the Society much investigation was made in spiritualism and that spiritualistic phenomena was of very frequent occurrence ; added to that, several series of materialisations, etc.

Then you will of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historic sequence ought to be succinctly yet geographically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena ; as well as their shifting from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse.²

It would appear that this phase was very necessary, maybe to attract the notice of the outside world, maybe to establish the verity of phenomena to the successive generations.

¹ *The Golden Book of the Theosophical Society*, pp. 4 and 5.

² *The Mahatma Letters*. Letter No. VIII received through Madame Blavatsky about February 20th, 1881, p. 34.

It is of course impossible in a few pages to give anything like an adequate idea of the first interesting pages of this part of the Society's history and to those who would know more and really study it I refer them to *Old Diary Leaves* and other early writings. I am inclined to think that it is of paramount importance for us all to know and understand how things "happened" at the beginning and in so doing one is able to gauge more certainly the reason for some of the happenings to-day. Perhaps it would be better to put it in this way, we should be able to understand without misgivings the way in which the leaders of the Society approach the work of the Society and their attitude to it. We are so often in need of a background to our expressed opinions, they seem uttered without knowledge very often, knowledge that is, of all that has gone on before in the last fifty years and even a few years previous to that, in the life of H. P. B. Specially is this warning necessary to those who follow blindly that which has been termed the "Back to Blavatsky" movement; the more one studies the history and workings of the early days of the Society the more one is convinced of the progressive nature of the movement in all ways. It was never meant to be a stagnant movement, nor was the plan laid before any of us ordinary members, I do not know if the present leaders have a plan laid out for the future (by future meaning a century or two) but I venture to doubt it for in each age or each year plans develop, grow, expand and the Theosophical Movement is nothing if it is not expansive and liable to growth. The Leaders must have planned for it long ago according to *The Masters and the Path*. One cannot ally H. P. B., as pictured by any of her own words or by any of the utterances of her immediate followers, with stagnation, nor with a non-progressive nature, it is unthinkable!

2. This period which I have put under the second heading began in the early days of the Society, greatly encouraged

by both the Founders, and dovetails into the third and fourth period to a great extent and must not be taken to end in the third period of the history of the Society. It is a very important landmark from many points of view, chiefly, perhaps, because it laid the foundation so very definitely for the emancipation, if so I may term it, of the brotherhood side of the Society from the *intellectual standpoint* which was a vastly important standpoint. It seems to me to be a firm rock fixed within the Society and carrying with it a stability that no storms can shake. It enabled the first drawing together of East and West on a common ground, a common footing; it unearthed a spectre of division which proved only a spectre and not a reality. There is no fundamental division in any religion and the study of comparative religions largely, if not entirely, due to the Theosophical Movement, proved this to the world and few can gauge or understand the enormous widening of opinions and tolerance that this realisation brought about. There is much still to be done in this way of study but it has been well begun through the power of Theosophy. This was, and is, a very essential part of our work.

3. The Passing out of the Society of H.P.B. in 1891 marks the third great period, when Mrs. Annie Besant became one of the outer world leaders with Colonel Olcott as President. She had, as all know, been a pupil of H.P.B. and never does she forget to pay homage to H.P.B.'s greatness and sacrifice for humanity.

The services of H.P.B. to the world in general are manifold, but one especially stands out. This is the unification which she has given through her writings to the various departments of truth in which men have laboured throughout the ages.¹

The E. S. was at that time divided into two Divisions, Eastern and Western. Mrs. Besant being the Head of the Eastern and Mr. W. Q. Judge the Head of the Western. In

¹ *The Golden Book of the Theosophical Society*, p. 126.

the year 1895 Mr. Judge seceded from the Theosophical Society (the whole account of the Judge Case has been fully published and is to be read in *The Golden Book of the Theosophical Society*) and formed his own Society; became the President of that Society and died within a year. For the next ten years there seems to have been a rather more peaceful time, and the Society grew both in the East and in the West.

In 1906 in America the accusations began with reference to Bishop Leadbeater and a storm arose in the Society which is one of the worst that it has faced. The next year Colonel Olcott died at Adyar in February, 1907, and Mrs. Besant became the President of the Society, elected in July, 1907. She had no easy task, for the Society was very storm-tossed, neither was the storm quickly abated but on and off the same accusations have been hurled at Bishop Leadbeater ever since; with very little effect so far as the work of the Society is concerned. It is true that after each of these storms the weak have left, the strong have stood by the Society and remained within it; the work has grown and extended, remarkably more after each storm as if the storm had had a unifying and cleansing effect.. This is one of the most remarkable features in the history of the Society.

In, or about, the year 1909 the President of the Society gave out to the world the statement that a World-Teacher was coming before very long. She gave no actual time, but spoke of a possible twenty or more years. In her lectures given in London, in May, 1909, a clear statement is there made:

... that we are on the threshold of a new manifestation, and that the mighty Teacher again will appear as man among men ... And yet He came before; why not again? If at the birth of the fifth sub-race, why not at the birth of the sixth? ... For an expectation is spreading everywhere of the coming of some mighty Teacher, and here and there on earth the expectation has taken voice, nay, has even had a human messenger and herald to proclaim it. ... why should we have eyes open to see a greatness that has never been recognised in the

past? That is the problem that may well exercise our minds, in order that we may try to develop in ourselves the power to recognise should He come in our own day ... If in ourselves there is some opening up of the spiritual nature, if in ourselves there are some of the qualities which shine out so gloriously in Him, if in us there is some touch of that nature which in Him has risen to divinity, ah! then it is possible that we may throb responsive to Him when He comes, hidden, as He ever has been, beneath the veil of flesh.¹

There is a very remarkable feature about the members of the Theosophical Society, which is the fear that a certain section always have that the neutrality of the Society will be violated by its President. I daresay the same happened in the times before Mrs. Besant became President but of course one has to remember that the work of Society varies from one age or year to another. If one looks back the first scare of the violation of the neutrality of the Society was over Hindūism, the same may have occurred with Colonel Olcott when he became a Buddhist, though I cannot put my hand on it; the second was over Free-masonry, others follow in due course; scares about the Liberal Catholic Church, the Order of the Star in the East, about her political work and her Indian work generally, as if the Society were not large enough to accommodate all works that hold the ideal for the helping of humanity and all workers who are ready to give their lives for those ideals. Nothing can be outside the Wisdom of God. The proclamation of the Coming of the World-Teacher caused many heart burnings amongst those who would curtail God's Wisdom and stultify the Society that works for the spreading of Theosophy.

5. In 1910 Bishop Leadbeater brought out his wonderful book *Man: Whence, How and Whither*. The following year the Order of the Star in the East was founded. *The Lives of Alcyone* was first published in THE THEOSOPHIST in 1913. A series of attacks followed on these, among other events, and these attacks have been renewed intermittently for the last ten

¹ *The Changing World*, pp. 149 to 152.

years. The work however has gone on as before, those that fear have gone out and those with hope eternal have stayed in and work on under the unfaltering leadership of the President. This marks however a very definite period and one that we may say shows great progress, for the type of storm changed considerably from the type of storm that overtook us in 1906 and previously. The difference being that the trouble is on the surface and has not touched the heart of the Society, so in one sense has passed by with very little result except to make the Society stronger and as a help to *consolidate it* for the sixth period which was about to come.

6. This is a period of altogether another aspect, to a certain extent unexpected by the large majority of members. It happened at the Second International Congress of the Order of the Star in the East (1925) when the leaders gave out certain very special announcements which altered their states as leaders and proclaimed them to be advanced people in the world of the spirit. It is not necessary to write much with reference to this; all of us knew that the two leaders who had born the brunt of all the scandals and profanity within the Society were the specially chosen leaders by the Masters themselves, though many may not have known their occult rank. Those who have a little intuition and who can read between the lines will find a fount of knowledge and wisdom in the accounts of the lectures and statements written of this Congress. But they must be read with an open mind, a mind untainted by suspicion or doubt. Read, with an open mind! They are the most wonderful accounts of a great, great happening. The happening that began there will alter the face of the whole world for those who are ready to receive the news of it. Those great events make a preparation for the launching into the world of a ship load of wonders in the books which have just been brought out and

which event constitutes the seventh stage or period of the Theosophical Society.

7. As I have said this stage is a period when great truths have been given out to the world at large; truths that only those who have ears to hear can hear. It will be difficult for the world to grasp these great truths, that have been hidden within the secrets of the earth among the mysteries that are from time to time revealed but which are ever there for those who can read. Now we have the books before us, the knowledge plainly written in black and white. Who will read? Who will learn? As of old it will be the wise men who are ever ready to absorb knowledge, those who can see the Star when it shines in the heavens.

They are possibly the few, but it is *only the wise men* who see the Star, that can take the Star for a guide to bring them to where the young Child is; or it may be that shepherds will again be "in the fields" listening to the Message of the Angel and the Song of the Heavenly Host who herald the "Good tidings of Great Joy that shall be to all people" in the birth of the Child of Happiness and Compassion in a world of sadness and of pain.

At the Convention at Adyar we recognised the Birth of the Child of Compassion; at Ommen, at the Third Congress held last July there were greater revelations. The accounts are recorded in *The Herald of the Star*.¹

The Theosophical Society cannot disassociate itself from these happenings, possibly some of its members will have to revise their ideas, their preconceived notions of *their idea* of what the work of the Society should be. It requires thought as to where each stands, and what is his belief or knowledge. It is of great significance that the President in her lectures at the Queen's Hall last June, entitled "How the World-Teacher Comes" speaks of *knowledge* on these matters, not of

¹ September and October numbers.

belief as formerly. Though no one is asked to believe *only to listen*.

I have tried in this short article to show the very definite phases through which the Society has gone, it is of necessity scrappy, but it may induce some to read up the history of the Society before passing a hasty judgment which they may have cause later on to bitterly regret. Nothing that is false can live for long and the pathway of the Society is strewn with doubters, but no harm has ever come to the Society through them. The path of the Society has had the guiding hand of the Masters and the very beautiful Message given by an Elder Brother shows us how They regard the work already done and with what hope They tell us we can go forward under Their appointed leader *who is lent to us* by Them for yet another period of time.

Something in me resents accepting such sacrifice, for I feel that we should have been able to take over and carry on some of her work, to free her for other work which we gather waits for her until such a time comes that we can be left to carry on successfully. The thought of this inspires us to further work, deeper work, and to gain more knowledge, so as to fit ourselves to press forward, to make ourselves more efficient, stronger, bolder, more responsible, to carry some of the burden.

A great feature of the present work is the establishment of centres in certain parts of the world, each has his own characteristic which is profoundly interesting to watch.

In 1891 Colonel Olcott visited Australia and he is recorded to have prophesied the great centre that would be shortly established there in the following words:

It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people.

Australia is now one of the most important centres, expanding day by day in all parts of the continent. Of the

centre at Ommen (Holland) we give a short notice where the General Secretary-Treasurer says:¹

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde² should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

In Holland we might almost speak of a twin centre, as Huizen is only a short distance away (a hundred miles at most from Ommen) and they are so evidently the complements of each other doing quite different aspects or sides of the same Great Work. We must look upon it as *one* centre even if we allow it the name of Twin-Centre, which fully describes it to my thinking.

At Ojai in California another centre is growing apace, and I gather it is still another type and will work from another aspect. The centre at Adyar scarcely needs a word here except to show that in naming others we have the older centres vividly in our minds. If each continent is to be the objective for centres we must work hard in South America and in Africa. There are signs of great

¹ The September number of *The Herald of the Star*, p. 399.

² Eerde is the Castle. Ommen the village and district. Ed.

activity in many parts of South America. One of the signs for instance is in Mexico where the people are determined to throw off the yoke of religious domination and claim freedom of thought and of life. This type of action literally means the clearing of the jungle in the Theosophical world of being.

The approaching new phase of the Society is heralded by the opening of the Theosophical Broadcasting Station at Sydney.¹

Thus the Great Society spreads her life over all the world, gradually, surely, splendidly, like a great archangel spreading wondrous wings, or like the Great God of the thousand hands and the thousand eyes, who has Hands to help all and Eyes that pour out love to all for aye and for aye, seeing all, understanding all, in a perfection of Love and Compassion through the guidance of the Inner Leaders.

Wayfarer



THE MYSTICISM OF THE NORTH AMERICAN INDIAN

By SENTA SIMONS

THERE is perhaps no race on earth which has suffered more from the misunderstanding of other peoples than the Red Men who once owned this continent. Our earliest historical records picture them as savage brutes, without humanity, religion, or any of the gentler attributes.

How false this convention was can be readily realised by a study of the legends handed down by word of mouth in the

¹ See p. 147

various tribes, the only records available of their early history. The only method of writing known to this people was the pictorial representation of incidents and events, and for the majority of the tribes the only form of this that had any great permanency was the wampum belt, a strip of deer-skin ornamented with beads, small shells, and tiny stones worked into pictures and conventional figures.

Naturally, this method of expression occupied a great deal of time, and as only those members of the tribe who had reached a certain stage of progress were fully instructed in the preparation and reading of the wampum, such records were confined to the most important events in tribal history. Had even these been preserved, they would be invaluable, but in the wars between the Indians and the encroaching whites, extending over centuries, most of them were destroyed, or irretrievably scattered, thus meeting the fate of the Indians themselves.

Occasionally, here and there, some old belt of wampum is unearthed, and, if anyone capable of interpreting it can be found, it throws a fitful gleam on the dim vistas of the past—yes, the glorious past of a race of poets and orators and heroes, now rapidly becoming only a memory.

The deeper legends of the Indians were not related like ordinary stories, but repeated at certain seasons, with something of a religious or sacramental spirit, as though the tales imparted an especial virtue to those who learned them from reliable sources. The same legends are found in slightly different forms among all the tribes, from the Atlantic to the Pacific, and from the mouth of the Mackenzie to the sunny valleys of Mexico and the forests of Central America. These were maintained not so much by the tribes, as by the clans, who belonged to all tribes. Of these the furthest advanced in mystic lore was the Turtle clan, to which the majority of the great shamans and peace chiefs, or statesmen, belonged.

Through the legends of all the tribes runs a story of a former race, a mighty white people, who were similar in most respects to the red men, and who inhabited the south and south-east.

The story of them, told by the Iroquois, is that a portion of this race found a home on the other side of the Bitter Water (The Atlantic) and there became the progenitors of another mighty race, the whites, who were one day to return to the land of their origin, to overthrow and destroy the red men. This legend was recorded in wampum far antedating the formation of the Iroquois confederacy, and, of course, centuries before they first came in contact with any of the white race.

There are also stories of a race of giants, who were at war with these white Indians. These were malignant beings, who defied the forces of nature, and the great Spirit, the All-Father, or Ruler. They were wiped out when their land sank to the level of the sea, and they were swallowed up in the earth. The origin of these legends is clear enough to anyone who has studied what we know of Atlantean times.

There is a general legend, which is no doubt already familiar to you, of the destruction of the world by a flood or deluge. This varies very much with the nature of the country and its inhabitants. The Micmacs say that at the time of the flood, Glooscap took pairs of all the more valuable animals into a mighty canoe, which drifted about for some time, and when the waters receded, came to rest near the head of the Bay of Fundy. During the voyage Malsum, the principle of evil, as Glooscap was of good, undertook to destroy the ark by turning himself into a log, which knocked a hole into the bottom of the canoe. Glooscap, in order to stop the flow of water, seized the nearest animal, which happened to be the dog, and thrust his nose into the hole. The ark came safely to land, and the faithful dog was released, but ever since his nose is cold and

moist, and is always thrust into the hand of his friend, to remind him of the time when this great service was performed.

In the Iroquois legend the animals saved themselves by swimming. The muskrat had a great desire to find a bit of earth to rest on, but was unsuccessful in his search. At last he dived down and brought up some earth, which he placed on the Turtle's back. He dived again and again, until he brought the earth up from the bottom of the sea, building it up on the Turtle's back. Here we have a picture of the Turtle supporting the world, a picture found also in the sacred writings of India.

The Indians of the British Columbia coast have a very exalted version. When the waters rose the tribe retreated to the highest mountain. Here a Great Council was held, and it was decided to build a giant canoe. The men toiled night and day at this, while the women were engaged in fashioning a cable of cedar bark, the longest and strongest ever made. And still the sea crept up and up. It was the last day. Self-sacrificing hands fastened the cable, one end to the giant canoe, the other about a vast immovable rock. The same noble hands placed in the canoe all the children of the tribe. The canoe was stocked with food and fresh water, and to act as guardians of the children, the ancients of the council selected the bravest, most stalwart and handsomest young man, and the youngest mother. These two were placed, she at the bow of the canoe to watch, he at the stern to guide, and all the little children crowded between.

And still the waters rose, but of all the doomed adults not one attempted to enter the canoe. The waters reached the summit, and the canoe floated. The rest were gone.

After many days the top of Mount Baker appeared above the waters, and the canoe landed there. As the waters receded, they moved down the slope, and founded a village,

where the little children grew and thrived, and repopled the earth.

In all the beliefs, the Great Spirit, under his various names, had no actual anthropomorphic existence. His Seat of Power was in the Sun, and even among the less instructed of the tribes, the Sun itself was venerated, not as the God, but as his symbol. The Being himself was present in all things, animate and inanimate. All entities—men, brutes, plants, bodies of land, bodies of water, stars and clouds, were considered as creatures, each with a soul of its own. The souls were tenuous existences, creatures of mist, inhabiting firmer bodies of matter. These souls, or ghosts, were considered to have a more enduring existence, and a much greater measure of freedom than the bodies which they inhabited, or if they discovered bodies that had been vacated, they could take possession of them. Force and mind belonged to the soul, fixed form to the body.

There are seven worlds, of which this present existence is the physical centre. The others are placed, one above, one below, and one at each of the four cardinal points of the compass. All bodies and all attributes of the bodies in this world have a home, or proper place of habitation in one of these six outer worlds, from which they come to the mid-world, for some specific purpose, or through some chain of circumstances.

The seven priests of the Zuni, of Mexico, or at least, six priests and one priestess, represent the seven regions or worlds. At the great feast of the Harvest they appear before the people, garbed in their sacred colours, and receive a present of corn, of the same colour. The white of the Dawn represents the East, the yellow of the aurora, the North, the blue of the twilight, the West. The red, colour of fire or heat, is the South, to mark the sun at its meridian, and black, the underground regions of darkness. The priest of the

upper world wears a many-coloured robe, dotted with scales of silver and gold, and receives a present of corn with many colours in one ear, while the priestess-mother, who represents the mid-world, wears a garment which is a composite of all the others, and her tribute is made up of speckled grains. Over all these is the soul or spirit of the Sun, who visits all the worlds, and the priest of the Sun is the spiritual and temporal head of the tribe.

In the Zuni mythology the universe is supposed to have been generated from haze, or steam, produced by light out of darkness, and they see this creation exemplified every morning, when the world appears out of a haze, or mist, at dawn, and as the Sun rises, takes shape and form. The soul or vital principle, of every being, passes through successive stages, beginning as a haze-being, and passing through the raw or soft, the formative, variable, fixed, and completed or ripe stages, then falling into decay. The gods may assume any of these at will, without losing their own exalted condition.

In the legends there are no natural phenomena. All happenings, from the growth of the plant to the roar of the thunder, the trembling of the earth in an earthquake, or the darkening of the sun in an eclipse, are due to the operation of some magical cause, and can usually be modified by some stronger magic, if there is sufficient time for its operation. It was not even considered necessary for this magic to be stronger than the original cause, if its operation could be carried out in secret. Thus the Iroquois say that when the Manito was planning the streams of the world he arranged them to run down on one side and up on the other, a decidedly convenient arrangement, as any paddler can testify. However, a malignant power interfered with this forecast of our present traffic arrangements, and made the streams run down on both sides. The Manito was not aware of this change until he had left the task as finished and could not change it again.

Everything in nature has its story to account for its existence. The peculiar markings of birds and animals, their distinctive habits, the colour and fragrance of flowers, the curative or harmful effects of the roots and leaves of plants, each has its tale to account for its magical origin. As these tales vary among the various tribes, it can be understood that an inexhaustible mine of legend and fairy tale is waiting the investigator. Fortunately, there have been some investigators. Fortunately, there have been some efforts to preserve a few of these tales, and there are a few good collections to be obtained, but these only touch the surface. Had our forefathers been as anxious to study the Indian's romance and poetry as they were to cheat him out of his furs and to steal his lands, we would not need to fall back on the folk-tales of Europe to amuse our children, nor need we travel overseas to visit the scenes of the brave deeds of old, when deeds of equal courage and equal skill have been effected almost at our doors.

One of these legends may not be out of place here. The Iroquois tell us that when the Spirit of spring came forth from a contest of wills with the Desolate Manito, the Spirit of Winter, in which she had been victorious, she took from her bosom some beautiful white and rose-white flowers, which she hid under the leaves all about her, and as she breathed with love upon them, said: "I give to you, O precious jewels! all my virtues and my sweetest breath, and men shall pluck you with bowed heads and on bended knee." Thus the arbutus came into being, and no one may pluck the arbutus save in a position of adoration to the Spring-giver, whose footsteps are marked by this most wonderful of our native flowers.

I ran across, not long ago, a legend explaining the formation of the Bad Lands, a horrible plateau in Arizona. The Indians say that when the Evil Spirit was young, he created a world upon the world, as a playground for himself. After the way of children, he soon tired of it, and wrecked it with

a sweep of his hand. This is true. None but a Spirit could have made this land, and it is certainly not the work of the Great Spirit, who never made anything useless or ugly.

The Iroquois say that when the Great Spirit brought men to live on this earth, they were filled with fear lest they should not be able to communicate with Him, to tell Him of their wants, and make Him aware of their joys and sorrows. So the Great Spirit created for each one of his children a second self, to whom he gave a home in the air. To them he gave the secret of the entrance to his home, and made them guides to his children whom he had called on the long journey to the Happy Hunting Grounds.

He told these creatures of the air that they should be message-bearers for his children, and convey their words, exactly as spoken, from one point to another, until they reached his ears. They must be ready at all times to answer the calls of the red men, so that none of their words should be lost, and no appeal or thanksgiving be unheard. Not only messages for the Great Father, but those intended for friends and loved ones who had gone before were to be carefully transmitted. Now, when the spokesmen of the people go to the bank of a river, or among high rocks, to speak to the Great Father, they hear in the echo the voices of the message-bearers, shouting from one to another the messages, and growing fainter and fainter in the distance until they reach the ears of the ever listening and loving Father. And the warriors dying in battle, or seeing the approach of inevitable death, sends forth his death-shout, to warn his friends already in the peaceful land, that he is soon to appear among them, knowing that the messengers, provided by the Great Father, will carry the tidings to their waiting ears, faster than his newly released soul can be conducted over the new long trail opening out before him.

There was among all Indians, so far as I have been able to ascertain, a distinct belief in a life after death, in which the same pursuits would be followed as in this life, but more successfully by those who had closely followed the teachings of the elders, and the laws of the Great Spirit.

An old chief of the Crees once told me a story which illustrates this point. In the old days a renowned and wealthy warrior, who had plenty of everything he needed, attacked a fellow-member of the tribe, and seized some of his ponies. The old man's sons came to his assistance, and in the ensuing scramble the thief was slain. After a period of suffering in the spirit world, he returned to earth in the form of a tame crow, and lived near the abode of his former victim.

The young man who had killed him, had, in the meantime, become possessed of magical power, by which he was able to recognise him and carry on conversation with him, but could not release him from the body of the crow. However, after some time, the old warrior fell ill. No cure could be found until the crow brought from a great distance a magic herb, which, when sprinkled with blood from his own breast, was effective in recovering the old man. By use of the same herb, the young magician was able to help the crow to again become a brave. In his man form, he had great courage, but was always very poor.

A great deal, and I am afraid a great deal of nonsense, has been said and written about the magic powers of the medicine men. These were the doctors of the tribe, and like some other doctors, whose ways are not totally unknown to us, believed that to impress their patients, it was necessary to cloak their knowledge of healing in a great deal of hocus-pocus, strange sounding words, and weird gestures.

The men of true mystic knowledge, the shamans or initiated priests and high officials of the clans, were not given to advertising and in consequence it is very difficult to

get any authentic information as to their powers, these powers were seldom exhibited to the vulgar gaze, and often the results were credited to the dancing, drumming, and howling of the medicine men, who were not slow to claim the credit.

I myself have seen things done by shamans that could not be explained by any natural causes, but those feats were performed in a spirit of good-natured condescension, much as a dignified stockbroker might make shadow-pictures, or do tricks with a piece of cord, to amuse his grandchildren. I do know that the higher initiates have the power of leaving the body, and I believe, of entering other bodies, or materialising at long distances from where the body lies. This power, however, has to be very carefully used, as any use of it for personal profit is bound to result in its loss, if not in the death of the user.

The power of death is also given to the initiate at a fairly early stage, so that he can sit or lie down and die in a very short time, if he has pressing reasons for wishing to leave this world. This has always seemed to me to be a physical rather than a psychic phenomenon, and I may say in passing that this power was seldom given to warriors, probably lest they should disgrace the tribe by using it to escape torture at the hands of an enemy.

The Aztecs of Mexico, and the Incas of Peru, had a great deal more of this sort of knowledge than is given to the Indians of to-day, but it must be remembered that the Aztecs and the Incas, were, and still are, a much superior race to any others of the Indians.

Current literature on the subject will give you to understand that these wondrous nations have disappeared, or that their descendants have fallen to the level of the other tribes, or the still more degraded whites, of their respective countries. It may be so, and it may be difficult to prove that it is not so. Those who know least about the subject have

most to say about it, while those who are in the circle of knowledge are linked in a bond of silence, but I will venture to predict that this round will see a great deal of their former glory restored. They have had a mighty karma to work out, but I believe that they, as a race, are getting very near to the light of the sun again, and that they are going to have a great influence in the future, in moulding the right thoughts of generations into glorious deeds, for the good of humanity.

It is a notable fact that the tribes of red men who have retained the greatest degree of independence and national spirit are the tribes which were the immediate servants of the Aztecs and Incas. Among these peoples may always be found certain others, lighter of skin than their neighbours, who are treated with great deference, although they take very little part in the tribal life, and, as far as the casual observer can see, none at all in the tribal government.

It is, however, just as well to remain a casual observer. I can imagine no more dangerous experiment than to evince undue curiosity regarding these people of mystery, unless it be curiosity of the earnest seeker after higher knowledge. For him they have a message of power, veiled in allegory as lofty as that of any of the great minds of any race, and probably better protected from the vulgar than any other. The Hieroglyphic records of Egypt are no longer a sealed book, the cuneiform writings of Assyria are now almost as clear to some of our servants as if written in their native tongue, but where will we find the white man who is able to read the *quipus* of the Aztec, that arrangement of knotted cords of different colours which, centuries before the Christian era, had superseded writing among the forbears of this race? Yet there are men in Peru and Mexico and Central America to-day who are spending their whole lives in renewing and annotating these records in preparation for the day when the knowledge can again be given to the world.

We have kept our eyes to the East, as the fount of all occult lore, but I believe that our children or our children's children will find an even deeper source of knowledge in the field I have just mentioned. Remember that if the speculations and discoveries of the occultists are true, the territory forming the home of these people is practically the cradle of the whole great Aryan race, which now owns and rules the greater portion of the world.

But to go back to the actual red man. One common point in all the tribal legends was the story of a representative of the Deity, who was sent to the central earth to act as ruler and instructor to the human race. Probably the best known to us is the Hiawatha of the Iroquois, the inspiration of Longfellow's great poem. There was an actual person of the name, man and yet more than man, who first conceived the idea of the Iroquois confederacy, and who, in spite of the most violent opposition on the part of the tribal medicine men and the warlike chiefs of some of the tribes, carried it into effect. There is very little doubt in my mind that he was an initiate of a very high order, with mystic powers that enabled him to make a very deep impression on the savage minds with which he had to deal.

Very many wonderful tales are told of him, and in the country formerly inhabited by the Iroquois, many of the physical features are credited in legend to his efforts to improve the condition of his people. He is said to have opened a passage between two lakes to permit free travel by water between the tribes, and by some is claimed to have raised falls and dangerous rapids in the streams that flowed towards hostile tribes, as a defence against invasion. He cleared the Hudson and the Ohio of rocks and sandbars, levelled rough mountains to fill in enormous swamps, and changed the whole face of the country. These, of course, are campfire tales, and other earlier heroes are represented as

assisting him in his labours, but I believe they have a deeper mystical significance. They may be interpreted as meaning that Hiawatha, aiding his own power by the example and teachings of his predecessors, taught his people how to overcome the natural difficulties with which they had to contend, and made them realise that a stout heart and a sure trust in their ability to advance, would enable them to surmount all obstacles in the way of their progress, and that the same unflinching faith was the best defence against the attacks of enemies from without.

One of the most wonderful scenes in Indian history is the founding of the Iroquois confederacy, the Five Nations, or People of the Long House, as they still call themselves.

A vast assemblage of the people of the five tribes—the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas—had met together at the call of Hiawatha. Already the principles of the League had been placed before them by their chiefs, and the arguments pro and con had been set out by rival orators at the tribal councils. For a long time these tribes had been more or less friendly, sometimes helping one another in the wars with the Hurons and wild Algonquins to the north, and sometimes, for want of other warfare, attacking one another. Among the many men gathered together in the great beaver meadow designated as the place of meeting were many old friends, and some who had met more than once in war. But for the time the pipe replaced the tomahawk, no man wore war-paint, and all were encircled by a figurative band of white wampum, the token of amity.

A house was prepared in the centre for a Lodge of Silence. Into it, for six successive days, the leading chiefs and shamans entered. They remained within, in silent meditation, until sunset, and all around, with hushed voices, and awe-struck faces, the braves waited for the final decision.

On the seventh day Hiawatha called the people together, and they established the League, in the presence of the Nations. And this was the constitution of the League, in the words of Hiawatha; handed down in tradition to this day: "Ye shall make a chain of silver, of five links, ye shall build a Long House of five families, whose doors shall be towards sunrise and sunset. The doorkeeper of the Dawn shall be the Mohawk. The doorkeeper of the Sunset shall be the Seneca. And lest the chain become dimmed or the House decay, ye shall renew them every year at an appointed time. The meeting place shall be at Onondaga, under a Pine whose head is in the clouds. No nation shall oppress another or move it against its will. Ye shall be a chain of silver. Thus shall your tree grow great of girth, and put forth spreading boughs. In wampum shall the story be kept, and never shall it fade from your memories."

So was founded one of the finest political and social unions of ancient or modern times.

Another of the great characters in Indian history is the Glooscap of the Abenaki, the Indians of the Atlantic coast. His home was at Blomidon, in the Evangeline country, on a towering cape which overlooks the beautiful Annapolis valley, but his influence extended from Newfoundland to Florida. In the words of a Nova Scotia Micmac "Glooscap loved mankind, and wherever he might be in the wilderness, he was never far from any of his children. He dwelt in a lonely land, but whenever they sought him, they found him."

To him the Micmacs gave thanks for all their knowledge. He taught them to hunt and to fish. He told them what animals and fish were suitable for food. He taught them the hidden virtues of plants, roots and barks. He showed them how to weave baskets, prepare the skins of animals for clothing and make bark canoes. He gave names to the stars, and taught his children to use them as guides. The stars, by

the way, were lights held in the sky by the servants of the Great Spirit, from whom Glooscap received his knowledge. But these lesser spirits have other duties to perform, and in consequence their lights are always on the move. The North Star, which always appears in the same place, is held by the Great Spirit himself, so that his red children should always have one sure point as a guide.

The Micmacs believed in sorcerers, giants, and other monsters, most of whom were destroyed or rendered harmless by Glooscap. These monsters were always men who had been transformed into their terrible shape on account of their wicked deeds. Most terrible of all was the Chenoo, a giant with a heart of ice, who could not be slain by mortal means. There are, however, stories of certain Indians who were able to defeat the monster by true kindness, which in time melted the ice around his heart, and impelled him to do a kind deed in return. This always brought about the death of the Chenoo body, and enabled him to return to earth in human form.

Glooscap was one of twin brothers. The other, Malsum, who typifies Evil, killed their mother, the Moon, was defeated in an attack on their father, the Sun, and afterwards tried to slay Glooscap, in order that he might have undisputed sway over the earth. The only weapon with which he could accomplish this was a flowering rush, and before the rush was in bloom, Glooscap became aware of his design, and killed him with a handful of bird's down. Thus Good has the advantage over Evil, in that its weapons are simple things, always easily accessible, whereas the performance of evil deeds usually requires careful planning and elaborate preparations. Evil is easily overcome by good, and good rules the world. I have seldom found a clearer description of the struggle between the good and the evil in the heart of every one of us.

After Glooscap had conquered all the enemies of mankind, he began to wonder whether his work were done, and to

think that there was nothing further for him to struggle against. He spoke those thoughts to the people and one wise woman replied: "Master, there remains one whom no one has ever conquered, and who will remain unconquered to the end of time." "And who is he?" asked the Master. "It is the mighty Wasis," the woman replied, "and there he sits." Now Wasis was the baby! He sat upon the floor, sucking a piece of maple sugar, in great content.

As the Master had never married, he knew nothing about the management of children, but like all such people, he thought he knew all about it. So he turned to the baby with a sweet smile, and bade it come to him. Baby smiled back, but did not budge. Then the Master spoke sweetly, and made his voice like the song of a summer bird, but it was of no avail, for Wasis sat still, and sucked his maple sugar, and looked at Glooscap with untroubled eyes.

Then the Master frowned as if in a terrible anger, and in an awful voice that would have struck dread into the icy heart of the fiercest Chenoo, ordered Wasis to come to him at once. The baby burst into wild screams and tears, but did not move an inch.

As a last resource, the Master had recourse to magic. He used the most dreadful spells. He sang the songs that raise the dead, and scare the demons, and cause the great pines in the forest to bend like grass. And all the time Wasis sat and looked at him admiringly and was very interested in the performance staged for his benefit. But for all that he did not stir. And the Micmacs say that when you see a baby sitting in the sun, cooing contentedly to himself, you may know that he is thinking and boasting of the time when he overcame the great Chief, who had conquered the rest of the world.

Senta Simons



PHYSICAL FORCE AND SPIRITUAL OPPORTUNITIES

By R. J. ROBERTS

As Theosophists we may acknowledge the working of all things to the ultimate good; but, whether we can agree with Browning's "God's in his heaven, all's right with the world" or not, there might come moments when doubts assail us. Particularly perhaps in these days of rapid locomotion and accelerated evolution, wherein old standards are cast upon the scrap heap, old conventions assailed, changed; and old forms, brought from the garret of long forgotten lumber, are given new life, wherewith to produce notes, tones and outlines which jar.

Also perhaps are we inclined to question this rushing around the countryside, this hectic journeying from place to place. Where does it all lead? All these aids of time and material are they essentially good or essentially bad?

Each of us knows examples and instances to show some elements of bad in the present conditions of life—economic, domestic, social, political, international. There is the palpable neglect of religious forms, in face of which orthodoxy very wisely says and does little other than utter occasional jeremiads. If you cannot comprehend a subject is it wiser not to look at it? Grumble a little at other people for being cleverer than yourselves, if it pleases you. But let us look at things as they are and try to understand and appreciate the good of which the evil is but the shadow.

Physical force may be defined as that quality by means of which objects might be moved from place to place. Muscle, human or animal, is one natural example of physical force, but its application was of necessity limited; and the observant man notes the vast use to-day of other forms of physical force—unnatural if you will—in quantities and in ways which, in the history of man, has never been equalled. Does this great change mark the commencement of a new form of evil or does it denote good as a means to the production of greater opportunities for spiritual improvement? I shall endeavour to show that these tendencies are good—if, we can use them rightly.

The commonest hindrances to the right understanding of a line of argument lie in lack of definition. I have defined physical force as a starting point and I wish to show you the goal of spiritual opportunities before I can hope to take you along the road of comprehension.

The term spiritual life conveys little to many, and to call it the life of the spirit leaves the average man still in the dark. Theosophy, in common with all great religions, teaches

that man has a higher and a lower self—the god within the temple of the flesh. This higher self is the spirit and shows itself in very many ways. Again Theosophy teaches that there are seven types of man, *i.e.*, of the inner or higher man. We all combine some characteristics of each of these seven traits although one form or ray, as we call it, usually predominates. The perfect man, the adept, has each of all seven more highly developed than is found in any but the greatest men, but before attaining perfection he may have taken his greatest steps along one particular ray. You will see therefore that spiritual life is a term denoting a form of life or operation of the spirit (higher self) somewhat different from the more or less narrow definition usually considered correct by orthodox religious people. All too frequently a man grows up without questioning or comprehending this life of the spirit. He has heard of it since childhood, and it is usually so buried in a mass of religious forms and ceremonies, which from long association have become dear to him, that the comforting emotions these arouse only serve to extinguish any enquiry into the particular or general meanings which might be applied to this term, spiritual life.

The spiritual life is one therefore which tends to develop the functions of the spirit; that is to say a life such as the higher man, the godlike, is able to operate on the physical plane. This descent of the spirit is frequently shown by unusual abilities—positive abilities. Great men are men of spirit, men of unusual ability. A spiritual man is not of necessity a good man in the conventional sense, although he usually is one. To elucidate this matter further requires examples, and when doing so I shall endeavour to place them in their particular categories or rays.

Note, however, that spiritual elements may have downward as well as upward tendencies—the one decreases, in the one life, the operation of the particular characteristic of the

spirit, whilst the other leads it on to greater and more permanent results—results again which may lead in turn to an early death in order that wider work of the spirit may be performed through a more suitable body. This characteristic, of which all others may appear as different aspects only, that definitely places the work of the spirit upon the up-grade appears to me as love, a knowledge of God's purpose, brotherhood. It is variously named, but its true understanding entails a comprehension which can be attained only through the intuition.

Firstly there are those great men who are pre-eminently leaders of others, dominant, men of will, such as Alexander, Julius Cæsar, Hannibal, Napoleon, St. Jerome, Mussolini, Charlemagne, Danton, Kitchener, Cromwell. All men of impregnable wills with an ability to command so that their orders are carried through to a successful ending or to the destruction of the instruments. This then shows one type of the operation of the spirit.

Having illustrated the first ray type of spiritual force and life we will turn to the second. It is this type—concisely termed "love wisdom"—which is almost exclusively accepted as the spiritual. Consider as our example that most notable of all mediæval Christian saints St. Francis of Assisi. This great man and saint was, as you may know, so desirous of acting upon the teachings of his Lord that he gave up all earthly possessions, wore the meanest of habits, and begged for the crusts and scraps of food that the poorest of his time disdained. He, who as a youth was noted for his fastidiousness in manners, food and clothing. His life's work and example fired the imaginations of all types of people of his time so that thousands flocked to join his mode of work and life, until there grew up that mightiest of monastic orders the "poor brothers," Franciscans, the Friars. His work created internally great reforms in the Western Church and

there is little doubt but that, without him and St. Dominic, the disruption and reform might have occurred disastrously then, and not comparatively quietly as it did some two centuries later, with the printing press to help Luther and Calvin.

It will be noticed by the enquirer that all the austerities of St. Francis and all his work were performed for love—for love of his Lord, his fellow sinners, and for the love he bore all God's creatures. His spirituality, the power of his spirit, was so great that his work endures to this day and his life and teachings are inspirations to thousands of men and women. The legends and tales in the "Little Flowers of St. Francis" may not all be true to fact and we may smile pensively over the stories of "Brother Wolf" and "The Little Sisters, the Birds," but the foundations of these many stories were certainly there. If the force of his great love was not felt by the wild animals and birds in the manner of these legends, his followers were able to appreciate its intensity and depth, and to consider it capable of all things. Most of us have experienced the force of a parent's love, would he not be a very bold man who would deny the possibilities for extraordinary results from that intense burning sacrificing love of a very remarkable and most unusual man? This "love characteristic" is our second type or ray of spirituality.

We come now to the third ray and a totally different type of spirituality. How shall we designate the dominant characteristics of the work (and by their works shall ye know them) such men as Aristotle, Plato, Descartes, Kant, Hegel, Spencer, Bergson? They appear to me as great creative powers of thought—creative in the abstract sense, and they deal more with causes than with results. The greatest of this type of greatness would have, and did in some cases, sacrifice all for truth. Witness Socrates contentedly drinking the hemlock rather than go counter to his own sense of justice.

The fourth ray is again a distinct type and combines in its activities the great characteristics of beauty and harmony. As examples we have all the great artists and poets: Euripides, Phidias, Virgil, Fra Angelico, Michaelangelo, Raphael, Benvenuto Cellini, Velasquez, Rembrandt, William Morris, and hosts of others, Mozart, Beethoven, Schubert, Wagner with their hundreds of lesser great personalities and characters of which harmony and beauty formed the main pivots of the forces which have left their mark on the lives of men. This is truly a type of spirituality and the true artist and poet is born, not made.

The fifth ray includes that form of spirituality which deals with the working and knowledge of concrete action. As examples I would quote Herodotus, Æsculapius, Galileo, Newton, Faraday, Darwin, Huxley, Kelvin, Maxwell, and other men of, that which is so often loosely termed, science. I cannot place the spirituality of this type as in any way inferior to that of the other rays. Can we measure spirituality otherwise than in terms of its influence upon the lives of men?

The sixth ray and the seventh ray—those of devotion and law or ceremonial magic are difficult types of spirituality for which to point outstanding examples. The majority of Christian saints and martyrs belong undoubtedly to the sixth ray but it is not only devotion to a character or personality which is intended. Devotion might be just as great a characteristic for an ideal, as for a form, a country. Wholehearted devotion is perhaps not easily recognised, as its results and workings are mostly effective upon other planes than the physical.

The seventh ray is difficult to explain and examples of men who were of the seventh ray pattern might easily convey false impressions of the type intended. To put Sir Henry Irving and Cagliostro together upon this ray will appear as strange to some as to suggest that many prominent

Freemasons and some Roman Catholic dignitaries might possess equally a form of spirituality of a distinctly seventh ray pattern.

Spirituality is too often a loosely quoted quality. Its operations and activities are many sided and varied. It is the spirit in man which makes him great and in some way we all possess potentialities for greatness—usually latent. But it must not be expected that our individual potentialities belong exclusively to one ray. We all possess some characteristics of all rays—one in some measure others to greater or less degrees. He is called a genius who by birth is particularised and the very diversity of our potentialities make most of us commonplace. But let us once recognise the latency of our potentialities and no longer need we consider our mediocrity.

All civilisations have particular characteristics, and since we are dealing now with the life of the spirit we can do worse than consider for a moment that civilisation which appeals to us as most peculiarly spiritual. Ancient Greece appeals to all from our knowledge of it, scanty perhaps though it be, as a civilisation essentially spiritual. The population of Greece at its prime numbered perhaps no more than that of New Zealand to-day, and yet that little corner of the western world has left more inerradicable impressions perhaps upon the manners, customs and thoughts of half the world to-day than those of magnificent, mighty Rome. Look at the lives of the Greeks five or six hundred years B.C. and we find that the whole social structure of that time rested upon slavery. Without leisure, that is a surcease from the necessity of providing daily food and clothing, no great operation of the spirit is possible. The saints of the middle ages retired to monasteries or became hermits and thus decreased the demands of the body and of society. The artists and philosophers applied themselves without stint to

their work in penury or forced their abilities into paying channels to provide food and lodging. But the Greek, like the rich men of all time, was waited upon by slaves. The Helots of Sparta were, apart from the crudeness of military dominion, no worse off possibly than the slaves of Athens or Corinth. All the menial tasks and field drudgery were done by slaves; and, but for the existence of the slaves, it may safely be asserted that no gems of art could have been produced. Leisure is in some measure imperative before great spiritual growth is probable. All things are possible but when dealing with questions of environment we must concern ourselves with probabilities; and the most favourable environment is that which produces the greatest number of probabilities.

Coming down through the historical centuries we find the æsthetic fashions of Athens copied in imperial Rome. The first ray neglects its own work to ape the fourth. Roman art in poesy and architecture reached high levels but at her best periods there is evidence that Rome employed Greek slaves to produce her works of art. The freeborn Spartan was succeeded by the Roman mercenary—the Olympic athlete by the gladiator—the solemn dignified feasts and processions to the temples by huge triumphs of magnificence and numbers. The golden banquets of Plato and Pericles copied in Rome became mere excuses for debauchery wherein the æsthetic portions were performed by slaves and the sparkling conversation of great minds was replaced by silence and worse. It can scarcely be conceded otherwise than that the civilisation of Greece and Rome—one of beauty and harmony, the other of will and domination were built upon slavery. But observe the need for this slavery. The leisure requisite for the spiritual work of the philosopher, artist, soldier and statesman could not be obtained other than by a reserve of physical force, and, because little of the application of

non-human physical forces was known, the Greek and Roman greatness rested upon the muscles of slaves.

After the breaking up and destruction of the Roman Empire we may perceive a very gradual recrudescence of spiritual perception. Baronial lawlessness and repression created a reaction which coupled with the growth of religious devotion produced the beautiful gothic abbeys, cathedrals and monasteries of England and other western European countries. The workers for protection banded themselves into Gilds and the background of the monastic thought and gild craftsmanship coupled with the rejuvenation of religious thought in the Reformation brought the Renaissance into being. It was during the Renaissance that the spiritual perception of the possibilities of physical force first appeared. In spite of the opposition of ignorance and prejudice, and probably because of the martyrdoms of Galileo, Bruno and others, our knowledge of physical forces and their applications to the assistance and for the benefit of mankind came more and more to the front—the engineer was about to be born. Waterwheels and windmills were improved and their power applied to the grinding of corn and the pumping of water; but it was long afterwards, when Newcomen, Watt and others had made the steam engine practicable and the spinning mule had been invented, that the industrial revolution began.

This industrial revolution was primarily the replacement of human muscle by the forces of steam in engines of iron and steel. Its repercussion upon agriculture showed a possible end to the ditch drudgery and back-aching toil of the landless labourer—who had been rendered landless by the legal enclosure or stealing of the common lands at the commencement of this revolution. Thus was created the unlovely manufacturing town. Machinery can and does accomplish a very great deal; but the modern machine did not exist until there was first power, other than human muscle, to drive it.

likened to the importation of nine million of these slaves. The spiritual opportunities rendered possible by these slaves might be sufficient to engender some real spiritual development in the people of this country.

Human social life has many sides and aspects but there are two important ones which I shall consider now: the domestic and industrial—one the undoubted realm of the woman, the other of the man. The two are not independent but are very intimately interdependent.

The bringing of power into the house and home will have an influence which is already being perceived generally. The possibility of cooking without dirt and without the divided attention to cooking and firing, leaves the cook every opportunity for treating her work as a serious thing—a work of art. The elimination of fire-places and lamps will do away with a lot of drudgery; but indeed the possibilities and potentialities of the introduction of electric power into the household are not yet realised, let alone given a full trial.

Those household aids which we to-day look upon as novel and as luxuries, are but the forerunners of better and more numerous ones. Tireless and even tempered servants will relieve the housewife of much drudgery and leave her leisure for other things than the scrubbing of pots and floors and all those other tasks which a few years ago made her life one of day-long toil. In this way spiritual opportunities will be created. I could suggest further that by these means the modern house might be converted from a closed packing case into a thing of simple beauty, air, and sunshine.

Look now at industry, at those things to which man puts his mind and hands in order to transform things of little use into things of greater use, if not of beauty. New Zealand might be used as a sample to illustrate universal tendencies. The capital invested in industry per worker has remained fairly constant throughout the last twenty years, so has the

proportion of the population at work in these our many industries. The only statistical factor I will consider which has changed greatly is the amount of power used per worker. This has risen from less than one half horse-power to over six horse-power per worker during the last twenty years, and is still rising rapidly.

The influence of this increase in the application of power industry is twofold: it increases quantity (possibly quality) but at the same time it relieves the worker of more and more muscular effort and leaves his energies a chance to operate through his brain. In this way the introduction of power produces spiritual opportunities by making it possible for the worker to be more and more a thinker and less a beast of burden. I would not for one moment suggest that all machine work is good and beautiful but there are undoubtedly certain operations for the conversion of raw material into articles for human use which do not call for the exercise of much thought and therefore to create them by hand and not by machine would be a misapplication of human effort—the grinding of corn, the spinning of fibres and the weaving of cloth, to name only two. Craftsmanship is a wonderful and spiritual thing—but there are degrees of craftsmanship. None would surely deny that the craftsmanship of a Raphael was superior to that of a house painter. In the same way then I would suggest that there are superior forms of all common crafts. The extended use of power in these junior crafts will be in increased production and (of course the better organisation of society we all anticipate) give the worker greater leisure and more and greater spiritual opportunities—opportunities which are not the faults of those who help to make them if they are neglected or misused.

Leisure alone is not spirituality, but it provides the opportunity for the man or woman to develop or work upon some form of spirituality. Any simple hobby may contain

Animal and human muscle is the oldest, crudest, but possibly the most efficient, source of power. It was used by Greek and barbarian as almost the only useable form of physical power through historical to comparatively recent times.

It was human muscle which is credited with the building of the gigantic pyramids, which raised the immense monoliths of Stonehenge, carved and pieced together the many wonders of the ancient world—the peerless Acropolis, the Colossus of Rhodes, the Colosseum. Still later we find human muscle was responsible for those petrified flowers of mediæval architecture—the cathedrals of Europe. For building purposes and for the preparation of building materials, we are so apt to forget that until about 100 years ago human muscle alone was the single instrument by which stone, wood and iron was shaped into what really are symbols of man's many faceted ideals, his houses and temples.

Man ever was a farmer even as Adam became, perhaps before he was a builder—and he tamed and trained the horse and the ox to assist him in the tilling of his land and the harvesting of his crops. In the Middle Ages we find human muscle was looked upon as the first essential and prime element in all work, *i.e.*, thought directed action. We see this echoed in the couplet which enshrined the yearnings and all the feelings of injustice that lay behind the movement which was to end so tragically in Watt Tyler's rebellion.

When Adam delved and Eve span
Who was then the gentleman?

This reminds us again that, until about a century ago, woman's work in the preparation of food and clothing was essentially one of arm and finger. The spinning of flax and wool, and the grinding of corn was done by hand.

It is indeed difficult for us to realise what domestic life of only a few hundred years ago was like and to understand

that the miller—whose muscles were assisted by his slaves of wind and water—was considered the happiest and most contented of mortals. How else would be written the rhyme of the "Miller on the River Dee" who worked and sang from morn till night, no lark so blithe as he. The housewife to-day never stops to think how her great-grandmother used to sit for hours, sometimes with others, sometimes alone, spinning by daylight and rushlight, or by dark. Can modern imagery call up pictures of the aching backs and the work-sore fingers of the young and old women sitting for hours at that picturesque article of furniture—the spinning wheel? Hood's "Song of the Shirt" represented a later phase of woman's misery but were not earlier ones as bad? We now see why stays were invented.

James Watt took as his unit of power that which he termed a horse-power, and this he estimated as the amount of power an average horse could exert for eight hours a day. Man he found capable of much less. Other investigators corroborated his work in this direction and a man to-day is judged capable of exerting one-tenth of a horse-power for 8 hours a day. In a treadmill he might exert one-sixth.

Look now for example at the comparative power value of a water horse-power. It is capable of working for twenty-four hours a day and can therefore perform the work of thirty men, and its power or muscle value equals that of thirty men. Water power without conversion has the great defect of being utilisable only in concentrated areas; but to-day the engineer can distribute it over the whole countryside, and in this way it can be used, otherwise its great potentialities for the help of man would perforce be neglected. The hydro-electric developments of New Zealand might be likened to the importation of an immense number of tireless, ageless and hungerless slaves. The development and distribution of 300,000 horse-power as at Arapuni and Waikaremoana can be

the beginnings of spiritual work. All things go forward to the ultimate goal—some slowly but others more quickly, and the beginnings of a new, or the enlarging of an old, faculty is ever something gained.

So far as external environment goes it must be apparent to even the most casual observer that the modern tendency for travel and changing scenes is more than a craze for a new form of pleasure. It is the internal urge seeking more and newer experiences; and the many applications of physical force have gone far to produce the ways and means for the realisation of these experiences by the many which were previously the privileges only of the few. To-day the whole world is travelled over and on the seven seas are seen the ships of all nations. The railway and motor car and also the aeroplane are fast annihilating ignorance and prejudice. Of course we find abuse of rapid travel, but how very little appears this abuse and misuse of good things when the total amount of ignorance and prejudice, which so long has dominated the world, is being reduced thereby.

I have been trying to illustrate one aspect of life which, commonly considered evil from a spiritual outlook, might in reality be most uncommonly good. It is the evident will of the Logos that all things grow, and the ways and means are manifold by which man attains the godhead.

A new age has begun and the Great Teacher will turn the uglinesses of modern life to things of beauty. For "Behold! I make all things new"!

R. J. Roberts

CLOUDS

LIKE great dark ships they sail across the sky,
Bringing fresh cargoes of bright flowers, rich fruits
To the young buds, that through the winter lie
Hid in the branches; giving to the roots
The food they need, till filled with glad amaze,
We see the promise of the coming days.

And so the clouds that cover us so oft
Are ships, with cargoes of bright Morrows stored;
Days that shall ring with carols, tender, soft;
Melodious madrigals, sung to our Lord;
Nights filled with pleasures that no man can think,
Save him who from each passing cloud can drink.

Clouds are our greatest blessings, if we knew.
Bearing new life to us straight from Christ's heart;
Giving us strength that we may walk anew,
And in His service better play our part.
"Come, clouds, and cover me, that when you pass
I may have strength to sing at His High Mass!"

M. BRIGHT

THE ENJOYMENT OF TRAGIC DRAMA

By D. JEFFREY WILLIAMS

WHAT is it that enables us to enjoy the tragic play? How is it that we can go again and again to see "Macbeth" or "Othello"? Why should we ever wish to see "Richard III"?

This is one of those questions which baffle yet ever invite explanation. There must be some explanation. People who in "real life" shrink from witnessing a street squabble or the struggling arrest of a disturber of the peace, can be drawn to see the working out of criminal and base motives, watch the action of "plots . . . inductions dangerous," when faithfully portrayed on the stage. They can be made to enter into and even sympathise with a character that is the apparent incarnation of villainy. And to the extent they are able to understand and sympathise with such a character, to that extent they are vivifying, making real and living to themselves the part played by the actor. If they were not able to do this, it is open to doubt whether any actor could be able to make a "character" at all convincing and real to their minds.

It has been said that one of the signs of a sane and healthy mind is a capacity to enjoy and appreciate the tragic in drama and literature. We may be reluctant to subscribe to a statement of this kind, yet we cannot deny its truth when we ponder it; and we may be as much at a loss to explain it as we might be, say, in trying to give the specific reasons for taking some medicine known or believed to be "good" for us.

There is something magical in the mirror in which we see the portrayal of a "Richard III, a Lady Macbeth, Hamlet, or a Cleopatra". Bernard Shaw in the Preface to "St. Joan" refers to what he calls the "vacuum in Shakespeare"; he believes that because Shakespeare does not allow for the play of contemporary social, religious or other external forces or influences in the shaping and guiding of a "character's" outlook and action, as is so obvious in Joan as Shaw sees her, that he is therefore without ballast in the hold and without wind in the sails of his ships! The undying characters mentioned above are, among many others, a sufficient answer to this unjust criticism. Even Sir John Falstaff, in whom may be the greatest "vacuum" in the Shaw sense of the word, is the greatest of Shakespeare's English characters! It might be retorted that Shakespeare's men and women can move as human beings and are not, in the main, moved from outside and with the help of a formidable *deus ex machina* of a speech-created atmosphere! If Shakespeare chose to give us human beings actuated by the simple, direct motives and passions, if they are moved, in the main, from the good or bad within themselves, what is wrong in doing so? On the other hand, if Bernard Shaw chooses to give men and women who are, in the main, the abstract though not very brief chronicles of the times, or of the middle ages, who are the trumpets of social prophecies, heralds of new awakenings, in more or less discordant conflict with the defenders of the sacred ground of established, and, it may be, very necessary, order, will any say he is not justified? The one holds the mirror up to strong or weak qualities inherent in human nature itself; the other holds it to those "external" forces which compel and carry along the minds and feelings of their human agents to courses of action predetermined by these influences, and often a case of a "tide in the affairs of men that leads on to fortune," or apparent disaster!

The true artist is enabled to enter into the life and soul of that thing or being he seeks to reproduce as an undying work of art. Ordinary limitations are and must be transcended in order to do so. He becomes, in an intense and real sense, that which he has felt, seen, heard or touched, while in touch with this inspirational level of consciousness. And that which he has "seen," "heard," that which, in other words, has come to birth in his imagination, "trailing clouds of glory," he tries to bring to a "perfect work" in the realm of his chosen art-expression. He first becomes that which he afterwards endeavours to reproduce and create. In his creative "mood" he is the powerful inspiration and the "means" inspired to creation, he is both the divine vision and the imagination that captures it, both the inrush of mighty power and the "embodiment" of its compelling urge. Moreover, during such periods of creative work he is unable to think of himself as apart from that which he creates and builds. For such time he is the reproduction as well as the vision, he is the thing created as well as the creator, and in a special sense he is for ever inseparable from his work.

At this high level which the true artist reaches in moments of great inspiration, not only are feelings of individual limitations and separations transcended, but also all feelings of revulsion towards evil in any form, and all such as are attracted *only* by the good and pleasant. When in touch with this creative level nothing is alien, vile or unclean, and virtue and vice, saint and sinner, are understood with an insight and sympathy that find it impossible either to praise or blame, much as the loving mother cannot really praise or blame the unconscious actions of her baby child. Everything is felt as subjective, as part of the artist's own consciousness, inseparable from his own being, much as the unweaned baby, again, is, in some senses, inseparable from

its mother who feels its needs subjectively and as in herself. It is something of the kind of feeling that is hinted, adumbrated in a passage like the following—taken from Herman Melville's *Moby-Dick*—and, indeed, may have inspired it:

It is a thing most sorrowful, nay shocking, to expose the fall of valour in the soul. Men may seem detestable as joint-stock companies and nations; knaves, fools, and murderers there may be; men may have mean and meagre faces; but man, in the ideal, is so noble and sparkling, such a grand and glowing creature, that over any ignominious blemish in him all his fellows should run to throw their costliest robes. That immaculate manliness we feel within ourselves, so far within us, that it remains intact though all the outer character were gone, bleeds with keenest anguish at the undraped spectacle of a valour-ruined man. Nor can piety itself, at such a shameful sight, completely stifle her upbraidings against the permitting stars. But this august dignity I treat of, is not the dignity of kings and robes, but that abounding dignity which has no robed investiture. Thou shalt see it shining in the arm that wields a pick or drives a spike; that democratic dignity which, on all hands, radiates without end from God; Himself! The great God absolute! The centre and circumference of all democracy! His omnipresence, our divine equality!

In this passage from Melville a hint of only one aspect of this inner consciousness is given. In the great genius of dramatic art it will lead to an identification with the detestable man, the fool, the knave and the murderer, just in the same way as he will unite himself with and "get inside" the noble, wise and the heroic man. He will reproduce the fool with the same fidelity as he will the wise man, and with the same utmost sympathy and understanding. Good and evil, from this standpoint, are equally necessary, equally natural—as natural as day and night and light and shade. It is the universal, the truly *human* point of view as against the limited and distorted personal one.

High lights and deep shades make up the canvass of human life, and when we see a "picture" reflected in the dramatic work of true genius, we are subtly initiated into one of the "lesser mysteries" of art. We are imperceptibly drawn into a magic circle, lifted for a moment from the mire

It is in Thomas Hardy's *Dynasts* that we find both such inner and outer forces represented in a very powerful manner on the stage of a stupendous imagination. The "blind, immanent Will" works out in an irrevocable play of unspeakably tragic and direful destiny, and men and women, even the towering Napoleon himself, are seen as its puppet instruments. On the other hand, Napoleon, for example, is seen as a great self-moving, self-determined human force, defying every formidable obstacle, challenging every insurmountable difficulty, displaying the might of an indomitable will, using the penetrating mind and organising ability of a supreme military genius, and with all these things he is felt as possessing those qualities which made him the wonderful and magnetic leader of men as well as the terror of a whole continent.

I am not seeking in any sense to make a comparison, as the literary fashion is, between Shakespeare and Shaw, or to try to compare either or both with Hardy. If I were able to do this I would refrain because it would be both unedifying and fruitless.

How is it made possible for us to see and feel things as Hardy's Napoleon sees and feels them, as a Lady Macbeth, as a Hamlet sees and feels, and with some of the torturing sensitiveness in the case of the Prince of Denmark? It is true that what we bring to the enchantment matters a great deal, but those who bring little can be stirred to a deeper sympathy during a play, and on occasion, to a deeper sympathy at a play than when facing similar situations in ordinary daily life. Is this due only to help received from the collective reaction of a sensitive and imaginative audience, and because audiences can be more responsive and reach higher levels of sympathetic reaction than the solitary individual?

Actors nowadays are fond of using a colloquial but expressive phrase about their work. They talk about "getting it across" to the audience. Whether it is a joke, a fine

shade of meaning, or a beautiful or significant passage, it must be "got across" with success. Perhaps we may use such a phrase as indicative of a deeper something to be "got across," a far deeper relation than the "nervous" and subtle one between actors and their audiences. It has been suggested that

perhaps a part of the charm (felt) at the height of any great tragedy is that the play-goer is semi-consciously admitted to an intensely intimate and confidential relation with a very powerful and tender mind, working at the top of its capacity. All spiritual intimacy is deeply moving and all contact with minds of extraordinary vitality is exciting. At the climax of "Macbeth" or "Antony and Cleopatra" you may achieve, perhaps, so complete, if momentary, a mutual understanding with the mind of Shakespeare as personal acquaintance with him in his lifetime could not have given.¹

This relation and contact may be illustrated, or perhaps symbolised, for us by the lighting of an electric lamp "switched" into contact with an electric current, or, better, by an ordinary wireless reception apparatus. Just as the sounds of the human voice are transmitted by transforming them into inaudible ethereal "waves" and these again are reproduced and received as the "identical" original sounds, so may a "contact" be made between the mind of Shakespeare and that of a play-goer. The all-pervading, universal medium of higher-mind-stuff makes this possible as does the ether in the case of wireless.

Several considerations will occur to the reader in connection with this illustration and he is left to reflect over them! The writer wishes to pass on to some other important questions.

Is it not due to the fact—for fact it must be—that the artistic genius becomes for the purpose of his creation (the possessive "his" may be omitted by those who feel it is out of place!) a very embodiment of a consciousness that transcends individual limitations and divisions, a consciousness that is common to and shared by all—if it were reached by all?

¹ *Manchester Guardian Weekly*, August 14th, 1925.

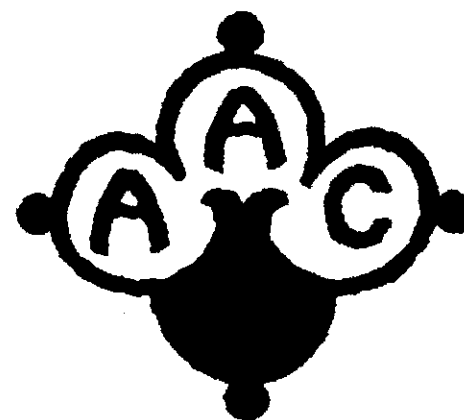
into the sunshine of the hilltop, and from that higher level we see a little more clearly, understand a little more sympathetically and truly. We are *en rapport*—the degree depends on ourselves—with a mind attuned to and working from the creative levels and if, for a moment, a light glows in our minds and a warmth engenders in our hearts, if we respond to the wonder and beauty revealed to us, then, for the time, we have made a “contact” and are perhaps drawn nearer to those high levels ourselves. “Where there is no commonness of perception, nothing is less than beautiful, other than sacred.”

When we come away from seeing a great play we slip back immediately and imperceptibly to our limited selves, and the spell is broken. We begin again to think and feel in our narrow, circumscribed way. “After all,” we feel and say to ourselves,

it wasn't real: it was very enjoyable; but it won't do to feel like that outside the artificial atmosphere of the theatre, and this is a practical, matter-of-fact world demanding unending effort to cope with its endless necessities and calls. And so to bed and the “realism” of business and the world of the morrow.

So we think. But that is not all. “That” is the vision lost! The days of miracles, visions and mystery, are not over while we have great drama and the theatre with us.

D. Jeffrey Williams



THE LAST OF THE IMPRESSIONISTS

A VISIT TO CLAUDE MONET

By JAMES H. COUSINS, D.LIT.

WHEN Hogarth wiped straight lines out of existence (and thus anticipated Einstein as art has frequently anticipated science) he touched a law that is operative in other realms than art. At least I found it so when, in a little café in the artiest part of arty Paris, I suddenly fell from the alleged straight line of history into a cavity in which was concealed the first (in initiative), the greatest (in the opinion of some), and the last (as chronology goes) of the French impressionist painters. In other words I found that fate had arranged for me a wholly unthought-of visit to Claude Monet.

Now Claude Monet is a thing that, according to straight-line history, ought to have been reposing horizontally under a carved monument for years and years. He was “awfully modern” a generation ago.

But after the impressionists and post-impressionists came the futurists, cubists, vorticists, and other varieties of pictorial experiment. So amazingly did art history progress in those far-off times twenty years ago that an artist became "frightfully famous" in a week. I was earnestly recommended to secure a picture in a little show in a back street as the artist's price was sure to be multiplied by ten a year later. Having lived beside calmer waters than the Parisian puddle for a number of years, I had somehow subconsciously calculated, on a basis of historical straight-line averages, that plain impressionism had passed away a millennium ago, and that Claude Monet was a legend of the pictorial Middle Ages.

And yet, there he was, that sunny, dusty, green-leaved day of the early summer of France, standing with his hefty daughter-in-law at the gate of what I had long taken to be "a ghost of a garden" in some ancient romance, waiting to welcome the visitors, a sturdy, straight figure in a fawn tweed lounge suit, with a flannel shirt under a linen ditto open-necked below the long grey beard. He looked quite solid; yet something like a shiver went through me when he offered his hand for a shake and I saw frills where cuffs ought to have been. Had he also disclosed a sword I should have given the salutation proper to historical spectres. But when, instead, he took off his soft straw hat in response to our greeting, I saw that his head was close-cropped all over, which removed him from the celestial order (which neither bobs nor shingles) or the other order (which only sings) and left him just human.

As a matter of cold statistics Claude Monet was eighty-five when I visited him (*b* Paris November 14, 1840, as the biographical dictionaries put it), but his short, alert and quickly moving figure spoke of the strong spirit within, despite the signs of growing physical infirmity in the organs which he had most used in his long career as a painter:

he had recently been operated on for cataract. Still, he had work in hand, and much recently done; and we could see the lot, ancient and modern, if we would follow him. Which we did, as he led us to his reception room and later his work-room, a living image of enthusiasm controlled by labour and experience. He moved with a mixture of aged deliberateness and temperamental lightness on small feet neatly booted, with trousers buttoned tightly round his thin ankles. He was slightly deaf and knew no English; but with the help of a young Irish-American artist (who had a commission to buy a Monet for a friend), we managed a vivacious conversation.

In one of those futile moments before the head-waters of conversation get their direction, I asked the old Master if he had been up to Paris to see the exhibitions. With something between a smile and a frown he said, "I go to Paris once in about five years." I had forgotten that Claude Monet was as capable of snuffing out the post-Monet depressionists as they were of burying him, and had emptied Paris and all its works (though not its art-dealers) out of his life years ago. Besides, if Paris and Monet had to come together, other than once in five years, it was only an hour and a half by rail to Vernon, and a tramp over a much painted bridge and along a much painted valley to a much painted garden and lily pool at Giverny. As for exhibitions, when one surveyed Monet's walls and easels and portfolios, one felt that here was an exhibition of the art of painting, while in Paris the painters largely succeeded in making exhibitions of themselves. Here the broad river of art-tradition flowed calmly towards still broader and deeper accomplishment; there, the little hectic accomplishments of the city whirlpools, for want of the power to flow (since continuity implies tradition and tradition to them is anathema) could only simulate progress by a series of jumps from *ism* to *ism*. Monet did not say

these things. They were only in the atmosphere, but very tangibly so; so much so that the young American artist, in a tragic "aside" asked me, "What is wrong with us?" (meaning the new generation) "Artistic in-breeding, auto-intoxication and auto-poisoning," I diagnosed. "And the cure?" "A volcanic explosion that would scatter your cliques and cults amongst the sanities of nature and humanity," I prescribed. He has since pilgrimated from Paris into North Africa, and with his paraphernalia under his arm and armed police on his heels fled thence towards wider realms. Remembering the miles of paintings I had recently wandered through in the rival salons, which were hung with many alleged works of art whose perpetrators deserved a like doom, and comparing one's impression of them with this assured, placid, masterful art, one realised how the struggle for contemporary notoriety through buffoonery or contortion in the art-circus of the city served the febrile impulses of a season, while honest labour bestowed with enthusiasm and persistence on one aspect of nature's outer appearance, as Monet had bestowed it on light rather than on form, gave a sane expression to the creative instinct of the artist and a permanent place to his name in the record of art.

At the same time, one realised the limitations of the art of Monet. It seldom touched the feelings, and never the mind or the soul. Its interest was almost solely technical. Its beauty was a transcription. The protest of his youth against the meticulous realism and classicism of the time became the habit of his manhood and the chain of his age. I had only recently loitered, as he had done, on the waterways of Venice, and still preserved clearly a more distant memory of Rouen; and when I stood before some of his paintings done in these places, I saw clearly that this art was neither creative nor interpretative, but a *tour de force* of sight and handicraft. It was as if he had acquired, not atmospheric vision, but what

one might call etheric vision, which enabled him to catch the rebound of light a few inches from the surface of things, and to paint, so to speak, not the sun but the corona of the sun. Of spiritual realities he gave no hint.

There was much beauty in these pictures of Venice and Rouen. The enthusiasm of his life had gone into them, and his pleasure at my appreciation was delightfully frank. My American friend asked the price of one. "Mes enfants?" said Monet with a shrug that put the children of his heyday beyond the categories of art-merchandise. If people would insist on buying his pictures, why, there were plenty to choose from among the less intimate progeny of his brush. Thus we gravitated to his water-lily phase of 1897 to 1903, when each minute of the day had pictorial possibilities in subtle changes of light on the pool which he had put in his garden to supply him with copy, even as the Japanese *kakemono* painter had reared cocks and hens in his little garden primarily for artistic purposes, and only secondarily for digestion. In that little lustrous kingdom at Giverny, where Monet has lived since 1883, and where he will probably die, there was for the seeing eye, once its airy pathways were familiar, as much light-travel between one hour and the next as the unseeing would find only between there and Constantinople burdened with their physical bodies. A day's work took the open-eyed painter from zone to zone, with a dozen canvases on which to record the appearance of one hay-stack in a dozen lights.

We chose a canvas about four feet wide and three high; a simple representation of the colour-impression of three or four water-lilies on a pool looked down upon at an angle of thirty degrees. It was to form the annual gift of some special work of art by a wealthy American business man to his wife. One year it was a house, another a piece of sculpture. This year it was to be a Monet, and price was of no importance. There

was no question of bargaining. His agents did not permit him to accept less than a minimum, and he gave us the picture at the minimum—one hundred thousand francs. I calculated to myself, with a touch of secret envy, that for the cost of that one canvas, whose chief distinction was its signature, I could furnish a gallery of two hundred masterpieces of modern Indian painting, and bring joy, even relief from poverty, to a score of Indian artists whose works are technically, in their own sphere, as fine as that of the master impressionist, and that express not only the beauty that light reveals to the eye but the infinitely more precious quality of the light of the spirit.

There was something pathetically heroic in observing how the aged artist had adapted his art to the infirmities of age. His spectacles obscured one eye, as a result of the operation for cataract; the other looked like a single eye of Vulcan, misplaced and enlarged to twice its normal size by the lens. In this condition, subtlety of effect was beyond him. But he must paint or perish; and as he is not amongst the perishers, the painting had to conform to his needs. In his beloved garden he was full of exclamations of "*très jolie!*" over masses of almost audible colour in tulips, iris and pink clematis. Being entirely innocent of subjective inspiration he had made nature provide the objective matter of his art at the stage when his sensorium was capable of responding only to emphatic impacts. His latest phase, therefore, was one of heavy, blobbed painting of the fresh colours of spring and the fulfilled splendours of autumn.

A Japanese doll in his reception room attracted my attention. At once he flamed into enthusiasm, and took us through private rooms whose walls were completely covered with Japanese prints which he confessed to have been collecting since he was sixteen years old. These were the sole decoration of his rooms apart from his own pictures. "I have a

cult for Japanese art," he said, which, being further interpreted, meant that while oil painting was his vocation, Japanese colour-prints were the scriptures of his religion. "They were very great artists," he said very seriously. He named picture after picture mentioning the artist's name. His own specialisation in art demanded, for the satisfaction of his inner nature, a complementary but contrasted enthusiasm. From his own work as an impressionist in light he swung for relief to the work of oriental artists who saw objects with microscopic clearness, and who, because they had no need for light as such, had no need either for shadows. Yet, with fine largeness of spirit, the old western impressionist in oils regarded some of the eastern particularists in waters as "very great artists". He had passed beyond the illusion of bulk and the prejudices of one's own method, and knew that artistic achievement was measured, not by foot-rules or familiarities, but by the degree of fulfilment of a definite purpose through recognised means.

"Mon ami," he said with feeling and pride as I looked at a lithograph drawing of Manet by Degas (both prominent members of the impressionist school) set beside a photograph of himself on his own table. And I thought, as we said good-bye, that they were indeed friends of memorable name, but with the difference that, while the fight for freedom of expression had killed Manet in his prime it had served only to nourish and stimulate the stronger, steadier, perhaps more commonplace genius of Monet.

James H. Cousins

HEROES TO-DAY

By WELLER VAN HOOK

THE old heroes were pictures, moving statues, warriors, giants, magicians, Colossi. They moved about, arrayed in gorgeous colours, as in brilliant canvases set in golden frames and these lighted at the most favourable angle with great clusters of waxen candles standing in silver candelabra. What an atmosphere of impossible purple haze stops their crudities off from us! The Homeric painter lets them cross the wine-dark sea and all they do, of wanderings, of battlings, of the snatching of victories or of the final exhalings of the spirit is viewed heroic, as when, amid tinted operatic clouds upon mountain acclivities two heroes of Wagner, in an atmosphere of orchestral chords appear and, at the denouement, Wotan the God stands forth, all dim and heroic, to destroy His enemy with a glance!

How changed is our practical age! No more heroes are wanted. They have come to be a nuisance by multiplicity! The spirit of heroism is everywhere among men and women, boys and girls. Over a beer-saloon I once saw, at four o'clock in the afternoon, when there is no romance but plain daylight, a girl of thirteen dying of hydrophobia. For five minutes she might breathe, though with agony; then the teeth clenched together, the slender frame, the whole rocked throughout, was lifted by spasm from the bed on heels and occiput, and consciousness was in abeyance for a few moments; then hideously fate let her wake again for the jaws slowly to relax and the spirit to look out again from the eyes that had been dead. Many times this happened. The mother was only a fat German woman; the room was not very tidy; the wooden walls of the house let through, and the near-by shingled roof reflected in, the stifling heat of the summer's sun. But what a pitiful agony was that Mother's! O Mary! Thou wert a Mother! The girl would soon die; that you could see—only a few more of those agonies would be needed to finish her. But what said the child to the Mother? "*Never mind,*" said the girl, "*don't feel so bad, Mother, it is not so painful!*"

That was twenty years ago; the vision is burnt in forever. Nobody has ever written a poem about the little girl. No Arnold Winkelried paintings have been done of her. And, of course, no painter should put such ugly things on canvas. If we had heroines in these later days she would be one!

Did you ever visit the county hospital? There is where they take the down-and-outers, the people who have not succeeded and are supernumeraries about South Halstead Street. The wives and daughters are allowed to call on them between two and four each day.

Feel this man's pulse, his artery is hard as a pipe-stem, his hair is gray and he says he is forty-five. Why is he *thus* and *here*? He would be a hero for you if you could read his life as the Gods can do. Never ceasing labour and care did it. You see his wages were small, and he hadn't wit enough to save, and often he was out of work. But he might have been a hero if he had but lived in the days of knighthood, long ago. To-day heroes are so common we have forgotten to call them so, and they are lost as to the distinction of heroism. This man sacrificed himself for his family.

What millions of heroes did the world produce when the great war raged! At first some of the young drafted men came for medical examinations with eyes that were red about the lids. Their sweet-hearts or wives were aghast in the little flat, at home! Tom was drafted! Heroically he went. And nobody must know that anybody had wept. I do not know whether Tom's body is in France, or whether he is clerk again in the foundry. There were so many, you know. But we never saw him again.

In the next block to me a young man in the twenties has been slowly dying for two years. Lately he could no longer move his legs, and when he wanted to rub his nose the nurse had to lift his elbows. But he could guide his forearms so that he could still rub his nose. In that limited way he lived, until he died!

In the last months God's Almoners of Mercy lightened his inner burden, although he had great pain. He gained new realisations of spiritual truths; he saw the place of pain in evolution, and, no doubt, when away from the body in sleep he was generously cared for, indeed.

When he died we did not know how we ought to feel. We were glad to know he was free. And yet we felt full of grief that the man could not enjoy his youth and its contest and the protracted struggle for existence, with touches of victory here and there.

Such a man, smiling at Fate and sustaining the women with jests as he lies enchained in an ossified body, would have been a hero in the old days. To-day he is not noticed; it would not be good form!

Oh, but God and His Sons, the Saviours of the world—They see; They know. These silent, self-forgetting heroes of to-day are making the world noble as they endure! Humanity is getting to be so well trained in heroism that heroism is a commonplace, cowardice the exception. O God! have not men learned their lesson, when they have lived through it, every page and line of it, correctly and die knowing that they would be heroes, if there were any in these modern days! Yes, we know that such testings suffice!

Once the Grail Knights were the only true leaders and heroes of men. Now the younger ones are bearing some of the weight of the World's huge debt to the law! And not long now will the world-agony continue till it is lightened more and more. And the dawn of brighter, sweeter eras will be seen—in the East, Brother!

Weller Van Hook

SEEDS OF INTERNATIONALITY

I

THE Third International Congress of Psychical Research will take place in Paris from September 26 to October 2, 1927.

The Congress, which follows those of Copenhagen, in 1921, and Warsaw, in 1923, has for its object to report and discuss such scientific work as may have been accomplished since the last Congress, as well as to establish "an intellectual fusion between seekers of all nationalities".

Members of the Congress are those, only, who are invited to take part by their respective National Committees, or by the Organising Committee in Paris, and the National Committees must send in their lists of names by the end of December, 1926. Only members of the Congress will be allowed to speak or discuss, the languages admitted being English, German and French—preferably the last.

The subjects to be dealt with are classified under the following categories:

I. Paranormal action on matter by the human being (telekinetic, teleplastic, etc.)

II. Paranormal knowledge under all its already catalogued aspects (telepathy, clairvoyance, psychometry, prevision of the future, etc., to use the old terms until a definitive terminology be adopted.)

III. Physics and Metapsychics (normal and paranormal psychophysics, human radiations, etc.)

IV. Biology, Psychology, Physiology and Metapsychics.

V. Laboratory practice (technique, instruments, etc.)

VI. Terminology (of which the definitive establishment is urgent.)

Enquiries should be addressed to the Secretary-General of the Congress: Dr. Osty, 89 Avenue Niel, Paris (17), letters being marked: "*service des Congres.*"

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The Fourteenth Session of the International Geological Congress was lately held in Madrid. This Congress is almost the sole survivor of the scientific congresses which formerly played such an important rôle in international scientific comity, and holds a unique position in that it is open to men of science of all nations.

The members numbered more than a thousand, many of whom had already taken part in excursions to the Canary Islands, Morocco or to Huelva and other places of geological interest in the south of Spain. Toledo, the Guadarrama mountains, the Balearic Islands, the Pyrenees, Asturias, and Bilbao, all of which excursions dealt with the wealth of varying interest peculiar to each place.

Naturally much of current geological interest was contributed, papers were read, and many questions of interest discussed, but the greatest achievement of the Congress is considered to be the recreation among geologists from all parts of the world of the atmosphere of friendliness and cordiality that prevailed in the days which now seem so remote—before the War.

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AN INTERNATIONAL SCHOOL

An International Boarding School is shortly to be established in Geneva, Mr. Charles R. King, B.A. (Balliol College, Oxford) will be the Headmaster. He is a teacher of unusual ability and influence, and has convictions as regards international comity and a belief that judicious education may help in removing misunderstandings between different peoples.

* * * * *

The Fifth International Road Congress, held in Milan during the early part of September, included delegates from fifty-two nations, ranging in size from the United States to the tiny republic of San Marino.

There were, in all, nearly two thousand delegates. The importance of the Congress was based on the growth of the road problem since the appearance of mechanical transport. Results obtained in different countries were examined, with an effort to combine the highest efficiency with the greatest possible economy.

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II. INTERPLANETARY WORK

It may be remembered that some five years ago Prof. R. H. Goddard announced his intention of firing a rocket at the moon. He was convinced by experiments and calculations that it was possible to construct a self propelling rocket, capable of overcoming the earth's attraction, which would reach the moon in thirty-six hours.

The project was considered feasible by the American Association for the Advancement of Science and backed with generous financial

support; however this rocket has not yet started on its 240,000 mile journey.

Two years ago a German scientist put forward a more sensational project—a rocket—large enough to hold two persons and capable of reaching the moon with its human freight. Volunteers even came forward to undertake the adventure but the rocket has not yet been fired.

News now reaches us that a party of Russian scientists intend to start on this same journey in the course of a very short while. No details have been given, but surmise is interesting. An initial velocity of rather less than seven miles a second would be sufficient to overcome the earth's gravitation and reach the moon in less than ten hours. But the intense heat generated in a body moving with that velocity in the dense lower strata of the earth's atmosphere would burn it to a cinder. Therefore the rocket would be obliged to begin its flight much more slowly, and attain the speed necessary to neutralise gravitation in the rarefied air some 200 miles above the earth's surface.

Theoretically it might be possible to reach the moon by some such method; but the plight of the travellers who might land on the moon is not pleasant to contemplate. They must conduct their exploration handicapped with heavy oxygen apparatus with which to breathe. The temperature of the lunar night, lasting two weeks, would be far worse than that of the polar region; while in the equally long day the terrific heat of the sun, untempered by atmosphere or cloud, would be unbearable.

And the return journey! The rocket must of course be fired from the moon at the earth. Once safely started on its earthward voyage, the rest should be easy; for the velocity necessary to overcome the lunar pull would be barely a mile a second instead of seven as when leaving the earth. When nearing the earth trouble would begin for it would be necessary to maintain a slow speed, for all the while the speed of the rocket would be accelerated by the gravitational pull downwards.

Visionary as a trip to the moon and back may seem, so many miracles have been achieved by the scientist and inventor in the last quarter of a century—wireless and the conquest of the air, to mention only two—that even this amazing adventure cannot be ruled out as impossible.—Extracts from *The Observer*.

S. S.

CORRESPONDENCE

A FATEFUL FORECAST

THE other day when I took down from my Library shelf a volume on "Peer Gynt" a newspaper cutting fell out. It was from the *Manchester Guardian* and was dated the 21st June, 1913. It contained a remarkable prophecy about the Great War by Tolstoy. I sent the cutting to the Editor of *The Manchester Guardian* and he has reproduced it in the issue of Monday the 20th September, 1926, page 5. I am sending you this paper as the information may be useful to you and the readers of THE THEOSOPHIST. Perhaps you or some of your staff may be able to give some clue as to who the "writer of little military training is" who is to hold Europe in his grip till 1925.

A correspondent has come across a cutting which has a striking and a tragic interest. On June 21, 1923, "Miscellany" alluded to a prophecy supposed to have been made by Count Tolstoy and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated "the great conflagration" would start about 1912, the first torch being lit in S. E. Europe; it would develop in the year 1913 into a destructive calamity. He continued: "I see Europe in flames and bleeding, and hear the lamentations of huge battlefields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little military training, a writer, but he will hold most of Europe in his grip until 1925. After 1925 the greater part of the Old World will form a Federation of the United States of Nations." Allowing a little latitude in the dates we can, unfortunately, compliment the prophet. But what of the writer? Somebody at the time suggested Mr. Roosevelt. President Wilson, of course, filled the part much better, but he was defeated and died too soon to fulfil the prophecy.

JAS. S. MCCONECHY

Halton Bank
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BISON

ON page 235 of your issue for May last you have a paragraph stating that "the bison in North America is within a year or two of extinction at the hand of man," and I think you will be pleased to know that this gloomy prophecy is entirely incorrect.

So far from being close to a total disappearance the facts are that in our great National Park, at Wainwright in Alberta, which is 15 miles long by 13 wide, the last remnant of a herd of these animals was placed by our Government in 1907. Since then the herd has increased to nearly 12,000 head, of which some 2,000 have been killed for their meat and hides, in order to avoid over-taxing the capacity of their grazing grounds.

Another 1,600 of the younger animals were shipped in the summer of last year to the Wood Buffalo Park, 700 miles further north, where they can run wild in an area of nearly ten thousand square miles of pasture, so that a very large and constant increase may be confidently expected. I trust you will kindly give this information the publicity of your pages.

I would appreciate your further kindness if you would let me add here, or insert as a separate note elsewhere, that I am trying to complete a set of *Lucifer* and of THE THEOSOPHIST'S issues prior to 1900. If any of your readers have copies of either magazine that they do not wish to keep, and will write me I will be glad to purchase them—if undamaged.

N. W. J. HAYDON

564 Pape Avenue

Toronto, Canada

ORDER OF SERVICE

FOR THE DEFENSE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Aim.—The aim of the Order of Service is:

To defend Theosophy against limitation, materialisation and misconception.

To defend the Theosophical Society against every deviation from the three aims laid down in its Bye-laws.

Ways and Means.—The Order of Service tries to attain this aim:

I. By holding high the principle:

(a) that only that insight which each one has been able to experience as Truth for himself and from within himself can be Theosophy;

(b) that informations of others can never form the basis or essence of the Theosophical conception of Life, but at the most ought to be considered as a help or encouragement in the search of Truth.

II. By fighting against misconceptions with regard to Theosophy and the Theosophical Society, especially by contesting the often proclaimed, but mistaken idea, that the Theosophical conception of Life and the World could be based upon belief on authority.

III. By putting into action all means in order to prevent:

(a) that the Theosophical Society should be confused with, or influenced by parallel movements, to which the Order is not inimical, but with regard to which, exactly as the Theosophical Society, it holds the same position as with regard to every other religious, philosophical, scientific or political movement.

The Order acknowledges that one aspect of the Truth may be embodied in the forms of those parallel movements, but it is of opinion, that the Theosophical Society may not identify itself in any respect, with these movements, because this would become a fatal limitation for the Society, whereas Theosophy is and must remain, the White Light, which is above all such forms and which the members of the Theosophical Society in the first place must try to carry forth into the world.

(b) that the Theosophical Society, as such, should be connected with any religious, philosophical, scientific or political movement, as hereby it would become limited, which would be absolutely in conflict with its all-embracing character.

(c) that the Theosophical Society as such, should proclaim formulated "truths" or proclaim "statements" with regard to such truths, as this would be equivalent to a limitation of its aims.

IV. By tracing out all causes which might lead Theosophy and the Theosophical Society to be confused with or clouded by parallel movements, which might limit its broad outlook.

V. By awakening the interest of all members of the Theosophical Society for the Theosophical Society and by inciting its members to support the Theosophical Society efficaciously with all their energy both morally and materially so as to ensure its further integral existence.

VI. By doing everything which will further be conducive to its aim and is not in conflict with the Bye-laws and Regulations of the Theosophical Society.

Constitution.—All those members of the Theosophical Society can become members of the Order of Service, who are in perfect accordance with the aspirations of the Order and are prepared both in word and deed, as far as lays in their power, to promote its aim.

Only those can sit on the Committee of the Order, who have no personal connection with those parallel movements, which might give some cause of confusion with the Theosophical Society, or which by their influence might impel the Theosophical Society in a definite direction.

J. P. VAN A ARTSEN,

Member of the National Council, Theosophical Society, Dutch Section.

DR. D. ALBERS,

Member of the National Committee, Theosophical Society, Dutch Section.

J. W. GOUDSBLOEM,

Member of the National Council, Theosophical Society, Dutch Section.

H. A. KOOY,

DR. CH. A. VAN MANEN, Nassaulaan 4, The Hague (Holland), Foreign Secretary of the Order of Service.

THE THEOSOPHICAL FIELD

TOC H

A RELIGIOUS movement, with a strong bias towards brotherhood and service, which is taking root in the Commonwealth of Australia is that of "Toc H," founded by Padre Clayton in 1920 to carry on in the times of peace the spirit of sacrifice and service which irradiated the years of war with a celestial light. The movement had its origin in a "Christian Inn" founded in France in November, 1915. The Inn which was intended to be rest to the weary, courage to the depressed, faith to the seeker, possessed an upper room, a chapel, with a carpenter's bench taken from the garden as an altar. During the war the tradition of undying service and courage gained by Talbot House (as the Inn was called) was a flame in the dark night of the trenches near which it was placed. Those who entered "Toc H" became a great brotherhood of servers with a motto "all rank abandon ye who enter here". The brotherhood of "Toc H" in Australia and in other parts of the Empire where it lives and grows, draws to its ranks those desirous of remembering the sacrifice of the glorious dead, and who endeavour to keep that lamp of sacrifice burning in times of peace through the sacrificial lives of its members. Toc H is formed into groups, which in time become branches. A job master in touch with the needs of the community in which Toc H exists apportions a job a week to active members. These jobs extend over every phase of activity from the regular helping of orphan boys in an orphanage to the pruning of the fruit trees of a widow in the county, or the singing at regular times to those who are lonely and sick. The ceremony of Light, and the Initiation ceremony, are beautiful with an impressive simplicity. The question is asked by the leader "what is the Lamp of Toc H?" and the answer given is "The lamp of maintenance." "How was it lighted?" is the second question, and the answer given is: "By unselfish sacrifice." The third question is, "How is it maintained?" the answer being, "By unselfish service". A striking phrase by the Leader is: "With proud thanksgiving let us remember our Elder Brethren."

The Toc H League of Women Helpers is an auxiliary movement formed to do among women and girls that which Toc H proper does among the boys and men.

* * * * *

TELEVISION

The possibility of "seeing by telegraph" was fully recognised many years ago.

The problem of television, however, is an immensely more complicated one, and even the most optimistic of scientific men had begun to think that it would be many years before the first glimmering of a practical method would be developed. We were therefore agreeably surprised on making a visit to Mr. J. L. Baird,¹ to find that he had installed there a transmitter and a receiver which prove that he has made great progress in solving the problem. We saw the transmission by television of living human faces, the proper gradation of light and shade; and all movements of the head, of the lips and mouth and of a cigarette and its smoke were faithfully portrayed on a screen in the theatre, the transmitter being in a room in the top of the building. Naturally the results are far from perfect. The image cannot be compared with that produced by a good cinematograph film. The likeness however was unmistakable and all the motions are reproduced with absolute fidelity.

The general principle utilised by Mr. Baird is not difficult to understand. The image of the object to be transmitted is made to traverse a cell sensitive to light. This cell modulates an electric current. When the light on the cell is intense the current is large and when the cell is in shadow it is weak. At the receiving station the current controls a source of light which traverses a ground glass screen which moves in exact synchronism with the image at the transmitter. The spot of light is therefore bright when the light on the transmitter is intense and dark when it is in shadow.

The light from the image moves over the screen about ten times a second. Hence, owing to the persistence of vision, a complete image is obtained . . .

It is natural that Mr. Baird and his partner Mr. Hutchinson, should contemplate a great future for television. They are taking steps in the direction of having a broadcasting system of television for London. Every possessor of a "televisor" will be in a position to see on his screen the performers in operas and plays as well as

¹ At Motograph House in Upper S. Martin's Lane, London, W.C.

hearing them. They expect to make a start in this new system of broadcasting next year. The new discovery will in no way interfere with the ordinary British broadcasting. The Post Office officials seeing the probable advent of a new British industry, regard the scheme with benevolent neutrality.

* Those of us who remember the advent of the telephone in 1876, and remember then how little its importance was realised, will hesitate to criticise this new invention. There is endless scope for improvement.—*Nature*.

* * * * *

Education by travel forms one of the great means to-day whereby the basis of brotherhood may be strengthened between man and man, nation and nation, and a further illustration of the recognition of the value of this form of Education has been the arrival in Australia, during the last month, of a group of English public schoolboys under the leadership of the Rev. G. H. Woolley, V. C. Upon the youth of to-day rests the responsibility of the future, and the advent of the English boys who will be guests in the homes of Australian people during their stay in the Commonwealth holds the promise of a large harvest of sympathy and understanding in the days to come.

* * * * *

Great impetus has been given in New Zealand, following the example of many other countries to a general change of public opinion upon what constitutes cruelty to animals and exactly what is man's relation to that kingdom, by an Animal Welfare Week.

Excellent meetings were held and sermons preached in the churches, both of which were broadcasted; and teachers co-operated by making every effort to win the children with demonstrations and special instruction in schools throughout the land.

"Man's dominion over animals," said one speaker, "is a tremendous trust, it is as the power of the Viceroy of God".

Those who are actively cruel possibly are acting in their ignorance and with a change of mind may be as active in the cause of good; the inactive are possibly not ignorant but merely cold, having no love, or thought of suffering outside themselves.

Man's dominion over inanimate creation is increasingly extending. Since the first day when he made fire with flint force after force has been brought beneath his sway. Discovering the laws that these obey, he has been able to make use of them and heat, light,

electricity and radium with many another servant of man's dominion have yielded him their tribute.

But note this well—man himself has not given the laws that these things obey. It is his own obedience to these laws, his knowledge and acceptance and subservience to them, that is the condition that the Earth makes in serving him.

So man's extending dominion over creation is a delegated one, he cannot exercise it as, or say it is his right, and in just such position does he stand with his dominion over living creatures beneath him in the scale of life.

The nearer creatures come to man's domestic life the more dependent upon his care have they become; it is then his duty to dispense food, shelter and healing to them. In untamed nature they could fend for and feed themselves but by becoming man's associates and servants they have relinquished that capability and are for ever at his mercy. For had man left them in the home God made for them they could not suffer as they do, their instinct used to tell them where to shelter, how to get their food; man dulls that instinct when he uses yoke and tames the wild free things and brings them to his service and his ways.

Man did it—for his purpose, years and years ago maybe, but the karma still belongs to man and responsibility will return again and yet again until it will be recognised as such by him and the debt paid. The starving dog outside the gate is not a scavenger, his filthy coat and sores bear witness to this fact, but they are there because the life that he is forced to live was never planned for him by God but forced on him by man; who stole the birthright that was his and left him nothing in its place but leave to suffer and to starve.

Man *has* to recognise and know within his heart that it is his duty to be Godlike in his care for animals; reforms may come and laws be passed but only from man's heart will come that deeper spirit of reform which will bring about a complete change in the attitude of mankind to the lower kingdom and so lose yet another chain which holds us from the attainment of the higher kingdom which we strive in vain to reach.

REVIEWS

Glimpses of Masonic History, by The V. Illus. C. W. Leadbeater, 33°. (Theosophical Publishing House, Adyar. Price Rs. 7.)

This is a wonderful work of research which should be of entrancing interest to everyone, but to Freemasons it will have a special value as it contains such a veritable mine of knowledge regarding the origin and the history of Freemasonry, that for long ages has been buried beneath the oblivion of the past. Our brother C. W. Leadbeater, the author, great brother of the Light that he is, in throwing light upon our Masonic records of the past, has added yet one more to his many inestimable acts of brotherly service to the World.

The book contains also much useful information about the purpose of Masonic ceremonies gleaned from many existing recognised works on the subject, coupled with knowledge obtained through original clairvoyant investigation of the ancient Mysteries of many nations; the latter being a method which, when carried out by a properly trained clairvoyant, is gradually becoming to be recognised as more reliable than old historical documents, which nearly always contain misstatements and evidence strongly coloured with the special opinions of the writers.

In his clear and easy style the author relates how Masonry derives its origin from that bounteous fount of all great religions, which is for ever pouring forth its light on this dark world, the Great White Brotherhood; that wonderful Supreme Council of men made perfect Who are the real Master Masons, and Those Who have risen above even that lofty stage, the true Grand Elect, Knights, Princes, Grand Patriarchs and Pontiffs, Ill. Chiefs and Sovereign Commanders. Within the Temple of T.G.A.O.T.U. sits that Great White Lodge, the highest of all of our Earth, presided over by the King represented by His Blazing Star; there sits the H.O.A.T.F. with Heads of other exalted Offices and Their splendid Brn.—a truly magnificent company working Higher Degrees under the Will of T.M.H., of which we know nothing, assisted by Their Angelic Hosts, through which our World is ever guided.

From time to time, the author tells us, into that Grand Lodge are initiated those of our humanity who, through service to their fellow men have proved themselves fit to be received as apprentices into its lower ranks where greater service becomes possible. And our Masonic Lodges here below are faint reflections of that higher Lodge and are intended to be one of the approaching gateways into it. All religions have had their Mysteries and their Occult Schools, and Masonry, to quote from the author,

as tradition has always indicated, is the direct descendant of the mysteries of ancient Egypt, and its purpose is still to serve as a gateway to the true mysteries of the Great White Lodge. It offers to its initiates far more than a mere moralisation upon building tools, and yet it is 'founded upon the purest principles of piety and virtue' for without that practice of morality and the living of the ethical life no true spiritual life is possible. The Masonic Rites are thus rites of the probationary Path, intended to be a preparation for true Initiation, to be a school for training the Bn. for the far greater knowledge of the Path proper.

The author explains how Masonry is not only a system of occult symbols enshrining the secrets of the invisible worlds, but how it has a sacramental aspect in the rituals of its degrees, which are intended to invoke spiritual powers for three purposes. Firstly, to awaken within the Bro. receiving the degree the aspect of consciousness corresponding to the symbolism of the degree; secondly, to help all present; and thirdly, by mass invocation to call down, for the upliftment of all, the blessing of the Great Ones and the co-operation of the beautiful Angel kingdom. In the words of the author:

And each of our rituals, when properly carried out, likewise builds a temple in inner worlds, through which the spiritual power called down at the initiation of the candidate is stored and radiated. Thus Masonry is seen, in the sacramental sense as well as the mystical, to be 'an art of building spiritualised,' and every Masonic Lodge ought to be a channel of no mean order for the shedding of spiritual blessing over the district in which it labours.

As to the antiquity of Masonry, the author traces that to the earliest Egyptian civilisation. He takes us far back to the conquest of Egypt by the Atlanteans which took place somewhere about 150,000 years ago, and it is to that age that we are told to look for the origin of Masonry. He traces Masonry from the Egyptians through the Jews to the Roman Collegia, and then through the Mediæval Guilds and the York Constitution; the latter having its line of descent direct from the Roman Collegia which survived in England after the departure of the Romans. But the line of descent is far from pure as, apparently, Masonry has passed through all the great civilisations of the times and has taken from each a colouring which has affected its allegory and its symbology. It has intermingled with the Mysteries of Chaldea, the Mithraic mysteries, those of ancient Greece, Crete,

those of the Essenes and even the Judæan Tribal worship has left its mark upon them. As the author says:

These traditions have crossed and recrossed one another constantly throughout the centuries, have influenced each other in all sorts of ways, have been carried from country to country by many messengers; so that Masonry which emerged in the eighteenth century bears the signature of many lines of descent of many inter-acting schools of mystical philosophy.

It seems wonderful how such a very ancient line of tradition could come down to the present day in any kind of living form but, as the author says,

behind all these different movements, utterly unknown except by the few disciples charged with the work of keeping alight the sacred fire during the Dark Ages, stood the White Lodge itself, encouraging all that was good in them, guiding and inspiring all who were willing to open themselves to such influence.

Such are the unseen ways by which the world is guided!

Some important references are made to the admittance of women into Freemasonry in olden times, and this information will be of much interest to the Co-Masonic movement which is rapidly becoming such a power in the land. In Chapter III the author writes:

"One feature of those Cretan mysteries especially attractive to Co-Masons is that in them women were admitted as well as men. The admission of women was the practice of almost all the Mysteries of the ancient World, but clearer traces of the fact remain in Crete than in any other Country." "In both Egypt and Greece, as we have seen, women were admitted to the Mysteries, and were able to penetrate into the innermost sanctuaries as well as men."

Further on in the same chapter reference is made to the advent of The V.V.I. Bro. Annie Besant, 33°, to the leadership of the British Co-Masonic Order, and to the fact that then the direct link between Masonry and the Great White Lodge, which has ever stood behind it (though all unknown to the majority of the brn.) was once again re-opened.

In Chapter II there is a very beautiful account of the ceremony of the consecration of a Lodge seen by clairvoyant vision, showing what an important part the great Angelic hosts play in ceremonial when correctly carried out. In chapter VIII reference is made to the rise of Gothic Architecture in Europe in the twelfth and thirteenth centuries

which was inspired directly by the Head of all true Freemasons throughout the World, as part of the plan for the development of the fifth or Teutonic sub-race.

Apparently this was carried out through the joint efforts of Operative and Speculative Masons. This chapter also explains the effect of architecture upon the consciousness of the people—a little studied subject.

¹ See also Chapter XII.

In the last chapter much is written about the Co-Masonic Order and the future of Masonry. It seems as if Masonry certainly has a great part to play in the future civilisation. It has not been for nothing that the ancient rites contained in Masonry have been so carefully guarded and preserved throughout the countless ages and have been handed over to us at the present time, when we are standing at the beginning of a new age and are expecting the coming of the World-Teacher again. For the coming of the World-Teacher has always marked the revival of the mysteries.

Then, to quote once again from the author :

He, too, will surely take the sacred vessels of the Mysteries and fill them anew with His own wonderful Life ; He, too, will mould them according to the needs of His people and the age in which they lived. For the influence of the sixth ray, the ray of devotion which inspired the Christian mystics, and the glorious Gothic Architecture of the Middle Ages is passing away, and the seventh ray is beginning to dominate the world—the ray of ceremonial magic which brings the especial co-operation of the Angel hosts, of which Masonry itself with its many coloured pageant of rites is a splendid manifestation. Thus in the coming days . . . we may look for a restoration to the worthy, and to the worthy alone, not only of the full splendour of ceremonial initiation, once more to be a true vehicle of the Hidden Light, but also of that secret wisdom of the Mysteries which has long been forgotten in the outer Lodges and Chapters of the Brotherhood. S . . . m . . . i . . . b . . .

In reviewing such an exceptional work it is necessary to quote very fully from its pages, as without that it would not be possible to give a proper idea of its unique value. The book is a sister volume to the author's *Hidden Life in Freemasonry* and in order to obtain the full benefit of the author's great occult and historical knowledge on the subject both volumes should be read. Hitherto Freemasonry has coldly closed its doors on enquirers who seek for information concerning its true purpose, probably because so little has been known, but now, thanks to our brother, the author, so much interesting information is available many should be attracted towards its portals.

The Publishers should endeavour to place this useful work on the shelves of as many booksellers as possible so that it may reach the book-buying public, and every Masonic Library should have a copy in its book-case. The book contains some good illustrations and it has a full reference index which should be of use to students. The printing and binding are excellent.

L. A.

How a World Teacher Comes, as seen by Ancient and Modern Psychology, by Dr. Annie Besant, D.L., P.T.S. (Four Lectures delivered at the Queen's Hall, London, during June and July, 1926.) (T. P. H., London. Price 2s. 6d.)

In these four powerful lectures recently delivered to huge public audiences in London, Dr. Annie Besant, in her beautiful language, once more told the Western World of the return of the World Teacher, He Who in the West is known as the Christ, again to dwell on Earth to bring happiness to the hearts of men and to give peace and enlightenment to the Nations of the World. For seventeen years, or so, this loyal messenger of the Great Ones has been travelling about the Earth proclaiming this wonderful message, but never before from a public London platform has she told her audience that what she is proclaiming is the result of her own personal knowledge ; that she herself has stood in His August Presence in the higher realms and has conversed with the Great Teacher, and has heard Him say that He is coming to His World.

She declares that she is one of His chosen apostles, and that she has spoken, and will speak again, at the command of Those Whose servant she is. And to-day there are many around this great apostle who know her sincerity, who reverence her for her many acts of service to the World, who know something of her greatness, and who realise the truth and beauty of the Message that she is bearing to the World. And there are many who were present on that memorable occasion, not many months ago, when for the first time for two thousand years the World Teacher spoke on Earth to men.

But apart from the general message they contain, these lectures were given for the particular purpose of explaining to the West the manner in which He will express Himself to the people, the method to be adopted by the Lord for His manifestation to the World ; how He will use the body of His disciple, Mr. J. Krishnamurti, which has been carefully guarded and prepared for this special purpose—as in the past the body of the disciple Jesus was prepared and lent to the Christ, as was known to the Gnostics of the early Christian Church.

To the Western mind the idea that the body of a disciple may be used by another appears strange, as the West are unfamiliar with the philosophies and the psychology of the East and all Western thought on such subjects is yet quite young. But Dr. Besant explains this most difficult subject, what might be called the psychology of His advent, in her clear and easy manner, giving evidence and arguments based on Eastern and Western psychology, the investigations

of psychical research, Eastern philosophy and the knowledge and experience of Christian mystics.

She says her arguments are not intended to convince but to stimulate serious thought, and she implores the World not to treat her message with ignorant ridicule, but to halt awhile from the many petty activities to which people attach themselves, to which they give so much over-importance, and to give some serious thought to the real things that matter, of which at present, this is by far the most important. She appeals to everyone from the depths of her great heart, through the best of her brilliant intellect and through all that is spiritually great in her, to consider the possibility that in this twentieth century things should happen again in this old, old World that have happened so many times before.

The printed words of her soul-stirring lectures are indeed inspiring, as her lectures always are, but necessarily on paper they lose much of that marvellous inspiration that flows to all present when she is delivering Their message to the World. For at such times something of Their peace and power radiate through her, and then the consciousness of those present is temporarily raised to a high level of understanding and intuition, and for a moment some may actually catch a glimpse of the light she bears, which once seen can never be forgotten.

These lectures contain a beautiful message delivered by a gallant Soul in convincing and expressive language, and if words can move the World surely these words will—or, perhaps it would be more true to write—*her words have already moved the World.*

L. A.

Bengali Religious Lyrics-Sākta. Selected and translated by E. J. Thompson and A. M. Spencer. (Heritage of India series. Association Press, Calcutta.)

This is a welcome addition to the growing literature of the Heritage of India series, and is a fairly scholarly contribution in small compass, of the Sākta literature of Bengal and its appreciation. The hymns and lyrics translated in the present volume, bear to the existence of Sāktas, worshippers of the female energy. Their worship is an expression of the long existing recognition in India of a dual principle in nature Purusha (male) and Prakṛti (female). For all our purposes *sāktism* may be considered as the worship of Durgā or Kālī. A vast literature of lyrics has grown up in Bengal about

this, which the editors have translated with great erudition and scholarship in the present book. The introduction is a valuable and highly commendable interpretation and history of the religious lyrics of Sākta in Bengal. In welcoming this book, we congratulate the translators on their great success in the correct and sympathetic understanding of the religious literature of Bengal.

R. V. P.

The Activities of Uranus and Neptune, by Helen H. Robbins. (The Theosophical Publishing House, London. Price 1s. 6d.)

This interesting little booklet of 70 pages has been written with the object of studying the influence of the planets outside our solar system, tracing thereto (astrologically) the world changes we see around us. The writer covers the whole subject in five chapters, dealing with both planets (Uranus and Neptune) first astronomically, (in two chapters) going upon known data with regard to them (which must have demanded considerable research), and then astrologically, giving a chapter to each. Finally she sums up by considering Uranus and Neptune together.

For an astrological student who has studied these particular planets for many years, the work is full of interest, for it confirms similar theories that have been evolved during those years. But what came as a new thought was the clever suggestion of connecting Neptune with psycho-analysis and its growing recognition during the last decade or so. Her reasons for advancing this idea should be absorbed and thought over by those interested in the matter, for there is no doubt that this planet is concerned with the sub-conscious and it may be that the opposition of Uranus to Neptune (1910 and thereabout) might stand for the descent of the experimental mind of a Jung or a Freud into the world's "Unconscious" becoming more recognised whilst Neptune was in the sign Leo (associated with the solar plexus and the emotions) and to become a definite feature of the world's thought from 1928 till 1940 as he passes through the earthy sign Virgo.

There is no doubt that most of the new scientific discoveries and those activities associated with social reform can be traced (astrologically) to these planets but it would not have occurred to many until they had followed the thoughts of this writer, with suggestive dates given for her reasonings; from time to time. Altogether an interesting little book and with no technicalities to puzzle over for those not initiated into the science.

B. A. R.

The Vocabulary of the Greek Testament, by James Hope Moulton, D.D., D. Theol. and George Milligan, D.D. (Hodder & Stoughton. Price 10s. 6d.)

This is part V of this series and we cannot too strongly recommend it to those who are taking up a special study for which it would lend itself and be of extreme use. The authors are well known and that in itself is high recommendation.

BOOK NOTICES

The Indian Colony of Champa, by Phanindranath Bose. (T. P. H., Adyar. Price Re. 1-8.) A booklet, concise and of great value in its own particular subject. We most heartily wish it the success it merits.

An Introduction to the Study of the Kabalah, by William Wynn Westcott. (Watkins, London. Price 3s. 6d.) with diagrams. The author is well known in many walks of life and a contribution by him will be welcomed and we are sure will be of value to those who are students of this subject for much knowledge is to be gained from this book of sixty pages.

The Book of Genesis Unveiled, by Leonard Bosman. (The Dharma Press, London. Price 3s. 6d.) This is a useful contribution to the world of books which seek to explain and open up mysteries and that is what Leonard Bosman has helped to do in this short volume, just published. We wish it all success and a ready sale.

An Occult View of Health and Disease, by Geoffrey Hodson with a preface by the Rev. Oscar Kollerstrom. (T. P. H., London. Price 1s. 6d.) This book has much to recommend it and we hope that it will find its way into the hands of the many, specially through public Libraries so that the people may profit thereby, for there is much to learn from its pages.

Towards a New Era in Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 1s. 1d.) One of those innumerable little books that advocate what is termed spiritual healing with many quotations from religious writers. A useful booklet.

The Religion of the Future, a Declaration of Faith and its Basis, by the Rev. C. B. Johnson, F.R.A.S.Z. (C. W. Daniel Co., London. Price 2d.) A pamphlet which shows that Christianity is taking a wider view of the words of the Founder and a great advance on most of the pamphlets on Christianity which come to our hand.

A Plea for Judaism, by Leonard Bosman. (Association of Hebrew Theosophists, Adyar. Price As. 6.) A useful pamphlet which shows up the points wherein Theosophy can help to elucidate the Jewish Faith and thereby show a common bond in all the religions of the world.

How Spirits Communicate, by the Rev. Vale Owen, and *From the Dead*, by Recorder, are two of the many booklets we receive on the subject of communication with the dead. The first author has won for himself a name in this connection. We have many of these sent to us and they are of use in so far that they bring the reality of life after death to those who apparently cannot be brought to that conviction in any other way.

Four Little Plays for Children, by E. H. Price 9d.

The Unswerving Law, A drama of Reincarnation.

The Conversion of the King, A drama in one act. Price 1s. each. All are of value, each in its separate way, for spreading the truths of Theosophy very simply, through the stage. All could be acted by children which is to their great advantage.

The Ancient Murli and Witness of the Ancients, both by T. L. Vaswani. (Ganesh & Co., Madras. Price As 4. each). Both pamphlets are calls to Brotherhood from different aspects and are well worth careful reading and distribution. We welcome all from this author.

Poems to the Master, by Mary C. A. Bright. (T. P. H., Adyar. Price 1s.) A booklet of poems with a preface by Ernest Wood. In this collection there are many lines which will attract and inspire and everything is worth while which helps another over a stile in life's long way.

MAGAZINES

The New Era, writing, rather especially, from the point of view of British parents living abroad, faced as they are with the problem of education for children who of necessity must eventually be left in England in school, the value of a magazine like *The New Era* cannot be over-estimated. While there are many parents who, welcoming this new era and its ideals of education, are only too anxious that their children may benefit from these opportunities which are now presented, it is very hard to keep in touch with and to form unbiassed opinions on the various educational reforms taking place in the West.

The decision also is more acute since once the child is left, oceans will lie between and the guardianship must often be transferred to one who is a total stranger.

The New Era supplies this need, offering the opinions and ideals of some of the greatest educational reformers of the day and on an entirely international basis.

The magazine has many other charms for those in Western homes, notices of lectures taking place and lending library; those in the East are grateful for reviews of children's books; detailed and illustrated articles on some of the chief pioneer schools, and will even welcome the advertisement pages which deal exclusively with schools run on these modern lines and to be found in almost every part of Britain.

Service as the name implies, is a magazine devoted to activities for the upliftment and betterment of mankind, or rather one should say activities in the service of all living creatures.

The magazine is the monthly record of the interests of the Theosophical Order of Service, an international movement which aims at being "An Organisation of all who love for the service of all who suffer".

The problems dealt with in its pages give opportunity for everyone to find his special place and interest if he would join the ranks of servers, the ranks of those who know wherein true greatness lies. The thoughts brought to one's mind at first, on glancing through the varied articles relating to the work in progress and ideals held out for work to come, are the message "Peace on earth and good-will towards men"; and, that here one sees a movement where idealists are actively expressing their ideals in daily life.

One reads of working boy's clubs, help for the blind, books, toys whatever it may be, collections of books for Indian prisoners, animal welfare weeks, and health reforms—but look a little closer and you soon will see the immensity of work that lies ahead before the ideal is even within hope of realisation.

Humanitarianism still remains a complete misnomer in the face of crying needs of prison reform, of so-called sport, traffic in worn out horses and a mass of other ills of which we are so ignorant or else, on having caught a glimpse, with horror shut our eyes and will not see.

Service will show the way to those who want to see; it seems to say—the fields are white already to harvest but the labourers are few.

U. C.

BOOKS RECEIVED

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

The Soul of Jack London, by Edward Biron Payne (Rider & Co., London); *The Secret of Ana'l Hagg*, by Khan Sahib Khaja Khan, B.A. (Hogarth Press, Madras); *Knowledge and Dream*, by Colin Tolby (Hodder & Stoughton, London); *A Golden Book of Francis Thompson*, by John A. Hutten, D.D. (Hodder & Stoughton, London); *How a World-Teacher Comes*, by Annie Besant, D.L. (T.P.H., London); *The Hidden Powers in Man*, by M. N. Ganesa Iyer (P. K. Vinayaga Mudaliar, Madras); *Glimpses of Masonic History*, by C. W. Leadbeater, 33° (T.P.H., Adyar, Madras, India); *Sémélé, Poem Dramatique*, by Inan Grozev (Imprimerie, Sofia); *Bhagavad-Gītā Upanishad*, Trans. by Parameswara (The Victoria Press, Nagercoil); *The Gates of Horn*, by Bernard Sleight (J. M. Dent, London); *Origen and His Work*, by Eugene De Faye (George Allen & Unwin, London); *An Outline Introduction to the History of Religions*, by Theodore H. Robinson, M.A., D.D. (Oxford University Press, London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Isis Revista Teosofica Portuguesa (May), *Light* (September), *Revista Teosofica Chilena* (June), *The Theosophical Review* (September), *Modern Astrology* (September), *Teosofia* (June, July), *The Canadian Theosophist* (August), *O Theosophista* (January to July), *Theosophy in New Zealand* (September, October), *El Loto Blanco* (September), *League of*

Nations Monthly Summary (July), *Service* (July), *The Servant of India* (September), *Revista Teosofica* (July), *The Calcutta Review* (September), *The Messenger* (July).

We have also received with many thanks :

The Eastern Freemason (July), *El Mensaje* (July), *The American Co-Mason* (May), *Herildo Teosofico* (June), *Norsk Teosofisk* (July, August), *De Teosofische Beweging* (July, August, September), *Toronto Theosophical News* (August), *Espero Teozofia* (April, June), *Museum of Fine Arts Bulletin* (August), *The Centre* (August), *Teosofica en Yucatan* (May, June, July, August), *Teosofi* (July, August), *Norsk Teosofisk Tidsskrift* (May, June), *The Cherag* (September), *Rencarnazione* (April, May, June), *Pewartia Theosofie* (September), *Revue Theosophique* (August), *The Occult Review* (August, September, October), *The Vegetarian and Fruitarian* (August), *Reality* (August), *Milk and the Public Schools*, *The Vaccination Inquirer* (July, August, September), *Commercial and Industrial India* (August), *The Vedānta Kesari* (August), *Rural India* (July, August), *The Open Court* (July), *Heraldo Teosofico* (August), *The World's Children* (September), *Blavatsky Press Bulletin* (October), *The Indian Thinker* (October), *Theosophia* (September), *The Mahā-Bodhi* (October), *The Young Theosophist* (July), *The Beacon* (August), *Prabuddha Bhārata* (October).

THE ALL-INDIA THEOSOPHICAL CONVENTION OF 1926

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be duly notified.

Delegates will be received at the "Benares Cantonment" station from the 23rd December. Delegates wishing to come earlier should notify same to this Office.

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names as delegates not later than the 1st December: delegates un-registered at this date cannot be guaranteed accommodation. Intending delegates should notify the Asst. General Secretary, T.S., Benares.

Non-delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees.—Every delegate to the Convention, whether a visitor to Headquarters or a resident therein, must pay a delegate's fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3. Children under 16 are exempted from the non-delegates' registration fee. No name will be entered as a delegate or non-delegate desiring accommodation, unless the name or names are registered before 1st December. Registration Fees must be sent to the Asst. General Secretary.

Room.—A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Iron camp-cots will be supplied at an extra charge of Rs. 3 each. Money must accompany the request for reservation and cots. All efforts will be

made to meet the wishes of delegates applying for separate rooms, but everything will depend upon the number of delegates and the accommodation available.

N. B.—No refund of any kind will be made in case of delegates not being able to attend the Convention.

All available accommodation in the quarters occupied by the residents in the Section Headquarters compound has been taken up by the Housing Committee and persons who wish to be the guests of any resident must apply through this Committee.

Meals.—These will be supplied in Indian and European style at the rate of As. 8 and Re. 1 per meal respectively. Morning and afternoon tea or coffee will not be provided for at the Dining Halls but there will be separate stalls for these and other refreshments both Indian and European style.

Cooking.—No cooking will be allowed in the reserved or in the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.—Members must bring with them their own bedding, mosquito nets, such drinking vessels as are necessary and a lantern.

Inquiries.—All enquiries regarding Convention should be sent to Mr. Ramchandra Shukla (Theosophical Society, Benares), who is in charge of the Enquiry Department.

IQBAL NARAIN GURTU,
General Secretary.

The Theosophical Society was founded November 17, 1875, at New York City, in the United States of America, by Helena Petrovna Blavatsky and Henry Steele Olcott. It was incorporated at Madras, India, April 3, 1905.

The international organization has its headquarters at Mayar, Madras, India, and is composed of forty-one national societies and, in addition, twenty-eight chartered lodges in nonsectionalized groups. Its officers are:

Dr. Annie Besant, President, J. R. Mria, Recording Secretary.
C. Vinayadasa, Vice President. M. Schwarz, Treasurer.

This building was erected as the national headquarters of the American Theosophical Society. The funds providing the estate and the buildings were the gifts of the members. The American section has 7511 active members and 274 lodges. Eight of its lodges own their lodge headquarters. Its officers are:

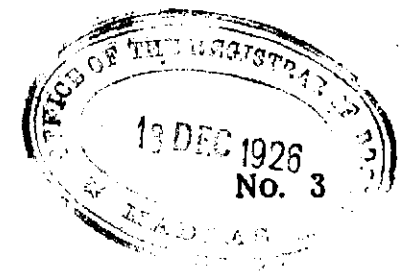
<i>J. M. Rogers</i>	<i>M. B. Hudson</i>
President	Director
<i>G. W. Hammond</i>	<i>E. L. Russell</i>
Vice President	Director
<i>Maudie M. Couch</i> ...	<i>H. Kay Campbell</i>
Secretary Treasurer	Director

This cornerstone was laid this twenty-ninth day of August, in the year One Thousand Nine Hundred and Twenty-Six, M. D., by The Very Illustrious Brother, Flannie Besant, 33°, with full Co-Masonic rites.

May Those, Who are the embodiment of Love Immortal, bless with Their ~~re~~ ~~re~~ ~~re~~ Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity. ~~re~~

Annie Besant
President
The Theosophical Society

VOL. XLVIII



THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

I have a piece of very good news to give to all our Indian readers. Our revered Brother Bishop C. W. Leadbeater is coming to us again this year, so Benares will have the pleasure of meeting an old friend. His health must have improved much, as he left Australia at the end of October, and visits Java on his way to India. Bishop Arundale, "our George," and his wife will also be at Benares—the place that first knew him as Professor, Headmaster, and finally Principal in the C. H. C. and School. It will indeed be a joyous meeting in the centre of Hindū India. It was in Benares that the first great overshadowing of Krishnaji by Shri Kṛṣṇa took place.

The readers of THE THEOSOPHIST,¹ will like to see the facsimile of the parchment placed in the N. E. corner of the new American Theosophical Headquarters near Chicago. The Society is very cramped for room in its present house, where the band of faithful and efficient workers

¹ See Frontispiece.

—gathered round himself by Mr. Rogers, the admirable General Secretary of the Society in America—carry on their ever-expanding work. The ceremony was performed with full Masonic rites. Krishnaji was present, and was to have taken part, but we were run into by a car driven recklessly down a side-street which struck our door full; our car was a large and heavy one, and only the door was cracked; but it gave us a bad jar, and he was shaken, in addition to his head coming violently into contact with mine, with a headache as the result.

* *

The Society had a most joyous Convention this year, some 2,000 members meeting in the huge auditorium of the Sherman Hotel, in a mood of perfect harmony, unbroken by the tiniest ripple of discord. All is very well with the Theosophical Society in America, and a very pleasant feature to me was the presence of my old faithful colleague and brother, Dr. Weller Van Hook, in the chair at one of my lectures. The management of the hotel very generously housed us in the "cottage on the roof," which it placed at our disposal free of charge. Another gracious act came from the Railway Companies between Chicago and Portland, who most kindly provided us with a special car thus saving us from changing where change would otherwise have been necessary. The press has, on the whole, been fair and even generous; in fact, the reporters have everywhere been won by the frank and friendly personality of our Krishnaji. Here is a specimen from a leading San Francisco paper:

INDIA TO AMERICA

The dignified and aristocratic Hindu gentleman, Krishnamurti, whom Annie Besant maintains is "the vehicle of the World Teacher," blushed and hesitated when American women reporters asked him what he thought of girls using rouge and lipsticks. Then he made a wise answer.

"That is really none of my business," he said gently.

What, then, did he think of jazz and other American amusements?

"Well, I am indifferent," he replied. "They don't seem important to me. They seem to distract people from the things that count."

"The question is, what is happiness? It is not in material things. It is a condition of the spirit. I seek happiness. But if people can find happiness in jazz—well, that is another thing."

"Time will improve them. America has achieved material greatness. The greatness of the spirit is to come. Neither should be neglected."

"We must cultivate both body and spirit. The ideal is a fine harmony. In India we have neglected the body for the benefit of the spirit. In America you have perhaps neglected the spirit."

A wise answer, surely, commanding the respect of thinking Americans, regardless of what they may think as to the claims of "Messiahship" made for him, not by himself but by others. This young man seems to deserve a hearing for his intelligence, courtesy and frankness and the value that there may be in a foreign viewpoint, well expressed.

Another asks: "Has he a message for us?" and remarks that there is something of value in the assertion that "he preaches a cult of beauty, harmony and tolerance".

* *

We are sorry to hear that South and Central America have lost the services of Mrs. Annie Menie Gowland, who has worked there for Theosophy so faithfully and so successfully. She loves the Spanish-speaking peoples that are just now in the seething-pot, whence will issue, when the time is ripe, the seeds of the glorious future. She goes to a field very difficult to till—to South Africa, and sure am I that she will find means of softening the hard soil and breaking it up with the ploughshare of understanding love. I send with this an article on her leaving, one which shows her value to those she has left behind, and which should win her warmest welcome in her new field of work. Such an uprooting has within it the promise of a replanting.

Since we received the cable from our Editor, the President of the Theosophical Society, to say that she and Mr. Krishnamurti had been obliged to alter their plans, there has not been time for a letter to reach us. We regret therefore that we have no news to give of them except the note which we were just able to issue with the November number.

We shall have to flock the more to Benares to help with the work of the Convention so that they will not be so much missed, and to give a very special welcome to all the leaders who will be gathered there in spite of the President's and Mr. Krishnamurti's absence.

* * *

The arrangements for the Convention at Benares will be found on page 249 of the November number. We are sorry that because of the necessary alterations in the plans we are not able to publish the procedure of the work that will be carried out there, it has not yet come to hand.

* * *

From a private letter: A very nice story comes from Wheaton (U.S.A.) on the occasion of the laying of the corner stone. People had been passing for some time over, or around, a bottle lying in the road near the new site and finally some one picked it up and put it where it could not be broken by a passing car—that Someone was our Mrs. Besant!

W.

The rapidity with which modern science is entering upon the invisible world is one of the striking phenomena of the times. It was not so very many years ago when the ultimate unit of matter was considered the atom, truly termed after its Greek origin, "indivisible". Then came the electron, whose size was supposed to be so small that, if the

atom were to be magnified to the size of the solar system, the electron would move like a planet in its vast emptiness. A step further still, past the electron, has been taken in scientific research. In the Kelvin Lecture delivered on April 22nd by Sir J. J. Thomson, a most technical description was given of "The Mechanics of the Electrical Field". It is the final conclusion of Thomson which is interesting to THE THEOSOPHIST. That conclusion is as follows:

These considerations suggest that just as matter is made up of molecules, and molecules are made up of electrons and positive particles, this is not the end of the story; there are still other worlds to conquer, the worlds which build up the electrons and positive particles.

Occult investigations describe what is the nature of the physical atom, the astral atom, and so on. It would appear that, on the whole, what the physicist calls electron is probably the astral atom, though by the term electron, sub-atomic and super-etheric groups of ultimate physical atoms are probably also meant. Now, however, Thomson asserts that the hitherto ultimate unit, which is the electron, is itself composite. Not the least amazing of all these scientific speculations and researches is that modern science, which has prided itself on accepting only that which is definitely provable by laboratory experiment, should now plunge into the invisible and postulate the existence of kinds of matter which at the moment cannot be proved by any laboratory experiment, and yet whose existence is necessitated by scientific theory.

* * *

The great state of flux in scientific theories is instanced by the very cautious attitude held to-day by biologists towards theories of evolution which were propounded as final a quarter of a century ago. The wave of enthusiasm which followed Darwin's epoch-making *Origin Of Species* gave rise to exaggerated assertions, which cautious scientists knew had no true

basis. But in ordinary popular lectures to the public, the origin of species through variations was asserted as a fact. A clever and witty writer did indeed point out that the difficult problem was not to understand the "survival of the fittest" in a struggle for existence, but rather the *arrival* of the fittest. It is this same most difficult point which was emphasised in August last by Professor H. S. Osborn, F.R.S., at the British Association. After discussing the general theory of evolution, Professor Osborn made it quite clear that there was not the slightest shadow of doubt concerning the main facts of evolution as a natural process. But the doubt was concerning how evolution took place, whether by infinitesimal variations or by mutations, which then survived by natural selection. Professor Osborn's summary stated the problem as it is at the moment in biology.

We seem to have reached an entirely new era in research on the problem of the origin of species, marked by the decline and death of speculations and theories advanced upon the very limited knowledge of the first half of the nineteenth century. Through zoology and palæontology we have reached a solution of the least difficult half of the problem with which Charles Darwin was confronted: we know the *modes* by which sub-species and species originate; in fact, there is little more on this point to be known. But this very knowledge renders the problem of *causes* infinitely more difficult than it appeared to Darwin. The causes of "variation," to use the term he employed for the evolutionary process, lie in the way before us. They may be resolved or they may prove to be beyond human solution. We must resolutely face these alternatives, and in the meantime continue our synthesis over every field of biological research.

C. J.

The Central India and Rajputana Federation was held last month at Gwalior. An important feature was a performance in dramatic representation of the life of Alcyone when he was Vrajgopalacharya in the Central Provinces of India.

* * *

We have just received the first number of *The Jewish Theosophist* published at Seattle, Washington. Below we reprint part of a short article on "Why Every Jew should Join the Association of Hebrew Theosophist".¹

Every Jew should become a Theosophist. *First*: Because in order to become a Theosophist only two things are required—a belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own. Every Jew believes in the Brotherhood of Man, and it has been his sad misfortune that the rest of the world has not shared this belief with him. Likewise, the Jew has always been tolerant of all other religions, and has humbly gone his own way, worshipping in his own way, and letting everyone do the same. Consequently every Jew is qualified to become a Theosophist.

Second: Because the Jew has never been properly understood by the Gentile. Theosophy makes it a point to study the religion and tradition of all peoples, to criticise none and to make everyone of each faith a stronger adherent to his chosen religion. Hence Theosophy will tend to make the Gentile see the Jew in his true light and to endow Judaism with its rightful heritage.

Third: Because Theosophy is not a religion! It is an organisation existing solely to encourage the study of comparative religion, philosophy and science, each and all alike. Instead of persecuting the Jew because of his religion, the Theosophist hails him with welcome, because he brings into the society a grand old faith that is worth studying and heeding.

Fourth: Because Theosophy is devoted to study. Thus it will assist the Jew in becoming a better Jew, inasmuch as it will aid him in understanding his own religion better. Few Jews are aware of the wonders of their ancient faith. Its lofty ideas have become almost buried by the sands of time and neglect. When the Jew acquaints the Gentile with the truth of Judaism, he shall have in him an advocate and ally.

Fifth: Because Theosophists draw no distinction between race, creed, sex, caste or colour. Therefore, the Jew enters the organization with no feeling of timidity or misgiving.

Sixth: Because Theosophy investigates the unexplained laws of nature and the powers latent in Man. Ancient Judaism contains a wealth of mysticism concerning these two subjects and constitutes a valuable source of study to the Theosophist.

* * *

Mr. C. Jinarājadāsa writes: Mr. R. Vasudeva Rao of Madras has published "Shuddha Dharma-Manḍalam, A

¹ By Hosen Brydlova Rubin.

Vindication, being a Rejoinder to Mrs. Besant, P. T. S.," where he controverts what Dr. Besant has stated in THE THEOSOPHIST, June 1926, concerning this organisation. There is no question whatsoever that the late Dr. S. Subramania Iyer belonged to it, and did his utmost to help a group of people whom he felt had a usefulness in the world. But owing to various events in connection with that organisation, before Dr. Subramaniam passed away, he severed his connection with that organisation, and told Dr. Besant so when she saw him shortly before his death.

W.

"That idea of the fire as a great creative element, a great purifying element, one that burns away all dross from the metal, and leaves the pure molten gold behind, that great symbol is, I think, one of the most inspiring symbols of the great faiths. For it is exactly that inspiration which everyone of us needs; that that fire may burn brightly within us, in the temple of our bodies, on the altar of our hearts, that fire which is the very life of God within us, which at once destroys in us every weakness that might hinder, and gives the strength to co-operate with the Great Life of all in His Work."

ANNIE BESANT



AUSTRALIA: HER POWER AND PURPOSE¹

By GEORGE S. ARUNDALE

IN the short time at my disposal this evening I want to tell you how Australia impresses a stranger who has travelled in many parts of the world with the object of endeavouring to understand and to appreciate the varying types and temperaments of humanity, and to discern amidst the differences that underlying unity both of origin and of goal, to which modern science and modern philosophy are so insistently drawing our attention.

From a study of many different types and temperaments, I have come to the conclusion that each Nation contributes a specific note to the great world harmony which is gradually emerging from the discord of comparative immaturity. I

¹ A Talk broadcast from 4 Q. G. Brisbane.

have had conversations with leading people in various countries, and I have endeavoured to draw from them their conception as to their country's place and purpose in the life of the world.

In some cases, of course, the idea that a country, a Nation, has a specific temperament and a specific purpose, was so new that it had never been thought of. There was familiarity with the idea of psychological types as applied to individuals—Dr. Jung has written a book on this very subject—but its application to Nations was novel. France, for example, had little to tell me outside the word “stabilisation,” for the need for this was paramount and exclusive of all other considerations. All I could get was that France was definitely a country in which the individual counted for more than the Nation, even though, for the sake of self-preservation, the sense of patriotism might have to be fanned into glowing heat. A Frenchman, it would seem, loves France less for France's sake than for his own sake; and this very individuality gives rise to the great brilliance of individual Frenchman in art, in science, in philosophy. I had more or less the same experience in Poland where the one word was “liberty”. I firmly believe that both Poland and France have specific temperaments of their own, specific notes to offer to the world-chord. But circumstances have, at least for the present, overborne the deeper issues, and Poland, for example, is full of the liberty she has not known for centuries. She can think of nothing else, and, as a Polish gentleman said to me, the danger is lest she become drunk with liberty—so eagerly does she quaff the hitherto forbidden nectar.

On the other hand, in Norway, in Sweden, in Denmark, in Austria, I found clear-cut conceptions of the national psychological type. Nobel has expressed Norway's temperament in his great Peace Prize, and the Peace-Spirit was well exemplified when some years ago Norway and Sweden

decided to break their partnership, and broke it in the most friendly way. Interestingly enough, Norway is an emotional country; and it is for this reason, perhaps, that she comes first with the thought of peace. Norway reacts quickly to ideals, and peace is more in the ideal than in the actual, at all events at present. Sweden, on the contrary, is an intellectual country, and her temperament is well expressed in the word “rectitude”. Rectitude, indeed, as anyone will agree who has visited the country, oozes from every pore. Her very architecture is rectangular, as witness Stockholm. It is, moreover, interesting to observe that at meetings of the League of Nations, Sweden has been one of the few countries to put international justice and duty before private National interests, and has thus set her fellow Nations a much needed example. Denmark, if I mistake not, is the original home of the co-operative movement; and in all her movements may be traced the tendency to co-operation. The bill before the Parliament for the abolition of the army is the expression of a sincere conviction as much as of the exigencies of her own particular political situation. Austria, at present, is one of the most interesting of countries. Reduced to a population of about 6,000,000, her fairest provinces torn from her, she takes refuge in that which her youth and many of her leading citizens regard as her great contribution to world welfare—culture. She stands for culture. She believes that more than almost any other country she can contribute culture, especially to the West; and in her schools the very greatest stress is laid on this aspect of her life, mainly through art and science. The capacity of even little children in these directions is quite remarkable, and there is a peculiar reverence for music which I have not come across elsewhere—a reverence which forbids music to be played in restaurants or cafes.

Germany is naturally in a peculiar position, as is also Italy. Holland definitely emphasises sobriety and stability,

mellowed by an interesting and valuable sense of the profound significance of internationalism, which makes her extraordinarily receptive to international ideas. What about Britain? Well, in England, Scotland and Ireland we have three very distinct types, and since you are probably familiar with these countries I should like you to think over for yourselves the notes they respectively contribute to the world-harmony. I have not found many people able to offer me any definite statements, on the ground: "We have never thought about it."

And now let us turn to Australia. I expect that most of you have not thought about Australia as a country with a mission, but rather as a country to be proud of and to be defended when occasion arises. Most of your policies are presumably more for self-preservation than as a means of service. For example, the White Australia policy represents the country's need more than anything else. I grant that needs must come first, but I submit we can the better choose our needs and fulfil them if we have some conception of the goal at which we are aiming. Personally I regard Australia as a country with a profoundly interesting future and as exhibiting a type particularly rare and particularly needed. Myself, from constant travel and many friends in all Nations and in all faiths, more, perhaps, a world-citizen than a citizen of any particular country, though I am naturally proud of my citizenship of our great Commonwealth of Nations, I am more interested in Australia's objectives even than in the ways in which she is in process of achieving these. I put my finger on two vital qualities in the Australian type, which, to my mind, augur very well for the purpose of Australia's existence. The first quality is that of brotherhood, and the second is the pioneer spirit. Scratch the political bias and scratch the sectarian bias, and underneath you find a simple, unaffected brotherliness,

undistorted by forms and ceremonies, untainted by class shibboleths. You may be divided into opposing camps so far as political and religious views are concerned, but the foundation underneath even these differences is kindness and goodwill. Perhaps you do not notice this quality particularly. In any case, it may not be good form for you to talk about it, even among yourselves. But as a world-traveller you may take it from me that this particular quality is one of your greatest assets, and will help Australia, if you will eagerly develop it, to become a leader among the Nations of the world; for more than anything else the world needs brotherhood—and you have a supply which, I hope, is more than enough for home consumption, so that you have a fine surplus for the export trade. There are few countries in the world in which brotherliness is so bluff, simple, direct. But lest you begin to feel too proud I will mention one other country which possesses a fine supply of the same commodity—India. There is as much brotherhood in India to the square inch as in Australia, but there is an interesting difference in kind. In India the guest is the king. In Australia the guest is one of the family. It comes to the same thing in the long run, but it works out differently in the details.

An equally valuable quality is the pioneer spirit. Australia has the enormous advantage over most other countries of being comparatively free from conventions and superstitions. She has no particular past, whereas so many countries have far too much, so that the past overshadows the present, enslaving it to the very great detriment of the future. Australia's past is a past of honourable pioneering, of hardship, of battling against odds. In the true Australian the pioneer-spirit shines out from the eyes, from the skin, from the general bearing. He is accustomed to look into distances, and he looks forward, not backward.

I earnestly trust this priceless possession will be most carefully guarded against the attack of too much respectability, of too much conventionality, of too much orthodoxy. I hope the pioneer spirit is specially encouraged in schools and colleges, so that Australia's youth—the hope of her future—may be educated to treasure it and fearlessly to use it. The pioneer spirit is the bridge between things as they are and things as they ought to be. Too often we take refuge in compromise, in hesitation, in subterfuge even, when we ought to risk, to dare. Australia has it in her to show the way to a life happier than the lives most people lead to-day. Australia can, if she will, build up more quickly than almost any other nation that ordered, disciplined Freedom upon which all true progress depends. Australia can become an example of tolerance and mutual respect as regards the most varied and divergent of temperaments, of opinions, doctrines, convictions. She can demonstrate to the world how differences in means may be used for constructive ends, for in Australia there is that essential brotherhood which transmutes and shapes all differences to the one and common goal.

There may be those among her sons and daughters who do not yet perceive Australia's destiny, and who would have her tread the pathway so many nations have trodden to their undoing. But the majority, and among them Australia's youth, must guard her against all selfishness and narrowness, against all hatred whether within, among classes, sects and parties, or without against other Nation-comrades in the One Great Adventure, against that lack of chivalry and gentleness which is so evident a characteristic in much of modern so-called civilisation. Australia exists to remind many parts of the world that honour, knightliness, goodwill, tolerance are the root-base of all true growth. With her brotherliness she can show the first three qualities, making subordinate to them all differences of race, creed, caste, and colour. With her

spirit of the pioneer, she knows that all opinions, all beliefs, are but varied means to an all-embracing end. She knows that truth is everywhere, in all things, for there is nothing which is not of God. She knows that there are many roads to the goal, and her exhortation to the world is that men and women travel along their respective roads with all possible enthusiasm and yet retaining goodwill and respect for those whose roads are different. She knows, too, from the pioneer experience, the truth of the words:

Let knowledge grow from more to more
And more of reverence in us dwell.

She knows the folly of rejecting the strange merely because of its unfamiliarity, merely because it does not fit in to existing preconceptions. "Forward" is Australia's motto, "At all costs 'Forward'". And "Forward *together*" to that world-brotherhood which awaits us all.

G. S. Arundale.

THE OCCULTIST AND NATURE

By E. A. WODEHOUSE, M.A.

THE Occultist is he who has taken the processes of Nature as his concern, and who seeks to add his individual force to Nature's shaping and propulsive energy, at the same time sinking his individuality in her purposes. His ideal, carried to its highest power, is thus to *become* Nature—with this difference, namely, that the Intelligence, which now works blindly, as it were, and automatically in and through the fabric of the worlds, he would draw upon and absorb and make his own, and in so doing would liberate It from submergence and give to It new life and being, as something no longer merely immanent in, but transcendental to, the world-process. Every increase in knowledge and in practical power, which is laboriously won by him, is thus an enfranchisement of the God imprisoned in Nature. In becoming self-conscious through him, God Himself achieves freedom.

There are three stages in the making of the Occultist. The first is to make the world of Nature *his concern*. This is achieved by Love. The next is to turn the emotional illumination, imparted by Love, into an intellectual understanding of that which is loved. This is the stage of Wisdom. The third is to use the Wisdom, thus attained, as a practical engine for furthering the life-processes and the life-purpose thus laid bare. This final stage is the stage of Power. The whole history of Discipleship and Initiation is merely the

story of this triple development; and no power on earth can alter the order of the sequence, for it is inevitable. To seek Power before Wisdom, or both before Love, is to controvert the order of Nature; and the natural result is Black Magic.

It follows from the character of the Occultist's task that two things, apparently contradictory, have to be simultaneously achieved by him. (1) Everything that exists in the world, from the lowest to the highest, has to become for him an *object*, i.e., something from which he stands apart and which he can work upon and manipulate with a definite end in view. And in these will be included his own personality, which, from being falsely identified with his Self, he has to learn to use purely as an instrument of his impersonal labours. (2) At the same time, by virtue of his absorption into Nature's life and purposes, he has, as Nature does, to enter into and become part of all those things which, in another aspect, are to him merely objects. This self-identification with the life around him would seem to be in automatic correspondence to the degree in which he can depersonalise himself into a mere instrument of his own (and Nature's) higher purposes. For liberation from the lesser self is no mere negative achievement. It carries with it, as a simultaneous phenomenon, an automatic enlargement into the greater Self.

But for this self-identification with the very objects which he—as thinker, contriver and worker—has to externalise and repudiate, the task of the Occultist could not be that for which we hold it most in honour: namely, a sharing in the Divine burden of creation and manifestation. It might be possible to conceive an Agency, standing outside and apart from the world-process, and assisting it by advice or criticism, while never shouldering its actual weight. Such is not the task of the Occultist; for it is not the task of God-in-Nature.

The Divine Life ever carries the burden of that which is *Divine*. It must repudiate. Negation, for God, does not mean rejection. The burden of *Māyā* must be carried to the appointed end, even though it be *Māyā*; and in this Divine Self-sacrifice the Occultist takes his share.

Yet we should not conceive of his labours as a mere imprisonment in a mechanism which he knows to be illusory. There is something which saves them from mere automatism; and it is something which he, as transcendental to the processes of Nature, shares with the transcendent life of Deity Itself.

For unless we conceive of God, in His creative aspect, as a simple Artificer—designing merely something which, like a machine, is destined to run its appointed course to its predestined end, without any element of what Aristotle called “contingency”—we must conceive of Him as an Artist. And the whole point of Art is that it is illimitable, and that it allows for every possible degree of failure or success. Behind every artistic process is the illimitable Idea which it sets forth to embody. Before it are all the infinite possibilities of, more or less, adequate embodiment. Regarded thus, Nature, as a living creative process, ceases to be mechanical and becomes something in which every new acquisition of strength and co-operation may be fraught with tremendous consequence. For every living intelligence, added to the task, brings a fresh fragment of God Immanent, of God the *unconscious* Artist, out into transcendence and self-consciousness. The balance, at every such addition, shifts slightly from the passive to the active side of manifestation. That which was hitherto merely acted upon, as part of the *hylē*, or material, of the world-conception, now takes a hand in the game and becomes part of the conscious World-Artist. Such, collectively, are the Occult Hierarchies of the globes and the great host of Liberated Intelligences. These are, in Their totality, God the Conscious

Artist, as distinguished from God the Unconscious Artist, immanent and buried in His worlds. Consequently, with every increase in Their number, with every son of man who breaks free from imprisonment and learns to stand detached from the world-process, while yet lending his aid to its fulfilment, the Conscious Artist is strengthened and the prospects of ultimate success thereby enhanced. Upon the recruitment, therefore, of the Occult ranks depends the degree in which the illimitable Beauty and Splendour of the archetypal Divine Idea can find realisation. Every fresh recruit becomes a living unit in the great totality of the Collective Artist, and *his Love, his Wisdom, his Power*, go toward helping the mighty work to success.

Occultism must always remain a rather given and mechanical thing, without this infusion into it of the conception of the “contingent”. Yet we do not need to import the conception, for it is already there. The man who dreams of helping the world, and who dedicates himself to such helping,—of what else is he dreaming save of helping it to achieve a realised perfection, of which, but for him, it might fall short? Take away this idea of contingency—posit that, whether he help or no, the result will be the same—and you have taken away the very soul and meaning of the occult life. Those stupendous labours of self-discipline, those appalling trials and struggles, cannot be for an end which, without them, would be precisely the same. The new Initiate, the new “Master of the Day,” *must make a difference*; and the very admission of such a difference has this tremendous significance—that it turns the world-process, nay, the whole of manifestation, from a mechanism into a work of art. The mere “speeding up of evolution” is nothing; for what can mere speed signify where we have endless time at our disposal? But the achievement of a higher degree of success, the embodiment and realisation of a fuller Beauty and a richer

Glory—these are true triumphs, and it is for these that the Occultist exists and works.

One way, then, of acquiring the "occult outlook" is to begin, already, to look upon the world, and all the life with which it teems, with the eye of the artist; to dream of all its latent possibilities of beauty and to make it *one's own concern* to elicit these to their fullest possible extent. The words italicised are the essence of the matter: for it is only when the world and all that it contains become "mine," and so "my concern," that the artistry in the soul can begin to work. The definitive act, which marks the artist, is the initial "laying hold" of his material; and nothing in all the world is more truly appropriative than an artist's preliminary grasp of his subject-matter. Then comes the thinking out of what he is to do with it—the time of dreaming, of the shaping forth of ideals. And finally comes the executive craftsmanship, the turning of these into objective form and fact. And so, we see, we have come back to our original classification of the three stages of Occultism. The laying-hold-of and appropriating of the world about us, converting it from something alien and external into "mine" and "my concern," is the operation of Love. The thinking out, the idealising, the planning, are the work of Wisdom. The execution of these dreams is the task of Power. Thus, in this triple parallelism, the Occultist and the Artist are one.

We, therefore, who seek to be Occultists—may we not animate our work, even now, with the ideal of becoming collaborators with Nature, the great Artist? Let us realise that, in so far as we can detach ourselves from the *mechanism* of manifestation and rise to a point from which we can look down upon it as a living work of art, with the success or failure of which we are individually concerned—in that measure we are adding new creative energy, a fresh access

of conscious artistry, to the great Guild of liberated Intelligences who already have the work in hand. Nay more, by becoming co-workers with Them, we have enfranchised yet another fragment of God, the unconscious Artist—lifting It from immanence to transcendence—and have thus lightened, to the extent of our mergence in the great Purpose, the very sacrifice of God Himself, "which was before the beginning of the worlds".

E. A. Wodehouse

WHITSUN-DAY, 1926¹

WHEN I awoke before the dawn
The wind was surging down the street
Between the silent shuttered houses
On beating wings and flying feet.
There God the Holy Ghost was riding,
His flaming banner brushed my door;
And as my quivering candle sickened,
His shadow flashed across the floor.

"O citizens" I heard Him cry
"Come forth to build Jerusalem!
The shining walls are yet unfinished;
Arise, arise, and strengthen them!
Behold I bring you light to labour
And fire to warm unfervent hearts;
Sleep ye no more, O sons and daughters
For all too soon the day departs."

¹ From *The Sunday Times*, London, for Whitsun-day.

So He passed on. The sun swept up
 And took dominion of the skies;
 By the clear beams the Holy City
 Stood straight before my dreaming eyes.
 In its green streets the folks were laughing
 Bright children played beneath a tree
 Upon whose branches hung resplendent
 The fair fruits of felicity.

Jerusalem is long a-building;
 The stones we set so often fall,
 And sometimes those for whom we travail
 Kick wanton breaches in the wall.
 Still grant us grace of perseverance,
 Faith and high courage to complete
 The beauteous city of our vision,
 And bless our hopes, O Paraclete!

KATHLEEN LEE

THE MENACE TO INDIVIDUAL CONSCIOUSNESS

By SATURNIAN

ALTHOUGH we are all septenary beings (microcosms), functioning in a septenary system (macrocosm), it has to be remembered that evolution is taking place by means of duality, through pairs of opposites, between two poles as it were; why this is so we do not know, though it would not be possible to imagine a less complicated field in which to develop.

A very little consideration will suffice to convince us that any one characteristic or feature without its contrast is inconceivable, in short, our conscious life is only possible because of contrast, good and evil, light and darkness, heat and cold, harmony and discord, and so on through the whole gamut of dual manifestation, and it is obvious that, if one of these opposites was eliminated, the other would necessarily disappear, being only in evidence because of its contrast: therefore, it is impossible for the word HEAT to convey any meaning unless its antithesis COLD is potentially existent, although unable to manifest as long as conditions remain favourable for the former to do so. It must, of course, be understood that all opposites cannot co-exist at precisely the same time and in the same place, but they may approximate very near to one another in time and space.

We can now turn to what the scientist terms Energy, Bernard Shaw the Life Force, Christians the Breath of Life, Theosophy the Outbreathing, and this force always requires something through which, in which or against which to

energise, like an explosive that is powerless without opposing substance.

When this is realised in connection with the duality of all manifestation, we are in a better position to understand that problem which has always puzzled humanity, the problem of what is termed good and evil, although the latter as generally understood, is a product of human evolution only, in other words, man and man only is responsible for all that is termed evil in the world. What is loosely spoken of as spiritual evil or evil in high places is actually the same universal law of opposites operating on the higher planes of nature, but, at our present stage, this is not our concern, for it is being adequately dealt with by those great Intelligences who are guiding humanity slowly but surely onwards; our duty, apparently, being to endeavour to cope with it on the lower planes in which the quaternary division of the septenary microcosm is compelled to function.

That there are forces inimical to evolution cannot be denied and, in this admission, the problem resolves itself into one of differentiation or, in other terms, the ability to distinguish what accelerates and helps from what retards; for those agencies or potencies engaged in the latter process are possessed of power and the subtlest kind of knowledge, being able to glamour not only individuals who have reached fairly high levels in their evolution but also bodies of people comprised in various movements, societies, orders, lodges and religious denominations.

When we realise that there is perpetual warfare going on between the Powers engaged in furthering evolution and those opposing it, we can the more easily appreciate the importance, though small, of our co-operation with the former, above all intelligent co-operation, in combating those whose endeavour it is to upset and hamper the universal scheme formulated in the mind of the Solar Logos and carried out by

those mighty Hosts with whom we are privileged, however insignificantly, to co-operate.

It is quite possible, if not probable, that an endeavour to prevent mankind from ultimately arriving at a realisation of its spiritual unity, its Ātmic and Buddhic principles, may be an activity indulged in by the dark forces at the present stage of man's progress towards enlightenment, and, just as those Great Ones who are guiding the evolutionary plan can turn the opposing forces to good account, so can the opposing powers, if unchecked, utilise the good in man for the purpose of defeating his (man's) advancement.

What we term man (*homo sapiens*) has arrived at his present stage of individual existence through æons of evolution, the achievement of the germ of individuality (partial consciousness of his separate existence in bodies) having taken place when he as a unit parted from the group soul, which is the system governing the animal kingdom; therefore, if man's evolution towards supreme individuality could not only be retarded but induced to turn back towards a similar stage to the one he was in before he became man, the forces opposing his progress would be jubilant.

Such an idea, however, is so foreign to Theosophical thought of the present day that one could hardly expect it to be seriously entertained by the great majority of the members of our Society for it would be stoutly maintained that the Great Lords of this Universe would never allow such a thing to mature; yet, a careful study of the past, dealing with the races of humanity that have preceded ours, proves that, at different times, evolution has received serious retardation in the form of set-backs. Is not the whole story of Atlantis a confirmation of this?

In reminding fellow students of what has happened before to hamper the work of the great Manus of the world, the writer merely desires to utter a warning in regard to attempts

that will most surely be made to interfere with Their operations in the future and, in so doing, would draw attention to certain special efforts now being made towards UNITY, efforts which are being watched by those who would endeavour by every means to wreck a movement like ours, which is not only a powerful agency for good, but one growing rapidly in numbers and in strength.

Surely we ought to know that the crises which have, from time to time, shaken the Theosophical Society, were engineered by those very forces, and to take it for granted that their failure to disintegrate us up to the present will cause such efforts to abate, cannot be entertained for a moment; those efforts will never cease and, if one form of attack does not succeed, then another will be tried, for it is safe to assume that we shall be attacked at a time when special efforts are being made to push or further issues in certain desirable directions, especially in the direction of BROTHERHOOD, UNITY and CO-OPERATION.

Before dealing with that which I have ventured to state, is a menace at the present time, it might be as well to go over, briefly, the ground of evolution and the purpose of it.

Coming forth undifferentiated Spirit from the body of the Logos, the first differentiation took place on the Anupādaka level in the form of apportionment to different Rays; then, as the descent continued into denser and denser matter, further separation occurred until the monad, by means of its egoic vehicle, finds itself endeavouring to function on the lower planes in bodies composed of the material of those planes; for it is by means of those separate bodies or vehicles that it has to complete the long drawn process of human evolution in order that it may finally know itself to be a separate integral unit of the One Great Life, a Supreme Individual, a Master of the Wisdom. That is the goal before It can go onward to ever greater and greater heights in monadic evolution, for

man's future is one of power and glory inconceivable to our present consciousness, cribbed and confined as it is in the dense body we know as the physical.

Now any endeavour to translate Spiritual Unity into terms of matter is fraught with the gravest danger. The brotherhood of man is no new conception, it is a universal fact that we are endeavouring to understand, and we shall only arrive at a fuller comprehension if we continue to bear in mind that it is a spiritual brotherhood and not a brotherhood of forms, for separate forms are the only means whereby the spiritual entity can attain to a full realisation of its individuality; when that takes place, the Great Truth, that all spiritual beings are one with the Father, will be known as a fact.

Now there are certain movements in the world at the present time, movements originally started with a laudable object and associated with the ideal of human brotherhood, some of which in recent years have been side-tracked or turned in directions quite at variance with those ideals towards which man is supposed to be directing his steps; for any organisation that has for its objective the equilibrating of human beings and their work in the world and which means reducing the standard of the best to that of the mediocre, such an organisation is working against evolution.

In some countries, notably Australia, trade unionism has developed into a veritable tyranny, a tyranny that has all but abolished the inalienable right of man to dispose of his labour as he shall choose and for such remuneration as he can obtain; there are rules and regulations applicable to certain trades which, in their operation, are calculated to destroy all incentive and to kill out the creative spirit in man; restrictions of output based on a low average by means of which the more highly skilled worker is compelled to curtail the amount of his production to that of the less skilled, it might even be said, to

that of the unskilled; destruction of individual freedom by insisting that a man shall work for only a certain number of hours each day or be deprived of his union membership; worse than all, the tracking down of non-unionists, blacklisting firms or companies that employ them, and so compelling all workers to either join a union or lose their work and starve.

What have Theosophists, with their slogan of Freedom, done to stem this iniquity? For such practices, forming the *modus vivendi* of an organisation, mark that organisation as being under the ægis of those forces of evil that are the inveterate enemies of Those whom we claim to serve.

Although the saying:

From every man according to his capacity, to every man according to his need

is a somewhat advanced ideal for those still on the Pravṛtti Mārga, yet, in inoculating such a tenet as—

From every man as little as he can do, to every man as much as he can get—

we see its resultant in the ca-canny method so popular amongst some unionists, the inculcation of a spirit utterly devoid of all honour, no vestige of integrity and a despicable kind of consciousness which, if not transmuted, will in time, destroy any nation in which it is endemic. Further, Communism which, mark you, originated in the same ideal of human brotherhood and might be considered as a "kindred movement" influencing Unionism, has for its openly avowed objects the abolition of the capitalistic system, the ownership of property and the "individual" worker, the making of all men equal in the State (excepting the communist leaders themselves who hope to replace the present vested owners of property), "no man better or worse than another," all to be labelled, vaccinated, inoculated and educated under one pernicious system which relegates Divinity to the scrap-heap; all of which is evidence of the subtle working of the dark powers, the forces of evil.

A great writer stated:

Universal equality to-day would only pave the way for tyranny to-morrow,

for the tyranny of the mob which is the tyranny of ignorance would make of any country a veritable hell on earth and such an one Russia has already been suffering from, a hell produced by some of the most incarnate fiends the world has ever seen, instruments though they are of malignant powers far greater than themselves.

Inequality is as much a law of Nature as the spiritual unity of all mankind, and any movement, presumptuous enough to claim exemption from that universal law on the score of brotherhood, a brotherhood limited to one class only and therefore responsible for fomenting civil strife by setting one class against the other, such a movement can only be placed in the category of those opposed to the Law and working against the Plan.

What lesson can we Theosophists derive from Bolshevism, Communism and some forms of unionism? Surely we can learn to watch carefully in what direction, in what manner and to what extent the ideals consistent with Universal Brotherhood, Unity and Co-operation are being carried out.

We should always be on guard lest correspondingly pernicious ideas and practices, similar in effect to those which have been so insidiously introduced and contaminated trade unionism, shall have no place in our ranks, for it is evident that the unionist worker is now in process of being gradually and subtly weaned away from his individuality, AYE! FROM HIS EGO, and with a synchronising growth of purely materialistic conceptions inculcated by his "bosses" which destroys all spiritual ideals, he is being imbued with what is known as "Class Consciousness," *A Group Soul Consciousness*, that of a flock of sheep, a herd of kine, or maybe a pack of wolves.

Are we so blind as not to see in what direction this is tending? What is obviously the real object of those operating against evolution? *The Stoppage of Individual Evolution and the Separation of Personalities from the Egos.* And the irony of it is that the ideal of human brotherhood would have been twisted in order to produce what our Great Founder termed SOULLESS MEN AND WOMEN.

Take a well known labour daily paper and endeavour to reconcile its spirit with that of Theosophy, its tone will be found to breathe the very abnegation of the Brotherhood of Man and, on that account only, one would fail in the attempt but would at the same time realise with what peril certain countries are now being threatened, a peril which can have no ultimate effect on the carrying out of the Great Plan except to add to the numbers of those who will fall out of evolution in the next Round, and surely, anything which impedes or hinders the work of the Great Hierarchy, we should co-operate with Them in frustrating.

It is not intended to create any spirit of pessimism but rather to foster an active instead of a complaisant and somnolent optimism, for the sure knowledge that the Great Schemes cannot possibly fail in spite of anything the powers of evil may do, ought to be a great incentive to us to claim some share, however small, in the hastening of its final achievement.

"Resist not evil but hold fast to the good," surely implies the fostering of those active principles which militate against the successful implanting of all false notions for, after all, the heart of man is sound and, only when he is grouped, herded together and organised, does he lose the power to discriminate, for the soul of a crowd is a most dreadful thing when swayed by forces antagonistic to man's Higher Self.

Saturnian



HINDŪ-MUSLIM SPIRITUAL CULTURE

THE DEEP IMPORT OF ISLĀM AND SANĀTANA DHARMA

By SYED BADRUDDEEN

ISLĀM comes from the word 'Salām,' meaning Peace. Peace has two aspects, the lower and the higher. The lower aspect of peace is well-being but the higher aspect is the Incomprehensible. It is the Peace that passeth understanding.

The peace of the lower aspect pertains to the brotherhood of man, to do good to others which is to work for their well-being. It pertains to the service of humanity, especially on

the lower planes. But the Peace of the higher aspect pertains to the Fatherhood of God, for it is to rise beyond the illusions of life where the depths of Godhood lose themselves, as it were, unutterably into their own depths and that is the region "that passeth understanding".

They say that Islām is resignation to the Will of the Lord, but only in the spirit of resignation to the unerring Will of the Lord is the well-being of the brother-man on earth and father-Monad in heaven. How beautiful is this idea! The lesser the resignation, the more the strife; but the perfection of resignation is the "Peace that passeth understanding". This is the important aspect of unspeakable sublimity that is in the simple-worded prayer, "Thy will be done."

Man's co-operation with the Plan of God has two aspects, the lower and the higher. The lower aspect of that co-operation may be simply called "co-operation"; for, it belongs only to the objective sphere of life. Co-operation pre-supposes two independent entities and therefore it pertains to the human aspect of man which is the lower aspect of God's Plan. In the lower planes of God's Plan, man is required to work in a manner that contributes to the well-being of his brother, a being like himself. This is co-operation in the lower spheres of peace.

The higher aspect of co-operation, namely, co-operation in the higher planes of God's Plan, is resignation. It is the law of well-being in the subjective sphere of life wherein Masters alone can move consciously, as beings worthy of those spheres of glory. Those are the spheres which are pervaded with the spirit of unity and, as such, in that sphere not only is there no scope for co-operation with an equal entity like oneself but, on the other hand, even the existence of oneself as a separate entity has to be worked upon until it is lost in the unity of God.

In that higher sphere, there is none to co-operate with man exactly in the sense in which there is co-operation in

the lower sphere. Though on the lower rungs or the sub-planes of that sphere he may appear as co-operating with certain hidden forces of nature, he is destined on the highest plane to ultimately merge himself into the oneness that enlivens that sphere of spiritual splendour. Thus resignation to the Will of the Lord (but not mere co-operation with His Will) is the panacea that would give the aspirant the mastery over that sphere.

All that is stated above is in accordance with the law, that he who would be the master of the subjective sphere will have to rise more to the heights of the oneness with the Lord than he who would master the mere objective sphere of existence. He, who would be the master of this world, which is much more of the lower existence than the higher, may be of the mere Amsha, of Vishṇu, the All-Pervading, but he would be the Master of at least a section of the other world, would have to be much more the Lord Vishṇu Himself than his younger brother who is either the ruler over a vast dominion or a large surface of the globe, or the conqueror of the world which is but a unit in the lower existence which consists of innumerable spheres on the physical plane.

The deeper the resignation, the more perfect would be man's identity with the Lord, and the result of the perfect resignation is no less than his becoming one with the unspeakable Peace the highest attainment of the Masters on High. Such is the significance of Islām, the name of the faith which proclaims itself to have begun with the first Man as well as the first prophet, Adam, (Peace be on Him) and is being professed by increasing millions in a particular form as far as its external shell is considered.

Now let us consider the deep import of what is known as *Sanātana Dharma* which Hindūs profess to be their *Dharma*. In the phrase *Sanātana Dharma* both the word *Sanātana* and the word *Dharma* are full of deep import. *Sanātana*

Dharma is the Primeval Law. What is that Primeval Law? It is the Law that has been in operation not only since the most ancient period of time but it is the Law that had begun its operation even before Time was—to be more accurate, it is the Law that operates in the region which is beyond Time.

It is this region of existence, that is known as the most sublime *puruṣha* who holds in His hand the *Chakra* of Time with its innumerable eternities. That Great *Puruṣha* is the *Sanātana Puruṣha* referred to by the Hebrew Seer as the "Ancient of days," that most Ancient Day whose Light shines beyond the death and darkness of Time. He is, therefore, called the *Mṛtyunjaya Puruṣha* and this *Puruṣha*, who is beyond Time, is also beyond Space; for Time and Space are the obverse and reverse, as it were, of the same coin; *Puruṣha* transcending space, is *Atīta Puruṣha*.

As the Father of all laws, He is the Supreme Law, the Primeval Law which is self-framed in the fullness of grace, the super-law. The field of the working of the Primeval Law or the combination of all the laws operating on the various planes of life is the infinity of existence itself. So, when one speaks of *Sanātana Dharma*, one should not merely have the shallow Vision of Hindūism with its external appearance just as the ordinary conception of Islām may be associated with a particular set of dogmas of its followers.

In the phrase of *Sanātana Dharma*, one should learn to feel the emotion of a great Vision of Harmony that covers one half of its fields with religions, philosophies, and the yogic experiences and covers the other half equally with all mental and material sciences on the one hand, and the affairs of man and the affairs of the world as biographies and histories respectively on the other, while both the halves of the field of harmony lie under the operation of the series of laws that are but the manifestations in the various spheres of the same Primeval Law or *Sanātana Dharma* at work. Such is the

vision of the ancient Rṣhis and that vision is no other than the vision of their own *Ātman* bathing in the overflowing *Rasa* of their hearts. Such is the unspeakable greatness of the *Sanātana Puruṣha* who is no other than the Peace of Islām for, as already seen, it is a concept which in its higher sense, "passeth all understanding".

Man is subject to the various manifestations of the *Dharma* of *Sanātana Puruṣha* operating on various planes and the first of the most glorious links of the chain of that *Dharma* working itself as the harmony of the manifested Logos is resignation which elevates the mere ego of man to its eternal Father the Monad which in its turn passes it to the great Lord of the mountain of light whose silver base is in the heights of *Anupādaka* levels. The lower mind of man is incapable of responding to the unspeakable splendour of the awful Peace on this sublime level and it is this region that is emphasised as Peace that passeth understanding.

Thus we see that the higher aspect of the Salām (Peace) of Islām is *Sanātana Puruṣha* Himself along with the ring of the immediate glory of His Holy Self. But the links in the endless chain of *Dharma* of that *Sanātana Puruṣha*, the Fashioner of Time, do in the lower sphere of their operations belong to the lower aspect of peace (well-being and happiness) that is what is meant by the word Islām. This lower aspect is the aspect of peace that calls for the behaviour of man in a particular manner and hence it is subject to the laws which ensure the well-being of man as well as his brother-man, as embodied entities in this world of mortals and also as disembodied entities in the world of *Pitrs*.

Such is the deep import of *Sanātana Dharma* and such is the beautiful relationship of the Peace of Islām with the *Sanātana Dharma* of the ancient race of Hindūs.

Syed Badruddeen

AN ESSAY ON GOD

By ERNEST WOOD

THE subject of God is one upon which even Theosophists are sometimes found at variance. It will be seen, however, I believe, when the following lines have been perused, that such variance is absolutely unnecessary, and that the expressions used in the letters of the Masters to Mr. Sinnett forty years ago, and those employed in later times by Dr. Besant and Bishop Leadbeater in this connection—and they often use the term—are all quite consistent, and part of the same body of statement. Some have thought that the passages in the Masters' letters referring to God must be wrong, that they simply must be among those parts of the communications which were defectively transmitted; others, at the opposite extreme, have maintained that our modern writers have run off the Theosophical track, since they have diverged from those statements, which are in themselves so well-reasoned and satisfying. Both extremes are, I believe, untenable, as the following essay should show.

I believe that the ideas forming the main part of this essay are somewhat original in Theosophical literature, but I do not want to put them forward as my interpretations and speculations, or to claim credit for thinking the matter out. They came to me in meditation, not by any process of thought, but like the opening of a flower. It is as though a bud announces itself—queer as that may sound—and then, when I pay attention to it, all in a moment it has blossomed into a complete

flower, instantly; yet with all the grace and gentleness and detailed movement of the slow opening of a physical flower. Ideas which have come in this way have always carried with them indescribable conviction as self-evident truth; they have borne the closest mental scrutiny; and I have found with great delight that works such as the *Bhagavad-Gītā* and *The Letters from the Masters* teach precisely the same thing, though I was not able to see the exact point of that teaching until the inner light came. I mention all this not to claim any authority for the ideas, not in order to dogmatise with them, but because at the same time I cannot say: "This is my idea, my speculation," but am compelled to declare, "This is the truth, and I know it."

In the seventh chapter of the *Bhagavad-Gītā* Shri Krishna says: "Earth, water, fire, air, ether, manas, buddhi and ahamkāra—these are the eightfold division of my manifestation." The last word is *prakriti*, translated variously as matter and as nature, but manifestation expresses the idea, as the word comes from *kri*, to make or do, with the preposition *pra*, which means "forth". It may strike some students as strange that these eight manifestations should be mentioned together as though they formed one class. Yet there is a good reason for that, although they do fall into two subdivisions within the class, composed of the first five and the last three respectively. The first five words name the five planes of human evolution—earth is the physical plane, water the astral, fire the mental, air the buddhic and ether the ātmic or nirvānic. The Sanskrit word which is here translated ether is *ākasha*, and this is regarded as the root matter of the five planes under consideration.

These five planes must be regarded for our present purpose as one world, having five degrees or grades of density in its matter. We may if we choose disregard the steps which these degrees of density make, and think of this one

world as shading imperceptibly downwards. In that case at any level in that great world we should find the three constituent properties of matter—*tamas*, *rajas* and *sattwa*—which in the eyes of the Hindu occultist mark a more essential division of the objective world than do the planes or *lokas*. This triple division is largely expounded in the *Gītā*, and the three terms are variously translated, especially when used adjectivally, to describe kinds of foods, of persons, of actions, etc., but seen in the large they are in fact what in modern thought we distinguish as matter (*tamas*), natural energy (*rajas*) and natural law (*sattwa*).

The remaining three divisions of "My manifestation" are *manas*, *buddhi* and *ahamkāra*. Here we have the *ātma-buddhi-manas* familiar to Theosophists. They are the three faculties or powers of consciousness. *Ahamkāra* means literally "I-making," and agrees with the Theosophical conception of *ātmā*. It is at this point that the I in man takes hold of a portion of the world-consciousness and makes it his own. *Manas* is the faculty with which consciousness cognizes and acts upon the material world; *buddhi* is that with which it realizes consciousness, and *ahamkāra* or *ātmā* is that with which it individualizes these experiences and makes for each of us "my world" and "my consciousness". This last faculty knows the I, but it manifests it in a thousand or a million apparent Is. Each of these three faculties has a positive as well as a negative aspect. Thus *manas* gives not only the power to perceive material truths, but also thought-power (*kriyāśakti*) which is the one agency through which consciousness modifies the material world, through which man moulds his environment. If a thing is lifted with the hand it is still lifted by thought-power, because the hand is raised by that. So also *buddhi* has its active or outward going aspect, which is love in all its forms. And *ātmā* not only gives the sense of self, but it is actively the will, the self being

itself. Thus by thought-power we change the world, by love-power we change others, and by will-power we change ourselves.

These three give us the same division as that presented in ancient Vedāntic teachings, though I understand many Theosophists have been puzzled by them. The great ancient Vedāntists spoke of *antahkarana* (which means literally *agent* or *instrument between* or *within*, but is usually translated *mind*!) as fourfold—as composed of *ahamkāra*, *buddhi*, *manas* and *chitta*. They thought of the Monad beyond the fivefold manifestation as the Self, and regarded all that lay between that and the material worlds as *antahkarana*. The fourth member in this great vedāntic division arises because *manas* becomes dual during incarnation; the lower *manas* is then called *chitta*, which is the image-making faculty closely in touch with the lower or material half of the world of human manifestation. It is the same thing as that which Patanjali says that a man must control in order that he may dwell in his own true condition, which Theosophists describe as the higher self. He says that Yoga, on the attainment of which man resides in his own true state, is *chitta-vṛitti-nirodha*, that is control of the whirlpools in *chitta*, or mind.

Shrī Krishna throws consciousness and matter into the same class; He does not in any way suggest that consciousness (or life as some prefer to call it, though it is better to keep the term life for the active interplay between consciousness and matter) is superior to matter or above it. Further, He classes both together as His *lower* manifestation. We are not to think that consciousness is manifested in the fivefold world from above it; matter and consciousness are equal partners. If we divide the world into matter and force, force is consciousness, but then that force is not the same thing as the forces of nature, for those are material and this is not. It is not very unusual for people to think that we live in a material world,

and that life or consciousness manifests in it from above with different degrees of power; but that view is incorrect. The world is just as much a world of life as of matter. The two things are mixed together, and on the whole equally.

To understand this, consider the following. In this physical 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 the existence of any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other creatures. It looks very much like a great world of matter in which a tiny bit of life incarnates. When one goes to the astral plane one finds a change from this state; there the matter is a little less dominant and 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 that there is more matter than life.

Now consider the ātmic plane. 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 for some time discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness in the physical plane. Some evidence of this is to be seen in the attempt to describe the nirvānic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life*.

Suppose then that a visitor from some other state of being should enter our fivefold field of manifestation. If he entered the physical plane 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 level he would call it a world of consciousness in which there were some points of matter. 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.

Observe, then, the fivefold world of human manifestation; it is a world of matter and life, which are equal partners in the scheme of things. These are the great active principle and the great passive principle, and they together as equal partners form Shri Krishna's manifestation. He speaks of them as His lower manifestation, and mentions another higher manifestation which is above them both. The careless student does not see that the fivefold matter and the triple consciousness are "twins upon a line" (to use an expression employed in *The Voice of the Silence* in a somewhat different sense), the two points at the end of the base line of a triangle. He does not realise that if God is to be thought of as almighty He cannot be a conscious being, a portion—however great a portion—of consciousness, which belongs to this lower manifestation. If God is to be thought of as a conscious being, then He must not be invested also with the conception of almightiness. If we are to use the term God, and mean by that the One, then if it is to mean anything at all to us must have some conception of what is beyond the great duality already described.

Sometimes, however, we use the expression "the One" when we mean "the One consciousness," the active principle. There is only One Consciousness, just as there is only one material world. In the world each thing depends upon everything; it could not be what and where it is but for the fact that everything else is what and where it is. There are no "particulars". Each material thing is a real portion of the world, and therefore it occupies space, as I have tried to

explain in *The Seven Rays*. But consciousness is different. Every consciousness acts from a centre, is a centre without circumference, while each material is a circumference without a centre. Material things are defined by boundaries, but will, love and thought spring from a centre and you cannot find their limits. Every thought is like a light, and you cannot tell where the light ends; it shades off. So one great consciousness includes many lesser ones, and there is One Consciousness, and sometimes people call this One Consciousness, God. This is the great Second Logos, which has been described as a centre of energy arising in Parabrahman (the great First Logos). But the second Logos is not almighty, except in the secondary sense that the powers of His consciousness are beyond all imagination. He cannot lay down the ultimate rules and laws of life. Though the swelling powers of His consciousness cause evolution in each one of us, and did we obey them we should proceed joyously all the time, we sometimes deny them and must learn stupidly through pain, and karma—a law which is beyond Him and to which even He is subject. *The Secret Doctrine* says: "Though Īshvara is God"—unchanged in the profoundest depths of Pralayas and in the intensest activity of Manvantaras, still beyond him is ĀTMĀ, round whose pavilion is the darkness of eternal MĀYĀ. ĀTMĀ here is beyond the One Consciousness, beyond the eightfold manifestation. It must not be confused with the Theosophical Ātmā, which is ahamkāra; it is the Vedāntic ĀTMĀ of Shrī Shankarācharya. *The Secret Doctrine* also says: "'O wise man, remove the conception that Not-spirit is spirit'—says Shankarācharya. Ātmā is Not-spirit in its final Parabrahmic state; Īshvara, or Logos, is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits."

In the eighth chapter of the *Gītā* Shrī Krishna speaks of four great sciences: adhyātmā, adhidaiva, adhibhūta and

adhiyajna. The first of these, He says, relates to Brahman. The second deals with the devas, literally, those beings who shine. This term requires a little explanation, for it must not be taken as describing merely one group of evolving entities, however large and great. The term deva originates from *div*, to shine, and shining has not only to do with light, but with all faculties and powers. Therefore a deva is a being obviously exhibiting the characteristics of the great active principle above mentioned; he shines with the light of consciousness; he is not dependent upon external things for his activity and power, as is every material object. So adhidaiva concerns ātma-buddhi-manas, in whatsoever being and whatever degree they may be found. The third of these great sciences, adhibhūta, concerns the bhūtas or elements of the five planes, the material side of the fivefold field of human manifestation.

The fourth division in this classification is that of *adhiyajna*. Here we have all that concerns the principle of sacrifice, *yajna* being sacrifice. It is sacrifice that makes the relation between matter and consciousness, that causes the interplay between them, in a word, that produces motion. It is therefore said to be the cause of karma, which is action, or better, work. The mechanism of life would not work by itself, just as a motor car or any other machine will not work unless there is a hand from above, human agent, touching it somewhere, in some way.

In the third chapter of the *Gītā* Shrī Krishna explains *yajna* or sacrifice. If we take the term in English it is obvious that it means "to make holy" from the Latin *sacrificio*, I make holy. The Hindu *yajna* carries the same idea; for example, when one offers food to the deity before eating it, the food has been made holy, one has dedicated the strength that will be obtained from it to the service of God. Sacrifice seen in the world, whereby one creature is always yielding up

something to another, either involuntarily or voluntarily, links all things together, makes them all one organised whole, and in that way it makes them holy. The principle of sacrifice is something from above, and does not spring from either of the parts, matter and consciousness, but brings them into relation. Thus all the interplay between consciousness and matter that we see comes within adhiyajna—it is a special incarnation or descent of the eternal *Ātmā* or “God,” the apex of the triangle. It is this life that is *Māyā*; not lightly to be called illusion. The following table shows the relations of these four great subjects of study:

1. *Adyātmā*. The nameless “God,” the eternal *ĀTMĀ* beyond consciousness.
2. *Adhidaiva*. The Active Principle. Consciousness. The Logos. Not almighty, except in a special, limited and conventional sense.
3. *Adhibhūta*. The Passive Principle. The world.
4. *Adhiyajna*. Life; the interplay of 2 and 3, caused by 1.

Because the eternal *ĀTMĀ* is beyond consciousness it is beyond love, which is an activity of that consciousness in the world and is therefore a part of *Māyā*. Therefore “God” as *ĀTMĀ* is not loving—men need not try to lean upon Him, to appeal to Him—and “God” as the Logos is not almighty, but is only the eldest of elder brothers to us in our life. Therefore we cannot lean upon Him either, but must live our own lives, though as Eldest Brother His advice and company are valuable beyond telling.

Another way in which the lower three of these is seen is in forms of space, time and motion. Space is connected with the material side of things, time with consciousness, and motion is the representation of deity, the *adhyātmā*. Some old Sophists propounded an amusing argument to the effect that no object could ever move, for, they said, it could not move in

the space where it was and certainly it could not move in the space where it was not. We know that an object can move *from* the place where it is *to* some other place where it was not before. This translation implies the existence of a principle of freedom, transcending the limitations of space. Space is a limitation; it is only a part of reality, less than the whole. In it motion represents divinity. In studying consciousness a similar difficulty is found. People often wonder how it is possible for them to be the same conscious beings that they were yesterday, or a year ago, or in childhood, or in previous lives. How, they wonder, can that consciousness which is a changing thing be both what it was and what it now is? It is possible because the principle of motion is above and beyond time, which is a limitation of consciousness. Space belongs to the passive principle; time belongs to the active principle; and motion belongs to “God” or *Ātmā*.

We have in our composition not only matter or bodies, limited in space, not only also consciousness, with its three powers limited by time; we have also God, never absent, always transcending these limitations of time and space. This God in us, who is one in all, we call “I”. That is why Shri Krishna always says that the man who has attained perfection, who has realized the truth, “will come unto me.” When Shri Krishna says I He means also the I in the person whom He is addressing. There is only one I, and the man who finds it in himself will know it in all.

When Shri Krishna by the end of the sixth chapter of the *Gītā* has taught His pupil Arjuna all that is necessary of the *buddhi yoga* for the making of an Arhat, he then at the beginning of the seventh chapter propounds a still greater truth. He says, “Now I will tell you the great secret by which you shall know Me *utterly*,” and it is significant that He uses more than once the word *Mahātmā* to describe specifically the man who has attained this uttermost realisation.

Further, Shri Krishna declares that when this knowledge and wisdom are known in their completeness there is nothing more in this world to be known. It is the complete knowledge with regard to the matter side, and complete wisdom with regard to the life side of this fivefold world, that is of "here". But all this is the inferior manifestation; the pupil must now learn the higher manifestation, which is *adhyātmā*, which upholds this dual world through *yajna*, sacrifice. Shri Krishna says: "I am the source of the forth-going of the whole universe, and likewise the place of its dissolving". When the *yajna* is withdrawn, all the eight elements of the lower manifestation vanish from both space and time.

We can see now that there are two great illusions to be overcome before we can realise the true God. The first is the illusion of space, arising from the false notion: "I am the body or bodies." He who would enter the Path must overcome this particular illusion. Then he will think: "I am the consciousness, using the bodies." He lives in will, in love and in thought, and as these expand and contract from time to time he feels that he is living in them. But their fluctuations mark them out as not of that reality which never ceaseth to be, as not the real I. He lives in their surge, and is subject to the fluctuations which they undergo because they are time processes. When he overcomes the second illusion he will be a *Mahātmā*, capable of knowing God. There is a sense in which all men are already free of the bondage of space. Each man's consciousness in the body is at a point in space, but nevertheless all space is spread out before it all the time for its conquest. It is all there at once. And strictly, even the body is a universal thing for through it the man contacts the whole universe at once. It is affected by the things within the range of its senses, but those things in turn are affected by other things out of that range, and so their

effect upon the man contains also the effect of all other things upon them.

On entering the Path the man learns that that world of space is spread out before him, that he is not its servant or victim or a portion of it, but is to be its complete master, as he is even now master of the body. At the end of the Path the new *Mahātmā* sees the same thing with respect to time. It is all spread out before him in one piece. Shri Krishna says of this: "The people who know the day of *Brahmā*, a thousand ages in duration and the night a thousand ages in ending, they know day and night." A day may be thought of as the grasp or bite of one act of consciousness. Every act of consciousness takes a bit of the past and a bit of the future into its present, but the *Mahātmā*'s grasp takes in a whole age, that is to say any portion of that is present to him when he chooses to make it so. He transcends time much in the same way as the ego transcends space when he expresses himself in a number of other people's *devachans* at once. The *devachan* is lower mental; the same ego may thus be expressing itself in a *devachan* in Peru, in China, in England, in Australia, all at the same time; but still his life is limited in the time process. The *Mahātmā* is the master of time as the ego is master of space. It was the delusion of time which constituted Ignorance, the last fetter which he had to cast off. He has entered the *adhyātmā*, described as Brahman, very well translated as the Eternal, that is God, if we are to retain that term when we have divested it of the common significance which associates it with a conscious being.

Some people think of the body as an enabling instrument, a machine by means of which their consciousness is able to sense and act. As a matter of fact it is a limiting instrument. It confines them to a small portion of space. It shuts them in. Its limiting function is not however quite complete; it has some slight openings in it, the senses, which may be

compared to the little hole in front of a camera which is otherwise a dark box excluding the light. So incarnation in a body is a kind of concentration, undertaken for the time being that we may know matter from its inside, which is our outside. In the same way, people think of their consciousness as real life; they imagine that it is something that enables them to live, but as a matter of fact it also, even the higher consciousness as it is called, is a similar limitation. The undeveloped man thinks that if he loses his body he himself is gone; even the man on the Path thinks that if he loses his consciousness he himself is gone. But as a matter of fact that consciousness was only a limitation. People want to carry their consciousness on into eternity, but they need not distress themselves, for they will find that consciousness is only a "body" with which to explore time, that the "I" is beyond it. This is why the ancient philosophers said that I and God were one, and at the same time said "Neti, neti," that is "Not thus, not thus," whenever anybody proposed to describe God in terms of matter or even in terms of consciousness. On the same ground the Buddha propounded his doctrine that there is nothing of man (as man knows himself) that is eternal.

Even the person who has not distinguished between his body and his consciousness is conscious, so also he who does not know that he knows the I still is I even in the midst of the consciousness which he thinks to be his life. That is the I which is the same through all the three periods of time which are seen in the changing consciousness. To be that I without the consciousness is for him who is not yet a Mahātmā real sleep; it is that deep sleep out of which one comes rejoicing, experiencing unaccountable happiness. But that which to others is sleeping is waking to the Mahātmā.

Some 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 one of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the same sort of 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. 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, the man will be a Mahātmā. Still, even the adhyātmā is only the higher manifestation. In it is to be learned the mystery of how the Many and the One are one.

In the light of the above considerations the following words of the Master K. H. in a letter to Mr. Sinnett can be fully understood: "We deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahman is not a God, but absolute immutable law, and Īshwar is the effect of Avidyā and Māyā, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim . . . the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them . . . If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer." Modern Theosophists have not usually done this, but they have given the term to the greatest "Planetary," the Logos. He is not a self-existent pure spirit independent of matter—the idea of God accepted by theologians almost everywhere. The Master adds: "If they tell us that God is

a self-existent pure spirit independent of matter—an extra-cosmic deity, we answer that . . . a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology . . . Intelligence as found in our Dhyân Chohans is a faculty that can appertain but to organised or animated beings—however imponderable or rather *invisible* the materials of their organisations. . . . (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal, unchangeable and independent being, with not a particle of nature in him, then we answer that it is no being but an immutable blind principle, a law. . . . The God . . . offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing a judgment. What is this in fact but a being of whom they can affirm *nothing* that is not instantly contradicted. Their own Bible . . . destroys all the moral perfections they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness."

Ernest Wood



SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG¹

I. NATURE SPIRITS AT WORK

IT is generally admitted, that every form is the expression or manifestation of a previously-conceived idea or plan; and that the *creation* of a form is more or less successful (that is, more or less conforms to its root-idea) according to the greater or less suitability of the material and the greater or less experience and skill of the worker. In the creation of any form, therefore, several factors concur: the basic idea

¹ Professor of Botany in the University of Genoa.

(and the intelligence that conceives it), the material that is the condition of its manifestation, and the activity that executes the work. The process of creation may be of the most elementary kind: primitive man in need of a drinking-cup may simply join the two palms of his hands together, or bend a large leaf, or scoop out a bit of wood or other material: in such a case, the ideation and execution proceed from the same person and the material and means adopted are of the simplest. But as the ideas become more lofty and the form more complex, so the whole mechanism becomes more elaborate. A carpenter cannot make a piece of furniture without a variety of tools and utensils; an architect cannot execute any project without co-operation and the labour of numerous workmen, without careful choice and preparation of materials; and so on. It is therefore logical to assume, that for the creation or construction of so tremendously complicated a form as an Universe (or a solar system, or planet only), not only an elaborate scheme, clearly thought out in all its particulars, is required, but also carefully selected and prepared material, and a whole host of agents, capable of executing the different parts of the plan of construction and evolution that has been laid down in its entirety. And in fact, every cosmogony and great religion admits, as agents of a posited Creator, numerous hierarchies of beings or powers whose task it is to carry out the particulars of the immense work. The teachings of *The Ancient Wisdom* indicate, as chief collaborators of the Logos of a Solar System, the numerous hosts of Devas (the Angels of the Hebrew, Christian and Muhammadan faiths), under whose orders work, as subordinates, I had almost said as manual labourers, the Nature Spirits; and in the following pages I would like to call the reader's attention to certain considerations relating to the nature of these latter beings, their action in the development of organisms on our earth and to certain facts connected with this development.

I will begin by saying that I have no direct knowledge of Nature Spirits and still less have I seen them at work: so what follows has no value as direct observation of fact, rather is it my own personal interpretation of certain facts recognised by science. I confess to being even uncertain of the very nature and constitution of these precious helpers of the Devas. The limitations of our mind make us prone to render as concrete as possible certain otherwise vague conceptions, we tend to personify the "intelligent forces of Nature" in the act of thinking about them, to consider them as living beings; and our habit of anthropomorphising non-human beings (of attributing that is, human qualities to plants, animals, Divinity itself), induces many of us to imagine the Nature Spirits as tiny creatures whose semblance is similar to ours, even though made of finer matter than ourselves.

It is true we learn that clairvoyants also see them frequently in human guise; and in the chance glimpses of them, that under special circumstances occur, they are generally clad in human form. But all this does not prove that the human is their proper form; it appears to me very probable that we see fairies, gnomes, sylphs, etc., under the stamp of our own imagination. The creative power of the human mind is quite sufficient to throw such subtle and plastic matter as composes their bodies, into given forms. We may in fact impose our "thought forms" on them; as evidently happens with mystics, when they see purely conventional apparitions of the Madonna, Christ, the Saints. This detracts nothing from the reality of such manifestations; I am far from sustaining that all such apparitions as I have mentioned are purely imaginary—fanciful, devoid of positive fact: only I believe that the human appearance, and details observed (such as the wings of fairies, the fashion of gnomes' clothing and their implements, the colours of the Madonna's robes, etc.), are the fruit of our own imagination, that

is, are really produced by the creative power of our own minds.

Leaving therefore aside the question of what is the habitual form of Nature Spirits, I limit myself to designating all of them as beings whose task it is to construct bodies and watch over their normal development in the physical world, carrying out in so doing the authoritative orders of their own immediate superiors, who in turn, of course, conform to the established creative plan. They should not deviate from the lines laid down; they have no will or initiative of their own, or at least, these may only be exercised within strictly prescribed limits; and their action is also circumscribed by the properties of the materials with which they work. To the degree in which a given material is differentiated, is the skill required in handling it. Thus the work of the Nature Spirits who construct the molecules of simple bodies (elements), using as their material the ultimate physical atoms, must be relatively easy; while more complicated and highly-skilled must be the work of those who unite the various elements in chemical combinations and give to these their suitable forms (crystallisation, etc.).

The higher-grade Nature Spirits capable of the already marvellously complex operation of building living cells, use as material numerous organic and inorganic composites; and when we consider the whole body of a living organism, be it plant, animal or man, composed of millions of these cells, different in kind and combined into tissues and organs, each of which is adapted to a special function, we are bound to admit that to construct such a body perfectly must be a most difficult task, that demands great experience and care on the part of the workers. As a rule the Nature Spirits do their work with the greatest precision, trying to carry out in the best possible way the programme laid down for them. Sometimes however it happens that they make mistakes; it looks as

if at times their attention wandered; and in this fashion one can explain the appearance of certain anomalies and monstrosities which are more or less frequent in all the kingdoms of Nature. In the inorganic and mineral kingdoms such anomalies are rather rare; yet they are to be found, as in the case of certain deformed crystals that are fused into interpenetrating "twins"; or (which would seem to be the result of greater heedlessness) in that of "pseudomorphosis": that is, certain crystals are composed of substance which normally is built (crystallises) on quite different lines.

In the animal and human kingdoms monstrosities count as rare exceptions, perhaps because the Nature Spirits employed here are the most expert and highly developed ones; but with the agents at work in the vegetable kingdom, slips are most common. Sometimes they involve only slight modifications of or deviations from the normal type; and we can let pass as excusable such small errors in allotment as those, for example, which give three or five petals to a corolla that normally has four, producing thus (in botanical language) a trimerous or pentamerous flower instead of a tetramerous one. The matter is more serious, when the little workers employed mistake one category of organs for another, and put, for instance, in a floweret another whorl of petals where the stamens ought to be, so producing what we call a "double flower"; or put small green leaves in the place of the sepals and petals (as in the frequent examples of virescence). Specialists in vegetable teratology (the branch of botany that deals with malformations and abnormal growths, that is,) often describe such anomalies as "atavisms," returns to an anterior stage of evolution; but even granting it to be so, the Nature Spirits are at fault in repeating the old abandoned forms instead of sticking to the new model.

To another class of mistake into which the Nature Spirits fall, is due the very common form of monstrosity in plants

called "fascination," in which the stems or branches assume a flat ribbon-like form, more or less wide, instead of being regular and cylindrical. And numerous other categories of "teratological cases" could be adduced, of the most varied nature.

I dilate a little on vegetable anomalies, because they seem to me particularly illuminating as regards the work of the builders. We have already said that the perfection of their work depends largely on the quality of material they are using. We can in fact see how many anomalies may be determined by the fact that the Nature Spirits are constrained to work in a material that has been in some way deteriorated or altered. The fine studies of Klebs, Blaringham and others have shown, for example, how the mutilation of a plant produces in it a general disturbance, a kind of "nervous shock" really, which makes it liable to produce, in its ulterior growth, abnormal or monstrous organs—even the plants grown from the seeds of one that has been mutilated have for several generations a marked tendency to produce irregularities of all kinds. The same results accrue from the attacks of certain animal and vegetable parasites (the curious malformations called "gall-nuts" or cecidii, for instance), and through marked modifications in the nourishment of a plant. The builders, faced with material so unlike the ordinary, are evidently perplexed, and no longer succeed in producing normal forms.

And here we touch on another matter of great interest: the influence which the human will can exert on the activities of the Nature Spirits. Man can, within certain limits, oblige these creatures to work in a given way, either by supplying them with unusual material or by the direct imposition of his will. The degree of efficacy and the results produced vary in the different kingdoms of nature. In the mineral, man can create almost *ad infinitum* new varieties, new chemical combinations; daily in our chemical laboratories scientists succeed in producing new chemical compounds (inorganic and

organic) which did not exist before in Nature; often they even succeed in crystallising them, and so giving them an entirely new form, more or less stable.

In the two organic kingdoms (vegetable and animal), the influence of man is more restricted; he cannot create "new species" here; but he can obtain deviations, some being very notable ones, from the normal type, in the direction he wishes, creating thus anomalies, or new varieties of certain pre-existing species.

Horticulturists and breeders of animals obtain new varieties of greater beauty or utility, precisely by furnishing to the Nature Spirits materials modified by special methods of cultivation or treatment. The pruning of trees, grafting, forced culture under special conditions, are among the artifices used by the former. Another method frequently made use of both for animals and plants, is cross-breeding, hybridisation. Such cross-breeding occurs but rarely when Nature is left to herself—it is "unnatural". When, somehow, it takes place, the Nature Spirits who are specialists in the parent-species, find themselves confronted by a novel product. And while they are so embarrassed, and uncertain in their handling of the strange material, they are called upon to reckon with a new and potent factor—the will of the man, horticulturist or breeder, which is working towards a definite result and which overbears their original orders, so to say, and obliges them to work along unaccustomed lines. In this way have been obtained innumerable varieties of certain plants and animals (such as cabbages, roses, dogs, pigeons), which are often entirely contrary to the interest and preservation of the species: thus for example double flowers, which do not produce seeds, deformed inflorescence such as that of the cauliflower, the production of fleshy seedless fruits good to eat, of the non-prickly cactus, and other such marvels wrought through a kind of "white magic" by Luther Burbank and others.

II. REINCARNATION OF IDEAS

In the preceding paragraphs we have said that in the evolution of organisms, each form is the expression, the manifestation, more or less perfect and complete, of an underlying idea that has been conceived by a supreme Entity and inserted in its proper place in a single grandiose scheme of evolution; and that these ideas are transmitted through ranks of intermediaries to the Nature Spirits, the beings who have finally to carry them out. We have seen how the conditions of the material that these little builders use, exert a considerable influence on their work. Often we can observe how the same idea is expressed in diverse ways, these varying precisely according to the nature of the material adopted; a kind of "reincarnation" of the same idea takes place, materialisations of it under different guises, in the various groups of plants and animals.

I will try to illustrate this fact by several examples drawn mostly from the animal kingdom.

Many animals, chiefly of the inferior orders, are by nature powerless to protect or defend their own individual lives, for the conservation of which they are obliged to have recourse to some ingenious contrivance. They try to shield themselves from harm by surrounding themselves with a protecting shell that is strong, resistant, made of material which sometimes they appropriate from outside and sometimes they obtain through the metamorphosis of some portion of their own bodies. This protecting shell assumes different forms; we mention a few which have been often repeated in different groups of animals. One of the most frequent is the "protective tube," that is, a long, cylindrical shell, generally made of extraneous material (and occasionally through superficial exudation). Within this tube the animal conceals most of its soft body, and at the least signal of danger, disappears

into it altogether. This idea of the "protective tube" appears, one may say, in all the orders of the animal kingdom, beginning with the Protozoa, throughout the vast group of worms (where it is largely diffused), and in groups that are already considerably evolved such as those of the insects (the larvæ of many Neuroptera and Lepidoptera), crustaceans and molluscs. It is a means of defence rendered still more efficacious by various structural complications, which also are oft repeated; for instance, the construction of a little lid which shuts the entrance of the tube against the enemy. Many times also the protective tube is not straight, but twisted into a spiral, to make it more secure for the animal that can withdraw itself into the bottom of its refuge. Also the idea of the "spiral shell" is incarnated again and again, in the most dissimilar orders of animals. In this case as in the other quoted, the earliest organisms, the Protozoa, composed of a single living cell, show the ingenious idea carried out; the millions of fossil shells of nummulites provide a beautiful example of spiral shells containing numerous small intercommunicating chambers; and also among the Rhizopoda existing to-day several kinds possess a spiral shell. We find the same shell, in its full development, in the great group of the Gastropoda (snails) and in certain families of Cephalopoda (Ceratite and Ammonite fossils); and also the protecting tubes of the larvæ of certain Neuroptera and Lepidoptera (for example, in the genus *Helicopsyche*) are curled into a snail-like spiral. One of the strangest examples of this defensive armour is offered us in the various species of the genus *Pagurus* (Bernadine crab), a sea-crab which, having by nature the hindpart of the body tender and destitute of the dermoskeleton, are in the habit of seeking cover for it in the spiral shells of Gastropoda, occupying these the whole time, modifying the shape of their own bodies in order to make them fit into these somewhat inconvenient abodes which were not built for them at all.

The protective tube, however, though efficacious for defence, has some drawbacks, notably that of cramping the freedom of movement of the living creature inside it. To obviate this defect, the tube has been substituted by a casing formed of several movable pieces, which can be opened or shut according to the need of the moment, thus giving the animal inside greater liberty. We find the idea of the "bivalvular (oyster-like) shell" expressed for the first time in certain microscopical unicellular algæ (*Diatomaceæ* or *Bacillariaceæ*), in which each individual carries out its growth, shut between the two valves of a siliceous shell which is of marvellously complex structure. We find the bivalvular shell next in a certain group of wormlike and mollusclike creatures called *Brachiopoda*. In these, the two valves of the shell maintain a dorsiventral position—that is, they cover the back and front of the animal; and the two halves of the shell are joined by a kind of movable hinge. This is a very ancient type, since many kinds of *Brachiopoda* existed in the oceans of the silurian period; and it reappears, slightly modified, in the huge class of *Lamellibranchiata*—shellfish, which on account of this are also known as *Bivalves*. In these the two halves of the shell do not lie over the back and belly of the mollusc, but on either side of its body, and are joined over the back. A fourth appearance or "reincarnation" of the bivalvular shell is to be met with in an ages-past class of *Mollusca*, that is in several genera of small *Crustaceans*, the *Cypris*, the *Daphnia* and others: these are tiny crabs, whose bodies are protected by two concave, lateral, mobile valves, joined down the back of the creature, and which thus reflect, in a past species, the bivalvular shell of the *Lamellibranchiata*. We may, if we like, consider the carapace of the tortoise as the last appearance of the idea. Here, however, there is a return from the bilateral to the dorsiventral arrangement.

In a similar way we may note numerous repetitions of another variant of the idea, where the shell is composed of several mobile overlapping pieces of bony plate; and animals so protected will, in face of danger, curl themselves up so as to present outwardly a spherical hard compact shell, inside which they are safe. A highly-perfected example of this type of shell is that of the armadillo, a small South-American quadruped; almost identical to it are those of certain *Gastropods* of the genus *Chiton*, of certain *Myriapoda* (genus *glomeris*), certain *Crustaceans* (*Oniscus* and similar) and certain *Coleoptera* (*Agathidium*). In all these animals, so different one from another in the other parts of their organisation, the means of defence is one and the same.

Another of the most frequent means of defence is that of putting on numerous thorns or other sharp points; and this idea too has many reincarnations both in the vegetable and animal kingdoms. Prickly and thorny plants are to be found in almost all the groups of the former; and also among animals there is hardly an order in which some species does not resort to this effective means of self-defence—method which from defensive becomes offensive, when to the punctures it causes is added the instillation of a poisonous substance; and here again it is curious to observe the numerous repetitions or "reincarnations" of the idea, repetitions even in structural detail. In fact, in the stinging hairs of the nettle and the stinging cells in the bodies of certain *Coelenterata*. (*Medusæ*, jelly-fishes), in the stings of wasps and the spines of certain poisonous fish, the fangs of the viper and the cobra, the principle is always the same: an acute grooved organ at the base of which is a poison-secreting gland, the liquid venom being ejected through pressure into the small wound made.

And what are we to say of the idea of the "conquest of the air," the idea of flight, carried out in a thousand different

ways, in almost all the orders of animals? From passive flight, that is, the simple casual transport by the wind which we see effected in the vegetable kingdom, where it is procured and favoured by many ingenious adaptations (diffusion of the germs of microbes, of the spores of all kinds of Cryptogamia, of the seeds and fruits of many of the higher plants) we pass to active voluntary flight, due to the desire and effort of the animal, till we arrive at the wonderful artificial constructions, whose invention has won for man the freedom of the immense ærial spaces. Among animals only a few of the lowest orders (Coelenterata, worms, Mollusca, Echinodermata) are without examples of the art of æronautics; from the Arthropods upwards, the idea of ærial navigation is everywhere, with ever-new means and adaptations. We find isolated examples of flying animals already among the Crustacea (in the family of the minute Copepoda), in the order of Sauria and Batrachia (pterodactyl fossils, flying dragon of Java, flying frog of Brazil), and among the mammals (bats, flying squirrels or phalangers, various Marsupiali); but it is in the vast orders of insects and birds that aviation has reached its highest point; these two groups divide the empire of the air between them; and the perfection, speed and duration of their flight have been beaten only by the marvellous achievements of our aeroplanes.

One could long continue to illustrate this "reincarnation of ideas" (other instructive examples are those of creepers, of epiphytes, of the parasitism of plants and animals): but enough has been said to show that Nature, every time she has wished to translate a given idea, has always known how to combine fidelity to it with the discovery of new methods and new forms for it, according to the material used.

O. Penzig

(To be continued)

REVELATIONS AND PSYCHISM

By C. JINARĀJADĀSA

I

LIFE is normally complicated enough for those who aspire to tread the occult path. But a new complication is slowly arising for them, in the number of revelations which are presented to them authoritatively as coming from the Masters. I am constantly the recipient of such occult instructions. Most of them are supposed to emanate from the Masters, but now and then they are said to be from no less a person than the World Teacher Himself.

I well remember the brief and striking message which I received in Sydney in 1922 when I arrived there with Mr. J. Krishnamurti and his brother Nityananda. A correspondent in Sydney wrote a brief note as follows: "Once of old three wise men came from the East to find the great Teacher. Three wise men have again arrived from the East. *Here am I.*" After one of my lectures in America in 1924, a long-haired young man with a floppy tie came, and shaking hands said with eyes full of meaning that he had a special message for me. Of course, I knew what he was referring to. I asked him to communicate with me later by writing. I found him waylaying me on my exit, and he reiterated the same look full of meaning. At another place an individual had an interview with me, and gave me messages from the

Mahachohan and the Lord of the World. During the last year, telegrams have come from three individuals in India inviting Dr. Besant to come and receive instructions from them, for, of course, they were the World Teacher. Only last year, the disciples of a Mexican gentleman in New York whom they claim to be the World Teacher have written to me voluminously; my unbelief has drawn from them severe strictures as to my wilful perverseness. I am making a collection of these messages, because they will be interesting to future historians who will write the history of occultism in the twentieth century.

I publish as a sample one of the communications which I received from a *lady* in Australia.

(a)

25th August, 1922
Otherwise 500007.

To

Our Friend and Chela Mr. Jinarajadasa, Greetings from the Masters Koot Omi and Unity, who desire to recommend to his consideration our Chela Saree S.—Iyer,¹ who is of the Same Order—a Chela of the Golden Road.

As she is very isolated on the material plane and naturally distrustful of her own perceptions We desire Our more advanced pupil to encourage her and to aid in clearing away some of the mists of Earth Life that still hinder Our Chela's vision of the Truth.

The Master Hilarion also desires to express the hope that Our more advanced pupil will assist his sister and encourage her to live in the Radiance which emanates from Us and which she has sensed from childhood.

In previous incarnations Our Chelas have been connected by family ties and it was in that far off connection that the name S-S—Iyer originated.

This Chela's delicate health is a great hindrance to her as Masters' Instrument; in a warmer climate conditions would naturally

¹ "Iyer" is the caste designation in South India among one division of Brahmans; it is used only by men.—C.J.

improve her state of health and incidentally increase her happiness and usefulness.

Masters Bless you both.

The Seal of Our Love O

Um . . . Um . . . Um . . .

A second communication which seems to have been sent from America to many, refers to the Master M. As the language is incoherent, I presume the clairvoyant was speaking staccato. Part of this communication is as follows:

(b)

Mystery Serpent. Six master secrets. No limit to seer vision. The sixth mantra OM. Sixth voice of the AUM. Ruler of sixth race, and of sixth sub-race rising on the earth. Greatest Magician. Mage of Mages. The World Ruler. In the kingly position. He was once Solomon. Earlier he was the wisest Asiatic king, the priest in Salem. Still earlier he governed Egypt, glorious in former days. In Atlantis he became a magician of a brotherhood existing till our age. Later he will be king over Jerusalem. The mysterious one. A true mesmerist, he masters wisely. He is positive to many; to them he is of help. He instructs by a wise, helpful teacher. He waits to see the year of the Tester. Star-knowing Seer, he watches planets, remembering a worthy star. He watches Venus in all its constellations. He watches Venus in its high asterism ruling the stars above in his watery month. His birth-star rose to its watery position when he saw his mother the nourisher. Jupiter was his initiator. Venus-Jupiter is watching his governing. Mercury, silver star, was the star of the Christmas Advent with light from beyond this world's light. The Martian sign foretells the coming helper, strong in right and masterful.

Question: Who informed Halcyon of his coming? Answer: It was Hilarion by order. Another reading gives: It was Hilarion serving the time hastening on. Question: Why did not H. P. B. mention the Coming? Answer: The time was all too early. This matter, secret in Astrology, was never given to disciples by our highest Initiators. Ages ago they knew when the Star would rise into the signs, but held all secret awaiting a test sign. This meets all eyes in the Martian signs. The Star will be light to those watchers the Lodge Initiators. From it fire will come to waste much in Earth. Water covers the wasted region. The Red Star rises in the asterism only when it is to master many weighty signs. The three wise men saw our record, the written wisdom of every serpent (sage man).

I now sanction these most esoteric teachings. I endorse them: "Very worthy." Signed: THE MASTER.

A third and a very long communication received by me in 1920 declared that a Hindu girl was the channel of the inspiration of the Masters. I have a long description of the communications, which are full of visions of what the Masters said and did on this and the other occasions. My correspondent began the account of the girl's visions by saying that she was 14, married, *and had two attacks of hysteria within a fortnight*. During the second attack which continued for a week, she showed signs of somnambulism and did many strange things. After these attacks there began the period of revelations, in which she had much faith, evidently taking the hysteria as one proof of their genuineness.

In the same year I had a long account from Central America of visions seen by another girl V. In this case, Bulwer Lytton was directing the psychic unfoldment of the clairvoyant. During some of the communications, in addition to Bulwer Lytton, there were present H.P.B., Sir William Crookes, Mr. Sinnett, Dr. Besant, Raymond Lodge, and on higher planes "The Master L. and Zamna". I believe both Mr. Krishnamurti and I were said to have had some hand in directing the manifestations.

I have quoted just these few instances of revelations to draw the attention of members to the point with which I began, which is, that life is becoming very complicated with the plethora of revelations.

II

During the last twenty years, one element in my correspondence has been the appeal made for help by individuals who have experimented in various psychic practices and created great difficulties for themselves. In the Theosophical

Movement, most of our lecturers have certainly taken the greatest care, while explaining the existence of the invisible worlds, to caution people from rash experimenting. But in America, North and South, there are hundreds of so-called occult teachers who have certainly not exercised any discretion in the teachings which they have given, and so have led many into catastrophe. Some of the wrecks from these experiments turn at last to the Theosophical lecturers. Unfortunately, when they do appeal to us, they have come to a stage when through psychic practices their will has become extremely weak. It is, therefore, very difficult to give them any kind of self-cure that is effective. I quote first a remarkable case; the two letters marked (c) and (d) both deal with it.

(c)

In the spring I wrote to you asking you to do what you could for me. You were so kind and prompt in your reply. I have always felt so grateful to you for it and at the same time I know you did send me some assistance. But you said in your letter I must make a statement of my case "the same as in ordinary affairs". This I did not like to do and have been trying to fight it out alone. I have had some help from a person who has a little occult power. And I get a very little benefit. I wish I could tell you my dreadful state so you could understand how horribly I have suffered in mind and body. It is not possible for one who has not experienced the same to have any adequate idea of what it could be like. But I have reached the full limit of endurance. I must have help, and as I told you before, it is the turning point in my future welfare. Here is where I go forward or backward or perhaps perish utterly. Only an occultist can help me. Only my strong will has kept me going all these awful months. When I first hoped to open the way for future advancement I was honest, sincere and earnest, I did not realize what a forced development was. I was not a member of the Theosophical Society then, I did not know what it was. But I had great psychic powers, I was telling a person about some experience I had had, not knowing him to be a medium. He told me I should develop my power and do "much spiritual good," that he would open the way for me. He may have been perfectly honest and meant well by me, but he opened the door of Hell for me, and all the fiends of the foul pit have taken me in hand. It is, I find from reading the Theosophical literature, a case of obsession, and I am unable to break

the spell. My will is growing weak, my mind is not what it was, my physical health is failing, and I am in need of a helping hand. Please help me if you can. Only two people besides yourself know my unhappy lot and I do not want any one else to know.

(d)

Your letter and enclosure received, and I am greatly benefited thereby. I thank you very much. I wish I could tell you all I have suffered for eleven months. I had made up my mind I could endure no more and had considered taking my physical life. The hideous cold thing which would creep up my limbs and wrap around my waist and cling to my hips like a repulsive reptile, I can liken to nothing else, seemed to have many arms with suckers, like an octopus, and when these were all working at the same time, it was only by my supreme will I could keep from shrieking aloud. Then the force was concentrated in the small of my back, this caused the most acute pain, and made me very nervous, I was unable to sleep. If I could sleep three hours out of each twenty-four I was thankful, and I kept at my work all the time, my physical condition was wretched and I was a wreck. Am still bothered with the "force" on my back even while I write. All other symptoms are much better. This force on the back is like having a huge bellows turned on one with great power. The first night I slept with your envelope between my palms, I slept all night long, but still not so sound, but I could feel a great struggle on my back and just as if some other force was trying to interfere. I was so weary I slept, and somehow felt safe. The struggle I have been through would have put 999 people out of 1,000 in an insane asylum. Dear God! what I have endured! I am much better. I know you are going to help me. I will send a stamped envelope in case you have any further instructions to give me. At first I felt as if I was covered with pitch. I took many Turkish baths to get rid of this. I only feel it from the knee down now.

A second case, of similar tampering with the natural balance of the vehicles, shows another unpleasant way in which the invisible pours into the visible. The case is from my file, but I find that the letter was written to Bishop Leadbeater.

(e)

I have to do with what is in appearance a set of entities of a malignant type. Their object seems to be to make life unbearably painful, and incidentally to get one to qualify for a lunatic asylum by behaving like a madman. They seem serious when they call themselves astrals, in the Theosophical sense of this term. In a jocular

fashion, they sometimes call themselves devachanis or devachans (*sic*). They often identify themselves with the sheddim of the Jewish tradition and at times with the genii of Moslem folklore. They claim to be sometimes a species of microbes and sometimes a kind of spirits or souls of departed human beings.

My connection with these entities arose from the practice of auto-hypnotism, which I carried on for certain purposes of theoretical investigation in connection with the studies by means of which I sought to obtain from—University degrees in Mental and Moral Science. At the beginning of this present year, I developed motor automatisms, especially automatic writing of surprising fluency. Then I began to hear voices, which have been accompanied by buzzing in the ears, itching in various parts of the body and other unpleasant experiences.

Audible whispering is the principal way in which the entities manifest their presence. Generally the whispered words are coherent observations addressed to myself, but I sometimes hear conversations carried on concerning myself and about other subjects of a philosophical, historical or "sociological" character.

The next case seems ludicrous but it is not so. The last clause of the letters shows that it is from U. S. A.

(f)

Are you able to disentangle four disembodied Master Adepts who seek to destroy and are working ruin to a young man, who refused a Master in this life to be a tool in his hands for Black Art? This Adept said, "I'll ruin you either here or in the next world." The young man has made a fight, but must give up. They are getting the best of him as he is a good psychic. And do you put any one in touch or command of the nature spirits, and do you assist and teach Astral travelling? If so give me your prices.

The next case is sufficiently explanatory, from the letter of the correspondent.

(g)

I am taking the liberty to write to you about a physical condition upon which I think your advice will be helpful.

Some years ago I became interested in teachings leading to spiritual unfoldment, and I now think overdone the concentration. It worked for the Christ realisation, and had that come to me which gave me a glimpse of the inner self. While in this sensitive state I came under condemnation of one who had been the teacher. I held for the control of the Christ will, and during the time of the struggle the body became very tense and the region of the solar plexus

extremely hard, the pressure at base of brain was great and there was pain in the brain. My condition became better after I gained the power to overcome the opposition. But I still have physical tension and pressure at base of brain. I may be free, but reading a book or hearing spiritual talk will throw me into a state of tension. Is there any help for this physical condition?

Any advice you may give me will be much appreciated, as I am unable to take my place in the activities of life as I should like to be doing. I want my freedom.

One way that these difficulties arise is clearly illustrated by a correspondent who wrote to me in 1924.

(h)

My present acute trouble is this. A certain teacher of this city is conducting "esoteric" classes. These have I attended being prepared by reading and previous classes. But, I cannot solve this mystery. My teacher, in whom up till the present I have given absolute faith, leads us into the silence, and then gradually projects his Higher Self, and so allows the Masters to use his body for our benefit; you see, a Master, directly then, speaks to the group. At one meeting the Great Master of this entire planet was supposed to give us His word of Love and Wisdom. How, Oh how, can the Great One come to so small a gathering, and talk through our teacher for three quarters of an hour, when He is so great a Being, with planetary affairs?

I am not curious, but an earnest seeker of the Light; my whole being thrills in this Theosophy. It seems that my every thought is one philosophical.

But, can this truly be done? Do the Masters come and speak through another, even the Great One of this planet? Then if He comes to one teacher for our little group, He would have to come to others the same. It seems to me that the Great Being would rather be not engaged in affairs that His servants can do. Oh please, if you who have the light will help one so much a beginner on the Path, surely it shall not be in vain.

The next case is another result of "monkeying" with occultism. I forget what reply I sent.

(i)

DEAR FRIEND:—

"Love is the liberator." "He that loveth not serveth not God." Simply by your own inner splendour you have enkindled a spark in me akin to that divine fire.

Can you, will you, explain that awful attitude Monday eve at your lecture—like an adamant wall, impervious even to your words, for I caught very little that you said. Lot's wife turned to a pillar of salt was an enviable state in comparison. Now you have had a vivid illustration of what I meant by the irresistibility of it when it comes or manifests. *Inwardly I felt the same*, and I am sure your soul plummet fathomed it all long ago. May be some time I can bring myself to tell you what I think caused that freezing up process. Yours loyally to the end.

I conclude this docket of cases by quoting a letter of quite another type of communication. They refer to memories of past lives, which the correspondents ask to have corroborated. People with what they presume are memories of past lives never realise that once a Napoleon or Cleopatra, always that, more not less, so far as strength or charm are concerned.

(j)

I have read your book how we remember our past lives. I think the book very interesting and enlightening. I have had experience of remembering past lives. I once said I desire to become a brother to all men without distinction of race, colour or creed. Sometime afterwards I had memories of past lives, once as Napoleon and again as Victor Hugo, and once as an English jockey. I even got the memory of the name when I was a jockey. To me the experience seemed strange and bewildering and then I thought perhaps the method had worked in me, that you mentioned in your book (how that we are informed) if we are observant. Well of course in the light of reincarnation we are immortal souls and not perhaps just as some folks think. Most folks I know resist the thought of reincarnation because they know little of Theosophical teaching.

I think I need make no great comment after all these cases, on this topic of revelations and psychism. The cases I have quoted carry their comment with them. But the tragic fact is that, while most revelations are trash, now and then we do come across true revelations. But how shall we discover the true from the false? That is indeed the great question which concerns us all to-day.

C. Jinarājadāsa

THE HUMAN VOICE AS THE BASIS OF MUSIC

By GEO. W. WEAVER

THE human voice was the starting point of music; all existing forms of music are directly or indirectly derived from vocal forms; music not based on the voice does not live, and future music must return to a vocal basis or die in an effort to untie its own complexities. This may appear startling doctrine at first sight, but it may seem more reasonable as we examine the grounds for the statements. It is commonly supposed that song is a branch of music, but, on the contrary, music is a branch of song. To justify this claim, it is desirable to obtain a clear conception of terms used. Art, applied art, and fine art are frequently used in a careless manner as though they were interchangeable terms, but definitions do not bear this out. Applied art is that branch of art used in daily life, as applied to material things, adding to comfort or pleasure and appealing to the sense of beauty, but with an eye to utility. Art is the application of known laws or principles to the production of things required for their appeal to the deeper emotions. But fine art is the shadow of something deeper; it is spiritual in its inception although brought into physical consciousness by a physical medium. Art may live for itself—for its own sake, but fine art lives for the thing it portrays—for the noumenon behind the phenomenon. Now all forms of music other than vocal require the co-operation of applied art, to make the instrument; of art, to acquire the technique of playing upon

the instrument; and of fine art, to interpret or create or re-create. Applied art is physical, art is mental; these may be taught or imparted. Fine art is spiritual, and not to be taught, but is a possession of the soul. The production of music other than vocal is then a compounded art, and this whether the performance be solo or ensemble. But in song, we have in one and the same individual not a compounded art, but a compounded fine art, embracing—briefly—the three separate arts of (1) voice production, which is an art pure and simple; (2) musical phrasing, which is partly an art and partly a fine art; and (3) lyrical oratory, which is a fine art. So that song, being a compounded fine art, is greater, not less, and it is therefore true to say that music is a branch of song, and not that song is a branch of music.

Historically, the voice was the acknowledged instrument during all periods of which we have record, the instruments used in Egypt and Greece being for accompanying purposes. For although there is little doubt that those earlier peoples knew harmony, their instruments were tuned to keep within the vocal range and to accompany voices. Roughly (to spend no time in tracing records which are available to any one), this vocal pre-eminence lasted up to the time of Bach, when the tempered scale came into use and modern harmony was born. The new medium attracted composers, who were delighted with the new field offered, and was a tremendous spur to instrument makers, whose inventive powers were exerted to the utmost to keep pace with the ever more exacting demands of composers. And, following in a circle, composers were inspired to fresh flights as instruments widened their range and technical possibilities. Thus the voice as the great medium was pushed into the background, and for a long time suffered partial eclipse. But still the greatest masters retained a love for the human voice, and indeed learned that for the expression of the mystical no other medium could be

used. Thus even Beethoven, the giant of instrumentation, was obliged to use a chorus in his famous Ninth Symphony. Let it be granted that this use of the voice was imperfect, that the association of a verbal text ruined the finer sensitiveness, the spiritual bloom—nevertheless the voice was the only possible medium. Beethoven's vocal knowledge was limited, and the voices required are not available even yet, but that which was sought to be conveyed could not be conveyed by other means. Thus also from Bach's time onward the great composers have always used the voice when expressing the mystical side of man; Handel, Haydn, Mozart, Wagner, and even Liszt; including also the moderns such as Holst and Vaughan Williams. No composer has yet penned an instrumental composition dealing with the mystical aspect of man's nature, but many composers have written vocal compositions of mystical character, even during the period of dominant instrumentalism.

So from the earliest dawns of history, under the differing conditions of differing civilisations, even to this day of complex rhythms, tremendous and well-nigh perfect orchestras, and superb technique; from the time when two melodies together constituted harmony, up to this time when harmony is an elaborate science requiring years of study to master—through it all the voice has reigned and governed. Both in art and in history, therefore, the voice has been and still is supreme; it remains to be shown whether there is justification for the theory that future vocal developments will equal or even surpass the wonders of the modern orchestra and its instruments.

An objection to the more extensive use of the voice is that the range is limited: that instruments have a compass far beyond vocal possibilities and are therefore available for expression in ranges both above and below the voice limits. But this objection is not so entirely valid as at first appears.

It is true that the organ, the piano, and the harp exceed human limits, against which, however, is to be set the fact that the extreme notes are of doubtful musical value, and the additional fact that few ears are capable of appreciating these extreme tones. Generally speaking, the range appreciated most fully by the ear is within six octaves, and examination will show that the greater part of standard compositions does not exceed this range. Even the orchestra goes beyond this but rarely, and when it does, the value of the added compass is doubtful. Further, it must be kept in mind that the six acceptable octaves are not produced by one instrument alone, but by a combination of many instruments, each with its own proper and best range. Now how does the voice compare with this normal or usual range of about six octaves?

Basses able to obtain the G an octave below the bass staff are not uncommon, and an occasional voice may go lower even than that. At the other extreme, Mozart records a soprano who sang the C in altissimo—an octave above the high C of the operatic soprano. There is, then, a known range of about five and a half octaves possible to the human voice, and while it may be said that these are exceptional voices, it is still true that in any large city it is possible to hear a range of five octaves employed between the extremes of operatic soloists. And it is by no means to be assumed that the limits are reached; Orientals, for example, pitch their voices higher than Europeans, and the Russians are able to produce tones much below the basses of other countries. But even now, with the limited knowledge of the voice possessed by modern teachers, it should be reasonable to expect a well trained chorus to cover a range of five octaves, which is, after all, not so hopelessly behind the average orchestra compass. The problem then is one of method of development, and here is the real stumbling-block; the lack of good voices is a trifle

compared with the fearful ignorance of singers and teachers as regards foundation work and technique. It must be said also that the average choral society does nothing to help; members are welcomed on paying a small fee, without a question as to vocal equipment, technique, or willingness to practise during the week. Yet no orchestra, however small, would admit members merely on the statement that the applicant possessed an instrument. Even when beginners are admitted, it is on the distinct understanding that they shall learn to play and to control their instruments. But chorus members may have voices that are emphatically offensive; they may have no technique; they may please themselves whether they practise or not; they are nevertheless accepted by other members, by the conductor, and—worse than all—by the public. It would seem that anyone is good enough for chorus work; it would appear that almost anyone is good enough for solo work also, at least in the public estimation, although instrumentalists of similar rawness would be laughed off the stage—if they ever got on. But while the public is prepared to go wild over some of the expensive singers of the day, many of whom are simply commercial singers with no smattering of art, it is asking too much of the chorus conductor to suggest that he should set higher standards than the "great" singers think necessary.

But it is inevitable that sooner or later choral standards must be raised to orchestral achievements, technically and artistically. Even now such world-famed organisations as the Toronto Mendelssohn Choir and the Sheffield Choir are judged as an orchestra is judged, and it is a foregone conclusion that eventually smaller choruses will be compared with smaller orchestras and demands be made for at least an equal standard of performance.

Granting therefore, that vocal excellence will necessarily surpass present requirements as the public taste develops, what

are the next probable steps? Perhaps it will be found that a composer will arise who will write a vocal concerto, which in itself will demand a technique and range far beyond the average professional singer, who will therefore be required to amend his ways or go into obscurity. Such a concerto will in all likelihood dispense with words, and rely upon sheer tone quality, perfect technique, and a wide range of colour. Needless to say, the soloist must be an artist in the best sense, and no mere vocal virtuoso. Such a development means, if it means anything, that music must become more abstract; that it must satisfy spiritual requirements; that it must be meditative, purely philosophic. It must satisfy the ear by its progressions and the soul by its purity. Much Western music would fail badly in either test.

A second development, a natural corollary to the vocal concerto, is the vocal orchestra, which again would insist upon a higher type of voice and a much advanced technique. Even now there are songs available which might be made unusually effective with a voice orchestra accompaniment, while allowing for present technical weaknesses. A chorus composed of people of moderate voices, rather better than moderate intelligence, and an immoderate appetite for work—plus idealism—could obtain effects much finer than are possible to instruments. The orchestra so constituted would leave words severely alone, obtaining results just as the standard orchestra obtains them, plus the ability to vary colour by the use of changing vowel sounds; the latter as the fruit of endless experiments, of course.

Other developments may be foreseen, but the two foregoing offer the most promising immediate field, and indicate a line of progress that would force an advance upon the singing profession, both performers and teachers, an advance sadly needed. Too long has the type of production called "grand opera" held the post of honour, and yet grand opera is for

the most part but glorified vaudeville. Neither of its constituents is capable of standing alone as good of its kind; the music rests upon the libretto or the scenery or the action; the libretto cannot survive the test applied to it as poetry or drama, and requires the music or the action or the scenery to give it enough life to pass muster. And so with each of the parts constituting opera; the combination of poor music, poor libretto, poor drama, and poor action makes but a mass of weaknesses not one of which could survive if shown by itself; even the engagement of "stars" is in itself a weakness, to say nothing of the fact that many of the stars are fit for no other vocal work than to sing in "grand" opera. Briefly, it requires the combination of a number of mediocrities to convince even an ignorant public that there is anything worth while. Perhaps it is desirable to say that the Wagner music-dramas do not come under the condemnation; they are upon a much higher plane, and are pan-religious. Incidentally, it should be noted that the purest music is essentially religious—which does not mean that it is necessarily church music!

We find then, that art, history, mysticism, and emotional effects are all in favour of the voice as a medium. We find further, that Western composers have dealt with human emotions, passions, and experiences almost exclusively, and very little with the mystical and spiritual side; this largely because the European mind is intellectual and materialistic rather than intuitional and meditative. With the growth of "equal temperament," which may be defined as "putting all notes equally out of tune," the melodic line suffered and harmonic combinations ruled. This developed instrumentation, and there is now an excess of form and colour over melodic line and nuance. There is over-anxiety to obtain diversity rather than unity, elaborateness instead of simplicity, complexity rather than directness.

What steps are necessary to bring about a balance and to permit genuine progress is the point to be considered. Perhaps it will be safe to seek first the development of the instrument. The voice must be studied as carefully and as scientifically as the piano, the violin, or the organ. Physics, acoustics, and psychology must form the basis on the physical plane, and a knowledge of the laws of the atom and of rhythmic force as applied to the human body as a musical instrument. The body note must be brought into tune with the mental octaves, or a pure tone is impossible, for a body out of tune (ill) cannot produce a perfect sound nor obtain a response from all the resonators. The mind also must be in tune with the spiritual nature, for a mind in discord with soul cannot inform a physical body tunefully. The voice is therefore ultimately a spiritual thing operating upon the physical plane under the direction of a conscious mind. We have, then, to translate spiritual knowledge through rhythmic laws to the mental plane, and, still obeying rhythmic laws, convert a concept into existence on the material plane. Hence the necessity for a complete understanding of physics and acoustics. The vocal cords are capable of minute motions, and will readily respond to training; they should be considered not less flexible than the fingers. It is a matter of knowing the rhythmic laws of the body, and we are justified in believing that the question of range or compass is capable of solution. The development of colour—the second requirement—will accompany the extension of range if this is based upon knowledge of the interdependence of soul, mind, and body through rhythmic laws. The third requirement, technique, is more difficult, and cannot be fully met until the secrets of production are no longer secrets. When we know the laws governing range and colour, technique will be simplified, and it is entirely reasonable to expect that eventually the flexibility of the voice will equal that of any

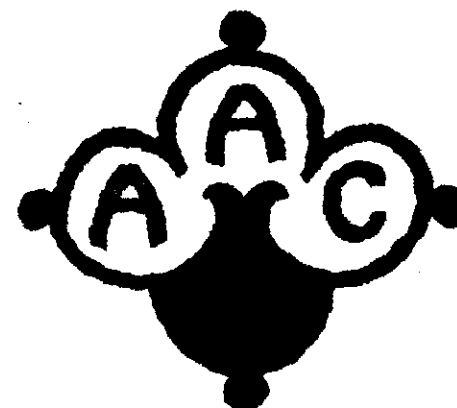
artificial instrument, and the control be even more perfect. The human voice should in some distant future be capable of everything now possible to instruments, plus the power of a living instrument in its emotional warmth and its spiritual appeal, as contrasted with the instrument which has neither life, initiative, nor consciousness of its own.

Geo. W. Weaver

TO THE HIGHER SELF

O Self Immortal! Grant me light to see
 With perfect vision what thou dost behold
 Beneath this changing clay. I would unfold
 That uncreate reality of me.
 And, for the one true Will, a channel be.
 Oh! let the new, fast coursing through the old,
 Transmute my substance to the purest gold,
 Like baser metal changed by alchemy.
 Meanwhile, to greater use amidst the strife,
 I pledge my heart and hand. 'Neath thy command,
 I shall not fret. With willingness, I pay
 The standing debt. Lead thou my feet through life,
 O'er narrow trail or shifting desert sand,
 It matters not. —The Path's a lighted way.

AMY RAE THOMPSON



THE MASTER JESUS IN ART

By A STUDENT OF THE BRAHMAVIDYĀ

ALL portraiture, even direct from the subject, carries with it some degree of the painter's own nature, and is to some extent anthropomorphic. This element becomes increasingly prominent when copies are made and recopied. Where no original is available it is predominant. Portraits of Jesus naturally reflect the sentiment of the painter and his age on a background of tradition. Hardly any of the tradition is ethnological; it is mainly theological. Hence in a study of the portraits of the Master Jesus we find a similarity of theme, a general similarity of feature, but a diversity of expression. Some notes¹ will indicate an interesting study along these lines.

The earliest Christian paintings have been found in the catacombs at Rome. The Orphic tradition, bequeathed to Rome from Greece, had planted in the Roman imagination the

¹ Lecture given at the Brahmavidyā Ashrama, Adyar.

idea of an influence exerted by a being of celestial quality on the lower creation. "Orpheus and his lute" were realities of the mind and emotions. They formed a Pagan model, the expression of the new Christian idealism, and the Orphic motif was transformed into the Christian motif of the Good Shepherd. In the earliest phase of the catacomb era, which era lasted from A.D. 100 to 420, the language of art was purely symbolical: eternity was figured as a peacock; Jesus was indicated by a fish. It was not until the fifth century that the figure of Jesus crucified appeared. In the catacombs Jesus rescues the wandering sheep, and Orpheus lures the beasts of the field, side by side.

The early Roman portraits of Jesus are entirely Roman in tone. They are kindred to the recently recovered wall paintings in the disinterred city of Pompeii at the foot of Mount Vesuvius. The Roman genius was realistic. The Asian quality of gentleness was not native to it. It took some time for the new, ideal personality to be developed. The first phase was the Roman.

The second phase in the development of the Jesus ideal in portraiture was the Byzantine. The change of the old orientalised city of Byzantium into Constantinople, the capital of the eastern part of the Holy Roman Empire, brought Christianity again into contact with strong Asian influences. From the sixth to the twelfth century these influences, as embodied in Byzantine art, prevailed. Realism gave way to formalism. The Persian posture, now so familiar in pictures of the early Mughal school in India, invaded the Christian technique of portraiture. The Virgin and Child on a Byzantine Icon (plate 1) might have been made in Iran. The mature Jesus is depicted with large eyes gazing straight out of a face that is calm almost to the verge of sternness.

Through the Byzantine school, according to tradition, portraits in mosaic from contemporary originals of Jesus and



VIRGIN AND CHILD

Byzantine Icon
Twelfth Century



THE ASCENSION

Giotto

his disciples passed into Sicily through the monks of Mount Athos, and are preserved in various churches on the island. Mr. Douglas Sladen, in a book on Sicily published in 1912, accepts these mosaics as true portraits handed on from apostolic times. Writing about them in *THE THEOSOPHIST* of November, 1912, Dr. Annie Besant, who herself saw them, says: "One feels one is looking at *likenesses*, not ideals." Fourteen years have passed since then, and photographs and blocks are at present out of reach. Those who can may read the article and examine the illustrations. For the others we quote Dr. Besant's word picture of "the majestic figure of the Christ . . . the eyes compassionate and yet commanding, the mouth strong but with a pathetic droop . . . Thus verily looked the Christ when He walked as man among men; this is not the crucified, tortured, dying victim, but the World-Teacher, the Teacher of Gods and men."

A change in the portrayal of Jesus took place in the fourteenth century, when the Gothic influence in architecture in France awoke once more the realistic genius of Italy which had produced the early portraits of the catacombs. The desire for beauty was added to devotion, and under the influence of Greek models the development of the Jesus type as we know it to-day began. This movement produced Duccio, (1255-1319) who is regarded as the first of the great Italian artists. Around him grew up a school at Siena which aimed at expressiveness rather than form. The school exhausted its impulse in the middle of the fifteenth century.

Meanwhile, Giotto (died 1336) had arisen in Florence and become a master of both architecture and fresco painting. He kept close to nature, and despite crudeness of technique produced fine pictures (plate 2) among which the evolution of the Jesus type is seen—a natural figure, ordinarily beautiful of countenance, and distinguishable as Divinity only by the appendage of the halo.

Among the followers of Giotto were Fra Angelico (1387-1455) who worked intensively in S. Franciscan sentimentality over a restricted area of theological interest and stamped his own gentle and simple character on the Jesus type (plate 3). Contemporary with Fra Angelico was Fra Filippo Lippi (1412-1469) who, being half monk and half other, showed a physical vigour beyond Fra Angelico. In his Madonna worshipping Jesus (plate 4) he pours out all his devotion into the exquisitely spiritual representation of the Blessed Virgin, and makes the Divine Child a hefty youngster rather bored by the solemn attention of His Mother.

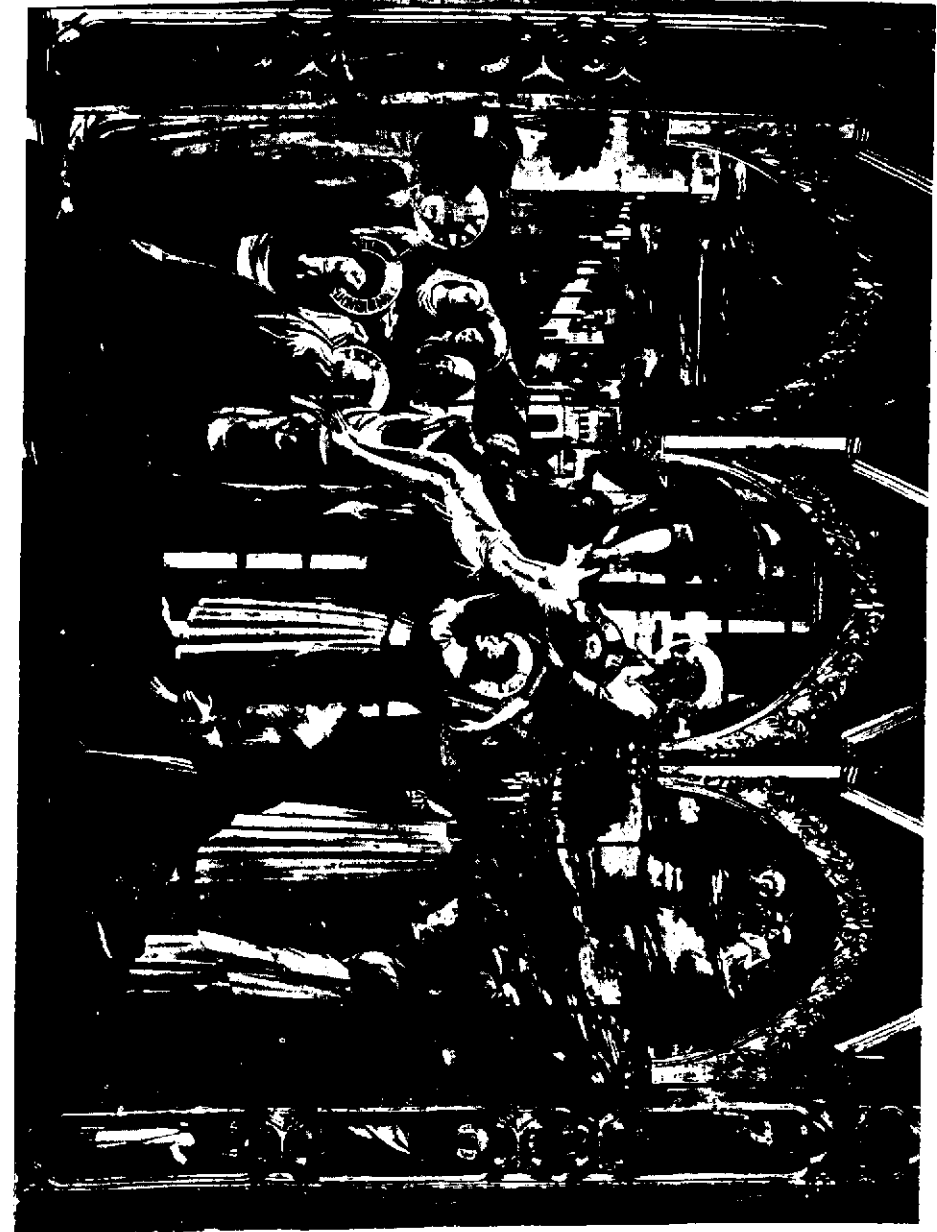
The Venetian school arose in the second half of the fifteenth century. It passed through a phase of Byzantine influence, as seen in the architecture and mosaics of S. Mark's Cathedral. With the emergence of Jacopo Bellini, father of the two great painters, Gentile and Giovanni, the Venetian school as now known arose. The new spirit in art, expressing itself in a free republic given to spectacular pleasure and sociability, portrayed Jesus, both as child and man, as an abnormal, well developed individual.

At the same time the Milanese school showed itself. Its greatest figure, Leonardo Da Vinci (1452-1519) eliminated all signs of hardness in the Divine figure, and gave to the world the spiritualised, noble, compassionate form in "The Last Supper".

The school of Rome, with Raphael at its head (1483-1520) expressed sentimental softness. But the great individual genius of Michelangelo (1475-1564), who painted as a sculptor, put athletic energy into his work. His depiction of Jesus as the avenger in "The Last Judgment" is the antithesis of the Raphaelite sweetness.

The figure of Jesus passed before the imagination of the painters of France, Flanders, Holland, Germany and Spain, but a comparison of their portraits of the Master with those of the

THE DESCENT FROM THE CROSS



Fra Angelico

classicals shows a fall from universal dignity into parochial peculiarity (plate 5).

When the English school of painting took its rise (after the passing of Puritanism) with Hogarth (1697-1764) as its first purely English artist, religious idealism had shrunk before the growing interest in humanity and nature. Jesus, who had arisen from the dead in European art, was again entombed. Signs of a new resurrection are now visible. A recent exhibition in London showed a water colour of the Virgin and Child by Eleanor F. Brickdale (plate 6) which is a return, with modifications in design, to the classical mood. The blend of childishness and awareness of His rôle in the Divine Infant is well expressed, though the self-conscious stare at the observer is inartistic.

In the October THEOSOPHIST appeared an illustration of a picture by the young Italian painter, Primo Conti, showing Jesus as the Child confounding the elders—a study in psychology in modern mood, with classical reverence conceded in the quiet little figure that seems unaware of the confusion that its simplicity of wisdom has brought to the doctrinal world. The lumpish painting of the elders is a concession to modernity which has swung to extreme reaction from the sentimentality of the past.

The Temptation in the Wilderness (plate 7) by the Dutch artist, Tourop, still working though aged, is technically modern; it uses the "terminology of mechanics" criticised by Jean Delville in his article in the October THEOSOPHIST. But Delville's reasons for objection are not here so marked, for the artist has produced a code of lines and surfaces expressing emotions. A comparison of the two figures in the picture brings this out. Every line of the Tempter is full of temptation, it is sinister: every line of the figure of Jesus resents the temptation and asserts the superiority of the spirit. In this codification the artist is oriental; he is



Fra Filippo Lippi

MADONNA WORSHIPPING JESUS

Byzantine in the stern placidity of countenance with which he endows the Master. These features have probably entered his work through a mixed ancestry that has in it of the Far East. The picture does not aim at charm or beauty, but in its release of the imagination from the realistic bondage of personality it is nearer the achievement of true art than are many more beautiful pictures.

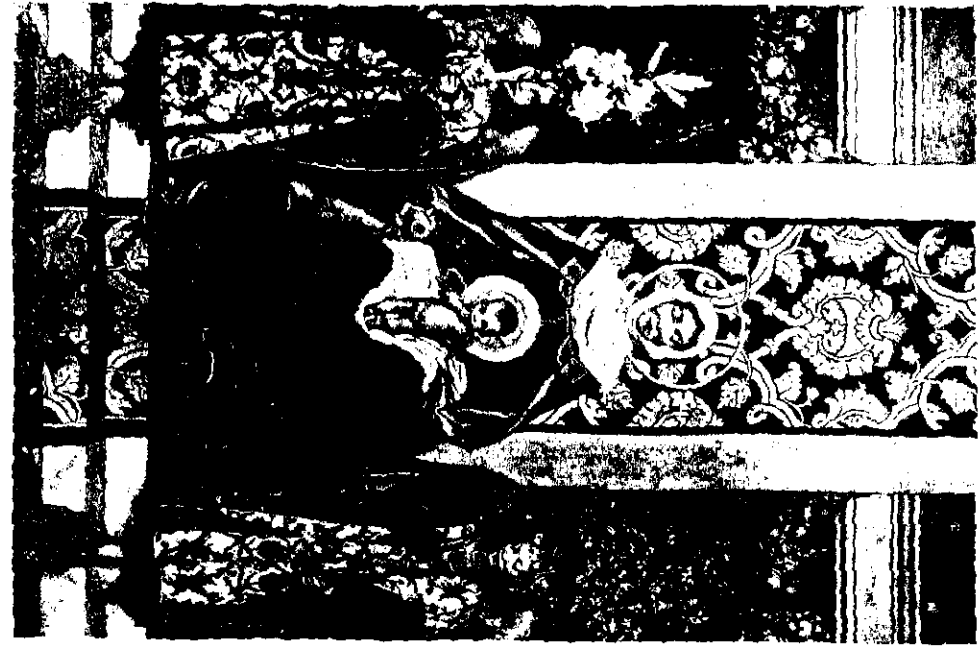
A Student of the Brahmagiḍyā

VIRGIN AND CHILD



M. M. M.

VIRGIN AND CHILD



Edward F. Brinkdale



THE TEMPTATION

Tourep

A TIBETAN BANNER¹

By C. JINARĀJADĀSA

To many born in western civilisation, one of the most fascinating things of life is the lure of the East. This charm of the East is both visible and invisible. On the visible side, there are the new aspects of nature, and especially the varied expressions of eastern civilisation. The new sights, sounds and scents of the East have a quality almost of intoxication, as has been repeatedly described by western writers. But there is a certain invisible charm also which is not less powerful. This wonderful balm, which heals the harassed spirit of man, has a subtle spiritual quality which only a few writers have been able to reveal. Among these few, James H. Cousins will take his place as one who has united to the western technique of the poet the eastern realisation that all life is one.

This poem of 268 lines of Dr. Cousins, *A Tibetan Banner*, is noteworthy, because we have in it in full tide that wonderful spiritual charm of eastern mysticism which is so indescribable. The story of the poem itself is full of the other-worldiness of the East. In Tibet, Lamas sometimes carry about banners on which are drawn remarkable paintings. Sometimes it is the wonderful Wheel of Life. A Lama then, unfolding the banner and twirling the prayer wheel with the mystic words on it, *Om Mani Padme Hum*, describes to the assembled crowd the meaning of the pictures, and he weaves round each an ethical story. Sometimes the banner is like that which Dr. Cousins describes, and of which an illustration is given as frontispiece to the poem. This banner relates the story how Avalokiteswara descended as a bird, the cuckoo, and called other

¹ By Dr. J. H. Cousins. (Ganesh & Co., Madras.)

birds to him, and as a teacher gave them instruction. Then he sent them forth for a year to meditate, and afterwards to come again with the results of their meditations. The story of the banner is taken from a Tibetan work, which Dr. Cousins paraphrases. Thus the Divine Bird addresses his bird audience:

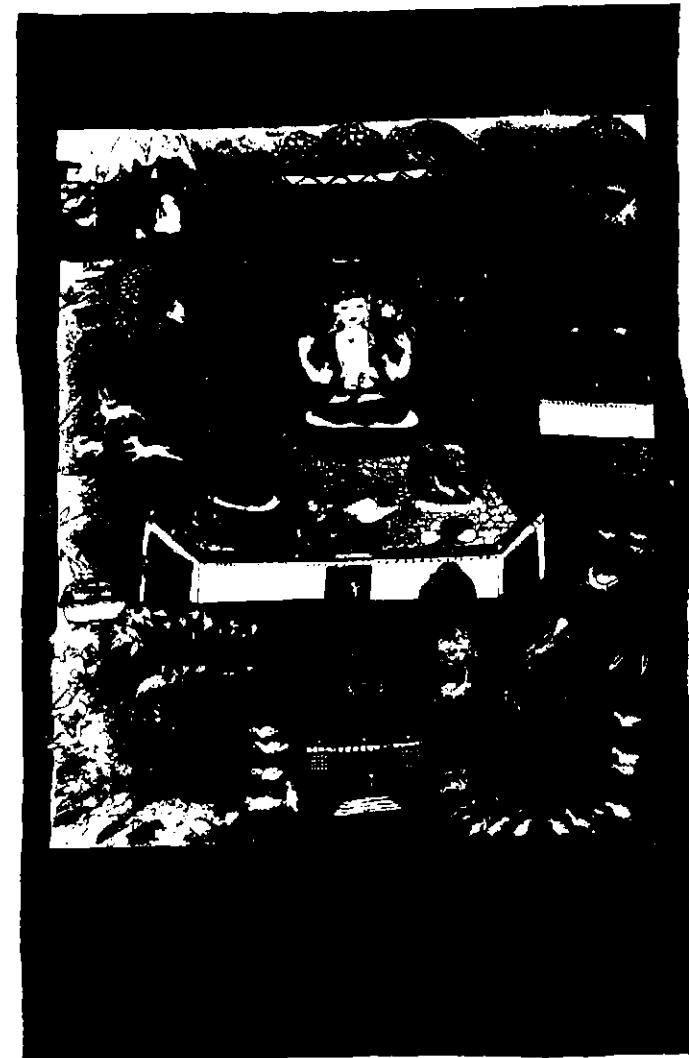
O ye whose hearts are moved to pray
For light upon the upward way!
Hark ye! and hearkening give heed
Not in the word to find the deed.
Lo, in the space 'twixt breath and breath
Lurks the sure-striking serpent Death;
And all your treasures, packed with pride,
Another scatters far and wide.

Search not for truth on dusty shelves,
But in the scriptures of yourselves.
They only toward the quest shall win
Who seek the spirit's way within.
Would you the peace Nirvanic know,
To your own peace in silence go.
The wandering jackal's hungry wail
Draws barking dogs upon his trail.

A fact not known to many regarding the turning of the prayer wheel with the mystical formula is that this turning is not solely for any "merit" which may accrue to the devotee. It is rather to spread blessings to all creatures which live in heaven, in earth or in hell. Thus the cuckoo instructs:

Blessed are ye who make your care
The turning of the wheel of prayer
For Gods who dwell in heavenly light,
And Gods who seek the shade of night;
For struggling, sorrowing human-kind;
For ghosts that wander as the wind;
For all dumb things that round you dwell,
And the sad company of hell.

Cease not to turn the pleading drum
And chant *Om Mani Padme hum*;
For they who seek the spirit's end
Have all creation for their friend;
For deep in all created things
Quivers the skyward lift of wings;
And prayer for hearts that upward groan
Strikes back in blessing on your own.



A TIBETAN BANNER

Dr. Cousins' poem, short as it is, yet carries with it the aroma of the East. He concludes the poem by decurring to the great prayer-wheel and its manifold symbolism.

Their day of vision has begun
 Who in the sunflower see the sun.
 Life unto them on plain or hill
 Holds something sacramental still.
 They feel that Presence infinite
 Whose hand for searching eyes has writ
 Upon the universal scroll
 The mutual language of the soul ;

Who makes this temple, Night-and-Day,
 A hospice on the pilgrim's way ;
 Who for the footsore sendeth showers,
 And for sweet incense made the flowers ;
 Who stands with sanctifying grace
 In midmost of life's market-place,
 And turns our world of sea and land
 A murmuring prayer-wheel in His hand.

C. Jinarājadāsa

SUGGESTIONS FOR BEAUTY IN THEOSOPHICAL WORK¹

By S. M. WARNER, L.R.A.M., & W. G. RAFFÉ, A.R.C.A.

I

IN order to be of the fullest service to our brothers we must learn to understand their needs, and as we strive to do so we cannot but be struck by one that is universal—the hunger for beauty, whether in one form or in all.

¹ Prepared for the International Fellowship in Arts and Crafts.

it should be remembered that it is a sacrifice on the part of the one who does it. It is preferable for the first item to be a concerted number and not a solo.

Most musicians or actors will not eat for some time before their work, and may need some refreshment after, but this varies with individuals. They should not be worried with conversation just before or during a programme.

These two points apply to lecturers also.

9. *Propaganda*.—The truths of Theosophy may be presented through drama, tableaux, etc., as a change from lectures. Allow time for the audience to become harmonised and forget prejudices, in learning to sing all together some good music. They may join in readings or choruses sometimes with good effect.

Evenings may be arranged for the art, music, dancing, or drama of different nations to be presented, including something that will show the contribution of the country to thought and idealism.

An exhibition of handicrafts and of pictures may be held annually in the Lodge or Lecture Room.

All Lodges might interest local artists by inviting them at intervals to attend meetings and give advice and criticism on all points.

Sybil Marguerite Warner

II

10. *Colour*. The importance of good, sweet and clean, harmonious colouring in the surroundings is insufficiently realised.

It is as important as pure air and water. Bad and discordant colour is as disastrous to well-being as discordant sound and noises. -

The vision and the body will always be affected by the colour of the environment, even when they are not observed or looked at. A plant has no vision, but it responds to light and colour very rapidly; a blind man is subject to colour influence just as a sighted man, though in a more negative manner.

Lecture halls should be arranged in a very simple scheme of light and pure colours. For intellectual work, a bright yellow mat surface is recommended in nine halls out of ten, which colour should predominate. Furniture should also come into the colour scheme, and all miscellaneous items.

Draperies should be in harmony. You can depend on the costumes of visitors to suggest discordant colour notes, so there is no need deliberately to introduce discords.

It is better to keep to the red-orange-yellow side of the spectrum, perhaps using touches of blue-green if absolutely necessary, but allowing the brighter side to predominate. In rooms set apart for meditation, other rules may be permitted to decide the dominant colour.

Avoid all shades of sombre type, suggestive of death or decay or illness.

11. *Decoration*. It is advisable not to have too many pictures or photographs hung in the actual lecture hall, as they tend to distract if observed—and are useless if they are not seen.

They are better in a room devoted to more individual work, or social affairs.

The use of diagrams and charts should not be permitted as a permanent element in decoration, and all such items should be of an impersonal and symbolical character. Photographs are not good decorative items, as they are necessarily realistic and material. The colour of decorative elements should not clash with the simplicity of the main scheme. The fewer the number of the different colours or shades, the easier it will be to concentrate attention on the lecturer. An object of one colour can be seen in the open for a greater distance than one of many colours.

Special schemes of decoration are easier to improvise when worked over a simple background, as with ribbons or streamers or flowers. Special care should be exercised in arranging flowers, and endeavour made to follow the Japanese art in floral design. Aim at simplicity; keeping one kind and one colour together, if in doubt. Keep tall flowers still tall, in long vases, but do not hide the speaker behind them.

12. *Lighting* is very important. There should be adequate illumination of a pleasant and diffused character. No electric lamp should now be used, having clear glass visible to the eye. Use either reflected lighting or proper shades, rose pink being a good colour for a yellow scheme of decoration. Never allow a strong light to be visible to the audience, as this has a narcotic effect and diverts attention. Dimming devices can be used with good effect where funds permit, to lower lights during part of the proceedings. Always have a light sign outside to attract strangers; they are easy to contrive with a little ingenuity.

The writer is willing to advise on these problems, but each room or hall presents its own distinct problems which require examination as an individual diagnosis, and it is impossible to do this satisfactorily by correspondence.

W. G. Raffé

SEEDS OF INTERNATIONALITY

THE Fourth International Conference of the New Education Fellowship will be held in Locarno in August, 1927.

Locarno, whose name is now almost synonymous with Peace, is a fitting place for the Conference, for the New Education aims at *creating* true Peace by fostering understanding and ideals of service in the next generation of world citizens.

The true meaning of freedom in education will be the general theme of the Conference and an exchange of views between America and Europe will be a special feature of the programme.

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A DECLARATION TAKEN FROM THE TENTH PLENARY CONGRESS OF THE LEAGUE OF NATIONS

"To enable the child to strike root in its natural setting of family and of homeland remains to-day, as in the past, the first principle of all sound education

"To form one society, a community of rights and duties as well as an actual and ever increasing interdependence.

"Children should learn especially that civilisation is the common work of all peoples

"Therefore in the home, and from the earliest days in which they receive their education together, alike in the school and in the other groups in which the work of the school is continued, children should be taught courtesy to foreigners and inspired with a curiosity to know their habits and to understand their language and their thought.

"Travel and periods of study in foreign lands, athletic gatherings international correspondence among school children (including exchange of letters, drawings, handicraft, etc.,) should be encouraged so as to put the young people of each country in the most direct contact possible with those of other countries.

"International exchanges of such kind will have the effect of leading young people into habits of intellectual co-operation and thus of supporting the League of Nations.

"In thus paving the way to mutual knowledge and understanding between peoples, education (in the home, in the school, and in continuation courses and training, literary, scientific, technical or professional) will effectively help in the organisation of peace."

S. S.

WHAT THEOSOPHISTS ARE SAYING

By A. DE LA PEÑA GIL

THE late General Secretary of the Argentine Section of the T.S. Señor Adrian A. Madril has published in the July number of their Sectional Organ *Teosofia en el Plata* a remarkable survey of the evolution of the Theosophical Society, always aiming at the adjustment of its attitude to the changing requirements of the times, so as to bring Brotherhood into its different or consecutive objection, either national, social, philosophic, scientific, mystic, etc.

He points to the Brotherhood of Religions as the mainspring of the Society's activities in the present stage of its unfoldment, and as the natural outcome of long gestation. Since none of the living religious systems of our world would start any approaching movement towards that fraternity, the Society's privilege has been to undertake it, to invite mutual agreement by proclaiming certain basic truths of Religion, all or part of which are to be found in every religious teaching.

Señor Madril's comprehensive study deals with the very nature of our Society, whose spirit is pregnant with evolving life and whose objects cannot be limited by grammatical words nor petrified by dry rigidity.

Simultaneously to the above survey, an open letter to the Vice-President of the T.S. was received in Adyar from Señor Fernando Valera, Valencia (Spain), explaining his resignation from membership in the Society. His standpoint is syllogistic, strictly argumentative, and his conclusions are worked out on purely intellectual lines. The publication of both documents will, perhaps, help other T.S. members to grasp the question in its complexity; hence the insertion of the following extracts.

A. de la Peña Gil

During a period of pioneer work it is inevitable that this aspect of service should have been to some extent neglected, just as in education it was for long not realised that physical and emotional development was being sacrificed to one-sided mental growth. But in the age that has just dawned, beauty in our work must receive full consideration, and for three main reasons.

1. The chalice that is to be the receptacle of greater spiritual power should be as beautiful as it can be made.

2. Beauty has a powerful influence on our emotional health and the development of our subtle bodies, that we cannot wisely ignore.

3. The first impressions of those who come for the help we have to give are inevitably based to a great extent on externals, on forms, on the physical body of the light and teaching they seek, and therefore those impressions should be of beauty, harmony, and simplicity.

The few practical suggestions that follow are given in response to many requests from workers who wish to make their environment conform so far as is possible with the new requirements. It is hoped that readers will contribute others.

1. *The Room.* Nothing superfluous should be allowed to remain.

All might be taken out, and as little as possible brought back. One or two beautiful objects may be changed occasionally, rather than many being shown at once. Pictures, if desired, should be few, of the highest possible standard, and suitable subjects. Photographs are better in a group rather than all round the walls, which should be plain-coloured and left fairly bare.

Colour, Light, and Decoration are dealt with by Mr. Raffé, below.

2. *The Notice Board,* being a permanent and conspicuous object, should be carefully designed, and temporary notices removed the day they become out of date.

Permanent notices may be illuminated simply and passepartouted by members who have not the physical strength for other forms of work.

3. *Chairs.* Consider comfort, colour, form, and arrangement. Except for very large gatherings and a high platform, a semi-circle several rows deep is better than straight lines, while for social gatherings they should be broken into small groups, of varying number, and allowing for free circulation between them. A corner with a rug and bright cushions or mats, for those who prefer to sit on the floor, serves to introduce colour and variety. Creaking chairs should be sold and replaced.

4. *Lectures.* Care should be exercised with regard to title, construction and delivery, the dress and manner of the speaker,

avoiding eccentricity; dullness and carelessness, and making the whole artistic. The appearance of the platform, general procedure, and arrangement of the audience, are important. If the room is only hired for meetings, a beautiful curtain on a thin wire can be hung behind the speaker, or to conceal any ugly fixture. In dark or colourless rooms, bright scarves, not clashing with the flowers may occasionally be used, but the piano lid should not be draped.

Each syllabus should include at least one lecture on one of the arts, considered from a Theosophical standpoint.

If a collection be taken, a beautiful box or bowl should be used.

5. *Music* must be of the highest possible quality, however simple, avoiding both the brilliant and the *banal*, and given a thoughtful interpretation in an impersonal spirit of service. It should be as appropriate in atmosphere as possible.

If there is a piano, it should be tuned frequently and the pedals kept in perfect working order. If the room is at all damp, a tiny oil lamp may be kept burning always, near the back. Nothing should be on the top, so that the lid may be opened at any time.

6. *Announcements* or *Readings* require clarity and purity of diction, and variety of tone under good control.

7. *Procedure.* A programme should be arranged for all meetings, whether written or not, so that the form may be clear. Experiments may be made with different forms—length and order of music, reading, silence, speaking, and so on.

Music must always be heard in silence, and therefore for most meetings should not last for more than five minutes.

If 15 minutes is desired before a meeting, three pieces of four minutes each might be played, with the doors closed. The people can be admitted for one or two minutes between the pieces, and soon grow accustomed to the method.

On all occasions, a steward or *Director of Ceremonies* should think out the best way of handling the people while entering or leaving, to facilitate movements and prevent crowding, and as unobtrusively as possible should see that the procedure decided upon is observed.

Quiet may be practised always, and silence sometimes.

8. *Entertainments.* The Director of Ceremonies should make sure beforehand that all that may be required is ready at hand, such as music stands or stage properties; and also make himself familiar with points of etiquette and convenience that should be observed in arranging programmes and receiving artists; *i.e.*, two players of the same instrument, or singers with similar voices should not be invited to take part in the same programme. If this is necessary, the amateur must appear before the professional, or the pupil before the teacher. Also, to open a programme is difficult and usually unsatisfactory, and

F. V.: We came to the Society not to proclaim the so-called basic Truths of Religions but after the aspiration of forming a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, caste or colour and after the longing for Divine Wisdom which should only be the result of *individual* study or intuition. The T.S. has a spiritual and moral duty of maintaining the universal and boundless magnitude of its three objects which are truly endless and all-embracing. We have often been told "The T.S. is composed of students who are united by the approval of the above objects". These objects are intangible, co-eternal and immutable, which the T.S. has no right to alter or modify without automatically forfeiting the right of the name of T.S. and choosing some other term in which to introduce doctrines to the world. I will emphasise once more that our Society rests on the firm basis of its three objects. We must never forget that they are our *fundamentals* unanimously approved by every man and woman who enters the Society. They are its spiritual, absolute and sacred characteristics before the world and our conscience.

A. A. M.: According to its unfoldment and incidents in its life, which, by painstaking study, I have closely examined, the T. S. may undertake or encourage any movement of universal service aiming at the evolutionary progress of mankind; and this I am about to demonstrate. In 1875 the Society's Bye Laws contained one sole rule: "The objects of the Society are to gather and diffuse the knowledge of laws governing the Universe." The T. S. was then not popular and Colonel Olcott commenting in his *Old Diary Leaves* upon so simple a rule, the several which followed, and especially that of Brotherhood, says "the T. S. on the *visible plan* is an *evolution*, not a definite creation." We may therefore presume that its objects may and ought to be changed whenever required by circumstances. Hence it was that in 1878 it became allied to the Ārya Samāj establishing four new objects and separating itself from that, soon after, owing to the sectarian tendencies of the Samāj. In 1885 its present three objects were born and four reforms followed until 1896 when those were concentered in their actual form. I mention these facts because several of our brothers are saying that the T. S. should not support, adhere to or encourage the World Religion; that its three objects are not to be touched; that these objects are to remain immutable *for ever* . . . It has also been said that should any member exist within our Society who was against any particular religious idea, the first object of the T.S. would suffer, as that man, owing to his utter egoism, would thus be untrue to the Society whose paramount object, they say, is Brotherhood. Denying at once such statement, we affirm that Brotherhood was not and is not the main object of the T. S., and I base my statement on the following:

Col. Olcott writes upon this aspect of the work having arisen in 1878 when the alliance with the Ārya Samāj was effected as a means of widening the sphere of influence, by getting in touch with Asiatics, with their religions and social systems. Brotherhood, then, stood as a

necessity, in fact as the corner-stone of the building. However, neither the stone nor the building could ever pretend to be superior to the dweller, *i.e.*, the *idea*; the leading ideals seeking to take form and expression through every available means.

The sole object of the T.S. in 1875 above alluded to, appears as the first object of the British T.S.; in 1878, its third being a belief in a First Great Intelligent Cause, as well as in the Universal Brotherhood of mankind. Here fraternity stands, not as an object but rather as a belief.

In 1879 the first object read as follows: "to awaken spiritual intuitions in men." It is only within the third that we first find: . . . "to promote a sense of brotherhood among Nations and to foster the international exchange of art products." In 1885, ten years after the foundation of the T.S. we see as the foremost object of its platform: "to form the nucleus of a universal brotherhood of Humanity without distinction of race, creed or colour" which, in 1896 attained its actual complete definition . . . In consequence, this object has been gradually established as a suitable means for the fulfilment of the Society's fundamental aim and the successive stages show that Universal Brotherhood was known as a real fact in Nature and that a special nucleus was to be formed within that Brotherhood so as to give expression throughout that body, to the world, knowledge of the Ancient Wisdom—an idea to be found in all H.P.B.'s books.

It is therefore a logical conclusion that an object which ten years only after the foundation of the T.S. stands as its foremost activity, could not have been the main thought of the founders; we have seen them chiefly interested in the spread of the knowledge of the occult laws in Nature and in the awakening of the spiritual intuition in man.

F. V.: Now, the T.S. has proclaimed officially a Society of the so-called Basic Truths of Universal Religion, asserting also that in order to proclaim and teach them it has been founded and exists; which clearly, as the light of the Sun, is an unusual falsehood. Note: the T.S. was founded and exists on the rocky basis of three objects such as they were always stated. Otherwise, if it were founded to teach any religious or philosophical system, I could proclaim loudly and with all the intensity of my outraged loyalty, that the world and I, both have been hypocritically deceived by the T.S. . . . Thus by claiming our Society as having been founded and existing to proclaim a set of religious truths, and by asserting that any one can be a fellow of the Society without accepting some or all of the basic truths you are making of the T.S. a paradox. Have you thought of the kind of sacrifice you are asking of us? Do you sincerely believe that one could remain in the Society without accepting the truths it has been founded to proclaim to the world? That is asking us to strive towards an ideal which is not our ideal; to strive for the triumph of a conception of life and religion which is not our own conception; that we

should do the one thing that is not possible to be done by any spiritual being loyal to his own convictions . . .

A. A. M.: In his foreword to Mr. Sinnett's *Occult World*, J. Gimenez Serrano (1907) says: . . . "The T. S. proclaims the same base for all creeds; teaches RELIGION, not one Religion that which is common to all creeds and not particular to a new Church or Faith . . . *Unity of all faiths*, such is the message coming to the World as *The Inner Object of the Theosophical Movement* . . . Unification of beliefs and Religions through a golden chain of love . . . H. P. B. and her followers have filled up the existing gap between western materialism and eastern metaphysics. They have widened out the kingdom of brotherhood, enabling us to think, at least, in *The Idea of a World-Religion* on a wide-spread base, wider than anything thought up to our times by the reconciliators of Christianity."

In 1909 our President Dr. Besant, speaking in London about the spiritual impulse which proceeds any new civilisation, says:

"Theosophy is one of the great impulses which, one after another in the long past of History have founded the great Religions of the World. Those impulses ever come from a mighty Brotherhood of Teachers made up of the past Founders of Religions, presided over by the Supreme Teacher. That impulse on this occasion has differed from all that went before it in that it founds no new Religion, no new barrier: does not mark out believers and unbelievers, does not try to proselytise but only to inspire, goes to all religions as peace-maker and does not strive to draw away from any faith those whom the Law has brought to birth beneath its shelter. So its first work in preparation for the coming civilisation is to try *To bring about a Brotherhood of Religions*; not destroying any, not trying to make any less potent than they were before, but endeavouring to transform them from rivals to brothers so that each religion recognise its kinship with other religions and they may become one mighty family instead of warring and separate creeds . . . In order to utilise that for the coming time in the building of the Brotherhood of Religions, Theosophy proclaims in every country, to every faith among the people of every religion, the common heritage, the spiritual Verity . . . Long ago it was told that Theosophy would be the corner-stone of World Religion: Brotherhood of Religions will be the *World-Religion*."

Now, we must note that all the above affirmations were made TWENTY YEARS AGO; and if we examine old T. S. records we find indeed very definite references to the same programme; evidently, Brotherhood of Religions and WORLD-RELIGION as its outcome, is a part of the plan to be worked out by the T. S.

In her interesting article *Is Theosophy a Religion?* H. P. B. stated nothing less than this definition: "Theosophy is THE RELIGION

and T. S. its Universal Church." We all know that, in the abstract, Theosophy is everything or nothing, as extremes meet. It is the Wisdom of the ages. However, the wisdom to be something, must manifest itself in varied means and through varied forms, as channels for the thought seeking expression. Something similar happens with Religion: we cannot be satisfied with an abstract idea of it, we must contrive to find out, in our imperfect ways, how to afford any visible form or instrument for its ostensible manifestation. Since the importance of the agent or instrument is the supreme requisite for any high achievement, we find, as regards a World Religion—or at least the fostering of such a noble ideal—that no better means could be found at present, no other vehicle so universal as the T.S. which is the most spiritual body among all spiritual organisations, able to shape and influence the world to-day. Again, for a long time to come humanity will not be able to manage without religions and surely it is more convenient to create within them all, for the sake of brotherhood, a living instrument which makes manifest that golden thread of common truths uniting them in spite of superficial differences; as we, regardless of race or other differences, are trying to teach the world Universal Brotherhood by actual accomplishment.

All that has been argued against the T.S. adherence to World Religion comes out of hurried analysis and, from certain points, that seems quite reasonable. However, as Colonel Olcott wrote, it touches but the *movable* or changing outer portion. The Jubilee Convention, putting aside any philosophical or speculative problem devoted itself to bringing into practice the Brotherhood of Religions. That wonderful gathering afforded the opportunity to the T.S. of taking its rightful place as the actual corner-stone of the religions of the future; that achievement was the regular outcome of long preparedness.

F. V.: I have been spiritually compelled to abandon the T.S. The proclamation of Basic Truths of Universal Religion forces me to do so . . . The Society is breaking away from fundamentals, that is, from the free and boundless magnitude of its three objects which are the true fundamentals and the unique bond of union among all members in the world . . . The astonishment of us who sincerely believed that the T.S. has been founded to form a nucleus of the Universal Fraternity of men and women, cannot be wondered at; a Fraternity to encourage the study of Divine Wisdom and to investigate unexplained laws of nature and powers latent in man, not to proclaim or teach officially any synthesis of basic truths . . . I cannot remain in the Society although earnestly striving towards Universal Brotherhood . . . One dilemma I have before me, two propositions

truly said that she is a loyal disciple of the Master whom she serves, and that she has exemplified in her attitude towards all, even those who opposed her work or methods, the thought embodied in the verse of an obscure but unmistakably inspired poet:

Judge not; the workings of his brain
And of his heart thou canst not see;
What seems to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

It is much more difficult to write a farewell notice than an obituary one. It should not be so, for from the standpoint of life's realities the distinction implies no difference. Such a difficulty must indicate a superficial appreciation. Leave-takings are of the world of hands and eyes and voices, farewells and handclasps given, sometimes with tears, at closing gates that, could we but realise it, are symbols of our limitations. The soul knows surely that above, in her unbarriered kingdom, there are truly no leave-takings. In the proportion that we live in that higher consciousness, our farewells here will be tranquil and sincere, and will bear less and less the tinge of sadness. Or if any sadness still remain it will be no selfish sense of personal loss, but the soul hunger for more abundant and embracing life. And that is not a hunger but an inspiration, not a blighting but a budding, not a denial but a promise. What a rich gift does a friend leave us who leaves us this: that for a moment we can stand amid the throng of outward cares, and listen to the unperturbed heart that tells us that all sorrow is but the shadow of our frailties, that man's birthright is not tears but bliss, and that these falling bars of time and distance are but the silent invitation to the spirit's winged unfetterable feet. Our true friends leave us more, not less. They are those who have given us much and thought it nothing, taken our little and made much of it. They are those who have given us things that do not perish, treasures beyond the reach of Robber, Rust and Moth, who have taught us courage unfaltering in the face of difficulties, fortitude in hours of weariness, loyalty unswerving in temptation, tolerance of all things, even evil, sympathy with all things, even sin; greatest of all compassion; who have shown us Ruskin's three great Angels: Conduct, Toil and Thought, waiting at our doorposts to lead us if we will. None such as these will leave us poor and desolate, or if they do, it is we who could not receive. In the measure of our own worthiness they leave us with our hands full and our heads crowned,—with fine gold of wisdom, emeralds of purity, diamonds of constancy, pearls of sympathy, rose and myrtle coronals of Love;—wealth and beauty that they gave and keep, and that we, only if we give the world, can keep.

It would be selfish of us if we were to wish that such friends should be always with us, that we alone should profit, that our thirst only should be slaked while others parch. If we should see the

waters of Bethesda troubled, would it not be straightway and forever well with us if, forgetting our own ills, we should run and cry to all the sick to come, step down into the pool and wash and be made whole? "How beautiful," says Emerson, "on their approach to this beating heart, are the steps and forms of the gifted and the true." But more inspiring, even, than that thought of Emerson is a tradition of the East (a fairy story if you will) of wise men learned in Nature's secrets, that in their retreats, after laying their ears to the ground, rise praising God and are content if they but hear far off in sundered lands the footsteps of some great soul that goes here and there upon its mission in the world of men. Not for themselves, while the world needs, do they wish the visit and the benediction; and from their lives comes the last and purest prayer: "Lord, first the whole world, and only then for me." We are examined for the high sacrament of friendship when we can send from us the pure and wise whom we love and that for a season housed with us, joyously and with thanksgiving, desiring only that they should be where most and best they serve. So shall we be as one, who coming home and finding a mighty angel in his house, should throw wide the doors and beg him not to stay, but to be gone into the world to heal and bless.

G. S. O.

THE THEOSOPHICAL FIELD

THE feat of extinguishing a sensitive flame with a high-pitched tone of the human voice was accomplished for the first time over radio.

Charles Kellogg, whose bird-like voice has attracted widespread attention among scientists, broadcast a shrill note over KGO, San Francisco, and put out a flame in Le Conte Hall, University of California, in Berkeley, about 12 miles away. The experiment was witnessed by about 50 scientists and students.

The ability of the human voice to extinguish a flame if the voice is high enough and of sufficient intensity was discovered in about 1857. A sensitive flame also can be put out with a high-pitched instrument.

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trouble my soul—either I resign my membership or I remain working for an Institution which proclaims an ideal that is not my ideal at all, and I am morally and spiritually obliged to accept the first proposition . . . I am leaving the Society because the all-embracing circle of its universal brotherhood has been so reduced that it does not comprehend my own ideal which is also a spark of divine truth gained as a prize of my whole life of aspiration and thirst for God.

A. A. M.: All of us who have joined the T.S. and studied its antecedents know that it has always been divided into three Sections: I. The Masters. II. The members of the inner circle or E.S.T. III. The outer or visible plan, the movable, formed by all F.T.S. who accept the first object in its most superficial aspect.

Annie Besant and C. Jinarajadasa, leaders of the E.S.T., affirm on their own responsibility that the T.S. was founded to proclaim and teach the Basic Truths of Universal Religion; that it has never lost contact with invisible worlds; the declaration of those basic truths having been suggested by the true Head of the E.S.T. to be proclaimed by the T.S. if its General Council agreed, or by themselves if not. We all know that, out of 41 members of the General Council 38¹ approved it, thus consciously accepting their share in the responsibility.

Not being myself of a religious temperament, nor having particular interest in any religion, I at once suggested such an idea as utterly fitting in the general unifying purpose of our Society; and I think, and insist upon everybody, having brotherly ideals, to adhere to this movement because in itself it contains a regenerative dynamo. It is not possible that such a highly "unitive" ideal as the supporting of World Religion by the T.S. may provoke "separative" ideas among some of our brethren. If it is so, still we may hope that these brothers will endeavour to find out their own individual formula enabling themselves to harmonise even with differences of opinions, according to the words of the Mahā-Chohan. We ought all to know that the T.S. has been from its very beginning a double-initiating Society: first, to inspire and lead so as to help its fellows to turn their lives towards the right path of perfection; second as a true school of Initiation whose Heads are hidden from us. Consequently, whenever any conflict shall arise, it will be necessary for our brothers to hold such a prudential attitude as is required of those who are not in position to grasp all aspects of a question . . .

¹ This was the original idea of H. P. B., but she abandoned this triple division. The second division was made by her into the Esoteric school of Theosophy, with herself at the head, but having no official connection with the T. S. [Ed.]

² The voting was 38 for, 1 against, 1 not voting.—Ed.

DEPARTURE OF MRS. ANNIE MENIE GOWLAND

(A NOTICE AND A FAREWELL)

FRIENDS and acquaintances of Mrs. G. W. Gowland (and there must be few who have had the privilege of meeting her who do not think of her as a friend) will bear with regret that she is to leave Buenos Aires within the present week by the s.s. *Wakusa Maru*, with no present prospect of returning to the Argentine. The suddenness with which she has been called away has made it impossible for her to take leave of many friends personally.

Mrs. Gowland has been in the Argentine for the past six years, and her work here has been that of building up and solidifying the Argentine and Uruguayan Sections of the Theosophical Society. She also founded the first independent English-speaking Lodge of the Society in the Argentine, the Beacon Lodge, of which she was Honorary President for the first three years of its existence. Later she was named Honorary President of the entire Argentine Section with its numerous Lodges throughout the Republic and in a like capacity to the Uruguayan Section, and the frequent absences from Buenos Aires which her work caused her, made it necessary for her to give over her Presidency of the Beacon Lodge in the interest of wider activities. She was also the founder of the first English-speaking Lodge of Co-Masonry in the Argentine. She attended the World-Convention of the Theosophical Society at Adyar in December, as delegate for Uruguay. She now leaves for South Africa where she will continue the work which the Theosophical Society is doing throughout the world for the promotion of mutual understanding and the fostering of love and brotherhood among people of all creeds and races.

Mrs. Gowland's work in Buenos Aires has been done with little advertisement. It is not too much to say that she has been a light to all those with whom she has come in contact, whatever their varied sects or beliefs, and that within the limits of her place and powers she has performed the office of that universal solvent of Brotherhood that harmonises human diversity to spiritual unity, that divine "wit, that can with logic absolute, the two and seventy warring sects confute"—only that here one would say, not confute, but transmute to the one Truth that, though diversely veiled, shines steadfast in the inner shrine of every heart. Of her it can be

With the aid of science any child may know its own father. A high court in Vienna decides that blood resemblance between father and child shown under the microscope is absolute proof and compels the man to support the mother of the child.

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Professor Ehrenhaft from Vienna tells us something of the electron, at a Congress at Dusseldorf in Germany. He thinks that in his experiments he has succeeded in dividing the electron. The scientists who met at Dusseldorf received the communication somewhat doubtfully.

* * * * *

Students of Maori legends are interested to discover some undoubted parallels to Bible stories, and also many fairy tales closely resembling those familiar to European people.

Among the former is the creation of man and his mate, the female, prototypes of Adam and Eve, their lost happiness following on disobedience to God's law; the story of a universal flood resulting from the misdeeds of mankind, when only a few were saved alive, the elect. While of fairy tales a familiar one is concerned with a man who climbed to the upper regions by means of a creeping vine. Also is found the counterpart of St. George and the dragon, and others similar to those of King Arthur and the Knights of the Round Table.

It is also interesting to note that the Maori history and religious teachings have not been handed down in any haphazard fashion but carefully taught in schools of learning; during which time of instruction the teachers and pupils were in strict retreat. Only chosen people could enter the school and disqualifications were very common; the rejected candidates also being allowed no second opportunity to pass in, so strict were the rules.

* * * * *

Other happenings in Geneva have been put in the shade by the Briand-Stresemann conversation at a wayside inn on the French side of the frontier. All that is officially known of this discussion is contained in a *communiqué* which M. Briand gave out to the Press on their return to Geneva. "The two Ministers," we are told, "reconciled their view" with regard to a general solution of all the outstanding problems between their two countries, and "each of them reserved the right to refer to their respective Governments. If their points of view are approved by their Governments they intend

to resume their conversation with the object of obtaining the end to be desired". There is something in the tone of this communication which suggests a consciousness on M. Briand's part that he had gone rather far in his conversation and might have difficulty with M. Poincaré and his Cabinet. He was in high spirits, however, and added a characteristic touch in his interview with the journalists:

"One thing I can tell you," he said. "While we were sitting at luncheon we watched the clouds lift from the top of Mont Blanc, and we both agreed that its snows were not whiter than the bottom of our two hearts."

* * * * *

PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To look on the sunny side of every thing, and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To be too large to worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

J.

SUMMER SCHOOL AT MEZENIN, POLAND

September, 1926.

A SEVEN mile droschky drive from Platerow station, four hours east of Warszawa, brought us to Mezenin, with its picturesque, old white house, set amidst woods of tall, slender oak and pine. There were five of us British visitors, the Rev. Edwin and Mrs. Bolt from Edinburgh, Mrs. Gardner and myself from London, Miss Raymond from S. Africa.

A wonderful straw hut was the temporary home of the Bolts. The other three of us brought tents. The Polish members, coming and going, numbered from twenty to forty, and made us feel very welcome and happy.

Each morning, early, we went for a swim in the lovely river, half a mile away, returning in time for Mass. There were various meetings and lectures daily, concluded by Benediction in the evening, and as many as possible were held out of doors, including Mass, though showers were frequent.

On two evenings, original mystery plays were given in the woods by members of the "Harmony" Lodge, affiliated to the International Fellowship in Arts and Crafts. On the second occasion the whole audience took part in the closing section.

One boat excursion was made up the river to see the water-lily ponds, several members wearing bathing suits and diving over for a swim at intervals, until it became shallow in the channels and we had to wade and push!

There is a wonderful atmosphere at Mezenin, and the time spent with our enthusiastic, artistic Polish brothers, dedicated to their work, was full of joy and inspiration, so that we are all eager to return some day and renew more and more friendships in that land of suffering and idealism.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

THE SIGNS OF THE TIMES¹

IN THE THEOSOPHIST a correspondent argues against a phrase in the article of Dr. W. Van Hook² (The Signs of the Times) which says that "Russia was ruined by revolution" and her Czar, her nobility and men of intellect, murdered by the present rulers of the country, who "still usurp the age-long authority of the emperors". The author remarks that "nobility, intellect and age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

As a Russian who fought for freedom, who worked for seventeen years in evening classes for workmen (unpaid labour gladly performed by many thousands of Russian "intelligentsia" before the revolution) and who welcomed the revolution of February, believing it to be the dawn of a new age for Russia, I think I have the right and the duty of answering Mr. Soper.

I am not a defender of the old regime, and I know well its crimes, the greatest of all being the ignorance in which the masses of the people were held and its resistance to the valiant Russian intelligentsia, who, in spite of very difficult political conditions, never ceased to toil and struggle for the enlightenment and freedom of the people. I do not think the intelligentsia was "responsible and culpable" in such conditions.

She did her best and was fearless.

The prosecution of this part of the nation, the vanguard, its brain and heart, is one of the greatest crimes of the present government. We cannot be blind, historical facts *are* facts.

The author is quite right that nothing can be a substitute for human rights and justice. I heartily endorse his statement, but I am obliged to say that a proclamation of rights on paper alone is no liberation. As long as Russia is held in a state of slavery and the freedom of creed, of speech, of press, of labour, of association, of private initiative are not granted, we cannot believe she has been liberated. It is going from Charybdis to Scylla, the same tyranny under another flag, and far worse because on the flag are written democratic formulas.

There is an awful māya enveloping the schemes and programmes of the new flag. To see the Truth we must have the courage and the insight necessary to pierce through the māyāvic veil.

¹ See THE THEOSOPHIST, October, under "Correspondence".

² July number, p. 391.

I believe in truth that Russia is much alive and is full of promise, but not because of the actual conditions, but in spite of them. There is in Russia a depth of love and devotion to the highest Ideals which will carry her through all trials and dangers, and when the blessed hour of her resurrection will come, she will be one of the great servers of the Orphan Humanity, one of the more advanced Pioneers of the New Era. This is the dream and the hope of the millions of Russians, now spread all over the earth and also the dream and hope of all who bear without bitterness and with the power of the martyr the crucifixion of Russia in Russia.

5 Pl. Claparède
Geneva

ANNA KAMENSKY,
General Secretary for the R.T.S. outside Russia.

OLD DIARY LEAVES

In the years that have past since Colonel Olcott's *Old Diary Leaves* were first published, someone has probably called attention to the following incident, but in case it has not been brought to notice recently, I quote it:

In *Old Diary Leaves*, Vol. III, p. 242, Colonel Olcott is writing about a visit to a Tehigu Astroler who surprised him by reading from a book of worn palm leaves facts of great accuracy concerning his association with the Theosophical Society and H. P. B.

He says however, he wishes to reserve judgment until he has determined how much of thought transference there is in astrology and that the final proof of accuracy in this case would be proved by the prophecy of his death, which the book said was to take place 28 years, 5 months, 6 days, 14 hours from the time of his visit (*viz.*, 3rd April, 1885) making September 9, A.D., 1913.

As he died in 1907 the prophecy was not entirely accurate.

He then continues:

"It only remains for somebody who survives me to enter this prognostic in his commonplace book and write to the then Editor of THE THEOSOPHIST about a thing, probably which everyone else will have forgotten."

If in recent years it has been overlooked perhaps you may wish to forward this information to THE THEOSOPHIST. *Old Diary Leaves* are fascinating and valuable for young Theosophists as it enlightens us concerning the early days of the Society, and thus helps us to answer with knowledge many of the foolish questions that still prevail.

71 W. 46th Street
New York

BEATRICE WOOD

FARE THEE WELL!

MR. Y. SRINIVASA RAO has passed on. In him the Theosophical Society loses a very devoted member of long standing. He was Chief Engineer at Mysore and retired from service about twelve years ago, since then Theosophy and social and civic activities engaged his attentions. He was frequently at Adyar where he had built a house. He led a simple, unostentatious life and did much for social reform. Numerous friends will miss him much.

Mr. Y. Srinivasa Rao's photograph is to be found in *The First Principles of Theosophy*.

FARE THEE WELL!

The body Mr. A. W. Maurais, one of the oldest members of Dunedin Lodge, N. Z., and for many years its Secretary and only public speaker, was laid to rest in the Sea-side Cemetery on August 29th, in the presence of a goodly gathering of members of the Lodge and a few old Press associates. An old friend and colleague, after reading from the second Discourse of the *Gītā*, verses 11—25, addressed the gathering, the following is an extract:

It is in the light of that high teaching, in its inspiration, that we meet this day to pay our tribute of respect to the worn out vesture of our friend and brother.

Some of you know him but by name in this outer, waking world, though you may know him well on the other side of sleep; some of us worked side by side with him in the field he loved, the field of Theosophical service, and know him for a good man and true, a worthy servant of the Master, a ceaseless seeker after truth, a dauntless teller out of what he found.

It is no sacrifice to-day to join the Theosophical Society; a smile, a shrug we may have to endure, but nothing more; our friend and brother joined the ranks when so to do was to invite the frank hostility of all the orthodoxies—social, religious, scientific, and at the same time that of those who had shaken off these fetters, and feared that possibly Theosophy would rivet them again upon men's necks. He was a pioneer; he had all the wild delight that comes to the adventurous soul that breaks new ground, that sails uncharted seas; he knew, too, something of the bitterness those taste who, true to the impulse of their hearts, or in Paul's phrase "not disobedient unto the heavenly vision," step out of beaten tracks, and are looked upon as fools and madmen by those whom verily they would serve and save. I think that I may say with perfect truth that he whom we have met to honour lived only to enlighten those about him.

May the Holy Ones help us all to live as this our friend and brother lived, only to do Their will.

Amen.

L.

REVIEWS

Madame Blavatsky, by G. Baseden Butt. (Rider & Co., London. Price 10s. 6d.)

To the world at large the character of Madame Blavatsky must remain a puzzle, it is a very complex character and requires a great deal of study, reading her books and trying to get behind the expressions in the books to the thought that produced the wording. One has also ever to bear in mind that she wrote in a foreign language and some of her expressions are exceedingly difficult to unravel and to understand, partly from this want of intimate knowledge of the language and partly because of the intricate working of her great mind. Possibly if the readers of her books had a knowledge of her native language the understanding might be easier.

Mr. Baseden Butt has done very good service to the world by the publication of the life of Madame Blavatsky for it is an unbiassed study of this very intricate personality, looked at from the ordinary standard of the world. He has dealt with his subject in a broad way and he has caught somewhat of the greatness of the character that he has so ably elucidated and has gone a long way to bring to the public a better understanding of this wonderfully enlightened soul. He has done the Theosophical Movement a good turn in accomplishing this work and he has cleared away a great deal of the rubbish that has retarded the growth of the knowledge of the ideals of the Society before the world. The majority are ready to be put off by rubbish and it is a small minority that seeks to unravel truth, this author has done a good work in this respect.

The reviewer does not know whether he is a member of the Society or not, but he shows himself a sympathiser who has understanding of some of its work in the world, if he is, we congratulate him, if he is not, we also congratulate him for the service that he has done to place a fair-minded statement of the life of this much talked of, much misjudged woman, who perhaps has had the greatest influence of any living being on the thought of the world in the last quarter of the last century.

It is good that this book is now placed before the public, it has, so to speak, come in the "nick of time," when the Theosophical Society is for many reasons rather to the fore in the world of thought and any elucidations on the subject of the reason behind its founding are a great help to the enormous work that the Society is out to accomplish.

I add Mr. Baseden Butt's last paragraph as it is significant of the knowledge of the Society that he has gained:

Undoubtedly the most precious work made possible through the labours and powers of Madame Blavatsky was the inauguration of the Theosophical Society. For the Society is an unique combination of theory and practice, mysticism and politics, faith and works. It stands for the grand ideal of World Unity, of reconciliation between peoples, understanding between East and West.

Above all things, the Theosophical Society stands for unity in religion—religion, which hitherto has been a source of strife and bloodshed. The Theosophical doctrine that the religious faiths of the world have a common origin and an underlying unity may lead in future years to the union in one Brotherhood not only of Christendom—now divided into warring sects—but of all those who, throughout the world, worship the unseen Father. This movement may mean death of religious bigotry and intolerance. It may at last mean peace in the world of religion. And when there is peace in religion, hope may dawn of peace between nations and between classes; peace in politics, commerce and the family. For then indeed will individuals be rooted and grounded in love. This present age of darkness, the Kali Yuga, will be over and past, and the Golden Age, the first age, will dawn upon the earth once again.

Then may the prophet's dream become a practical reality. There shall be no more swords, but ploughshares; no more tears, but laughter. Life, and love, and happy children shall increase throughout the earth in the cycle wherein all things are made new. In the realisation of this vision the Theosophical Society which Madame Blavatsky helped to found is one of the practical instruments.

W.

The Etheric Double and Allied Phenomena, by Major Arthur E. Powell. With 24 Diagrams. (Theosophical Publishing House, London. Price 7s. 6d.)

A handy reference book containing practically all that has been said and done to probe the mysteries of the etheric double and etheric phenomena by Occultists and psychical researchers, with illuminating diagrams of "the Vitality Globule" (Fiery Lives), the Force Centres (Chakrams), the Atomic Shield (Life Web), etc.

Above the Rainbow, by James H. Cousins, D. Lit. (Ganesh & Co., Madras).

A handful of poems in unpretentious garb; a king slipping past in a monk's rough robe. If I were asked to define them with one single word I would call them monistic. Another has called the poet a nature mystic. The very title strikes the keynote: there is nature, the rainbow, but the poet above it, at a vantage point from which each envisaged thing appears as but part of a greater thing, a whole.

The writer of these poems is full of a keen vivid appreciation both of the wonder of nature's outer phenomena, and man's achievement in thought and art, but never for one moment does he escape from the pervading consciousness of a deeper symbolical inner meaning uniting all things.

Who listens well, my flowers will find
No less articulate than birds.
My rock is vocal as the wind.
My silences are secret words.
A myriad shapes, but one in soul.

All telling of and fulfilling "The cyclic Will of life and death" in a harmonious monistic universe. These poems are really the glad confession of the poet's deep faith in divine absolute order and unity, whether expressed in "Graven Images," the work of the hand of man throughout the ages, or of the tempest—

Beyond the iron screen
That thinly throbs the sea and me between;
And herded waves crowd by in mad stampede,
Goaded by some tremendous need . . .
For there is standing at my being's gate
The inexorable Angel of my Fate.

Such an unshakeable absolute view of the universe leads the poet to tranquil repose even when envisaging death:

My petrel spirit, shaken from the nest
Of my imprisoning breast,
Sovereign shall tread all waves that fall and rise.
In faith I close mine eyes.

This is not the expression of mere resignation, but of joyous trust; a trust which leaves the poet's perceptions of soul and senses free, untroubled by doubt and turmoil, free to sense and grasp all of earth's beauty with the keen eagerness of "a lover of the world". He is the "great philanderer" who "espoused the sun and moon, and married every wild bird's rune" and "clasped the dancing April gust" and "laid my head against the dust".

From his high philandering over the wide world of man and nature he brings back to us refreshing spontaneous images of sheer throbbing beauty of the highest poetic order;—on his road to Tibet he sketches for us "The slit-eyed, rose-cheeked races, *Rainbow-Shod*" and the sunrise on Kinchinjunga has "called up the mountains in my soul. And, set *High Hunger Throbbing in my Feet*". He arrests with vivid telling images: "Hark! the old lion thunder through the hills, Growls with swift glaring eyes," and with rain "Earth is scrawled o'er with flowing songs an hour".

I know of no better pleasure or gain than to spend such an hour listening to J. H. Cousins' deciphering of these scrawled hieroglyphics of the rain and soul.

F. H. D.

The Garden of Healing, by Margaret Williams. (Methuen, London. Price 7s. 6d.)

This book not only speaks of a garden of healing, but constitutes one such garden by itself. It may with confidence be ranked as one of the most bracing works of modern fiction. When sometimes, as it does happen, the characters seem despondent, we know it is but a passing cloud that temporarily dims the light within.

Wyn and Donald are a rare couple. The love and understanding between them is full and complete and a halo of sacredness is cast about them when we hear that Wyn is denied motherhood by certain injuries she sustained in a railway disaster. Una is an exquisite girl just budding into womanhood. All these three, Basil Craig and Montague Bannister appear like so many lotus-eaters speaking up-to-date philosophy. But at the back of their minds a revolution is going on. The love of Wyn and Donald is tested and found true and lasting. A change of heart is affected in Mr. Craig, Montague finds his garden of healing—Una.

Throughout this interesting story one is constantly reminded of the fact that the scene is laid in Sussex. The call of the sea and the Downlands is always there.

The style is pleasant and vigorous, but it lacks the daring and effective touch of Conrad when it comes to descriptions. The book is an excellent tonic for all. Had we more such books the literary faddist would think twice before sneering "Fiction-Trash"!

R. R. A.

Besides the concise and coherent exposition of the facts as given by our Occultists, there are interesting chapters on the results of Psychical Research by Dr. W. J. Kilner on "the Human Atmosphere" (who tried to see and did see the etheric double or more accurately the health aura); and the works of W. J. Crawford, D. Sc., *Experiments in Psychical Science, Reality of Psychic Phenomena, and Psychic Structures*.

Very instructive is the chapter on "Ectoplasm," showing how destructive science is in her constructive work, sacrificing human beings (here mediums) and animals (in vivisection) for the welfare of humanity.

Crawford says:

Briefly it was found that the "ectoplasm" exuding from the medium, was prepared by the "operators" who control the production of the phenomena into "rods". These rods or bars are attached at one end to the medium and at the other, by suction, to the table legs or other objects, psychic force being then applied through the rods and the tables, etc., are moved in various directions, without any physical contact whatever with any person present. Raps and many other noises are produced by the rods striking on floor, table, a bell, etc.

By far the greater portion of the ectoplasm is obtained from the medium, though this is supplemented by a small portion from all or most of the other sitters present. The substance emanates from the whole body of the medium, but especially from the natural orifices and extremities, from the top of the head, the breasts, the fingertips. The most usual origin and most easily observed is the mouth, the inner surface of the cheeks, the gums and the roof of the mouth. During the whole time it is clear that the forms are in psychological and psychical connection with the medium. Thus a pin inserted into the substance would cause pain to the medium.

The results of psychical research show that science is so desperately near the precipice of the unknown that she has to use the bridge of the etheric knowledge available to reach the other side. So did Abrams directly or indirectly; osteopathy is reaching out for it; the revival of healing by various Christian Churches is leading to it.

If the scientists begin to realise the existence of the etheric body and study its constitution, they will soon see that the vitality of the body is not so much dependent on food as on the atmosphere; we may seek for health in the curative power of the ether and choose our health-resorts for its etheric properties; we may make more use of the curative power of fasting; and thus revolutionise the science of medicine and dietetics.

M. G.

The Bell-Branch, by James H. Cousins, D. Lit. (Maunsel, Dublin. Price Re. 1.)

One more of Dr. Cousins' delightful small books of verse. We welcome it and heartily congratulate him on these pages which are far too short. We look forward to another volume shortly.

We cannot really choose, it is neither seemly to poet nor to verse for one verse inspires one type and another verse inspires another type of seeker and there is neither better nor best. In this short volume there is much to inspire all.

I heard a wonderful thing
When I drank of the Spirit's wine,
And what I heard I sing:
But only the song is mine

From a rapture a moment shared
I fall on a broken wing:
But what I have heard I have heard,
And the least is the song I sing.

Perhaps another, wandering on life's way may be helped on towards his goal by:

. . . I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.

Almost my brow was chastened to the ground,
But for an inner Voice that said: "Arise!
Wisdom is wisdom only to the wise:
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own Eyes."

A few more lines we add and in doing so thank the author in the name of all readers for the thought expressed in beautiful words:

Love dwells alone at Love's own fire,
Nor elsewhere has ever moved:
I am what I in thee desire,
And thou, what thou in me hast proved:
Love's near is far, Love's distant nigh,
Since I am thou, and thou art I.

FLAME

Referring to higher education Mr. Oak remarks: "The irony of the situation is that the Government is not only apathetic towards University reform, but is positively against it. Private efforts are always looked upon with suspicion and, therefore, systematically opposed." And he shows how all private efforts for middle and lower education are discouraged and how difficulties are placed in the way that make it nearly impossible for efficient private schools to be established and maintained. For all private schools desirous of sending their pupils to recognised colleges (that is colleges whose degrees are recognised by Government) are compelled to follow the very inefficient methods and the curriculum of Government institutions, and are forced to copy the inelastic and obsolete steel pattern of the Educational Department of the Government.

The author has drawn up a useful set of tables which illustrate at a glance his statement that the British Government have never been willing to spend money upon education. He writes: "the Government . . . were entirely unwilling to spend even a penny more than what they could conveniently spare. In short, the policy adopted made education a legitimate object of expenditure, but not an imperative charge on the resources of the Government." This, through bitter experience, we have learnt to be only too true. Some may think that the Montagu-Chelmsford Reforms, by making education a transferred subject, have improved matters, but the Author shows up this fallacy by simply explaining that a Minister of Education without funds at his disposal, as has been so arranged, is utterly incapable of carrying out any extensive educational reforms.

The statistics Mr. Oak has drawn up show, roughly, that on a population of two hundred and fifty millions an average of six annas per head is spent annually by the Government on education, and on military expenditure an average of four rupees per head is spent. The actual figures are (for the year 1920), Revenue, Rs. 224 crores; Military expenditure, Rs. 92½ crores; Expenditure on Education, Rs. 8½ crores. These figures tell their own wretched tale and show the relative importance the British Government attach to education. Another telling figure is the amount spent on primary education by Government (for the year 1922); this amounted to Rs. 1 crore (or £700,000) on a population of over two hundred and fifty millions, of which by far the largest portion live in villages.

Most of India's present sorrows can be put down to this extraordinary lack of education, and indeed the whole world is suffering for this sin of omission on the part of the British Government.

India has stored up within her from her glorious past much sacred knowledge which she alone can reveal, and through the revelation of that knowledge she has an important message to give to the world. This message, in Mr. Oak's words, briefly is "the superiority of the spiritual over the material," but until India can take her rightful place as an equal beside the other civilised nations of the world her message cannot be delivered, for it is a gift she can pass on to others only through the free interchange of cultured thought with equals. So it follows that in keeping the people of India in bondage England has been keeping the light of a higher knowledge from the whole world.

Mr. Oak has made out a strong case based upon actual financial figures, and he has severely criticised the British Government, but in our opinion his criticisms might have been much more severe. Also, we think he might have made some reference to the abundance of schools and colleges that existed in India when the British first took over charge, showing how they were destroyed under the British rule.

This is a very wide subject and much could be written about it, but it is apparent that no important step will be taken to right the wrong until India has obtained Home Rule. After this has been won, and the day is not far off now, we are sure that free India will, as in the days of old, become the greatest centre of learning in the world and will once more give generously of her ancient wisdom to the whole human race, and lead the world in culture.

We congratulate Mr. Oak on his interesting and useful book, and we recommend it strongly to the Educational department of the Government of India and to everyone who is interested in this very important subject.

L. A.

Concerning the Inner Life. Three addresses delivered by Miss Evelyn Underhill to a group of clergy of the Liverpool Diocese. (Methuen, London. Price 2s.)

One view of the topsy-turvydom of the present day world is shown by the condition of things that calls for these three lectures delivered by a lay-woman to clergy of the Church of England. The lectures are earnest exhortations to the clergy to lead the saintly life that ordained priests of the Church of Christ should lead, in order to carry out His service and to become true spiritual shepherds to His flocks.

The lecturer, Miss Evelyn Underhill, asks all clergy not to allow themselves to be turned outwards by the rush and turmoil of the modern every-day life, or by the excesses of parochial details and demands, but to make themselves, what she calls, *contagious Christians*. This, she says, can be done by leading a life of strict discipline, and by the constant practice of introspection, self-recollection at all times, contemplation and service to others; and in that service she includes the sending out of peaceful and helpful influence to the people of the parish.

She has much to say about the use of the power of thought for helping others. She speaks of this as the *mystery of intercession* and likens it unto the intercessional work of the Christ. She says:

When a man or woman of prayer, through devoted concentration, reaches a soul in temptation and rescues it, we must surely acknowledge that this is an action of God Himself, using that person as an instrument.

Some would call this the work of the God in man. And in speaking about the life of the saint she says, *union* may bring peace but it involves intense sorrow, for it brings a sense of identity not only with God but with all humanity and with it all their sorrows, and with it there is a great longing to redeem and heal, and "real Saints do feel and bear the weight of the sins and pains of the world".

Evidently Miss Underhill looks forward to a time when out of the ranks of the clergy some will have attained to a state of holiness in which they will be able to take pupils for direction and training in the saintly life. In this she is holding up as patterns to be followed the Saints of the early Christian Church. And, after all, is not this what the Church requires of her priests?

It may be that in the near future, now that the Christ is coming amongst us, some great beneficial changes may come about in the

Church which He founded twenty centuries ago. All must acknowledge that they are greatly needed. It seems almost too much to hope for, but important changes are taking place everywhere, and all who have had the good fortune to come into touch with the Liberal Catholic Church know what *that* Church is doing already. Will other divisions of the Church follow their fine example?

We congratulate Miss Underhill on her helpful advice and on her courage in delivering these lectures to her priestly audiences. And we congratulate the clergy who formed her audiences, on their earnestness and tolerance which made it possible for them to listen to the advice of a lay-woman on matters in which usually they are supposed to possess supreme knowledge. Much in the way of reform is needed within the Christian Churches and such earnest appeals deserve attention.

L. A.

England's Educational Policy in India, by V. V. Oak, M.A. (Paul, Madras. Price Rs. 2.)

British Rule in India has very many glaring defects, but by far the greatest is the omission of a proper educational policy. Education is the most important department of the life of a civilised nation and although this is recognised by the British in their own Country, in India the British Government have nothing that can correctly be called an educational policy. The result is that after one hundred years of British rule India stands to-day before the World as the most illiterate of all civilised nations, so much as 90 per cent of her vast population being illiterate and only 3 per cent having opportunities of education!

Mr. V. V. Oak, in his book, *England's Educational Policy in India*, relates this sad story of the degradation of a nation by the, apparently, deliberate withholding of education from her people by a foreign government. He quoted his facts and figures from Government Reports and these show, only too truly, that what has been accomplished so far for the education of the people is almost entirely due to the steady and determined agitation of private individuals, such as the late Mr. Gokhale, Dr. Annie Besant and earlier pioneers in the educational field, who till quite recently have been looked upon by the Government as seditious agitators for their pains. In fact without that steady agitation it is certain that there would be hardly any education in India to-day worthy of the name.

The Sayings of the Children, by Pamela Grey. (Basil Blackwell, Oxford. Price 5s.)

It is difficult to review a book of this kind fairly because it is a valuable book of its kind but its effect is, I fear, one of disappointed hopes. Written by one obviously accustomed to revel in the best literature but apparently unattuned to the high labour which that high art of literature demands which could have made a little masterpiece out of the rich material in the book, without destroying the value of the sayings, our sense of harmonious style is ruffled from the beginning. The crudity of no art is a totally different thing from the simplicity of high art. It is the latter that a book of this sort demands to give the contents full justice. The intense love of children is a common thing nowadays; the deep desire to understand the mysterious process of the growth of a child is perhaps stronger than it has ever been before and it is from the spontaneous and unaffected "sayings of children," that our knowledge of how a human being sees the new environment of its new birth, how it gradually adjusts itself to these and the character it shows in the process, will be increased. Herein lies the value of such books. But there is a little too much of the savour of the ancient saying, "to every crow its own young alone are gold," in it and this spoils it a little for lovers of children.

One does not enjoy crumbs as a dainty, and we expected a delicate feast of pure spontaneous delight. The mother is too prominent; we would have liked her to stand aside and let us see the children without showing off. Then they would have spoken to us directly out of the depth of their own beautiful souls without the faintest suggestion of the "adult-iality". It is to this that the occasional touches of artificiality are due and this savour of artificiality takes away too often the value of the sayings. Hence our disappointment! The "fragmentary" style might have been less apparent if the pure promise of the title had been fulfilled. The very faults of the book, however, should be an encouragement to the production of others of the same kind.

M. W. B.

BOOKS RECEIVED

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

The Life Superlative, by Bro. B. V. Chandha (Sangu Valley Printing Works, Rangoon); *Four Little Plays for Children*, by E. H. (Arthur's Press, Woodonester Glos., England); *Al Tlmuwat 'Amal*, by Nawab Khagān Hasain Khanisahib (Saiyid Sughaiyar Hasan Shams, Shada Farūdi Press); *The Pathway to Reality*, by Viscount Haldane (John Murray, London); *Rabindranath Tagore—Poet and Dramatist*, by E. J. Thompson (Oxford University Press, London); *Coming World Changes*, by H. A. Curtiss, and F. H. Curtiss, B.S., M.D. (The Curtiss Philosophic Book Co., Washington, D.C.); *The Twelve Houses of the Zodiac*, by the Rev. H. E. Sampson (Rider, London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Teosofia (August), *Theosophie in Ned-Indie* (October, November), *News and Notes* (September, October), *Revista Teosofica Isis* (June), *The Servant of India* (October), *Light* (October), *League of Nations Journal*, *Verbatim Report*, *The Theosophical Review* (October), *Mexico Teosofico* (September, October), *El Loto Blanco* (October), *The Australian Theosophist* (September), *The Messenger* (August, October), *Revista Teosofica Chilena* (August), *The New Era* (October), *Bulletin Teosophique* (August, September, October), *Theosophy in South Africa* (October), *The World's Children* (October), *The Herald of the Star* (October), *The Indian Review* (October), *The Calcutta Review* (October), *Modern Astrology* (October).

We have also received with many thanks:

The Beacon (September, October), *Pewartia Theosofie* (October, November), *Pentalfa* (September, October), *The Indian Naturopath* (August, September), *The Centre* (September), *Revue Theosophique* (September), *Theosophy in India* (September, October), *Mudies* (October), *Appletous Books* (October), *Theosofisch Maandblad* (October), *Rural India* (August, September), *El Heraldo* (August), *Revista Teosofica* (August, September), *Theosophia* (October), *Far Eastern Freemason* (October), *Le Phoenix* (October), *De Theosofische Beweging* (October), *The Chera* (October), *Advance Australia!* (October), *Teosofisk Tidskrift* (August, September), *Inquirer* (October), *Prabuddha Bhārata* (November), *The Jewish Theosophist* (September), *The Vedānta Kesari* (September), *Rincarnazione* (July, August-September), *The Vedic Magazine* (October), *Gnosi* (September, October), *Australian Star News* (October).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th August to 10th September, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Canadian Theosophical Federation, a new member of the			
Hermes Lodge, T.S., per 1926 ...	3	11	0
Nairobi Lodge, T.S., Kenya, Dues of members, £6-5-0 ...	82	7	0
Hongkong Lodge, T.S., 12 new members, per 1926 ...	56	0	0
New Zealand Section, T.S., 953 members, £31-16-8 ...	421	7	1
	563	9	1

Adyar

13th September, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
I. V. I., Adyar	25	0	0
Mr. C. N. Subramania Aiyar, B.A., Adyar for feeding on 1st October, 1926	40	0	0
Miss C. Holmsted and Mrs. A. Burr, Canada, \$20 ...	53	5	0
Melbourne Lodge, T.S., White Lotus Day Collection, £4-5-0	56	5	0
	174	10	0

Adyar

REGD. G. MACBEAN,

13th September, 1926 Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Stanthorpe, Queensland, Australia	Granite Belt Lodge...	28-5-1926
Greelong, Victoria, Australia ...	Greelong Lodge ...	2-7-1926
Mosman, Sydney, " ...	Mosman " ...	13-7-1926
Guayama, Porto Rico ...	Jinarajadasa Lodge...	4-7-1926
Aibonito, " ...	J. Nityananda Lodge	16-7-1926
Morstuwa, Ceylon, India ...	Olcott Lodge ...	1-8-1926

CHANGE OF NAME

The Dhruva Lodge at Patna has changed its name to Maitreya Lodge.

AMALGAMATION OF LODGE

The Padma Lodge, at Trivandrum has been amalgamated with the Anand Lodge, of the same place.

Adyar

J. R. ARIA,

10th September, 1926

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.

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

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
Justice K. Sundaram Chetty, Madras, for Food Fund ...	10	0	0
Beauséant Co-Masonic Lodge No. 760, London, £4-5-0 ...	56	8	0
"A Friend," Adyar	1,000	0	0
	1,066	8	0

Adyar

REGD. G. MACBEAN,

11th October, 1926

Acting Hon. Secretary & Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Ceylon" was issued on October 1st, 1926, to Mr. Henri Frei, with its administrative centre in Colombo, Island of Ceylon.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Redfern, Adelaide, S. Australia	Redfern Lodge ...	3-9-1926
Kandy, Ceylon, India	Asoka " ...	11-9-1926
Graz, Austria ...	Krishnamurti Lodge ...	Sept. 1926
Vienna, Austria ...	Gnosis Lodge ...	do.

CHANGE OF NAME

The Chatswood Lodge, at Chatswood, Australia, changed its name to "The Kuring-Gai Lodge," on 23-8-1926.

Adyar

J. R. ARIA,

9th October, 1926

Recording Secretary, T.S.

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name.* The renewal form, duly filled in, should in all cases accompany subscriptions. All communications relating to subscriptions should be addressed to him.

T. P. H. Publications, Nov. 1925—Nov. 1926

RELIGION

	Rs.	A.
1. The Bhagavad-Gita. By Dr. Annie Besant & Bhagavan Das. With Samskrit text, free Translation into English, a word-for-word Translation, an Introduction to Samskrit Grammar, and a complete Word-Index. (Second Edition, Revised) Price: Cloth & Gold ...	5	0
	Cloth & Ink ...	4 8
	Boards ...	3 12
2. The Three Paths to Union with God. By Dr. Annie Besant. T. S. Convention Lectures delivered at Benares, (Third Edition) Price: Wrappers ...	0	12
	Boards ...	1 0
3. Ancient Ideals in Modern Life. By Dr. Annie Besant. Theosophical Convention Lectures of 1900. CONTENTS: The Four Ashramas: Temples, Priests, and Worship: The Caste System: Womanhood (Second Edition) Price: Wrappers ...	1	0
	Boards ...	1 4
	Cloth ...	2 0
4. The Religious Problem in India. By Dr. Annie Besant. Theosophical Convention Lectures of 1901. CONTENTS: Islam: Jainism: Sikhism: Theosophy. (Third Edition) Price: Wrappers ...	1	0
	Boards ...	1 4
5. The Wisdom of the Upanishads. By Dr. Annie Besant. Four T. S. Convention Lectures of 1906. (Third Edition) CONTENTS: Brahman is All; Ishvara; Jivatmas; The Wheel of Births and Deaths. Price: Wrappers ...	0	14
	Boards ...	1 2
	Cloth ...	1 8
6. The Union of all Faiths in a Common Act of Worship. Performed at the Jubilee Convention of the Theosophical Society held at Adyar, in the Christmas of 1925. ...	0	6
7. Hints on the Study of the Bhagavad-Gita. By Dr. Annie Besant. Four T. S. Convention Lectures of 1905. (Third Edition.) CONTENTS: The Great Unveiling—As Yoga Shastra—Methods of Yoga and Bhakti—Discrimination and Sacrifice. Price: Wrappers ...	0	14
	Boards ...	1 2

FREEMASONRY

1. The Hidden Life in Freemasonry. By The V. V. Ill. Bro. C. W. Leadbeater 33°. Cloth and gold. With a rolled colored picture of the Masonic Temple and 11 Plates, 3 of them colored. Price ...	9	0
	Boards ...	7 8

A Book not only to Freemasons but to ALL

"The book will be welcomed by all Freemasons who feel the beauty of their ancient Rite, and desire to add knowledge to their zeal . . . The detailed explanations of the ceremonies are profoundly interesting, and illuminative, and I commend them very heartily to all true Freemasons."—DR. BESANT in the *Foreword*.

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th October to 10th November, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in France, through Credit Commercial de France, £11-9-10 ...	152	10	11
Mrs. A. J. Balding, Canada, 1926 and 1927, through the Recording Secretary, £2 ...	26	8	0
T.S. in Canada, 562 members for 1926, through the Recording Secretary, £29-10-6 ...	392	11	5
T.S. in Scotland, Edinburgh, £17-6-6 ...	230	8	5
" " South Africa, Johannesburg, 1925-26, £13-12-0 ...	180	15	1
" " Egypt, Cairo, 1925-26, through the Presidential Agent, £2-17-5 ...	38	2	6
T.S. in Switzerland, Geneva, 1924, 1925 and 1926, £15-4-7 ...	202	4	0
" " England, July to September, 1926, £24-7-6 ...	324	2	0
" " Chile, Valparaiso, 1925-26, £7-11-5 ...	100	11	0
" " New Zealand, Balance of dues, £3-9-8 ...	46	4	9
" " Bulgaria, through the Federation of European Sections, Amsterdam, £3-10-0 ...	46	8	5

To be carried forward ... 1,741 6 6

VALUABLE BOOKS ON INDIA AND INDIAN PROBLEMS

	Rs. A.
Ancient Geography of India. By Sir Alexander Cunningham. Edited with introduction and notes by Surendranath Majumdar Sastri, M.A. ...	15 0
Ancient Hindu Judicature. By B. Gura Rajah Rao, B.A., B.L. Foreword by Sir John Woodroffe ...	2 0
Ancient India. By E. J. Rapson, M.A. From the earliest times to the first century A.D. With six illustrations and two maps ...	3 12
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Civics—(Preliminaries of citizenship—Civic institutions and machinery—Civic Parties and Problems.) By Dr. Radhakamal Mukerjee, M.A., Ph. D. ...	3 0
The Development of Democracy in India. By K. Rajeswara Rao ...	2 0
Economics of British India. By Jadunath Sarkar, M.A. ...	3 4
The Education of India. A study of British Educational Policy in India 1835—1920 and of its Bearing on National Life and Problems in India to-day. By Arthur Mayhew, C.I.E. ...	7 14
England's Educational Policy in India. By V. V. Oak ...	2 0
The Expansion of British India 1818-1858. By C. Anderson, M.A., and M. Subedar, B.A., B.Sc. (Reduced Price) ...	2 8
Fascinating India. By Jane Ray ...	2 10
A Forgotten Empire. A sixteenth century contribution to the History of India (Vijayanagar). By Robert Sewell, M.R.A.S., F.R.G.S. ...	7 14
The Foundations of Indian Economics. By Dr. Radhakamal Mukerjee, M.A., Ph. D. With introduction by Patrick Geddes. With illustrations ...	10 8
Foundations of Indian Swaraj. By K. Vyasa Rao, B.A. ...	1 4
The Fundamental Unity of India (From Hindu Sources). By Dr. Radhakumud Mookerji, M.A., Ph.D. With an introduction by J. Ramsay Macdonald, M.P. ...	2 8
The Future of Exchange and the Indian Currency. By H. Stanley Jevons ...	11 4
Gopal Krishna Gokhale's Life. By Dr. R. P. Paranjpye, M.A., B.Sc. ...	0 4
A History of Hindu Chemistry. From the earliest times to the middle of the sixteenth century A.D. With Sanskrit texts, variants, translation and illustrations. By Sir Praphulla Chandra Ray, Kt. D. Sc., Ph. D. (2 Vols.) ...	8 4
A Short History of India. From the earliest times to the present day. By E. B. Havell ...	2 10

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FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	Rs. A. P.
China Lodge, T.S., Shanghai, China, Diploma fees of 19 new members ...	50 3 0
T.S. in England, 315 members, May, 1926, £10-10-0 ...	139 3 4
" " Finland, £9-15-2 ...	129 3 10
Canadian Theosophical Federation, Vancouver, Canada, Entrance fees and dues of 7 new members, per 1926 ...	26 15 0
Netherlands East Indies Section, T.S., Weltevreden, 1941 members ...	970 8 0
American Section, T.S., Chicago, 7,511 members, per 1925-26, £250-7-4 ...	3,326 10 0
Austrian Section, T.S., Vienna, per 1926, £3-15-0 ...	49 10 9
Chinese Lodge, T.S., Hongkong, China, Charter Fee, £1 ...	13 0 0
Hongkong Lodge, T.S., Balance dues of 12 members ...	6 0 0
	4,711 5 11

Adyar
11th October, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

	Rs.	A.	P.
Carried forward ...	1,741	6	6
T.S. in Wales, 1926, through the Recording Secretary, £13-10-0 ...	179	9	10
T.S. in Porto Rico, 1925-26 ...	210	3	0
" " Portugal, Lisbon, 280 members, £4-12-5 ...	61	7	0
" " Holland, £92-7-0 ...	1,228	12	3
Canadian Theosophical Federation, 1928, through the Recording Secretary ...	40	6	0
DONATIONS			
T.S. in Scotland, Edinburgh, £8-3-6 ...	108	13	0
" " Bulgaria for the World Convention Fund, through the Federation of European Sections, Amsterdam, 7s. ...	4	10	6
	3,575	4	1

Adyar
10th November, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

N.B.—It is requested that all remittances to this Office be made simply to: *The Treasurer, Theosophical Society*, and not to persons by names.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1926, are acknowledged with thanks:

	Rs.	A.	P.
A. V., Rangoon ...	37	8	0
Mr. C. Raydon Briggs, Manchester, £1 ...	13	0	0
" C. N. Subramania Aiyar, B.A., Theosophical Society, Adyar, for the balance of pay to the weaving in- structor for November and December, 1926 ...	11	0	0
	61	8	0

Adyar
10th November, 1926

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Santiago, Chile ...	C. Jinarajadasa Lodge, T.S.	25-10-1925
Lisbon, Portugal ...	Koot Hoomi Lodge ...	15-3-1926
Punta Arenas, Chile ...	Punta Arenas Lodge ...	1-9-1926
Cardoba Rep., Argentina ...	Karma ...	9-9-1926
Rio Piedras, Porto Rico ...	Krishnaji ...	26-9-1926
Billimora, India ...	Billimora ...	27-9-1926
Rajshahi, " ...	Rajshahi ...	30-9-1926
Esch sur Alzette, Luxembourg* ...	Krishnaji ...	6-10-1926
Hongkong, China † ...	Chinese ...	14-10-1926

Adyar
9th November, 1926

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

NOTICE

It would be a great help to us if contributors would kindly put their name and address on the MSS. sent. The address will not be published. It frequently happens that we are unable to send them the number of THE THEOSOPHIST in which their article is inserted because of the want of an address. The contributors are, it is true, frequently known to us but it is impossible for us to keep a record of addresses which would soon be out of date and incorrect.

This applies to all communications to the Editorial Department.

ACTING EDITOR

* Directly attached to the T.S. in France.
† Directly attached to Adyar Headquarters.

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

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

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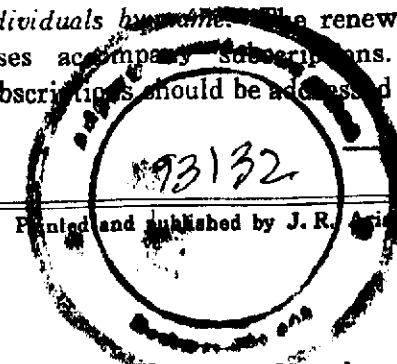
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