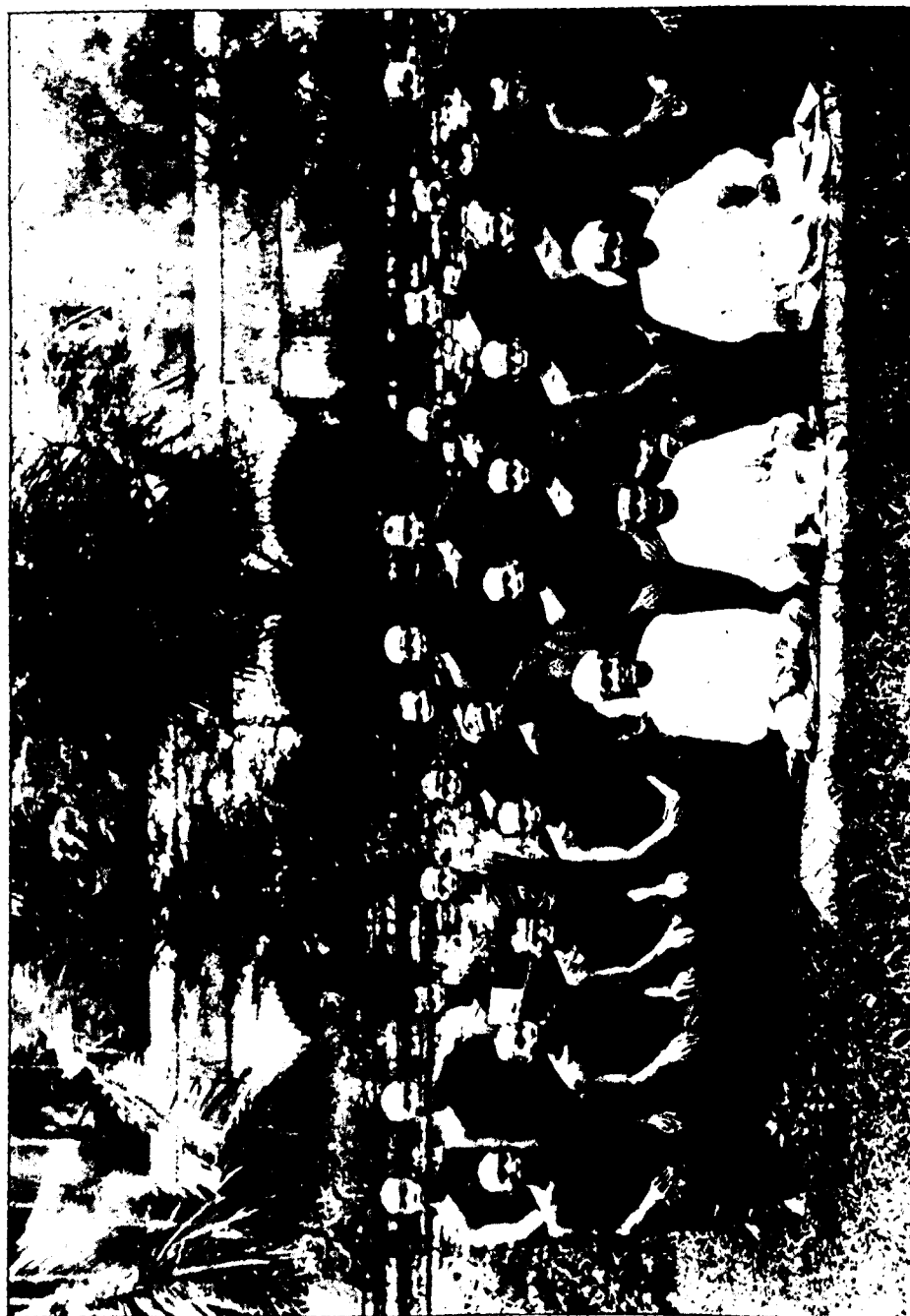




THE VICE-PRESIDENT IN BURMA

Seated on chairs and standing: Burman Buddhist monks, several of whom are members of the T.S.
Seated on ground: Ko San Mya, Mr. Jinarājadāsa, U Saw Hla Pru, General Secretary of the Burma Section

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THE THEOSOPHIST

ON THE WATCH-TOWER

By the time that this THEOSOPHIST reaches its readers the Convention at Benares will be well on the way or perhaps over. In the February number we shall hope to give a full account.

The Convention Lectures as arranged are under the title of "The Theosophist's Attitude":—

1. To Death and the Unseen, by the Rt. Rev. C. W. Leadbeater.
2. To Nationalism and Internationalism, by the Rt. Rev. G. S. Arundale.
3. To Science and Its Message, by Y. Prasad.
4. To Art and the Arts, by C. Jinarājadāsa.

Bishop Arundale and Mrs. Rukmini Arundale arrived in Ceylon on December the first and after staying a few days there, to meet several friends, they came on to Adyar where they had a great reception and as usual are received with open hearts. It is a wonderful thing that people with their own hearts open oblige others to open their hearts to them, a sort of double opening, something must thereby be let loose and that something must help the world. After

Benares they return to Adyar and leave for Australia about the middle of January. In June they propose going to America. Leadbeater on his arrival at Calcutta starts off for the Press, we are not quite sure how much time he will be able to spare to enable him to stay in India.

The Vice-President's plans after Benares are at present a little uncertain.

The absence of the President must inevitably be felt in spite of the gathering together of so many other leaders; her work in America has been stupendous, and the accounts have shown the very wonderful success of what has been undertaken, we have not had lengthy descriptions, in fact a few private letters and the news in the daily papers are all the indications that we have had of how "things" have gone, nevertheless these have told us much, more by what has been left unsaid than by what has been written. The change of outlook, especially of the Press towards Mr. Krishnamurti, has been almost beyond the common understanding. The common understanding however has to be transmuted to an uncommon understanding and at that we must leave it in this Day of days.

Bishop Arundale reports that it is still the intention of the President to visit Australia. As the Australian Convention usually takes place at Easter time, we presume, though no word has come direct from the President herself, that she will be present in Australia at Easter time and return to India afterwards.

A slow but noteworthy change which is happening in several countries is the prominence of Theosophists in the political field. In the elections in India to the Provincial Councils and the Legislative Assembly which are just over, Theosophists of note have won the deserved success. In the Madras Provincial Council, a well-known Theosophist,

Mr. A. Ranganatham Mudaliar, has not only been elected for the third time for a large constituency, but has been made a Minister of the Crown holding the portfolios of Agriculture, Co-operation, Industries, Veterinary, Public Works, Religious Endowments and Registration. Mr. Ranganatham has been from its commencement a member of the Order of the Brothers of Service, that select band of highly qualified Theosophists who have dedicated themselves to a career of renunciation and service under the direction of their Chief, the Brother-Server, Dr. Besant. Mr. Ranganatham retired as a Deputy Collector after an efficient career in Government Service and threw himself in with great vigour to develop the plans of Dr. Besant in all that concerns India. In addition to all his service to the masses as member of the Legislative Council, he has done much for the youth of Madras by being the Secretary of the Young Men's Indian Association with its splendid Clubs, restaurant and hostel.

The General Secretary of the Indian Section, Pandit Iqbal Narain Gurtu, has again been elected a member of the United Provinces Council. In the first Reform Council of 1921, he was a member, and held for a while an office as Under-Secretary. Mr. Gurtu is thoroughly well-known in the north for his great services to the Central Hindū College, and has been prominent as a Theosophist. He was General Secretary of the Indian Section during 1913—1916 and 1923—1924. Another Theosophist who has been elected is Munshi Iswar Saran, who has been identified with the educational work of the United Provinces, especially in connection with the Kāyastha Pāthasāla. Two leading Theosophists of India who have failed to be elected are Mr. B. Shiva Rao, a Brother of Service, and Mr. Jamshed N. R. Mehta, the Mayor of Karachi, who stood for the Bombay Council. All these Theosophists, who have succeeded and failed, have been in the political work

of the country first and foremost as Theosophists, and have given their dedication in the name of Theosophy. The time is not far distant when in every country there will be bands of Theosophists working for national regeneration in that most difficult of fields, politics.

* * *

The short conversation which I have taken from one of our magazines is worthy of note, in the dealing of the elderly with the younger, especially, for conservative countries :

DR. BESANT AND THE YOUNG THEOSOPHISTS

Question: "What do you consider the most important work of Young Theosophists of America for the next fifty years?"

Dr. Besant's answer:

"The thoughts of the young boys and girls represent the future. They may be crude, but their thoughts will be in advance of the thoughts of the average older person which tends to represent his thinking as the principal thought of the day. The young people very often will be very unreasonable, very hasty, very impatient; but they are the citizens of to-morrow. Advise them sometimes about action, but never check their free speech. Let them say exactly what they like. Most of us will be cremated or in our graves while they are working. The more they can think and discuss while they are working the more they will learn. Let them be over enthusiastic—the world will kill that soon enough. Encourage them to give themselves to great ideals and you will build up the America of the future. That is the kind of sympathy they want from us. The young will not express themselves before their elders. The less you say "*don't*" to them the better."

* * *

The following was contributed by Madame María Solá de Sellarés and we congratulate her most heartily on the work that has been achieved, we wish it all success in the near future

"On the first of October, 1926, the Spanish Section of the International Fraternity in Education opened the *first* 'New School' in Spain, in a suburb of Barcelona. This foundation is a very important thing for the educational movement in Spain, where the national and private schools are so bad, the former for the lack of good teachers ready to work to put in practice the new educational ideas, the latter because of their narrow spirit, a consequence of Roman Catholic feeling which always tries to make 'Catholics' instead of 'Men'. To counteract these two great difficulties the Fraternity puts into practice on the one hand: co-education, self-government, scholar community, Montessori and Dalton plans, and on the other hand trains its boys and girls freely in religion, so that they may be afterwards free men and free women without any religious prejudice.

"It is a logical thing to find many obstacles in the way from the conservative spirit in education and Roman Catholic feeling in religion, but Spain has now some thinking people who are in touch with international movements and who are desirous to have some schools which train up their children in good educational methods and in a free atmosphere. The Fraternity hopes that these elements will help very much this new school.

"One of the main ideas of the founders, and which will be realised as soon as possible, is a training college where young teachers may be able to see the good results of Damon School's methods and its free religious feeling. They hope in this manner to have a great number of teachers who will do in their schools a similar work to that done by the Fraternity."

* * *

We would draw your attention to three more very remarkable books¹ that have just been published. Reviews of

¹ *Nirvāṇa*, by G. S. Arundale; *The Mediator*, by C. Jinārājadāsa; *Gods in Exile* by J. J. Van der Leeuw.

these books must inevitably be inadequate, they must be read and re-read by all thinkers and by all who wish to understand something of the "wonderful works of God" which are being manifested in the world at this time. It is truly a "time to be silent," a time to ponder, and these books, each in its separate way, are helps in our ponderings. *The Masters and the Path* opened wide a door to many, then followed two books on Free-masonry, one of the royal roads to the Path. These three now follow and seem to show us somewhat of what we are and where we are and where we may go and *what we may become*. They help us towards an understanding, in a very far off way, it is true, for our understanding is naturally very limited; but it is a beginning to many of us and the help of these books will be far-reaching. They will help us to become something bigger and make of our work, and such capabilities as we may possess, that which will help the world on to a Peace which is beyond our understanding for it "passeth understanding".

It seems to several of us that it would be of great interest to the readers of THE THEOSOPHIST if we could receive from other countries, all of them preferably, short notes of progress on any special lines of reform that that particular country is working for. All reform and better conditions must affect the world in some degree, more or less, according to the importance of the same reform and the way in which it is brought about. Therefore all reforms are in that sense international. Ours is an international magazine, can we not make of it a centre for international news from the Theosophical standpoint?

Reforms are very catching, and what one country achieves often makes another country get a move on in the same direction or in another direction. For instance, conditions with regard to education vary in every country,

some countries being more advanced on one side and another country showing progress on another line, and so forth with all advances and progress on all the manifold lines.

We need an understanding of the progress of the world, so as to understand better the needs, desires, hopes and aspirations of all peoples and our own members in particular. It appears as if we must gather the understanding so as to be able to "feed" the aspiration in each other. In order to do this we must have knowledge of conditions and knowledge leads to understanding and understanding is of paramount importance at the present juncture of the world to-day; understanding of conditions; understanding of peoples, their life, aspirations, goal and methods to reach their goal; understanding of each other, for understanding inevitably brings a common cause, is the best common ground from which to "jump off" and start; understanding brings in its train a common aim in the great work of the world.

Many of us are afraid of the word "politics," quite forgetting that God's Plan must have a policy, a line of demarcation, an aim, certain sign-posts to be reached. Politics and policy both mean "the science of government". We may well be afraid of the way in which politics have degenerated into party politics where one side persistently obstructs the work of the other side for no better reason than that it is the work or suggestion of the other side and must therefore be turned down for that reason only, not in any way from a principle.

To gain knowledge of other lands, to gain knowledge and understanding of each other in all countries, please contribute, sensible articles of reforms that are being carried out on all lines that shall lead to better understanding among nations and thus extend Brotherhood and Internationality.

Mr. N. G. Paranjpe has for very many years been a prominent Theosophist. He has acted as tutor to the Chief of Sangli, to the Mahārāja of Indore as well as to several other Rājas in India. On December 12th he passed away at Bombay. He was the father of Shrimati Malati Patwardan and father-in-law to Mr. V. C. Patwardan. Some years ago Mr. Paranjpe was in charge of a Hostel for Law College students in Madras and later became Headmaster of the Theosophical High School at Cawnpur, he subsequently became the Principal of the Theosophical College at Cawnpur. His death will be greatly regretted by his numerous friends and acquaintances. All who knew him recognised his faithfulness in work, his high ideals of life and the inspiration he gave to others to "go forward, on and on".

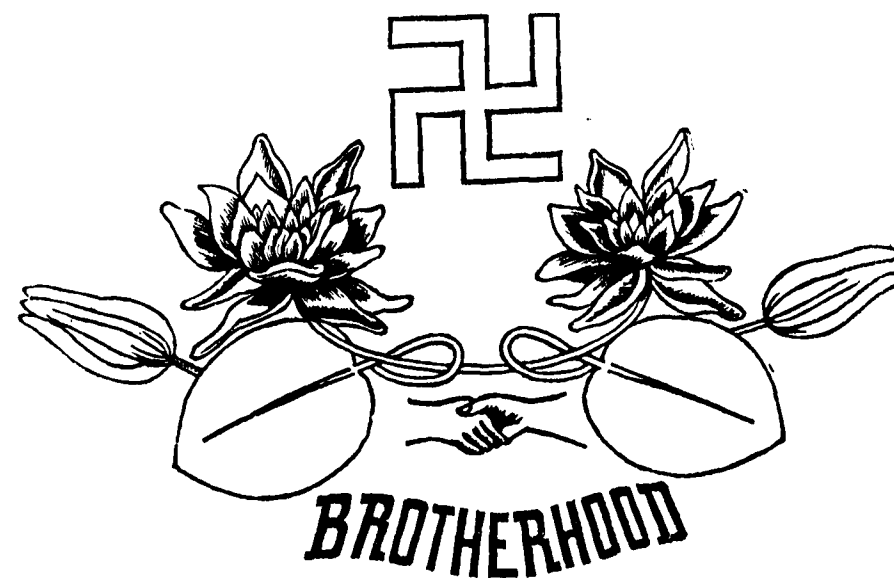
* * *

Mrs. Baillie Weaver, a well known Theosophist and the National Representative of the Order of the Star in the East in England, will be very much missed by her co-workers and friends. She passed on to further work in other spheres last month. Mrs. Baillie Weaver was very well known as a great defender for the rights of animals and was passionately fond of everything that lives, she defended their rights by the power of her voice as a speaker and perhaps more so by the power of her pen as a writer. She also wrote on many other subjects, often under the name of G. Colmore by which name she is perhaps even more widely known than as Mrs. Baillie Weaver. She is loved by very many.

* * *

The Frontispiece is from a photograph taken in Burma on the occasion of the Vice-President's visit there this autumn.

W.

CIRCLES¹

By A. L. HUIDEKOPER, B.Sc.

ANY one of us at any given moment is the centre of a circle of varying radius; it should be our endeavour to become very agile in shifting the position of that centre, and to increase the length of the radius; it is our divine destiny to have our centre everywhere and our circumference nowhere.

Let me take a homely instance, one probably within the experience of each of us, to explain my meaning.

Take the case of a young man leaving his home and going to college and living in the college hostel. He finds himself in an entirely different circle, and has to adjust himself. When the time comes to go home, after a long term, he finds

¹ An Address given to the Indore Lodge.

a re-adjustment again necessary on re-entering the home circle. He may be conscious of a distinct "jar" on his mental and emotional bodies in first contacting the atmosphere of the home circle, especially if the time for the journey home has not been long enough to dissipate the intensity of the college atmosphere he has brought with him. The same "jar" occurs on his return to college. By "jar" I understand a discord, a want of harmony, he has to attune himself anew. There is no criticism meant of either the home or college circle, but just as an instrument may have to be attuned afresh for this scale or that, so the young man is distinctly conscious of the need of attuning himself, and in the interval before doing so, he is sharply conscious of not fitting—of being out of tune.

Take another case, that of the father of our young man. He goes let us say to business every day, he moves there in quite a different circle, and when he comes home every evening, he possibly changes his clothes and with them sheds the atmosphere of his business circle, and more or less deliberately, attunes himself to the home circle.

Yet another instance, often when we visit friends or acquaintances we are conscious of these sudden changes. In one person's house, we may become conscious of great limitations, politics, religion, and many other topics are "dangerous," for they will bring about discord, and we are constantly conscious of the need of adjustment to the host's atmosphere, if the visit is to terminate in a friendly way. Then in another home, we breathe a splendid air of freedom, our own largest circle seems limited, new vistas open out, a new heaven and earth are glimpsed.

Now what is our attitude on these occasions? Those of us, who have watched a chameleon slowly acquiring the colour of his environment, may have wondered whether it was the chameleon who instituted the change or whether it was the

environment that acted on the chameleon. Is the chameleon, is the man, master or victim of his environment?

Take the case of the young man we mentioned earlier, does he enrich his home life by a wise contribution of his other atmosphere or does he leave his home none the richer for his coming, even disturbed and less happy by his visit?

Does his father, when he comes home every evening, bring with him some of the tolerance and respect for the opinions of others which is the essence of any success in his business, or office life? Does he respect the opinions of the other members of his family in the same way as he would those of business acquaintances, or does he play quite another part, that of an autocrat, so that his home circle does not benefit by his contacting another circle during the greater part of the day? Then, on the other hand, in his home circle, his affection for the younger members of his family makes him lenient to their failings, he tries to understand them. When he goes to the office, does he enrich that office by the same fatherly, elder brotherly attitude of understanding? Is, in fact, each of the two circles in which he moves, the richer for his spending part of the time in the other?

There is yet another aspect of this part of my subject. In many countries the women and girls move in only one circle, that of their home; in their early youth it is their father's home circle; later their husband's, and there may be a distinct "jar" on the occasion of the change. This limitation to one circle, this limitation of experience is not calculated to broaden the sympathies of the women; and many of the faults of women, in so far as they exist, may be traced to some extent to this want of freedom to change the position of the centre of their circle. On the other hand, such a penalty on the physical plane, often has the effect on men and women of driving them, in self-preservation, to make for themselves a different circle, by concentrating their

attention on other planes or living in some imaginary world of their own.

It is now clear, I hope, that we all live in circles of which we are the centres; that we can deliberately cultivate the power of being agile in changing the position of the centre of the circle, and in extending its radius. Also we can enrich our contribution to any one circle by our experience in another circle.

But do we do this as much as we should?

"Balbus built a wall" as we frequently recorded in Latin in our school days. And each one of us is a "Balbus" to some extent. We love to build a wall round our circumference, a great high wall, with towers here and there; a wall to exclude others from our special domain. But in excluding others, we necessarily limit our power of expansion; we make prisoners of ourselves. The Romans having built one wall to keep out of England the enemy in Scotland, later had to build another, further north, as they wanted to expand. This means either pulling down the old wall, or only being able to extend beyond it through the gates of the first wall. If any of you have lived in a mediæval walled town, you will know what the feeling of relief is, how the lungs breathe freely—how the spirits rise, as we pass out through the gates and tunnels, out of the walled enclosure to the free plain outside. It is only then that we become conscious of how the houses and streets of the city are deprived from the free winds of heaven. We must go out beyond the walls in order to realise their power of limitation.

Yet we are always building walls on our circumferences; round nations—walls; round religions—walls; round individuals—walls. Until the high gods, looking from their thrones on the earth, which to them is *one* unit, *one* wide space, see nothing but walls—high walls everywhere; and see the inhabitants within these walls, limiting themselves to an

infinitesimal part of their great inheritance, making themselves prisoners.

Out of their great love for mankind they send from time to time messengers to bring to our notice these walls, to make breaches in them, to teach us to pass out through the breaches, to breathe the freer air, and then to finish the work and break down the walls for ourselves.

Such messengers were the founders of our Society—H. P. B. and Colonel Olcott.

If we read H. P. B.'s works, we see what a large portion of her time had to be spent in breaking down walls—especially religious walls, but also walls of convention. She thundered against these walls and she brought so many of them down, that the present generation can scarcely see even the ruins of them. And not only did she preach, but she practised. We all know the story of how once she found herself in a French port, having bought a first class ticket to America and with very little money until she reached New York, and how she came across a poor woman with her little children, who had bought her tickets from a fraudulent agent only to find that the steamship company could not accept them. The woman was stranded, penniless, in a strange country, unable to join her husband in America; we know that H. P. B. changed her ticket into steerage tickets for all of them, including herself. Her love and compassion helped her to break down a wall of convention, a wall of pride, a wall of sensitiveness. Do you think there were no walls to break down for an aristocratic lady like H. P. B., when she travelled in the lowest class in this way, with people unaccustomed to cleanliness, unaccustomed to the thousand and one daintinesses of life that we take for granted? Those of you who have seen the difference in manners of the ship stewards to first and second class passengers, to say nothing of third class ones, may understand something of the wall of pride which had to go.

But H. P. B. was constantly changing the position of the centre of her circle, she was constantly enlarging its radius, and as far as was humanly possible, she built no fresh walls when once she had broken down old ones. It is this aspect of H. P. B. to which I wish to invite your study during the coming year.

There are times when the *tāmasic* qualities of mankind preponderate, when we remain behind our walls, limited and contented in our limitations. Then come the messengers of the gods and before they can show us the beauty that lies beyond these walls, they must break them down.

Do you not think that H. P. B. would have been happier if her task had only been to show us the beauties of the large circle in which she moved? But whenever she tried to do this, she was constantly coming across some great obstacle in the nature of a wall, and had to expend her energies attacking it. It was this that shortened her life, this that in a sense wasted her energies, this that was her martyrdom. We must bear this in mind, we must see to it that we ourselves break down walls, so that these and other messengers from the Lord of the World are not crucified by the fight against walls of our making, but on the other hand are able to lead us over the walls we have broken down, out of our world into Theirs.

Our founders then, for Colonel Olcott too in a different way broke down walls, spent themselves in this endeavour to remove our human made limitations; then later there came other messengers, who stepping through, or over, the ruins of these walls, showed us the beauty beyond them. Mrs. Besant came and showed us the beauty in other religions, the beauties beyond our religious fences; she and others came and showed us the real beauties in our own religion, beauties which were not visible when shadowed by the high walls of prejudice. These then were Light-bringers, Lucifers, bringing to us the

Light which was there all the time, but was unable to penetrate the barriers which we had erected on our circumferences.

This then for the past; but what for the future? Do we not many of us believe that the greatest messenger of all from the Lord of the World is with us in some measure—is coming to the world in greater measure soon. Are we going to try to receive Him at tiny postern gates in our walls? No, we must come out from behind our walls into the great open plain where He lives, or else His message to us will be misunderstood, for the light illuminating it for us will not be great enough for us to read it properly.

Let us not be white ants afraid of the light of the sun and ever building mud tunnels in which to hide ourselves. Let us boldly walk out of our circles, let us try to have centres everywhere and circumferences nowhere, in aiming high in this way we may at any rate attain in never building any more walls. We may be able to benefit from the message He will bring, may see the beauties of the world He moves in and may help to leave them as an inheritance for those who come after us.

Let us "prepare the way of the Lord, make straight in the desert a highway for our God" so that "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together".

Let us now consider for a few moments our Society from this point of view, that of a society which refuses to build walls, a society whose members' aim is to become ever more capable of changing the position of their centre, and of expanding their radius with the ultimate aim of having a circumference nowhere.

The first object of our Society is "to form a nucleus of universal brotherhood of humanity without distinction of race, creed, sex, caste or colour".

In so far as we are true Theosophists, all men are brothers to us, and I feel sure that all present will admit that the Theosophical Society has already cut out many an opening in the walls between races, and creeds, castes, sexes and colours; has led out into the free plain, many who were previously shut within the walls. It is our hope to work further in this direction until, where in the place of walls, there shall be pleasant avenues with shady trees and seats; an ideal spot for friendly intercourse between those who once were separated but now are as members of one family.

Our Society has been working at this object for just half a century, and those of us who are old enough can see the difference this heaven has made in the world; everywhere now, there are movements with the object of nations working together, international societies; in religion, many movements exist for uniting on points of common agreement, to agree to differ where differences exist.

Even if you do not allow that the Theosophical Society is responsible for this world tendency, if you do not admit that the world is following in our van, yet you can perhaps allow that we and the world are marching towards one goal.

In this connection we must keep a sense of proportion. We must remember that any strong action produces a reaction, and we must expect sporadic troubles of disunion, antagonistic attitudes between people of different races and creeds; these are but the death throes of something that must die, and are in fact evidence of the progress the world is making towards World Brotherhood.

Do not think that this World Brotherhood, at which we are aiming, means a tame monotonous similarity, an absence of difference. Far from that, differ we must. Have you ever

realised that no two blades of grass are ever exactly the same, that no two leaves of, say a mango tree, are ever indistinguishable? Yet the likenesses preponderate and we recognise all the one set as blades of grass and the other as mango leaves. In the same way when internationalism has its full effect the nations will yet differ in their essential qualities; the religions will remain, each suited to the people who profess them, but all agreeing in the main principles of the relation of God to man and to His universe in general.

Every difference is an added richness, and this we see clearly in music. In our Western music, with its octaves, and semi-tones, the very variety adds to the possibility of new harmonies; and as to discord "why rushed the discord in, but that harmony should be prized" as says Browning. In your Eastern music with your ears trained to quarter tones, there is a possibility of even greater variety of harmony. To take another instance, is not the literature of Europe richer for the various languages? Should we not miss the soft cadences of Italian and Spanish if these languages ceased to exist? Languages may indeed be walls of separation, but if each individual learns one language for common use with all his human brothers, and cultivates his own for that more intimate touch with his fellow citizens, then language can be the means of enriching human relationship, which it is meant to be.

Allow me to add something personal. I have been brought up bilingually, from a child I spoke French and English, and I know the value of this, it gives at once two centres from which to observe the world, it doubles the power of expressing oneself. There are things which you can say naturally in the one language, that would be stilted and impossible in the other. Therefore I have always advocated that the medium of instruction in this country (India) should be the vernacular of the student, only in this way can he

have a real language of his own; but equally of necessity must he learn another language, a world language, one in which he can talk to any other educated man or woman among his fellow humans. As Emerson says:

The study of different literatures will enrich us, for the use of literature is to afford us a platform whence we may command a view of our present life, and a purchase by which we may move it.

Differences then rightly considered form a wealth; the whole of art is built on differences; everything that is beautiful has its beauty enhanced by contrast. With differences must come tolerance, though not the tolerance of indifference, but one based on both, a wide perception of the magnitude of truth, and on a respect for our fellow-man who differs from us.

The bond of union between us in our Society is not a common belief but a common search and aspiration for truth, higher than which, we hold, no religion to be. I may give here perhaps an analogy. If we think of time in any definite place, then time itself is definite, here now it is seven o'clock, or it is not; directly we think of the world as a unit—what is time? At every longitude the time differs, by little in near longitudes, by hours in further ones. Is any one of these the right time, or is each only right for the one longitude?

In the same way we find that Truth ever escapes us, is ever bigger, higher than our clearest conception of it, our truth of to-day is no longer a truth for us to-morrow, we have a higher conception of it. And the truth of our brother we must respect as we would have him respect ours.

Now let us turn to our second object. "To encourage the study of comparative religion—philosophy—science."

Is not this an indirect way of shattering walls, of changing the centres of our circles, of extending their radii? Is it not also the best way of promoting our first object—of understanding in a brotherly way the differences which exist

between us and others? And in this also the world has changed very much during the last fifty years. Do we not find chairs of comparative Religions in universities all the world over, where not one existed before? Such troubles as have lately arisen in America, the action of the Fundamentalists, what are they but the evidence of the progress of the world, and the tenacious clinging to their walls of those who still prefer the atmosphere of a walled city to that of an open plain?

And our third object, "To investigate the unexplained laws of nature and the powers latent in man".

Our first two objects may be said to work at things as they are, to be aiming at knocking down the walls already built on our circumferences, so that we may enjoy the plains we have walled out. But the third object goes further—it implies the possibility of fresh worlds to live in, beyond and above the plains outside our walls.

Here again I would have you consider the position now and that of fifty years ago. If the Theosophical Society and its teachings have not acted as the leaven, then at any rate we are going once more *with* the world tendency. Everywhere we find investigations reaching out from the seen to the unseen.

As a modern philosopher has said:

There is not a piece of science but its flank may be turned to-morrow . . . valour consists in the power of self-recovery, so that a man cannot have his flank turned . . . This can only be by his preferring Truth to his past apprehension of truth, and his alert acceptance of it from whatever quarter.

In physics, man is now dealing with the constitution of the atom, the atom which fifty years ago was stated to be one and indivisible, is now a miniature solar system. The solid matter of this one and indivisible atom is now considered to be a combination of electric charges. The walls between matter, force and energy are very shaky just now. In physics indeed

the unseen is being studied as never before, and the main studies of physicists deal with it.

Then if we turn to chemistry, fifty years ago we were sure that an element was an element, but now since Madame Curie discovered radium and its peculiar ways where are we? Are not the walls between element and element breaking down daily? Fifty years ago we were sure that the transmutation of metals was a fable. Who now disbelieves the possibility of it?

That much remains for the scientists to find out is clear if we study *Occult Chemistry* by Mrs. Besant and Mr. Leadbeater, who have published their researches on the constitution of certain chemical elements and published them to show later generations that by using some of the powers latent in man they had been able to discover what man without these powers had not yet discovered. The corroboration of their work has to wait until the ordinary scientist can cover the same ground.

Fifty years ago in fact we had everything nicely labelled, everything in water-tight compartments; the only thing we did not know was that we knew nothing. Now wall after wall, circumference after circumference, has vanished, and the one thing we do know is "that the greater the sphere of our knowledge, the greater its surface of contact with our infinite ignorance".

Another province of this increase of knowledge has to do with the powers latent in man. Every day new discoveries are being made by psychologists, by this profession and that and by the layman. The centre of man's existence, which fifty years ago seemed firmly fixed in the material, has shifted; the study of man's consciousness, the study of the conditions of this consciousness in life and after death has revolutionised the popular conception of man, and has brought it much nearer to that of those who consider man as a spirit,

limited for a certain period, or series of periods, in a garment of flesh. The walls between the conditions called life and death are also getting very thin, and the day can scarcely be far distant when man will see through it, when, in Christian phraseology, we shall enjoy communion with the saints, or when, as in Hindū records, the Rshis of old will once again walk with men.

There is yet another direction in which the wall between the seen and the unseen is breaking down. Many of you know that lately more than once in Europe photographs have been taken, which showed on the film, beings not visible by the naked eye. Some of these beings have been the most delightful little fairies. Any scientific man will tell you that the vision of our eyes is limited, that there are rays beyond the visible spectrum at either end. It is then but pure logic to state that there may be around us many things of which our eyes give us no knowledge. Coupled with that, there are legends all the world over, of beings, fairies, kobolds, sprites of all kinds. We may shortly find that these legends are based on facts, and the wall, which has temporarily separated us from this other creation of the Lord, has vanished.

In the Hindū religion you believe in Devas, in Christianity we believe in Angels. It is on record that men at divers times have seen these and the evidence of the present day is tending to show that we are approaching a world period in which once more we shall hold intercourse with them.

From all that I have said it is surely clear that at the present time, whether we wish it or not, walls of separation are breaking down in every direction. The saying of the Greek philosopher "all is flux" is clearly true. To move with the times is surely wise, when we have clearly glimpsed the goal of the times, when we believe that

through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns.

We must let in all the light that will widen our thoughts, we must claim our rights and continually prepare ourselves to become fellow-workers with God.

It was S. Augustine who said that the circle was a symbol of Divinity, for His centre was everywhere and His circumference nowhere. In germ we are divine, our destiny is to evolve to our full divine stature, and to have also our centre everywhere and our circumference nowhere. Some men have glimpsed this inheritance of ours, have seen our place in the universe, have claimed their kindred with the stars. When we look at the starry heavens at night, when we look at the multitude of stars in the Milky Way, can we not overlook the awe of the immensity of their distances, and claim kinship, and say with Walt Whitman

Lonely? Is not our Earth in the Milky Way?

Finally let me pass to you the words of an Elder Brother "Believe with all your hearts in the triumph of the Good, the Beautiful and the True and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness."

A. L. Huidekoper

THE WORLD RELIGION

By ALICE WARREN HAMAKER

THE spectacle of people solemnly giving away all their worldly goods and climbing some hill to see the end of the world come to pass before their eyes, is pathetic, though it looks comical. How would it be if we could tell them that the end of the world took place in 1910, according to prophecy by Armageddon, which was scheduled to take place after, not before, the end of the world, during which time the angelic hosts of the Lord fought with the hosts of evil in the unseen world, and that now we are entering into the reign of Christ?

We could tell them all that, and it would be true, only we have not found out the mathematical basis for the calculations that would satisfy the ordinary man. It may not be long before we may be able to do so, but just now we are handicapped by the fact of our ignorance. It is a question of how to measure solar progression in relation to the outermost constellations. The solar system revolves round Sirius, and comes into conjunction with various constellations, or houses, just as the planets come into conjunction with the zodiacal constellations or houses.

How are we to measure this solar progression, and to divide the heavens for such enormously long periods? Once this solar astrology was known, and we may know it again,

and perhaps popularise our knowledge just as we have popularised mundane astrology. Then we may be able to persuade the ordinary man that the end of the world is over, and he has seen it so far as he is able to see it, considering how much is invisible to him. He did not see the Archangel Gabriel, because he is not clairvoyant to the sight of archangels; he did not hear the trumpet sound, because he is not clairaudient to the angelic music; and he did not view the battle between the hosts of the Lord and the hosts of evil, because he does not see these hosts at any time.

As far as we have been able to measure these "world periods," they seem to be about 33,000 years long, and we have some idea of the last two periods, and what happened, or rather how the influences from the depths of space, that entered into the whole solar system, affected our humanity. There are many other cycles and periods that we know of, especially the division into Yugas and astrological periods, but these are periodical changes within the solar system, and we are dealing now with periodical changes covering the entire solar system brought in from beyond the boundary of the solar system. The planetary changes affect men's lives, but these extra-solar changes affect that mysterious influence in men's lives—religion.

The coming of a World Teacher may only have the effect of making men live more in accordance with the Truth as revealed to them, but it is something else—something outside mere planetary influences—that moves men to that religious impulse that has no bearing on other mundane affairs. That something that makes a religion is an influence from the depths of space that moves our higher selves in different directions as far as we can respond to the vibrations poured in.

Looking back two "world periods," or æons—say sixty thousand years—we find an idea being fixed in men's minds in a little corner of the world, in Central Asia. Just

then the rest of the world was recovering from an orgy of black magic, and was in no condition to respond to the impulse being poured in, but the very concentration had the advantage of added strength, and the influence still persists in men to-day. This influence was the religion of chivalry.

We have a tome of literature to wade through to get at the great idea as it moved men. There are the Rāmāyana tales, when one eliminates the Brāhmaṇical additions; the Arabian Night's tales, when one eliminates the Muhammadan additions that cover them like dust; the tales that were re-written under the guise of the Knights of the Round Table; the tales of knights-errant known by many other nations, and all the old heroic sagas sung by ancient races, and handed down with so many additions that it is hard to see the original idea.

In all these tales we know certain ideas that moved men with that religious impulse during that period:

A. There was the learned man, who was moved to obtain learning for its own sake.

B. There was the man of action who dedicated himself to go out errant into the world to see that man did right in place of wrong.

C. There was the idea that all punishment should be measured by the spiritual attitude of the man, and not by his action, for the knight-errant immediately forgave and restored to power the erring knight, directly he knew the evil impulse had gone out of him. (How he was to know that, was another question.)

Such was the religious impulse that moved men, and much of this impulse still moves us, for it is indelibly written into our solar system by the impulse we passed through. Learning for its own sake still attracts many people; the idea of a "call" to the service of humanity or the Lord still is the basis of man's choice of career; and it took a long time before

men could submit to the idea that a criminal's punishment should be only in accordance with his crime, and not in accordance with his character as a man. People are beginning to realise again the fact that evil must be punished in accordance with the extent of that evil in the man, rather than by the opportunity of action the evil man gets. We are revising our criminal law, and our law of punishment, something to the old chivalric idea, only our civilisation has so completely changed we cannot do it as we did, when we were in incarnation during that "world".

The next period was a period of many changes, when the solar system must have passed through the influence of a far constellation that represented an iconoclastic influence, for it was a long period of destruction of ideas, and a stream of new ideas flowing in, only to be destroyed in turn.

1. The first idea that flowed in was that of a uniform law, and the duty of every man to follow it. Of such laws we have had many during the last 25,000 years, and every precaution has been taken, however tyrannical or cruel, that such laws should be implicitly followed and obeyed, no matter at what personal sacrifice or cost.

This idea has persisted so long that it has lost its religious impulse, and has become a superstition among men, and it has been secularised till the symbol of our civilisation has become the policeman's club and the soldier's gun. When one considers man's inherent divinity, why should he submit to pattern himself in accordance with a code of laws while someone else holds a club over him, or lashes him with a whip?

Yet the religious impulse moved men to sacrifice themselves to the idea, and one religion has still kept the impulse intact—Brāhmaṇism—and the spectacle of a whole race complicating their civilisation and their very lives to the religious idea of duty performed for the common good, is

still to be seen. They worked out the idea to the ultimate till they had formed impossible caste systems and laws of living, ceremony and sacrifice, that made life a burden and finally impoverished the country.

2. The second period was one marked by the fact that men were moved to obtain knowledge as a source of Truth—Hermeticism. The ordinary man worked and toiled all his life long to provide the necessities of him who was out for knowledge, and whom he supposed would be able to show Deity in a tangible form as the result of his sacrifice. They had the idea that everything could be known and be made known, could the right method be found. Though the whole idea seemed to have no bearing on man's daily life and his happiness on earth, yet almost the whole world of men were moved in that direction at tremendous personal self-sacrifice.

The idea has not persisted to the present day in an organised form, and while men still think they would be able to know everything could the right method only be found, the bulk of humanity is not moved to sacrifice itself to that idea. The experimenter can get along as best he can. He will be respected for his efforts, but he must get his own necessities and living as well as he can.

3. Men were next moved by the idea of pure living, and the elimination of that which is foul. An entire religion, Zoroastrianism, was based on this principle, which moved a whole race of people in Asia for many centuries. The idea did not spread far enough, and the religion has disappeared. Men did not respond well to this religious impulse, and soon the whole religion became foul. Humanity has been the loser by the failure of the idea to move men sufficiently to make the idea permanent, and to-day humanity does not know what is pure living, pure appetites and pure thinking. It is permeated with foulness, as many a prophet of the Lord has said since

again and again. We are now finding out that which we failed to know under a religious impulse by the harder way of disease, degeneration, criminalism and experiment.

4. The Buddha taught a complete doctrine of the attainment of spiritual perfection, but what moved men to establish a religion and send out its missionaries into the world North, South, East and West, was the idea of the renunciation of personal wealth and excessive labour. This was the idea that caught men's imaginations, but alas, true Buddhism as an organised religion hardly survived a century or two, and was driven into a corner of the earth, there to show us what we are finding out in another way. The Buddhism of the rest of the world has turned its face away from the idea of personal renunciation of wealth, but we are finding it out now through the tyranny of wealth and possession, and the excessive and back-breaking toil of millions, whose bodies waste away under the strain.

Personal wealth must be turned into tangible things, or it does not remain personal wealth, so more and more toil has to be expended to produce those things that represent personal wealth. The only way to stop the back-breaking process is to renounce personal wealth beyond a certain point. Could that have been established during the period of the religious impulse in that direction, we would not be facing this present day tyranny of wealth.

5. Buddhism took another turn, *via* Confucius and other reformers, and what moved men, and still moves one-fifth of the world, if not more, was the idea that men must be worthy of those through whom they came into the world. The family became a community, no matter how scattered. Men were moved to make themselves worthy of those that came before them, and those to come after them, and they still are decidedly that way inclined. It gave men a responsibility to humanity that has had a good influence in our

midst. It has now become a superstition, for the religious impulse has passed, but it lies in our consciousness as an indelible mark.

6. The next religious impulse was also well responded to, and men have been moved by every means to build huge temples and tabernacles, impoverishing themselves to do so. There are still towns to be found in this world where one can see a huge church and monastery, and the population living in shacks and hovels around these enormous edifices. For many centuries men were moved to act thus under a religious impulse that was a real thing in their lives, and not a superstition as it is now. History tells us of the building of endless temples in Egypt, in Babylon, at Jerusalem, in Asia Minor, and everywhere, and as we dig them up we know that the people lived in discomfort, toil, tyranny and general wretchedness, in order that these temples and tabernacles could be built.

The religious idea has passed, and in the new countries the size of the churches has shrunk to the size of city lots, and is actually much smaller than the dwellings and apartment houses of the population. If we build these huge edifices again, it will be for a reason other than religious. It has served its purpose. It has taught us how to build on a large scale.

7. For a short period of only two or three centuries men were moved to express beauty under a religious impulse till out of it the æsthetic nature of man was developed. We have still no impulse to produce beauty other than this æsthetic-religious impulse. At times men are still moved in large bodies to turn all excessive wealth into beauty, so that the religious impulse is not yet a thing of the past, as it will be when we have a utilitarian need for beauty.

8. Another impulse that moved men, and formed the basis of a religion had only a short and stormy career—

Druidism—was that of self-discipline. It was an impulse of repression for physical, moral and mental fitness and perfection, and is the basis of our orgy of athleticism which was developed at that period.

It would not appear in our present civilisation of machinery that physical fitness and strength is of much use. Our mode of life is conducive of effeteness, so that it must be an impulse from outside of ourselves that would drive us on to feats of strength and endurance, and the development of muscle.

9. It may be said the early Christian impulse failed to hold men's imagination very long, for it hardly lasted three centuries. It was the idea of personal self-sacrifice to satisfy the needs and desires of the other person. The early Christians started in to share their joys and sorrows, and incidentally to share their material goods. They lost the original inspiration of sharing their joys and sorrows, and the idea of merely sharing material goods soon palled.

10. The impulse changed to the impulse that still sways the orthodox churches of all kinds—that of continuous prayer, to make that possible a definite church organisation was developed. In Asia the continuous prayer was sometimes made possible by automatic means, but in the West church organisation was started and engulfed it. The ideal is still there in all orthodox and catholic churches all the same, and continuous prayer is still sometimes a fact.

11. The next impulse was started by Muhammadanism, and was the idea of welding all humanity under one single belief that was beyond doubt true—that of the One God as the Ruler of all men and things. They were moved to fling themselves all over the world, sword in hand to put an end to schism, and unite all mankind under their banner. For six centuries they went from success to success, and why they did not finish the job, is not known.

The inspiration was partly lost, and it has become a dogma, and no longer an impulse that made a religion. Men are no longer moved that way.

12. We come to three modern impulses that are moving men more and more, till either of them threaten to be the cause of a new impulse that will lead to a new religion.

First, altruism. The idea of working for the community without reward or pay, but for the glory of so working.

Secondly, ceremonialism. The idea of making special connections with the unseen portion of living beings, to know how this world moves, lives and has its being. We only see half the world of living things, and we want to see the other half, for we want to know how nature works, how the plants grow, build, beautify themselves, and how all other living things get their impulses and habits—what works with them, and how we and they can co-operate to make this world a greater place. The desire to make this world a better place to live in is so persistent, that the earnestness of the search is bound to bring the knowledge, whatever we shall do with the knowledge when we get it. If we persist upon knocking for the knowledge, it must be given to us, if only for a time, so we may well be prepared to gradually see the clever ones of our community, or about twenty per cent, open their eyes till they can see the living beings with whom they live side by side—fairies, angels, nature spirits and so on.

Thirdly, meditation. Life is becoming so full, so organised, so hurried, that men demand a way of spiritual communion that is short and yet effective. No longer can people give the long hours of the older ways of spiritual communion—reading a sacred book, and family worship, church worship and long litanies. There is not the time for all that now. Church services have been cut to the minimum, and are not much more than songs and lectures. Therefore, men soon find out the value of quiet meditation for a few

minutes each day, and it is quite a popular appeal in these days of jazz and hurry.

If we are to have a World Religion, and this is the period of synthesis in all things, the Religion is going to contain all these phases of religious impulse under one banner—the banner of Christ. We have entered the reign of Christ, and we shall be in that reign for some thirty thousand years, when the Christ will take His Buddhahood, as already declared, in the seventh sub-race of the Fifth Race, in about the fifth division of that sub-race. He will come to start it, surely, and he may have to come many times for He will not be able to leave us during His reign. He will be our active leader, drawing all men unto Himself in greater and greater numbers till all men are under His banner, and then He will draw all humanity up one rung of the ladder to perfection, and His “world,” or era, will come to an end, to open another. Worlds without end.

Alice Warren Hamaker

THE DEVIL IN US

By ARTHUR ROBSON

ONE OF NATURE'S RIDDLES

THERE is an old riddle set us by Nature—it may appear to have no connection with the subject of this essay, but overlook that for the moment—which still remains to be answered. The matter has usually been treated with levity, but let us set levity aside and find an explanation for a phenomenon that is truly remarkable.

Why does a chicken cross the road? Hitherto the question has always been attacked by way of the assumption that some obscure purpose—known, it is assumed, only to the fowl itself—is served by this habit. But the fowl, if it could think, would be quite as puzzled by its habit as are its human observers. When, however, we recognise that the habit is likely to be one that has been brought over from a different environment where it was both useful and purposeful, the solution to our problem is not far to seek.

Wild birds, it will be noticed, that spend most of their lives in the trees, always fly directly forwards when danger swoops at them, and evade it by dipping in their flight. It is the wisest thing for them to do, as they have learnt by long experience.

One species becomes domesticated and, having in course of time practically lost the use of its wings, finds its

movements confined to one plane, the surface of the earth. The fowl has learnt to run away from anything that approaches it fairly slowly. But if it is taken unawares and anything suddenly swoops down in its direction, it is caught in the swirl of the older instinct and flies directly forward. So, if it happens to be facing the road when a motor dashes round the corner, it flies frenziedly across the track of the car.

Of course, it is a foolish thing for the bird to do. But a habit that has been hundreds of thousands of years in use gets up a terrific momentum and long outlives its usefulness and immediate applicability. And the fowl is not by any means the only creature with habits which have lived on although the circumstances which called them into being have long since changed. Human nature abounds with such habits, which are quite as foolish and have an equally irresistible impetus. All those instinctive urges, in the swirl of which we again and again find ourselves caught and swept along in a line of action which in more sober moments we regret and see to be foolish, are merely the survivals of habits that were perfectly sound as applied to the conditions in which they were developed, however foolish and even problematical they may appear to us to-day.

WRATH

Consider this problem. A man opens a drawer and, having taken out what he wanted, pushes it gently to get it back in its place. But the drawer, after the immemorial and inscrutable manner of its kind, sticks fast. He pushes harder, but to no effect. He exerts all his strength to get it home, but the drawer withstands his best efforts. He then attacks it savagely, working himself into a white heat to overcome the opposition and doing irreparable damage to his property and

regrettable injury to his person, as if the drawer had some fell purpose in offering resistance and it behoved him to smash it rather than give way.

Our problem is, what makes a man behave in this manner? What, in other words, is wrath?

There is one ingredient of it that is readily discernible, and that is a sense of being opposed or obstructed in the exercise of the will, or, if the will is quiescent, a sense of being assailed or attacked. And wrath is a frenzied calling up of all one's powers to overcome the opposition.

Now, if we turn our attention to conditions amongst wild animals, we observe a very important fact. When animals attack each other it is always a matter of life and death. Hence, when an animal finds itself attacked it throws all its energies into the balance to drive off or overthrow or utterly exterminate its opponent, and the more it is resisted, the more frenziedly does it fight, realising that to be overcome means death. That is, of course, if it cannot or does not seek safety in flight. An animal "sees red" in all opposition that is offered to it, and the wisdom of experience has inculcated in it the habit of giving itself no pause in its struggles to overcome the opposition. It has, in fact, a maddening horror of its powers flagging.

When we come to the human stage, we become familiar with several degrees of opposition, and learn to see them in their true proportions and to put forth just the requisite energy to overcome them. Or to yield, when yielding is more graceful than resistance. But very often—especially when one's attentions are scattered or when one's mind is otherwise rendered incapable of assessing the true value of things—the older instinct asserts itself and, losing all sense of proportion, one lashes out in a wild fury, as if one's existence were at stake and one foresaw annihilation in giving way. As in the case of our man and his drawer.

In the same way, one learns to appreciate the true nature of jests and banter at one's own expense. But sometimes the subconscious memory harks back to a dead past, and one seems to see oneself bayed about by a hostile ring, where none such exists, and to see social death (hence we speak of this phase of mind as "mortification") in these attacks. And one acts as one learnt to act then, thundering and menacing so as to assert one's prestige or, in terms of the animal's consciousness, to make oneself so formidable as to discourage aggression.

It is interesting to observe how the facial expressions and the gestures which accompany wrath, and vary according to the phases of it, are reminiscent of the animal. The brow is fiercely contracted, or contracted in the middle with the sides drawn up, or else the whole brow is drawn back over the forehead. The contracting of the brow serves, in the animal, to bring its ears forward, a natural thing to do when concentrating all its attention—and so, all its organs of sense—upon anything that shows signs of aggression. Hence, as long as hostilities are still in the barking stage, (corresponding to the abusing and fulminating stage in the human), the animal focuses all its attention on its opponent. But when the two come near each other, it is divided between the necessity of keeping its ears directed towards its opponent and that of tucking them back for their safety. And, as a rule, it keeps them in a midway position or vacillates between the two. Hence the corresponding expression in the human. When, however, the blood lust is let loose in an animal, it puts its ears and caution behind and grapples with its enemy with the purpose of killing. From this we have the "murderous look" which, in the human, is terrifying.

The human action of clenching the teeth is readily seen to be an evolute of the animal's setting its jaws upon a convenient item of hostile anatomy. The arms are held

stiffly at the sides and the body leant forward in the manner of an animal trying to bark off its foe. Or else one or both arms are thrust out pointing at one's opponent or at the door. This is an expression of the impulse to hold off or push off an opponent. The same impulse is seen to be at the back of such actions as pushing over furniture or making a gesture as if one were waving off the opponent. The action of bringing the hand down violently on a table or of smashing things to the ground is an expression of an urge to throw one's enemy to the ground.

AVARICE

Quite as problematical as human wrath is human avarice. As soon as a thing is found to be desirable one immediately wants all of it. Men go on accumulating wealth out of all proportion to their needs, actual or imaginary.

This instinct springs from an animal habit which, as developed in the environment in which an animal finds itself and applied to its proper subject-matter, is perfectly sound, but is wrong when carried over to a different environment and applied to a subject-matter other than the original.

When an animal succeeds in capturing its prey, it proceeds to devour as much of it as possible, knowing too well that what it leaves will be seized upon by others. It wants to prevent others from getting any, having found by hard experience that things of a comestible nature are surprisingly rare and maddeningly hard to capture. In these circumstances it is fairly well justified in seeking to keep as much for itself as it can.

Food is the first thing for which desire develops, and the selfishness and greed which attach to desire at the beginning cling to it ever after, no matter what the object of the desire may be. But, whereas the animal's greed is subject to the

limitations which the capacity of its stomach imposes, human greed knows no such limitations, attaching as it does to objects which may be possessed in any quantity. The lust of having derives its force not from a sense of the value to one of the things desired but a subconscious urge to prevent others from getting them. Since this is independent of one's needs, it will continue as long as there is anything left which is not in one's possession, and so the lust, unless controlled by reason, will be insatiable.

The miser gloating over his hoard of gold or the figures of his balance at the bank behaves very much after the manner of an animal feasting itself off its quarry, his eyes protruding, his lips smacking, and his shoulders spread out as if to keep off marauders. The bulging of an animal's eyes when devouring its meal is due to its efforts to keep potential marauders under observation.

NIGGARDLINESS

Akin to avarice is niggardliness. The action of a man, who has thousands of pounds in his possession, of refusing to part with a penny of it, is very puzzling indeed. And yet, in its original form one finds it perfectly reasonable.

The sense of possession first appears in the animal in regard to a captured quarry. Now it happens that its possession is always all in one piece and, in the animal's mind, indivisible. It identifies every particle of it with the whole, feeling, quite rightly, that if another animal were allowed to get near any part of it, it would be likely to result in its being despoiled of its entire possession. By the time one attains to human status this habit of safeguarding every corner of one's possessions, the loss of any particle of which one subconsciously dreads as involving the loss of the whole, has sunk right into one's being and, carried along by the momentum of

hundreds of thousands of years of use, one goes on using the habit where it is altogether inapplicable.

Here, again, the instinctive human actions are reminiscent of the animal. An animal feeding, when approached by another, partly interposes its body between its meal and the other animal, and, keeping its mouth over its meal and looking sideways, growls the other away. A man interposes a shoulder between himself and his petitioner and turning his face stiffly downwards and partly to the side looks askance and growls out a refusal.

COVETOUSNESS

Let us next take the riddle of covetousness or envy. Here is a type of the problem.

A hermit, who had disciplined himself to a supreme satisfaction with his simple life, was beset by a host of demons of rather an inferior station in the infernal hierarchy, who had in vain been trying to tempt him with presentments of the world's allurements. The archfiend, coming that way, twitted them with gaucherie in the exercise of their calling, and proceeded to give them a specimen of the work of a master-craftsman. Bending over the hermit's shoulder he whispered in his ear that his brother had just been made Bishop of Alexandria. The latter immediately started up with envy in his eyes.

Now why is it that an unexpected access of fortune to another makes one envious and, most problematical of all, why is it that, as a result, one who has hitherto been satisfied with one's own condition, ceases to be satisfied with that condition, the inherent nature of which has not in the least changed?

Animal instinct again. Whenever an animal sees another capture anything, it immediately sets upon the other

to despoil it of its capture or casts about to see if the act of spoliation is practicable. An animal has a way of regarding everything it sees as belonging to itself. Might is in very truth right in its world. Living, then, as it does, in this condition of things and in this assumption of all-ownership, it naturally regards anything that another animal has come by as something of which it has itself been deprived. Quite logically, then, it desires to take what it thinks it has a right to, and it is this instinctive desire to have for oneself any gain that has fallen to another that, in the human, appears as envy.

And this explains the rise of discontent where hitherto there had been complete contentment. Discontent is merely the disquiet or uneasiness which results from a sense of something, which one regards as a possession, but which is out of reach. As long, then, as one had a sense that one had in one's possession all that could be claimed, one was contented. But when the feeling awakens that there is something more to which one has a right which is not yet attainable, discontent awakens as a natural consequence. So, although the possessions remain precisely the same, discontent makes its appearance where hitherto contentment reigned.

It is well for us to have clearly in our minds the distinctions between covetousness, avarice, and niggardliness. Avarice is the urge to get possession of as much of a thing for oneself as one can, where one's mind regards the thing as a *res nullius*. Covetousness is the urge to get possession of something that is already in another's possession. Niggardliness is the urge to keep in one's possession every particle of what one has.

PRIDE

One more puzzle and we have finished for the present—the puzzle contained in pride or conceit. Why should a man

who has attained, or who is under the impression that he has attained, excellence in any particular respect turn up his nose at another who aspires to an equal excellence? The explanation is perfectly simple and clear. Let me put it briefly.

In the animal world, when an animal asserts itself, it is always as a challenge to another animal. In other words, it is an assertion of a feeling that it can hold its own against the other. This confidence is manifested by its approaching the other, which, if it feels itself to be the superior, warns it off by a snarl, which is the more unformed or incipient the more it regards itself as the stronger.

When we come to human conditions, the assertion or putting forth of oneself takes innumerable forms which are in no way a challenge to anyone, as when one attempts to express oneself in art, or as an independent thinker, or poet, or actor, or organiser, or in any of the numberless ways in which one puts forth what is in one. But one who has set himself up as an authority in that particular matter tends very often to regard this independent expression of another as a challenge to himself, and instinctively makes an effort to quell the other by a show of superiority.

The essence of conceit consists, not in knowing one's own ability, but in regarding it as a monopoly. The schoolboy who, having acquired a certain proficiency in, say, swimming, sneers at the clumsy efforts of another to acquire a like proficiency, thinks, more or less consciously, that such proficiency is attainable by himself alone, and has a semi-conscious feeling that it is against him in a sort of way that the other's efforts are directed.

The instinctive actions are those of a dog when approached by a strange dog which it does not feel it necessary to run away from. The turning up of the nose—usually only one side of it, the side nearest the challenger—is an action which, in the animal, is incidental to the raising of its lip to

bare its fangs. Sometimes, in both animal and human, this is accompanied by a curling up of the lip so as to expose the canine tooth. Very often we bring the lower jaw forward so as to bring the incisors together, as if we had before us a thing that was too small to bite with the full jaw and required only to be nipped. The raising of the eyebrow is an evolute of the animal's action of putting back its ear, as, although it feels itself the stronger, it takes at least the precaution of getting its ear out of the way. The same mistrust makes it turn sideways and put its head upwards and away from the other. Its sense of its own strength notwithstanding, it prefers to keep its mouth out of reach to be ready for eventualities, and takes up a position which would allow of its dodging quickly out of the way if the other were suddenly to attack.

WHAT IS KARMA?

And so right through the long list of instincts, impulses, inclinations, tendencies and urges that throng our being, there is not one of them but, if scrutinised carefully, will be found to be the survival of a habit that had been formed as the result of a series of actions done deliberately for a deliberate and, be it said, useful end. It is a familiar fact that if one goes on repeating an act voluntarily it develops into a habit, that is, whenever the particular set of circumstances, with regard to which one had felt it necessary to act and had acted in that particular way, presents itself, it tends to initiate an act of the same kind, which becomes increasingly involuntary. The vehicles, mental, astral, etheric, and physical, tend to act on their own in the way they have been taught to act. And these tendencies are handed on from one set of vehicles to another as we proceed from life to life and from one stage of evolution to another, and together go to form what, in the mass, is known as "the flesh". So that, when in

our present life we find ourselves doing a number of things without, and even in spite of, our purposive will, we are puzzled to know where the tendencies come from. We blame an outside agency, which we call the devil. Or, having discovered that the tendencies subsist in our vehicles, we tend to regard them as inhering in them by their very nature, not knowing that it is we that put them there. And, as we put them there, so it is we that must remove them. There is not a thing that we do for which we are not absolutely and entirely responsible, even if it is done by habit, devoid of all reason, that may be put up in opposition to it.

Shakespeare was fully cognisant of the fact that the devil in us is nothing more than the force of habit. He speaks of

That monster, custom, who all sense doth eat,
Of habits devil.¹

It is all this "doing"² of ours, coming from the past, that constitutes our karma, using the word in the sense in which it is used in the ancient scriptures. The *Nirālamba Upanishad* is perfectly explicit as to the meaning of the word karma, where it is given in answer to a direct question.

What is karma?

Karma is that action alone which is performed by the organs and ascribed to Ātma as "I do."

In other words, those actions that are initiated by the flesh we regard as proceeding from the true ego.

My next essay, entitled "Natural Piety,"³ will deal with the pleasanter side of the story, showing what a debt of gratitude we owe to this karma that we find so oppressive. Because the impetus, the almost ungovernable

¹ *Hamlet*.

² Karma literally means doing.

³ "I could wish my days to be bound each to each by natural piety," *Ode to Immortality*, WORDSWORTH.

impetus, of karma can be turned to high purposes, and karma, from being an oppressor, as we regard it—in actual fact, a perfectly just judge, that makes us undo every atom of the evil we have created—becomes a power for our uplift. The Mahā-Chohan in His letter¹ to the Theosophical Society tells us to

Teach the people to see . . . that it is our own karma, the cause producing the effect, that is our own judge, our saviour in future lives.

Arthur Robson



RANDOM OCCULT INVESTIGATIONS

By C. JINARĀJADĀSA

IN the course of many years' conversations on occult matters with Bishop C. W. Leadbeater, I have among my memoranda a few points which I think it is worth while putting on record.

I

INTER-STAR ATOMIC STRUCTURE

In the description of the formation of the planes, the statement is made that the highest sub-plane of each great

¹ *Letters from the Masters of the Wisdom (First Series)*, p. 8.

plane is atomic, that is to say, its matter consists of individual atoms, but not of any molecular formations of two or more atoms. A further statement is also made that this atomic condition of matter is throughout the solar system, that is to say, atomic matter, whether of the physical, astral or other planes, is found outside the spheres made by the planets.

In 1906, when explaining this conception of matter to students in Chicago, the following question arose. If atomic matter is spread throughout the solar system, why cannot an astral entity functioning on the atomic astral plane go from the earth to any other planet? For, by our theory, his astral body would be composed of astral atoms only, and therefore of like structure to the atomic astral matter which permeates the system. Considering the subject as it touches physical atomic matter, the question is exactly the same; any entity who is able to function in the atomic sub-plane of the physical should be able to pass from this earth to another globe. Of course, it is obvious that we have to postulate some kind of a physical connection between the earth and the furthestmost star, because vibrations of light from the latter are felt on the earth. This connection was held in science twenty years ago to be the luminiferous æther.

In propounding questions for solution, it is always a good principle to place one's own line of solution, for rejection or correction. Therefore, I placed before C. W. L. my reason why an entity functioning in an atomic sub-plane was not able to go outside the planes of our globe. It was as follows. We are told that, within the limits of our globe, each plane of matter is permeated by the elemental essence. For instance, we do not find on the astral plane astral matter purely as such, because that astral matter is permeated by elemental essence. To use a simile, it is as if water through which an electric current is running was not just water, which is

merely hydrogen and oxygen, but hydrogen and oxygen plus another which is neither of the two elements. Similarly, astral matter is alive, not merely as astral matter of the Third Outpouring, but because it is also permeated by that life of the Second Outpouring in its descent which is elemental essence. It is this unfolding life in astral matter which makes it so responsive to the slightest emotion. That is why an emotion makes a *form* in astral matter; it is the elemental essence which gives the shape. Without it, the emotion would be a mere vibration.

But this elemental essence is not all pervading. It is confined to the earth and its astral and mental counterparts. Our astral sphere reaches to the Moon when at its perigee. But there is still a limit to the sphere of astral matter which is charged with elemental essence. Outside that sphere, there is astral atomic matter in inter-planetary space, but it is without any elemental essence.

Now the astral body of man is made up not simply of astral matter, for that matter is charged with elemental essence. When then we examine the astral body functioning on the atomic astral sub-plane, it is not a mere aggregation of astral atoms, but a body of astral atoms charged with elemental essence. The moment this body of astral matter goes outside the limits of the astral globe, it will at once disintegrate, because it will find itself in a medium where the elemental essence is not present. It will be very much like a fish taken out of water, which dies because it has not the medium it requires for its life.

My reason, then, for the impossibility of going outside the boundary of the earth and its astral or mental counterparts was that no vehicle in which we could function could exist in inter-stellar space, simply because there was no elemental essence there to retain the coherence of the astral or mental body.

C. W. L.'s reply to my query is as follows :

As to the question from Manual VI, p. 4, your suggestion about the elemental essence is a brilliant one, though that was not exactly what I meant. In inter-stellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. That was what I meant by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in inter-stellar space, for there might be a great deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the Sun will be sure to produce a considerable compression within the limits of his system. Indeed the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it. I have not before considered the question as to whether atoms floating within the limits of the solar system would or would not be vivified by elemental essence. It seems to me most probable, however, that only those atoms which made the mental, astral and physical bodies (the latter, of course, including the atmosphere and the lower varieties of ether) of the Sun and the various planets and comets would be so vivified [*i.e.*, not atoms in inter-planetary space. C. J.]. That is quite a new point so far as I know, and you may as well make it in lecturing on the subject. I will mention it in writing to Mrs. Besant, and we shall see what her opinion is, or whether she has any definite information.

While atoms in inter-planetary space are thus compressed, so as to make one rigid whole, of course no two atoms touch each other. Each atom is surrounded by its sphere of energy, that sphere of æther which marks the boundary of its action or work. When packed spheres are compressed, each sphere is touched by twelve other spheres, and on compression each loses its spherical shape and becomes a rhombic dodecahedron. So in inter-stellar space, where atoms are free and not packed, the energy limit of each atom is spherical, while

in interplanetary space it is a much smaller rhombic dodecahedron.

This fact of atoms within the periphery of the solar system being compressed adds a new item of information, which may not be without bearing upon a problem which is being discussed in physics just now. That problem is, whether, as the earth moves through the æther, it carries with it the æther. The problem of the æther drift is being discussed again, though the Michelson-Morley experiment seemed to prove that there was no drift. But if, as occult investigation proves, there is a difference of packing of atoms in inter-stellar and inter-planetary space, does that difference of packing result in any change in response to vibrations? It seems natural to presume so. But then, how can an instrument on earth, working in a rhombic dodecahedral medium, record the nature of vibrations when they work in a free medium? Unless we can examine the earth from outside the solar system, it seems hardly possible to settle the point whether there is an æther drift or not.

II

CANCER

In December, 1906, I made a memorandum of a conversation which I had with C. W. L. on the subject of cancer. Just as Dr. Besant and he had investigated in 1895 the structure of the atom, it was my hope that they would begin a similar investigation with regard to the formation of the cell. This, of course, would be far more complicated, but on the other hand, the results would give new ideas concerning the activities of the life forces. During my stay in America at this period, I had the opportunity of hearing a good deal from Dr. Weller Van Hook about the ravages of cancer, and had

been present at a good many operations performed by him. When leaving America in 1906 at the time of the upheaval in that Section, I procured from Dr. Van Hook slides of sarcoma and carcinoma, hoping that C. W. L. might sometime care to investigate them. As a matter of fact, I found later that the slides would have been of little use, as, of course, the cells in them would be dry, and therefore collapsed.

However, one day talking on the matter of cancer, C. W. L. said what he knew about it, which I summarised in my memorandum as follows:

He does not know much on the subject, for he has not looked into it closely. But he has noticed one thing—that it seems to be easily produced. For example, a slight injury like a cut will start sometimes a curious cell formation. It is the ordinary formation, except that it is reversed *looking-glass-wise*. It is the formation of the ordinary cell, but as the cell would be if you could invert it, like making a left-hand glove into a right-hand one by pulling it inside out. When a cell starts this inversion, which is easily observed from the fourth-dimensional view, it seems to affect other cells and make them invert also. C. W. L. here queried why this curious infective quality of the cancer cell happened. He further queried whether a microscopical examination would be able to detect such an inversion. He could not tell whether the whole process might be due to some microscopically invisible microbe, though no doubt an investigation would settle the point.

III

THE ABRAMS ELECTRONIC MACHINE

A few years ago, C. W. L. observed a friend on whom the Abrams electronic machine was being applied. He described what he noted, and I made a brief memorandum. The machine was pouring no electricity at all into the body, but it did pour certain streams of etheric matter. These streams in their vibratory rate were linked, as are the notes of a chord. He particularly noted one stream whose rate

of vibration was that of one of the notes of the organ in his room.

Among these streams of etheric matter, which went into the body, was one stream which carried with it that particular molecule of seven atoms which exists in Oxygen, and which has been labelled the "vitality globule". This molecule is extremely active, and is charged with energy from the sun, in a way that other molecules of the same number of atoms are not charged. C. W. L. noted the effect in the intestines as this particular etheric current carrying the vitality globule passed in. As each globule came near a microbe, something like a flash of lightning shot out from the globule towards the microbe. The microbe became perfectly rigid, and no movement was observed in it afterwards. Examining about an hour afterwards the microbes which were thus paralysed, they were all still rigid, and the presumption was that they were dead. The investigation was not carried out further.

IV

ARTHRITIS

Three years ago, C. W. L. had a very painful time with arthritis. He often watched what was happening and noted that, when the pain was most acute, myriads of microbes, which he described as "arrow-headed," had their heads imbedded, all packed thick, in the covering of the nerve, as if devouring it. It was at this period that the pain was most violent and insupportable. Then came later a period of duller pain, and at this time the microbes had disappeared. But there was a brown deposit on the nerves where the microbes had been. Whether the brown deposit was the disintegrated microbes or not, was not investigated. It was not possible to determine whether these microbes wer

ultra-microscopic, because there was no microbe of ascertained size with which to compare. When the infinitesimally minute is magnified by clairvoyant power, it can be magnified to various sizes, but its relative size compared to other things cannot be determined unless some standard also is taken.

V

NEURITIS

In 1912 one of our friends was suffering very badly from neuritis in the arm. C. W. L. examining the nerve described its condition as follows: Each nerve has a coating of etheric matter. In this case of neuritis, this nerve coating was eaten away, and there were gaps in the coating, in the same kind of way there are gaps or empty spaces when a film of oil floating on water is broken up so as to leave water spaces in the oil surface. The sufferer's nerve was exposed thus in various places. As there was a brown deposit round the edge of the exposed spaces, the probability seemed to be that some trouble had occurred, and that the exposure was due to the presence of these brown particles. This brown material was saltish in taste. The person suffering from neuritis began at this time to take certain tabloids, and slowly became better. A question not followed up was, whether in the tabloids there were any etheric particles which could be utilised by the body to cover up the broken spaces of the nerve covering.

VI

PARALYSIS

No actual case of paralysis was investigated, but a case was noted of a friend of C. W. L., who he said would have an attack,

if he did not take care. C. W. L. came to this conclusion, because a curious dislocation of parts of the etheric body from the denser body had begun to appear. Were this incipient dislocation to proceed, paralysis would be the result. The friend did not have an attack, and so presumably he followed the warnings of a nervous breakdown, and warded it off.

VII

THE ELECTRICAL REACTION OF THE CELL

Though, as mentioned above, no case of paralysis was completely investigated, an interesting case of an unusual form of creeping paralysis was, however, examined. In this case, the patient had a slight spinal injury as a girl, when riding. The injury in no way incapacitated her. But slowly a form of paralysis affecting the limbs from the hip down began to manifest itself, till year after year the limbs, including the arms also, became steadily more and more out of control of the will. An investigation of this case showed that the root of the trouble was not injured nerves, though that may have been the case. At the time of examination, which was several years after the original accident, the cause of the incipient paralysis was seen in the condition of the cells in a centre of the brain. Each cell there, when examined, was abnormal in its electric response among its own constituents. Within the cell, there exist certain groups which have positive and negative electrical quality, and normally to an external application of electricity they respond instantly with the usual repulsion of like to like. In the case, however, of these particular cells, the electric response was greatly dulled, and the repulsion was slower. This in some way interfered with the proper control through the nerves of the muscles of the limbs involved.

VIII

ELECTRICITY AND PRANA

Several times C. W. L. has watched to see if there was any change produced in the Prana when electricity was poured into the body. He has himself allowed a high frequency current of over 100,000 volts to pass through him. Not the slightest effect was noted on the flow of Pranic currents. In fact, the two types of forces, Prana and electricity, were of such totally different qualities that neither affected the other. Hence an electric current in no way added Prana or vitality to the body, nor did it in any way interfere with its flow. So far as was noted, during the passage of the high-frequency current, the function of the nerves did not seem to be affected. But it should be noted here that no specific investigation was made, but only a general observation.

IX

EPILEPSY

Thirty years ago, C. W. L. investigated a case of epilepsy, and noted what happened at the time of an attack. He noted that all at once the flow of etheric currents from the brain was suddenly broken, just as electric light goes out when a fuse is burnt out. This disconnection of the currents caused the attack. On a superficial glance, he could see no particular reason for the brain disconnection, at one moment rather than another. He illustrated with the simile that a man with a troublesome knee does not know when it will give way; it just seems to happen, that is all. No further investigation was made into the physical or etheric causes of epilepsy.

There was however an interesting fact concerning the patient which was investigated, which may or may not possibly have some connection. In a far-off life, the Ego had suffered a great devitalisation, by being involved in certain unpleasant magical evocations. This had left a mark on the causal body. The patient's heredity was bad, as the mother and one grand-parent were both epileptics. Did the devitalisation long ago of the Ego, and a resultant structural weakness in some vehicle, necessitate in this life an epileptical heredity? This has always been to me an interesting question.

C. Jinarājadāsa

THE VOICE OF THE HERALD SPHINX

By T. R. DUNCAN GREENLEES

EVEN the spade of excavators is now being used in Egypt to proclaim the return of the Desire of all Nations, the Lord of the Dawn. Now at last, after two thousand years, men have once more freed, from His heavy veils of sand, the Sphinx, the age long Statue of H̄arakhte, of Horus of Horizons, the Transfigured One.

Legend tells us of the mighty age of this great and solemn Figure, it speaks of deluge days and of Kings whose names are lost now in the mists that hover over the memory of ancient things. Many fables gathered round this kernel of the older story, and the Greeks, as ever curious and uncritical, confused this greatest God with their own so-called Sphinx, a female monster which asked the famous riddle and slew those who knew no answer.

Some have thought that because the Sphinx seems to be aligned with the Second of the Great Pyramids (that built by Khèfrè in the third millennium B.C.), it was made by that Pyramid's builders as a part of their own well thought out plan. Yet no other Sphinx is known in all the Pyramids of Egypt, for all their many Temples, Causeways, Solar Barques, etc. And as the famous Sphinx is hewn from living rock, and chiselled to the Form Divine out of a solid hill, it is at least as likely that the Pyramid owes its presence on that site to the Sphinx's nearness, as that the contrary is the case.

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THE VOICE OF THE HERALD SPHINX

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And the alleged portrait of Khèfrè in its face is more imaginary than demonstrable.

Let us turn for a moment to the meaning of this glorious Symbol. It has the diademed head of a man upon a lion's body. This is to pattern forth the Divine Man crowned with Kingship, the Royal Initiate, the Master. This to the Egyptians was the Emblem of H̄arakhte, who seems to be their Risen Saviour Glorified, the Perfect Man who, nurtured in the silence of the distant marshes by His Mother, the Lady Êset (Isis), comes daily to the Eastern Horizon to enlighten a world now weary of its darkness, and to drive away the Spirit of Evil from His human sway.

Besides this Name the men of Egypt gave It another, the name of *Hôw*, the Divine Decree or Word, because He who comes into the World with His Message spreads its Light through utterance, which is the lowest vehicle of the Eternal Logos, the Word of God.

Thus we may dare to look upon the Sphinx as Earth's oldest standing Symbol of the World Teacher, the Bodhi-sattva—of Him who, born from human Mother, strives always to avenge and indicate Usire (Osiris) the Human Ego in His age long struggle with the passions of the darkness—dedicated from His birth in Êset's Womb to this most glorious service and to the blessing of the world with that sweet radiant Light that ever shines within His Eye, the Sun.

History has told us how the King, Thutmôse IV, three thousand and four hundred years ago, slept away the heat of midday hours in its shade and dreamed that God appeared to him, beseeching him to move away the sand that weighed upon His Body. This was surely done, for the pious King left his story graven on a stella between the fore-paws of the God.

Although the name of the Messenger who came at that time is not known, (perhaps He overshadowed a member

of the Royal Family) within thirty years the glorious "Doctrine" of the great Reformer-King Akheñatón and his father was being preached throughout the length of Egypt and taught in every city. The Oneness of all life with the Indwelling Spirit of God, the Radiance of the Sun which is the Eternal Source of All; these were the keynotes of that Teaching. But alas the Western world was not yet ready for the full unveiling of those lofty truths; reaction rolled down upon the new religion, and only the timely concessions made to the outer forms of the older, crystallised creeds by the great King's eventual successor, Tutènkhamûn, saved the life of his beautiful faith from extinction.

It is probable that six hundred years before Christ the pious and archaising Saite Kings dug out the Sphinx again from its oft-descending mantle of sand. Shortly after that event, while eager Greeks were crowding to the Mystery Land, the Lord Buddha, Firstfruit of our Race, achieved the final Initiation and having taught the Four Most Noble Truths passed on to work in higher and more glorious planes.

Soon after the Romans gained control in Egypt's narrow valley among their many splendid works for Egypt's Temples and her Gods, they revealed the Sphinx afresh in all its majestic size and grandeur, with masonry restoring its worn and battered surfaces.

Then the Lord Maitrêya came in His Syrian body to give His Churches to the World that they might emphasise the Individual's Path to God.

And once more, amid our later days, an unbelieving Government unwittingly proclaims unto the world that same great Christ's Return, by uncovering yet again the whole of this archaic Symbol and by decreeing that it should be once again repaired. Not since those days of Roman Empire has a man seen the whole of it, and only now when the glorious

day of His Appearing has come among us the work is being finished.

Let us raise our eyes unto the eastern Hills where we shall find our Help, for once again the Dawn is with us. Our fathers longed to see this day and have not seen it; blessed indeed are we, for such a time is now upon us as can rarely come to any child of man. Let us then turn to the East as the Eternal Sphinx turns in the windswept desert sands so that the Rising Sun's first rays may shine reflected in our faces that the World may know the Day is come indeed.

T. R. Duncan Greenlees

REMEMBRANCE

OUT of the past, remembered eyes
Beckon along the Way.
Lighting the deeps of the rocky Path,
I toil over day by day.
Age-old, world-weary, with lashes wet.
"Do you remember?"
"How could I forget?"

Out of the past the Voice of Love,
Is speaking again to me,
"Take up thy cross and follow;
Yea, into Gethsemane."
Moonlight and loving; heart-break and regret.
"Do you remember?"
"How could I forget?"

Out of the past, the Star of Faith
Is rising again in the East,
In radiant splendour pointing
The Way to Eternal Peace.
O'er lives bestrewn with crosses,
Look back through Calvaries met.
"Soul, do you remember?"
"Master, how could I forget?"

I. C. O.

DURGA

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

IN the art gallery at Adyar, there is a picture of Durgā, the ten-handed goddess of the Hindūs. It is from the brush of a very promising young artist of Bengal. As this picture with others is exhibited every year at the Convention of the Theosophical Society I think it will greatly help the Theosophists of other countries to understand and appreciate the hidden side of the picture if we give the key to the symbolism. In *Mārkaṇḍeya Chandī* it is written that Rājā Suratha was deprived by his enemies of his kingdom, together with his wives and all earthly possessions. He fled for his life into the jungle and at last found an asylum in the *Ashrama* of Mēḍhas Ṛṣhi. Soon afterwards he was joined by a *Vaishya* named Samāḍhi who was also deprived of all his possessions and driven out of his home in his old age by his wife and children. Both being the victims of similar misfortunes they soon struck up a friendship which endured for many lives thereafter. Rājā Suratha took his newly-found friend to Mēḍhas Ṛṣhi who kindly gave him also an asylum in his *Ashrama*.

After some time the Ṛṣhi advised them both to worship the Goddess Durgā who, he said, if properly propitiated would remove their *ḍurgaties* (misfortunes) and restore to them their lost possessions. According to his advice and directions they

prepared images of the Goddess and worshipped Her in due form wholeheartedly.

The Goddess appeared before Rājā Suratha and asked him to name the boon he craved. He prayed for strength and the means to conquer his enemies and to regain his lost possessions. The Goddess granted the boon and he regained his lost kingdom with all other possessions. The Goddess appearing before Samāḍhi offered him similar boons. But he refused all earthly possessions. He only prayed for *Brahma-vidyā* (Divine Wisdom) by which he might realise Her (God) in all Her Aspects. The Goddess granted him the boon.

After many incarnations Rājā Suratha became the Master Morya and the Vaishya Samāḍhi the Master Koot Humi. As these two are the real Founders of the Theosophical Society, I think every Theosophist should know something of the symbolism of the image of the Goddess Durgā whom once they worshipped.

The picture of the Goddess alluded to, consists of three figures; the Goddess, Her Lion and the *Mahishāsura* or the Buffalo-Demon. Durgā stands with Her right foot on the back of the Lion and the tip of Her left toe on the shoulder of the demon, in human shape down to the waist and a buffalo-body below. The picture delineates the figures of these three according to the *Dhyāna-mantra* (meditation formula) mentioned in the *Bṛhannandīśwara Purāṇa*. The *Purāṇa* is now lost except the portion embodying the procedure of worship of the Goddess Durgā. This procedure is largely adopted in Bengal during the autumnal worship which takes place almost in every well-to-do Hindū's house. Though the picture represents the Goddess as killing the Buffalo-demon yet if we properly decipher the hidden meaning of the *Dhyāna-mantra*, we shall see that it is no killing affair at all, but that it is the picture of the whole course of the evolution of the world, from the very beginning up to the time that *Īva*

risers higher and higher on the ladder of evolution by the help of the Goddess, the World-Mother-Aspect of God, till it or man reaches the final goal, the at-onement with Her.

The *Dhyāna-mantra* of Durgā as mentioned in the aforesaid *Purāṇa* is: *Om, Jata-jūta-samāmukṭām, etc.* (the English translation is given here).

Durgā is described first as having matted hair coiled in a knot on the crown of her head; having a half moon below the knot; with three eyes; having the face like the full-moon; Her colour being that of a slight tinge of *Aśaṭ* flower (a kind of small yellow flower indigenous to India); well established and having beautiful eyes; endowed with the first bloom of womanhood and adorned with all kinds of ornaments. In like manner with beautiful teeth and full-bosom; standing with Her body bent in three ways; subjugator of the Buffalo-demon; with ten hands, soft and round as the lower parts of the stems of lotus flowers. In the palm of Her right uppermost hand She holds a trident, in the lower two a sword and a *Chakram* (circular weapon) respectively; then in the next the sharp weapon, and then in the lowermost right hand a *Sakti* (a heavy and powerful club-like weapon). In her left five hands the following weapons are placed from above downwards in order, *viz.*, a short stick, a bow with an arrow fully strung, a *pasha* or binding instrument, an *ankush* or pricking instrument, and a bell or axe.

Below the Goddess a headless buffalo is shown in like manner and from the headless trunk of the buffalo the body of the demon in human shape with sword in hand is also shown. A trident thrust into his breast and adorned with a partially-drawn sword, his whole body besmeared with blood and his eyes blood-shot. He is bound with a snake as by a rope, his face depicts fear as shown by his set teeth, Durgā holding him by the hair binds him as does the snake.

Then the *Dēvi's* (Goddess's) lion is shown as vomiting blood, and the *Dēvi's* right foot as placed on the lion's back. A little higher up, the *Dēvi's* left toe is placed on the shoulder of the Buffalo-demon. The

Goddess is the destroyer of all enemies and humiliator of the pride of the *Daiṭyas* and *Dānavās*. She has a cheerful face and is the giver of the fruits of all desires. Hosts of immortal Gods adoring this aspect of the Goddess are placed near by. *Ugra-Chanda*, *Prachanda*, *Chandogra*, *Chandanayika*, *Chanda*, *Chanda-bati*, *Chandarupa* and *Atichandika*—these are the eight *Shaktis* or forces which always surround Her.

A devotee should meditate upon this World-Mother, the giver of fruits of all desires, Divine Wisdom and *Moksha* (liberation from re-birth).

Mr. P. K. Telang in his inestimable article on *Ādirāḥ Prṛthu*¹ says that in reading the *Purāṇas*, we are to consider every incident and every manṭra in their three bearings: *Adhibhouṭic* (physical), *Ādhiḍaivic* (super physical) and *Ādhyātmic* (spiritual). Now leaving aside the first two bearings we will only try here to decipher the spiritual bearing of the symbolism of the image of the Goddess, the World-Mother, as described in the Manṭra.

We will now analyse and try to gather the hidden significance of every word and phrase of the *Manṭra*, thus:

1. *With . . . matted hair . . . head.*²

This signifies the unmanifested state of Brahman. All is now dark and in a chaotic state. The knot signifies the *Bindu* (dot) of the *Pranava*, it is the *Mūla-Prakṛti*.

2. *With half-moon below the knot.*

This is emblematic of the first streak of light which appeared as soon as the will to create dawned in the mind of Brahman; full light does not manifest all at once. At first there was twilight which is symbolised by the half-moon, this is *Nāda* (sound), as it is called, or *Saḍāshiva* (aspect). The black knot (with the half-moon below) signifies the unmanifested-manifested state of the Universe, the *Mahākālī*

¹ See THE THEOSOPHIST, June, July and August, 1926.

² These headings in italics are quoted from pp. 435-6.

on the chest of the *Mahāshiva*, the *Naḍ-Binḍu* or *Arḍhamātrā* (half measure) of the *Pranava*. This state is also called *Arḍha-nārīshwara* (half female, half *Ishwara*) Aspect of God or *Ishwara*.

3. *With three eyes.*

She sees the past, present and the future of the Universe by her look; or creation, preservation and destruction or regeneration take place. The three eyes also point to the three *guṇas*, *Sattwa*, *Rajas* and *Tamas* or the Trinity, *Shiva*, *Viṣṇu* and *Brahmā*, the A, U, M, of the *Pranava*.

4. *With face like the full-moon.*

By this simile full light or full manifestation of the Universe is being suggested. Like the beautiful face of the World-Mother her created Universe looks beautiful and distinct.

5. *Her colour—Aṭaṣṭi flower.*

Aṭaṣṭi flower is a *Yantra* flower of the *Tāntrikas*, the *Yoni-muḍra*, the symbol of the creative organ. The Mother has given birth to the different objects of the Universe. The light yellow colour is the sign of the highest intelligence. So by the flower itself and its colour She is described both as the Mother and the *Brahmaviḍyā*.

6. *Well established.*

This means that the laws of Nature are well established.

7. *With beautiful eyes.*

Sulochanan, this adjective connotes the mighty love and compassion of the Mother.

8. *Endowed with the first bloom of womanhood.*

The state between adolescence and womanhood is described by the poets as the most sweet and most beautiful. By this the freshness of the beauty of the Universe just created is meant.

9. *Adorned with ornaments.*

The Universe, which She herself represents, is adorned with beautiful things. Seers, poets and devotees realise these beauties. They liken the universe to the form of the

World-Mother and see the snow-capped peak of the highest mountain reflecting the iridescent solar light as the jewelled golden crown on her head; the mid-day sun and the full-moon as the precious stones on her forehead; the rippled blue waters of the sea, which foams here and there, as the brocaded wearing cloth; trees, and creepers with beautiful leaves and flowers as different ornaments covering her body; the blue sky studded with myriads of twinkling stars as her veil. They also liken all philanthropists, notable men and women and supermen, to her ornaments.

10. *With beautiful teeth.*

These words indicate her cheerful appearance. All the universe assumes a cheerful look.

11. *With full-bosom.*

The plentiful condition of the World is here expressed. The Mother's full-bosom feeds all her children to their heart's content.

12. *Her body bent in three ways.*

Endowed with three *gunas* She guides the evolution of the World, especially that of the animal-man.

13. *Destroyer of the Buffalo-demon.*

According to the *Āntrika* literature the buffalo is the symbol of anger. The Divine Mother subdues the animal-man who is very prone to anger, ferocity and disaffection.

14. *With ten lotus-stem-like hands.*

Hands are the symbols of action (*karma*). She works for the evolution of her children (*jīvas*) from ten directions, eight points of the compass and up and down. The upper part of the stem of the lotus is prickly but the lower part which is in the mud is smooth and soft to the touch. So the Mother works in a manner which, though seemingly painful sometimes, is very desirable and pleasurable in the end.

Her *modus operandi* is indicated by the various weapons in her different hands. She wills and the hands work. With

her five right hands She guides the physical evolution and with the five left hands the spiritual evolution. The ten weapons in the ten hands denote the ten *Devas*, the *Dikpalas* who are the Lords of the ten directions as already mentioned.

A. *The Trident* is the sign of Mahādeva or Īshāna who is the *Dik-pāla* or Lord of the northeast. It has three pointed blades which are the symbols of the three *gunas*—*sattwa*, *rajas* and *ṭamas*. At first these *gunas* are only partially differentiated, therefore this sign of the Three-in-One is placed in her right, uppermost hand. These *gunas*, by permutations and combinations, create preserve and destroy or regenerate the World. In doing this one *guna* preponderates and the resultant action is said to be the work of that *guna*.

B. *The sword* is the sign of wisdom; in this case of wisdom activity. Hence it is the sign of the Wisdom-Brahmā. This sword is again the sign of Niriṭi (*Deva*) the Lord of the Northwest. Niriṭi is a *deva* in whom *ṭamas* preponderates, but out of *ṭamas* comes this Universe. So Niriṭi and the Creator-Brahmā may be one and the same deity.

C. *The Chakra* is the sign of Viṣṇu, the Preserver. It is the Preserving Power of the World-Mother. To help the evolution of man Viṣṇu makes him circle round the *Triloki* (Three worlds) to gain experience. This is the sign of Ananta (another name of Viṣṇu), the Lord of the Below or the Lower World (*Pātāla*).

D. *Ṭikṣṇabāṇa* or the sharp instrument is *Vajra* (Thunder), the sign of Indra, the Lord of the east.

E. *Shakti* or force is the law of gravitation which draws everything towards the grossest matter. By means of this force the *jīva* is drawn down to the utmost depths of material evolution in the downward circle. This sign is that of Agni (Fire-God) the Lord of the southwest. Then begins the involution or the drawing up of the *jīva* towards perfection, or in other words, the evolution of the higher faculties. The

gradual creation of the material objects, from the finest to the grossest, is shown by the symbolic weapons in her right hands beginning from the uppermost hand to the lowermost. The higher order of creation as well as of the Spiritual evolution will be shown by the symbols of the left hands. Here no order is mentioned in the manṭra, though the names of the weapons are mentioned from the higher to the lowermost hand, but the evolutionary force draws the jīva up towards the Mother again. Therefore if we take the weapons from below upwards and try to find out their significance we shall understand the gradation of the evolution in the upward circle of the evolutionary ring or round.

The Divine Mother, in creating the universe, first assumed the *Ardha-nārīśwara* (Half-man, half-woman) aspect. In this state her left half of the body from head to foot, became that of a female and the right half that of a male. Then the aspect changed and prakṛti and puruṣha separated. Thus the males and the females developed separate bodies. Even now if we study the bodies of male and female and those animals especially man or woman, we will see that signs of those two aspects are still visible. As man is stronger and more muscular and woman is weaker and softer, so our right halves are stronger and more muscular than our left. We work with our right hands and take and keep the fruits of our labour with the left.

The heart, the seat of the Ātman, of conscience and of intention, is on the left side. Human mothers take up their children with their left hands. For these reasons the weapons, symbolising the higher gradations of evolution, are placed in her left hands.

Nibaran Chandra Basu

(To be concluded)



SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG

(Concluded from p. 312)

III. ANTICIPATIONS OF TYPES IN THE EVOLUTIONARY ASCENT

IN the continuous, uninterrupted current of general evolution, of which we can only perceive a small fragment, and of which we ignore the beginning and the end, we can yet observe a settled tendency which (at least so far as the evolution of form is concerned) is characterised by the advance

from a simpler state to one more complex, from homogeneity to ever-increasing differentiation. We have furthermore been told, that for a determined period of time (a Manvantara) one perfect form is fixed, in the great evolutionary scheme, as the extreme limit, the goal which in that period has to be reached. As regards the spiritual evolution of humanity, the pre-established goal for the present cycle is the state of consciousness proper to those supermen whom Indian Philosophy designates as Asekha; and as the few who so far have reached it, still wear physical bodies like ours (though more refined and perfected), it seems logical to suppose that the actual form of the human body stands precisely for that highest form towards which the whole ascending current of evolution in this life-period is tending.

In *The Secret Doctrine*¹ H. P. B. writes:

Evolution is an eternal cycle of becoming, we are taught, and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become man;

and she cites also an analogous assertion of Agassiz who says:²

Man is the end towards which all animal creation has tended from the first appearance of the first palaeozoic fishes.

Further particulars are not given in *The Secret Doctrine*, on this subject; and it may be of interest to call attention to certain facts which tend to demonstrate this "tendency to become man" in the rising ranks of the animal kingdom, and the various efforts put forth to reach the more perfect form: efforts which did not succeed in effectuating the idea, because of the insufficient preparation of the material to hand, and so they were temporarily abandoned, to be taken up again later with more highly perfected material. We will note afterwards similar processes of "anticipation" or "prolepsis" of a perfect, previously-conceived type, also in the evolution of vegetable life.

¹ Vol. II, p. 170.

² *Principles of Zoology*, p. 208.

Even in the most rudimentary animal forms, in the great class of Protozoa, we can already note the tendency to fashion the one cell which constitutes the entire body of each of these micro-organisms, into an approximation of the complex type which has been conceived as the most perfect expression of animal form. In fact, in the uniform protoplasm which is proper to these simplest forms (such as the Amoeba) we see in some of these forms a kind of hollow, or tube, appear, a primordial mouth—"Cytostoma," as it is called. This depression in other cases becomes deeper, and forms a kind of inner cavity, which serves for the digestion of the food introduced through the mouth. And when this cavity communicates with the outside by means of a second opening (the "Cytopigo"), we have the first sketch of an alimentary canal.

The circulatory system is represented, in many kinds of Protozoa, by one or more pulsating vecicles, filled with liquid or gas; and in not a few kinds we find the rudiments of an eye, that is, spots of pigment, analogous to those which in all animals seem to be indispensable to the functioning of sight. And finally, in those parts of the unit mass which serve for locomotion (blunt processes called *pseudopodia*, "false feet,") one can in some kinds (such as the genus *massula*) observe instead of mere prolongations of gelatinous substance (instead of the Myxopoda, that is,) similar protuberances reinforced by a minute internal cylinder which is solid, calcareous in nature (axopodia): we have therefore, in these purely unicellular creatures, the first incarnation of the idea of an internal skeleton, such as we shall see later on perfected in the Vertebrata. Here then, in the first beginnings of animal life, in the elementary Protozoa, we have a draft of a real unicellular "homunculus," with an interior skeleton, sense-organs, the rudiments of a digestive apparatus and circulatory system—a true "prolepsis" of the type or model of final perfection.

All the organs and systems of which mention has been made, and others as well, are naturally slowly improved, in various ways, throughout the ascending ranks of animals till they reach perfection in the human body: but I want to recall here a fact which it seems to me can be interpreted as yet another "attempt" to reach perfection, another partial foreshadowing of the model "man".

In the great division of the Mollusca, one particular class, that of the Cephalopoda, holds a singular place, both on account of its morphological and anatomical structure and of its importance in evolution. The Cephalopoda, still existing are a relatively scant number of genera and species, but in remote geological ages (and notably in the Mesozoic period) they had a very considerable development, numbering many species of very varied form and structure. With the Ammonites and Belemnites, the Cephalopod fossils occupy a very important place, also on account of their great numbers, in the fauna of the Jurassic and Cretaceous periods. The only (or almost only) present survivor of the family, the Nautilus of the subtropical seas, is of surprisingly complex structure, which in many points presents a most curious analogy to that of the Vertebrata, and really anticipates it in a limited way. Instead of a simple nervous ganglion (such as is found in the Gastropoda and bivalves), in the Cephalopoda we observe a real brain, enclosed in a solid capsule which it is no exaggeration to call a skull. The eyes are two in number, strangely similar also in appearance to human eyes, and in structure analogous to those of the Vertebrata; there is even the crossing of the two optic nerves, so characteristic of our visual organs. And as regards the circulation, it is in the Cephalopoda that we find for the first time the clear distinction between venous and arterial blood, and the communication between the two by means of a system of capillary vessels—so constituting a singular prolepsis of the circulation of the blood

as it takes place in Vertebrata (which yet in no way descend in a direct line from the Cephalopoda). One might almost say, that the Ammonites of the Jurassic period were the "men" of those times, having realised beforehand many particulars of the form which later on was to reappear, more perfect, in the bodies of Vertebrata and men.

Let us leave aside some other cases of approach to the exemplar "man," that one finds for example in the structure of certain Sauria, and record instead some foreshadowings of a higher type in the vegetable kingdom. Also here, one finds already among the simplest forms, that is, among the unicellular Algæ, examples of division of labour in the different parts of the one cell, which is the prelude, so to say, to the creation of corresponding special organs in the higher plants. A good example of this kind is offered to us by a little unicellular alga, the genus Botrydium, which grows fairly frequently in gardens, in moist soil. The single cell of this alga is differentiated into two regions or parts, each having a special function. The inferior half, which enters the ground, is subdivided into numerous slender ramifications, thus resembling a minute root: it contains no trace of colouring matter, and it absorbs from the earth, water with the mineral substances therein contained in solution, just as do the real roots of higher plants. The upper part of the cell which is above ground, has instead a globular form, and contains abundant chlorophyll, so that it is able to assimilate (as do the leaves of higher plants) carbonic acid from the air, and is able to elaborate organic substances. In this upper portion of the cell will later be generated the reproductive bodies of the alga, the spores.

We note here, then, in a single cell, the anticipation of a root on the one hand, and of the organs of assimilation on the other.

To perfect these latter, again, and give them a definitive form, various "attempts" or trials have been made by Nature. In the fronds of certain sea-weeds, for example, of the genus *Sargasso*, we find numerous portions that are transformed into thin laminæ, which imitate—that is, anticipate—perfectly the outwardly appearance of the leaves of terrestrial floriferous plants. There are even traces of the nervation of leaves, of a median rib and secondary nervation, so that the likeness is complete; and a plant of this species, with its "feigned leaves" and certain little vesicles which resemble small fruits, can easily be taken for the model of one of the higher plants—which have no genetic affinity with the sargasso.

Another "prolepsis" of higher forms may be verified in the vast family of mosses—humble feeble little growths, destitute of the "internal skeleton" characteristic of vascular plants. Those of their alternative generations which have sex, have the appearance of minute trees, oft-ramified, fixed to the ground by threads that do duty for roots; furnished with numerous appendages resembling leaves; the sexual organs are sometimes united in a kind of small flower. When in addition the sporogonium is added to this plant, its similarity to a cormophytic plant is perfect; and even in technical language, such terms as "caul, leaves, fruit" are used of mosses, though the morphologic nature and the intimate structure of those parts in no way correspond to those of these respective organs in the higher plants; they are cases of analogy, not homology; and a plantlet of moss is only a rough sketch, a primitive, provisional model of that which later will be carried out in material better adapted to the purpose.

Similarly it is interesting to follow the various steps by which Nature has, at intervals, tried to produce flowers (which would seem to be the most perfect expression of vegetable life). The sporiferous fertile leaves of ferns begin to differ in size and shape from the sterile leaves of the same

plant; in the family of the Lycopodiaceæ and Equiseta or "horse-tails," the sporiferous leaves are gathered together at the extremity of apposite stalks, forming a kind of bud, and the very same arrangement is observed in the rudimentary flowers of the Coniferæ and Cycads, very ancient families of Phanerogamia, whose origins go back to the far-off Devonian epoch. Only many millions of centuries later, in the cretaceous period, do we find the earliest traces of plants bearing perfect flowers, flowers that have a distinct calyx and corolla and have really a right to the name. One significant fact is worthy of particular notice; the creation of the perfect type of flowers is straitly connected with certain mutual relations between the vegetable and animal kingdoms. Among the Coniferæ and Cycads already mentioned (in the so-called Gymnospermæ), the first act needful for fecundation, that is, the carrying of the pollen from the male to the female organs, was entrusted solely to the wind. Also the first types of Angiospermæ, those which appeared in the first half of the Cretaceous period, depended for their impollinisation on the uncertain aid of air-currents. It was only towards the close of that period, that (through an impulse whose nature escapes us, and which might relate to and coincide with other important events in the earth's history) a compact and alliance were established between plants and the "pronubial" animals, these latter assuming the office of pollen-carriers between one flower and another; then only was the important transit accomplished from anemophile to zoophile flowers. Only from that moment did plants begin their long and marvellous competition in advantageous variation, which led to the creation of thousands of floral forms, to the production of many-coloured corollæ, the secretion of nectar and of the most varied perfumes; that essential step forward in the evolution of plants is therefore due, one may say, to the intervention and help of the kingdom immediately above it.

It would seem as though all the kingdoms of nature were linked together in a similar way; each of them is helped and furthered along the road of progress by beings belonging to a higher stage of evolution. Thus, in the mineral kingdom, inorganic substances are transmuted into organic by means of vegetation, which also, in rougher fashion, operates the needful breaking-up of rocks. Plants in their turn, as we have seen, have been subjected to a vigorous forward push in evolution by animals; these, also in many ways besides impollenisation have provoked an extraordinary number of special adaptations in plant-life.

As regards the animal kingdom, we know how the process of individualisation and the resulting passage into the human stage are correlated to the association of certain animals with men, and to the influence which such contact exerts on the development of the former. Humanity, in turn, is indebted for continual help to Those who have passed through the human stage, of whom a certain number sacrifice Themselves and remain clothed in physical vesture and in human guise, the better to succour men in their painful climb towards the goal. This co-operation on a vast scale, between whole kingdoms of Nature, is one of the facts that may well comfort and cheer us, helping as it does to demonstrate the admirable co-ordination of all parts of the divine Plan for the evolution of worlds, the harmony existing amid all the immense differentiation of the ONE LIFE.

O. Penzig

ON READING THE LETTERS OF THE MASTER K.H.

WERE ever myriad moods so link'd in one?

Stern, tender, sad, keen, playful, wistful, gay—

Never did hues so magically play

On rippled lake at dawn, methinks, or run

Flashing thro' dewy gorse-threads, rainbow-spun,

On Sussex heath in Spring!—Yet all obey

One sovereign Mood, even as an April day

Knows the fix'd splendour of the eternal Sun.

So have I heard some great Musician slip,

In one brief hour, from change to change; have heard

The grave *Adagio* brood, the *Scherzo* trip,

The sweet *Andante* breathe of heaven and love,

The rioting *Presto* Storm.—And yet above,

Beneath it all, one Soul of Music stirr'd.

E. A. WODEHOUSE

THE BUILDERS OF NATURE¹

By DR. JACOB BONGGREN

ONLY a short outline of what I have learned about the Builders of nature and the Deva kingdom in general is here given. My only reason for publishing even this outline is to call the attention of other students of occult lore to a very interesting subject, the importance of which in comprehending the appearance, the continuation and the disappearance of form, which my teacher has so often pointed out.

It is very fortunate that we have no Theosophical authorities, that is, no infallible Sacred Scriptures of Theosophy, from which nothing can be taken away nor anything be added; for, in such a case, nothing would remain for a Theosophist but to study that Bible incessantly and to write commentaries upon it. That would make of Theosophy a little sect, condemning and fighting all other sects, and setting aside that splendid synthesis on which it is built, giving a new illustration to the well known but usually forgotten words of S. Paul the Initiate: "The letter killeth."²

There are those among us who discourage new Theosophical literature and insinuate that we have all the information we need in the works of "my" teacher and in those of a few of "my" fellow pupils. I would admit the truth of this, if Theosophy had infallible Scriptures, which it has not. H. P. B.

¹ Dr. Jacob Bonggren sends me this admirable article, concluding a series he has written in *The Beacon*, under the above title.—A. B.

² II. Cor., 3, 6.

never claimed infallibility for what she wrote, nor do any of my fellow pupils. Of this fact I have numerous proofs. When we write, we simply try to present to our readers what we ourselves have learned, and our own interpretations of our observations, quoting sometimes in corroboration, or for comparison, what others have written on any subject discussed.

It is a shameful thing to discourage our fellow students from expressing their opinion on any subject worth discussion, or from telling their experience, when they so choose. H.P.B. always encouraged her pupils and Theosophists in general to study and to tell the public what they found; and so do all her true pupils to this day. It is only those who cannot themselves write anything of interest and value that try to prevent others who are more fortunate from publishing any information which they want to share with others. Those who are not narrow-minded and jealous gladly greet new literature, grateful for any added information that is placed at their disposal, no matter where it comes from and who offers it. For my own part, nothing has given me more pleasure than to learn how other people see things, what they think on different subjects and what they have found in their studies and through personal experience. Most welcome of all are those to me, who see things from new and different points of view, and who have learned new facts of some kind, of which I knew nothing before. In this way we learn. And in this way I will always be glad to learn.

"The letter killeth, the Spirit giveth life." This is the true compass which guides the student, when he is willing and ready to leave the land of old and stale literalism and steer out on the ocean of research towards new and hitherto untrodden continents of knowledge. As the compass points to the opposite directions, the positive and the negative poles, so the discriminating Spirit, the real Self of the student, directs him through the Buddhist sense of intuition towards his

goal. And as the sailor also uses the constellations in the sky as guides, in the same way the student of Devaloka is aided by studying the names of the Devas, as given to them by different nations, by translating these into his own language and by meditating on their inner meaning, using for this purpose the Seven Keys of Occultism, or so many of the keys as are in his possession. The names of the Builders of Nature signify their spheres of activity, and often also their particular work within that sphere. Socrates was undoubtedly right when he said:

The true name is the nature of the thing. He who knows names knows all things which are expressed by them.

In its essence and at the centre, Life is One, is a sublime Unity; in its application and on the surface of time and space it appears as many. And that appearance is real there, in the World of Appearances. In its essence and at the centre Divinity is One; in its activity, as it appears on the surface of ever-changing nature, it has been divided and subdivided continually. And its different Divine Lives—different in their spheres of activity—have been given different names.

As the One Life is manifested everywhere, in all that lives, but remains One, so the One Divinity is manifested throughout all existence; in all the known and all the still unknown kingdoms of Nature in the universe, there yet remains the One undivided Life.

There is one Grand Architect of the Universe; but He has many overseers and innumerable labourers to do His bidding. They are under Him, because they are His parts; but for the same reason they are within Him and represent Him. Let no one for the sake of the One deny the many, nor let any one for the sake of the many, or for some particular one of the many, deny the One.

Jacob Bonggren

STUDIES IN FREEMASONRY

By LEONARD BOSMAN

FREEMASONRY is a system of Religion, Philosophy and Ethics. At the beginning of all Masonic studies it is well to consider the nature of the science and to understand its basic principles. It is therefore necessary to ask the question "is Freemasonry a religious, philosophical or merely an ethical institution?"

There are many different answers to this question but it is practically certain that these answers are given according to temperament, preconceived notions, or because a writer, has a certain idea which, consciously or sub-consciously, he seeks to prove, reading his ideas into the symbols of Freemasonry rather than seeking the original meaning expressed by their originators. It is, obviously, useful to have and to hold an idea and to seek to understand it more fully in the light of Masonic Wisdom, but it may well become dangerous when the ideas obsess the mind of the student and in turn hold him in their clutches. It is safer, in studying Freemasonry to put aside preconceived ideas as far as it is possible to the human mind and to study the science as it is and not as any particular writer thinks it should be. Yet it is extremely difficult to discover the actual and original meanings of our symbols, the meanings which were in the minds of those who formulated the rituals and therefore such study may well be termed "speculative".

Freemasonry is a universal Science, when well understood, a science which is at once religious, ethical and certainly philosophical. The study of such a science cannot be approached without the acceptance of a reality behind the appearances which are called existence whether that reality be termed God or "the unknowable," whether it be called the Absolute, the Totality, or merely the All Loving Father.

Even, if as with the French Brethren reference to the Great Architect were omitted, it would not mean that a belief in Reality was being eliminated but only that certain sectarian and anthropomorphical views held by some were not full enough for the mystic or the philosopher.

Religious the Order certainly is, inasmuch as it is intended to relate the lesser to the greater, to relate or "bind back" man to God, the true meaning of the word "religion," even though the *idea* of religion is not now clear to all. It may well be said, therefore, that religion is that which relates the finite to the Infinite.

No agnostic, no atheist, viewing space and all its wonders, its myriad of worlds and suns, the marbles in the great cosmic playground, can deny the reality of the All, the Absolute. He may say that no one knows how all these appearances were created, he may deny the narrow views of some brother, a sectarian Freemason, but he cannot deny a reason for all these appearances, even if he goes as far as to deny a cause. Suppose that he calls this the Unknown, the All, the Infinite or uses other words to hide his lack of knowledge of the great cosmic mystery, the Grand Lodge of the Infinite, suppose, even, that he denies a cause he does not deny a reality, he cannot deny infinity. If he calls all things the Unknown whilst the sectarian terms all things God the Father, does this in any way alter the fact of God?

When, however, it comes to a question of whether the All is God the Trinity, God the Unity, a God or All-God,

Personality or Grand Totality, here it is that the freethinker and the religionist part company and the philosopher comes to attempt to bring them together. For, philosophy is, literally, love of wisdom and therefore, in the deepest sense, must be religious, ethical and also scientific otherwise it could not be *philo sophia*.

The sectarian religionist, generally speaking, accepts dogmas, that is, a teaching laid down by authority or convention though the mystical religionist sees through the dogma to the reality beyond. The philosophical religionist, however, seeks to understand as well as to accept and therefore brings knowledge as well as speculation to bear on the dogma offered. The philosopher demands to be left free to think for himself and sometimes in his endeavour to escape the binding terms of the sectarian has perforce to invent new terms and thus stands in danger of falling from the frying pan of King "Jargon" into the fire of Emperor "Jargon". Indeed both sides tend towards rigidity, the realities whether religious or philosophical being often lost because of misused and misunderstood terms.

The religious sectarian repeats man-made terms without understanding them until, at last, the true idea behind the terms is lost. So also the philosopher tends in a similar direction, especially when he discourses on what is called metaphysics, inventing new terms to explain his ideas in his own special way which later, being repeated by his followers who lack the fullness of his own understanding, become mere empty sounds or shells so that, in time, as with the religionist, the true ideas are buried beneath a mass of corruption. These are dangers to be avoided by the true Freemason who, studying the terms whether of Church or society, whether physical or metaphysical, learns to look beneath the surface used as he is to the studied methods of the symbolist.

As the study of symbols will necessarily lead into the realm of metaphysics, however, it is as well to have an idea of the meaning of the word itself. The dictionary states that it is derived from *meta* meaning after or following, and physical nature or material appearances denoting, as regards Aristotle's idea, that metaphysics followed after the study of physics, that observation and scientific methods must precede meditational and intuitive methods, the former acting as a balance to the latter. Thus, it is first necessary to prepare the brain by observation and careful study of things presented to the mind so that later, the mind being, as it were, balanced, is better able to weigh those ideas which come to the student when he considers symbols and endeavours to find the Realities behind them. Thus, if space and all its wonders be viewed scientifically, an attempt to measure its distances, consider the nature of its bodies, etc., then observation and exact science, physical plane methods, are necessary. When, however, it comes to a study of the actual Causes and unseen beginnings or fundamentals of the Universe, then physical instruments and physical science become of little use and therefore the mind passes from observation and exact science through speculation to meditation.

Viewing space then from the scientific standpoint, its worlds or globes are considered, and a fairly full knowledge of their constituent parts carefully and surely gained. Matter of all kinds, solid, liquid and gaseous is proved to exist. Yet, inasmuch as these states of matter can be proved to be resolvable, the metaphysician declares that all matter emanates or is derived from one common substance. This may probably give some idea of the difference between metaphysics and ordinary physical science, both of which are necessary to the Masonic student who wishes to understand fundamentals.

There is, however, so much misunderstanding of this word metaphysics, even in high places, not to say Grand

Lodge, that it is well to study independently of those who ridicule its findings, otherwise a full knowledge of the symbols of the Craft will never be obtained. Some will say that the study of metaphysics has been defined as the art of bewildering oneself methodically or as one man trying to explain that which he does not himself understand to another who has not the slightest idea of what the former is talking about. This is a "hard saying" but for those with a sense of humour it has its good points for the joke against oneself is often the best joke. However, it will be well to avoid thus giving the enemy a chance to blaspheme in the course of these studies on which we are launched.

That very clever and deep thinker Allen Upward who anonymously gave to the world his little read but wonderful work *The New Word*, has much to say on this subject. He suggests that "the history of metaphysics," as known to us in the last thirty or forty years, "is the history of the attempt to supply a mixture to fit the name". He speaks of the wordy philosophers, so-called, writing whole libraries, toiling like caged squirrels inasmuch as their words have gone round and round and they themselves have hardly moved an inch. He too speaks of terms in which we lose ourselves. "By dint of saying them over and over again we make ourselves believe in them. Repetition is the secret of all enchantment." This is true, of course, and may be applied in many ways as for example to the very exact professor, the so-called Worshipful Master, who having a better memory than his brothers in the Lodge, has managed to remember the whole book of ritual and is never tired of spouting like a geyser and seems to think that he is learned because, forsooth, he has merely a good memory for that which others have written. It is not, obviously, a mere good memory that makes a Mason. He must, eventually, learn to think for himself and it is independence

of thought plus the will to consider the views of others which makes the true and real Past Master. Indeed it is absolutely necessary that the Mason should be free and to this end he strives to master realities, to seek the real, the kernel within the shell of phrases and misused, misunderstood words and terms.

It is words and terms which separate man from man and brother from brother. Words and terms tend to separate humanity from humanity whereas symbols, by their very nature, should tend to unite humanity. What is a symbol? Literally it should mean that which is thrown together but literal meanings do not always show the truth. A symbol is that which as an outer form represents an inner idea. A symbol is to be likened to a prism which permits the flow through it of the one white light which is thereby broken up into appearances which show many different colours. It is a precious stone in which each student sees that facet which most interests him, that colour which most attracts him, whilst the Past Master glimpses the one light which has become many whilst showing itself through the symbol. Yet even he cannot tell all he knows for the apprentices are not ready and the craftsmen not attuned to the more perfect wisdom. Here, it will be seen that the words Master Craftsman and Apprentice are used symbolically. Each student, then, sees in a symbol some part of the idea which he translates silently to his own consciousness neither dogmatising nor forcing his view on other brethren if he be a true Freemason. The symbol is truly a precious stone, scintillating on all sides with ever new meanings, all colours, all views being in the symbol and yet each one sees but one or more, each viewing one or more facets at one time and never seeing the whole at a single glance. Indeed, this is the beauty of Freemasonry, so different to the sectarian religions which happen to be more dogmatic than religious, that there

is no possibility of rigidly fixing and condensing the meanings of symbols which are never fully to be explained, the deepest meaning being often hidden so that no forever, fixed and rigid definition can ever disturb and perhaps destroy the Order.

Each Freemason, whether Gnostic or Agnostic, Christian, Hindû, Jew or Gentile, can say that Freemasonry is this that or the other for it is the most truly universal (catholic) science the world, perhaps, has ever seen and has all within it, if sought for, that is necessary for the soul's salvation. It is not, however, enough to understand its rituals and its symbols. The science must be fully practised outside the Lodge as well as within it.

Some will conclude that this is a hard saying, one which will never be carried into practice. These are only the pessimists who see but the shells of things, who look only on those who are dabbling in Freemasonry, paddling by its shores and fearing to swim out into the ocean. Yet the paddlers must paddle if only for practice that one day they may go deeper and find out how to swim in the great deep. The pessimists look on the worldly side of the Order and see the worldly men who know so little playing with ceremonies, amusing themselves with symbols and revelling often in banquets, jewels and badges.

The optimist, however, realises that even these things are good inasmuch as they may lead to that which is better. After all, it is a wonderful thing that so many thousands of business men and dilettante individuals, men of the world, who otherwise tend to scoff at religion, philosophy and metaphysics, should, consciously or sub-consciously, be assimilating those very things under the title of Freemasonry. As they thus assimilate Masonic ideas, so, gradually will the beauty and meaning of the whole scheme of Life unfold itself to their minds. It is the freedom from dogma and

the good fellowship engendered thereby which attracts so many and thus tends to empty those places where dogma is worshipped in the place of God.

Certainly, it must be confessed, that there are many in the Order who are blind to the truth contained in it yet these same members might well say in answer that there are also many blind leaders of the blind. Certainly, also, there are many who join merely for business purposes (only to be disappointed later) for conviviality or even through mere conventionality aping though not understanding those who have preceded them. Yet, withal, the end in view is good, even though unknown to such as these, for they get religion, philosophy and ethics, they develop powers of deportment, kindness and morality, at least if no more, and all this even in spite of themselves.

In our early stages, after all, we are but monkey-like, conventionally copying the ideas and ways of those in authority. Yet that monkey mind is the unevolved spiritual mind which, after many days and many experiences will blossom forth in all its grandeur, or become that strange stone so much sought by the builders.

This conventional stage is but the apprentice stage which sometimes lasts far beyond the time allowed for the outer apprenticeship in the Lodge, for even Past Masters, so-called, may still in this sense remain apprentices. This is the necessary stage of copying and aping, necessary only as a preliminary for the greater work, the mere attempt at fashioning that rough ashlar which one day must become perfect in all its parts and beautiful to the builder.

It is only later that there comes the thinking stage when the craftsman tries to show himself capable and endeavours to free himself from his teachers in order himself to become a planner, an initiator of things rather than a copier, a Master Mind, until as a Past Master in the art, he learns to clarify his

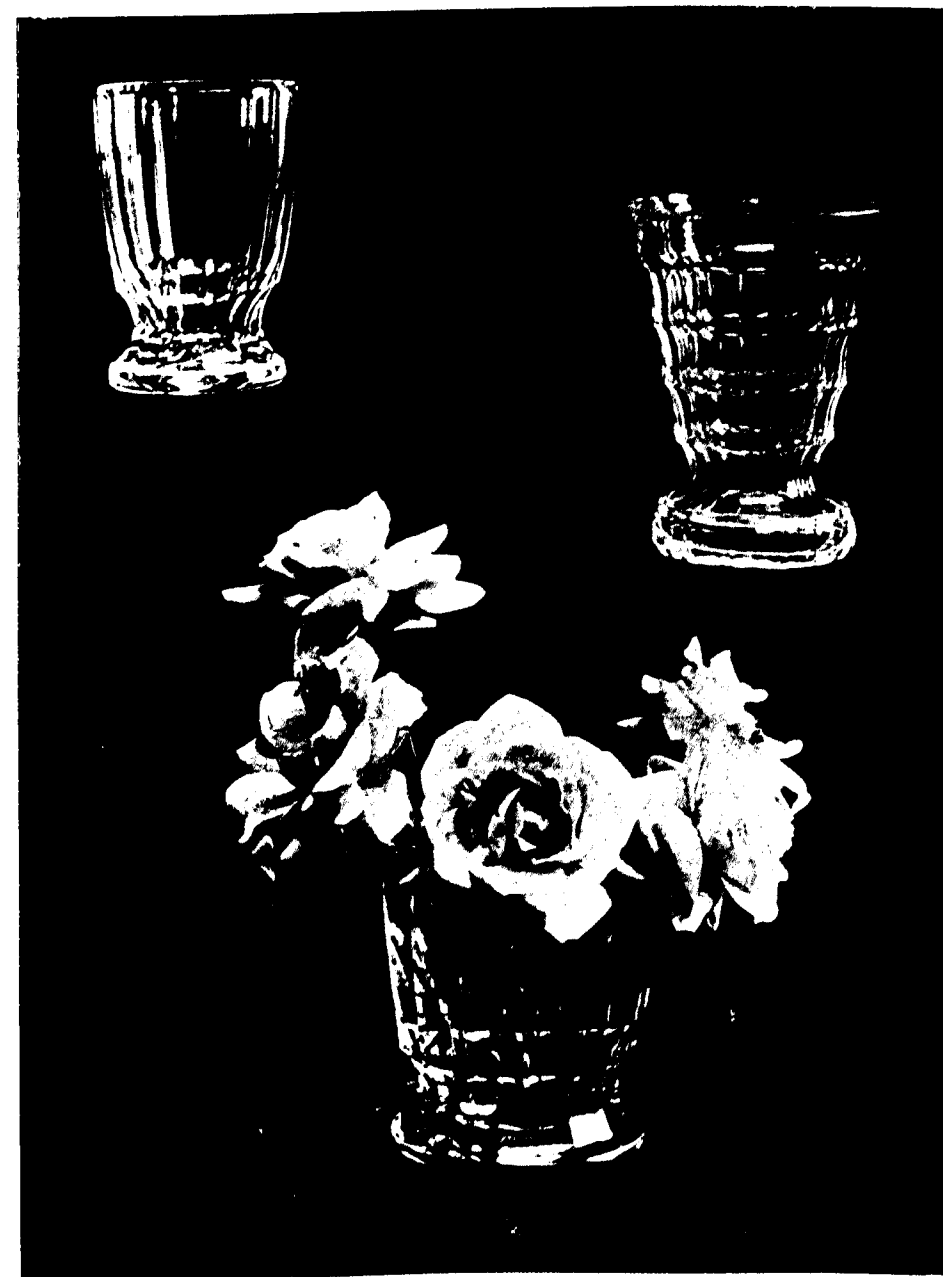
mind that the light of the intuition, which is the sign of the Past Master, may shine therein.

So, then, Freemasonry is a science because it shows the way to Wisdom, via geometry, mathematics, astronomy and astrology. Exact science, perhaps, it may not be called, yet it should lead to a knowledge of exact science as indeed it may be believed it was intended to in the dark middle ages. Religion it certainly is though not in any sense *a* religion, by no means separative nor sectarian, and rather the essence of all religion than any specialised form of religion. It is intended to welcome all religionists if they will but accept the idea of a directive Reality behind all things whether this reality be called God or the Great Architect of the Universe. It relates the finite to the Infinite as a study of its symbols will show and therefore, in this sense, it *is* Religion. Certainly in Great Britain there may be a tendency to impose on all who enter one volume of the sacred lore above all others but the day will come when this will be changed and the Hindū will enter the Lodge and find his Sacred Vedas and the Muhammadan his Korān together with our own volume of the sacred lore thus unifying rather than separating men by means of religion. Probably in those lands where these religions exist, the volume of Sacred Lore are used according to the particular religion of the members entering a Lodge. This does not seem to be enough. Masonry does not exist merely to propagate Christianity but to bring all peoples, races and religions together to see the Light of Wisdom, Strength and Beauty which are, in truth, one, though differently expressed. As these three are one so the whole of humanity will be seen as one when the new day dawns and Freemasonry becomes a reality and no mere collection of empty words and forms.

Freemasonry is religion, Freemasonry is science and it is also philosophy and ethics. It is philosophy inasmuch as it

tends to develop in its adherents a love for the hidden side of Nature, of the realities beyond all appearances and thus helps the unfolding mind towards a realisation of Cosmic Verities. Where ordinary physical science fails, having reached its bounds, then philosophy and well-reasoned metaphysics step in to join forces and with science reach out together beyond the usual bounds further and further into the Illimitable. It is the work of the brother who is philosophically and metaphysically inclined to bring the result of his studies to the brethren so that in this way some realisation of the Illimitable may be attempted. Each brother contributes towards the explanations necessary for this work, endeavouring to explain the symbols with a mind free from prejudice or dogma. No real brother will seek in the Order to build up a rigid and fixed philosophy but each will endeavour to bring some helpful thought, some useful idea, as a contribution towards the needed explanations. All, in this way, will share in the work and though no one is supreme and no work is "authoritative," yet Brotherhood demands that tolerance be extended from each to each and this toleration and the ensuing freedom it brings in its wake is sufficient reward to the true Freemason, the lover of Truth.

Leonard Bosman



FLOWER VASES by de Bazel

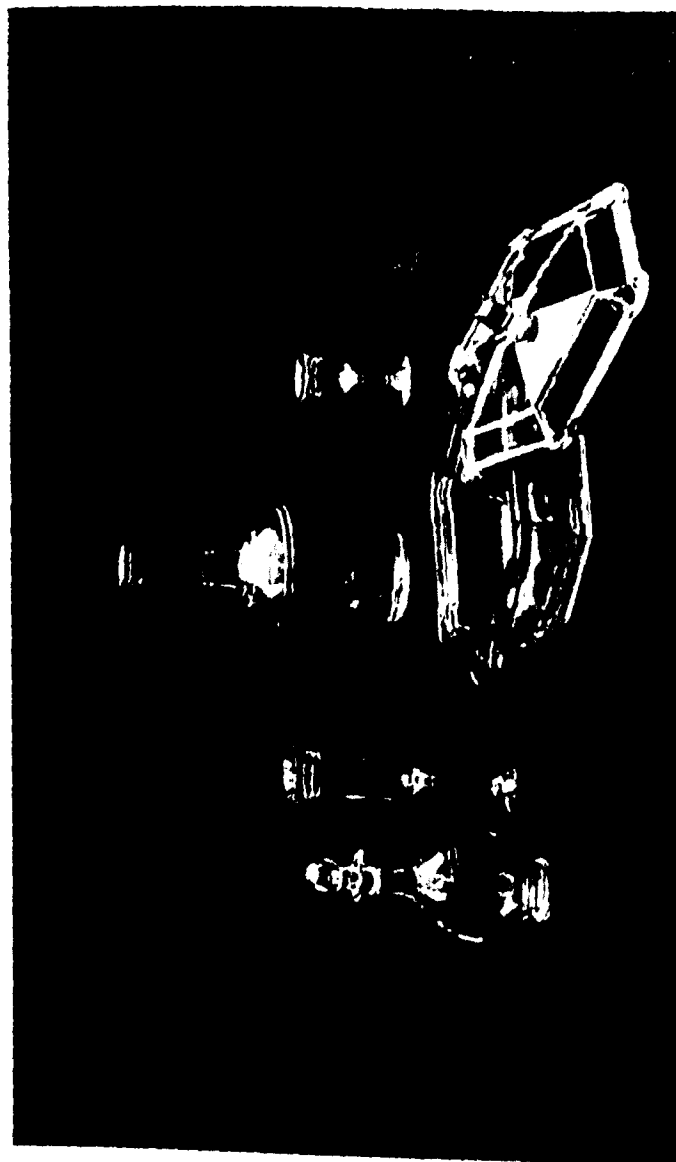
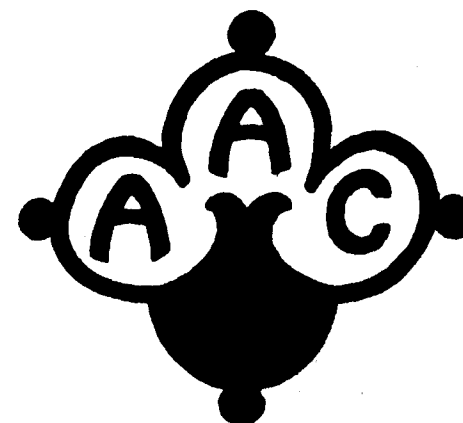


TABLE GLASS BY BETH



ARTISTIC GLASS¹

GLASS is a beautiful symbol of resurrection out of earth-darkness towards light and colour; from formless material to symphonies of light and shape; to crystal clearness through purifying fire.

This being so, it is no wonder that artists of to-day are turning again towards glass as a transmitter of beauty; trying to use it in a variety of forms as an integral part of a building; making glass objects, whether architecturally integral or decorative, full of expression and spiritual significance.

The art of making glass was probably discovered in Egypt. The oldest glassware yet discovered dates from 3000 B.C. Excavations show that a thousand years later the art had reached a high development. In the last centuries B.C. in Alexandria it was almost perfect. This city provided glass for the Old World, especially Rome; and Rome under the Emperors developed a technique of its own, and became the centre of glass making during the Middle Ages.

¹ summarised from Dutch materials by Mrs. Neeltje Roest.

After the downfall of the Roman Empire the Byzantines carried on the art of glass making and developed the glass mosaic. They founded the famous Venetian school in the thirteenth century. This, however, was surpassed about 1700 by the Bohemian school, especially in smelting and grinding white glass.

About the same time England and France took up the making of glass, the latter inventing the casting of mirror glass.

The nineteenth century saw the predominance of the German school of glass making, but the twentieth century has brought the pre-eminence of the American school.

Glass making in Holland dates back to the fifteenth century, when the Dutch made windows competed with the Norman and Venetian in the English market. The Dutch glass makers practised diligently the art of engraving, and by the eighteenth century their glass work had become less and less logical and more and more complex.

During the last few years there has been a remarkable revival of glass making in Holland led by Mr. P. M. Cochijs, a well-known Theosophist, and president of a great glass making factory at Leerdam. To Mr. Cochijs belongs the credit of being the first to bring about the closest possible co-operation between the artist and the manufacturer. This he did out of a consciously directed idealism which aimed at the arousing of a desire for beauty, and therefore for more beautiful and wholesome ways of life, by adding beauty to the objects of daily household use.

Experiments were started during the war. Many difficulties had to be overcome, but success crowned the effort, and a number of beautiful glass objects were created.

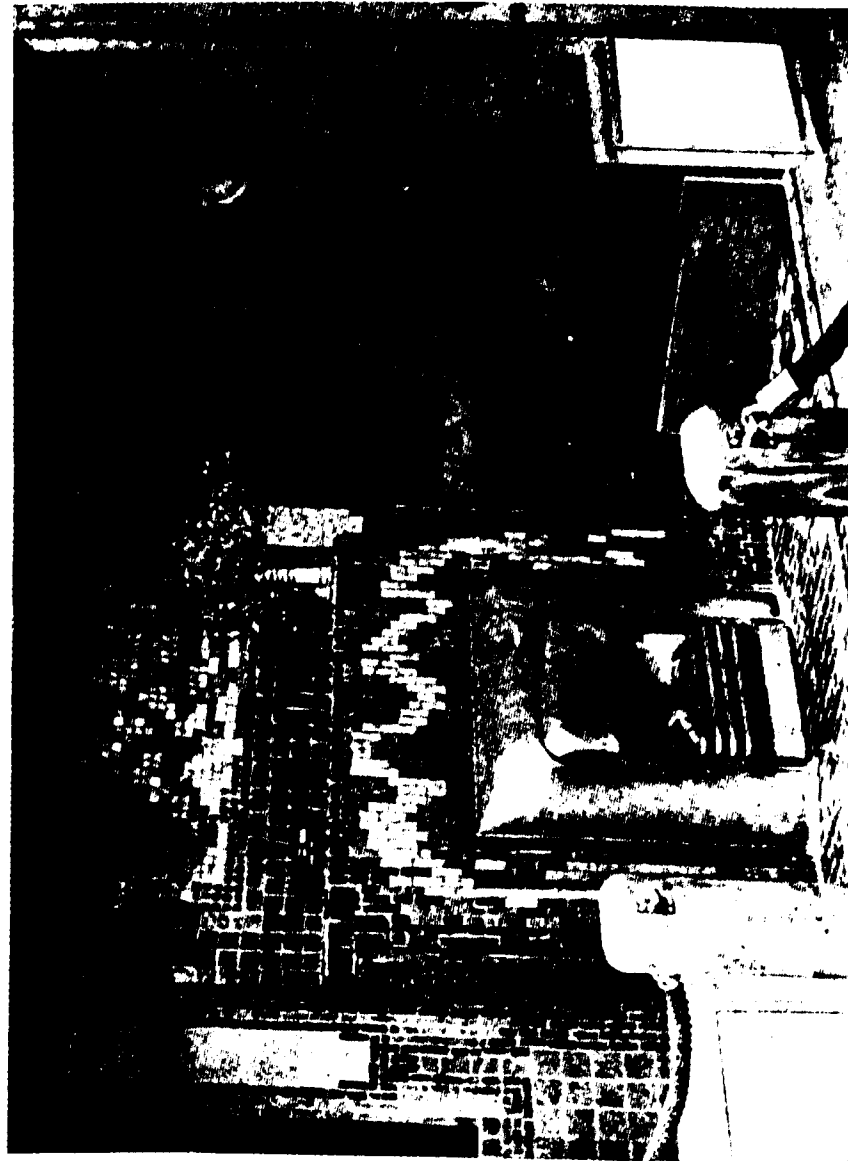
One of the designers in glass was Mr. de Bazel, a famous Dutch architect who died recently. His work is remarkably individual without being fantastic or bizarre, and expresses the



GLASSES by de Lorm



VASE by Lanooy



ROOM DECORATIONS IN GLASS MOSAIC

purpose for which it was created. His aim was to make glass a living thing; and in his work frozen streams of glamour, silvery, fairy-like glimmerings, appear, not as accidental effects, but as the gracefully used brushstrokes of a painter in light. De Bazel's glass has style, a certain noble firmness that may almost be called ethical.

The work of the artist Lanooy gives an entirely different impression. In his forms in glass one may often trace the kneading, modelling fingers of the potter, and the pressing thumb giving the finishing touches. Everything that comes from his hands is full of vitality, strong and breezy. He often paints his glass; a cup will show, by a few well directed touches of colour, clouds, mushrooms, splashes of sunlight falling through trees in autumn, and multi-coloured moss, all in a fine combination of grey, purple, green and gold. His work often abounds in full voluptuous lines, in peculiar contrast to de Bazel's spiritual art.

Another Leerdam artist de Lorm excels in designing practical objects for everyday use. These, by replacing the usually involved and ugly factory ware, will help greatly in improving popular taste.

Twenty years ago the great Dutch architect, Dr. H. P. Berlage, designed glassware. His work impresses one immediately by its largesse, its quality of bigness. Its proper place is in large living-rooms with heavy furniture such as he himself designed. His basins, dishes and the like are regularly hexagonal, the rigid border lines being softened by wavy indentations. His work expresses something of the Dutch breadth and liberality in its robust open lines.

Fortunately the ordinary bottle too has become an object of interest to a number of artists. A few young designers have made fine pleasant looking flasks for beverages and perfumes. They are made in purple, gold-brown, and white, and really decorate the table.

One artist has designed floor and wall decorations in glass mosaic, by which remarkable effects are produced.

All these achievements give people of artistic taste good material for rejoicing. Even now the Dutch glass industry offers sufficient elements for the "glass house," that is, the house in which a maximum of noble and artistic glass adorns the walls and spaces. There is glass mosaic for floors and walls; white and burnt glass for windows, domes and light-inlets. There are numerous beautiful objects for daily use and for decoration. The "glass house" therefore is not an impossible dream. We may anticipate the home of the future, lighted on all sides, and filled with beauty, a symbol of the spirit of simple dignity and human brotherhood.

THE CHRIST LOVE MADE MANIFEST

By H. M. M.

WE are seeking a deeper understanding of the Christ Consciousness through study, meditation and various means, and many who seek earnestly, yet do not reach Masterhood in one bound, grow impatient of their seeming delay. It is necessary for the seekers to remember that the still small voice of Truth takes time and patience to hear aright. One must have a quieted mind, undisturbed while in the silence. The Master forces no one to acceptance of Truth, but Truth stands always waiting outside the closed door, waiting for him who would know of it.

If you would bring the Christ Love into manifestation, and have it the ruling force in service, meditate on the Love of the Christ which is all joy. Know that Divine Intelligence, Wisdom, Love and Understanding fill you as you press on, bringing to you every good thing, and know that growth of the mind is gradual and sure, just as is the growth of the body. Day does not suddenly become night, youth the old man, but rather, through gradual growth, in normal fashion, each reaches a further state of development. Even so does the mind reach forward, learning and grasping the realities of the blessed Peace, step by step until it unifies itself with the Source from which cometh every right and good thing.

The Power of Love is abundantly equal to your every need. Do not worry. When a thought of need, or a thought of worry enters the mind, dispel it from consciousness, accepting instead the knowledge of the Divine source of supply. Remember too, that the fountain of this changeless Power never fails, but you may take away from it only that which you have room to receive. Therefore leave the mind freed from disturbing elements that the Christ may completely fill you with Power and with every good and righteous thing. Let no thought of doubt enter the mind. Remember Love is always close. Hold no negative thought in consciousness. Love and Truth are

positive forces. All Good is positive and teaches us the power of affirmation.

Never forget the Master's Law of giving; that which you give you receive and a room filled with sweet incense would become stagnant were there no outlet for its perfume. Therefore give of the love and understanding which are yours. Remember that infinite patience is a woven part of service. Lift your heart to the Source of Joy, and know it becomes then an easy task to give of the Light of Sympathy and Love. Close your eyes to the faults of growth, letting love be wide enough to include the help for every need asked of you. Wisdom guides and directs your every act when you seek within for your guidance.

In our service, we try to guide others on the path which we think is the right and only path, forgetting entirely that each soul becomes a true law unto itself, establishing clear serenity and love wherever it goes. We cannot know the God without until we know ourselves within as part of Him. The strength of love is kind and calm and free and courageous. It corrects without condemnation and it admits evil without excusing it, and above all things, it is steadfast in its love, overlooking all that is ungodlike in man. The conscious knowledge of the power within each one supplies each individual need. It gives wisdom, health, peace and growth and wealth. Open your heart to the inspiration of the Power that the Will of the Perfect One may be done in you.

In giving of love and service we are too prone to feel that we must sacrifice our personal development for that of another. Sacrifice only means eliminating useless and unsatisfactory conditions in order to bring in new and better ones. Development is an individual matter. Overcoming, rising above false beliefs, learning true love, ascending to the higher consciousness; all depend entirely upon ourselves. If one individual could force another to become more highly evolved, man would lose his individuality. To all who perceive spiritual Truth, life becomes glorious. Nothing is too difficult to him and he knows the all protective power of Love. There is no limitation, for he has the full power of the Christ at his command.

Keeping eyes turned to the higher things leads the soul to greater expression. Radiate life, love and wisdom. Give kindness and understanding. Open your life to the abundance of His gifts and seek only to know the Christ Consciousness that you may find the great happiness above all mankind.

Christ dwells in you as substance, wisdom, love, peace and power. Seek Him within, that you may know all things. Let go of fear, of doubt. Let the free vitalising life flow through you and live in you. To-day is all of life, all peace. Let the present bring every joy, knowing that the perfect wisdom of the Great Ones dwells within.

The pure flame of Love in service or in Truth cannot be for one minute suppressed. It shines in its glorious light showing us the Path, and though we stop to meet a material need, once, or many times, along the way, we are still treading as steadily the Path of right direction, and as each experience is completed we know it has done its good work and do not wear ourselves with vain regrets nor thoughts that look backward. As we gain and conquer in normal fashion so that our progress becomes less and less delayed, we know that progress is accomplished through meeting whatever need may arise but without fixing our eyes on the goal we have set, and refusing to turn them backward, we live for the moment and need have no worry beyond or behind.

God is, we are, and Love binds us to the growth that brings Eternal Life. Let joy reign, and knowledge that growth belongs to you, bring peace. Let this be your meditation on Christ Love:

In Love and in Truth I find Perfect Peace. There is no fear of overcoming any adverse thing, for Truth eventually overcomes every opposition. Therefore I am happy and know that His Word within is a perfect fulfilment.

H. M. M.

ON SYMBOLS

By ELISABETH LOURENSZ

1. THE CIRCLE AND ITS CENTRE

IN order to understand a symbol, to know what it is meant to convey, we have, says H.P.B. "to be the symbol," which of course means we have to represent the symbol, to live it, to enact it. The following might be of interest to fellow-students, who feel attracted towards this "language in the abstract," which conveys much to its natives.

How can we be the symbol, how can we live it, and how can we enact it? Let me take this universal, most profound and most interesting of all symbols, *the Circle and its Centre*.

We find in our Theosophical literature quoted from the Zohar a paradoxical definition of a state of consciousness, which is compared to a "circle, the circumference of which is nowhere and the centre of which is everywhere". It has been explained to mean that vast consciousness of Nirvāṇa, that glowing Light, where various nuclei can be discerned, representing the Great Ones, and which stretches as far as the ring-pass-not of the Solar Logos of our System.

Vast though this consciousness must be, the true meaning of this paradoxical Circle can only be that Immensity, which in Christianity is designated by the Name of ALMIGHTY and which Hinduism names Parabrahm. Parabrahm, which includes all manifestation as well as "That which remains, after It has permeated this manifestation with a fragment of Its own Self," is truly the only "circle the circumference of which is nowhere and the centre of which is everywhere".

It seems to me that what this symbol of the circle and the solids, and at the same time the simplest; namely the sphere, while in the toys of Bacchus it is the ball; the cross-section is taken to stand for the thing itself.

To be that circumference with its centre we have first to see ourselves in our different vehicles and it will be clear that the heart stands for the centre whilst the periphery of the etheric vehicle is there its circumference; in the astral and mental bodies the same chakra stands for the centre, whilst the periphery of the respective bodies stands for the respective circumferences. We get then three concentric circles or spheres, instead of three circles or spheres which are strung on a string like beads on a thread, as most students depict their vehicles to be.

To live and to enact this symbol we have to find out what the relationship between this centre and its circumference should be, and to do this by trying to reach our highest level or reaching up to the one higher than we are enacting or living. In connection with this relationship between centre and circumference we will then see different ways of working, according to the stages of evolution the human being has reached. In the primitive man we will find that this centre has to learn to react and act and therefore blows are provided on the circumference: he has to grow by their impact, and only blows will make him see that from his centre the activity must start. While thus in the first stages in evolution the vibrations move from circumference to centre, when the Path of return is reached, this centre has begun to understand that its work is to ray out towards the circumference.

Though at first this going out was grasping, when the turn is taken, it is giving, and the more this giving and raying out predominates in the man's life, the more the circumference extends.

The circle grows, somewhere at this period the rearrangement in the various vehicles begins to take place, which in later periods shows itself as bands of different colours and later still the fringe round its circumference appears, besides the white glistening rays from the centre towards the circumference and beyond. The permanent link with the ego is then established and this forms then the centre using the various bodies as its instruments.

Coinciding with this, or before, this egoic centre will have to be given up for that wider consciousness, which can be compared to a circle including several centres, the Buddhic vehicle, and it is here that a totally different way of working takes place, for then instead of working from the centre of the circle towards its circumference, the circumference is the principal part of the circle for through the open network of this circumference streams the force which floods all the centres included in the circle. No longer can the man speak of *my* centre and *my* circle, but it has to be *the* circle and *the* centres. Wider and wider becomes the circumference of the circle, further and further stretches the net, including more and more centres, all partaking of that wonderful flood of love and harmony, wisdom and beauty, joy and happiness, and above all peace.

It is said that this labour of love, this web woven of the sun's golden rays, this glittering and rippling ocean brimful of joy and happiness will have to be lost, for still greater glories dimly sensed will stream into its meshes, be felt in its golden ripples, will come from beyond its circumference. When this golden film falls away—lo and behold! We are not anymore this web woven of the Sun's golden rays, but the *very sun itself*, the circle and its contents . . . the *Light*.

Elisabeth Lourens

THE DREAM OF PERFECT REST

HOLD me in the sunshine
Clasp me at the gloaming,
Meet me by the Home Porch,
Draw me to my Rest;
Naught else thus may welcome
After all the roaming,
This my heart's own Refuge
Where I sleep the best!

Through the whirling tempest
Up the mountain lonely,
Scorched in wastes of desert,
Tossed on stormy sea—
Evermore encircled
In your pressure only
I can childwise nestle
Where I want to be.

With my Man's embracing
In my baby's holding
Once on ways of terror
And through shocks of loss
Even with the darkness
Its own self enfolding
There again you met me
Stretched upon your Cross!

From the Cross down reaching,
Round the whole world clinging,
Have you groped to find me
Through the wild alarms:
Place of my abiding,
Whatsoever winging
Me to your fond shelter;
Everlasting Arms!

E. CHRISTINE LAUDER

"PEACE THROUGH YOUTH"

By AXEL VON FIELITZ-CONIAR

It was under this motto that the Sixth International Democratic Peace Congress was convened by Marc Sangnier at his beautiful estate at Bierville in France. About 5,000 members (not all at the same time) attended the Congress. The whole month of August was dedicated to Peace work.

During the first week hundreds of young German people visited the devastated areas of Northern France with their French comrades. They planted Peace trees at Reims, visited Laon, Amiens, Rouen and Paris and were soon known among the population as the "pilgrims of peace".

A ceremony, very moving in its simple beauty, was performed at the cemetery at Soupir at the *Chemin des Dames* where twelve thousand German and six thousand French soldiers had been laid to rest in the war. The young German members of the Congress put flowers on the French graves, French children covered the German graves with flowers, the youth from both countries trying to overcome death and destruction by mutual understanding and good-will.

The second week of August was a sort of summer school with lectures, discussions, artistic plays and short excursions to Bierville itself. The ancient castle, the wonderful park with its old, huge trees, the hills on both sides formed an ideal surrounding for a Peace Congress. On the top of the hills a big camp was erected for nearly 2,000 of the members. The French Minister of War had granted leave to use the military tents, field kitchens, etc. The tents were most comfortable, the main camp road was bordered on either side by the flags of the Nations represented at the Congress (about fifty), the Pope's flag was next to that of the Soviet Government! One huge flag with the word PAX, in red letters painted on it, crowned this "Peace Avenue".

Between the sessions of this second week young folk, especially Germans, entertained the delegates with singing and folk dances. 2,500 young Germans have been at Bierville in this Peace month.

The characteristic feature of the whole Congress was the dress of the young people, blue, green, yellow and red. Marc Sangnier and the members of his organisation "*La jeune Republique*" being nearly all

Roman Catholics, the large majority of the members, specially from Germany were also Catholics but Protestants, Free-thinkers, Socialists, Theosophists, members of the Order of the Star in the East and some young Theosophists were also present.

The Peace Congress proper took place in the third week. The following problems were arranged for discussion :

1. The tendencies of the young.
2. The economical situation.
3. The great movement of young people.

The discussions were often very stormy, especially when the problem of conscientious objection was discussed. It was interesting to note that the German Youth is much more radical and consistent on this question than the French Youth. England was represented by Harold Bing, Organising Secretary of the British Federation of Youth, who was in prison for two and a half years during the war as a conscientious objector. This fact must be mentioned here, that the German and English Youth are much more in harmony with each other than the German and French, so far as the question pacificity is concerned.

At the last General Meeting a resolution which ran thus : "The Congress sees in conscription a violation of the majesty of the Individual Conscience," was thrown out by the majority of the French delegates.

Another resolution introduced by Ferdinand Buisson, the Chairman of the League of the rights of man in France, was accepted. It demands compulsory Civilian Service as an alternative Service for conscientious objectors.

In the Magazine *Reconciliation* ¹ Moll writes :

"Do you not see, you Frenchmen, do you not understand the amazing thing that has happened? You doubt the sincerity of Germany's disarmament, look at her Youth. In bulk they stand here for conscientious objection; can you demand more? And you, German friends, try to understand that the victorious nation of the last terrible war believes in the State. The inner revolution you have experienced has not happened in France. Do you know the difficulties of conscientious objectors in this country? (France)."

The reports about the youth movements were very interesting. Naturally Germany, as the Motherland of the youth movement, stood first. The delegates of the Wandervögel said that what one calls, *Zugendbewegung* is only the visible army but its spirit has more or less penetrated into the masses of young people. If we were to ask any of them to define the essence of this spirit he would probably not be able to answer, for it is a question of intuition rather than of analysis. Initiative, responsibility, a noble strain of sincerity, purity

¹ October, 1926.

and liberty, all these are characteristic of the youth movement in Germany. Harold Bing, speaking for the English Youth said: "The English Youth is not yet as conscious of itself as is the German Youth but it has already determined to attain three aims: (1) To understand British Imperialism (the danger of the British, navalism is equal to the pre war German militarism); (2) To oppose the exploitation of the proletariat through the infernal capitalistic system; (3) To establish entire freedom of expression for all."

In Germany, England and Holland youth is becoming more and more a prominent factor in public life. In Germany there are more than 500 federations of young people and they are constantly endeavouring to unite so as to lessen the number of organisations but by joining together to make each one the more powerful. This is not very easy as most of the young people, like our young Theosophists, do not wish to belong to an organisation with rules, statutes, elected officers, etc. One of these young men told me at Bierville: "We are not an organisation, we are a movement. We do not want to have all these outer forms created by the older generations. We know quite well that we shall need some form or another one day but we want it to grow quite naturally as an expression of the spirit of the Youth Movement."

I have had many talks with young Germans at Bierville, what struck me most of all is the nobility of feeling, the broad-mindedness and great enthusiasm of these young men. They know that they will have great difficulties when they get home, they know that on their shoulders lies to a large extent the responsibility to bring peace to Germany and thus help to bring peace to Europe; but their will is strong, their love for peace and justice deep, their understanding of the spirit of the New Age remarkable. It seems to me a symbolic fact that one of those whom these young Catholics recognise and love as a spiritual leader is a Catholic priest and professor and has recently been excommunicated because of his liberal tendencies as expressed in his books. These young people are Germany's greatest promise for the future and it is largely due to Marc Sangnier that this opportunity has been given to thousands of young people, from so many countries, to come in close contact with each other for the better understanding of all; and thereby to form bonds of deep and lasting friendship. At this Peace Congress at Bierville a step has been taken towards that Kingdom of Happiness which we are all trying to reach and to establish on earth.

Axel von Fielitz-Coniar

SEEDS OF INTERNATIONALITY

THE Round Table is an international movement which was founded in London in 1908 by some members of the Theosophical Society, with the object of promoting the growth of practical idealism, and the spirit of service amongst the young. It draws its inspiration largely from the legends of King Arthur; hence its name the Round Table. Although Dr. Annie Besant is a Protector of this Order and Mr. Krishnamurti a Knight of Honour it is a movement quite independent from the Theosophical Society and many of its members are not Theosophists. In England the Headquarters of the Round Table are at 2 Upper Woburn Place, London, W.C.1., and there are branches in a number of other cities; it also exists in seventeen other countries. The Order has three degrees of membership: Associates, consisting of boys and girls between thirteen and fifteen: Companions, who are between fifteen and twenty-one: Knights, who are over twenty-one. All members of the Round Table repeat the following pledge daily: *A Clean Life, an Open Mind, a Pure Heart, an Eager Intellect, a Brotherliness for All, a constant eye to the Service of the King. May we live in the light of these ideals, may we be true companions, and may the blessing of the King be with us every one.*

The Order of the Round Table has just seen the number of its Knights increased by the accession of two world celebrities, according to cables received, from the United States yesterday by the Theosophical News Bureau, which announces the entry into the ranks of this organisation in America of Douglas Fairbanks and Mary Pickford.

Knight Douglas Fairbanks is stated to have promised the Round Table very liberal financial support.

The spirit of co-operative work in service to humanity is abroad in the world. One after another, organisations are coming into birth, banding together men and women having a common path of service, in order that in this co-operative way they may do their work more effectively. This is the aim of "The International Fellowship of Teachers" whose object is "To Serve the World Through Education".

Membership in the Fellowship is a pledged one, requiring a year's probation before being finally admitted as a pledged member. The spirit of the pledge is too long to quote but consists of an expression of the ideals that any teacher holds in regard to her profession and

her pupils. Non-pledged associate membership as well as honorary membership is also possible.

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

The World Confederation of Christian Students Association organised at Geneva from September 9th—19th a great International Bazaar called *Forum de Genève*. Forty nations took part. This Bazaar, if not directly under the auspices of the League of Nations will, of course, be very closely connected with it.

The International Federation of Universities also held its annual meeting last Autumn, 20 delegations were present. New members include Canada, Esthonia, Finland, Luxembourg, Yugo-Slavia, Roumania and Japan. Subjects such as "The Function of the Press" and "The Progress of Education" were discussed.

There are now two international organisations which deal with meteorology: the International Union of Geodesy and Geophysics and the International Conference of Directors. By mutual arrangement, the former concerns itself only with the scientific side of meteorology while the practical application is left entirely to the latter. The Conference of Directors is held every six years, and at each a number of Commissions is appointed to deal with various aspects of practical meteorology, membership of which is not limited to members of meteorological services. Eight such Commissions met at Zurich on September last.

The International Meteorological Committee met at Vienna later in the same month.

The following are amongst the chief decisions reached: A system of visual gale warning signals, for day and night, was adopted for all national services, and agreement was reached as to the conversion of velocities read on anemometers into Beaufort Numbers for weather telegrams.

An international exhibition of hand work is being organised under the ægis of the Save the Children Fund International Union, of Geneva. The Exhibition will comprise three sections: Specimens from (a) work schools, (b) elementary schools, and (c) special schools. It is intended that it shall travel to various countries.

* * * * *

BOOKS ON INTERNATIONAL LAW JUST PUBLISHED

The British Year Book of International Law, 1926. (Oxford University Press. 16s.)

Oppenheim's International Law. Vol. II. Disputes. War and Neutrality. (Longman. 42s.)

WAYFARER

THEOSOPHY AND THE WORLD TEACHERS¹

SIR,

May I be allowed to correct some of the unfortunate and mistaken remarks in Mr. Williams' letter with regard to the Theosophical Society?

In the first place Dr. Besant never asks anyone to accept her teachings or statements unless there is that inner response which is the only real test of truth to anyone.

The Order of the Star in the East is an organisation quite distinct from the Theosophical Society, and there is no need for anyone to join it who does not share the belief in the near coming of the World Teacher. Far from "large numbers" and sections leaving the Theosophical Society on account of this teaching, 6,471 members have joined the Society during the past year, and despite all the slanders circulated there is a steady increase in its membership.

With regard to the Liberal Catholic Church, it has been "forced" on no one, but is a natural outgrowth of the desire for the teachings of the Ancient Wisdom to be expressed in a Christian form. It imposes neither "dogmas" nor "priestcraft," leaving its members the

¹ From *The North Wales Weekly News*.

utmost freedom of mind, while giving its Sacrament freely to all who desire it, whether members or not.

I notice one curious and very striking omission in Mr. Williams' letter. There is no mention of the Masters of the Wisdom who founded the society through their pupil, Mme. Blavatsky, and who are still the real guides of the movement. Their policy is carried out by our present leaders, who yield to them the same honourable adherence as did H. P. B.

Those who try to pit Mme. Blavatsky against Dr. Besant surely forget that Dr. Besant was her pupil and was trained by H. P. B. to take on the office she now holds and no one has been truer to their teacher than has our present leader. The honest truth is that all the trouble in the Society over movements started by its members for the helping of the world, is made by those who desire at all costs to stand still and enjoy what has been given them. This being impossible—for no one can stand still—they started the cry "Back to Blavatsky," and they are left crying while the majority of the Society passes on to fresh work, new ideals and higher visions. Undoubtedly H. P. B. would have them do this—no standing still for her, and no "bible" for her, or any true Theosophist, in the sense of calling her book, *The Secret Doctrine*, by that name.

I would also like to point out that Dr. Besant has never used the word "Messiah," or put such a being on "exhibition". Neither is any Theosophist, worth the name, looking for a "Saviour"; rather are they trying to obey the injunction to "work out their own salvation" and carry out the law of brotherhood, the first object of the Society. Had H. P. B.'s teachings on this fundamental law of existence been understood and carried out, Mr. Williams' letter, and many statements, made from the Occult Esoteric Library Bureau, would have been alike impossible.

Yours truly,

GERALDINE ALLEN,

Hon. Secretary, Llandudno Lodge,
Plas Bendiith, Colwyn Bay, Wales.

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

OPENING OF THE FIFTH LECTURE SESSION

THE Fifth Lecture Session of the Brahmavidyā Āshrama, Adyar, was opened in the Āshrama Lecture Hall on October 2. There was a large gathering of lecturers, students and visitors. After prayers by representatives of the various religions, the Principal, Dr. J. H. Cousins, gave the opening address of the session, of which the following is an extract:

One of the purposes of the Brahmavidyā Āshrama is to develop in its members the powers of initiative, continuity and responsibility. We open our fifth lecture session in circumstances that seem to suggest an examination as to how far those of us, who have been in the work of the Āshrama since its beginning, have fulfilled that purpose. All those to whom we habitually look for inspiration and guidance are scattering these benefactions and others in places far from Adyar as geography goes. Happily, in the Theosophical life, the limitations of time and space are not so exacting as they might be. We receive touches from beyond their frontiers that break the sense of loneliness and inadequacy. A few days ago I permitted the thought to enter my mind that the President was much too busy in America to think of us, and I comforted myself with the sense of satisfaction that she had sufficient confidence in us to expect the Āshrama to go on as usual, or even more so. Next day I received a cable from America saying that she was sending a professor to give a six months' course in the Āshrama. The engagement was made in Ommen, and she had carried a thought of us in her writing case from there to Seattle.

We shall leave it to others to judge whether we have gone any distance towards the fulfilment of the Āshrama's purpose. Whatever be the source of the fact, the fact is here that we have opened no previous session with greater promise in new work. We have also valuable additions to the work already accomplished; and we have a sense of high responsibility both to Those who are watching the

progress of the Āshrama, to our incarnate leaders, and to the world that needs the special service that the Āshrama can give.

The maps, graphs and apparatus displayed around the platform suggest various scientific studies. This does not mean a departure from our synthetic plan or from our studies in Mysticism, Religion, Philosophy, and the Arts. We shall not be less literary than we have been, but more scientific, to the advantage, we hope, of Science.

Dr. P. K. Roest has come from Holland to give lectures in Anthropology and Sociology. These will form one of a quaternary of related subjects whose synthetic treatment will reveal many matters of importance related to the mystery of human character. Mr. A. E. Ellis, who has returned to Adyar for the session, will give a complete course on "Consciousness, its Nature and Expression." This will form a study of the qualities of consciousness, and their physical vehicles, particularly the brain in the study of which Mr. Ellis is an expert of many years experience. He has brought a valuable equipment for theoretical and practical work, most of which he has kindly offered to make a permanent addition to the Āshrama's paraphernalia. An outfit of apparatus for the beginning of work in Experimental Psychology is on its way from America, and will be used in the compilation of data at present deficient in psychological science, that is, the characteristic reactions of oriental humanity to external stimuli. The foregoing represent the objective (Anthropology and Craniology) and subjective (Psychology) aspects of the study of humanity. I am hopeful that such co-ordinated enquiry will lead to a fuller and clearer understanding of not only the straightforward facts of human nature but of the frequent puzzling clashes between the inner individuality and the outer personality. In this important enquiry we shall also see what aid the ancient science of Astrology can offer us in indicating the transcendental limitations on human expression which Astrology claims to recognise and explain. Mr. L. B. Raje will be the lecturer. A study of an individual or group of individuals from these four points of view cannot but be of profound importance.

The Āshrama idea is now exerting an influence far beyond its present physical confines. It is only in Adyar that Adyar conditions can be found. But the synthetic vision that asserts the unity of humanity also asserts the unity of understanding, and seeks it in all conditions. Groups are now either at or contemplating work in India, Ceylon, China, England, Holland, Finland, Chile. Close organisation is not at present necessary. What is necessary is the synthetic vision, hearty co-operation in study, and mutual exchange of results.

In this expansion of the Āshrama idea the Jubilee Convention of the Theosophical Society gave immense help. Appeals and reports (such as this) receive a very small response; but a day's work in the Āshrama usually results in a discovery. I mention the case of Dr. Lily Heber of Norway because it is documented. But it is typical, not unique. Having discovered the Āshrama she voluntarily made the following announcement after breakfast in Leadbeater Chambers to the delegates then assembled.

"What would you do if you knew that something great was happening in your very midst, which very few appeared to know anything about, and which you had the privilege of finding? Surely you would wish to tell everyone about it. That is exactly what I want to do. There is here at Adyar a Brahmagvidyā Āshrama: the word means a place where one can seek from all sides, without distraction, the Divine Wisdom. Perhaps you think of it as something like one of our western universities with an elaborate curriculum and very dry lectures. I want to tell you that it is like nothing else in the world. It is a university pulsating with creative life and having a type of lecturer whom you will find in very few universities in the world at present. The lecturers are experts in their particular subjects. That in itself may not be remarkable—but they are creative experts, and that makes all the difference. The Brahmagvidyā Āshrama is wholly dedicated to Service. The studies are begun each day with prayers, and there you may experience the truth of the words, *laborare est orare*. Each nation ought to be represented in the Āshrama so that every country in the Theosophical Society might get the benefit of this pioneer work. . . . The Theosophical Society stands for creative pioneer work for the building of the new age. Here in this germinal World-University you get into the heart of it all. Seeds are being sown which will grow into wonderful flowers, giving forth their fragrance to the world. Be a flower to your country if you can, and do not let this unique opportunity pass from you."

Obviously the Āshrama is being recognised as satisfying a need among members of the Theosophical Society. This however sounds too casual. What one feels more and more is the inevitability of the Āshrama; not that it is an exotic grafted on the Theosophical stem but a flowering from the authentic triple root. Here is one of its authorisations:

"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 historical sequence ought to be succinctly yet graphically 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 shiftings 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."

This might easily be taken as an instruction for a typically Āshramic course of study to-day. Yet it was written in 1831 by the Master K. H. to Mr. A. P. Sinnett. In the following year the same Master wrote to Mr. A. O. Hume:

"Schopenhauer's philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive."

Something has been done within the last four years at the Āshrama to fulfil these august injunctions of half a century ago. I trust that some student will, before many more years pass by, earn the inner felicity of devoting full attention to their complete fulfilment.

No rebuke is implied to anyone incarnate or discarnate in the recognition that a command such as the foregoing has not yet been carried out. There are times and seasons when the wish, so to speak, of the higher worlds can be apprehended but not fulfilled. But I think the time for fulfilment is now with us. The world is feeling out towards some more comprehensible views of things than that which has landed it in the next stage to ruin. Actions are being felt to hang upon points of view, and the modern point of view is being critically examined. There is a dawning consciousness of the need for a coming together, of a synthesis of thought and action. Schools for this purpose are arising in various parts of the world. The situation has been well expressed by Dr. Glenn Frank, President of the University of Wisconsin, in a series of articles while he was temporary editor of *The Century Magazine* a year ago. Discussing "The Outlook for Western Civilisation," he analysed the literature of despair that is prevalent to-day. He also noted signs of an optimistic literature which, however, restricted its optimism to cheering for Utopia. What was wanted, he declared, for the production of a new renaissance was the constructive ability of the engineer, and amongst such engineers he included researchers such as I hope the Brahmagvidyā Āshrama will produce. He said:

I suggest that we need to have done for modern knowledge something analagous to what Diderot and the Encyclopædists did in the eighteenth century. To be specific, I think Western Civilisation would profit vastly from the labours of a group of men

(not to mention women, J. H. C.) who would go with conscientious care through the findings of all the natural and social sciences, pulling out, tabulating, and reducing to easily understandable terms the net social and spiritual contribution that each of these adventures of the modern mind has made to the future of our civilisation. This would give us something approaching an inventory of the raw materials of social renewal upon which we must depend. All these sciences have lying relatively unused in their laboratories certain socially usable ideas that would, if really used, lift the whole tone and temper of modern life. Unfortunately many of these ideas are to-day buried under the jargon of technical scholarship, and effectively insulated from contact with the common life If we are to save the results of modern research . . . there must be, I think, some soundly conceived attempt to winnow out the net social and spiritual contributions of scholarship from the chaff of attendant detail, and to translate these contributions into the vernacular If we are to realise a renaissance we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action. The creative scholar is the hope of civilisation, but his contribution does not become a social asset until it gets beyond the stage of inarticulate accuracy. . . . The end of all research and analysis is synthesis and social application. This must mean, it seems to me, that every now and then we must gather up the results of a period of research into . . . a series of tentative dogmatisms upon which society can act until further research reveals wider bases of action. . . . The New Encyclopædists are overdue. . . . If Western civilisation is dependent upon 'a race between education and catastrophe,' might we not help education to win the race by ferretting out and making intelligible to the average man the major results of creative scholarship? I think we can. And I think one of the first steps in this direction would be taken if we brought the New Encyclopædists together and set them to work. . . . I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship. . . .

We shall, I hope, be pardoned a moment's gratification at the fact that Dr. Frank's desideratum of "creative scholarship" was discovered by Dr. Heber in the Brahmavidyā Āshrama. I doubt, however, if certain of our studies would pass his discriminating eye and escape the category of superstition and obscurantism. I follow his writings in the press of America, and I know that, like many others, his conception of synthesis lies mainly along the horizontal aspect of life, and that touches from the vertical aspect (which is the source of most of the alleged superstitions) bewilder his thinking. All the same his influence tends towards the truth. We quote him to show how the best thought of the world is turning towards the centre from the circumference.

While the Āshrama is at one with other movements towards synthetical understanding in its mental and social aspects, it differs from most of them in giving the intuition full recognition and in demanding personal discipline as essential to true study. The Āshrama assumes, with them, the inter-related handling of cultural material; but it insists also on the training and elevation of the conscious instrument of culture. A synthesis that remains at the level of its details will itself become a detail and need a further synthesis. There must come a rise of consciousness and an extension

of power, a passing of sight into insight and the capacity of understanding and anticipation which is prophecy.

Such extension of power will not reduce interest in and enjoyment of details. On the contrary it will increase their significance by finding their interactions. Multiplicity will no longer bewilder the mind. The purely analytical mind has a natural tendency not to "see the wood for the trees"; but the researches of a synthetical mind like that of the religio-philosophical artist-scientist, Jagadish Chander Bose, have shown us that they who cannot see the wood in each tree cannot see anything aright.

This is the essence of the Brahmavidyā vision—to apprehend the relationship of the detail to the whole through the operation of the purified, clarified and informed intuition.

C.

SAYINGS OF MEISTER ECKHARD (1260-1326)

In the midst of the silence there was spoken in me a secret word; in the purest part of the soul, in the noblest, in her ground, aye in the very essence of the soul. That is mid-silence for there-into no creature did ever get, nor any image. Were any image present there would not be real union and in real union lies thy whole beatitude.

MORE REVELATIONS

By C. JINARĀJADĀSA

"It never rains, but it pours." Since my writing on the matter of "Revelations and Psychism" in the last THEOSOPHIST,¹ more revelations have reached me. The first is from South Africa, where a group of people are putting themselves forward as having a special revelation from the Masters. The second is unsigned, and comes from America, and is a special message from the Christ calling upon the world in general to repent. The third is a series of letters which have been shown to me purporting to come from the Archangel Michael and the Masters M. and K. H. In this last series of communications there are also letters signed by Dr. Besant. Needless to say, Dr. Besant's signature is a forgery. The pathos of these communications is that a very old and devoted member completely lost his head on the receipt of these communications, and carried out various instructions in them regarding the use of trust funds which were obviously against ordinary business morality.

A communication has also come to me from England mentioning that a certain individual claims to be the pupil of one of the Masters, and insists that another should accept what he says without question and should carry out his instructions.

The last European mail brought me three long letters from one individual in Germany who has a very pressing revelation, which he desires to give to the world. A part of this revelation is that the correspondent is Muhammad and that Christ, Moses, Buddha and Confucius are respectively to-day Radek, one of the leaders in Russia, Tagore, Steiner and Keyserling. This writer urgently asks my aid to publish certain special communications which he has, under the penalty of my losing the grace of God who sends the message through the correspondent. A few weeks ago, I received nearly a dozen manuscript books from Holland, all containing special visions and experiences from a correspondent, who took for granted that the Adyar Publishing House would only be too glad to publish them. I had to return all the books, spending five shillings on postage which, of course, was not sent in advance by the revealer of spiritual things.

¹ See pp. 313-321.

Another set of communications from South America are now in my office, and I am waiting to get the address of the writer to return them.

No special warning need be given to old students, though even an old member can sometimes be utterly deluded by the subtle flattery which is implied in receiving communications from the Masters. To new students, I can only re-assert the warning given again and again, that the greatest caution should be exercised regarding communications from the invisible through whatever channel they come. There is no guide about the matter except one's own individual judgment, and since the judgment of each of us is influenced by his predispositions, the matter is one requiring the utmost dispassion and intuition. If there is the slightest *inner* hesitation, then it is indeed true that "once to be in doubt is once to be resolved".

C. Jinarājadāsa

CORRESPONDENCE

SNAKES¹

DEAR SIR,²

I read with interest your letter in the October THEOSOPHIST on snakes, as I have long been convinced that there is a great mystery about the snake kingdom. You will find much about snakes in the stories of Buddha's former births, otherwise known as *Jātakas*. No doubt, like other scriptures (the Christian for instance) they have been corrupted, but they are still very interesting and full of information. If you will take the trouble to look carefully through the table of contents for each of the five or six volumes (in the Adyar Library) you will find what you want. Putting together what I have gleaned from these stories, I gather that the snakes are amphibious, by which I mean, not that they live both on land and water, but that they live partly on the physical and partly on the astral planes. In their astral bodies they are super-human, but they differ much amongst themselves in dignity and stage of evolution, just as men do. Their astral bodies seem to be of human form. Some are very splendid and there are kings and princes among them. The deadly cobra seems to be one of the highest. The Buddha himself was born several, if not many, times as a cobra. Also they (the higher ones at any rate) can take human form (by materialisation) when they so choose; and men have been known to marry snake women, without suspecting that they were not human, until some day quite unexpectedly the woman showed her snake form by accident. Sometimes, when the Buddha was born as a cobra, he would take the five vows and assume his snake body and lie on an ant-hill saying to himself "Let who will take my flesh; I will not harm him." On one such occasion his age long enemy Devadatta came along as a snake charmer and made him dance and thrust him into a basket, causing him great pain, and then took him about the country, making much money by him. And once, when the Buddha (not of course then the Buddha, not even a Master) was just going to leave his basket and dance before the king, he spied a relation of his own standing in human form on the outskirts of the crowd and was ashamed to come out. This relation had missed him on the astral plane and had wandered all over India looking for him. But you must read it all for yourself. I do not believe things merely because our leaders say them, though I

¹ See THE THEOSOPHIST, October, 1926, p. 105.

² This letter was addressed to Mr. K. P. Verma. His reply follows.

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CORRESPONDENCE

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have learnt most, of the little I know, from the writings of A. B. and C. W. L., and have been many years in the Theosophical Society. Moreover they speak of the general course of evolution not of the many exceptions. I feel sure that, as said in the Buddha's first sermon in *The Light of Asia* near the end of the poem, a man may be treading the left hand path, throw himself back to lower than a worm or gnat, and may have to come right up the animal kingdom again.

8 Colville Gardens
London, W. 11

E. FRANCIS UDNY

MR. K. P. VERMA'S REPLY TO THE REV. E. FRANCIS UDNY

REVEREND SIR,

I am very much indebted for your letter of the 22-10-26. I am sending a copy of this letter with a copy of my reply to the Editor of THE THEOSOPHIST for publication as desired by you.

I think your view regarding the snakes being "amphibious" and possessing human astral forms may be true. I have not read the book you mention but stories about snakes being seen in human form are common in India. There is one about which I am not quite sure, that was told me by a person whom I do not wish to disbelieve. He was a barber by caste, and a musician. Not because it was his profession, but he was a real artist and loved music for art's sake. He lost much of his business on this account but was somewhat crazy over it.

He was going out to some village on foot one day and lost his way in a jungle. Another man, more alert than himself, would have found no difficulty in finding it but he wandered here and there engrossed in some melodies which he was thinking out and at last, tired out, sat down beneath a tree to pass the night. It was summer time and no clothing was necessary. He took out his musical instrument which he carried (Saringee) and began to play. He so lost himself in that that he did not know how long it was before he became conscious of somebody calling him. On looking up he perceived a stranger beckoning him to come and play to a party of well dressed and apparently high class persons assembled there in the open field before him. Unsuspecting he went there and played till morning, when at dawn he was startled to see snakes gliding down to their holes in place of the human beings. He ran for his life, and only told this story to the most intimate friends whom he could trust not to laugh at him.

I have related the story as I have heard it, not from the old man himself, who is now dead, but from a friend of his; I leave everybody to form his own opinion about it.

Still, a few of my doubts remain and I am awaiting further replies.

I shall always be glad to hear from you further on the matter and will let you know much more interesting things.

Mohalla Khandak
Meerut City, U. P., India.

K. P. VERMA

THEOSOPHY AND BUSINESS¹

THE writer of this article, aiming at bringing into the business world a different state of mind from that which actually exists, and with the idea of being able to give a certain percentage of profits to those of our movements which are in need of help, thinks that it might be of advantage to set up among Theosophists who have the possibility, capacity, and desire to do so, a net-work of business, capable of carrying into effect our ideals, even in this difficult field where a considerable amount of man's selfishness is concentrated.

There are, most certainly, amongst our ranks, Theosophists who, while possessing all the necessary qualities which classify the business man of to-day, are able, at the same time, to work unselfishly; and there is no reason why the ties which bind the members of the Theosophical Society and the Order of the Star should be limited to a life felt in the same way, to the reading of the same literature and the same activities in order to help those movements which are in harmony with the world's spiritual life only.

In present day civilisation, as in all other civilisations, commerce is a natural and indispensable necessity; it is rendered unpleasant only by the state of mind in which it is carried on, the selfishness which deforms it, and the narrowness of mind by which it is conceived.

It is not because there must also be traders with a precise and definite function in the plan of evolution in the Great Life, that men work, but because they are able to make big profits out of commerce, which they can use to satisfy their personal ends; thus the world's riches are used but very little in favour of the greater part of men, and, when in the hands of narrow and excessively egoistic people often become a real danger to the community and, almost always, a source of annoyance, unrest and harm.

Now, I think, that by setting up business relations between persons who already are trying to bring into the world uprightness and broadness of outlook, knowing something more of life and reality than the ordinary business man, it might be possible, by means of setting an example of sincerity and honesty, to form, little by little, a new opinion of the commercial world, that is to say, a Theosophical way of looking upon all that side of life.

See THE THEOSOPHIST, May, 1926, p. 238.
" " August, 1926, pp. 620-1.

If all Theosophists who are engaged in business could demonstrate by their life, for instance, that the world could most certainly rely upon Theosophists, much more than on the greater number of tradesmen who are not Theosophists, they might see the possibility of linking together new relations, other than those of frequenting the same meetings or being subscribers to the same periodicals, and this for the benefit of everyone.

Again—through this set of people, who within the field of their own influence might certainly command perfect honesty, and outside it set the example of a better understanding of life as well as a better way of living it practically—those powers which are tending to create the new era, could, assuredly, spread in such a way, that He whom we are awaiting might find centres through which to act even in this aspect of life.

This idea is for the moment nothing but an idea; nevertheless, it might become a great power if supported and actuated by persons of faith, who are seeking to incite their highest ideals in all phases of life with which they come into contact.

Of course, all Theosophists who are engaged in business do this—as also do non-Theosophists—but that which might be of greater interest would be to draw together all such people in a sort of network, embracing every line of business possible, so that the particular activity of each one might be strengthened and have wider possibilities for success and influence.

The writer wishes to submit this idea to all those Theosophists whom it may interest, and would be happy to correspond and try to come to some agreement with anybody wishing to have business relations with Italy.

Viale Campania, 35
Milano (33), Italy.

P. CRAGNOLINI

THE YOUNG THEOSOPHISTS

I SHOULD be glad if it could be made known through your magazine that the Southampton Group of Young Theosophists will gladly welcome Theosophists and Star members should they arrive at Southampton when visiting England and will endeavour to render what assistance and guidance may be required from them.

Letters, stating the name of the ship, the time of arrival and requests for any particular service, should be sent in advance, together with, if possible, a letter of introduction from the General Secretary of their Section.

32 Carlton Crescent
Southampton

(MR.) S. I. HEIMAN

BOOKS RECEIVED

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

The Vaccination Controversy, by H. Dennis Taylor ; *The Self-Seeker and His Search*, by T. C. Isbyam ; *Get Well and Keep Well*, by Dr. Josiah Oldfield ; *The Divine Art of Healing*, by Rosa Hobhouse (C. W. Daniel Co., London) ; *Occultism, Christian Science and Healing*, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia) ; *Spiritualism and Theosophy*, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia) ; *The Uplifted Heart*, by Antonia R. Williams (L. N. Fowler, London) ; *From Atlantis to Thames*, by W. P. Ryan ; *A Spiritual Anthology, from Robert Browning*, by M. A. Percival (T. P. H., London) ; *Gods in Exile*, by J. J. Van Der Leeuw, LL. D. (T.P.H., Adyar, India).

OUR EXCHANGES

We acknowledge with many thanks the following :

Modern Astrology (October), *The Australian Theosophist* (October), *The Canadian Theosophist* (September, October), *The Servant of India* (November), *Yuga Pravesha* (November), *Bulletin Théosophique* (November), *Isis Revista Teosofica Portuguesa* (July-September), *Teosofi* (October), *The Theosophical Review* (November), *News and Notes* (November), *League of Nations Monthly Sum.* (October), *Light* (November).

We have also received with many thanks :

Theosofisch Maandblad (November), *Rural India* (October), *Revue Théosophique Le Lotus Bleu* (October), *Pentalfa* (November), *Le Bibliophile ès Sciences Psychiques* (October), *El Mensaje* (August, September), *Bulletin of the Museum of Fine Arts* (October), *The Jewish Theosophist* (September), *The Mahā-Bodhi* (November), *Revista Teosofica Cubina* (October), *Theosophia* (November) *Blavatsky Press Bulletin* (November), *De Theosofische Beweging* (November), *Teosofish Tidskrift* (October), *Espero Teozofia* (July-September), *El Heraldo* (September), *Le Phoenix* (November), *The Occult Review* (November, December).



"UPON THE HIMALAYAS SHINES
OUR LORD THE SUN."
(*Nirvana*, p. 66)

REVIEWS

Nirvāṇa, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price Rs. 3-8.—2-12.—2-4.)

Nirvāṇa is not a book to be reviewed but a book to be felt. G. S. Arundale has the power to make the reader feel somewhat of his experience, limited as may be the understanding of that experience to the reader; yet something, a shadow of the feel, is there. He seems to make of life a long, long tunnel and he has found the way out on to the mountain top, spoken of in the book and illustrated by the picture of the Himalayas.

Chapter 3 on "The inner Light upon outer things" is an inspiration of what light may mean to each one as we emerge from the same dark tunnel of ignorance and other sorts of darkneses, for there are many, as indeed G. S. A. tells us of many lights which transmute those darkneses. Perhaps the chapter that touches the Theosophical Society most is the one called by that title, which "dreams" of the future work which is already begun and has been to a certain extent outlined in "The Elder Brother's Letter (See THE THEOSOPHIST, January, 1926). That Letter was an eye-opener to many of our members and this book helps to expand the thought suggested by the Elder Brother.

Chapter after chapter reveals fresh inspiration and we could name each one "as the most inspiring" as we read on. Yet withal nothing but the book itself can give an idea of what the words, therein contained, try to convey, one is carried through the tunnel and one realises that the author is one who can lead us from darkness to light if so be we are ready to want to find the Light and have finished with the darkness that surrounds our selves.

"Selfless to live and selfless to die—seeking for no reward, but only of the greater life; hoping for no heaven, for no æonian bliss, but only to grow selfless every day—such is the lesson that pervades alike the Master's life, the Master's Teaching—thereby may Peace come to all life at last!"

G. H.

The Mediator, by C. Jinārajādāsa. (Theosophical Publishing House, Adyar. Price Re. 1-12.)

The world is the richer for this short book of Theosophical Essays and the more one studies this concise and very beautiful volume the more are we impressed by the depth of meaning therein contained. To our thinking each essay needs to be taken separately, they are not in any way consecutive and the thought expressed in each one needs careful thinking over; if this is not done by the average reader then he runs the risk of missing much. This applies to nearly all the very beautiful works of this specially minded author. He conveys so much more than is expressed, he economises with words and the average man has to supply them to himself to enable him to at all realise all that is therein.

So much for *the way* to read these Essays, then as to what we may find. The first one *The Mediator* is exceptionally beautiful, we quote two passages, sufficient to make us long to have the book with us and to learn therefrom.

"This wonder of the Atonement is in some measure the privilege of every soul. Every man and woman can become that wonderful mystery, the gateway of life throughout which the Godhead descends and ascends. We prepare our natures for His descent as we aspire for purity, for light, for lifting a little the heavy Karma of the world."

"So slowly every man becomes a Mediator, till life after life his circle grows and on the threshold of Nirvāṇa, he holds within his circumference all that lives."

This book of Essays and *Nirvāṇa* by G. S. Arundale are given to the world side by side, each to help the other and both are illuminating words sent out for the world to absorb, lights to a darkened world.

SEEKER

Gods in Exile, by J. J. van der Leeuw, LL.D. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

Gods in Exile is another gem from the pen of this welcomed author. The pages tell the story of teachings received and given out for the benefit of those who have learnt to understand to the extent of understanding that which is revealed herein.

Much is revealed, let not the ignorant throw it away in haste but let all ponder thereon and wait the inner instruction which must come as indeed it has already come somewhat to the author.

This book follows on several that have just been published, the chief of which may be said to be *The Masters and the Path* by C. W. Leadbeater. This little book is dedicated to that great teacher.

The author tells us of the opening up of consciousness and, exhorts us to make strong endeavours that that opening up may grow in each one of us so that we may realise unity more and more "and the more we realise unity the more we feel we can love all our fellow men, love the trees and rocks the more we are drawn into union with the divine Love. Try to feel that power of the Ego to be at one with all things; try to feel your consciousness dissolve into the greater Consciousness until it becomes that greater Consciousness".

This is one of the little books that we shall often want to take up and have always with us as a help to guide the gods in exile back to their HOME of LOVE, complete UNDERSTANDING and greater Consciousness.

FLAME

The Apocalypse and Initiation, by Daisy E. Grove. (Theosophical Publishing House, London. Price 4s. 6d.)

The author states that her book is of an introductory nature and has been compiled from notes of a series of lectures given to the Christian Mystic Lodge (The Theosophical Society). The subject matter of the book is an attempt to interpret the veiled teachings of the Apocalypse and to show how these confirm the ancient teachings of the Eastern Schools. The book is divided into two parts. In the introduction to the first part a very short survey is given, according to esoteric teachings, on spiritual evolution, reincarnation, initiation and the Path and the constitution of man. The author then shows how the Ancient Wisdom is found in the Apocalypse veiled in many symbols and continues to carefully explain the meaning of these and their relation to man. Throughout the psycho-physiological key is used to interpret this little understood book of the Bible and some predominance is given to the explanation of the "esoteric physiology of the Ancient Schools". It is interesting reading that from the author's point of view "the seven Churches in Asia" depict "the seven force centres in man with the associated modes of cognition". A table of correspondences of these is given. After the general explanation of the symbolism used in the Apocalypse the author, in the second part, traces the mystery-drama of initiation as she sees it in the Apocalypse. To understand this book the Revelation of S. John must be read side by side with it.

The book ought to find many readers, especially in Christian Lands, it will prove of valuable help to the student of the Bible.

J. I.

The Hidden Splendour, by A. Scrivener. (Rider & Co., London. Price 7s. 6d.)

There are many people who are not able to follow the abstract conceptions of philosophy and to such much of the grandeur of the higher realms of thought is lost. But it is possible to convey to others in simple phraseology something of those higher regions of thought, and in *The Hidden Splendour* Mr. A. Scrivener succeeds in accomplishing this.

The Author's philosophy is nothing new. It is stated in the oft quoted words "In Him we live and move and have our being". Nothing but God exists; He is everywhere and in everything and we all are parts of Him. Even our highest ideals are our selves. In God there is no place for evil; a part of Him appears as evil to our awakening consciousness. These are some of the conceptions the Author seeks to explain, and he points out a way to a greater understanding which will help us to draw aside the veil which hides His hidden splendour, and enable us to realise the reality and the unity underlying all outward manifestation. In the chapter 'Morte d'Arthur' there is a striking account of a vision of the One as a glorious, resplendent youth.

The book leaves a good impression on the mind and does more than merely provide a pleasant hour's reading.

L. A.

Origen and his Work, by Eugene De Faye, D.D. (Authorised Translation by Fred. Rothwell. Allen & Unwin, London. Price 5s.)

These lectures on Origen and his teachings on God, cosmology, Christology, redemption and final things (eshatology), were delivered at the University of Upsala in Sweden. They are a résumé of a great work of erudition on *Origen and His Time*, which will soon be published and is looked forward to with great expectation by scholars and students of Origen, the greatest philosopher and Christian of the third century of the Christian era.

This popular exposition of Origen, his thoughts and methods, his philosophical mind and Christian belief is so vivid and lucid that we begin to understand and love the man, who had the knowledge and strong faith to combine Greek philosophy, with Christian

thought and thus made Christianity acceptable to the cultured youth of Alexandria, steeped in the great philosophies of Pythagoras, Plato, the Stoics, the Gnostics, Ammonias Saccas and Plotinus.

The first three centuries of the Christian era was a time of intense religious activity, of a vast upheaval of thought. Thousands of schools and communities strove and contended for freedom of thought and to live the religious life.

The Christians of the great Church, as soon as they tried to spread into the intellectual circles, were forced to express their beliefs in philosophical language. In Athens, Alexandria or Pergamus they could not expound their faith without using the language of the schools of philosophy and declaring Christianity as the only true philosophy. Clement of Alexandria was the first Christian of the great Church who saw the signs of the time and acted accordingly. He was at the head of the catechetical school of Alexandria; the cultured young men of the schools of philosophy came to him and became converted; his first endeavour was to train them to lead the Christian life, only to the few he explained the Christian philosophy. Origen, his disciple, definitely linked up the vital Christian beliefs to the Greek philosophy which permeated the mind of the men of his time. Origen's mind was saturated with Greek philosophy, to understand him one must know the doctrines and methods of Greek philosophy; the mentality of the true Hellenic philosopher was for ever lost among the Fathers of the Oecumenical Councils, who could neither accept nor understand him. It was inevitable that Origen should be excommunicated by the Fathers of the Oecumenical Council in A.D. 553.

The man whom western Christianity drove out of the Church was one of the greatest Christians of the day. But now the time has arrived to do him Justice as Christian and as philosopher; scholars and historians in France, England and Germany always honoured him and kept his reputation alive. But we might find inspiration for our own thinking and meditation in Origen's ideas about God and Providence in our perplexity over the bewildering questions of the day. It is in the nature of all truly great and original thought to be fruitful and creative and at certain times to reappear and assert itself in men's mind. Perhaps the study of Origen might bring to the Christians of to-day the message for which they are waiting. It requires no great effort of imagination for the student of history to see a marked similarity between the general unrest and searching after a new ideal that marked the brilliant

period of intellectual development which preceded the birth of Christianity and the general trend of thoughts and feelings in our times. Never was the Western world more ripe for the birth of understanding in things spiritual than it is to-day, never have conditions been more favourable for a wise view of the real nature of Christ and the task He is trying to achieve in the evolution of His world-faith.

M. G.

Love, Marriage and Parenthood, A Study on Race Building, by Mary Pendlebury, M.R.S.I. (Liddell's Press, Simla. Price 1s.)

The author is well known in certain circles and has studied her subject well, lecturing much in England on the subject herein embodied. One cannot exaggerate the importance of the work which she has done, if the physical condition of the race is to improve. It is a subject that happily, since unhappily it is necessary so to do, is now being fully discussed and looked into and many are the means that are being taken to improve matters. The author takes the whole tragedy of existing circumstances from the narrow view of the one life and has left out of account, as far as I read the book, the reality of the law of the return of life and the effect of causes in each life. Therefore the book has a very despondent tendency. The conditions are of course the result of a past, education the saviour of those conditions, education and moral precepts of spiritual living, and above all the desire in all for better conditions and a higher standard of life. Law cannot do much to help this problem, it can only deal with it in a very superficial way but when the desire comes from within and from the large majority then, and then only, will these conditions be altered. Books such as this one, are of great use however for publishing the conditions that exist and in that light we consider it of value and wish it a ready sale.

S. H.

Christian Beginnings, by F. C. Burkitt, D.D. (University of London Press. Price 4s. 6d.)

Three lectures delivered in 1924 are derived from the author's part in the work *The Beginnings of Christianity* edited by Professors Jackson and Lake, to which work, copious references are made in this book. It is a new essay to be added to the wave of reaction and criticism commenced one hundred and fifty years ago against the rigid literal orthodoxy of Christian Churches.

Studying the Book of Acts and following as a guide another of the apocryphal Gospels, this volume contains a picture of the early days of the Church in Jerusalem at the time of the martyrdom of James, the brother of Jesus; it tries to give a rational view of the appearances of the risen Christ and ends with a survey of St. Paul's Epistles as "a real guide for that earliest period".

While it must be recognised that this treatise is carefully reasoned out, the author himself expresses a critical opinion on the subject when he writes:

But alas! the old interest is dying. Too many people have come to believe that it doesn't matter; the unbelievers do not care to occupy themselves with these old tales now that their authority is discredited . . . This is the case with Neo-Catholicism almost as much as with Methodism and other modern Protestant varieties of religion.

A. P. G.

Spiritualism and Theosophy, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 2s.)

"Cease to judge a movement . . . examine rather the measure of its power to be of service to others in their need." The author has succeeded in adhering to these words which he uses as a prologue. He states what Spiritualism has done for a great many, he points to the dangers of passive mediumship, saying that among spiritualists themselves this danger is recognised and he shows how the study of Theosophy and of a sound method of occult training would be of great use. Spiritualists and Theosophists may read this booklet with advantage.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 3s. 6d.)

A clear outline is given of the teachings of Christian Science and that system of healing compared with the various other methods. While recognising that Christian Science may be "one of the pathways leading to the ultimate goal" for many, the author regrets that dogmas have crept in and would remind its adherents that "whatever absolute Truth may be, it certainly is not uniformity".

J. I.

Psycho-analysis for Normal People, by Geraldine Coster. (Oxford University Press, London. Price 2s. 6d.)

This book of rather more than two hundred small pages is yet another addition to this very important subject which exercises the minds of many to-day. Miss Coster has certainly accomplished her aim in trying "to set forth in the simplest possible way" the principles of psycho-analysis. Many books have been produced on the subject in the last few years but Miss Coster has written one that is readable by the unlearned on the subject and they are able to profit thereby because it is simply written. She has managed to elucidate much that puzzled the minds of many parents and she has evidently given much thought to the care and understanding of the young. We recommend this book to all who are interested in this subject and we do so without hesitation, and wish it a ready sale and success from the point of view of help to the suffering and relief to the distressed.

S.

The Soul of Jack London, by Edward Biron Payne, with an introduction by Sir Arthur Conan Doyle. (Rider, London. Price 5s.)

This is the story of the life struggle of a strong personality against a cold materialism continued and victorious on the other side of death. It is divided into two parts. In the first part the author, Dr. Edward B. Payne, gives glimpses into the living Jack London's mind in his search for Truth that resulted in his materialistic philosophy of life; the second part contains some of the communications received from the dead Jack London from the other side, with the story of how they were obtained by Miss Oliver. Apparently Jack London's purpose in giving these messages was to right the wrong he considered he had done during his Earth life in propounding his materialistic teachings to his friends.

It is evident that the author, Dr. Payne, was a very close and beloved friend of Jack London, and as such he had an intimate knowledge of his friend's inner conflicts and tumultuous thoughts in his life-long search for Truth; and to have followed his friend in that search through the very portals of death, and to have known him rise in that after-life from the melancholy depths of materialism to a knowledge of the immortality of man is indeed a remarkable and happy experience. This is related in the *Soul of Jack London* in impressive language, which carries with it a strong conviction that the author realises that the communications received through the automatist, Miss M. M. Oliver, actually come from his dead friend.

The messages corroborate the teachings of Theosophy that death does not suddenly change a man's nature; that man's physical desires and intellectual inclinations continue in the life after death; and that the Soul of man is immortal. The book should be read by all who know Jack London through his many beautiful books, and by all who are interested in the other side of death, and it will add one more volume to the many records of communications from those who have passed over.

L. A.

The Wisdom of the East Series. (1) Anthropology of Ancient Egyptian poems. (2) Ti-Me-Kun-Dan, Prince of Buddhist Benevolence. These are two more contributions to this series which has as its object "to bring together West and East by means of the best Oriental Literature, into a spirit of mutual sympathy, good-will, and understanding". The sayings are culled from most of the Eastern countries, translated by various scholars. The idea is fine and it is hoped that much understanding of the words of wisdom may accrue from those who are working for this further enlightenment to the world. (John Murray, London. Price 3s. each.)

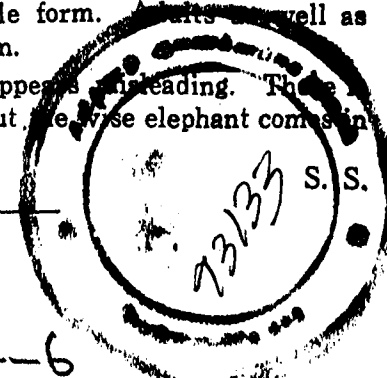
In the Way of Heaven, edited by Theodore Besterman. (Methuen, London. Price 5s.) This small book contains teachings from "many sacred scriptures concerning the qualities necessary for progress on the Path of attainment. It is a useful book to pick up for a quiet half-hour but it is a pity that the quotations have no references to the religious books from whence they are drawn, the book would then have been of great service in the great work of drawing together the religions of the world into a bond of brotherhood with ideals in common. In the next edition this could easily be amended.

D.

The Wise Old Elephant: Forty Story Talks to Boys and Girls, by E. L. Coulter. (Hodder & Stoughton, London. Price 3s. 6d.)

The stories are all interesting and convey useful moral and practical advice in an easily assimilable form. As well as boys and girls will profit by reading them.

The title "Wise Old Elephant" appears misleading. There is certainly wisdom in all the stories, but the wise elephant comes in only in the first story.



The Hidden Zoo, by L. G. (Hodder & Stoughton, London. Price 3s. 6d.)

That a Zoo offers unfailing attraction to young and old we all know, but that there are numerous and very interesting dramas going on among the animal world there we do not generally know. It requires a person who, apart from opportunities for observing, possesses the gift of putting himself, as it were, *en rapport* with the animals, to discover and interpret these dramas. The author of the book has this gift and has besides a delightful way of describing his observations. The result is a most readable book. The author's field of observation is the London Zoo.

An interesting feature in a popular zoo is the facility that the animals have to develop human ways of feeling and acting, of which the book under review gives several instances.

S. S.

The Psychology and Tradition of Colour, by Hylda Rhodes. (C. W. Daniel, London. Price 3s. 6d.)

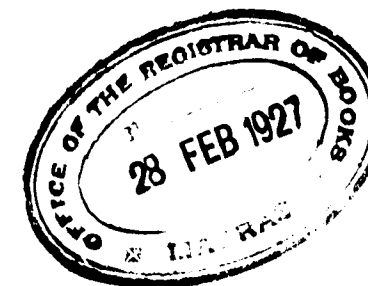
A very disappointing book with a Foreword by Dr. Henri M. Leon which has no particular bearing on the subject, comparative philology being applicable in many other connections than that of names of colour.

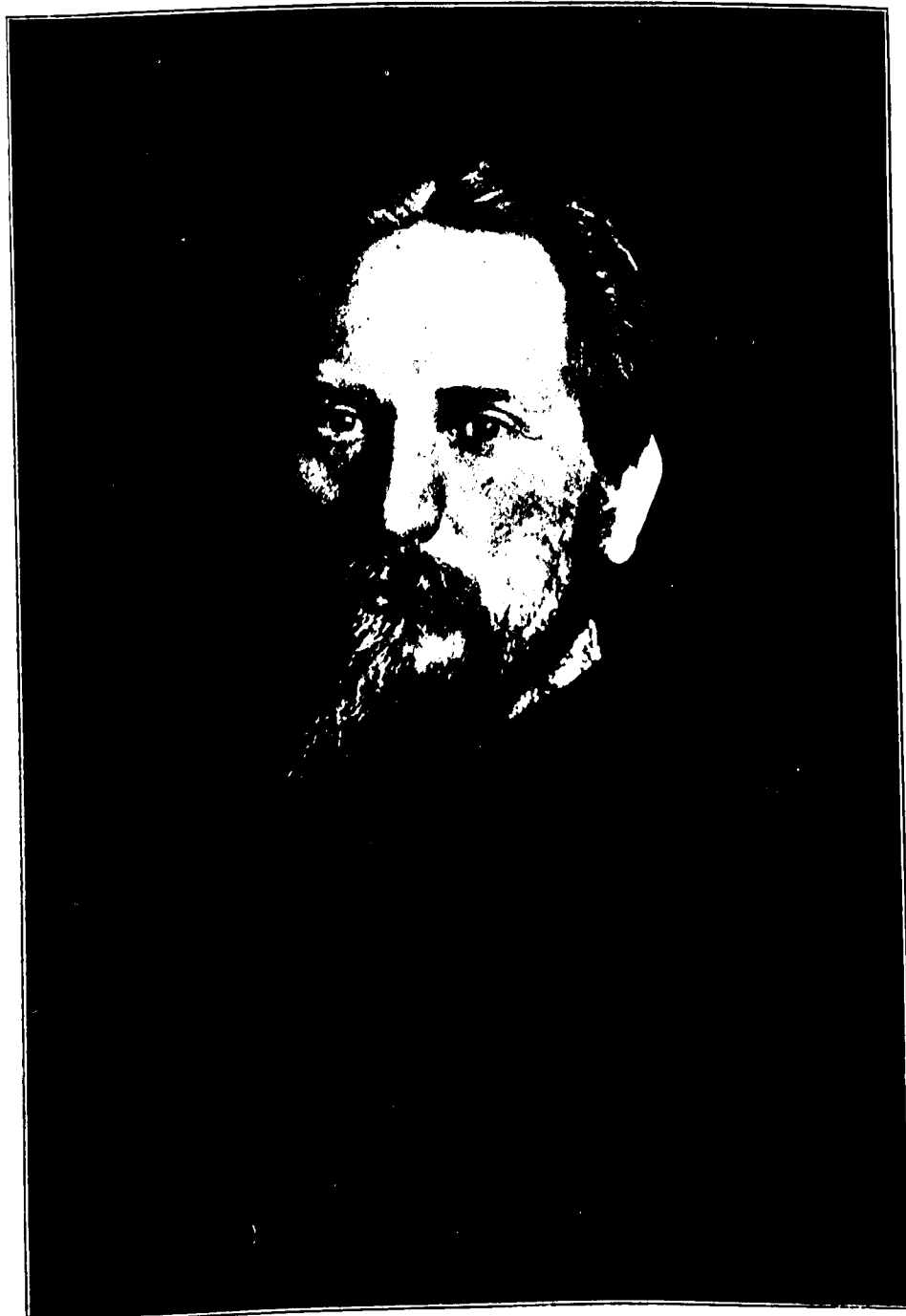
It contains some pretty writing about colour in nature, in poetry, art, gems, etc.; scraps of science; fragmentary allusions to vegetable dyeing; and references to the effect of colour on health and mood—all this in the Introduction. Then follow chapters on the Psychology of the seven colours, red, blue, yellow, green, purple, black and white; these mainly consist of sentimentalising on quotations from other writers and such commonplace rhapsodising as the following:

Blue is associated primarily with space, illusion; it is the hue of immensity; it arouses cosmic emotion; it suggests the abode of gods, but of gods who smile and bless, not of gods who frown and thunder. Far, far above us is the vast sky ocean, azure on happy days, deep indigo or sapphire-dark at night; misty, mysterious, the melting blue of distant hills, exquisite the hazes of deep blue which float and darken among far-off trees seen from a winding river.

Much more profitable to spend idle hours with Nature and do one's own psychologising.

NAIDA





C. W. LEADBEATER IN 1902

VOL. XLVIII



No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

The long American tour is over, from the Atlantic Coast on the one side to the Pacific Coast on the other, from Toronto on one side to Vancouver on the other, from Seattle to San Diego, from Milwaukee to New Orleans, from New York to Chicago westwards, Boston eastwards, and Washington southwards, and to many places lying between these points. Two days were given to sightseeing—Niagara and the Grand Canyon—both wonderful manifestations of Nature's tremendous forces. The rest of the time was spent in travelling—mostly by night—and in talking by day. The "Coming of the World-Teacher" and "India: Bond or free? A World Problem," were the two subjects dealt with, and in two or three places I spoke on "Man, the Master of his Destiny." In most tours I also held meetings of T.S. and Star members, and also of the E.S. students. At the end, I am thankful to say, I am none the worse in any way, being quite vigorous and thoroughly well. But my correspondence has suffered badly, for which I apologise to all who have written

to me and have not been answered. I am glad to have time to answer those which still need replies.

* * *

I have settled down for awhile in the Ojai Valley with our Krishnaji, and Lady Emily Lutyens and her daughter Mary arrive there on the 16th instant (December). I say "there" because I am writing from Los Angeles, whither we motored over yesterday from the Valley, in order to meet our visitors, who arrived from England this morning (December 13th), looking very well, after their swift rush across the continent. Lady Emily is to lecture in Los Angeles on the 19th and 26th of this month. Los Angeles is eighty miles from Ojai, and the drive is a beautiful one, the road winding along among the mountains.

* * *

Ojai Valley is a long narrow tract, surrounded with mountains; from behind one range the Sun rises, below a second he sinks when his setting hour arrives. A few evenings ago, he set amid surroundings of wondrous splendour, for billowing clouds surrounded him, and he painted them with lovely colours, rose and orange, with blue-green lakes wherever the clouds left spaces for us to see them. I thought of the two countries which shew the most glorious sunsets—India in the rainy season, and Egypt, which occasionally displays an evening sky marvellously wonderful. I have put a memory of that Ojai Valley sunset in my picture-gallery where only two others shine out in equal beauty, one seen from Adyar towards the end of the rainy season, and the other from the Suez Canal, as the steamer glided silently eastwards, towards the Homeland. And as I think of that Homeland, a great spring of love wells up from my heart and flows thither, to the "Motherland of my Master," and my own Motherland of so many lives in the past.

* * *

There is a funny paper named *The Patriot*; it does not pretend to be funny, but is the more comic on that account. It takes itself very seriously. Its first joke is its name, for there is nothing patriotic about it. Its particular red rags are The Theosophical Society and the Order of the Star in the East; and Co-Masonry; these are its King Charles' Head, and they are dragged into various organisations. In its issue of October 16th, 1926, it assails the Golden Chain and the Round Table. The aim of the Golden Chain, "at least the avowed aim," is the formula repeated by its child-members—it is a children's Order—and it gives this quite accurately:

I am a link of gold in the chain of love which surrounds the world; I must remain strong and bright, I wish to try to be gentle and good to all living creatures, to protect and aid all those who are feebler than myself, and I will try to have none but pure and beautiful thoughts, to speak none but pure and beautiful words, to do none but pure and beautiful actions. Then all the links will become bright and strong.

The Patriot does not tell us what there is wrong in this very practical resolution with which the children start their day. The Round Table is the next subject of dislike; it has three grades, Associates, Companions and Knights: "It is scarcely necessary to point out the analogy between these three grades and those of Masonry." It is also "scarcely necessary to point out" that the name of the Round Table suggested the three degrees of chivalry, the Page, the Squire and the Knight. *The Patriot* also appears to object to the words "The King"—"Follow the King," being defined as meaning the Christ in the West and the Bodhisattva in the East, and to the statement that members are required "to think each day of this King and to do each day a deed in His service". Surely no one should object to this very useful practice. Yet presumably *The Patriot* objects to it, so must regard it as unpatriotic. *The Patriot* is presumably a Christian paper. (I say "presumably," because I have never seen a copy of it, having only received from a press-cutting

agency cuttings which attack movements with which I am connected.) If then it is a Christian paper, why should it object to western children who join the Order of the Round Table being taught to follow Christ, to think of Him daily, and daily to do a deed in His service? Cannot *The Patriot* understand that this little daily practice will grow into a habit, until all the day through the thought of the Christ becomes a permeating fragrance in the mind, and all actions are performed in the spirit of service to Him?

The London *Daily Express* tells of a remarkable child of whom my Indian readers have probably heard months ago, but whose fame may not yet have reached readers of other lands. His name is Maung Tun Kyaing, and he is only five years old. He

preaches and recites the Buddhist Scriptures, and is believed to be a re-incarnation of Yunkyaung Sayadaw, a famous Burmese Buddhist.

He preaches to large crowds, and "it is now declared, after a series of exacting tests, that he thoroughly understands what he preaches, and he is regarded as a genuine 'winsa'. He reads both Burmese and Pali . . . His audiences seem spell-bound when he preaches". His father is a farmer and his mother a weaver of mats. The word "winsa" means one who remembers his past lives.

The Los Angeles Evening Express, of December 3, 1926, contains an interesting case of a dream which conveyed true information to Mr. Chris Olson, a tobacco-planter in Wisconsin, U. S. A. His daughter, Clara Olson went out, on the evening of last September 10th "to get a breath of fresh air," and never returned. Seventeen days later a young man of 18, a Gale College student, Erdman Olson, the girl's lover, disappeared. Mr. Chris Olson, for some reason suspected

that his daughter had met with foul play, and this idea was strengthened by an ominous dream. He told his neighbours: "I've seen her in a dream. I know she is dead. I saw her buried on her face on a hill near Rising Sun." So strong was his certainty, that he actually swore "out a murder warrant for young Olson 'upon information and belief' several days ago, although there was then no direct evidence that the girl was dead". The paper goes on:

That evidence was supplied yesterday when a searching party, combing the Kickapoo valley, stumbled upon a barely filled grave in which the missing girl was lying—face downward. The searchers gathered at the spot and in awed whispers told one another that Chris Olson's dream had come true.

No bullet wound nor bruise from a blow that proved fatal was found on the body. The theory of poison is being discussed by the officials, and an autopsy is to take place followed by a coroner's inquest "to determine how death came to the girl, who was an expectant mother". Various issues arise to be laid before the jury: The girl must have been killed by another, or have committed suicide; If she committed suicide, was she alone, or was some one else present? If some one else was present—a fair presumption, as the body was buried—did the two agree to commit suicide, and the second fail to carry out the compact, hastily bury the body and fly, fearing to be accused of murder? If she were alone, the body must have been discovered and buried by a casual passer-by; why did he conceal the fact, instead of leaving the body and notifying the police? Did Mr. Chris Olson reveal the whole of his dream, or did it contain any further information as to the manner of the girl's death? If it did, is a dream evidence in a court of law? The reply to the last question is of vital importance to the world at large. Personally, I think that those who are best acquainted with the workings of the sub-consciousness and the super-consciousness would be the first to deprecate intervention by either with the

regular public course of law and justice in the physical world.

The Convention of the Theosophical Society is the outstanding event since the last Watch-Tower was written. It should be generally remembered that the Convention which takes place at the end of December in India is the Convention of the Society. It is true that at the same time (at separate meetings) the Convention of the Indian National Society also takes place and we have had cause to remember that many confound the two which are indeed quite distinct. In the supplement of this number we are printing the summarised programme which was carried through.

Before we went this year some of us were asking ourselves: Why do we need such frequent Conventions? To hear the report which we could easily read to ourselves if so minded? To meet each other? To do business? To each of these questions the answer seemed emphatically—No. Many answers came to this question at Benares, some of which have been told and some untellable in words. I think that some of the following are reasonable answers: To feel something of the strength that is ever growing in this great and wonderful organisation; To realise the spreading branches of the work year by year as we review the past year or years; To gauge, count and register the pulse of the movement as a whole and possibly to notice in which branch of the great and ever-spreading tree the life seems to be the most virile. This last must inevitably alter very considerably and the fact of the different great centres and their special work will naturally take this point into account.

I do not know of course but at the Convention of the Society it may be that there is yearly a weighing up of these things in a purely physical way as well as in other ways.

Be all this as it may there is a distinct and very definite difference at every Convention, a different note is struck, a different chord is sounded, a different aspiration is set on foot, a different picture visualised, a turn in the road, another vision of work to be accomplished, another step taken on the mountain of the Society's life. The Conventions always vitalise the life of the Society, fan the sparks and set aflame that which is ready to burst forth and thus a new life everywhere is given.

There is also a big outside difference at each Convention which is remarkable, sometimes it is one thing and sometimes another. I suppose a growing characteristic within the Society as a whole is in the truth reflected; this is understandable.

This Convention was outstanding in its own peculiar way, though I realise as I write that this must inevitably be coloured by oneself and one's own ideas and that in a sense rather, shall I say, spoils it.

Friendliness reigned everywhere, one had not to look for it, it lived, it grew, it brought forth fruit abundantly, it was very, very beautiful and shining in its strength. It did shine; not only a glow but a beautiful warm enfolding thing that took us in its radiant arms and you felt alive and as if God were near as the Great Eternal Friend of man. This warmth gave vivacity unknown to some of us before, a buoyancy, for we caught something of oneness, all belongingness, something that brought us wildly together in a bond that knew no separation. A bond from within, warm, glowing as a miniature sun, not a bond from without which binds coldly and harshly and which we long to sever. The inward bond no one ever *wants* to sever, he may now and then sever it in ignorance, in pride, in delusion but once having known the true bond he must assuredly seek to keep it to eternity.

This inward bond was felt and strengthened at Benares, we were welded together as one whole as a band of workers in the

Service of the Masters. Many may think that this has been done years ago, but this individuals may have done, groups may have done, but on these happy, friendly, sunny days we were knit together as a solid block as one knowing each other, understanding each other and above all having a common trust one towards the other.

The air was intense with feeling, some that we understood and some of which we have yet to learn and understand the use. An immensity was there which seemed to contain all; an immensity that contained laughter and joy and merriment and the vivacity and life-giving of the sun. All others seemed to shine. One saw and realised the sun in each, they were mirrors, reflexions and all the place was Light shining in its strength. *It* all seemed a possibility, a living reality not only a belief as heretofore. *It* was there in one's hand so to speak, to handle and to take hold of, a torch that we could carry for evermore and thus carry a beacon for others to walk by in the outer world, and from which to light their torch.

That the President would not be there seemed to foretell a great miss but so much was the spirit of oneness rife within us we knew her to be there, we felt her, some saw her and some heard her speak so we did not miss her. If we do not miss her how can we ever miss anybody?

So many old clothes had fallen off, please understand what I am trying to say, justice reigned there was no need of judgment; friendliness reigned there was no further use for destructive criticism; the warmth of the sun had penetrated our darkness; no more shivers of fear or depression.

There were present at this great Convention Bishop Leadbeater who looked young as ever, working all day. The Vice-President who seemed everywhere and present at everything, Bishop Arundale whose enthusiasm sprays us all, we cannot escape it even if we would and Mrs. Rukmini

Arundale who grows in the power of helping all who come across her. Eight hundred delegates attended this Convention, the largest number known at Benares; so in all ways it seems to have been the biggest that has yet been held there.

The 17th of this month is one of our Remembrance Days of those who are now working elsewhere and of those who still remain with us. We greet our elder brother whose birthday it is with our love and affection, and the best of wishes that we may offer.

We have printed an article by C. Jinarājadāsa,¹ and two Letters from our Teacher H. P. B. thus linking the thoughts of those who have passed on with those who are still with us; we have also reprinted two old photographs of Bishop Leadbeater which are interesting if not flattering. Also on page 529 we have given the latest snap-shot which we have to hand, taken in Java just before he arrived in India in December.

In the March number we hope to be able to print the Convention Report and the Convention lectures in full. As they will so soon appear we have purposely not spoken of them.

Bishop Leadbeater and Bishop Arundale leave Adyar on the 27th of January and go to Colombo *en route* for Australia. The Vice-President and his wife start for Europe in March and we hear that the President will meet them on her way to Australia as at present arranged.

Mount Road is the Bond Street of Madras. In Mount Road the Theosophical Publishing House opened a branch book shop which will we are sure do very useful work in

¹ See p. 515.

spreading Theosophical thought. The position of this shop is one of the best in Madras and we are fortunate to have secured it.

It was opened on January 15th by the Vice-President who in declaring the shop open, said: That it was fitting that literature of a high order should be available to radiate wholesome ideas of advanced knowledge from this centre dedicated as the memorial of the eminent reformer, Dewān Bahādur. At this time when there is such a great impact from the West of all sorts of literature, it is well that such a centre should be opened and it will certainly prosper with the care and attention that are visible already in the varied stock of useful books on subjects such as Art, Science, Higher Thought and Life. In the name of the absent President the Vice-President wished the undertaking God-speed.

W.

NOTICE

As the Acting Hon. Treasurer of the Theosophical Society, Mr. Macbean, will most probably be leaving India in March, before the return of Mr. Schwarz, and as consequently there will have to be another interim Acting Treasurer, he particularly desires to renew the recommendation that remittances should *never* be addressed to the Hon. Treasurer *by name*, but simply to *The Treasurer, Theosophical Society, Adyar, Madras*. This will obviate the inconvenience likely to occur when cheques and money orders are made payable to absentees.



A MAGNIFICENT OBJECTIVE

By DAVID W. MILLER

ONE of the performers in the "Mayflower" Historical Pageant, which has been repeatedly produced in England, is made to say the following—

"Blessed is he that is divorced from an aged and outworn tradition

And is attracted to the youth and beauty of Eternal Truth.
Blessed is he that hath the detachment for a new venture of faith

And does not attempt the Portal of the Future with the blood-rusted key of the past."

What a fine rallying stanza for idealistic youth! How magnificent an objective for one really awake to the

opportunities and calls of the present! To live in an atmosphere of the past, however glorious, is to live in present blindness and to miss the joys of participation in the next and immediate steps of the great evolutionary plan. The future is full of promise for world-brotherhood. The bridging of distance by wireless and aviation is a suggestion on the physical plane of a still greater brotherhood of which such are but reflections and hints. Just as barriers of nationality, space and local exclusiveness are ignored by the airman and transmitter, so are smaller ranges of thought and objective eclipsed by the world-wide conceptions of intensive brotherhood.

Progress has been defined as the increase of quantity and quality of pleasurable life. Of progress in the purely materialistic sense we have many forceful illustrations. Surely the past century registers amazing and unique achievements. To refer to but one phase of this advance—locomotion—the advances made in method and speed are astounding. Indeed, this and other forms of material speeding up have suggested and facilitated advances in the mental and spiritual realms.

Even if we would, we cannot remain indifferent to newer viewpoints forced upon us. We, in our erstwhile slowness and blindness, may pass enactments in small ring-fenced areas, but a larger conception born of the electrical, wireless, and aviating age will ignore the anachronistic decisions. We must recognise the wider implications of our actions. A speech made in one continent may be broadcasted to millions at the ends of the earth. There is, in the radio universal service, an apt illustration and elucidation of the Christian Scripture which affirms "that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." The apparently trivial and limited may have a world-wide significance. Hence, in the approaching age of closer communication and co-operation there must be the sanest catholicity to make harmonious and helpful all possible

associations. Bullock team travelling and speech from mouth to ear represent the past: and we must see to it that no such simple and slow and ineffective means are sought to be made operative in the age ahead. The current attitude of mind must be in its realm as effective as is a motor car in its realm.

Whether we will or no, we must move. Mechanics, savants, occultists all sound the bugle to advance. If not entirely outgrown, it is certain that nationalism cannot now be the same. The new spirit of internationalism broods over and obliterates the hard dividing lines of any would-be exclusive nationality. However much isolation may have served in the past, it must now yield to the genius and joy of synthesis.

What is the application of the idea to the future of India? That India is deeply stirred none can doubt. Probably by aid of the unification of the English language, India is realising both her nationality and her international place as never before. Woe be to her if she "attempts the portal of the Future with the blood-rusted key of the past". Democracy has become the rallying cry of all peoples, and all men must assert their manhood. However beautiful and effective may have been the leading of nurse and mother, such leading becomes ridiculous on man's attainment. Rather must he play the part of leader and utilise his potential initiative and executive ability. A nation, as a child, may be spoon-fed too long.

The Rt. Hon. V. S. Srinivasa Sastri has quite recently raised the question of the position of the Native States in the coming Dominion status of India. Quite properly he stresses the need for bending to the spirit of the hour and thus modifying the older paternal attitude of government. It is inconceivable that the seventy millions of India under Native Princes should be less expressive of the newer and larger viewpoints than the rest of the civilised world. While there will doubtless be differences in procedure, it is unquestioned

that self-determination must take a larger place. The speeches of Mr. Sastri on this subject are but the complimentary side of his insistence on India's larger place in the councils of the British Commonwealth and World Federation.

Perhaps it may be permitted for a believer in world-brotherhood who is a Londoner in New Zealand, to express the conviction that a voluntary giving up of many exclusive privileges on the part of Native State rulers would do much to enhance their influence. Although less officially, they would still exert an enormous influence over public affairs, and their peoples would delight to honour their magnanimous kingly heads. I believe the King-Emperor, King George V, wields a very powerful and peaceful sway in all political matters although he has no direct voice in legislation. Many believe that the British throne is on stronger foundations because of the sacrifice of autocratic prerogatives. The Royal house is loved everywhere; and it is most probable that the prestige of State rulers would be greater in All-India councils, British Commonwealth conferences, and in the World-Parliament of civilised peoples, if working for mutual well-being.

The magnificent objective is a world freed from iron bands and united by silken threads of Brotherhood, interpreted by a synthesis of World-Religions under the "Lord of the Religions of the World". An irreligious democracy is rudderless, mad, unthinkable. But a living faith in a God-ordered world, and a conviction that this is the age for internationalism and all its attendant enrichment for all is at once interpretation, balance, inspiration, joy, and achievement.

David W. Miller

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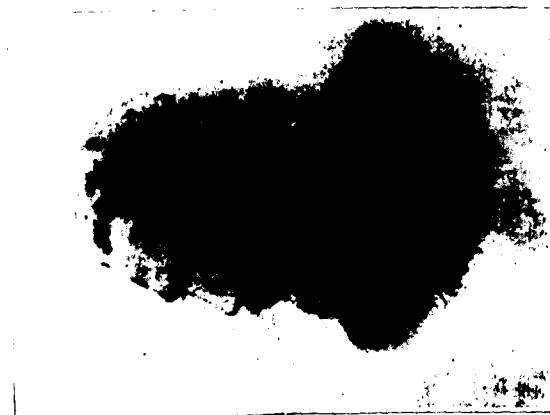
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David W. Miller



C. W. LEADBEATER
IN 1885, AT ADYAR



C. W. LEADBEATER
IN 1882

WHAT H. P. B. THOUGHT OF C. W. LEADBEATER

By C. JINARĀJADĀSA

INTRODUCTORY

C. W. LEADBEATER, whose eightieth birthday falls on February 17th, joined the Theosophical Society in 1882.¹ He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter is published as Letter No. VII in "*Letters from the Masters of the Wisdom—First Series*". In that letter, the Master offered him the opportunity of going to Adyar "for a few months". At this time a terrific attack was being launched on H. P. B. by the Christian missionaries of Madras, and what was known as the Coulomb "exposure" of H. P. B. had begun. Many professed ardent Theosophists had dropped away from the Movement in England.

C. W. L. came up at once to London and showed the letter to H. P. B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H. P. B. was sitting in front of the fire that evening, and C. W. L. and Miss Laura Cooper (the late Mrs. G. R. S. Mead) were facing her, he

¹ Owing to the long delays in issuing diplomas in these early days of the T.S., his diploma however bears the date November 20, 1883.

noticed that suddenly H. P. B.'s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next instant condensed and fell flat on H. P. B.'s palm. It was a letter addressed to C. W. L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C. W. L.'s decision to go to India and, approving of it, gave him precise directions as to travel. These directions were to start, if possible, on the 5th of the following month, and join H. P. B. at Alexandria. It was impossible for C. W. L. to travel with H. P. B., because she was leaving that same night when this second letter arrived.

C. W. L. was living at this time at Liphook, where his uncle the Rev. W. W. Capes, Reader in Ancient History at Oxford, was the Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4 he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H. P. B. in Cairo. With her he travelled to Colombo, where he formally took Panchasila from the High Priest Sumangala. The party arrived at Adyar on December 21.

Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H. P. B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T.S., manager of the book business, and acting editor of THEOSOPHIST. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbour require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. L. LEADBEATER.

FIG. 1

wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C. W. L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C. W. L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C. W. L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festival night, how we went in a decorated cart to several temples singing carols. C. W. L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C. W. L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the

innuendos about C. W. L. were quite well-known to Colonel Olcott. I mention this fact, because H. P. B. could be not so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C. W. L.

WHAT H. P. B. SAID

What H. P. B. thought of C. W. L. is evidenced by three statements of hers which I give. The first, Fig. 1, is from her copy, now at Adyar, of THEOSOPHIST, Volume VII, August, 1886, p. 686. The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C. W. L.'s article on "Anuradhapura and Mihintale," two famous Buddhist places of pilgrimage, H. P. B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart! H. P. B."

The second illustration is what she wrote in the copy of

To my sincerely appreciated
& beloved Brother & friend
W. P. Leadbeater
H. P. Blavatsky

FIG. 2

The Voice of the Silence which she presented to C. W. L. as soon as he arrived in England. The third illustration is what

she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

To my old & well-beloved friend
Charles Leadbeater
from his fraternity
H. P. Blavatsky

London
1891.

THE KEY TO THEOSOPHY.

FIG. 3

CONCLUSION

We must note the fact that the particular advice on the sex problem for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C. W. L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed

utterly unable to remember that, during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past ; but he "fell".

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not, anything to contribute to that solution. But though the whole problem came startlingly before me in 1906, I feel immensely grateful that C. W. L. opened my eyes to the biggest problem which confronts us men—a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as "fallen," merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C. W. L.'s ideas ; but I did fight to maintain that C.W.L. had not changed in his nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had "found him out".

The three illustrations of H. P. B.'s high regard for C. W. L. will, I think, be sufficient for most people, who believe that H. P. B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a "well-beloved friend". If she regarded C. W. L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. Jinarājadāsa

TWO LETTERS OF H. P. B.

[The first of these two letters gives a brief insight into one of the many "situations" in the early days of the T.S. After the Missionary attack on H. P. B. in 1884, she left Adyar with "Bawajee", Dr. Franz Hartmann and Miss Mary Flynn on March 30, 1885. "Bawajee" was a familiar name for S. Krishnamachari, a young Tamil Brahmin of Tanjore. Bawajee was sent to assist H. P. B., but he got his head turned by the adulation given to him by his western admirers. Finally, he suffered from such an excessive "swelled head" that he considered himself superior to H. P. B. An interesting fact about Bawajee was the use of his body for a while by another and more advanced chela of the Master K. H., by name Darbhagiri Nath. It was Darbhagiri Nath in his own body who had been with the Master in Tibet ; later, on the strength of having given his body for a while to Darbhagiri Nath, Bawajee claimed that he had been in Tibet. After Bawajee returned to India, he lost his Theosophical interest, and died a few years later.]

The second racy letter of H. P. B.'s needs no comment.—C. J.]

I

TO C. W. LEADBEATER

Elberfeld, June 23/86

MY DEAREST LEADBEATER,

I was glad—sincerely—to receive your welcome letter. As to the enclosure¹ I really do not take upon myself to send

¹ C. W. L. wrote a letter to his Master, the Master K. H., and sent it to H. P. B. to forward. This she did not do. However, as will be seen at the end, the Master acknowledged direct, writing on H. P. B.'s letter, after she wrote and posted it.—C. J.

it. I *cannot* do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

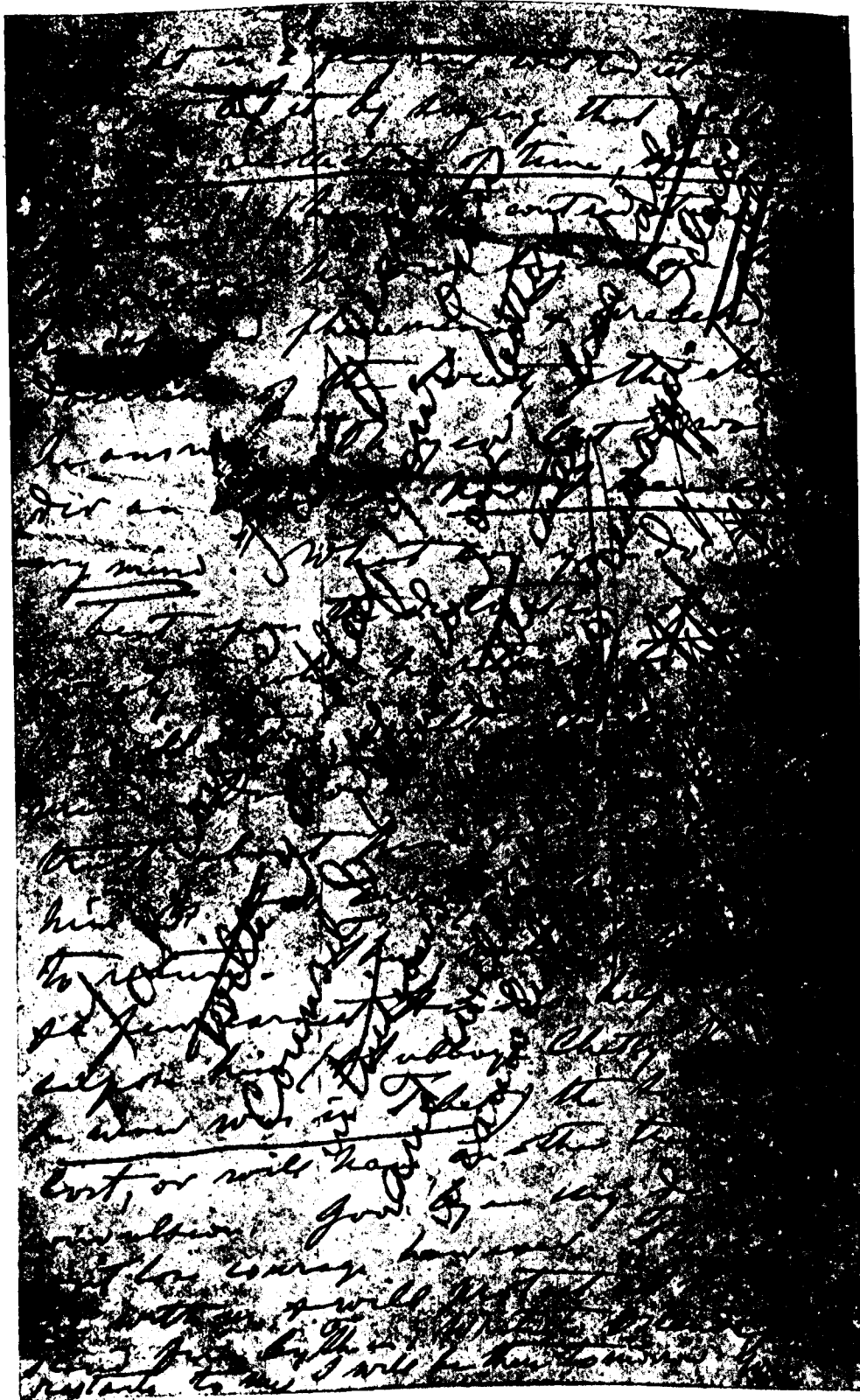
Now learn new developments. Bawajee is entirely *against us and bent on the ruin of the T.S.* A month ago he was in London and ready to sail back to India. Now, he is here—heaven knows *when* he will go away for he lives with Frank Gebhard (the elder son who sides with him and whom he has entirely *psychologized*) and he has sown dissention and strife in the Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and Frank siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines*. He does more, he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for five [years] to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) *knows* better. Since he came to Europe he has learned the truth having been *illuminated* (!!!) He learned that the Master could NEVER, in no case communicate with us, *not even with their chelas*; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of *maya*, Elementals, spooks, when not “frauds”, he says, “Esoteric Buddhism” is all nonsense and hallucination.

Nothing what is given out in *The Theosophist* is true. My “Isis” and even the *Secret Doctrine* may he said have been dictated to me by some occultist or “spirits”—never by Masters. When asked how is it that he came with me to Europe *on an order from his Master* as he said—he now declares coolly that he was *mistaken*; he has “changed his mind” and knows now it was an illusion of his own. Olcott has never, never healed anyone with mesmerism; never was helped by Masters, etc., etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always*; and is a liar; Damodar is a great liar, also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them !!! At the same time he contradicts himself; to one he says he was 10 y. with Mahatma K. H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. NOW, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T. S. He was sent to Simla to Mr. S. that is to say, *he gave up his personality* to a *real chela*, Darbhagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an *accepted* regular chela. But now when he failed as a “probationary”

owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me in the face and asked me what I knew of his past life! That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T. S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. coolly said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non responsibility*—and it is impossible to catch him for him, who, like Frank Gebhard believes that every word of B.'s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that *no chela has any recollection of time, space or figures* (!!) hence the contradictions. When shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers "Oh yes; but I was under an illusion. *Now I have CHANGED MY MIND.*" What can you do? He is bent upon the destruction of *our* Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye my dear fellow don't lose courage however. The Masters *are* with us and will protect all those who stand firm by Them.



LETTER TO C. W. LEADBEATER FROM H. P. B. WITH THE MESSAGE OF THE MASTER
K. H. WRITTEN IN TRANSIT THROUGH THE POST

1927

TWO LETTERS OF H. P. B.

525

Write to Ostende, poste restante to me. I will be there tomorrow.

Yours ever faithfully and fraternally,

H. P. BLAVATSKY

[P. S. added at top of first page]

My love and blessings to Don David¹ and all the Brethren. My greatest respectful salaams to the High Priest Rev. Sumangala. Ask his blessing to me.

[Written *during transit* in the post—from Elberfeld to Colombo, where C. W. L. was residing, across the writing on the last page, in blue pencil:]

TAKE COURAGE. I AM PLEASED WITH YOU. KEEP YOUR OWN COUNSEL AND BELIEVE IN YOUR BETTER INTUITIONS. THE LITTLE MAN HAS FAILED AND WILL REAP HIS REWARD. SILENCE MEANWHILE.

K. H.

II

LETTER TO S. WHITMAN

[Postmark, Feb. 1, 1888]

17 Landsdown Rd.,

Kensington.

DEAR MR. WHITMAN,

The blessed "Incidents"² have once more walked off in somebody's pocket.³ Search has been instituted in the house

¹ H. Dharmapala; with several other Sinhalese young men, "H. Don David" changed his Christian name to a Buddhist one, as a result of the Buddhist revival by Colonel Olcott.

² The book by A. P. Sinnett, *Incidents in the Life of Madame Blavatsky*.

³ A typical example of H. P. B.'s humour, considering the size of the book.

from upper garret to cellar in case some careful theosophical hand dropped this book while falling asleep over it—under the bed—the "Incidents" have vanished.

I had three volumes, three separate copies, and all have melted into thin air; and so I am going now to apply to Sinnett for a copy just to send it at your desire to Miss Ansley. As soon as I have the book I will do so.

Meanwhile—you just pocket back your stamps—which find enclosed. We Theosophists are as poor as we are disreputable, and that's saying a good deal, and that we are (speaking for myself, at any rate) as proud as we are poor and disreputable, and I ain't going to allow a friend, if you permit me to consider you one, to pay postage on books lent to them.

I told the boys to send you some new publication circulars. Hope they will, and hoping that our Holy and Great Lord Buddha will be ever keeping his umbrella spread over you.

I am,

Yours faithfully and truly,

H. P. BLAVATSKY

Since your intuition
led you in the right direc-
tion & made you understand
that it was my desire you
should go to Adyar im-
mediately — I may say
more: The sooner you
go the better. Do not lose
one day more than you
can help. Sail on the
5th if possible. Join
Usasika at Alexan-
dria. Let us all know
you are going and
may the blessing of

our Lord, and my
poor blessing He
shield you from Ev-
ry evil in your
new life.

Greeting to you
my new Chela.

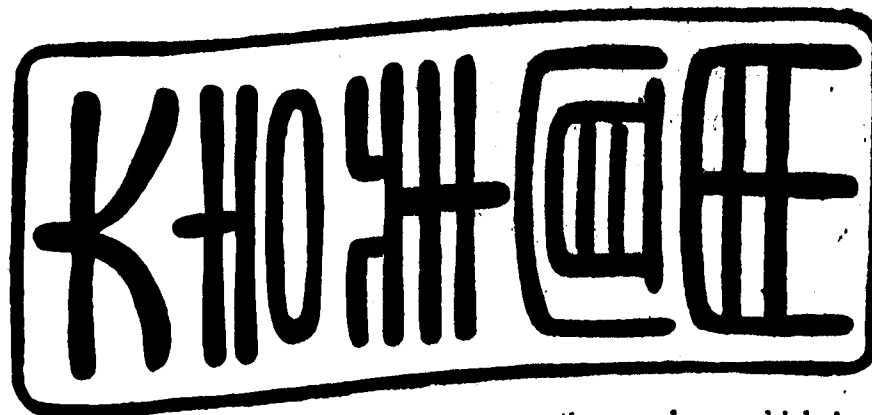
K H

Show my notes
to no one

LETTER OF THE MASTER K. H. TO C. W. LEADBEATER

A LETTER OF THE MASTER K. H.

TO C. W. LEADBEATER



The inscription, stamped in red ink, on the envelope, which is made of rice paper. Size of the envelope is as in the illustration.

THE LETTER

SINCE YOUR INTUITION LED YOU IN THE
RIGHT DIRECTION AND MADE YOU UNDERSTAND
THAT IT WAS MY DESIRE YOU SHOULD GO TO
ADYAR IMMEDIATELY—I MAY SAY MORE. THE
SOONER YOU GO TO ADYAR THE BETTER. DO
NOT LOSE ONE DAY MORE THAN YOU CAN HELP.
SAIL ON THE 5TH IF POSSIBLE. JOIN UPASIKA
AT ALEXANDRIA. LET NO ONE KNOW YOU ARE

GOING, AND MAY THE BLESSING OF OUR LORD,
AND MY POOR BLESSING SHIELD YOU FROM
EVERY EVIL IN YOUR NEW LIFE.

GREETING TO YOU *MY NEW CHELA*.

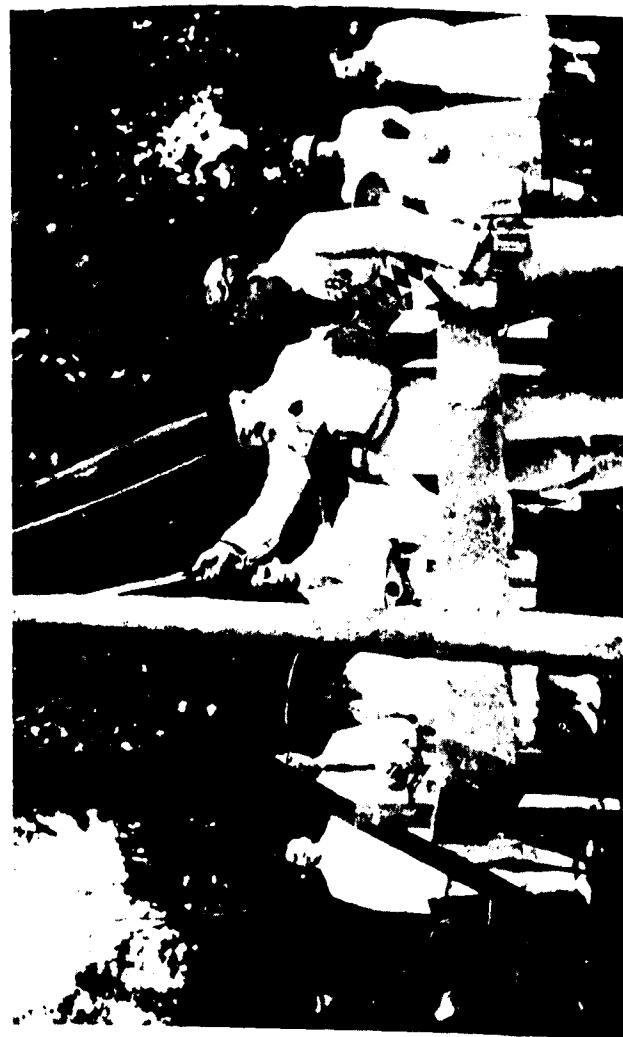
K. H.

SHOW MY NOTES TO NO ONE.

(*Note* by C. J. The letter was received by C. W. Leadbeater on the evening of October 31, 1884. It was precipitated on to H.P.B.'s open palm, appearing first as a cloud over it, and then the next instant as this letter on her palm.

"*Show my notes to no one*". When the letter was first published in *The Theosophist*, January, 1908, the permission of the Master was obtained before publication. This particular phrase was however omitted in the transcription in *The Theosophist*, and in *Letters from the Masters of the Wisdom*, First Series, Letter VIII.)





BISHOP LEADBEATER'S VISIT TO MEDAN

THE MEDAN LODGE (Deli-Sumatra) of the Theosophical Society, Dutch East Indies Section, had the privilege of a short visit from Bishop C. W. Leadbeater in December, 1926.

The willingness to make the side trip to Medan was and still is highly appreciated. All members of the Medan Lodge were present at the meeting that night and at the ceremony of the laying of the cornerstone of the T. S. Lodge building, the following morning.

The film and the photographs taken on that occasion were successful, we reproduce two of them.

It may be important to record as a touching instance of the Municipality's broad-mindedness and recognition of the merits of Theosophy, that the Municipality of Medan granted *ex gratia* a fine piece of ground in the middle of the town, surrounded by large old trees, a wonderful surrounding for the white dome-shaped Lodge building, which is now in course of erection and for which the funds were obtained by freewill offerings of the members of the Medan Lodge.

Our great brother's visit to the Medan Lodge and the uplift given is felt in various directions. Members are eager to do their part in the work of Theosophy on this part of the Isle of Sumatra and they will keep in mind and carry on the advice of our Rt. Rev. Brother Leadbeater: "Mind the children, they are the future!"

A. D. VAN BUREN SCHELE

BIBLIOGRAPHY OF THE WORKS OF C. W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Smaller Buddhist Catechism
Astral Plane
Dreams
Invisible Helpers
Devachanic Plane
Clairvoyance
Christian Creed
Man Visible and Invisible
An Outline of Theosophy
Some Glimpses of Occultism
The Other Side of Death
The Inner Life
The Perfume of Egypt

A Text Book of Theosophy
The Hidden Side of Things
The Monad
The Science of the Sacraments
The Hidden Side of Christian
Festivals
Talks on "At the Feet of the
Master"
The Masters and the Path
The Hidden Life in Freemasonry
Glimpses of Masonic History
The Chakras

by their largely subconscious nature. Man has not focussed his attention on the things he does or thinks habitually, as a mere matter of course. It is only when by contrast with a new idea the habitual thought is checked, that his consciousness is rivetted to it. His whole being forcibly revolts against the interference, and this instinctive resentment is in the majority of people infinitely stronger than their reason. It marshals all available material of the conscious mind to the defence of the traditional concept, and throws the intruding thought unceremoniously outside the door, without investigation into the stranger's nature and his mission. This is the fundamental cause of the resistance which new religions or philosophies are always meeting, and Theosophy particularly meets. For by Theosophy the womb of customary thought and action is cut up, and men are forced to breathe in an entirely unfamiliar atmosphere. Few will accept that forceful second birth, for the majority of people resent nothing more than thinking. It hurts, not skin, but feelings, and human beings hate unnecessary pain.

Once a great occultist compared the teaching of Theosophy to the biblical sending of jackals with lighted torches in their tails through a wheatfield. Although the simile is hardly fair, it is expressive of the power for havoc which ideas far ahead of their time possess. Theosophy as such can not become in one brief century the life-philosophy of the world's masses. There was great wisdom in the ancient secrecy about the Mysteries. Men learn by steps, little by little is their life-view changed by change in the ideas of their leading thinkers. A great revealed body of thought thrown into the quietly moving waters of culture must find points of contact with that culture, or it will fail to graft itself into the life of that civilisation. This is true even for single material or social traits, let alone then for a whole cultural "complex" such as Theosophy. Every student of ethnology is acquainted

with this fact. Theosophists therefore should not be disappointed if they find their light rejected by the many, and accepted only by the few. The western world has its determined dharma, which it can only fulfil by sticking to certain limitations, and by rejecting what too forcefully would change its life. Only those simple moral truths for which humanity was ready, more or less, have eagerly been welcomed, and the concepts "brotherhood" and "service" have been steadily gaining ground. The world is not as wicked as religious leaders often think it to be. The stoning of its Saviours may be due to ignorant cruelty of low-evolved souls, rejection of high-minded doctrines is in many cases mere instinctive self-protection. The doctrine of desirelessness for instance is fatal for young souls who need desire to rouse their dormant powers. Immediate, unhesitating acceptance of a leader's words is deadly wrong in scientific labour. And so on: what is good for some is not necessarily good for others. Theosophy has its mighty place in the scheme of things, but we must expect the world to go its own way for a considerable time yet.

This should not be in any way distracting us from our great task to "theosophise the world". On the contrary, a clear recognition of the obstacles will make our work more purposeful, and will render disappointments powerless. Mere élan vital will not suffice—well, then we shall bring in a new battalion with a different type of arms: the understanding of the cultures in which we are working, and the intelligent application of our theosophical knowledge to their problems. This work is eminently conceived in the idea of a World University. As a mere school of philosophy no Theosophical World University can firmly get a grip on the outer world. Its students must be *more* perfected in their intellectual and emotional natures than those of the ordinary universities, not less. The scientific methods of approach

must be entirely familiar to them, for it is along these lines that our fifth race desires to grow, and in the sixth sub-race the flower of the fifth will not be cast away, but find its own true place.

Theosophists who do not like detail and shrink from the painstaking work of science as from something poisonous that others in their "ignorance" still use, deceive themselves and those whom they pretend to lead to the spiritual life. They simply fail to see the difference between true spirituality and false. The latter in its weakness fears the contaminating touch of matter, and seeks happiness in the escape from physical limitations. It is only a transitional stage, in which attachment to gross physical objects and pleasures, found unsatisfactory, is replaced by attachment to subtler ones. Thousands are "spiritual" merely out of disappointment or even laziness. True spirituality develops when the centre of consciousness is shifted from the personal to the spiritual nature. Then the value of things and functions are seen to be not in themselves but in their revelation of Life, and in the added power of Self-expression which they bring to the Soul. With the realisation of himself as a spiritual Being, man finds the peace which brings infinite patience, and an utter trust in Law. He sees that small and large alike reveal a little of the Mystery that envelopes both, and he begins to find the Whole reflected in the tiniest part. Then he can sense the Joy of God in his creation, the keen delight of the Eternal Artist who fashioned even atoms of decay to shapes of beauty, and the thrill of the great Actor who with heart and soul has thrown himself into His Play.

To such great heights of vision science is a kingly road. Few people realise the splendid training in true spirituality which science gives to him who can receive. The discipline of high class scientific work is the more marvellous because

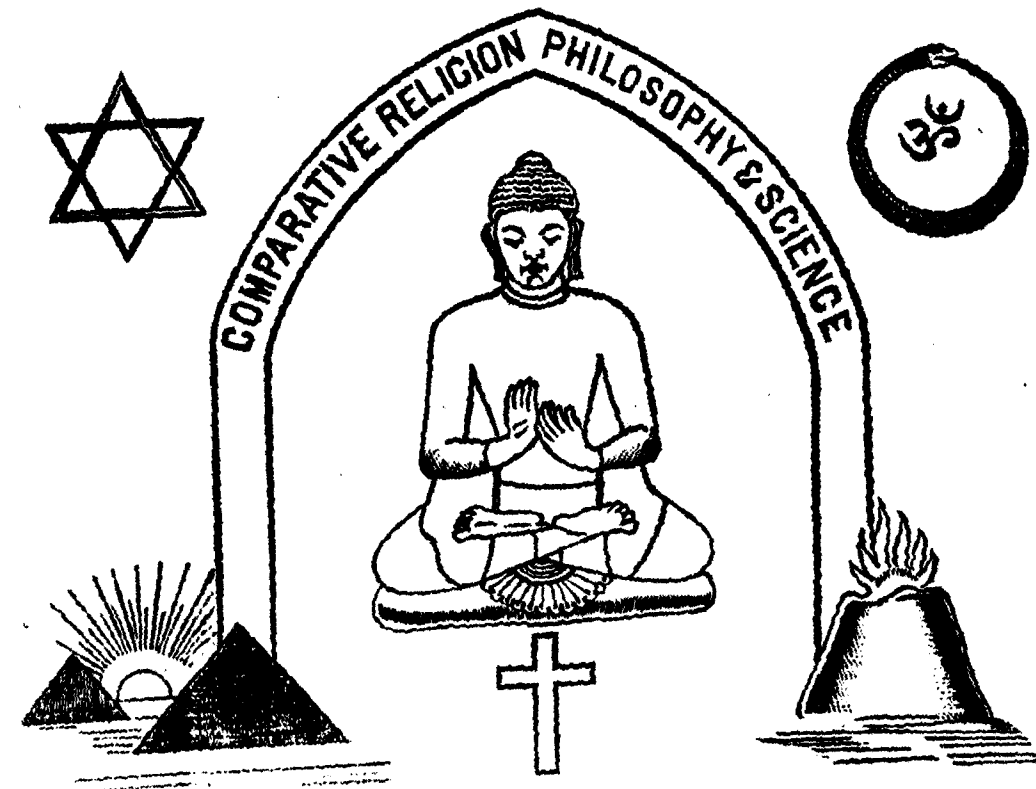
it is so gladly and completely accepted by its devotees. Not only accuracy and truthfulness, but dispassion, self-control, infinite patience, sacrifice and concentration are essential for all truly scientific work. We should therefore no longer look down on science and its sceptic votaries from our superior "buddhic" heights, but rather use whatever intuition we possess in trying to find out, understand, and to some extent adopt the truly scientific outlook and method. And this not only in our studies, but also in our approach to human and even purely spiritual problems. For wherever we are in manifestation, we are in a realm of law, and Law is not experienced as one with Love and Freedom until the whole nature has acknowledged it, and adapted itself thereto. For the Lord Buddha the way to liberation was a purely scientific adjustment of using the right means to the right end. There is no trace of sentimentality or passiveness in His doctrine, although it is permeated by tenderness and boundless compassion. It is a concise statement of the causes of misery (the finding out of which had taken him many years of surely most painstaking labour), then of the point where the vicious circle of earthbound life can be broken, and finally of the quickest and surest method of so doing. The whole attitude which he inculcates is this impersonal, scientific view of life, as if—to use the words of our Vice-President—he were speaking to students in a laboratory rather than to souls hungry for spiritual comfort. And in our own days all who have had the privilege of being trained by Bishop Leadbeater testify to the same effect: he is the scientific attitude incarnate. Positive, quick and alert, but never in haste, accurate and demanding accuracy to a degree that drives muddy minds to despair, extremely cautious in his statements, reverent for the tiniest facts as for the most stupendous truths, and utterly unsentimental and efficient in the application of his knowledge to anything he does or advises one to do. That all these "cool" qualities

have not prevented him from being a radiant sun of love and joy is gratefully evinced by all his pupils. It behoves us then, to develop strongly this decidedly weak side in our natures, not only to be more worthy of such an example as Bishop C. W. Leadbeater sets to us, but above all to contact more fruitfully the world in which we are sent to bring our message.

Our great President in speaking at the closing session of the Brahmanīdyā Āshrama in March, 1926, touched this very point when she said about our public lecturers: "They must remember that they go into a world of highly educated people who will very rapidly see gaps and errors because of the precise form of education which is found in all civilised countries." It was part of the Āshrama's work, she said, to train lecturers "who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect."

May we add: not only lecturers, but members in general should aim at such perfection for this same reason? Surely, if we mean business in our dreams and plannings for a Theosophical World University, we must *now* develop strongly such qualities as will make it stand out among the ordinary centres of our civilisation not only for its unique outlook on life, but equally for the perfection of its scientific labours.

P. K. Roest



DURGĀ

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

(Concluded from p. 440)

WE will now try to understand the meaning of the symbols of her left hands from below upwards.

F. The bell or the axe. The Mother is calling her children by ringing the bell. The first thought of yearning

of the aspirant (or devotee) to seek the higher Path of liberation is this ringing of the bell. This is the bugle-call of the Captain, the calling-note of Shrī Kṛṣṇa's flute, the Voice of the Silence. The bell sound also signifies the Shabḍa-Brahman (sound Brahman), the Lord of the upward direction. This is the first stage of rousing the serpent-fire of Kuṇḍalinī Shakti in the body.

In the Tāntrika process the aspirant can gain at-one-ment or liberation by determined will. So the alternative instrument the axe is also shown. It symbolises the chopping off of the worldly ties and of killing the six enemies on the path of the aspirant (desire, anger, etc.). The higher evolution, both physical as well as spiritual, of the jīva begins from this stage. In the hand just above is—

G. *Ankusha* (pricking instrument). By means of this instrument elephants are guided in the desired direction. Here the Divine Mother by means of this instrument (which is really the pricking of the conscience) guides her children to the right path. The physical body is always likened to an elephant. Ankusha is the sign of Vāyu or Pavana-Ḍeva, the Lord of the southwest.

H. *The Pāsha*. The Mother binds her son (aspirant) with the rope of love and draws him up so that the *māyā* (attraction) of the world which binds him is torn asunder. The Pāsha is the sign of Varuṇa Ḍeva (Water Lord), the Lord of the west.

I. *Pūrṇa-chāpa*. Unless the bow is tightly strung the arrow cannot reach the mark. The mind of the aspirant must be one-pointed, of utmost tension and devoid of all thought of self. It is the sign of destruction or re-generation, it is the instrument of Yama, the Lord of the south.

J. *Khētaka*, a short stick or peg. If a boat is fastened to a peg fixed in the land then it is safe from drifting into the sea. In like manner if the aspirant can once fix his soul on

the Mother, the final resting place, then he is for ever saved from drifting into the sea of *Samsār* (the world which is ever changing) the world of repeated births and deaths. This is the Jīvan-mukṭa stage. To reach this stage is to gain everything. The stick is the sign of *Kubēra* (Lord of Wealth) who is the Lord of the north.

So the World-Mother is creating, preserving and re-generating the World with her ten hands, through the ten Lords of the ten Directions. Now the process of the higher creation, as well as of the spiritual evolution of the Jīva is shown by the following symbolic images.

15. *Below (the above image), a decapitated buffalo is shown.*

The words *ṭaḍvaṭ* (in like manner) and *praḍarshayēṭ* (to be shown) are very significant. They point to some deeper hidden meaning and not merely to buffalo killing.

In the *Āgama* (sacred books of the Tāntrikas, a part of the *Veḍas*) the buffalo is described as the symbol of Krodha (anger). The controlling or annihilating of anger is here described as subduing or killing the Buffalo-demon. That which happens in the subtler worlds has its material manifestation in the lower or grosser world, *Æons* afterwards. So the killing of the Buffalo demon by the Goddess Durgā is also a fact.

In the previous *Kalpa* (cycle) when the Buffalo-demon, the personification of anger, tried to subvert the law and order of the world then the Mother Durgā killed him. By this She also taught the aspirants how to kill anger which is one of the greatest stumbling block to the Path of Higher Evolution. The demon-killing has thus a threefold meaning—

(a) The real killing of the Buffalo-demon.

(b) In the natural course of evolution, the transmutation of the Jīva from beast to man, and thence to super-man.

From the five *Sūkshma mahābhūtas* or subtler elements, denser elements, in the shape of Ākāsh, air, fire, water and earth, are formed. Then the denser matters in the shape of pebbles, stones, vegetables, worms, flies, birds and beasts, these form the jīva, or the re-incarnating ego, takes in succession. In these peregrinations of the jīva, before he assumes the body of man, he assumed the form of half man, half bird, or half man, half beast. We get glimpses of that in the ancient architecture, modellings on the temple walls and in the hieroglyphic paintings of ancient Egypt. We find in the Hindū *Purāṇas* that the Supreme Being assumed the form of half man, half lion to kill the Demon-Emperor *Hiranyakashipu*. To show this state too the body of half buffalo, half man is shown here.

(c) To show the aspirant the way to subdue his lower nature and to rise in the ladder of higher evolution.

16. *From the headless trunk . . . shown.*

When the jīva first enters the human kingdom, he is a savage. Then he cannot as yet discard the propensities of a beast. He is full of anger and ferocity. As a buffalo he showed his anger by tearing everything with his horns, in the place of horns he has a sword in hand wherewith to do the mischief.

The sword is also the symbol of wisdom. Man cannot advance on the Path unless he subdues anger; and in order to do that he must use wisdom and judgment in all his actions. Hence the words—

17. *With heart pierced with the trident, etc.*

When the upper half of the human body, with the heart and the brain, was joined to the buffalo body, the demon or jīva did not desist from his violent habits all at once. To drive away the *ṭamas*, *rajas* and *guṇas* and to bring out the pure *saṭtva guṇa*—love, the Mother thrust her trident into the heart of the demon and let the blood of *ṭamas* and *rajas* flow therefrom. Unless the blood flows from the heart

wisdom (*Jñānam*) cannot be gained. A half-drawn sword is the symbol of wisdom partially gained.

18. *With body blood-besmeared, etc.*

The nature of the beast, his anger, oozed out of his eyes and from all parts of his body in the form of blood. Anger and ferocity must be transmuted into Love Divine.

Before the soul can stand in the presence of the Masters (Divine Life) its feet must be washed in the blood of the heart.¹

19. *Bound with snake . . . set teeth.*

Then the Mother out of pity bound him with the rope like snake of love and began to draw him up towards her by taking him by the hair and lifting him out of the binding force of the *māyā* (illusion) of the world. But the demon-nature still clings to the earthly attractions and tries to withstand the Mother's efforts with fierce look and set teeth. In other words the *Sādhaka* (aspirant) has to undergo, at this stage, the severest effort to gain mastery over the six enemies to the Path, and his set teeth is a sign of strong determination.

The Mother holds him by the hair as well as by the end of the binding snake-like rope, with her left, third hand. His whole body is immersed in the mud of the sins of this world up to the crown of his head, therefore he must be raised by the hair. When by certain Yogic processes the aspirant can vivify the six *Chakras* (centres of force in the body) then the invisible aperture (called *Brahma-randhra*) in the centre of the head or cerebrum is opened; through it his soul passes up to the thousand-petalled lotus, situated a little above his head, in his ethereal body, and is united with his Higher Self and *Paramātmā* too returning to his physical body at will. Then he becomes a *Jivan-mukṭa*.

This holding by the hair indicates the state of *Sādhaka* (aspirant) just before the opening up of the *Brahmarandhra*.

¹ *Light on the Path*, p. 1.

20. *The Dēvi's Lion vomiting blood.*

The mineral, vegetable and lower animal kingdoms are the tāmasik and rājasik creation. In the mineral the tāmas and in the beasts up to the animal-man, the rajas predominates. The Lion, the king of the beasts, is the symbol of the acme of the rājasik creation. In man the lion is the sign of the Rājasik guṇa, the fighting instinct or *Kshātra-tējas*. In order to evolve the Sattwa Guṇa, both the tāmas and rajas guṇas must be subjugated. The lion is hence shown as vomiting blood (rajoguṇa).

21. *The right foot . . . evenly on the back of the lion.*

This indicates that the animal as well as the material evolution is completed.

22. *Little higher up . . . left toe on . . . Demon.*

The mother now pours forth, as it were, spirituality, little by little, with the left toe into the beast-man. Here the struggle of spirit and matter begins.

Man is the stage in which spirit and matter struggle for mastery.¹

23. *The conqueror . . . Dānavas.*

The Mother is all love to all her children. She kills in order to teach man how to conquer his enemies on the Path of evolution. To kill and subjugating the Daityas and Dānavas are symbols of eradicating the evil nature in man.

24. *Dēvi with smiling face.*

This aspect shows that this slaying of the demon is no killing at all. It is really of the utmost good to the Demon—his re-generation.

25. *The giver . . . Desires.*

If the Divine Mother is worshipped and meditated upon thus, then all the desires of man are fulfilled, be they material prosperity or spiritual advancement, even Moksha (final liberation).

¹ Man: Whence, How and Whither, by Annie Besant and C. W. Leadbeater, p. 2.

26. *Hosts of adoring . . . nearby.*

It is said in the *Chandi* and other *Purāṇas* that the will force of the Immortal Dēva combined with the will of Nārāyaṇa, first brought about the manifestation of this Durgā-Aspect of God or the Durgā-force (the force to kill the unrighteous and to preserve the righteous). So the presence of the Dēvas will enhance the force of that aspect which the Goddess represents.

27. *Ugrachanda Prachanda, etc.*

These are the eight Goddesses (forces of the Mother) who always surround her to do her bidding. If the Sādhaka can master these forces or acquire them by following the process mentioned in the *Tantras* with the help of a proper Teacher, then he may gain anything and everything he may wish for, even he may attain Moksha.

Brahmā, Viṣṇu and Mahēshwara are respectively the creative, preservative and destructive or regenerative forces, who with their respective female aspects, become six forces. These six forces together with *Daiṇi Prakṛti* and *Mūla Prakṛti* make up the eight forces which work out her will in creating, preserving and regenerating the world.

In the Durgapūja ceremony, performed with great pomp in Bengal every autumn, some other images are added to the group of these three principal images (Durgā, Lion and Asura), and are placed on both sides of the main group. These other images are those of Kārtikēya or Subrahmaṇya, Gaṇēsh, Lakṣmī, Saraswatī, Navaḍurgā or Kalabow (consisting of nine kinds of leaves including a whole plantain tree. This is the Brāhmaṇi aspect of the Goddess) and a little Shiva painted in the arch (mentioned below) just over the head of Durgā. An arch is placed over the head of the whole group on which hosts of Dēvas are painted.

Here Lakṣhmī represents the Mūla Prakṛti, Saraswatī, Ḍaivī Prakṛti, Gaṇēsha, Brahmā, Kārtikēya, Viṣṇu and the little Shiva, Mahēshwara. Lakṣhmī being the consort of Viṣṇu and Ḍurgā herself of Shiva, no separate images of them, as Shaktis, are shown in the group.

According to the western scientists the equivalent of the word "Shakti" is force, energy or power. They divide the world-force or world-energy into six parts: motion, heat, light, electricity, magnetism and chemical affinity. Besides these, they say, there are two other forces: Vital-force and psychical force. Hence there are altogether eight forces working constantly within the universe which are the differentiations of the One Primordial Force. To know the secret of, and to master these forces, is to be the master of the world or rather of the whole universe.

28. *The Aspirant . . . Meditation, etc.*

She has brought forth this world and is maintaining and preserving it. Hence She is called the World-Mother. The aspirant should meditate on this Mother of the World.

29. *The giver of all desires, etc.*

To meditate on this aspect of the Mother is to gain the fruits of all desires, all knowledge or Brahmavidyā and Mokṣha. If we can, with the help of the Guruḍeva properly meditate on this aspect of the World-Mother and be at-one with her, then nothing will be beyond our reach. Shri Rāmachandra, son of Ḍasharatha, King of Ayodhya, first inaugurated this form of worship of the World-Mother in the autumn of the year when all his resources were exhausted and he could not conquer the Demon-King Rāvaṇa. He propitiated the Goddess with a hundred and eight blue lotuses and thereby gained the power to kill Rāvaṇa. It is said that during that worship, the Goddess out of pity to Rāvaṇa, secreted one lotus out of the one hundred and eight. To make up the promised number

Rāmachandra tried to take out one of his blue eyes, but the Goddess restrained him and brought forth the lotus which She had hidden. She was then fully propitiated.

If we can show whole-heartedness, devotion, and self-sacrifice as did Shri Rāmachandra, then all our miseries, whether physical or super-physical, will be removed by the Mother Ḍurgā and we shall be received into her bosom, the Eternal resting place.

OM SHĀNTIḤ.

Nibaran Chandra Basu

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, No. 12, p. 692)

XVIII. THE FOURTH ELEMENT: FIRE

207. In the preceding article,¹ we dealt only with the three elements of the Ancients and of the modern Occultist, leaving the fourth element, Fire, for later treatment. Although modern science objects to the name, element, being given to Air, Water, and Earth, it does admit their existence; but it denies the existence of the fourth element, Fire, as a substantial entity, or it did so up to very recently, and regarded it as a form of energy. But the emergence of Einstein's theory² has somewhat modified this view, for according to Einstein all matter is energy, and all energy may be treated as matter multiplied by the square of the velocity of light. The divergence, therefore, between occult teaching and very recent science is less than it was. This, to a certain extent, fulfils a prophecy in *The Secret Doctrine*,³ where we read:

Subject to some future specific name, the Force is substance of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of Phlogiston.

¹ See Vol. XLVII, September, 1926, p. 684.

² Vol. I, p. 557.

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The Master K. H.,¹ writing of what is believed in the Great White Lodge, says:

"Then what do we believe in? Well, we believe in the much laughed at *phlogiston* . . . The bodies of the Planetary spirits are formed of that which Priestly and others called Phlogiston and for which we have another name." Again², He tells us that the flames seen around the sun during a solar eclipse, are the phlogiston of the sun, and its electromagnetic aura.

Thus having very high Occult Authority for doing so, we shall regard Fire as a substance, and the fourth subplane of the physical plane.

To obtain the mass of Fire from the mass of the atmosphere G, as given in (79), of the preceding article, we may use the same divisor, (g + a), that was used to obtain the mass of the atmosphere from the mass of water W, thus

$$F = G/(g + a) = 4.56046 \times 10^{16} \quad (82)$$

$$Fg = 4.47119 \times 10^{21} \text{ dynes} \quad (83)$$

In the above F is the total mass of the element Fire contained within the earth, measured in grammes, whilst Fg in (83), is the total pressure in dynes which this mass of Fire would exert on the whole of the earth's surface, provided it existed above the earth's surface, and had the same weight per gramme as any other terrestrial substance.

In order to ascertain the pressure on unit surface of the earth exerted by the weight of Fire Fg, we must divide

¹ *The Mahatma Letters to A. P. Sinnett*, p. 58.

² *Ibid.*, p. 164.

it by the number of square centimetres on the earth's surface,

$$S = 5.10064 \times 10^{18} \quad (84)$$

$$F_g/S = 876.5924 \text{ dynes per sq. c.} \quad (85)$$

$$876.5924/1333.22 = 0.657483 \text{ millimetres of Mercury} \quad (86)$$

$$p' = F_g/S = 876.5924 \text{ dynes} = 0.657483 \text{ millimetres} \quad (87)$$

The number of dynes that are the equivalent of a pressure of one millimetre of Mercury,¹ is 1333.22387, so that (86), transforms the pressure p' in dynes to millimetres of Mercury, in which unit pressures are often measured.

The average pressure of the earth's atmosphere, (*ib.*) is 740 millimetres, and the standard atmosphere is usually taken at 760 millimetres of Mercury. On comparing this with p' in (87), it will be seen that the pressure of the element Fire, is less than one thousandth part of the pressure exerted by the element Air.

208. The above relationship between the pressure of the Air, and the pressure of the Fire, brings us face to face with a very interesting problem. It is evident that the Fire pressure is normally altogether swamped by the Air pressure, and the question arises how can we design an experiment which will bring this small Fire pressure under observation. If we removed the Air pressure, say in a vacuum tube, should we not also remove the Fire pressure? Now there is reason for believing that the matter on the subplanes above the

¹ *Smithsonian Physical Tables*, 1923, p. 421.

gaseous cannot be confined in closed vessels, but that such matter freely moves through the walls of the vessel. This peculiarity has been dealt with previously,¹ and used to reconcile observed facts of radiation with the equipartition of energy. We have, moreover, abundant evidence that Fire, in the form of heat, cannot be absolutely excluded from, or included in, any enclosed space, but that sooner or later, it makes its way through the walls of the enclosure. Hence if the substance Fire is the sub-plane above the gaseous, it is impossible to remove the Fire pressure from a vacuum tube, however good the vacuum, or the nonconductivity of the walls of the vessel.

209. This makes it possible to design a crucial experiment to test the reliability of our theory of Fire pressure. If the pressure of the Air in a vacuum tube is 0.8 millimetre or above, then since from (87), the Fire pressure is below 0.7 millimetre, we should not expect any visible evidence of the substance Fire, but at a pressure between 0.8, and 0.1 millimetre we may expect the characteristics of the substance Fire to exhibit themselves. The following extracts are taken from *Electricity in Gases*, by J. S. Townsend, M.A.²

THE NEGATIVE GLOW AND UNIFORM POSITIVE COLUMN IN AIR

In a cylindrical tube 3 centimetres in diameter with plane aluminium electrodes 2 centimetres in diameter and 22 centimetres apart, continuous discharge may be obtained with a battery of 1,000 volts when the pressure of the air is between 1.65 and 0.05 millimetres.

It will be seen that the range of pressure above set forth fits very well the test we require, the pressure being air

¹ *Studies in Occult Chemistry and Physics*, Vol. I, p. 9, para. 8.

² Clarendon Press, Oxford, p. 398, et seq.

pressure, and our critical pressure 0.7 millimetres, being about midway between the pressure range 1.65 and 0.05 millimetres.

When the gas begins to conduct at the pressure 1.65 millimetres, a uniform column of bright orange-coloured glow extends from the positive electrode for a distance of 17 centimetres, where it ends abruptly, and the rest of the tube for the distance of 5 centimetres between the end of the positive column and the negative electrode is nearly all dark, except for a narrow glow about 2 millimetres wide that surrounds the negative electrode. A narrow dark space of uniform width, generally known as the Crookes or the Hittorf dark space, separates the negative glow from the electrode.

The negative glow, which is of a bluish colour, ends with a well-marked outline on the side near the cathode, but on the side remote from the cathode the outline of the glow is not so well defined.

The Crookes dark space and the negative glow increase in width as the pressure diminishes.

This last sentence should be carefully noted, for as the pressure diminishes between the range 1.65, and 0.05 mm., it passes across our critical pressure, 0.7 mm., where the pressure of the air becomes less than the pressure of the Fire, and as this coincides with an increase of the Crookes dark space it points to the conclusion that the element Fire may be the substance which fills Crookes dark space. H. P. B.¹ says that Prof. Crookes' theory of the generation of the elements is a near approach to *The Secret Doctrine*.

How true it is will be fully demonstrated only when Mr. Crookes' discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionised all the present speculations.

Mr. Crookes originally described this radiant matter as the fourth state of matter, perhaps at the suggestion of Theosophical friends, who knew it to be the fourth sub-plane of the physical. It is evident that Madame Blavatsky considered this discovery of very great importance, and that eventually it would revolutionise modern theories especially with regard to

¹ *The Secret Doctrine*, Vol. I, p. 681.

the true source of light. This aspect has already exhibited itself in our investigations, for it would be difficult to conceive anything more revolutionary to modern theories than that the sun and stars are not the sources of light, as was pointed out in para. 192, and elsewhere; but the further prediction is made,¹ that Mr. Crookes' discovery boldly points to what will make Chemistry virtually cease to live; but that it will incarnate as "New Alchemy," or "Meta-Chemistry". It will therefore be evident to students of Occultism, that the study of Fire, or the fourth subplane of the physical, may repay minute investigation, and should not on any account be lightly passed over. In the quotation from Prof. Townsend's book, we found evidence that Crookes dark space contained our element Fire; let us therefore proceed with the quotation.

The dark space between the negative glow and the end of the positive column is known as the Faraday dark space.

As the negative glow expands, the end of the positive column recedes from the negative electrode, and at very low pressures the positive column disappears, and the negative glow fills the greater part of the tube.

Now the glowing positive column which disappears as pressure is reduced, is known to be air, or whatever gas is in the tube, it is therefore matter on the Air sub-plane, so that what remains after it is pumped out, and which fills the expanded Crookes dark space must be our element Fire, if our equations, (85-7), are correct. For further evidence we require a description of what takes place when the pressure is reduced from 0.8 to 0.6 millimetres, when it will be crossing our critical pressure 0.657 mm., as given by (86). A further quotation will satisfy this requirement.²

The general appearance of the discharge, when the positive column and negative glow are the most prominent luminous effects, does

¹ *The Secret Doctrine*, Vol. I, p. 683.

² P. 400.

not alter very much as the pressure is reduced from 1.8 millimetres to 0.8 millimetres, but at about half a millimetre pressure the appearance of the positive column begins to change At the pressure 0.57 millimetre the positive column tends to break into striæ, or alternately bright and dark sections, At a pressure of 0.24 millimetre the positive column is completely striated for a large range of currents.

210. If we had arranged a series of experiments specially to test the correctness of (86), it would have been difficult to devise a series that would be a more perfect test than that above quoted. The pressure 0.8 millimetre, where there is no striation, and the pressure 0.58 mm., where the striation begins, are about equally distant from our critical pressure, 0.657 mm., the one being greater and the other less, the mean pressure between the two being 0.685, or only about four per cent greater than the value given by (86). Within the errors of experiment therefore it supports our theory. This theory moreover is supported by the direct testimony of a high occult authority, the President of the Theosophical Society, Dr. Besant, who in an article entitled "Man's Life in Three Worlds,"¹ tells us that the physical

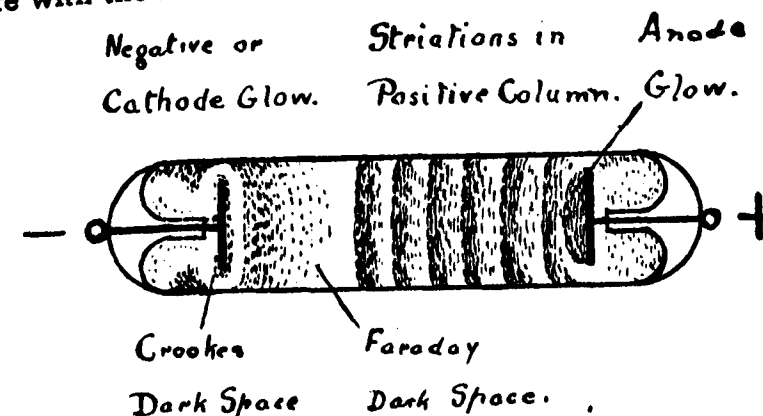
body is divisible into two parts capable of separation from each other, the dense physical body, composed of the four denser forms of matter, earthy, watery, fiery, and airy, or solid, liquid, gaseous and radiant matter, whilst the etheric body is composed of the three ethers.

Again in the Convention Lectures of December 1920 ("The Great Plan," p. 49), she says:

We have a certain type of matter in the physical world, but it is not all in the same state. You have it as earth, earthy matter, solid matter. You have it as liquid matter—water and other liquids. You have it as airy matter, the atmosphere all round you. Then you have it as radiant matter discovered in our own lifetime The ancients used it to signify fire, earth, water, etc.

¹ The Adyar Bulletin, March 15th, 1919, p. 70.

These statements definitely link together the element Fire with the radiant matter of the Crookes tube.



211. In the above Figure, we give a drawing of a Crookes tube showing the different parts above described. Near to atmospheric pressure a large electric force is necessary to produce a discharge, but a reduction of pressure facilitates the passage of a spark between the electrodes, and as the pressure is further reduced the spark is replaced by a collection of sinuous and irregular pink streamers which later broaden and fill almost the whole of the tube with a pink diffuse glow known as the positive column.

Meanwhile the cathode assumes at its tip a luminous tuft, the negative glow, violet in colour, which as the pressure reduces grows until it completely envelopes the cathode. Between these two luminous glows comes a darker ill-defined region called the Faraday dark space. These general appearances correspond to a pressure of some 8 to 10 millimetres of mercury. Below this pressure the anode becomes tipped with a vivid spec of glow and the positive column proceeds to break up into thin fluctuating pink discs or striæ, which subsequently thicken and diminish in number, intensity and extent. The Faraday dark space enlarges and as shown above, at a little below one millimetre pressure, the

violet negative glow increases in brightness and volume, and the glass walls of the tube are seen to fluoresce with an olive-green light.

As the exhaustion proceeds, this fluorescence disappears, the negative glow detaches itself like a shell from the cathode, while a new violet film forms and spreads over the surface of the cathode. Thus the negative glow now consists of two parts: they are separated from each other by a narrow dark region called the Crookes or cathode dark space, which has a sharply defined outline running parallel to that of the cathode.

With a reduction of pressure, the dark space increases in width, and pushes the outer negative glow before it, and when as low as one fiftieth of a millimetre both positive and negative glows become less bright and definite in outline and finally lose almost all traces of luminosity.

Meanwhile the cathode dark space has grown at the expense of all else, until finally it becomes so large that its boundaries touch the glass walls of the tube. It is at this stage that the tube begins to shine, first in the region of the cathode, and then over the whole surface.

This fluorescence is apple-green, and much more brilliant than the olive-green light above described, and is well known to those accustomed to X-Ray tubes.

If the exhaustion is pressed still further, this fluorescence diminishes and the resistance of the vacuum tube to the passage of the electric current increases, until finally it becomes impossible for the current to pass at all.

212. The above description, taken mostly from Kaye's X-Rays,¹ along with Prof. Townsend's will serve for future reference, as well as for our immediate purpose, since many of our investigations will have a connection with the phenomena

¹ Pp. 1-3.

of the Crookes' tube. In fact the indications are that this Fire sub-plane is the most important of any, and will repay the most careful and detailed study. It is the Unity, having in its service two Trinities, the upper trinity being the ether one, two, and three, of the theosophic nomenclature, and the lower trinity, being Air, Water, and Earth.

Its appropriate symbol would be the two interlaced triangles of the Theosophical Society. This Fire sub-plane, or the plane of radiant energy, therefore, probably contains the master-key to the whole forces operating on the physical plane, and in this opinion we have the support of the highest occult authority at present available. For Master K. H., says of it,¹ "there is but one thing—radiant energy, which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara . . . Yes; call it 'Radiant Energy' if you will: we call it Life—all-pervading, omnipresent life—ever at work in its great laboratory, the Sun".

CONCLUSIONS AND SUMMARY

213. The study of the physical sciences may be regarded as the investigation of the operations of the Third Person of the Trinity, especially under its feminine aspect; it constitutes the power side of Occultism, and culminates, at a stage beyond the human, in the uplifting of the Veil of Isis.²

All matter of the three lower sub-planes are the precipitation of the powers inherent in Light, the first formed of the three being Air, then Water, and finally earth. The ratios of mass creations being identical with the ratios of the elementary masses $\mu' h$, and A , where μ' is the mass in the spirillæ of the atom of Occultism, h is the mass in each

¹ *The Mahatma Letters to A. P. Sinnett*, p. 168.

² Para 200.

light-wave, and A the mass of Helium. The ratio of the total mass of the Air to the total mass of the Water, or G/W, being μ'/h , and the ratio of the total mass of Water to the total mass of Earth, or W/E, being h/A .¹ It is further found within errors of experiment that the ratio of the total quantity of Fire to the total quantity of Air, or F/G, is μ'/h .²

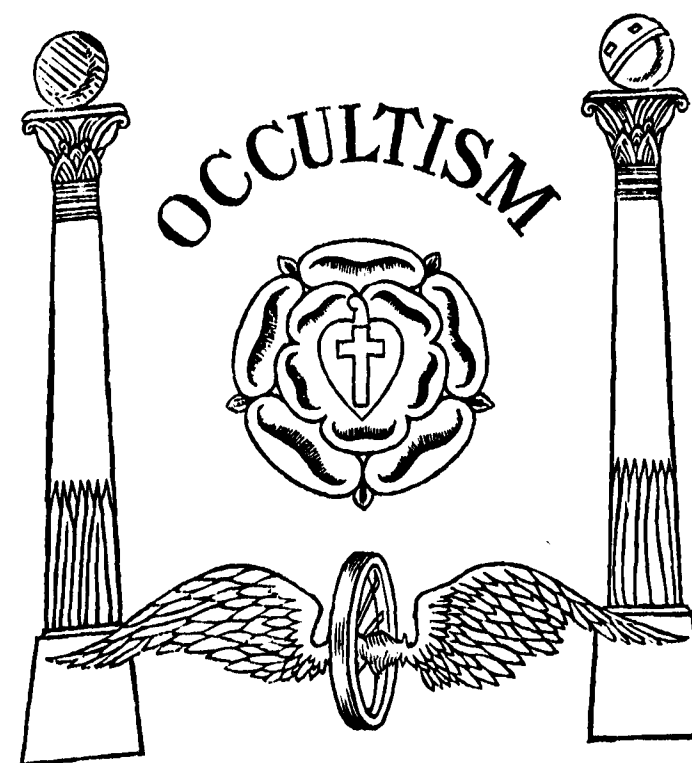
The element Fire of the Ancients is identical with the radiant matter in the dark spaces of vacuum tubes.³ It cannot be enclosed by, or excluded from, hermetically sealed vessels, as it interpenetrates the matter of the lower sub-planes.⁴

It follows as a corollary from the cycle of proofs that the modern chemist is right in thinking that all the chemical elements are built up from Helium.⁵ The Fire sub-plane, or the fourth sub-plane of the physical, is probably the Master-Key to all the seven subplanes, being the Unity governing two Trinities, its appropriate symbol being the two interlaced triangles of the Theosophical Society.⁶

G. E. Sutcliffe

(To be continued)

¹ Paras 201-2.
² Paras 207-210.
³ Paras 210-212.
⁴ Para 208.
⁵ Para 203.
⁶ Para 212.



TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

THE Bible, both in the Old and New Testaments, is full of allusions to those who have seen the face of the Lord, and of how many have thus come to know truths that were otherwise closed to their knowledge. S. Paul, in his letter to the Corinthians, says that "now we see through a glass darkly but then face to face," and this statement is attached to a letter giving complete instructions how to attain divine love, implying, therefore, that by the attainment of divine love, man can see the Lord face to face.

To see the face of the Lord does not mean that the Lord, in His entirety, has been seen, or known, but by seeing the face He can always be recognised thereafter. According to the Psalms, the face of the Lord shines always before us, so that, therefore, it is merely a question of learning how to see it. Numerous instructions are given for the attainment of the view of the face of the Lord, either attached to a hymn of praise, or a story of a man's life, or a set of instructions as to what a man should try to practise or to be.

In the orient there is a word used for this science of living, learning and doing, so that the face of the Lord shines brightly before the eyes of a man. That word is Yoga. As a rule, to an occidental, the word Yoga means a very peculiar mode of living, necessitating beggary, dirt, seclusion, and a life generally useless for the rest of mankind inasmuch as a yogi does not produce anything or do anybody any good. That there are people living thus mistakenly called yogis, is true, but, as will be seen later on, such people are only overcoming a certain personal fault, and not carrying out the Yoga in its entirety because they cannot do so until the fault is overcome. The oriental has certain faults running through his type of civilisation, religion, science and philosophy, that become inbred in his race by heredity and environment, and have, therefore, to be overcome by the aspirant to Yoga. Hence the special emphasis on beggary and periodic seclusion. The occidental, both European and American, has also faults, but of another type, running through his civilisation, religion, science and philosophy, and these, too, have to be overcome by the aspirant. Hence, also, other special emphases.

An oriental saying has it, "Live the life, and you shall know the Doctrine". That is the key-note of the science called Yoga. No one will ever see the face of the Lord before his eyes by learning a set of dogmas and doctrines, or by becoming a walking encyclopædia of any Bible or sacred book,

or even by sermonising on the teachings of such books. The right life must be led, and rules carried out continuously and faithfully. No one will be a musician who does not practise every day, year in and year out, with no cessation in his daily practice as the years go by. No one can be a scientist who is not continuously experimenting, observing and keeping well up to date on all new discoveries and observations. If he discontinues his reading and study, he falls behind. So with Yoga, the life must be led continuously, day by day, year in and year out.

Then we are told to "Search the Scriptures," so that knowledge must ever be sought, for it will never come to those who fold their hands. We are told "Resist not evil," and yet most religions lay their emphasis on the overcoming of the world, the flesh and the devil, as though that were the reason for our incarnation in the flesh on earth. This is only waste of time. We are here to "be perfect," and not to spend our time resisting evil. Our search is to know what is perfect, and attain thereto. There should be no hazy thinking in this respect, but clear knowledge. S. Paul was quite clear when he wrote of divine love. He says what it is and what it is not, and in the same spirit we must search for this knowledge and have a definite understanding of what it is, and then put it into practice.

DIFFERENT TYPES OF YOGA

The Science of Yoga has always divided itself into three distinct types, according to the natural spiritual impulses existing in man.

The church has long maintained that God is threefold in aspect;—Omnipotent, Omniscient and Omnipresent. Man is of the fulness of God, so that spiritually he is that too, but

when his first spiritual steps are taken he begins to realise one of those aspects. Hence, when man's spiritual nature is sufficiently aroused to make him yearn to see the face of the Lord, he has already developed a certain amount of strength and knowledge of one of the aspects of the God within him.

Man is, therefore, already striving to know himself as omnipotent, or omniscient, or omnipresent, so the science of Yoga adapts itself to that fact. For those already on the way to realise omnipotence, the Yoga is the Yoga of Will. For those on the way to realise omniscience (wisdom), the Yoga is the Yoga of Wisdom and Love. For those on the way to realise omnipresence, the Yoga is the Yoga of Action.

The science of Yoga leaves no element of doubt as to the attainment along any one type of Yoga, the attainment of which marks the end of the Science, for after that there comes the Sacred Science of union with the Godhead, the next stage to be attained after the face of the Lord has been seen and recognised.

I. THE ATTAINMENT OF OMNIPOTENCE, OR THE YOGA OF WILL

This Yoga is for those who have the desire to fight or to overcome, or for those who prefer to make other people do the work than do the work themselves. This is not the Yoga for those who like pioneering into new ideas and new ideals. This is the Yoga for those who like to carry out into the world the new idea or new ideal that has struck their fancy, and fight through the difficulties attendant on its introduction into the world till they are overcome. A very high initiate on this path may, and often does, have quite a shallow understanding of the Great Wisdom, but that is of no consequence, for the understanding will be broadened when, on the completion of the Yoga, the Sacred Science is taken up.

The Gospels of S. Matthew and S. Luke give an account of Christ's ministry as a teacher of the Yoga of Will, with only occasional asides of instruction on any other path. They both give the full text of the Sermon on the Mount as the central document round which the rest is compiled.

The Sermon on the Mount. This document gives the complete rules for the Yoga of Will, except the personal details of how to make a start. As the aspirants must be on all the different Rays, or of different temperaments, it stands to reason that there must be many ways of making a start, so the Gospel continues to enumerate the different ways of starting for various types of men and women.

As an introduction, the Sermon on the Mount enumerates the perfections this Yoga will develop, and how to recognise them in people. They are commonly called Beatitudes. The aspirant is called the Blessed when he has perfected something in himself as far as the science of Yoga can take him. His next progress in that perfection is in the Sacred Science.

A. Poor in spirit. Whatever this translation and phraseology may have meant in the seventeenth century, it conveys nothing to the modern person. The original term in Greek is enigmatical, and has to be paraphrased to make any sense nowadays, as all ancient idioms lose their significance as human thought and interest change. It means, really, living for spiritual interest, instead of material interest, and church tradition still had it in the seventeenth century that it entailed material poverty, and so they used the word "poor,"—poor because of spiritual interests. There may be material poverty generally, but that is not a necessity.

The first perfection to be attained, therefore, is the willingness, absolute and definite, to live entirely for spiritual progress, and, therefore, "their's is the kingdom of heaven," or their mark is that they know what heaven is. Heaven is

where our real selves live continuously for millions of years, and we are usually about half way through that period when we are inspired to start any Yoga. As soon as heaven is known, immediately the aspirant knows how to cut short the remaining period, or how to lengthen it, and he can decide what he shall do, and regulate it to suit his ideals and ideas.

B. They that mourn. The more modern idea would substitute the word sympathise for mourn, since we are less pessimistic than people were a few centuries ago. The aspirant will perfect his powers of sympathy with those that are unhappy or distressed, and thus he will be "comforted," or unable to be unhappy or distressed.

C. The meek. This means, nowadays, those who are tranquil or serene; and "inherit the earth" means they shall know all about the earth, visible and invisible, and have the power, therefore, to arrange everything on earth to suit themselves. A perfected yogi could move the mountain into the sea, if there were any spiritual reason for so doing.

D. They which do hunger and thirst after righteousness. The aspirant will learn to perfection how to do everything right, making no mistakes, though his pupils and followers will make hundreds of mistakes. Righteousness means right-conduct, or doing everything in the right direction in which spiritual emanation flows.

E. The merciful. The aspirant will learn to make allowances for the mistakes made by others as simply ignorance and inexperience. One can only know by experience, and if the experience has not been obtained during the several millions of years of human life behind every one of us, the knowledge does not exist in the true person, and therefore the man on earth does not know, and cannot do right. "For they shall obtain mercy," i.e., they shall be given the knowledge, so as to do the right.

F. The pure in heart. Purity is one of the virtues to unfold which the human kingdom was established. The lower kingdoms do not experience it, and man cannot go beyond being a human being till he attains purity. This Yoga emphasises purity of heart, which is, love. The only training in love given in this Yoga of Will is the making of love pure, —free from the impurities of the flesh, the emotions and the intellect (sentiment). Sentimental people had better try another Yoga. The purity of heart enables them to "see God".

G. The peacemakers. Those who have that "Peace of God, which passeth all understanding," and spread it around them, all the ones who shall be called, "the children of God".

H. Those who are persecuted for righteousness' sake. This Yoga entails martyrdom till perfection is attained, and the aspirant can start the Sacred Science, so that a repetition of persecutions and banishments is a qualifying mark. This is the way for the aspirants of this Yoga to know heaven, or their true self.

I. The reviled and slandered. The aspirants to the Yoga of Will must be prepared to destroy their lower selves by putting up with slander, and all the worst accusations that can be made against them. If a person feels he cannot face this, he had better try another Yoga, or not try one at all. It is the mark of a certain peculiar spiritual perfection, when the mundane reputation is lost and broken to pieces. Only the initiate in the Yoga of Will can understand the necessity.

Such are the nine marks of the successful student on this Path, and if he fails in any of them, he may thereby know he is carrying out some of the rules and instructions inadequately. There are other yogic marks, but they will not show so clearly on this Path as the nine enumerated above, so the aspirant may know before he starts what to expect, and what not to expect.

Now come the instructions.—First comes a warning of coming destruction if their "salt" loses its "savour". The aspirant must live with the knowledge that he must either kill his "salt," or body, if it cannot measure up to his divine will, or attain the yogic perfections, enumerated above, in this body. In this yoga, the aspirant must push his physical endurance to its limit, without stint, or it will lose its "savour," and be a drag instead of a help. This is not the path of preservation, but of fighting and overcoming, and the physical body and its limitations must be fought and overcome, or else "cast out," and via the avenue of death, obtain another body for further experiment.

Yet, it is not the overcoming of the body that the end of the path is leading to, but that the light of the inner man may be seen by other men, and success measured by the amount of effort put forth. The spirit is there, and the duty lies in making it shine out to others, and the aspirant must go out into the world, and force other people to see it by his effort. Pupils on this Path are known by the marvellous amount of active work they can do, and the innumerable responsibilities they can take and carry through without physical breakdown. They wear their bodies down till death comes from exhaustion, or they attain their initiation in their present bodies. There is that reservoir of energy and vitality available for those who take the Path of Will seriously, except where fear grips them and makes them weak physically. They do not fear physical exhaustion, as those do on other Paths. The vitality and vital forces are there for them to take, and no ceremonies are necessary to help them to obtain them.

Next, they must obey the law, even the civil law, and go further still, and obey the laws better than other people; and it is not a question of sacrifice, but of will. As all law-givers come under this Yoga, it becomes necessary to know

which laws are of paramount importance. They are enumerated:

1. Thou shalt not kill,
2. Thou shalt never be angry,
3. Thou shalt not call anyone bad names,
4. Allow no one to be angry with you,
5. Be kindly disposed to your opponent,
6. Commit no adultery, even in thought or desire,
7. No divorce (Divorce is for the weak-willed),
8. Swear no oaths,
9. Sue no one for injuries received,
10. When doing anything for anyone, do *all* he wants you to do for him,
11. Give all you are asked,
12. Love your enemy, and do good to those who harm you.

All laws that have any bearing on these articles, are those specially intended for the aspirant of the Path of Will to follow to the utmost. It is quite obvious that these particular laws are not meant for the mass of people, for see how impossible it is for them to follow many of them. For example, that of divorce, which is very sensibly allowed in most of the religions for all except those who are out to know themselves as omnipotent in their divinity.

Next, come the rules of conduct and of life.—

(a) The aspirant must not be known as an alms-giver, even though he give alms.

(b) Public worship is not for them, so that they are not meant to be priests. Secret, or private meditation is for them, and a form of meditation is given, commonly called the Lord's Prayer, which is not intended to be said aloud, but to be contemplated in silence. Very few people realise these sentences have to be thought of in silence, and few meditate upon any of the sentences. They are just gabbled through at a rapid speed out loud, and sometimes forgotten.

(c) Fasting, or physical abstinences, must be carried out unknown to anyone else. People usually proclaim the things they do not do or avoid, whereas the Christ was content to do his fasting in such a way that many thought He was a glutton and pleasure-seeker. The outer world did not, apparently, know his fast of forty days, or his periods in the mountains without food and shelter.

(d) A fortune, or material things, must not be accumulated. In fact, the successful yogi manages to get along without any property, the amount of property required differs with each type of civilisation, climate, race and so forth. Rules can be laid down at any specific period as to the minimum allowed, as Jesus laid them down to the seventy pupils he sent forth, but the minimum need now differs again, and will again. The Gospel requirements seem now impossible, but there is the rule, whatever the adaptation necessary to fit in with present civilisation.

(e) Serve the spiritual need of men, but not their material need. The spiritual life does not consist in giving away money or material things. Anyone can do that who feels the stirring of love. It is a requirement for those who aspire to this Path, that they shall be without property, or give away their surplus, and have none to give anyone. The aspirant is to give spiritual food, not material food.

(f) Pay as little attention as possible to food and clothes, for there will always be enough. That is a fact, as all yogis find out.

(g) Pay no attention to other people's faults, but attend to one's own imperfections. No one is responsible for other persons' imperfections.

(h) Be careful in the choice of pupils to whom to teach spiritual truths.

(i) Keep on asking and knocking for success, and it will come. Persist, and the reward will come.

(j) "Do unto others as ye would they should do unto you."

These are the rules of conduct, and the Sermon ends with a few proverbs, intended to help the aspirant in the various difficulties that are bound to arise in the course of trying to carry the Yoga of Will to success.

The Gospel stories. The general story of the Gospels is not the actual life story of a prophet named Jesus, or any other man of that name. There is some basis in fact, but it is re-written to illustrate a typical life of a successful yogi, and also the crises in spiritual affairs that come to aspirants, and that lead to spiritual expansions. These crises come to every man during his life, but either they are passed by through inattention or ignorance, or the man does not know what to do, or where to turn for help.

These crises may be enumerated as follows:

1. *The call to the spiritual life.* It is the young man or the young woman who gets this, and even the lowest savage amongst us gets his touch of this. All young people are known to get a phase of "religion," and everyone helps them to get over it as quickly as possible. Generally it comes at about 22 years of age, sometimes as early as 16, and sometimes much later, but under 30. Very few people take much notice of this crisis in spiritual affairs, but some churches have made provision for it by the establishment of convents, for novitiates, or temple lay-helpers.

There are those who, like Jesus or S. John the Baptist, have been taught the truths of the Path from birth; or those who learn about that Path in some manner, (since few parents or clergy teach that there is such a thing nowadays), before reaching the time of life when that call comes are prepared, and know how to take that great opportunity; there are many of this last type spoken of in the Bible, such as Samuel, who were reared with the idea of at some time giving themselves

up to the service of the Lord, or of entering the Path; when the time came many did so.

The result of answering this call is known as the Baptism, a spiritual addition of "water" and "fire". The addition of "water" to the spirit in man can be given by any teacher of yoga on evidence of sincerity, but the addition of "fire" requires long preparation. Jesus was thirty before receiving the Baptism, though he had known the necessary "knowledge" at the age of twelve. The Apostles were with the Christ throughout his whole ministry, and then had to wait till the appointed time, Pentecost, before they could receive it. Most people live their whole lives through to the grave after their call, without receiving the Baptism of Fire.

How shall the modern aspirant prepare himself to receive this baptism of fire? Those who know, know that it feels as though the whole body were filled with fire of such glory that everything worldly appears too petty to be bothered with thereafter? It is said that when the pupil is ready, the Master will appear. Palestine, at that period, was full of people longing to be shown the Path, and hopeful aspirant after hopeful aspirant came to Jesus, and asked "What shall I do to inherit Eternal Life?" Each one wanted to know what stopped him personally, and to some Jesus said one thing, to others another. He did not give the same instruction to each one. To Nicodemus, he said, go and learn the law. To one young man he said to sell all that he had and to give to the poor. To the man burdened with the care of his "dead" father, which meant the care of an old man at that stage when he cannot look after himself and his affairs, he told him to leave his father and follow him. This may seem astonishing, but it is a yogic rule in this discipline, that civic and family responsibilities must not be made the excuse to avoid the yoga rules. They must be solved in some way to leave the aspirant free to follow the Path. All responsibilities must be carried

out, but there is always someone else who can take them, on—suppose the aspirant were to die, for instance.

It may not be easy to find someone nowadays to tell each one of us what to do to earn the right to the addition of "fire" to the spirit, but we have the printed word, which they did not have then, and sincere effort will always bring the knowledge, if the aspirant is looking for it. It may take eighteen years, as it did with Jesus, or only three years as with the Apostles, but the point is whether the effort can be sustained long enough to bring success, day after day for several years on end. If persisted in, success must come in time.

2. *The temptation.* Even after the preparation is complete, and the worthiness of a disciple for acceptance on the Path established, the aspirant has still many items of karma to fulfil, that call for a certain amount of domestic and worldly action. In the course of the millions of years, behind each person, that elapse before the Path is reached, many things have happened that remain unadjusted. The question arises therefore, how to adjust these things. Besides, there are experiences still unknown, and these remain as desires still to be fulfilled. Knowledge is gained only by experience, and though many experiences are gained in a million years, there still remain some to be gained, and in consequence there lie in the inmost man, desires.

These are the sources of the temptations that beset the aspirant after acceptance, and the question is as to what he shall do. In the case of Jesus, there are only three, and He throws them aside. With others there may be many, and the Gospels are full of stories and parables relating to this question, such as the story of the talents, or the complaint of Martha that she had no time to listen to Him.

The reward offered to those who arrive at the solution of these desires and their demands, and of the family,

domestic and worldly adjustments that have to be made, is the ministry of the angels to comfort the aspirant. We live side by side with angels, and men and angels progress together, interdependent, in their common spiritual expansion to perfection—yet, men are not aware of the angels among whom they live. Mankind is only one half of this kingdom of living spirits, and to be only aware of mankind is like seeing only one side of a coin. Life cannot be understood till both sides are known simultaneously, so until man is aware of the angels among whom, and with whom, he lives, he will question the why of many things in life. The Bible is full of allusions of the "fulness" of things that come to those who overcome temptation.

The practical result of the "ministry of the angels" is shown clearly in the miracles, so-called, that could be performed. Healing the sick by touch, or by word of command, is done by conscious co-operation with the angels, though there are people that succeed in doing so unconsciously. They accidentally hit upon the right method, without being aware of the angels, who will always co-operate if the right conditions are set up, even unconsciously. However, such healers only last a few years, and frequently fail without knowing why. The casting out of "devils" also becomes possible of accomplishment, as well as the stilling of the storm, the walking on the water, and many other things not even mentioned in the Gospels. Some of them are mentioned in the book of Daniel, who was a Master also. Isaiah also tells of so-called miracles, performed in the same way.

3. *The selection and training of disciples.* All through the lives that have become part of the distant past, the aspirant has helped many, and also received help from many, and now the time has come for him to take the responsibility of the spiritual awakening of such people, whether they are personally

awake or not. Even Jesus had to take as a disciple one who betrayed Him, for it says in the Gospels, especially that of S. John, that the disciples were "given" Him, and He did not lose any of them—that is spiritually, though it meant submitting to the betrayal to keep Judas with Him spiritually. Jesus is said to have chosen and taught 82 disciples, and to have sent them out to heal the sick and preach His message. Later He called S. Paul and did likewise.

The hardest part of this spiritual crisis is to submit to the inevitable betrayals in order that the pupils' spiritual connection may not be broken. Jesus was also betrayed by S. Peter as well as by Judas. All yogis know the sorrow of betrayals among their pupils, but they must not let their pupils go once they have made the connections. They have to submit.

It is strange that a Master should have to take certain persons because they have been "given," but it is so, and all aspirants must be prepared to take the pupils who come, whoever they are, without choice. They are also bound to have betrayals. The only reward offered is the ultimate success of the spiritual effort after the death of the aspirant. The world will benefit by the spiritual success, as well as does the aspirant himself.

4. *The transfiguration.* All aspirants for the Path experience moments of spiritual realisation that resemble in a feeble way the Transfiguration described in the Gospels. These act as a satisfaction and comfort on a difficult road. At this time is opened the portals of the past, and the past becomes the present, even if momentarily.

The greater the transfiguration and comfort at this stage, the greater the agony to come later. At this point, the rewards after each crisis may not be encouraging, but if one can read the past one must know the future, and the prospect may not be alluring in all cases. All who have written of the Path

picture its miseries, trials and discouragement, and now they come thick and fast to the aspirant in the Gospel narrative.

5. *The Crucifixion.*

6. *The Resurrection.*

7. *The Ascension.* Very little is said about these spiritual crises, except that they happened, and were successfully passed by the Christ in the man Jesus—not that Jesus completed these spiritual stages personally. There is a non-personal note in this part of the narrative, indicating that Jesus would still pass them successfully at some time, even as everyone will.

The Christian church adopted the cross to signify that the Christ had finished the fifth spiritual crisis and completed all the requirements, and stands that much above the rest of us. The crucifix always showed the figure of the Christ outlined against the cross as though within it, as in an ikon, and there was no indication of suffering. It was much later that the whole meaning was lost, and the figure was separated from the cross and nailed thereto, and later still that the suffering was depicted. The occult teachings of the fifth initiation, or that of the crucifixion ceremony, does not indicate suffering at all. It is a question of finally knowing the cause of life and death, and therefore holding power over it, and the ceremony is indicative of it.

This is the last known aspect of divine omnipotence at present known to man. The training as far as the use of the will to live and die at will, and to let live and die at will, is known and given out, and can be attained by anyone making the sincere and sustained effort. Nothing is known regarding the powers still to be attained by the next, and last, two stages, known in the Gospels as the Resurrection and Ascension, except that the last one finishes the whole cycle of man. Beyond that lies a wholly new kind of life, no

longer human, but super-human, the Bible says nothing about it, except in the book of the Revelation here and there, and these are inconceivable for men. No man can imagine what it means to sing praises and throw down golden crowns *for ever*. Someone once had glimpses, and wished to pass on the information, but was unable to find words in any language to convey the idea.

Alice Warren Hamaker

(To be concluded)

TO A. B.

THE Master sat amid the twelve
By ancient Galilee,
'Twas asked, among the Sons of Men
Who shall the greatest be?

The Master sighed, and sweetly said—
“If such a one need place
Then let him but a servant be
To all the human race”.

The Master's words, across the years,
Still hold their thrilling call!
Our President has proved their worth;
A servitor of all.

The Master's work, thro' weal and woe
Her constant joy has been,
True greatness crowns her life to-day,
With peace and calm serene.

A. J. H.

PATH OF OCCULTISM OR THE PATH OF SIDDHA PURUSHAS FROM THE STANDPOINT OF HINDŪ SCRIPTURES

By SESHACHELA RAO

1. It is a recognised fact that the Path of Occultism is generally understood to be the Path that is pursued by those adamant souls who wish to render world service in uplifting thousands of souls of mankind. Some Western scholars express their opinion that Hindūism does not contain such a doctrine. In this connection let us examine some of the Hindū scriptures and find out whether such a sweeping statement is borne out by actual facts.

2. Information is given in *jñānavāsishtham* that there are two classes or groups of jivas or souls in creation, and that one class or group is known by the name jivavyūham and the other class or group is known by the name of Ishwaravyūham. In the *Sūṭasamhitā*, a standard work like the *Bhagavad-Gītā* in Hindū religious literature there is the mention of two groups of souls, one group belonging to jivavyūham and the other to Ishwaravyūham. In *jñānavāsishtham* there is also the statement that souls belonging to the group of jivavyūham take the path to moksha or nirvāṇa, and therefore follow the Path of Independence, of obtaining the greatest benefit to the individual self, and that souls belonging to the group of Ishwaravyūham follow the Path of Ādhikārikapurushas who set aside their moksha, accept office and work for the welfare of other souls

in order that they may be uplifted from misery and ignorance. Souls of this latter group take any number of births for uplifting other souls, and live for ages, till the time during which they are appointed to carry on the office actually expires. While the majority of the souls in the world belong to the group of jīvavyūham, it is said that only a small number of souls in the world belong to the group of Ishwaravyūham.

3. In the third volume of Swāmi Vivekānanda's life published by his disciples it is mentioned that Swāmi Rāmakṛṣṇa Paramahansa gave out the fact that Hindū Scriptures divide the souls into two classes by the name of jīvakotis and Ishwarakotis, and that those who belong to the group of jīvakotis strive for moksha or nirvāṇa, while those that belong to Ishwarakotis set aside nirvāṇa or moksha, take any number of births in order to uplift the mass of mankind. The following is a quotation from *Swāmi Vivekānanda's Life*,¹ by his disciples.

Sri Rāmakṛṣṇa Paramahansa marked out seven of his disciples as Ishwarakotis. Ishwarakotis were those who have taken birth whenever an Avatāra incarnates himself: they are like his high officials belonging to the inner circle of His devotees, His anṭaranga-bhaktas whose mission in life is to complement His work, and to conserve His teachings. Thus strictly speaking though they were born with realisation, they have no mukṭi, and their sādhanas are unconsciously only for the instruction of man. At the head of this class Sri Rāmakṛṣṇa Paramahansa placed Swāmi Vivekānanda.

In the same volume there is a similar quotation which alludes to the fact that even according to Hindū scriptures the Path of Ādhikārikapurushas followed by the class of souls who belong to the group of Ishwarakotis is far superior to the Path of Nirvāṇa or Moksha followed by the group belonging to jīvakoti.

Noren (Swāmi Vivekānanda) went one day to the Master (while he was lying ill in Cossipur Garden) and said what he had

¹ Vol. III, p. 435.

repeatedly said before "Sire, do give me the Nirvikalpasamādhi." Sri Rāmakṛṣṇa, broken in health, replied, "When I am well, I shall give you everything you ask of me." Noren insisted, "But if you pass away, what can I get? Sire, I wish to remain immersed in samādhi like Suka Deva for five or six days at a time, and then to return to sense-plane for a short while if only to maintain the body, and then revert to that state of blessedness." Sri Rāmakṛṣṇa grew impatient saying "Fire! For shame! You are such a big receptacle. Does it befit you to speak like that! I thought you were like a huge banyan tree to give shelter to thousands of wearied souls. Instead of that, you are seeking for your own mukṭi and your own salvation! Do not think of such small things, my boy! How can you be satisfied with such a one-sided ideal? My forte is all sidedness." At this reprimand Noren burst into tears. He understood at once. The disciple was not to bury within the confines of his own personality the treasures it revealed. He was to go forth into the world and teach the spiritual word of Radiant Life. He was to become a banyan tree, giving shelter to many souls. He was to be the fountain from which many, many souls would draw the waters of life.

According to Sri Rāmakṛṣṇa these were two kinds of Mahāpurushas or great souls. There are those who remain immovably fixed in Brahman. Then there are those, who having attained the consciousness of Brahman, live in the world, translating the highest knowledge into the highest service. The Beatitude of the Divine consciousness in their cases, is transformed into the saving compassion to aid in the redemption of the world. These are the world-teachers. Rāmakṛṣṇa was right in holding that he should become a veritable banyan tree under whose spreading branches the weary and heavy-laden souls may rest. Sri Rāmakṛṣṇa felt it necessary to rebuke him and make him feel the worthlessness and selfishness of such realisation which is kept pent up within as personal salvation. Such personal salvation, he said, was alright in the case of others as the highest goal of human aspiration; but for a soul like Noren whom he called a Nitya Siddha and an Ācharyakoti (Ishwarakoti), such idea of personal salvation was beneath his dignity to centre his heart upon. Does a king's son earn by the sweat of his brow a few hundred rupees which may be a fortune and the highest ambition for a day labourer to achieve? So Sri Rāmakṛṣṇa did not want Noren to be ensnared by that form of Māya.

4. In this connection there is a remarkable occult discourse cited in *jñānavāsiṣṭham*, which is said to have taken place between Lord Dakṣiṇāmūṛṭi and Brahmā, the Creator of this planet. Once upon a time, Brahmā, the Creator, became quite tired of the work of creation, and wanted permission to retire from his work, and enter the state of nirvāṇa. He therefore went to Lord Dakṣiṇāmūṛṭi who had

appointed him to this office, and requested Him to permit him to retire in order that he might enter Nirvāṇa and rest in peace. Ḍakṣhiṇāmūrti is considered as the Planetary Shiva or Mahāḍeva of this Planet earth, in charge of the work of Evolution. Lord Ḍakṣhiṇāmūrti after giving due consideration, refused him point blank permission to retire. He stated that once he (Brahmā) accepted world-service and became an Ādhikārikapurusha, he forfeited his independence as a Selfish Individual Self, and had therefore no option whatever to retiring into nirvāṇa and rest in peace. The moment he accepted World-Service in the Hierarchy of Siddhas or Perfected Beings, He said that he surrendered his independence to the United Supreme Will of the Hierarchy, and had therefore no further choice to act on his own independent initiative. He said that he had come under the grip of the inflexible Iron Law of World-Service to the extent that it could never allow him to retire, so long as the time fixed for his office should last. He further said that he would have even trained him in Nirvikalpasamādhis and made him attain Nirvāṇa or moksha, if he did not belong to the group of souls called Ishwaravyūham, and if he had not made tapas for World-Service and accepted office for doing World-Service.

5. In the course of the same discourse he propounded the fact that the dependence or subjection (Paraṭantram) to the United Supreme Will of the Hierarchy of Siddhas is infinitely superior to the independence or (Swaṭantram) of the Selfish Self who seeks to attain Nirvāṇa or Moksha for his own individual self, and informed him clearly that the Path of World-Service is infinitely superior to the Path of Moksha or Nirvāṇa. In addition to this he gave him special information of the fact that his father Vishṇu, his grandfather Rudra, his great-grandfather Ishāna, and his great-great-grandfather Saḍāshiva discarded Nirvāṇa or Moksha which is rest, established the Path of Siddhaparamparā and are working for

ages and kalpas without rest, for the welfare of souls in the worlds.

6. Now the *Bhagavad-Gītā* or Lord's song is one of the most important scriptures of the Hindū faith. Let us see whether it states anything about the Occult Path. In the IVth chapter of the *Gītā* we find that the occult path is alluded to in connection with the disappearance of Yoga or Yoga Brahma-Vidyā in the world, when materialistic tendencies of the world are on the increase. The Lord states that He himself takes birth in this world when things go wrong, practises world-service by removing adharma and establishing righteousness or Dharma, in order that souls may evolve. The Karma He performs in the case of re-establishing righteousness or dharma is called by Him by the name of Divya-Karma or Divine Karma as opposed to the ordinary karma which human beings put forward for the benefit of the selfish self. There is also the allusion that the Hierarchy of Siddha Paramparā or Paramparā of Perfected Beings is always in existence, and that through their instrumentality He re-establishes Dharma and again strikes the key-note of yoga. But these allusions are mere passing references and do not at all expound the doctrine of World-Service which is the real basis of the Occult path.

In this connection Swāmi T. Subba Rao states in the IVth chapter of his *Gītā* Lectures that the *Gītā* Shāstra expounds only the Path of Moksha or Nirvāṇa which is intended to benefit the general mass of mankind, but it does not expound the Occult Path of Initiations which is intended only for the small number of adamant souls who set aside individual moksha or Nirvāṇa, accept World-Service and work for the uplift of mankind to help the evolutionary plan.

In the first six chapters of the *Gītā*, Kṛṣṇa does not include that Path of Salvation pointed out by himself in the second six chapters of the *Gītā*. Almost all the various suggestions made by different philosophers at the time, about salvation, can be brought under one or the other of the various headings contained in the first

six chapters. Standing in the background unknown and unseen is that Occult Method, to facilitate which, all the systems of Initiations have been brought into existence. As the occult method is not of universal applicability, Kṛṣṇa leaves it in the background.¹

It further contains the fact that in the second six chapters Kṛṣṇa expounds the doctrine of the Logos in such a manner as to render it applicable to the whole of mankind so that the mass of mankind may tread it.

7. Further, Swāmi Subba Rao states that Vedāntists of the modern Advaita school are working on the lines of Nīrīshvara Sāṅkhyas and are trying to reach Parabrahman without the instrumentality of the Logos or Shabḍa Brahman by whom they have been started on the Path of evolution. There is also a letter from Master M. published in *The Mahātma Letters to A. P. Sinnett* in which He states that there are thousands of Fakīrs, Sannyāsins and Sāḍhus who are leading very pure lives, and that in spite of it the Himālayan Rṣhis never wanted to approach them or instruct them, as these people were pursuing a path of error. This letter was written in reply to the letter of Professor Mahāmahōpādhyā Adityaram Bhattacharya and others of the Allahabad Lodge. The Professor was a great samskr̥t scholar and well versed in modern Advaita Philosophy. Master M. declared to the professor and others of the said Lodge that they were pursuing a path of error, and that the Masters could not afford to spend time in giving instruction on occult lines.

Seshachela Rao

¹ Page 120 of the Edition of Swāmi Subba Rao's Lectures published in the year 1912.

DO I SURMOUNT THE DIFFICULTY CALLED DEATH?

By A. M. BUTTERWORTH

THERE are certain beliefs, which while we should find it difficult, if not impossible, to give absolute proof for their justification, it is profoundly satisfying, as they may mean a great deal to us, to be able to show at any rate, reasoned grounds for their acceptance.

It appears to me that such can be given for the belief in a continued existence after death, apart from the teachings of Religion and the evidences of Spiritualism. But first of all it is important to have a clear understanding of what the words "I" and "Death" convey to us, as our belief must necessarily be strongly influenced thereby.

Now when I begin to examine my make-up as a human entity, I become aware, at the outset, of a series of processes or forms of energy each with its peculiar functions and mode of consciousness. That these processes are quite distinct and can act independently of each other is shown by the fact that they are often in conflict—the dictates of one being in opposition to those of another, although they are all in action together and interpenetrate each other.

First, there is my physical body with its particular processes and mode of consciousness.

Secondly, there is my mind, with different processes and consciousness. Because it uses my physical brain as its

instrument does not appear to be any proof that it is dependent upon it and cannot function without it. If, as some scientists maintain, the mind and soul are functions of the brain surely continuous memory, and also affection would be impossible as the brain with the rest of the body is perpetually disintegrating and being renewed.

Thirdly, I come to my emotions, desires and affections which can certainly function for themselves. Who could call Love a mental concept, and if so, how could one account for love at first sight, or that we often hold strong affections entirely against the dictates of the mind?

Fourthly, there is a process which records my moral and spiritual perceptions, and these certainly have an independent origin and very different mode of consciousness. Otherwise why should the remembrance of a past action cause an agony of shame and remorse to one person and leave another quite indifferent?

Lastly, at the back of all these processes, I am aware of a *continuous subject* who observes them, and receives and makes use of their communications, and because they are *objective* to this subject, it can in no way be confused or considered identical with them. This continuous subject is what I understand as "I" or "Myself".

When what we generally speak of as "Death" takes place it means that the physical organism with its processes and mode of consciousness breaks down to the extent of ceasing to function altogether but I cannot see that this is a proof that therefore the other processes and modes of consciousness should necessarily come to a standstill and be obliterated. Still less can I believe that because one of them has received a knock-out blow (which might probably come as a great relief to the others) that I myself must entirely cease to exist. Am "I" *no more* than the result of a physiological process? And if so how are the differences in disposition,

etc., in individuals to be accounted for, seeing that the physiological processes in each are identical?

If form of some sort is necessary for the purpose of expressing these other processes, which are really what constitute the character of the individual why should it not be of a nature just as effective as the physical one though of different material? Broadly speaking, existence may be described as Universal Energy working in Universal Substance with many modes of manifestation, and it is difficult to imagine mental or any other sort of energy without a suitable and specialised medium for its field of action, and also a specialised mode of perception for cognising it.

To return to the continuous subject or personality which is the recipient of the results of these processes, which results make up what we call life's experiences, it seems impossible to contemplate an arrangement of things in connection with this individual whereby all this gathered experience becomes useless and is cast into the void. All through nature there is to be observed *a working to an end* more or less clearly revealed and carried through with infinite patience and intelligence, and the human mind itself in the conduct of its own affairs through life, could hardly maintain its balance apart from such an arrangement, nor could any undertaking be carried on successfully.

With regard to the character of this end, in connection with the human personality, although appearances may often baffle, there is much in Nature and experience which gives us assurance that it will be finally a wholly beneficent and happy one, although it may involve disciplinary experiences of a painful and perhaps prolonged character in its attainment.

The possibility also seems inconceivable of a wholly just, merciful and all-powerful Being, such as one postulates for the original cause of things, bringing into existence—without

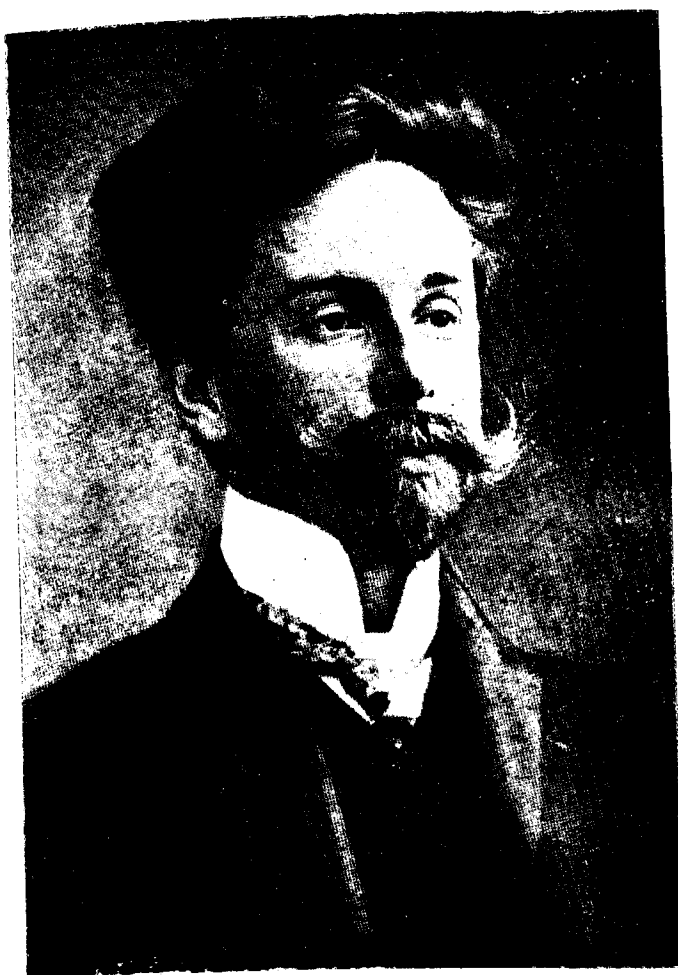
choice on its own part—any entity, *knowing beforehand* that this entity will fail to come to perfection; and when one considers the condition of most of us when we leave this life, it cannot well be claimed that it has so far been achieved, and there must necessarily be required therefore, a *continued existence for its attainment*.

And surely, if we can find even one thing in creation that has come to perfection, the law of justice would urge the likelihood, if not the necessity of a similar destiny for everything, and when we gaze into the heart of a perfect flower, or contemplate the wonders of the sky on a clear night, we feel the assurance of a mighty Love—hidden and yet revealed—which though it be through storm and stress and terrific cataclysm—is carrying through its stupendous purposes, and proving by the necessity for such measures, the greatness and importance of the end it has in view. We can then say in the words of Lao Tze, an ancient Chinese philosopher.

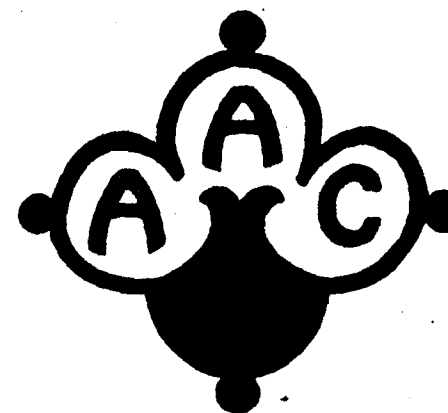
"How do I know that the Universe is coming to full perfection through Life?

"The witness is in Life itself."

A. M. Butterworth



ALEXANDER SRIABINE



CONCERNING CERTAIN FIRE-BRINGERS

By JAMES H. COUSINS, D.Lit.

THE first performance in England of Scriabine's great musical composition for orchestra, pianoforte and organ, entitled "Prometheus, the Poem of Fire," took place on February 1, 1913, in the Queen's Hall, London—the hall that has heard the voice of that other bearer of the celestial fire to earth, Annie Besant. Both of these fire-bringers attributed the kindling of their own flame to another of their kin, H. P. Blavatsky; both have worked for the utterance of the perfect word of illumination and warmth, the one through art, the other through human personality; one prophesied a world-message, the other prophesied a world-messenger.

Thirteen years have passed since the introduction of Scriabine's masterpiece to the English-speaking world. Two years after the event the composer died, leaving to a future composer or to a future incarnation the fulfilment of his vast dream of a Mystery in which music, voice, feature colour and perfume would unite in the lifting of the consciousness of the performers (there were to be no listeners) to ecstatic heights.

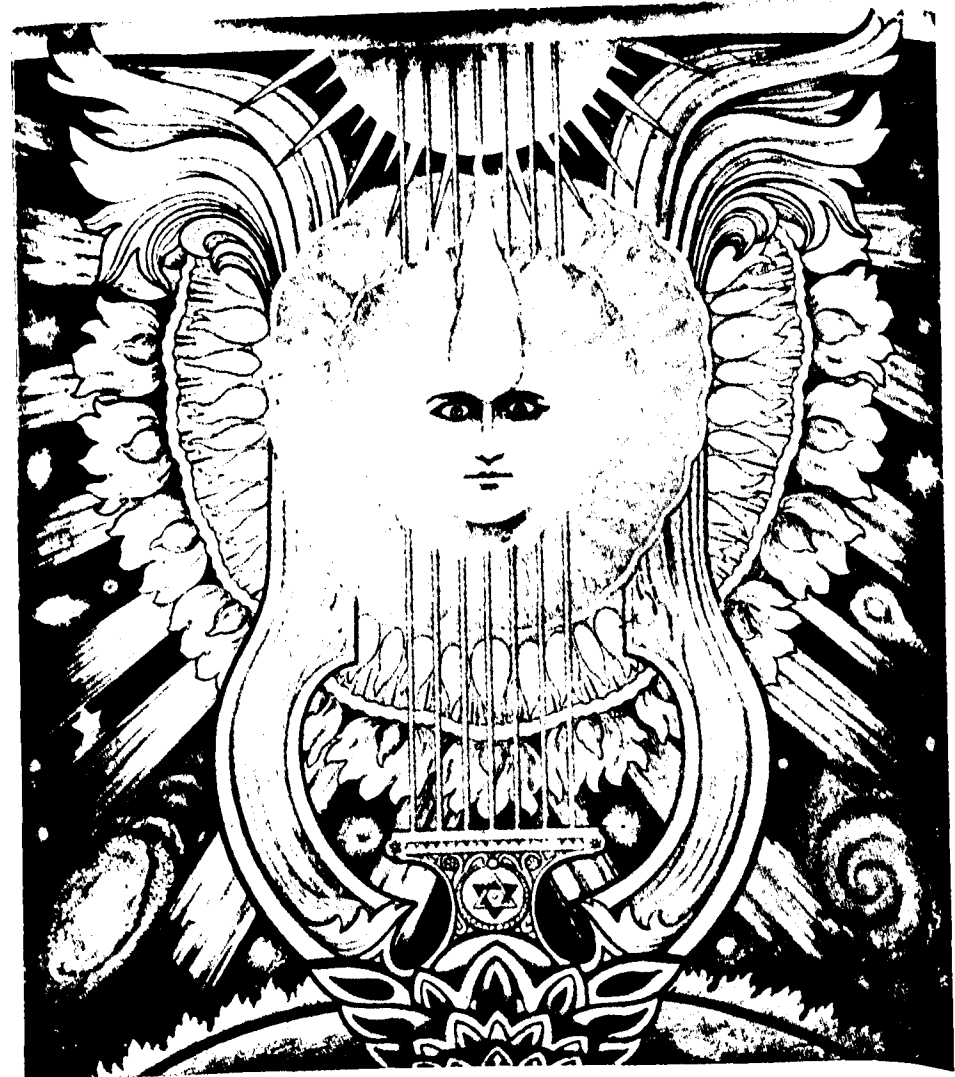
A Danish American, Thomas Wilbur, has invented the Clavilux, or light-organ, which would have given the composer great joy.

There the matter stands. The impulse towards the Nirvāṇic Light is as yet a rarity among creative artists. The new generation of musical composers is content mainly with less Promethean labours. Where there is a stretch towards the greater life it is on the part of Theosophical artists like Gustav Holst and Cyril Scott. All the same, it is quite certain that the Theosophising of the arts has begun; and, lest we forget it, and fall into pessimism in face of the flood of triviality and sensuality in the arts that has swept humanity off its feet, let us contemplate the significance of the serpent and interlaced triangles that Jean Delville, a Theosophical painter of master-rank, has set at the foot of his design for the cover of the score of "Prometheus" (plate 2). Let us also remember that the same seal was set by the same painter above the head of Moses in his great paintings of the evolution of the true Theosophical law on the walls of the Law Courts in Brussels.

It was fitting that Delville should give the pictorial representation of Scriabine's musical vision of the Fire-Bringer, for it was he who gave *The Secret Doctrine* to Scriabine when the latter was feeling out towards realities, and so gave both fire and substance to the composer's genius. The design which is here reproduced (assuming the kind permission of the publishers, Messrs. Breitkopf and Hartel or their post-war successors) is, however, not the only pictorial result of this high artistic friendship. Scriabine and Delville came together in Belgium in 1905, and while the one worked out a conception of the fire-bringer in music, the other worked it out in painting, and Delville finished his "Prometheus" in 1908 (plate 3). Of the latter I have written elsewhere:¹

On the pianoforte still sitting in Delville's drawing-room (where I gathered these details) Scriabine played over to his friend of the

¹ "Two Great Theosophist Painters" (T.P.H.)



PROMETHEUS. (Cover Design)

by Jean Delville



PROMETHEUS (Oil painting)

by Jean Delville

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spirit passage after passage of his evolving work ("Prometheus, the Poem of Fire"). To the expression of the same theme the painter gave all his ripe power, and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously towards earth, bearing in his uplifted hands the radiant power he had filched from heaven. It is not without interest to those who apprehend the inner workings of genius that the artist gives to the Promethean fire the form of a five-pointed star.

Scriabine was born in 1871 in Moscow, and at twenty was accepted all over Europe as a pianist of great distinction. For some years he taught the pianoforte in the Conservatoire of Moscow, but ultimately (1903) gave up the drudgery of teaching in order to be able to concentrate on the greater but more inspiring drudgery of composition. Two years later he met Delville and Theosophy, and discovered a realm of thought and feeling adequate to his immense and growing creative power. The effect of this discovery on his music was immediate. In chorus he lauded art as the religion of the future. In orchestra he celebrated the freedom of the soul (a Promethean anticipation). He translated into music the creative impulse in the universe that is happy only in passing from one dissatisfaction to another. He interpreted the aspiration of the immortal spirit in human limitations. Then came "Prometheus."

The burden of that great composition is the awakening of the human consciousness through illumination from the higher degrees of the cosmos. But Scriabine gives the general scheme a special character because of his definite Theosophical conception of the universe. He very clearly conceives of the Promethean spark as the impartation of *manas* (mind), and indicates the dual operation of that power in a musical conflict of sensuous delight and spiritual contemplation. Out of that conflict the spirit of humanity emerges in triumph. "Prometheus" is the musical presentation of all that is involved in the Theosophical conception of the three life waves.

The reception of this work in 1913 in England was mixed. Some hissed the first performance. Not all who heard it remained for the repetition performance on the same

programme. The critics took it otherwise. With an acumen not usual in the presence of innovation they sensed something of the significance of the occasion. The critique by Mr. Ernest Newman in "The Nation" is probably the most representative of the intelligent responses. "I care nothing for the Theosophy that is tacked on to it by the composer and the annotators." Mr. Newman exclaims, and then proceeds to tack on his own Theosophy to it, that is, his own interpretation which differs only from the Theosophical intention of the composer in terms. "One needs no programme notes to have the picture flashed upon one's brain of the soul of man slowly yearning into conscious being out of a primal undifferentiated world, torn by the conflict of emotions, violently purging itself of its grossnesses, and ultimately winning its way to the light." That is a fairly Theosophical set of chapter headings for a book entitled "From Individualisation to Initiation". It is interesting to observe how one's own familiar terms for things are taken as the inevitable and fundamental, while the terms of others, though they may mean precisely the same things as one's own, are regarded otherwise. Mr. Newman is as Theosophical as Scriabine, and those who can glimpse essences through formulæ may take pleasure in the critic's assertion that music will ultimately win its true home among the "ultimate immaterialities of thought" and that "we have nowhere come so near to it as in the best of this music of Scriabine's". Elsewhere in the same critique he says:

"Prometheus" is the one work I have ever heard that seems to me to approach the new territory that music will some day make its own.

He does not claim a complete articulation on the part of the composer nor a complete understanding on his own part. He says:

But, I do urge that to a listener with an imagination it mostly talks in a perfectly lucid language of things that have never been expressed in music before.

Of the sincerity and mastery of the composer the critic speaks without modification. "Whatever may be thought of

this later style" (that is, the style of 'Prometheus') "there is no affectation in it on the musical side, and there is no fumbling. What struck some of us in the 'Prometheus' was the almost infallible certainty of the adaptation of the means to the end throughout; only a composer who is at once master of his ideas and of his technique can work so surely as this". He sums up the matter as follows: "And all this is done, not on the familiar 'poetic' lines of the symphonic poem, but a stage further behind the veil, as it were; the wind that blows through the music is not the current stage and concert room formula, but the veritable wind of the cosmos itself; the cries of desire and passion and ecstasy are a sort of quintessential sublimation of all the yearning, not merely of humanity, but of all nature, animate and inanimate. No amount of criticism of the work in details can diminish the wonder of such an achievement as this."

To Mr. Newman's tag: "The only fear is lest the Theosophist in Scriabine should overcome the artist in him," one may, thirteen years afterwards, make answer and say that, while Scriabine did not live either to confirm or dissipate the fear, the achievement that Scriabine reached through his Theosophical inspiration is sufficient to justify the wish that other artists would run the same risk.

James H. Cousins

THE MAGICIAN'S GARDEN

By FRANCO PERKINS

THE magician grew nothing but roses in his garden, for he said there were no other flowers he loved as much. There were long beds of them, and the garden was bordered by an old wall on which creeping roses climbed. The reason why the roses flowered completely and beautifully all the year round was because he loved them with protective care, and, when he was not poring over his books or instructing his pupil, he was in the garden tending his roses.

In the far end of the garden, where the sun shone all the morning, were two rose bushes which had been planted close together. The roots of the two bushes had met under the soil, while the blossoms above frequently touched each other as they swayed in the breezes. In the rich, damp soil the roots grew and collected nutriment for the leaves and blossoms.

They were happy in their occupation; but, as they had never been above the ground, they did not know what was there, and had not known why they did this. Perhaps it was for the same reason that humans feel that, somewhere in their hearts, there is a noble and a perfect self.

The two roots, having this self-esteem and mutuality of ideas, grew to love each other, and they twined themselves together in close embrace. Many happy seasons they spent. They discussed the strange new life which they felt in the springtime, and wondered why the ground became cold in winter. Without a doubt, they thought, there was a force operating for their special benefit in the dark soil around them!

One day, the magician was in his garden with the pruning knife, and, as he snipped from the two rose bushes a twig here and there, the roots became conscious of a pain they could not understand. Each was inclined to lay the blame on the other. "I know I am beautiful and not at fault," said one to itself, "I feel all kinds of vague and beautiful longings. That other root is, after all, dirty and ugly, and look at the soil clinging to it. How is it that I never noticed that before?" The other root thought exactly the same. The two of them

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became unhappy, lost interest in their work and the roses above them drooped and faded.

"What is this?" said the magician, looking at the rose bushes one morning, "What is this? Can it be that the soil is rank and needs freshening by a little digging?" So he went for his garden fork, and was soon busy lightly turning over the soil.

It was thus that the roots were for a time exposed to the world above, where they saw their own green leaves and numerous roses, and heard the magician speak. As he worked, he was talking to his pupil. Tears were in the youth's eyes, for he was sad, and had come to seek consolation and advice from his teacher.

"We were sublimely happy," the pupil half sobbed, "and she and I found in each other those attributes which belong to ideals. I was joyous in the knowledge that I had found my dream come true, and she, equally, believed I was the one whom she had sought in all her imaginings."

The magician listened intently, and paused on his garden fork. He knew that the youth had been lost in the tender ecstasy of love's ideal seemingly realised.

"And why are you not happy now?" he asked.

"Ah," the youth replied, sadly shaking his head, "Frequent association destroyed our dream of a god-goddess. It parted like opalescent curtains being torn from hideous statues of lead which they enshrouded. It seemed to us then, that we had been deluded, and we withdrew in horror from each other."

Again the magician understood. It was generally thus with those who loved. It was the period in the drama of love when the actors grew tired of playing their parts—when they paused a moment and saw the imperfections of each other, and forgot the depth and beauty of their rôles.

"Think a moment," the magician said, "Does it not occur to you that you have changed the object of your vision? You have removed your eyes from the jewel of love in the casket of the body, and have focussed them on the casket itself—a clay vessel made to last a few years of life, and full of personality's imperfections."

The pupil, with a light breaking over his face, looked at him. "Can it be that we have done thus?" he whispered.

"I think so," his teacher replied gently, "Love gives a glimpse of the real god and goddess in each person; but the clay casket frequently asserts that it is that vision of ideality. It is but the meanest and poorest portion of it. It is merely the container and a channel of earthly experiences for its manifestation."

"Why," exclaimed the pupil, "Of course! I should have known! You have taught me so many things; yet, I had not realised that one

essential point. It would be as stupid as the roots of these two rose bushes to believe themselves to be the whole bush, as for people, to believe themselves to be the whole ideal. I can see now that they are only a portion of it. In fact, not even a portion of it; but just the rough casket, sometimes partly illumined by its divine contents!"

The listening roots, hearing this, and fitting in the words with the glimpse of the rose trees and their blooms above, felt that the teaching of the magician applied to them as well as to the student. Their satisfaction was so great that they forgot about the student and thought the magician had addressed them only. Their feelings affected the whole bush, and the drooping flowers revived.

"See how the plant responds to your touch," the student remarked; but the magician did not reply. Instead, he picked the finest bloom on each bush and gave them to his pupil. "Here, take them," he said, "One for her, and one for you."

Franco Perkins

THE VEIL OF FAMILIARITY

By D. JEFFREY WILLIAMS

LINGER yet the feet of Nameless Ones among the lonely hills and the enchanted spaces of wild moorland? Remains the dream, remains the longing, remains the calling, low in the vales and aloft in the high haunts of eagles? Shall we again hear in our hearts the music of the Folk who made rapture and peace more real than air and sunshine? Shall we learn again the sorrow that no keening can allay?

No sorrow, this, begotten of transitory ills. It is a sorrow born of earth as we are born of earth. It is the muted note of the eternal spirit's lyre. The heart of man in clay will ever sing in minor music modes.

Perhaps the unquiet sadness of the sea and the long-drawn sigh heard in the winds, are natural accompaniment of the sorrow of the heart, the sorrow of earth imprisoned light and love? No other sorrow is as deep and profound, no other sorrow carries a more sure, if distant, promise of joy for us.

When the earth-free Presences come among men with kindling of love and light, when felt by hearts that are "weary of all things," it is possible then to feel that even earth need not for ever be a cage. The weak and scattered hopes of men are by them gathered up and welded into the vision and certainty of freedom.

For it is not a rune of despair and defeat that the deep heart sings. It is ever a longing deepened by longing for the often defeated to become one day the ever undefeatable, for the eyes to see with their own light and not by the light in which they are able to see things reflected as in a mirror, for the strength that will enable the victim of the grinding wheels to climb into the chariot of Time itself and pursue his own self chosen way. It is a yearning to find peace in the utter conquest of an enemy-self whose hand, like Cain's, is against all men's, a self moving over the face of the earth with the brand of separateness and enmity on its brow. It is a sorrow that seeks a love more stable and secure than the foundations of Space, a love that counts Time as a single moment, and yet a love that knows the place and falling leaf. It is a grief that breaks through the siege of the

heart's own desires and releases the creative gifts and forces that are the joy and desire of all hearts.

May not the sadness brooding at times over the Keltic and Northern peoples, heard in the minor keys of music that they love, perhaps be an echo of an awakened sorrow once tinged with a greater love and a greater surety? Is not the sorrow of to-day the "twilight" of a half-forgotten, half-remembered day? The days of gods and heroes whose battles and conquests included those fought and won in larger worlds as well as in this one, the days when kingly men were captained and companioned by the Shee, when loves of mortal men found favour with Immortals, are now not even a memory. Of all this perhaps the deep-lying longing now alone remains, a longing that were otherwise inexplicable. How else explain the wistful, "other-remain!" This echo in the hearts of men is a most precious spiritual heritage.

Surrounding physical lands and seas were once the lands and seas of the Country of the Young, a Land wherein was no grief and no forgetfulness and no remembering. Grief must lie on the hither shores outside the Land of the Ever-present and the Ever-living! Our lands, both of time and space, are ever-limited; our sense of proportion and beauty must be "clean out" of truth unless we can see things in somewhat bolder relief among the outlines of a more spacious world demanding a perspective of its own. The familiar external world is a mask of deception. The familiar, as Shelley well knew, is a veil hiding the mystery and beauty that lies within.

And yet we make believe to be satisfied with the husks. We employ ourselves digging new holes of a moment's desire only to fill them up again. We vainly seek to be satisfied by accumulations and find ourselves to be empty of heart and hand, the while our hearts hunger and thirst for the riches we may possess in the dispossession of them. But we know not the heart's desire. The beauty that is undying no longer exists for us. The loveliness that once poured its wine of joy into men's aspirations and dreams, the delight and ecstasy that lifted men to rare summits within their beings, the love that seemed to lock them in the embrace of unity with all others—all this we now consider with due prudence to belong to a past of uncurbed imagination. Nowadays, we want a scientific basis for imagination. Which is almost as absurd as a demand that a bird should fly within the cage it must carry to the heights!

This is not a loveliness that entices away from the natural realities and from the beauties of our physical existence. Rather it is an influence that deepens our insight, awakens our sense of wonder, and gives an ever new significance to all natural things. It is decidedly not the false scent that leads to a vague and dreamy other-worldliness. But the most widespread and insidious other-worldliness of modern times will be found in the many ultra-mundane artificialities

and trivialities of our existence. If ever the natural and essential things of life were neglected in favour of what really are other-worldly superstitions and vanities, if ever men worshipped at shrines dedicated to the infra-and ultra-natural, if ever men counted how many pleasure revolutions could dance on a needle-point of time, if ever they were obsessed by the desire to out-speed time and traverse any limits of space by the miraculous means of converting so many molecules of oil into so many car-miles, who will affirm that men of to-day, all things considered, are very much better than men of previous and less enlightened ages?

Be it far from our desire to say anything that may mean a belittling of scientific labours and achievements. Yet in the method of attempting to classify and correlate facts there is the constant danger of overlooking the essential and significant about the single fact. The observation of the scientist should always be complementary to that of the artist or poet. The poet need not and does not quarrel with the scientist when he sees a fact merely as one among innumerable others which in their sum and totality suggest a general inference or whose behaviour as a whole leads to the discovery of an underlying principle. The scientist, on his part, need not dispute the validity of a genuine insight in the case of poet or artist to whom a single fact may appear as a significant and essential thing, a thing which is, in other words, as important and necessary in the Scheme of Things as the larger whole of which it is a part. For is not the insight into the significance of individual things as important as a comprehension of their factual existence and, if we may so put it, as the raw material of scientific law? To see a flower with scientific eyes is to see a fact that fits or does not fit into a classified species or genus, hence, strictly, a flower is a "specimen"; to see a flower with ordinary sight is to see an "absolute," self-sufficing and lovely fact that makes an appeal to our senses and emotions; to see a flower with a poet's eye is to see as we see a smile on a face, revealing something, but veiling far more, of the profound mystery of being and beauty that lies behind.

We understand the meaning and significance of a glance or a simple gesture because of what we bring to its comprehension. Shall we understand Nature and natural things in any other way? Lacking such power of understanding, lacking such sympathy with lives in lowlier forms, we become sceptical of all the magic and mystery in which they are rooted and by which they are surrounded, and we fall back on the "evidence of our senses". We fall back, that is, not on the evidence seen in the light our insight might bring, but on the evidence of the "light" reflected from externals that themselves have no light of their own!

There can be no doubt that we have to return to Nature with humility and reverence if again we are to see the true significance of natural things, to appreciate something of the divine signature everywhere written. Even our physical and nervous systems call loudly for a return to Nature, for the quiet and calm and health and power that

can be found among trees and fields. It is probable that the pressure of our economic needs will compel us more and more to return to open spaces and free skies and to a more generous use of the soil. Bishop Wedgwood in his address at the Ommen Star Camp drew our attention to this when he said: "It is exceedingly likely that there will be a great movement inaugurated and strengthened by Him embodying as a principle the return to Nature, because most of the ills of our present civilisation spring from the fact that people have herded themselves together in cities; relief will be found from the present strain of economic life by a return to Nature. And if people have still to live together in cities, in order there to pursue their daily occupations, arrangements will be made by which they can frequently move to the country and fortify themselves with power which springs from a close contact with Nature."

May we be able to return also to the divine significance of things; to return to the enchantment and mystery which we may find again if we can bring something of reverence in our hearts and a light of wonder in our eyes. May the Coming of the Lord of the Shining Ones and the Lover of all beings give us the power to recover our vision, help us to awaken our perceptions, kindle our imaginations, deepen our insight, and teach us to see all existences in the world around us in the halo of glory, of beauty and divinity, in which they forever dwell.

D. Jeffrey Williams

AFTER A DREAM

(TO A KINSMAN)

HAVE you heard the Fire Winds blow
Out of the Sun?
Seen Archwarden Michael go
With day's web spun?
When day's weavers homeward go
Day's weaving done.

I have known these flame gusts roar
In Titan's mirth;
Plumes of battle shore to shore,
Sweep the brows of Earth.
Yon Primæval Cyclone bore
This, my soul to birth!

Who so hears, and hearing sees
Comes with feet unshod—
Learns helionic mysteries
At this Font of God!
He is graven with the seal of these,
Who with Orpheus trod!

He who sees and seeing hears
With white soul unbound,
Passeth to the flame crowned spheres,
And himself is crowned
Where no meagre triumph of the years
Rings his spirit round!

With such Kinsmen I would know
Heights as yet unwon—
Where the Lakes of Helion flow,
And the Great Looms run
As the Flame winds whirl and blow
Out of the Sun!

EVELINE C. LAUDER

SEEDS OF INTERNATIONALITY

"THE League of Nations is a great reality in embryo, an ideal of the future born into the present. Its very existence is a hopeful sign, however little it may be able to accomplish. . . .

"The League of Nations is the beginning of a world conscience, and though it is certainly true that our individual consciences need very considerable stimulation, the awakening of the world-conscience may very likely react upon our individual consciences, so that conscience is stimulated at both ends."—G. S. A.

INTERNATIONAL LEAGUE OF THEOSOPHIST DOCTORS CONSTITUTION

Art. 1. In the fifty-first year of the Theosophical Society, the International League of Theosophist Doctors has been constituted.

Art. 2. The purpose of the League is:

(a) to research the real causes of diseases and either interpret them from a Kármic point of view or study their aspect on the planes superior to the physical one;

(b) to diffuse those rules of hygiene and healthy life which are included in theosophical teachings.

Art. 3. Can form a part of the League, all theosophists or partisans of theosophy, who are either physicians, students in medicine, or have a sanitary diploma such as Doctors of Osteopathy, masseurs, trained nurses or some other equivalent titles.

Art. 4. The only post in the League is that of Secretary.

Art. 5. Those who desire to enter the League are to make a demand stating their degrees of study, their speciality, and whether they are scholars or practising physicians.

Art. 6. A centre of study is formed in every town where one or several members of the League have their residence; such a centre sets itself a determined programme according to the particular aptitudes of the doctors who make part of it.

Art. 7. The Congress of the League will take place periodically and assign a specific task to each centre, or confirm the work already begun by one.

Art. 8. Members of any centre have the right, if they think it useful for their work of research or propaganda, to accept the aid of people not belonging to the League, whether these be physicians or not; such help does not entitle the people who give it to membership in the League.

Art. 9. English is the official language of the League.

Art. 10. The official organ of the League is a *Revue* edited by the Secretary. Such a review only publishes original articles sent from the various centres and accounts of Medical writings. League members undertake not to publish in other periodicals any article relating to paragraph (a) of Art. 2, excepting for the sake of propaganda, as summaries of articles already appeared in the *Official Review*.

Art. 11. The contribution to be sent to the Secretary is six shillings per annum, not including the rate of subscription to the periodical. Each centre is free to establish other quotas for the needs of their work.

Art. 12. Modifications to the present Constitution and the dissolution of the League can only be decided by a Congress.

TEMPORARY PROVISIONS

Art. 1. The first Congress of the League will be held at Ommen in the summer of 1927, at the same time as the sixth International Congress of the Order of the Star in the East.

Art. 2. Until this Congress the Secretaryship will be in Rome, c/o the Dr. Ettore Rieti, Via Tagliamento 7, Rome (34), Italy.

Art. 3. The time and mode of the publication of the periodical will be decided at the first Congress.

Art. 4. Membership commences January 1st, 1927.

EXHIBITION OF INDIAN ART

THEOSOPHICAL CONVENTION, BENARES, 1926

By A. R.

THIS year the Exhibition of Indian Art was limited to the pictorial art, the exhibits consisting of about eighty items gathered by the Adyar Art Centre. Together with these was a remarkable collection of over four hundred mediæval Indian paintings, the property of the Bharata Kala Parishad (Indian Art Society). The collection was made mainly by Rai Krishnadas of Benares, but he has made it available to the public, and the Central Hindu College has set aside some rooms, formerly a science laboratory, for the housing of the collection. The Parishad will be not merely a museum, but also a school of Indian painting and music. The collection is grouped in schools—Persian, Rajput, Pahari, and Moghal.

The Exhibition includes copies in colour and sketches in line from the classical background of Indian painting as found in the frescoes of the excavated temples of the sixth and earlier centuries, A.D. Along with these are items showing the influence that India has exerted on Chinese and Japanese art.

Two rooms are given to original paintings by artists of the modern Indian schools. One misses the work of the Tagores and other masters of the Bengal school, whose exhibits had all been sent to the exhibition held at Calcutta. But this deficiency is in large measure compensated for by a group of twelve pictures by Promode Kumar Chatterjee, in which the Exhibition reaches high distinction. The exquisite work of this artist cannot be praised too highly. The experiments on silk and gold paper do not give promise of being anything more than experiments, beautiful as they are. But his other pictures are dreams of artistic perfection. The delicate nuances of colour and shade are according to the best Indian traditions, and his subjects highly idealistic in conception.

India is from one point of view an artist's paradise. There is little demand for works of art, (as, unfortunately, the healthy habit of beautifying the home is by no means general in India,) and the artist is not tethered by public taste and roams as he lists. But

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there is the obvious disadvantage attaching to this condition of things in India. Dr. Cousins is indefatigable in his mission of encouraging the production of pictures that will be truly expressions of the soul of India, and at the same time of creating a public appreciation of and demand for such pictures.

Among the many who visited the Exhibition were Their Royal Highnesses the Crown Prince and Princess of Sweden, who showed great interest.

A. R.

THE THEOSOPHICAL FIELD

THE MODERN MAN'S RELIGION

THE Churches are bravely facing their difficulties, and when they find the Old Orthodoxy unsufficing, incapable of proof, or demonstrably erroneous, they are not afraid to abandon it. They know that blind faith no longer suits a thoughtful age, and that dogma without evidence will not be accepted. Religion is, in short, being remoulded. The foundation is unshaken and the essentials are preserved, but the fabric is in process of reconstruction. Why, it may be asked, is revision necessary? Simply because the world, always advancing, has become aware of new facts and has had to adopt new standpoints from which to view them.

This change, incidentally, is a proof that there is in reality no such thing as "Orthodoxy" at all, for whatever can be altered, amended, or enlarged is not orthodox. There has never been a settled condition of things, a fixity of thought; and as long as man is an intellectual creature, and not merely an animal of arrested development, there never can be.

What is called Modernism, therefore, need cause no alarm—rather is it to be welcomed. Every age has had its so-called Modernism. Great leaders have arisen who have cast a new light upon olden themes. Suddenly, science or philosophy has introduced a new factor, unknown and unsuspected before; and then the "established" doctrine has to be re-adapted to the demonstrated truth. History is packed with abandonments and reconciliations, and ever and anon an epoch is reached when—in place of details altered here and there—an entire re-constitution is effected.

With our enlarged views we attempt more, aim higher, are more strict in our actions, and become morally uplifted. We perceive the vaster purposes of life itself, for we know now that we are part of a vast scheme, not limited to a little revolving globe on which we spend a few years, but extending incalculably, with infinite possibilities, and with an ever-increasing desire to realise the "far-off divine event towards which the whole creation moves". So do the petty things go with petty conceptions of the world we live in; and so does

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the stronger urge come upon us to seek Truth upon an ever-ascending scale. Science calls this evolution; Religion calls it aspiration; both combine in declaring that there is a forward movement towards perfection.

Thus the one clear fact supplied by history is of the incessant struggle between Faith and Reason, between uncomprehending acceptance and intellectual doubt, between dark superstition and scientific enlightenment. Orthodoxy has retained its name from age to age but has changed its nature.

It is indeed an admirable and satisfying sign that the modern Reformation is proceeding from within, and that it is not the despoiler who is at work but the men to whom the Church is precious and sacred. They are but removing encumbrances and excrescences, and they are doing it in a spirit of reverence and with a purpose that is holy. They are not sapping Religion but strengthening it; they are pruning and not uprooting; and they are impelled not by enmity but devotion, not by hatred but by love. There is not the slightest need to fear what is called Modernism, this process of elimination, purifying, and reconstruction which is taking place in the light of discovery and of deeper knowledge. The essential truths are secure. The foundations are unshaken, the original fabric remains, but is improved, strengthened, and made more fit for an age of reasoning and discernment.—*Manchester City News*.

* * * * *

A SCHOOL IN AUCKLAND

There is a little school in Auckland N. Z. that has no school bell, no playground, no master's study and that boasts but a single class room. Very few even know of its existence yet it is one of the most useful and efficient little schools in the whole of the city.

The school is in the Auckland hospital; the pupils are the maimed and sick children being helped along the high road to health and happiness. This little school was opened in 1920 and so successful was the work that the Education Board gave its able teacher an assistant and bestowed on the one little class room the status of a whole-time school. It is now known as the Auckland Hospital school.

The methods of teaching used have been carefully thought out and it is not found that work which interests is necessarily bad for sick children, but on the contrary removes the mind from ailments, giving new interest, "tone," to the brain, and indirectly to the body. In some cases where the child cannot be moved, special provision is

made that the child may comfortably write, chalk, read or pencil in a recumbent position.

Quite a number of certificates of proficiency have been received from the school, some children starting work at the kindergarten stage and passing on eventually to standards 5 and 6. Since opening, no less than 1,525 children have received instruction, which proves to all how well worth while it is to try what can be done to copy such an excellent example. An expert in the work of mental hospitals makes a very special appeal for a more sympathetic attitude toward the treatment of mental patients. Ancient prejudices, he says, have led to the accumulation of innumerable weird misconceptions of the term lunacy, the term itself being somewhat illogical, for it is just as erroneous to classify all mental diseases as lunacy as it would be to call all diseases of the lower part of the body "abdominal" and treat them in the same way.

Generally speaking there is no such thing as mental disease that is not associated with physical, just as there is no physical disease that does not show mental symptoms—for example—delirium in pneumonic cases, ill temper in gout and "the blues" which come with the familiar influenza.

The need for a more sympathetic and humane attitude is well illustrated by an amusing experience which befell the speaker when he took control of a new hospital. A patient told him he was preferred to his predecessor. "But," he replied, "I know the late doctor was much liked." "Yes," said the patient, "but you are more like one of ourselves."

There is a great deal of truth in that, mental patients are not so very unlike ourselves, and we are not so very unlike the patients in many matters. When we recollect that as recently as 1822 an insane woman was burned as a witch by order of a Sheriff in Scotland; when we call to mind the miserable, bare and dreary appearance of most mental hospitals, it is perhaps surprising that the inmates are not more unlike the majority of us; for many a sane man in the outer world, deprived of associations that are regarded as the necessity of life, might become a patient under like circumstances.

The speaker concluded by a request for entertainments and interest from outside. "Treat them as normal men and women when you come," he said, "and you will find the result from that to be most happy."

Those interested in the administration of prisons and who take an intelligent interest in the progress of penological science are finding

that the separating and different treatment of mental defectives among other prisoners, and the operations of the Probation Act have resulted in a considerable decrease in crime.

The subject of probation, which is of outstanding importance, has two aspects. Firstly there is the probation granted to first offenders with the view of preserving them from the stigma of imprisonment; and it is generally recognised that this system prudently administered has justified what was originally regarded as a bold experiment.

Expert observation supported by statistics indicates that many juvenile delinquents have been rescued from the path of error and have eventually "made good," through the means of merciful and watchful probationary control.

Secondly, there is the probation which extends to convicted wrong-doers who have been sentenced to more or less heavy terms of imprisonment.

This experiment has also worked successfully in the main, though there have been differences of opinion as regards the way in which it has been operated.

It is considered very desirable that in the case of mental defectives separate colonies should be established, and a further organisation and development of the probationary system is hoped for. Statistics from America, where the scheme is now well organised and widely used shew that 95 per cent of probationers have not returned to court again.

EDUCATION

"Education in New Zealand is a step further ahead than it is in England," said Bishop West-Watson, "for it has reached a stage beyond that which has a tendency to harden class prejudices; and at the present time there is a passion in this country for learning. The youth of New Zealand, both young men and young women alike, are coming forward and making the most of opportunities held out to them by greater education. The whole system of education in New Zealand is far beyond what is expected by visitors who came here from other parts of the world. It is a grand thing, and the people of New Zealand must feel proud of the great progress they have made."

Education, the Bishop went on to say, was not merely a means to an end—something by which a man was prepared for a life of profit for himself—but it taught people what life really was, and

helped them to realise its full beauty and usefulness. He wondered sometimes whether people were counting too much on the machine-made type of education, and were being obsessed by a desire to push through examinations and reach the top, while they were missing the true meaning of education, denying themselves the chance to see the wide vista that it opened up, and failing to appreciate the beauties of life. They strove to fit themselves, in order that they might gain more for themselves.

There was a heavy responsibility on the shoulders of every man who had had a good education, to help his fellows; not simply just to fit himself as a machine for making money. The man who did not take his share in the bigger things of life was a waste product. It was he who stood by and let others work, and it was he who was most lavish in his criticisms of those who were striving to make the world a better place for mankind.

To be really useful, a man should think for himself. He should be prepared to know the truth about problems that confront the world; not accept a convenient opinion given by a companion, or taken from a newspaper. As educational aids, the newspapers of New Zealand had attained a very high standard, and had made themselves invaluable to the community; but at the same time he considered that the people depended too much on the newspapers. Men were apt to use the opinions that were served up to them on their breakfast tables, instead of thinking for themselves.

Education gave man power to reason. By it he was enabled to glean the very truth; to choose between the right and the wrong, and judge what was just and unjust.

In the schools of New Zealand he saw a great hope for the future of the world. They were educating their pupils to become men who would serve the interests of humanity, and in this they were accomplishing a great work.

The man who was prepared to forsake his own gain, to make the world a happier place, was the man most needed to-day. This man had to face a penalty for his service. He had to go down into the dust of the arena, where the fight would be gruelling and severe; and he had to be prepared to overcome in the face of scorn, and odds overwhelming. But, there was also his reward. Fighting in the cause of humanity, he learned the full meaning of life, and began to live rather than exist, happy in the knowledge that he was playing a recognised part in the world's work.—*Lyttelton Times*.

CORRESPONDENCE

THE COSMIC PLANES¹

ON p. 732 of the August number of THE THEOSOPHIST, 1911, a discussion is mentioned between Dr. Besant and Mr. Leadbeater arising out of a statement made by them in the course of their researches about the cosmic planes in 1895.

At one moment C. W. L. says:

"But oh! bother these ghastly cross-divisions! Our mental plane is the lowest subdivision 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."

And somewhat later he adds: "Our mental bodies are expressions in three dimensions of His (the Logos') mental body."

This statement has given birth to the diagram (fig. 51).²

Now there is a difference between a subdivision or subplane and a cross-division. Solids, liquids, gases, and so on, we call the subplanes of our physical plane, but at the same time we are taught that there is between the respective subplanes of the succeeding planes a direct relationship, as between the seventh subplanes of the physical, astral, mental and still higher worlds. These relations seem to me to be the cross-divisions that caused C. W. L.'s exclamation in 1895. Then in 1903 we read in *The Inner Life* by that same author in the beginning of chapter I, section VI, that the seven planes of our system together form the lowest of the big cosmic planes. Just as was taught by H. P. B.³

In drawing a plan of the planes and subplanes we generally place the planes as horizontal layers one above the other and we divide each of those planes again into seven small horizontal layers, thus having 49 horizontal divisions forming as many subplanes. We are used however to state that it should be incorrect to think that in our system these planes and subplanes are superimposed; we are told that the higher pervade the lower and that we may represent them more precisely by concentric globes.

¹ THE THEOSOPHIST, October, 1926. "The Cosmic Planes," p. 39, by C. J.

² *First Principles of Theosophy*, second revised edition, p. 96.

³ *The Secret Doctrine*, Vol. III, p. 554.

Moreover we are told that there is a direct relation, as mentioned before, between the respective subplanes (the "short-cut" of Mr. Jinarajadāsa, *THE THEOSOPHIST*, October, 1926).

Is it too bold to presume that this direct relation is made possible by the fact that the higher plane has one more dimension than the lower and by that the higher plane, if given in a diagram, should be drawn as standing at a right angle on the lower plane and so touching this lower plane in all its particles, the interrelation playing where corresponding particles meet?

In the same way we may imagine the Cosmos having one more (cosmic) dimension than our Solar System and all Cosmic planes touching all divisions of our Solar System.

The interrelation between the Cosmic mental plane and our mental world is obvious although then our mental plane is not the lowest subdivision of the Archetypal world!

Drawing our Solar System as a chess-board of 7×7 (two dimensional) we can show this inter-relation by adding a third dimension and drawing the Cosmos as a cube. In this cube our Solar System is necessarily only surface, lacking one dimension!

This surface of our Solar System, is really part of the lowest plane of the Cosmos; at the same time however it is linked to all the Cosmic planes by the Cosmic "short cuts".

So the atomic part of our "Arupa Devachan" is indeed the tail-end of a Cosmic mental plane.

It is, I think, the same idea expressed in the diagram in *The Secret Doctrine*¹: our Solar System drawn as a small circle being part of the 1st sub-division of Cosmic Prakṛti. On the next page *The Secret Doctrine* gives in another diagram the direct relation between our mental world (Manas) and the Cosmic Mahat

Middelburg

J. F. V. DEINSE

THE COSMIC PLANES

MAY I offer to your readers what seems to me to be the solution of Mr. Jinarajadāsa's problem of the Cosmic planes. It appears that the whole trouble arises from the inadequacy of the illustrations to convey a true idea of the real relation of the planes to one another, an inadequacy due to the inherent difficulty of the subject. The three illustrations are unavoidably misleading, any illustration would be unless the true relation of the higher worlds to the physical were indicated. This could only be done, to develop the idea of the cube given, by representing the physical plane by the cube, and extending

¹ Vol. III, p. 554.

from it its four-dimensional analogue, the tesseract, to represent the astral plane, and from that a still higher dimensional figure until the seven worlds are represented by, say, a nine-dimensional figure, supposing each succeeding plane to take on an extra dimension. The resultant illustration would be so intricate, however, that neither head nor tail could be made of it until the mind had been trained to think in terms of dimensions of space. From a calculation made as I am writing I find that there would be 2304 lines in the figure, and 512 points from each of which would extend nine lines, all at right angles to each other. If Plato has catalogued the "solids" of the Ādi plane this one will be the second of the series. In some circumstances illustrations that will not bear too close a scrutiny may serve their purpose but, in dealing with the spatial relations of the planes whether cosmic or otherwise, nothing else but the right diagram is adequate.

In the light of the fourth dimension it is seen that a point anywhere is separated less than a hair's breadth from all the worlds of the Cosmos, and that, standing on this physical globe, we are actually grazing planes that our own Logos, even, is not self-conscious on. If our consciousness were nine-dimensional we could turn our attention to only the physical plane or to any plane up to the seventh without changing the position of the seat of consciousness in space. The idea of the planes being arranged like bookshelves is misleading even when used as a simile. What it is necessary to understand is that in a certain way the physical plane is as near to the Ādi as it is to the Astral plane. With the planes constituted thus the "short cut" becomes a matter of looking in the right place. It is quite probable that adepts could transfer their consciousness, in a moment, from the physical to a higher world merely by visualising a figure with the same number of dimensions as the latter world, and then widen their consciousness out to the plane itself.

Mr. Jinarajadāsa's three points are quite clear looked at in this way, although I think that the Absolute, in its fulness, is beyond even the Liberated One. The distinction between planes that are Cosmic and those that are not, cannot be made, for all planes are Cosmic within their spatial limitations. There is nothing greater than infinity and, within its three dimensions the physical plane is infinite. I suppose the term could be applied relatively and that the Cosmic planes are really still further extensions of our seven worlds into still higher dimensions. In conclusion may I venture the opinion that diagram number two is more illuminating than the third.

Prospect Terrace,
Milford
New Zealand.

ALEX C. HANLON

"SIGNS OF THE TIMES"

MAY I be permitted to make a brief reply to Mme. Kamensky's letter?

In the first place I agree with her that many among the intelligentsia of Russia worked for a better condition of things before the Revolution. All honour to them; but if they were as many as Mme. Kamensky maintains surely they would have been able to effect an alteration in the social system, whereas their efforts must have been practically powerless, or the Revolution would not have occurred. This question of the intelligentsia is part of a larger problem of the "middle class" in all European Countries. This class is slowly but surely being ground between the upper and nether millstones of the "upper" and "lower classes". Why? Because as a class they have been indifferent to the sufferings of those beneath them, until their own comfort has been jeopardised.

It is not enough that some of the "middle classes" do social work. The working classes demand freedom and justice as a right, not in the form of charity and condescension. Mme. Kamensky refers to the rule of the Soviet Government as "the same tyranny under another flag". But there is an essential difference. The old regime was a tyranny of the few over the many, the present is a tyranny of the many over the few, and those few chiefly those who will not engage in productive work for the State.

It is surely stretching the truth to say that "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". Certainly they are not granted to those who use their freedom to plot the overthrow of the established Government, established, I would remind Mme. Kamensky, by the will of the majority, for good or ill. Those who abuse their freedom cannot complain if that freedom is curtailed, just as it is in any other country. Their position has some analogy with the early Christians, who accused the Romans of suppressing their religion, when they were using their freedom of religious belief to undermine the authority of Rome.

"There is an awful *māya* enveloping the schemes and programmes of the new flag." Let us indicate some of the results of this "*māya*". The majority of the palaces of the Russian aristocrats are used as rest-houses and sanatorium for the workers, or else as museums and public buildings. Those who live on unearned incomes are placed at a disadvantage as compared with those who do work of some kind, in the direction of political disability and higher prices for commodities. Enlightened provisions are in operation relating to the holidays of workers, conditions of labour of women, etc. Land is the common property of the State.

It is true that there are "bad patches" in the Soviet Administration, but let it be remembered that Russia has successfully resisted the forces of the "Whites" backed by interested European Powers, whilst at the same time undergoing civil war. That she has emerged

from her Revolution with the people's will unshaken in their determination to retain their new-found liberty. The marvel is that Russia is what she is, after the struggles of 1917-1924. A country and a people that can survive such a time has a great future. Let Mme. Kamensky wait until another decade has passed and we venture to prophesy that Russia will be transformed out of recognition. Meanwhile it is our duty to put up with the little bad that there is for the sake of the greater good, even when, as was Mme. Kamensky's experience, we see our life-work apparently crumbling into fragments.

As the President of the Society said of the world's present social system in the course of her lecture on "The Class War" (*vide THE THEOSOPHIST*, November and December, 1921.) "The great Hierarchy, that rules the evolution of men, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly". And again "It has been definitely decided, so to speak, that those who have had power hitherto have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands".

It is for the above reason that the writer personally welcomes the great experiment in Democracy now being made in Russia, for out of its mistakes will come wisdom, and the path to Socialism of the other great nations be made easier. "It is your duty as members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs."

32 Abercorn Place
London, N.W. 8

LEONARD C. SOPER

A FATEFUL FORECAST

REFERRING to your issue of November, 1926, the following full statement appearing in *The Manchester Guardian* of Saturday, June 21, 1913, as the first item in the "Miscellany" Column, may be of interest:

"*Manchester Guardian*, Saturday, June 21, 1913"

MISCELLANY

"Many people will remember the story of the prophecy made to the German Emperor's grandfather about 'the fatal year 1913' which was to see the downfall of the German Empire. *The American Theosophist* has published a similar prophecy, which it pretends was made by Count Tolstoy shortly

before his death, and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated that 'the great conflagration' would start about 1912, the first torch being lit in South-eastern 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 Europe in his grip until 1925. He is already walking the earth, a man of affairs.' Appearing in an American paper, it can only refer to Mr. Roosevelt. After Armageddon and 1925 the greater part of the Old World will form a Federation of the United States of Nations."

8 Halton Bank
Eccles. Old Road, Pandleton
Manchester.

JAS. S. MC CONECHY

INTERNATIONAL CORRESPONDENCE LEAGUE

THE Object of this League is "to serve the Theosophical Society and kindred organisations by encouraging and facilitating intercourse between members in all parts of the world by means of correspondence and visits, and to make such visits as pleasurable and profitable as possible". It was started by a few enthusiastic F.T.S. representing eight different countries, in the summer of 1919, and since then its field of activities has widened tremendously. A regular network of correspondence has been put into operation, friendships formed between members in countries far distant from each other, and visiting friends welcomed and made to feel "at home" in foreign lands. News of Theosophical work in remote parts is circulated, and members in all lands thus made to feel that they belong to one big family.

The burden of the current running expenses of such work has hitherto been nobly borne by each National Secretary, with very little help coming in from outside. As the work of the League grew, it was found necessary to start a little International Office, situated in the home town of the International Secretary, Miss Nicolau, at Barcelona, Spain. This has been kept going by means of voluntary help and all Miss Nicolau's spare cash, but this latter does not stretch to the extent of purchasing a Gestetner Duplicating Machine, without which the work of the League is sadly hampered. An appeal has already been made to all the I. C. L. Secretaries, and a "Duplicator Fund" started, the suggestion being that each secretary should contribute the equivalent of one pound sterling from his country, as all will benefit by the purchase. Many countries, however, find it impossible to

collect even this small amount, under present difficult financial conditions, and the response has been very slight.

Meanwhile, the work of promoting brotherly understanding and good fellowship between peoples of all countries goes on, and the need for a duplicating machine increases day by day. The League helps to build on the sure basis of personal friendship the true internationalism which will, we hope, dominate all the inter-relations of nations in the future. The scope of the League is unlimited and it will be able to do greater work as time goes on, if financial help is forthcoming at this present critical moment. Who will come to our aid? Contributions should be sent by cheque direct to the International Secretary, Miss Esther Nicolau, *Clarís 14, Barcelona, Spain.*

Everyone who helps in this way will be doing something really practical towards the realisation of the First Object of the Theosophical Society, that of forming a nucleus of the Universal Brotherhood of Humanity.

Barcelona

F. B.

ASSOCIATION OF HEBREW THEOSOPHISTS

I HAVE been appointed by the President of the Association to keep you informed of our activities, and I am glad to inform your readers that the movement is slowly beginning to take hold in America, and is being followed up with interest in other parts of the world.

I have received letters from widely separated countries like England, Italy, Australia, etc., expressing deep interest in the work, showing that the time is ready for such a work as we have undertaken. A literature around the subject of Esoteric Judaism is slowly growing up, and this will be of profound interest no doubt to students of comparative religion in general and to Jewish Theosophists in particular, as well as English-speaking Jews the world over who are eager for spiritual enlightenment and inspiration, but cannot find it through the established channels.

What we need most at this stage is the co-operation of all T. S. Lodges in the support of our magazine, *The Jewish Theosophist*, so that we might be adequately represented in the journalistic world and in a dignified manner. The magazine is of interest to all Theosophical students, and should therefore be found on the library table of every English-speaking Lodge throughout the world. The subscription is only \$1.00 a year, and every Lodge forwarding this amount to the Treasurer, Mr. L. B. Ball, 1031 Bennett Avenue, Long Beach, California, will have the satisfaction of knowing that it is aiding a very worthwhile Theosophical cause.

A. HORNE

REVIEWS

De La Maçonnerie Occulte et de L'Initiation Hermetique (Occult Masonry and Hermetic Initiation), by J. M. Ragon. (Published in French. Editor Emil Nourry, 62 Rue des Écoles, Paris. Price fr. 20.)

It does not happen very often that books are reprinted seventy-three years after their first appearance. Such event is likely to give a certain prestige to any book, and influence the reader beforehand.

Mr. Ragon's book has this distinction. It has been published in 1853, and reprinted in 1928.

He gave in his book a rough outline of Occult Masonry and Hermetic Initiation, at the same time, in a very rapid way, referred to every occult science that can be brought into relationship with them.

The original establishers of the mysteries, he says, had probably two points in view: I. The perfection of man by bringing him back to his first nature, from whence the ancients believed he had fallen: II. To seek the means whereby the matter, which they also considered as decayed, can be brought back to its first nature.

According to this there were two divisions in the mystagogy or initiation into the mysteries. "In the first only the propensities were purified, only the men passed through the crysol; it has been the alchemy of the mind, a human mystagogy. The second has been the initiation into the mysteries of the work of nature, a mystagogy of bodies. In one they were seeking the cubic stone, or square stone of the temple of philosophy capable to reunite intellectually through its ingenious symbols the whole humanity in the same faith, same hope, in the same love. In the other they were seeking that which could bring back the golden age: the philosophical stone and the elixir which lengthens life."

"Masonry in essence is religious. Goes far back to past times when everything was done in a religious spirit.

"In Masonry as well as in Philosophical Alchemy the goal is a transmutation:

"The Great Work of Free Masons aims at the perfection of the human life, first individually, then collectively. This is also the

object of the Great Work of the Hermetic Philosophers, whom we must not confuse with the mass of ignorant alchemists tricked by symbolism to which they did not possess the key . . .

"Masonry is spiritually richer than any of the churches or orders of initiation; but its riches are not at the disposal of the first arrived. It is only accessible to the real Initiate, who cutting his rough stone while progressing, arrives at the coronation of the Work of the Wise . . ."

The preceding statements of Mr. Ragon, and what Mr. Oswald Wirth says in his valuable introduction to this reprint, dealing with contemporary occultism, gives the reader of THE THEOSOPHIST a special satisfaction. Mr. Wirth says at the end of his introductory words:

When I meditate profoundly, from where do suddenly come to me unexpected ideas? Am I inspired? Everything happens as if I have been helped in my work by inspirers who do not show themselves. They are the unknown Superiors, the secret Masters of the good tradition.

Just how many problems, difficulties of this type do our leaders and Theosophical writers remove from our way, leaving thereby our mind free for other problems? . . .

Mr. Ragon draws a parallel between the trials of a mason, and the work of an alchemist. The choice of the raw material; the preparation of it for the different treatments of cleansing by fire being the first step in the work. After this purgative treatment commences the next step, the illuminative, and then the uniting treatment (union).

"*Savoir mourir*, is the highest secret of Initiation. He who knows how to die will live on a higher plane. Hiram revives in him. Hiram is the constructive Wisdom of the Good animated by an endless love for Humanity . . . Without the love, we are nothing . . . In the Initiation, he who does not know how to love, remains dead; what he calls life is nothing else, but the agitation of a phantom deprived of real existence. To be a reality, we must participate in the permanent Great Being, practising the unifying work of the mystics. Under the variety of the interpretations of the symbols the plan is eternally the same."

"Free Masonry is only a symbolical expression of Occult Masonry. Free Masonry initiates the new member only symbolically, if he is not capable of assimilating the living meanings of the symbolical language. Most masons satisfy themselves with ceremonies, the ritual work, and the distinctions of the degree they obtain. That is

the shadow of the Initiation, the phantom of it, which becomes vivid only exceptionally. There are everywhere a few masons, who are working to be initiated. They are but the choice lot in the great mass, which remained profane, notwithstanding its small conventional ritual instruction."

Mr. Ragon's lucid and impressive explanations of the symbolical meaning of the movable jewels, and working tools proves his deep understanding of their occult meaning. In his synthesising endeavour he seeks and finds everywhere the underlying unity.

He gives a short sketchy description of the precepts of a number of philosophical schools, or systems, and a superficial review of the sciences of magnetism, somnambulism, thaumaturgy, divination, psychology, physiology, physiognomy, chiromancy, phrenology, astrology, kabbala, magic, etc., etc., recommending their study to every mason, and proposing their teaching by competent teachers to the earnest masons of the third degree.

Dealing with the second part of ancient initiations, he explains how the sciences of the Hermetic Initiation were brought by Hermes to Egypt, and how it became a sacerdotal art. He comes to the conclusion that the religious, mythological, biblical, homeric stories are in their greatest part allusions to this philosophy, or alchemy, the heroes of these stories representing one or other of the matters concerned in the different operations in the Great Work. The stories are symbolical of the different actions involved in this Great Work. He gives a similar explanation for the animal, and plant symbolism.

When reading Mr. Ragon's book, we must not forget that the same was written based on data available in the first half of the past century, and therefore we may find several mistakes concerning his second hand knowledge.

Even if his statements are not always exact, or their presentation very systematic, everybody who is interested in masonry will enjoy this book, written in the sincere endeavour to give to those who are seeking, more Light.

A. G. F.

Voyages, by Weller Van Hook. (The Rajput Press, Chicago, Price. \$1.50).

The descriptions, ideas and ideals expressed in *Voyages* are capable of more than one understanding as they are read by either the inner or outer eye, or by both. To rove with a seer and mystic through the three worlds, to see through his eye, interpret through his wider vision and vibrate through him with his subtler power of response is to experience, in imagination, infinitely more fully the beauty, wisdom and glory enfolded within our earth.

This book is for those who love the open road of life, who love to read deeper and deeper into nature's messages and records, to synthesise that which is visible with that which is invisible, the way to voyage, no fatigue, no anxiety and moreover at a nominal expense!

Here are some expressions to be found under the following chapter headings:

Continental Life Succession

"... the succession of life in continents, their periodicity of basking in the great Life-Giver's smile is recognised, resembled and understood!" . . .

Moods of the Living Sea

"... Wavelets dance on the rippling water sheet, the clouds gather in mountain-piles like the organ thought-forms of mighty simple melody . . ."

The Orient

"... Barriers between nations are like the bounds between sub-planes, but the walls between the continents are like those invisible bars that keep apart the very planes themselves . . ."

* * * * *

Delightful? Very.

K. P.

Jesus in the First Gospel, by J. Alexander Findlay, M.A. (Hodder & Stoughton, London. Price 7s. 6d.)

"A French critic, comparing the first three Gospels, has said that Mark displays the art of the engraver, Luke that of the painter, Matthew that of the Architect." This is the beginning of the Introduction and the author sets out to prove this statement. The value of this book is in the clear manner that the author has portrayed the life of Jesus almost as if by the reading of this Gospel, he had been able to "live" in those times himself. The book is remarkable in this endeavour. One is however often reminded that the writer is writing from the standpoint of a Christian only and throughout the book is limited by the vision that the Christ came to one people only and is possessed by one religion only. It will serve a useful purpose and from the standpoint of a student of the first Gospel it will be extremely useful taken as it should be with other works on subjects that are akin.

S. S.

Spiritual and Political Revolutions in Islām, by Felix Valyi. (Kegan Paul. Price 7s. 6d.)

The history of the racial and religious struggle between Turkey and the Western Powers has not yet been written in an impartial spirit. But Valyi gives us a sharp realisation of the imminent danger of a titanic struggle between Islām and Christianity, if wise counsellors do not use their powers to avert the imminent disaster of a world conflict. The Moslems in New Turkey, in Syria, in Egypt, in India, all combine in the struggle of the East against the dominance of the covetous West. And if we take into account that not only Western and Central Asia but also North and Central Africa are under the spiritual rule of Islām, it will make us pause and think.

The attitude of Turkey towards Islām is the key to the problems of Western and Central Asia. The Turks are a fighting nation with great traditions, awakened as they now are by the dismemberment of their empire, they need only a great leader to put themselves at the head of the Moslems spread over the whole world. If Mustapha Kemal, who organised and directed the greatest movement in the East, since the partition of Moslem territories among the Western Powers, proves to be the constructive genius now wanted to build up a Moslem Commonwealth based on the original teachings of Muhammad brought

up to date in accordance with modern science and economics, the enlightened Moslem will follow him.

This is the gist of the essays of Valyi on the Turkish revolution, the Armenian problem, the problem of Egypt, and of Russia in the East. They throw a flood of light upon the causes of the racial conflicts in the Near East and its disastrous effects upon the fate of Europe. The policy of the Tsars in the great Russo-Armenian plan was a perfect model of subterranean diplomacy, magisterially prepared and executed. Russian methods in the East have not changed under the Bolshevik regime; the same policy of expansion is still menacing the free nations of the East. The design of Russia has always been the same and can be explained by the "leitmotif" search for the open sea, which in the Armenian question was the Gulf of Alexandretta.

M. G.

BOOK NOTICES

The Expectant Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

Much information regarding this vitally important time in a woman's life will be found in this admirable book. Many valuable hints are given for use during the nine months of expectancy, which all women needing such knowledge would do well to read, and follow closely. Much advice seems given even in the smallest details. We strongly advise expectant mothers, to get, and follow, the directions given with so much clearness, and good-will.

The Nursing Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

This book naturally follows "The Expectant Mother" being by the same author, and as far as we can see it should be bought and kept with it for reference. It is full of common sense methods which are easy to follow by anyone.

Of Children, by Florence Daniel. (C. W. Daniel Co., London. Price 3s. 6d. and 2s.)

This little book is full of common-sense suggestions for mothers or anyone who has the care of children. Diet, Bathing, Sleep, Occupation and Ailments, are fully gone into, and the remedies, if needed, suggested.

Rational Living, by Hugh Wyndham. (C. W. Daniel Co., London. Price 1s.)

A small book with many apt quotations. Nature cures, such as sun-bathing are recommended, also curative fasts, and uncooked foods, if we wish to enjoy good health, and a happy life with a sound digestion.

The Healthy Life Cook Book, by Florence Daniel. (C. W. Daniel Co., London. Price 1s.)

This little vegetarian cookery book has run into five editions, and it is full of practical and simple recipes which claim to have been tested; the book is clearly written, and the dishes fully described, and easy to make.

Food Remedies, by F. Daniel. (C. W. Daniel Co., London. Price 1s.)

A small book but very interesting reading, proving that fresh fruit is a remedy for nearly all our illnesses. It is fascinating to read, and we should think it would recommend itself to all mothers, as children will readily take fruit.

Onions and Cress, by Valentine Knaggs, L. R. C. P. (C. W. Daniel Co., London. Price 1s.)

The onion appears to be a very ancient vegetable. This little book quotes much in its favour. It was used by the Greeks as a medicine. The Ancient Egyptians swore by this vegetable, and this book states, that like the sacred beetle (*Scarabæus*) the onion too was held sacred in Egypt. Many recipes are given.

Cress is a general favourite for salad dishes and much can be said in its favour. The author claims that cress is also a medicine, and very efficacious. This book is compiled with much care.

BOOKS RECEIVED

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

Talks on the Path of Occultism, by Annie Besant and C. W. Leadbeater; *Nirvāṇa*, by George S. Arundale, M.A., LL.B., F. R. Hist. S., D. L.; *The Mediator*, by C. Jinarajadasa, M.A.; *The Three World Movements*, Lectures of the T.S. Jubilee Convention, 1925 (Theosophical Pub. House, Adyar, Madras); *Maçonnerie Occulte et de L'Initiation Hermetique*, by Oswald Wirth (Emile Nourry, Libraire—Editeur, 62 Rue Des Écoles, Paris); *Leaders of the Brahma Samāj*, First Edition (E. A. Natesan & Co., Publishers, Madras); *The Three Truths*, by "Brother xii" (The Chalice Press, 18 Erskin Road, London, E. 17); *The Child's Path to Freedom*, by Norman Macmunn (J. Curwen & Sons, London, W. 1); *Christ and the Political Economists*, by Bodell Smith; *Colour in Health and Disease*, by C. G. Sander, F. R. P. S., D. Sc. (C. W. Daniel Co., London.); *The Temple of Labour*, by Maud Mac carthy; *Heroes of Old India*, by Percy Pigott; *The Historical Development of Religion in China*, by W. J. Clennell; *A Renaissance in the Art of Healing*, by L. J. Bendit, M.A.; *The Spirit of the Unborn*, by Two Workers (The Theosophical Pub. House, London); *The Rediscovery of the Lost Fountain of Health and Happiness*, by Dr. El Lernanto, Estero, Florida; *The Kabbalah*, by Adolph Franck (The Kabbalah Publishing Company, New York); *John Bull—Mystic*, by Judex (Wallace Gandy, London).

PAMPHLETS RECEIVED

The Kekantin, Trans. by Sri Yekanta Pada Vaishnava (P. O. Ranibemur (Karnatak Province) Bombay Presidency); *The A. B. C. of Religious Healing*, by Sheldon Knapp; *Epictetus, Emerson, Swift*, The People's Classics No. 1, 2, 3 (C. W. Daniel Co. London); *Health and the Spiritual Life*, by Geoffrey Hodson (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (December), *El Loto Blanco* (November-December), *The World's Children* (November, December), *Service* (October), *The Messenger* (October, November), *Teosofia* (September, October), *The Theosophical Review* (November, December), *Revista Teosofica Chilena* (September), *League of Nations Monthly Summary*, *Verbatim Record* (September, December), *The New Era* (January), *The Canadian Theosophist* (November), *The Indian Review* (December), *The Herald of the Star* (November, December), *The Calcutta Review* (December), *Modern Astrology* (December, January), *Mexico Teosofica* (November, December), *Yuga Pravesha* (December), *News and Notes* (December), *The Beacon* (November, December), *The Message of Theosophy* (September, December), *Bulletin Theosophique* (December), *Theosophy in Ireland* (October, December), *Theosophisches Streben* (September, October), *Theosophie in Ned-Indie* (December).

We have also received with many thanks:

Youths Welfare (October), *The Madras Christian College Magazine* (October), *The Journal of Occult Research*, *Madras* (October), *The Mystic Casket* (July, August, September, October, November, December), *The Ramakrishna Mission Report 1924*, *The Vedic Mag.* (November, December), *The Young Theosophist* (September, October, November), *Theosofi* (November), *Heraldo Teosofica* (October, November), *Pra-buddha Bhārata* (December, January), *The Mahā-Bodhi* (December), *The Vedānta Kesari* (October, November, December), *Pewartia Theosophie* (December), *The Scholar*, *Annual 1926*, *Bulletin of the Museum of Fine Arts* (December), *The Cherag* (November, December), *Toronto Theosophical News* (November, December), *The Occult Review* (November, December, January), *Blavatsky Press Bulletin* (December), *Theosophy in India* (November, December), *Australian Star News* (November), *Teosofisk Tidskrift* (November, December), *Pentalfa* (November, December), *Revista Teosofica* (November), *The Phoenix University Magazine* (October), *Isis Revista Teosofica Portuguesa* (October), *Theosophia* (December), *De Theosofische Beweging* (December), *El Heraldo* (October), *Teosofia en el Plata* (August, November), *The Builder* (November), *Der Herold* (October, November, December), *Kómónia* (January), *Autumn Books 1926*, *Revue Theosophique Le Lotus Bleu* (November), *Theosofisch Maandblad* (December).

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

It is very terrible to see in a great London journal, an article with the following flare headings:

POISON GAS IN WAR

Warning from the Army Council DEATH IN LESS THAN 24 HOURS

Frequent Use of Mustard Vapour likely

The article begins with the following quotation from *The Manual of the Medical Aspects of Chemical Warfare*:

Chemical warfare is a rapidly developing science, and it is certain that an enemy will endeavour to circumvent our protective measures by using known substances more effectively and in higher concentrations over more extended areas, and by the introduction of new poisonous gases.

Medical officers should study the manuals on general defence against chemical weapons, and take advantage of every opportunity of familiarising themselves with the use of defensive appliances.

They should also accustom themselves to the use of respirators so as to be able to carry out their duties whilst wearing them without loss of efficiency.

We learn that this disgusting little book "deals with gas poisoning of all sorts". Mustard gas is specially important, "because ground contaminated with it remains 'infective' over a long period," and it is therefore likely, with other "persistent" poisons to be much used "when the next war comes". This gas needs only one part in five millions to produce casualties, even after it has been exposed from 6 to 18 hours. Phosgene and chlorine are "lung irritants" causing death within two hours if strong, and in 81 per cent of deaths within 24 hours. Arsenical compounds have been produced causing "serious effects if present in one part to 200 million parts of air". Some years ago the poisoning of a well was regarded as the basest of crimes; now the normal use of poisons is regarded as fitting by the most civilised Nations. Doubtless contending Christian armies, "when the next war comes" will pray to the Father of all to give them success when they poison His children on both sides. No wonder that the Masters of Wisdom and Compassion refused any help to modern Science, until the social conscience was more developed. But what was the germ of a social conscience has been crushed out by vivisection and other abominations.¹

I send an exquisite little article from *The Messenger* (U. S. A.) by our Vice-President for reprinting in our columns.² His literary work becomes more and more beautiful as time goes on.

From *The Messenger* also I borrow my rulings on certain resolutions proposed at the American T. S. Convention. It is

¹ See also "Correspondence" in this number.

² This will appear in April.—AG, Ed.

worth while, I think, to place once more on record what I believe to be the true policy of our Society.

During Convention the following resolution was introduced by a member:

Be it Resolved that the attitude of the Theosophical Society in America in reference to crime and those convicted of crime is one of education and of reformation rather than punishment.

Be it further Resolved that a copy of this foregoing Resolution be mailed to the governor of each State of the United States of America.

After this introduction Dr. Besant spoke as follows: regarding this resolution:

"On the question of introducing any opinion as the opinion of the Theosophical Society collectively, I have steadily followed the ruling of Colonel Olcott. It is one with which I personally, thoroughly agree. When a person comes into the Society he accepts that Society as a nucleus of universal brotherhood but he is not bound to express that brotherhood in any special way, for if you adopt one opinion as the opinion of the Society, you exclude all those who do not hold that particular opinion. Now personally I am entirely in favour of the opinion expressed in the Resolution. I am a member of several societies against the death penalty, in favour of any penalty inflicted by the State being reformatory and not punitive in its nature; but, strongly as I hold those opinions, I should rule myself out of order if I tried to commit you as members of the Society to the opinions that I personally hold. I think we are bound to keep our platform so broad that any person who believes in brotherhood can come into that Society. I received as it were, the Presidentship of the Society when its platform was as broad as I have just said. I shall try to hand it on to my successor as broad as it was when I received it. As Col. Olcott said, any member of the

Society can work as hard as he chooses in any line of action that appears to him to be good, but he must not commit the Society to his opinion. I believe that to be a right and healthy rule. I obey it myself, and I always say that I do not commit the Society, though I am its President, to any one of the causes to which I devote so much of my life. I must, therefore, as President, say that I consider the resolution to be out of order . . . It pledges your Society, and you have no right to pledge it to one particular opinion and exclude those who may believe in brotherhood and yet may be in favour of measures which many of us think a mistake."

Thereupon a member arose to inquire whether the foregoing ruling applied to the signing of petitions against the death penalty and Dr. Besant answered as follows:

"It would cover signing a petition as representing the Society, but does not stop any individual from signing it on his own responsibility. You are absolutely free to follow any or give help to any cause that you as an individual think to be good; but not to pledge the whole Society to it."

Another resolution presented to the Committee but not recommended for adoption reads as follows:

Believing in the mighty power of prayer, and remembering that during the World War many ceased activities for two minutes at the noon hour that they might join in silent prayer:

Be it Resolved that we recommend to the ministers and priests of the churches and those people of all faiths who believe in peace and brotherhood, the revival of this custom as a means to realise the dream of universal and permanent peace.

After the reading of the resolution Dr. Besant said:

"With regard to a resolution of that kind, worded as it is with a preface of belief in the efficacy of prayer, it ought not to be passed by the body representing all the members of the Society within your country. We do not lay down conditions of belief. This resolution begins by saying, 'Believing in the

mighty power of prayer.' I submit that it is my duty to rule out of order an affirmation of a belief of that kind. It is not a question of whether you or I believe in it, but we have not a right to pass it, binding the whole Theosophical Society in America to a particular tenet of belief."

A French correspondent sends me the rather surprising news that a great number of large bills which bear as heading the words: "L'Instructeur du Monde"; and below the words: "Il vient, Il est venu," have been posted in Paris. The writer says that he has seen large crowds reading the posters "most seriously". It is a curious form to adopt, but may rouse the attention of some.

It is very pleasant to hear from Adyar that Dr. Cousins' patient and admirable work to draw public attention to the value of Indian Art is meeting with general appreciation in Madras. The Vice-Chancellor of the Madras University came out to Adyar to invite Dr. Cousins to lecture for the University.¹ The Principal of Presidency College is enthusiastic on Indian Art, and the Y.M.C.A. had asked for a course of lectures on Eastern and Western Art; these are being attended by both leading Indians and Europeans. He truly says: "The good work of drawing people together through creative beauty progresses." Is not the Greek idea true that God is the Beautiful, as well as the Good and the True? How else can He manifest in objects except by Beauty? Dr. Cousins remarks also that the Head of the Board of studies in English is working out plans both in the Madras and in the Andhra Universities to introduce books into the text-lists containing translations of good Indian poetry. I may add that selections from Dr. Cousins' own poems are also to be introduced.

¹ See this month's Art Section, p. 715.

Just as we go to Press we receive a cable which tells us that our President and Editor will not now go to Australia but will remain in Europe arriving there in April as at present arranged. Dr. Besant has booked the Queen's Hall, London, for lectures on the several Sundays in June.

The Vice-President leaves Bombay early in March to stay for a while in Sicily and preside over the Italian Annual Convention; later to go to other European Countries; he also has engaged the same Queen's Hall for lectures during the month of May.

The Co-Masonic Order seems to be growing rapidly in India if we may count by the great desire that has been lately expressed to form Lodges in many parts of that great Country. We hear of a new Lodge constituted in George Town, Madras; two at Bangalore, one in the City and one in the Cantonment. One Lodge in the City having outgrown itself. In the further North we hear of at least three others besides a very growing interest where Lodges have already been established.

A new Craft Lodge has also been constituted in Adyar and a Chapter of the Holy Royal Arch was constituted last month, the first in India of the Co-Masonic Order.

Thus links are forged in all the many phases of our work and workers are needed everywhere.

GOODWILL DAY, May 18th, is a new idea to some but has been kept in Wales since 1922 by the Youth of that small country. In *Advance! Australia*¹ the following lines were written:

We venture to make an appeal to the Federal and State Governments of Australia to declare May 18th in this and subsequent years, "Goodwill Day". On this day in the year 1899 the first Peace Conference at the Hague, Holland, was held, marking a new era on the path to world brotherhood; and many countries, including Holland, Switzerland and the United States of America, have suggested that this day should annually be observed as "Goodwill Day".

¹ See January number, 1927.

The Acting Prime Minister, Dr. Earle Page sent the following message to *Advance! Australia*.

The commemoration of "Goodwill Day" appears to be an excellent idea, and I think it is a commendable movement. The observance of such a day should do much towards fostering goodwill and peace among the Nations of the world.

This yearly message of goodwill from the Welsh School children to children of all other countries is a most happy idea, and contributes, I am sure, to the building up of friendly international relations, which are the basis of all good international work.

The youth of the United States replied as follows in 1925:

We, school children of the United States of America, answer the hearty cheer of the boys and girls of the Principality of Wales and of Monmouthshire on the commemoration of Goodwill Day with the hope that all the children on the face of this earth received their message, and pledge themselves to learn and when old enough to vote for peace under all circumstances. May the Almighty God give courage to the people working for this great cause, multiply their numbers, encourage them and protect them, for they are the most wonderful people of to-day, the people who are giving up their lives for goodwill and peace restored and perpetuated.

Bombay is very busy at further great developments in many branches of the work and on January 11, the Right Rev. Bishop George Arundale laid the foundation stone of the Blavatsky Lodge, Theosophical Society Building, with full masonic rites, at the foot of the French Bridge, Chowpatty in the presence of a fairly large and representative gathering. At the outset the members of the Order of the Star in the East formed themselves into a procession and slowly proceeded to the spot where the ceremony in connection with the laying of the foundation stone was performed. The members of the Co-Masonic Order were attired in their usual masonic regalia.

While laying the foundation stone, Bishop Arundale in the course of a brief speech said: "At the request of the Blavatsky Lodge of the Theosophical Society, and in homage

to our Elder Brothers and in the name of our great President Dr. Annie Besant, I have great pleasure in laying the foundation stone of the new Headquarters of the Theosophical Society."

This Ceremony over, the Hon. Mr. Rattansy D. Morarji read out the following message from Mr. C. Jinarājadāsa: "In a city like Bombay there are infinite possibilities of theosophising every activity of its citizens. Success in such efforts depends solely on the increasing sense of unity developed among the members. I sincerely hope that Bombay with its virility and energy will grow to become a great centre still of all that Theosophy stands for, and that the new headquarters will be a powerful centre of brotherhood."

• • •

For centuries the cry for the prisoners and offenders has been made, the cry to-day is much the same. The world will only listen when it understands and I quote two cries of centuries ago and one of to-day.

"Judges must beware of hard constructions and strained inferences, for there is no worse torture than the torture of laws. Let them remember mercy, and cast a severe eye upon the example but a merciful eye upon the person. An overspeaking Judge is no well-tuned cymbal."

FRANCIS BACON

"It were much better to make such good provisions by which every thief might be put in a method how to live than to be under the fatal necessity of stealing and dying for it."

SIR THOMAS MORE (*Utopia*)

"Prison is for punishment, and likewise for reform; you can re-make a man, but you need not break him."

JOHN HOWARD

W.



DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM
(For names of delegates see opposite page)

DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM

STANDING—*1st Row*: Mrs. Janakibai Bhat, Miss Draupadi, Mrs. Chatterji, Miss Pope, Mrs. Suleman Tyabji,

2nd Row: Miss Khemchand, Mrs. Lakshmipathi, Sister Subbalakshmi, Miss Lazarus, Mrs. Kamaladevi Chattopadhyaya, Miss Garzdar, Mrs. Tophkane, Mrs. Pillai, Mrs. Patwardhan, Mrs. Rukmini Arundale, Mrs. Sanjiva Rao, Miss Ornsholt.

SITTING—*1st Row*: Mrs. Gandhi, Mrs. Gokhale, Mrs. Pagar, Mrs. Lakshman Rao, Mrs. Velayudha Menon, Miss George, Mrs. Indiramma, Dr. Bedi, Miss Bahadurji, Mrs. Hansa Mehta, Miss Renken, Miss Premlila Mehta, Miss Baker, Srimati Anubai, Miss Bhagwat.

2nd Row: Mrs. H. A. Tata, Mrs. Srirangamma, Mrs. Sharada Mehta, Mrs. Faridoonji, Mrs. Cousins, H. H. the Maharani of Baroda, the Rani Saheb of Sangli, Lady Sadasivier, Mrs. Huidekoper, Miss Sorabji, Mrs. Hamid Ali.

SHALL I TO THE BYRE GO DOWN?

SHALL I to the Byre go down
Where the stalled oxen are?
Or shall I climb the mountain's crown
To see the rising star?
Or shall I walk the golden floor
Where the King's feast is spread?
Or shall I seek the poor man's door
And ask to break his bread?

It matters not. Go where you will,
Kneel down in cattle stall,
Climb up the cold and starlit hill,
Enter in hut or hall,
To the warm fireside give your cheek,
Or turn it to the snow,
It matters not; the One you seek
You'll find where'er you go.

His sandal-sole is on the earth,
His head is in the sky,
His voice is in the baby's mirth
And in the old man's sigh,
His shadow falls across the sea,
His breath is in the wind
His tears with all who grieve, left He,
His heart with all who sinned.

Whether you share the poor man's mite,
Or taste the king's own fare,
He whom you go to seek to-night
Will meet you everywhere;
For He is where the cattle wend,
And where the planets shine—
Lo, He is in your eyes! Oh friend,
Stand still, and look in mine.

Tomfool of *The Daily Herald*



THE RENAISSANCE OF INDIAN WOMANHOOD

By A. L. HUIDEKOPER, B.Sc.

IN these days when the means of communication between distant parts of the world allow of receiving news from near and from distant parts simultaneously and day by day, the student of events can group the knowledge he thus acquires and find that it is possible in fact to view the world as a whole and to get bird's eye, or rather aeroplane, views of not merely national or continental tendencies, but indeed of world tendencies.

In the various branches of politics, science, social progress, education, free-masonry and religion, etc., there stand out from his work of collating events, very distinct trends of fact and thought, which give glimpses of a World Plan. Events

which seen in isolation would seem of insignificant value are now seen to fit in with others into a distinct pattern, and to have a new value as parts of a design which includes the whole world.

It is in connection with such synthetic study of events that I offer this account of an event which has lately taken place in India, which even taken singly and for its significance for India alone, shows itself as of premier importance, but which when looked at also from the larger standpoint can be seen to belong to an order of things of epoch-making consequence for the coming era—an era in which the East and the West will consciously form one whole, in which man and woman—equal partners in building the social fabric—will work hand in hand, an era in which it is permissible to think that India will be hailed as the true Mother and Guide of the Aryan Race all over the world.

The event to which I refer is the *First All-India Women's Conference on Educational Reform*.

We will first of all consider the genesis of the Conference, which goes back to the year 1918, when the Sadler Commission was sitting on the question of Indian Universities and more especially of the Calcutta University.

The then Principal of Bethune College—the premier university women's college in India—in expressing her opinion to that Commission said:

No body of men is competent to deal with the manifold problems which the present transitional state (of women's education in India) creates: only the women of India can do that. The co-operation of men will be needed at every step, but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their, at present, hidden capacities.

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women's and girls' education in India. The need of an ideal, of a plan, for the whole of such education is the first and the greatest need.

The Commission should consist of women as representative as possible, women imbued with new ideas and aspirations, women

representing the more conservative forces, women well versed in the ideals of India's ancient civilisation, women representative of every community. With these should be associated Western women in sympathy with the formation of a real Indian type of womanhood, a type founded on, and developing from, the heroic women of India's past, the Sītās, the Savitrīs, the Damayantīs, than whom no finer women need be sought as models for the future ideal Indian women. . . .

As the deliberations of such a commission would necessarily cover a long period, no time should be lost in the formation of such a body.

The result of the work of this commission would be almost unlimited; there is no dearth of ideas among Indian Women, no dearth of energy when they feel that their ideas can be made to materialise. Not only women's and girls' education in India would benefit from the deliberations of such a body, but the world of women would be the richer and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance.

This recommendation was embodied in the Report of the Sadler Commission and the matter rested there, until in March, 1925, at the prize-giving of Bethune College the Director of Public Instruction referred to it and in the course of his speech said:

If there is one problem which is recognised in India to be difficult beyond all others, it is the problem of the expansion of secondary and higher education among girls and women. The University Commission frankly recognised that among an exceedingly large proportion of the population who could, if they so desired, send their girls to school, there was a grave distrust and dislike of modern education. Our problem is how to overcome this distrust; to offer something which will reconcile the doubters and unbelievers to the education of girls. And yet in our effort to overcome this distrust, all we are able to do to tempt the doubting parent is to offer a man-made curriculum, a man-made system, a man-made matriculation and a controlling authority for schools composed entirely of men, a system already condemned lock, stock and barrel by the Sadler Commission. . . .

I want the women to take the matter up and with united voice, demand a Women's Standing Committee and a Women's Special Board as proposed by that Commission. I would urge that women, who alone can help us adequately, should tell us with one voice what they want and keep on telling us until they get it.

The moment seems to have been psychological, for the matter was taken up by *Strī Dharma*, the official organ of the Women's Indian Association, articles written, meetings arranged, and thanks largely to the indefatigable Secretary of the Association and her co-helpers there were held in the autumn of 1925 twenty-one constituent conferences. They were held in such distant parts as—Assam, Sindh, Travancore, Punjab, etc.—and besides discussing local educational matters, they passed resolutions and appointed delegates for a *First All-India Women's Conference*, to be held in January, 1927, in Poona.

Those who have not lived in, or visited, India may be unaware of the greatness of this scheme. India is often said not to be a unit, but to be a mere geographical expression. Politically it may be divided into British India, and numerous Native States, but in the hearts of Indian women, India is not a mere geographical expression but a Motherland, and the constituent conferences held in British India and in several of the Native States sent, as a matter of course, their delegates to the one All-India Conference at Poona. This meant that many had to travel two or three days to reach Poona, had to cover a distance of anything up to a thousand miles, in trains, motor-cars, and in many cases in the humble bullock cart (for part of the way) in order to reach the meeting place.

Sindh, Assam, Punjab, Madras, United Provinces all sent their women delegates as well as Baroda, Mysore, Cochin, Indore and many another division of this great land.

Of many differing physical types; of varying religions—Hindū, Muhammadan, Pārsī, Christian, and Ben Israelite (Indian Jews); of many differing ranks and professions—members of Ruling Houses (Mahārāṇī and Rāṇī), Professional women (doctors, lawyers, teachers) were the delegates; and that Indian nightingale of world fame as a poet, Mrs. Sarojini Naidu was included.

At the public meeting on the opening day, the large amphitheatre, with its two large galleries was well filled. On the platform the President, H. H. the Mahārāṇī of Baroda, the Executive Committee, the Reception Committee and its President the Rāṇī Saheba of Sangli; before them the Delegates and the public, including a sprinkling of gentlemen interested in this unique event. The first gallery contained from two to three hundred Indian women students of this great educational city, and the upper gallery contained the men students of Fergusson College, there at H. H. the Mahārāṇī's special invitation.

It was to this audience that the Ruling Ladies read their addresses: the Rāṇī as President of the Reception Committee welcoming the Mahārāṇī of Baroda and the delegates in a speech outlining the needs of Indian women in education and professing her faith in the necessity of education containing elements for physical, emotional, mental, civic, and spiritual development.

The speech of H. H. the Mahārāṇī of Baroda merits most careful and deep study.

It was recognised by the constituent conferences that the extension of education among the women and girls of India had as its greatest obstacle certain social customs based on quasi-religious sanctions. And though social and religious customs cannot exactly be the subject of government enactments, yet the women of India realise that in the matter of suttee, the government came to their aid, and they rely on the government to strengthen their hands in regard to the two fatal customs of child marriage and purdah. This attitude is clearly seen in the following passages from the speech of H. H. the Mahārāṇī of Baroda:

"A few decades saw the curse of suttee removed from our land: with like determination these social evils can all be overcome . . . If we think of what is

involved in child marriage, we must admit that there are even more reasons for this to be forbidden by law than there were against suttee. The latter was a short period of terrible torture: the former may mean a life time of unutterable misery."

"Our honoured patriots have been straining every nerve for political emancipation. They have relegated social advancement to the background. They have to be painfully reminded of the doubt of the poet Shelley: Can man be free, if woman be a slave? Without woman's elevation the progress of man, politically, socially, and even economically, can only be lop-sided and insecure."

The fact that the activities of an Indian woman have for centuries been limited to the narrow confines of her home, has made her an adept at making the most of difficult surroundings; has made it imperative for her, if she was to keep her ideals, to learn how to express them under difficulties; and thus has made her extremely practical. This innate practical sense of Indian womanhood was seen in another part of Her Highness' speech, where she laid stress on the need of definite detailed proposals:

"Let us not forget that though we may come to sound conclusions, and pass wise resolutions as to what should be done, it will require many years of organisation to set things in practice, and without doubt not a little expenditure . . . I would urge you to face the real difficulties of the details of the education of girls and women. The time has gone for the mere reiteration of the platitudes that girls should have a knowledge of personal hygiene, of domestic economy, of child welfare, and a training in the appreciation of the beautiful, and the practice of the arts of music, singing, drawing and painting. That the demand for these must be louder and louder until there is a vigorous, and widespread movement is indeed necessary. But such reiteration is not enough. What is essential is definite detailed proposals. What is essential is a genuine study of

these things as found in the conditions and circumstances, and inspired by the ideals, of Indian life.

"A mere importation of ideas of domestic economy, for example, from the West which have their application, and value there, may do more harm than good. Unless you, leaders of this movement of reform, unless you, pioneers in this renaissance of Indian womanhood, yourselves take up these investigations, writing the necessary books, and not merely talking of what should be done; unless you do this, our discussions here are likely to be largely in vain."

In such a short survey of the Conference as can be given in these pages, it is necessary to omit much which is of profound interest; I will therefore pass on to a few of the main resolutions.

The most important and basic one was without doubt the following:

That this Conference deeply deplores the effect of early marriages on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to sixteen. It wholeheartedly supports Sir Hari Singh's bill, which will come before the Assembly in February, as a step towards this end. It should send a deputation of women to the Legislative Assembly to convey the demand of women on this vital subject.

No one who has not lived in India can realise the deep effect of child marriage on the women—their education and outlook—on the balance of the home life, on the physique of the nation. It was felt by all present at the Conference that though it was not a political body, it was absolutely necessary, not only as a matter of educational reform, but as a record of the considered opinion of Indian women of all ranks, of all castes, of all religions and of all shades of orthodoxy, met together from every part of India, to voice their unanimous opinion that the abolition of this custom was of such vital importance to the life of India that it must go: that never any

more should the plea go forth that the custom had the support of Indian womanhood.

To illustrate for those who do not know India intimately what "child" marriage means, I may add that recently a Native State has "abolished" "child marriage" by forbidding the marriage of girls *under ten* and of boys *under fourteen*. Is it to be wondered at that when such ages are taken as the limits of childhood, the mothers of India recorded their opinion as to the necessity of sixteen, and the desirability of eighteen, as the age before which marriage should be impossible.

Another main resolution dealt with the necessity of every child's education including elements for physical, emotional, mental, civic, and spiritual development. Although this is especially necessary in this country, where in government schools no form of religion is taught, and where, as I know personally, it is possible for both boys and girls at boarding schools and colleges to pass from seven to twenty-one without receiving any religious instruction whatever; yet the West may learn something from this insistence on the evil that may arise from a lack of balance in education, which leans so much on the mental side as to starve the other equally essential sides of a human being.

Stress was also laid on the necessity of adapting primary education to the needs of the rural and artisan communities, and of avoiding the modern world-wide tendency of giving one type, and that a literary one, to all, with the result that large classes of the community are not prepared to live their life in maturity with full enjoyment of, and a lively interest in, their work and walk of life.

Another principle laid down was the advocating of a widening of the outlook of the universities by the inclusion of many subjects not yet in the curriculum, such as the Fine Arts, Advanced Domestic Sciences, Journalism, Architecture, etc.

The raising of the status of teachers to the ancient honoured level existing in India in past ages formed the subject of another resolution.

Here it may not be amiss to state for the benefit of those in other lands, that one of the great differences between the difficulties of women in the West and those in India in altering their status is that, whereas in the West the women have had to fight every step of the way and have been opposed by the other sex, this has not been, and is not, the case in India. As Her Highness said in her speech, "We, women, have a privileged position and men await our taking the lead."

As Mrs. Sarojini Naidu said in one of her speeches:

"In the Seven Pagodas, I saw in stone a dream of the Rshis of India's past—a statue of God with one side man and one side woman—man and woman—the two sides of one being, and that Being—Divine.

"In Sir J. C. Bose's laboratory in Calcutta, I saw depicted a strong man, armed with a sword—man the pioneer—by his side a dainty little woman—her feet as lotus buds, her hands as champak buds—and when the man was tired with his day's work, there she was fresh and sweet, ready with her flute to restore to him the dream of the Morning, and his resolution to persevere.

"This is India's ideal—man and woman facing life together, working together, being as the Rshis dreamt—only differing sides of a Divine Humanity."

That woman should have this position is already conceded, and in a very real sense, men are waiting for women here to take the lead and emancipate themselves, and then join hands in work with men towards a common ideal.

This first All-India Women's Conference was necessarily occupied in laying down broad principles and in order to continue the work and deal with the details, it was decided to

hold such a Conference annually, and to appoint a Standing Committee to act during the year as a link not only between one conference and its successor, but between the different constituent bodies, represented at the Conference. For this purpose British India was divided into twenty-three units, mostly on a linguistic basis, and the Native States each formed another unit.

Further it was resolved that, as by ancient Hindū custom the women should be in charge of the expenditure of the family, should draw up its budget, and keep in minds extraordinary items of expenditure and be prepared to meet them, so, on the assumption of responsibility towards the larger unit—the Nation—the Conference should be placed at once on a satisfactory financial basis, and that by prompt and adequate payment of subscriptions and donations, its officers should be set free from the necessity of finding funds, and be thus enabled to concentrate on their true work.

This then is the best outline of the work done by the Conference that can be given now, and it should be of special significance to Theosophical students, studying educational reform as one of the four main activities preparing the world for its new era.

But if a true estimate of the value of this Conference is to be formed, then another side of it must be described.

To one who has been present at many conferences in England and in India, at Theosophical Conventions, where all were conscious of a feeling of unity, happiness and brotherliness, *the* outstanding feature of this Conference was a glowing happiness which was almost visible as sunshine. This was increasingly evident as day after day passed, days on which not a false note was struck, days on which though the meetings for some lasted from 8 a.m. to 10 p.m., yet not a sign of irritation or impatience was to be detected. The uniform give-and-take in the Executive Committee meetings,

the rapid grasp of the essential principles in competing forms of resolutions would have been surprising anywhere else, but were here so natural as only to be realised later in looking back.

It was this wonderful unity of purpose expressed in earnest but courteous endeavour to produce the best which was the essential feature of the Conference, and led to one speaker saying "Even if not a single one of our resolutions is put into effect, it will have been worth while to have met one another, to have become acquainted with one another."

From a Theosophical standpoint, there is no doubt that during that Conference we had a foretaste of what "brotherhood" will mean, when as an essential element it includes a wonderful "sisterhood" with all the peculiar qualities of delicacy, brightness and sweetness associated with the ideal woman.

For four days we lived in that splendour, and then we separated taking each one of us back to our part of India, a glowing flame to be the guiding light of our endeavour for India through its womanhood, until we meet again in Delhi in 1928.

As a concrete instance of the essential unity in diversity of our Conference and of Mrs. Sarojini's words to us earlier in the day, ("one thing is unchangeable throughout the world, the indivisibility of womanhood; frontiers, wars, races, many things make for division—but womanhood combines—the queen and the peasant are one—and the time has come when every woman should know her own divinity,") let me add as a pendant an account of Saturday Afternoon.

Our Conference was over; the Standing Committee had met, and had dissolved; but there was one more function as a pendant to our meeting. We had been asked to tea in the bungalow of a Christian Pārsī lady.

There we met Indian, Pārsī, English with a sprinkling of other nationalities. Soon we asked an American lady who had been fifteen years in India, and was a musician to play us something on the piano, and both East and West appreciated the Beethoven and Chopin she gave us. Next we asked a young Muhammadan Indian girl to sing for us, and she gave us two mystical songs, *one purely Hindū*; then came more piano music, this time from a Hungarian musician; and after that, a long and beautiful song from the young Muhammadan girl, telling of the Himālayas, of the artist finding God everywhere—in village, stream and mountain—and of the ascetic, who found God within, and to do so, required seclusion from the many outside distractions; then came more Western music, this time modern Italian and Russian music through the medium of an Irish lady.

And then as the climax of the whole afternoon came the recital by Mrs. Sarojini Naidu of two of her poems: first "The Palanquin Bearers," a gem of daintiness; and then her "The Call to Evening Prayer" which with its four verses, each devoted to the call to prayer of one religion, with its "Allāh ho Akbar! Allāh ho Akbar!"; its "Ave Maria! Ave Maria!"; its "Ahura Mazda! Ahura Mazda!"; its "Nārāy'yaṇa! Nārāy'yaṇa!" made the most fitting conclusion to the most wonderful foretaste of Divine Oneness I have ever experienced. The dewdrop did not slip into the shining sea, but the Shining Sea had entered each one of us dewdrops.¹

A. L. Huidekoper

¹ The report of the Conference will shortly be published and any one desirous of obtaining a copy should write to me c/o The Editor of THE THEOSOPHIST, Adyar, Madras. A. L. H.

SYNTHETIC EDUCATION

By AGUSTUS F. KNUDSEN

THEOSOPHISTS in various parts of the world have been putting forward efforts at synthetic education. Many of these are taught in the way of Summer Schools; the Krotona Institute made a bold effort to break new ground in education; and the Brahmaviḍyā Āshrama at Adyar is now very definitely producing a curriculum working towards a synthetic grasp of all fields of knowledge.

But no curriculum for Theosophic education can copy in any sense the curriculum of a Western University. As Prof. Marcault said in his lecture at Brompton Rooms, London, the education of to-day, especially the University Education, is a fifth root race education, while the education that the Theosophist needs is a sixth root race education. The former appeals to intellect, the latter to intuition, and the latter is necessary because Egos of the sixth root race type are now amongst us in considerable numbers and the sixth sub-race is being recognised as the new race and it is the seed out of which the sixth root race will grow in the coming centuries.

Already in the United States, especially in California, Educators are meeting with the intuitive type of child and admit that a distinct difference in method and curriculum is required to meet these intuitive minded Egos, and give them room for expansion instead of crippling them with fifth root race methods. Captain A. G. Pape's booklet *Is there a New Race Type* deals with the anthropological and physiological features, but we will try here to elucidate some of the problems of the individual.

The synthetic education is only for those of synthetic powers of consciousness. No longer is the man and his mind one. The students that we must cater for are already competent at very complete autopscho-analysis, that is they already know what part of their various bodies and nervous systems is at work. They are already well aware of the astral body with its emotions, desire elemental, likes and dislikes, whimsicality and impulsiveness and many of our students can readily tell where a particular impulse comes from. They are also very well aware of their mental life in the concrete mind, known also as the lower mind. This is, truly enough, called in some modern schools, "the mortal mind," for it is also the mind of the personality and in due time will go into dissolution as complete as the disintegration of the physical body after death. It is with this that we comprehend facts. With it we analyse, dissect, tabulate and divide all of our knowledge into categories under particular headings. It is this type of mind that has the pigeon-hole memory and can so completely divorce one field of activity from another that it has given rise to the phrase "water tight compartments". For strange as it may seem it is possible for people of considerable intellectuality to carry out definite plans and considerable campaigns of activity in certain lines quite oblivious that these activities have no correlation with other avowed principles, such as mercy, forgiveness, unselfishness, logic, etc., etc. In other words there is a distinct lack of continuity or of considerateness or consistency and in some cases the contradiction can be most glaring as, for instance, when men are put to death to save their souls from the sin of false belief. Such a man is not ready even for a consistent education on fifth root race lines for he has not yet the capacity to philosophise and thus unite fact with principle. We may call this a state where there is an inability to follow Law, for it is in this intellectual field that Law is paramount when natural laws are sought for and,

going over into the realm of government, we find nothing but legislation and statute law; in the realm of religion nothing but creed and dogma. It is this legalism that is wrecking the European world and the American ideals of citizenship and self-government, but thanks to Youth movements they have already a tendency to interpret facts in terms of principle.

The abstract mind is the home of the consciousness of the new race. Principle is its standard and any enunciation of detail whether of act or belief must be linked up with principle and where the principle is recognised the detail is allowed to take care of itself. The exact wording being considered of no consequence and in most cases the word and deed is ignored almost entirely. The vitality of this movement lies therefore in just this tremendous elasticity that can understand, accept and tolerate a thousand divergencies without a moment's hesitation. In other words it is almost automatic in these minds for we are still dealing with the abstract mind, the causal body. It is a sub-division of the causal body that gives us the intuitional glimpse of the archetypal things. The archetype of "things as they ought to be," the archetype of the right, the true and the beautiful, the archetype of freedom in its trinity of individuality, originality and initiative. But this links awareness as much with the heart as with the head. It is a brave heart that can receive the army of youth going forward with these new banners to its new victories and it is a very strong head that, having no intuition, will accept the right of youth to be what it is and not rise up to crush it instead of bidding it "bon voyage". Youth has not yet won its victory, the reaction is terribly strong in some parts of Europe and in some parts of America. Unfortunately the centers of entrenched reaction are in the educational field more than in the religious or commercial or social and that is why it is so intensely necessary that Theosophists, Masons and all who believe in freedom

must work for a democratisation of education, for it is only by leaving the child free to unfold by choice and responsible self-analysis that he will achieve the complete sense of moral responsibility that will hold him wedded to truth all his life.

The consciousness of man is threefold, reflecting the Trinity. He has the physical organs of perception, he has the concrete mind of the animal, which is concerned with the physical plane use of the physical plane objects; and then he has his own purely human faculties which the animal has not and that is summed up in the term "abstract mind". The great danger of modern education is that it compels man to study and observe nothing but the obvious, there is so much sense perception and matter-of-fact in both the school life and the social life that it is a wonder that any abstraction ever has a moment on the stage of the Human Awareness. This realm of the obvious is the realm of sense perception, environment, whatever is in sight and only what is in sight becomes subject matter for conversation. Concern in environment and detail of environment is considered keen perception, arrangement or anticipation of environment is the only opportunity to use foresight. All planning, in fact all the activity of the concrete mind is concentrated upon the immense detail of environment. Dress, bill-of-fare, transportation, entertainment, everything is made as complex as possible and so the animal mind becomes almost divorced from its higher self, the synthetic mind.

I call the concrete mind the animal mind, for each one has built up his own as he evolved through that kingdom, but it is not human life to be concerned purely with the things of eating, housing and pro-creation. In living the life of the Western Civilisation we become so entirely extrovert that there is grave danger that masses of the people never have any opportunity whatever to exercise the higher mind. They are concerned with law, and in all its forms of usage and custom and habit, until they are in danger of thinking that the

German way of making a sandwich or the American way of making ice-cream is actually a criterion of civilisation, and so, in man-made law, divine Law is lost sight of. The other activity or use of the mind is PLAN. But again all the planning, which is foresight and prophesy deals with nothing but the world of the obvious; so the mind, in its function as intellect analyses and compares, tabulates and applies obviousness for the sake of material existence. It adds and subtracts, puts in juxtaposition and contrasts, all in valuations of physical plane environment. It separates into systems. It dilutes to the point of losing sight of the Divine. It seeks diversity and hides the unities. It gives names and under nomenclature is buried SIGNIFICANCE and the higher logic leading to cognition becomes merely the logic of events. The "prophetic soul" is silenced.

The pity of it all is that whereas thousands of our University students, even perhaps thousands of our High School students could have kept up their Spark of Unity if they had had the slightest help in finding its value and following its beam of light; for the higher faculty of man is this power of synthesis, getting at the principle at the back of all activity, getting at the archetype back of all things and finally getting relationship between each synthesis and the ultimate Unity. It is on this plane that we find the real construction, continuity and correlation. It is on this plane we find consistency as the reward of concentration. It is here we find relationship, understanding, insight and intuition, gaining vision and from vision, wisdom.

How are we then to aid this breaking away from the shackles of the obvious that would keep us, who are Gods, from knowing our Divinity, our own Fire of Creation, imprisoned in the obvious. We must break away from the search for detail and the admiration of quantity. We must no longer be hypnotised by numbers or by size. We must avoid analysis and seek the root of the matter; avoid diversities

and seek similarities; avoid dissection and seek what coheres and perhaps eventually understand what cohesion is. We must find the thread of continuity, which means that we reverse the direction of ourselves, leave it for the obvious-minded to find the new fact, be it of chemistry or astronomy. We must be too busy grasping the immensity and significance of our Universe. What if the atom is composed of innumerable "pre-atomites". Let us understand the significance of Humanity, the tremendous significance and power that would make a new civilisation out of a coherent and mutually understanding world-community. Why hate the power of the atom, so long as War is possible, to destroy our best men and women. Away from false individualism. Find within yourself that which you both love and hate in your fellow-man. Away from false nationalism. Love the rivers and flowers and mountains of all lands. Love the innocence and the purity and the virility of child and woman and man and find that in every nation and in every tribe, yea, find it dawning in the animals of every farmyard.

See the thing as a whole, see each thing as part of a whole. Find the item that attracts you most of chemistry or microscopic biology. Whatever it is, you will find that its value is augmented, in fact only achieved when you find it related to the Universe as a whole. The new education is chiefly the achievement of a point of view. It does not take one away, rather it intensifies the value of all the known lines of research but it adds to them the search for ultimates. It brings in the whole realm of character and puts one on the search for that which is within and which can only be found within, the creation of your own soul, the augmentation of your own ultimate power over all the powers that make us human.

Agustus F. Knudsen

SOME DOCUMENTS IN THE HISTORY OF THE T.S.

By C. JINARĀJADĀSA

IT is only little by little, as the Records of the T.S. are examined, that one comes upon glimpses in the early history of the T.S. which show how in some ways the Society was differently conceived by the Founders at its origin from the shape which it finally took under their hands. For instance, it is strange to come across the fact that in the early years secrecy was exacted from members, regarding certain activities of the Society. In the first year of the Society, all who applied could join, and the T.S. was an open religio-philosophical Society, with nothing secret about its doings. But the next year a semi-secret aspect was given to it by the institution of signs and passwords. It was then that the Theosophical "grip" was communicated to the members, as a part of their initiation ceremony.

THE

THEOSOPHICAL  SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

*Dated at Menlo Park N.J.
this Fourth day of April 1878*

Thomas A. Edison

FIG. 1

A member was obliged on his admission to sign a pledge of secrecy. (Fig. 1) is an illustration of the pledge

which was signed by Thomas A. Edison, the famous electrician.

In the course of the Society's rapid growth, it was found impossible to communicate to all members the specific occult teachings which the Masters desired to give through H. P. B. Furthermore, the publication in *The Occult World* of the teachings given by the Masters to Mr. Sinnett, and the unhealthy inquisitiveness concerning the Masters which resulted in the attacks on the T. S. in 1884, put an end to the giving of secret teaching to members. The idea, however, of secrecy, so far as certain teachings were concerned, was revived by H. P. B. when she organised the "Esoteric Section of the Theosophical Society" in 1888. Its name was changed in 1889 to the "Eastern School of Theosophy," so as completely to dissociate the "E. S. T." from the T. S.

The Theosophical Society.

NEW YORK, Oct. 13th 1875.

The Committee on By-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence No. 206 West 38th St., on Saturday, Oct. 16th, 1875, at 8 p.m., to organise and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable. The undersigned issues this call in compliance with the order adopted by the meeting of September 17th ultimo.

HENRY. S. OLCOTT, President pro. tem.

FIG. 2

The birthday of the T. S. is celebrated on November 17th. But, as a matter of fact, the proper birthday, the day when the idea of the Society was mooted, was September 7th. There was evidently a later meeting on September 17th, and there was a further meeting on October 16th. Fig. 2 is a

reproduction of the postcard which was issued by Colonel Olcott. Reference to the meeting of September 17th is made in the last paragraph.

Immediately after this meeting of September 17th, members were enrolled, as evidenced by our next illustration, (Fig. 3) which is a photographic reproduction of a receipt of money received from Mr. John W. Lovell who joined the Society. Mr. Lovell, who is still living in New York, is the oldest member of the T. S. He informed me, when he showed me this certificate, that when he saw Mr. C. Sotheran, the Secretary *pro tem* of the T. S., on some business, Mr. Sotheran asked him if he cared to join the Society and briefly explained its objects. Mr. Lovell expressed his sympathy, and on enquiry was told that the membership fee was five dollars, which he then and there paid. Mr. Sotheran then issued the receipt on behalf of the T. S. Its date is September 23rd.

*Received of Mr John W.
Lovell the sum of \$5.00
on account of the Theosophical
Society.
C. Sotheran
Sept. 23. 75*

FIG. 3

It is well-known that, at its inception, the Society was divided into three divisions, called "Sections". Each Section

had three sub-divisions called "Degrees". When an applicant joined the Society, he was admitted to the lowest grade, which was the Third Degree of the Third Section. Membership of the highest grade, that of the First Section, was restricted to the Adepts. In what particular year this classification of members into Sections was dropped is not quite clear.

Reproductions of two diplomas issued in the early days show this original classification. Fig. 4 is a reproduction of the diploma issued to Mr. A. P. Sinnett who joined when the

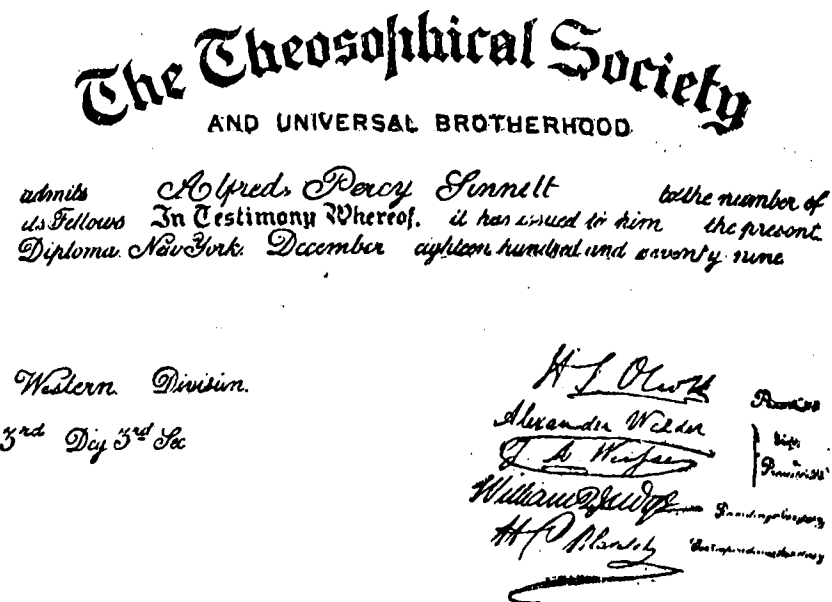


FIG. 4

Founders came to India. His certificate is still dated New York. What is interesting is the inscription at the bottom, "Western Division, 3rd Deg., 3rd Sec." Evidently not only were there the three Sections, there was also a division of the Society into a Western Division, and presumably also an Eastern Division.

The next illustration, Fig. 5, is a reproduction of the diploma issued to a well known High Priest in Ceylon, W. Subhūti. This diploma is the only one so far discovered, where a member was admitted at once into the Second

The Theosophical Society

AND UNIVERSAL BROTHERHOOD

admits *Abullishacharya Nativ-vishāvi Subhūti* to the number of its Fellows In Testimony Whereof it has issued to him the present Diploma New York May eighteen hundred and eighty

Buddhist Division.

1st Deg. 2nd Sec.

H. J. Olcott President
Alexander Wilder Vice President
J. A. W. Fraser Secretary
William W. Wood Corresponding Secretary
H. P. Blavatsky

FIG. 5

Section. The original idea was that only those who fully lived the principles of Brotherhood were to be admitted to the Second Section. The High Priest being one who did indeed live Brotherhood as conceived by the T. S., was admitted immediately into the Second Section, and also into the First Degree of that Section.

More striking still is the fact that the T.S. had a "Buddhist Division". So in 1880 at least, groups of T.S. members professing a sectarian faith could act as a "Division" within the T.S., without violating its neutrality. Evidently, the modern

idea that the T.S. must not lend its support to the activities of a particular religious group did not exist in the minds of the Founders. Presumably a "Christian Division" was as much in order as a Buddhist Division.

C. Jinarājadāsa

METEMPSYCHOSIS

O MYSTIC Soul, that some day must essay
The Great Adventure, canst thou unafraid
Survey the carnage ruthless Time hath made,
And know that all who live must pass away?

O silent Spirit speak, we pray thee; tell
Mankind what sphere shall be thy future home
Wilt thou supernal through the cosmos roam,
Or perish in thy carnal prison-cell?

"Death is but rebirth," the Soul replied;
"Immortal have I moved from heart to heart
The heritage of ages to impart;
Because Love called, I now with thee abide."

JESSE WILLIS JEFFERIS

A VISIT TO MOOSEHEART

By A. SCHWARZ

PROBABLY very few people, outside America, have heard of the *Loyal Order of Moose* and of *Mooseheart*, described in a prospectus as "The World's Most Famous and Romantic Children's Educational Centre". I myself became aware of their existence during my recent tour through America. By what seemed a mere chance I had the opportunity of visiting the Mooseheart Institute, which impressed me so much that I felt a few facts regarding it deserved notice in India and might be of interest to the readers of this publication.

The "Loyal Order of Moose," so named after the Moose, the largest animal of the deer kind, is one of several fraternities existing in America, for example, the Masonic Order, the Order of the Elk and others, all intended to uplift their members by means of a beautiful ritualistic ceremony and to serve definite, philanthropic purposes. The special object of the Order of Moose is "to teach practical religion, in the care of the fatherless and the widowed, and the spirit of brotherhood. It brings philanthropy within the reach of all, and helps to abolish the degrading system of public charity and almshouses". Membership entitles, among other things, to:

Weekly benefits in case of sickness or accident:
Payment of funeral expenses:
Mooseheart protection for the family in the event of death:
Moosehaven protection in old age (a home in Florida).

In this short review we are specially concerned with *Mooseheart*, an institute maintained by the Order to provide a



MOOSEHEART



BABY VILLAGE, MOOSEHEART

home and school for dependent children of deceased members. Some of the facts regarding this truly wonderful institute may best be gathered from a pamphlet giving information to enquirers:

Mooseheart is beautifully situated on its own 1,100 acre estate in the famous Fox River Valley, on the Lincoln highway between Aurora and Batavia, Illinois, 35 miles West of Chicago. For miles around there is open space, beautiful trees, the Fox River running through the premises and a 16 acre lake on the estate. There are 147 different buildings, most of the Mooseheart fireproof granite, conforming to all known scientific methods of fireproofing, lighting, heating, sewerage and ventilation, including a great hospital, auditorium, high school, grade schools, kindergartens, library, monthly and weekly magazines, industrial halls, cement plant, fire department, 100 foot water tower, the famous "Baby Village," gymnasium, campus, athletic field, Campanile, dairy, poultry farm, 800 acre agricultural and stock farm, hot-house, great printing plant, ice-plant, U. S. post office, laundry, miles of roads, sidewalks and sewer pipes, central heating and lighting plant, trolley and railroad lines through the estate, with a beautiful entrance flanked with stately trees, shrubbery, flowers and garden furniture, welcoming the world at all times to enter and learn its mission.

Every phase of Child Welfare is of necessity covered at Mooseheart, because children of all ages live and are being educated there. At the present time there are within its precincts 1,155 Little Moose of the average age of nine and a half years, all of whom live on the Mooseheart estate.

HEALTH—PRIMARY CONSIDERATION

Mooseheart has built and conducts one of the best hospitals in the United States. Every possible health safeguard is thrown around Mooseheart children, evidenced by the fact that only one of them has died of disease since June 10, 1921, and that unfortunate child was the victim of incurable congenital disease. Mooseheart's great hospital is used more as a preventive than a cure. All children, from the babies up to those ready to graduate, are under the closest health surveillance.

ONLY SELF-GOVERNING SCHOOL

Mooseheart is the only self-governing educational centre in America. It strives to instil in its children a respectful and courteous attitude, a spirit of courage, independence and self-confidence. It develops the initiative, the talent and the natural tendencies of each child. It also develops, instead of throttles, the child's will power. It realises that in the younger children the natural impulse is usually playful and mischievous. What was formerly mistaken for stubbornness by old-time teachers is merely

the expression of determination in a full-blooded child. Every child has its day at court and the only form of punishment is meted out with kindness. Disobedience or unintentional infraction of rules, subjects the child to a certain number of demerit marks, according to the gravity of the offence, which can only be overcome with obedience, rewarded with merit marks to counteract them. While under the ban of demerit marks, the students are deprived of pleasures they otherwise would enjoy, such as trips to Aurora, attendance at movies, dances, concerts, athletic events, and the like. No child is even as much as cuffed or deprived of his freedom of action. They are happy, vivacious, courteous and appreciative. There is no fear in their hearts. They have their own children's court and jury, where their trials and tribulations are finally adjudicated to everybody's satisfaction.

STUDENT LIFE

Their everyday life is much the same as the life of the average American child of good parentage. They live in dwelling houses—usually a dozen children of different ages in a house. Some of the mothers act as matrons, while the boys have proctors. There is no central dining-room or "mess-house". Each family group has its own home life. There are no "mush and bean" days, no "stew" days, no "goose steps" or any other line of conduct to distinguish life at Mooseheart from life in any representative American village. The meals are planned by a dietitian.

They leave their dwelling-houses at certain hours and romp across the campus to their various school buildings. There is no uniformity, or even similarity of dress. Each child has a locker and when old enough chooses its own wearing apparel. They dress like other children. There is not one single aspect of life that is institutionalised. It is not an orphanage, a home for the friendless or anything of the kind. One of its main objects is to keep away from any semblance of charity. It is the ideal city of the world for children.

SPIRITUAL WELFARE

The spiritual welfare of the child is based on the word of God, but each child follows the religion of its parents, so that Mooseheart is strictly non-sectarian, non-denominational. They are taught to worship the beautiful things in life and to ignore all the others.

Child welfare includes within its scope health, education and conduct.

ITS FOUNDER

James J. Davis, the Founder and Director-General of Mooseheart and at present Secretary of Labour in President Coolidge's Cabinet, coined the Mooseheart slogan that "Every child is entitled at least to a high school education and to learn a trade". The Mooseheart curriculum embraces all these and the students do actually

learn a trade so thoroughly that upon graduation, positions are always awaiting them. There are 28 vocational courses.

The young ladies become proficient musicians, milliners, dressmakers, stenographers, book-keepers and housekeepers.

Students usually are graduated at 18, when they have learned a trade and acquire a high school education, but in addition to this they acquire a knowledge of arts. About every known musical instrument is played by various students. There are several student orchestras, in which the young ladies participate.

From the above description it is evident that at Mooseheart we meet with advanced ideals in education, chief among them being freedom and tolerance in matters of religion, the absence of corporeal punishment, the establishment of a children's court and the endeavour to provide real homes in small houses or bungalows built for the accommodation of only about a dozen children in each, in place of the old fashioned big hostels.

Here, as elsewhere, the fact of my coming from far off India served as a special introduction. Very courteously the Manager personally conducted our party over several of the bungalows and buildings, explaining the methods and affording an insight into the working and the spirit of the institution. It was a pleasure to find an educational establishment based on ideals similar to those of our Theosophical schools, with the added advantage of having at its disposal the financial resources necessary for carrying out such an undertaking on a large scale.

Many of the children at Mooseheart undoubtedly have found a better home and enjoy greater advantages than previously in their old home. The physical, moral and mental care taken of them, the vocational training, the cosy, neatly furnished bungalows, the opportunities for healthy recreation, the beautiful grounds and surroundings, are all that can be desired. Not the least among many attractions is the "Baby Village," five or six bungalows situated round a common playground, furnished with tiny tables, chairs, beds,

baths, etc., everything on a diminutive scale suited to the very young folk who live there and who gathered round us in the most friendly fashion.

In addition to 147 existing buildings on which over \$6,000,000 (equal to 180 Lakhs of Rupees) have been spent, another 40 buildings are planned or in course of construction and one naturally wonders how the large sums required for building expenses, upkeep and *free* education—for everything is free at Mooseheart—are procured. The answer is simple and furnishes an object lesson in the value of numbers and of co-operation. The Order of Moose counts a membership of over 650,000 and one of the requirements of membership provides that two Dollars (Rs. 6) per year be deducted from the Lodge dues of each member for the support and perpetuity of Mooseheart. This represents a yearly income of about \$1,300,000 (39 Lakhs of Rupees) devoted exclusively to the care and education of Moose children, whose fathers have died leaving them otherwise dependent. The mothers are also provided for, they are given employment at Mooseheart, so that the families remain intact.

These are figures and conditions which at present seem possible in America only, the country in which everything is done on a large scale. They are, however, worth knowing and considering, for even within narrower limits much can be done by co-operation.

The visit to Mooseheart has been one of my most instructive experiences in America and leaves a memory of admiration for the excellent work of this institution, the efficient management and organisation, the spirit that animates it, and its value as an object lesson to the world at large.

A. Schwarz

THE RENAISSANCE OF BOMBAY

By THE RT. REV. G. S. ARUNDALE

I did not know when I left Australia for India that I should have the great privilege of being present at a remarkable expansion of Theosophical activity in Bombay. On our way from Adyar to the Convention at Benares we stayed a few days in Bombay and talked over Bombay's possibilities. It was arranged that after the Convention we should again stop in Bombay to help in any way we could. So on January 1st we left Benares, reaching Bombay on the 2nd. Then began a quite remarkable Theosophical renaissance, for which Bombay had evidently been preparing for many years. Some of us had indeed been wondering why Bombay had not made the advance we felt she could make, having in view the individual devotion of her members and their unfailing generosity in respect of all requests for financial assistance for Theosophical, Star and other activity in other parts of India.

Great commercial depression had doubtless something to do with the retardation, for after the war boom Bombay has suffered from a series of catastrophes, and most of our members have been more or less affected. Still, speaking quite frankly, we felt that Bombay should be more alert. However, we need not, perhaps, have been troubled, and certainly should not have been troubled had we known that Bombay's time was coming and that she would eagerly seize her opportunities.

January, 1927, will ever be memorable in India's Theosophical annals for the assumption by Bombay of her rightful place in the great Triangle of India's Theosophical life. The apex of this Triangle is obviously Adyar, our centre of Power. At one base is Benares, our centre of wisdom. Until now the second base has been but a shadow, but now it is suitable substance and our centre of Activity. I am now beginning to wonder if ever this Triangle will become the Mystic Square by the entry of Calcutta. Wake up! Calcutta.

Bombay's first step in her renaissance was the unanimous decision of the Managing Committee of the Blavatsky Lodge, subsequently ratified by a special meeting of the Lodge itself, to erect for the Theosophical Movement in Bombay a Central Headquarters. The terms of the resolution are as follows:

1. Resolved that in the service of Theosophy and in reverent homage to the Elder Brethren of Humanity a Central Headquarters for the Theosophical Movement in Bombay be erected.
2. Resolved that in pursuance of the above Resolution the offer kindly made by Bro. Ratansi D. Morarji to give Plots No. 6 and half of No. 5 admeasuring 750 sq. yds., at the rate of Rs. 50 (fifty) per sq. yd., on a perpetual lease at the rate of 5 per cent interest per annum on the cost of the land be and is thereby thankfully accepted.
3. Proposed by Bro. Jamnadas Dwarkadas and seconded by Bro. Ratansi D. Morarji that a Building Committee consisting of Bro. R. D. Morarji (Chairman), Bros. J. D. Mahaluxmivala, F. B. Patell, F. J. Bilia, C. H. Plumber, Jamnadas Dwarkadas, P. R. Green and C. B. Kora be appointed to carry out the building operations and to collect further funds and that all Government papers belonging to the Lodge and Building Funds be handed over to this Committee through its Chairman, Bro. R. D. Morarji.
4. Further Resolved that during the continuance of the Building operations this Committee undertakes to pay such expenses as are needed for the carrying on the Blavatsky Lodge in the present premises.
5. Resolved that the above Committee after completion of the Building shall hand it over to the Managing Committee of the Blavatsky Lodge with a full statement of accounts with vouchers of money expended.

Between Rs. 70,000 and Rs. 80,000 were already available for the building, and subsequently Rs. 28,000 more have

been promised, including a very generous donation of Rs. 15,000 from a member of the Lodge for the Hall to be named after her brother, also a member of the Lodge. The site selected is a very central one near French Bridge, easily accessible both by tram car and omnibus. The offer of the Hon. Ratansi D. Morarji is in fact most generous as he has refused a very much better offer in all respects in order to give the advantage to the Blavatsky Lodge. In fact, he would have been most happy to do more, but he is only one of the owners of the land, and has to consult his co-proprietors. It has been decided to make the building a fine example of Indian architecture, thoroughly Indian in all respects.

On January 11th I had the very great happiness of laying the foundation-stone with full masonic ceremonial in the presence of a large number of brethren, and the event received wide notice in the press. As a matter of fact, the President of the Blavatsky Lodge would have been the proper person to perform this function. Unfortunately, however, he had to be absent from Bombay and the members of the committee were good enough to allow me to be thus associated with a step which will do very much for Theosophy in Bombay. I have always had a very warm corner in my heart for Bombay, partly because I like Bombay as Bombay, but much more because I am very fond, if I may say so, of my Bombay brethren, who have always been more than kind both to my wife and to myself. At the time of our marriage, we found a veritable haven of refuge in Bombay, and I shall ever be grateful.

The second step in Bombay's renaissance was the decision to establish a small school in the city itself, with the hope that some day it will become a large school. Rs. 36,000 are already available as a nucleus, and it is hoped to begin work in June. A fine bungalow, standing in its own grounds by the sea, quite close to the new central headquarters,

is in view, and M. T. Vyas, M.A. (London) has been selected as the first headquarter. Mr. Vyas is well-known to Theosophists as a young man of very great promise, and as an enthusiastic worker in all our activities. He was the heart and soul of that admirable institution the Narmada Āshrama at Shuklatirth, and the following testimonial justifies, I think, his selection for the post:

UNIVERSITY OF LONDON

KING'S COLLEGE, STRAND

Mr. M. T. Vyas has been a student of mine working for the M.A. Degree in Education during the past two and a half years, and has just been recommended for this degree by the Examiners for a thesis on "Education in the Indian Sacred Books". The degree of M.A. in the University of London is not lightly given; but apart from this academic distinction I should like to testify to the high qualities which Mr. Vyas possesses both of character and spirit. He is an enthusiast for education, who is ready to devote his life to the service of his ideals, which are of the highest kind. It has been a privilege to me to have him as a student under my observation for so long, and I have been able to learn much from him about India; while he, I hope, will take back to India something of the English point of view in the sphere of education, since he has made it his business to visit schools of all kinds while he has been with us. I shall be greatly mistaken if he does not become a real force in the educational world of his own country, and I feel great satisfaction in the thought that he is likely to be an active agent in that spiritual co-operation between India and England which is so necessary for the future of both countries.

(SD.) J. DOVER WILSON,
Professor of Education.

November 30, 1926

The Hon. Ratansi D. Morarji is the Chairman of the School Committee. I am strongly of the opinion that this school—its name has not yet been chosen—will very greatly contribute to the energising of our newly vitalised centre.

A third step in the renaissance has been the decision to erect a temple in connection with the Bhāraṭa Samāj. A plot adjoining the site of the new headquarters has been selected through the generosity once again of the Hon. Ratansi

D. Morarji, and building operations will be begun as soon as possible with a sum of about Rs. 30,000 which will be available in six months' time. The Bombay branch of the Bhāraṭa Samāj has been duly established and vigorous activity will at once be undertaken.

A fourth step is the "practicalising"—if I may coin a word—of Theosophy. Our Bombay brethren have decided that Theosophy must be studied as much in the laboratory—the outer world—as in text-books and through academic discussion. Theosophy must be applied to the problems of everyday life, and specifically to the social and other problems of Bombay itself. In addition, there will be, on the part of individual members, a considerable increase of activity in the political field, along the lines, of course, marked out by Dr. Besant. Bombay will become a great political centre, and I venture to predict a very successful campaign in support of the Commonwealth of India Bill and, above all, of unity of purpose. Further information regarding this particular movement will be forthcoming in due course. I expect, too, that many of our members will take active part in Bombay's welfare work.

A fifth step is the inauguration in Bombay of a Brotherhood Campaign to help to counteract the inter-religious dissensions which do such infinite mischief. It is hoped that other parts of India will undertake a similar campaign to the same end. Elsewhere is published a note I wrote on behalf of the campaign.

To sum up, all is very well with Bombay, and my wife and I were very happy that our visit synchronised with this wonderful renaissance. I wonder whether the Theosophical powers that be will be able to see their way to recognise the great expansion that has taken place by ordering that the 1927 Convention shall be held in Bombay. This would, I feel sure, be the greatest encouragement. I may add,

by the way, that our Guber colony, under the devoted care of brother Mavji Govindji, is growing steadily, and that masonic work is satisfactory—in this connection there being the hope that a Provincial Grand Lodge may shortly be sanctioned for that part of India. Membership of the T.S. is increasing fast, over 70 new members having been admitted during the first fortnight in January. The Youth Lodge is admirable, and has over 100 members on its roll.

And now for the best piece of news. Our beloved President has cabled her hearty approval of these steps of renaissance and bestows upon each her gracious blessing. Krishnaji, too, has cabled his approval of the inauguration of the Temple.

G. S. Arundale



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

To consider this subject and to arrive at a just conclusion without prejudice, it is but meet that we should know the history of the region where Sūfism took its birth, had its rise, tortuous course and apparent "loss of breath". Before the Islāmic arms clashed with those of the nations that inhabited the lands now called Asia Minor, Mesopotamia and Persia, the people of those places possessed a philosophy, literature and religion that surpassed many a creed then existing; but

owing to the ups and downs of life and Nature's upheavals, their course was taking a downward run.

The religion of Fire-worship took a great hold on the people of Persia, so much so that even to-day, those who follow the Islāmic Faith perpetuate faithfully some of the Zoroastrian rites, mystical and spiritual. Christianity held sway in Asia Minor, Mesopotamia and Armenia and moulded the minds of the inhabitants to the tune of Christian Gnosticism. Hindūism played no mean part in the carrying of the flag of Vedāntism to the banks of the Euphrates and the Tigris. For, in essence, you will notice, that these three things though emanated from different sources and at different times and places have a similarity which, not only to a layman, but also to a keen scientific observer appeared realistically related and to have emanated from one source. The minds of the people which dabbled in, worked for, and practised the mysticism of the three systems put together, were ready, or rather the field was kept ready, furrowed and ploughed, to receive and absorb the seed, that a grand banyan tree may emerge with branches and foliage stretching far and wide; this notwithstanding the seemingly outward destructive effects of the religion given out by the Lord Muhammad. Those who have studied this religion, will agree with me that it has also a mystical side, which considerably aided and paved the way for the "smooth play" of the new creed which rose in the shape of Sūfism out of the ashes of the religions of Zoroaster and the Lord Christ. I said smooth play, for some of those who have studied the Islāmic history of those regions will confront me and say that that region had no peaceful time when Islām was warring for its supremacy and was extremely careful to preserve its orthodoxy. But those of us who have followed its social and literary career will, no doubt, observe that besides the outward conflict and struggle there was an undercurrent in the Islāmic world,

of that region, which was undeterred by any outward contrary currents.

Thus Sūfism arose. It is known as "Tasawwuf" in Persian. The word Sūfī is derived from "Suf" meaning wool. Some derive the word "Sūfī" from "Safa" meaning purity, and this derivation has been consecrated by the Sūfī saints, and generally accepted in the East. "Sūfī is he who keeps the heart pure with God." Sūfī is the being chosen for purity (*istifa*): whoever is thus chosen and made pure from all things except God is the true Sūfī. Sūfī in the first instance denotes an ascetic clad in wool. When Islāmic orthodoxy was reaching a certain psychological stage in its rapid career, at the end of the eighth century A.D. some, imbued with the thought of Aristotle and Greek philosophy, the mysticism of Zoroaster and the divine beauties struggling in the waves of the Vedāntic ocean and the pristine love vibrating in the strings of the Christian guitar, broke away from the orthodox Muslim religion, and struck out on an independent path. They ignored costly robes and worldly ostentation, clothing themselves in a white garment of wool. Hence they came to be styled as "Wool-wearers" or "Sūfīs". By A.D. 815, the ascetic movement in Islām had to some extent assumed a new character, and consequently the meaning of Sūfism has presumably undergone a corresponding change. Jami says it was first applied to Abu Rasham of Kufa who, in defiance of the Prophet's injunction, founded a monastery for Sūfīs at Ramla in Palestine. The distinction between Islāmic asceticism and Sūfism, a distinction which answers to the *via purgativa* and the *via illumina* of Western mediæval mysticism, begins to show itself before the close of the Ummayyad period, and rapidly develops in the early 'Abbasid age under the influence of foreign ideas and, in particular, of Greek philosophy.

Ibn Khaldun says :

This is one of the religious sciences which was born in Islam. The way of the Sūfis was regarded by the ancient Moslems and their illustrious men as the way of Truth and Salvation. To be assiduous in piety, to give up all else for God's sake, to turn away from worldly goods and vanities, to renounce pleasure, wealth and power, which are the general objects of human ambition, to abandon society and to lead a secluded life devoted solely to the service of God, these were the fundamental principles of Sūfism which prevailed among the companions and the Moslems of old. When, however, in the second generation and afterwards, worldliness was widely spread, and men no longer shrank from such contamination, those who made piety their aim were distinguished by the title of Sūfis or Mutasawwifa (aspirants to Sūfism).

Sūfism is neither poverty (*faqr*) nor asceticism (*zuhad*), but a term which includes both ideas with something besides. Without these superadded qualities a man is not a Sūfi, though he may be an ascetic (*zahid*) or a fakir. It is said that, notwithstanding the excellence of poverty, the end thereof is only the beginning of Sūfism.

The followers in this degree are of three kinds : (1) the Sūfi, (2) the Mutasawwif, and (3) the Mutaswif. I. The Sūfi is he who is dead to self and is living by the Truth ; he has escaped from the grip of human faculties and has really attained to God. The true Sūfi is he who overcomes impurity. Purity is not one of the qualities of man, for man is made up of clay. The idea of clay naturally leads one to the idea of impurity. Consequently as long as man is caged in the garment of clay he cannot escape from impurity. II. The Mutasawwif is he who seeks to reach this rank by means of selfmortification and in his search for the ideal—His Beloved—he rectifies his conduct in accordance with the example of the Sūfis. III. The Mutaswif is he who makes himself like the Sūfis for the sake of money and wealth and power and worldly advantage, but he has the faintest knowledge of Sūfism. As I have stated above, purity forms one of the greatest hindrances to the worldly minded person of the third category. Purity is characteristic of the lovers of God, who are suna

without cloud. It is said by the Sūfis that the combination of the light of the sun and moon, when they are in conjunction, is like the purity of love and unification, when they are mingled together. Europeans who have attempted to translate many of the works of Sūfi poets have failed completely to understand the mind of Sūfi poets and have imported meanings and ideas which find no place in the tenets of Sūfism. It is stated that the Sūfi is purified by love and therefore he is considered as pure and absorbed in the Beloved Purity, which is a resplendent and manifest idea. Sūfism is an imitation of that idea.

Hadland Davis says :

The Neo-Platonists believed in the Supreme God as the source of all things. Self-existent, it generated from itself. Creation was the reflection of its own being. Nature, therefore, was permeated with God. Matter was essentially non-existent, a temporary and ever moving shadow for the embodiment of the Divine. The Neo-Platonists believed that by ecstasy and contemplation of the All-Good, man would rise to that source from whence he came. These points bear directly upon the Sūfi teaching.

As I have said, Sūfism is a direct emanation from the teachings not only of the doctrines of the Neo-Platonists, but also of those of Zoroaster and Indian mysticism. They form a broad outline of the tenets of Sūfism. The Sūfis, as the Japanese, from temperamental and other causes enlarged on these ideas, elaborated them and gave them "a rich and beautiful setting". They have constructed about them one of the most grand divine phases of mystical poetry the world has ever known, but the least understood in its transcendental import by European savants. The mystical thoughts of Vedāntists, the Fire-worshippers and the Greeks—appealed mostly to the minds of the Persian Muhammadans, as the essence of all these has been deeply rooted in their hearts for centuries. Thus the soil was ready to absorb the flow of mystical ideals that followed in the wake of mystics who travelled from one end of the country to the other

through fear of persecutions of Gaznavi, Gori and Mongol dynasties.

It will be seen that all the mystical and Sūfī teachings were given out to the wondering world in the form of poetry to a greater extent than in prose; for humanity from its very infancy is poetry itself. Nature is poetry, art is poetry, even a child when it sees the mortal light, cries in a musical tune. No wonder then that the Sūfīs adopted the muse as their medium for conveying their thoughts—mystical and spiritual.

The cry for the Beloved, was in the very hearts of the Sūfīs. Consequently they took God as their object of Love—Divine love, and styled Him their Beloved. The union between the Lover and the Beloved they considered as the highest goal to which human aspiration could reach, and all the poetical attempts of the Sūfīs tend to perpetuate the memories of divine bliss and happiness which they derived during the period of their ecstatic state. It is a truism that all that is perceived and felt on a plane, the language of which is in the form of symbols, cannot be expressed in all their phases on this earth in a language which is purely earthly. Naturally, all that the Sūfī mystics tried to give out was not all that they perceived and felt, but only a small part of what they saw. It is no wonder then that the practical, logical and scientific minds of Europe failed to follow the divine ideas of love expressed faintly yet so vividly in the mystical writings of Persian Sūfīs.

Sūfism arose out of the embers of the Ascetic movement of Islām which was led by Hasan of Basra.

Junyad said:

We derived Sūfism, from fasting and taking leave of the world and breaking familiarities and renouncing what men deem good; not from disputation.

The oldest were ascetics and hermits, but they were also something more. They brought out the spiritual and mystical

element in Islām, or introduced it if they did not find it there already. The key-note of Sūfism is disinterested, selfless devotion, in a word, love. The Korān generally represents Allāh as a stern, unapproachable despot, requiring utter submission to His arbitrary will, but ever filled with human feelings and aspirations. Such a being could not satisfy the religious instinct, and the whole history of Sūfism is a protest against the unnatural divorce between God and man which this conception involves. Their relation to Islām is not unlike that of the mediæval Spanish mystics to the Roman Catholic Church. They emphasise or attach extraordinary value to certain points in Lord Muhammad's teachings and emphasise them so as to leave the others almost a dead letter. Self-abandonment, rigorous self mortification, fervid piety, and quietism carried to the verge of apathy form the main features of the creed of Sūfism.

The metaphysical aspect of mysticism amongst the Sūfīs has put on a tinge peculiar to a faith in which the Persian Sūfīs were born. For in Islām there are eight paradises arranged one within the other in ascending order. All are lovely gardens full of luxuriant flowers and trees, through which taper up the domes and minarets of elegant and gorgeous palaces, rich with precious stones, where the departed are feasted and entertained by beautiful houris. All the paradises are made green and bright by rivers, such as the "Keveser," the "Tesnim," and the "Selsebil". The great "Tube" tree grows in the highest paradise which is called the "Garden of Eden"; its branches and foliage are spread far and wide into the other seven heavenly gardens. This description gives in a nutshell the idea of heaven as conceived by Muslim mentality. But owing to the description of these higher planes in the language of this earth, some of the great European writers mistook the conception and designated it as rather sensual than metaphysical.

This accounts for the wrong interpretation put on the works of the Persian Sūfīs. For they almost in all cases give expression to their ideas in a language of the nation in which they were born and clothe their thoughts with similes taken from the materials and ideas that existed and pervaded the religion in which they found their one hope. Naturally then the Sūfīs demarcated the heavens into five regions and called them: 1. The Plane of the Absolute Invisible; 2. The relatively invisible; 3. The world of similitudes; 4. The visible world, the plane of form, generation and corruption; 5. The world of man. Creation was regarded by them as the output of the All-beautiful, the visible world and all therein being a reflection of the Divine, and ever changing scene full of the spirit of God. The full perception of Earthly Beauty was the remembrance of that Supreme Beauty in the Spiritual World. They regarded the body as the veil; but by ecstasy—the clairvoyant state, a little deeper than the ordinary sleep—the soul could behold the Divine mysteries.

In its finality Sūfism is the religion, if religion it be called, of love, not mortal love, but Divine and Sublime, and through the unification of the Lover and the Beloved, the goal of the Sūfī is attained.

All the Sūfī poets and Persian mystics tried to express their experiences, perceived and felt when they were in an ecstatic condition, in the language of their country. It was not possible for them to bring out the full significance of what they felt, still they have succeeded in a great measure to impress through their writings occult and mystical truths which were and are even to-day grasped and absorbed by plastic minds with an eagerness and devotedness known only to a loyal devotee. They have succeeded to a considerable extent in moulding the literature, the thoughts and lives of people not of one country, one nation, but several nations and countries that came under the sway and influence of the

Persian sword and civilisation. The aroma of the Sūfī poets spread far and wide to distant lands, East and West. In the East, India was inundated with Sūfī writings where a naturally fertile soil, awaited them. And no wonder! It flourished with greater independence than in any other soil. Sind even to-day is under the hypnosis of its hectic influence and forms a bridge for bringing together the peoples of the two great faiths of India. In the West, Sūfism played a noble part in keeping the tone of the Turkish literature on as high a level as is humanly possible in a land of turmoil and struggle. Even the German writers have been influenced a great deal. Many of the German poets wrote as the Sūfī poets had sung before them. Eckhart, Tauler, and Suso thought as the Sūfīs did; and to-day many of the Western writers of poetry, including those of America, have been drawing daily their inspiration from the fount of the Persian Sūfīs.

I am obliged to place before you in a sketchy fashion a short summary of Sūfism and what it stands for as a background to the subject in hand so that one may understand and follow the Sūfī mind in all its intricacies sympathetically, and appreciate the sublime and eternal beauties which lie veiled under the so-called sensuous words.

Three outstanding figures of great eminence amongst the Sūfī Persian poets, who even to-day are looked upon with great reverence and authority on subjects, religious, mystical and spiritual, are Jalalud-din Rumi, Nur-addin 'Abd-alrahāman Jami and Maslah-ul-din Sa'dial Shirazi, popularly known as Sadi. They have enriched the Persian literature by their poetical diction, made the land of Persia as sweet as the sweet juice of Persian grapes, by their intoxicating mystical writings and flooded the whole Islāmic world, notwithstanding the persecutions at the hands of Sunni kings and emperors, with a philosophy mystical and occult which even to-day the youths and the aged of Persia, nay the whole Islāmic

world, sing and enjoy with as much freshness and liveliness and fierceness as in the days of the plenitude and power of the Shiah kings of Persia.

It will not be out of place if we dilate on the life and work of one who pre-eminently stands behind all the Persian poets. For although by birth an Arab, he by his writings and exemplary conduct of life moulded the thoughts and ideals of Sūfī poets to a considerable extent. As Aristotle is looked upon as the father of modern logic, Bacon as the father of European philosophy and wisdom, so may we undoubtedly style Shaykh Muhiyyud-Din Ibnul-'Arabi as father, philosopher and guide of the Sūfī poets who followed him. Born in Mercia, in Spain, on July 28, A.D. 1165, he began his theological studies at Seville in A.D. 1172, and in A.D. 1201 went to the East, living in turn in Egypt, the Hedjaz, Baghdad, Mosul and Asia Minor and finally passed away on November 16, A.D. 1240. As a writer, he is described as of "colossal fecundity". Of his most famous works are the *Fusūsu'l-Hikam* (Bezels of Wisdom) and the *Futūhātu'l-Makkiyya* (Meccan Victories or Disclosures).

He was like most of the mystics, a poet. The great Jami describes his poems as "strange and precious". By the orthodox Muhammadans, he was looked upon as a heretic, and he emerged safe from several attempts to kill him in Egypt. But his admirers were both numerous and enthusiastic, and at the present day, even in Shi'ite Persia, he still exercises a great influence, greater, perhaps, than any other mystagogue. He claimed to hold conversation with the Prophet in dreams; to have received his *khirqā*, or dervesh-cloak, from Khidr; and to know the science of alchemy and the "Most Great Name" of God. He was a great believer of dreams, and in man's power to render them veridic by his will; he said:

It behoves God's servant, to employ his will to produce concentration in his dreams, so that he may obtain control over his

imagination, and direct it intelligently in sleep as he would control it when awake. And when this concentration has accrued to a man and become natural to him, he discovers the fruit thereof in the Intermediate world (*al-Bar-zakh*), and profits greatly thereby; wherefore let man exert himself to acquire this state, for, by God's permission, it profiteth greatly.

His style is obscure, probably of set purpose, after the fashion of the Muslim Theosophists and mystics, whose orthodox ideas must always be clad in words which are susceptible of a more or less orthodox interpretation, if they would not share the fate of Husayn. Mansur al-Hallaj and that of Giordano Bruno during the Middle Ages. I am speaking of this man at greater length here because, although his connection with Persia is less, still the influence left by him, even at the present day, through his writings is simply marvellous. All the Persian mystic poets in one way or the other had some link with this great Arabic mystical poet. A careful study of the antecedents and ideas of the generation of Persian mystics will show that no single individual with the exception of Jalalu'd-Din Rumi, produced a greater effect on the thought of his successors than the greatest Shaykh into whose thought we are trying to gain a little insight.

Below I give a specimen of his verse, the original of which is in Arabic:

My Soul is much concerned with Her,
Although Her Face I cannot see:
Could I behold Her Face, Indeed,
Slain by Her blackened Brows I'd be.
And when my sight upon Her fell,
I fell a captive to my sight,
And passed the night bewitched by Her,
And still did rave when Dawn grew bright.
Alas for my resolve so high!
Did high resolve avail, I say,
The Beauty of that Charmer shy
Would not have made me thus to stray.
In Beauty as a tender Fawn,
Whose pastures the Wild Asses ken;
Whose coy regard and half-turned head
Make captives of the Souls of Men!
Her breath so sweet, as it would seem,

As fragrant musk doth yield delight :
 She's radiant as the mid-day sun :
 She's as the Moon's effulgence bright.
 If She appear, Her doth reveal
 The splendour of the Morning fair ;
 If She Her tresses loose, the Moon
 Is hidden by Her night-black hair.
 Take thou my heart, but leave, I pray,
 O Moon athwart the darkest Night,
 Mine Eyes, that I may gaze on Thee,
 For all my joy is in my sight.

C. Narayanswamy

(To be concluded)

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 556)

XIX. THE MODERN CHEMICAL ELEMENTS

214. In the previous articles we have attempted to place the elements of the Ancients on a modern scientific basis, and it may be well at this stage to supplement this by a study of the chemical elements as understood by modern chemists. In doing so, however, we shall take into consideration clairvoyant investigations of these elements as contained in *Occult Chemistry*, and elsewhere.

The list of elements given in the above work,¹ contains several which are not yet recognised by modern science, and no complete list of these has yet been published, and needs to be collected from scattered Theosophic literature. The following Table of Elements is taken from *International Critical Tables of Numerical Data, Physics, Chemistry, and Technology*,² *Occult Chemistry*,³ and *THE THEOSOPHIST*.⁴

It may be regarded as containing the available information from Occult and scientific sources at the time of writing.

¹ P. 20.

² P. 43, McGraw-Hill Book Company, Inc., New York, 1926.

³ P. 20.

⁴ June, 1918, Vol. 39, Part II, p. 276.

215. CHEMICAL ELEMENTS

ELEMENT	SYM.	N.	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Hydrogen	H	1		18	1'0077
Occultum	Oc	2		54	
Helium	He			72	4'00
Lithium	Li	3	Spike	127	6'939
Glucinum	Gl	4	Tetra	164	9'02
(Beryllium)	Be				
Boron	B	5	Cube	200	10'82
Carbon	C	6	Octo	216	12'000
Nitrogen	N	7		261	14'008
Oxygen	O	8		290	16'000
Fluerine	F	9		340	19'0
Neon	Ne	10	Star	360	20'2
Meta-Neon			Star	402	...
Sodium	Na	11	D. bell	418	22'997
Magnesium	Mg	12	Tetra	432	24'32
Aluminium	Al	13	Cube	486	26'96
Silicon	Si	14	Octo	520	28'06
Phosphorus	P	15	Cube	558	31'024
Sulphur	S	16	Tetra	576	32'065
Chlorine	Cl	17	D. bell	639	35'458
Argon	A	18	Star	714	39'91
Meta-Argon			Star	756	
Potassium	K	19	Spike	701	39'095
Calcium	Ca	20	Tetra	720	40'07
Scandium	Sc	21	Cube	792	45'10
Titanium	Ti	22	Octo	864	47'9
Vanadium	V	23	Cube	918	50'96
Chromium	Cr	24	Tetra	936	52'01
Manganese	Mn	25	Spike	992	54'93
Iron	Fe	26	Bar	1008	55'84
Cobalt	Co	27	Bar	1036	58'97
Nickel	Ni	28	Bar	1064	58'69
Copper	Cu	29	D. bell	1139	63'57
Zinc	Zn	30	Tetra	1170	65'38
Gallium	Ga	31	Cube	1260	69'72
Germanium	Ge	32	Octo	1300	72'38
Arsenic	As	33	Cube	1350	74'96

ELEMENT	SYM.	N.	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Selenium	Se	34	Tetra	1422	79'2
Bromine	Br	35	D. bell	1439	79'916
Krypton	Kr	36	Star	1464	82'9
Meta-Kryp.			Star	1506	
Rubidium	Rb	37	Spike	1530	85'44
Strontium	Sr	38	Tetra	1568	87'62
Yttrium	Yt	39	Cube	1606	89'0
Zirconium	Zr	40	Octo	1624	91'0
Columbium	Cb	41	Cube	1719	93'1
Niobium	Nb	42	Tetra	1746	96'0
Molybdenum	Mb	43	...	1848	101'7
Ruthenium	Ru	44	Bar	1876	102'91
Rhodium	Rh	45	Bar	1904	106'7
Palladium	Pd	46	Bar	1945	107'88
Silver	Ag	47	D. bell	2016	112'41
Cadmium	Cd	48	Tetra	2052	114'8
Indium	In	49	Cube	2124	118'70
Tin	Sn	50	Octo	2169	121'77
Antimony	Sb	51	Cube	2223	127'5
Tellurium	Te	52	Tetra	2287	126'932
Iodine	I	53	D. bell	2298	130'2
Xenon	Xe	54	Star	2340	
Meta-Xenon	M-Xe		Star		
Caesium	Cs	55	Spike	2376	132'81
Barium	Ba	56	Tetra	2455	137'37
Lanthanum	La	57	Cube	2482	138'91
Cerium	Ce	58	Octo	2511	140'25
Proseodymium	Pr	59	Cube	2527	140'92
Neodymium	Nd	60	Tetra	2575	144'27
Samarium	Sa	61	Spike	2640	150'43
X		62	Bar	2646	
Y		63	Bar	2674	
Z		64	Bar	2702	
Europium	Eu	65	D. bell	2736	152'0
Gadolinum	Gd	66	Tetra	2794	157'3
Terbium	Tb	67	Cube	2880	159'2
Dysprosium	Dy	68	Octo	2916	162'52
Holium	Ho	69	Cube		163'4
Erbium	Er	70	Tetra	2979	167'7
...	...	71	D. bell	...	...
Kalon	Ka	72	Star	3054	
Meta-Kalon	M-Ka	..	Star	3096	

ELEMENT	SYM.	N.	TYPE	NO. OF ULTIMATE PHYSICAL ATOMS	INTERNATIONAL ATOMIC WEIGHTS
Thulium	Tm	73	Spike	3096	169.4
Ytterbium	Yb	74	Tetra		173.6
Lutecium	Lu	75	Cube		175.0
Hafnium	Hf	76	Octo		178.6
Tantalum	Ta	77	Cube	3279	181.5
Tungsten	W	78	Tetra	3299	184.0
.....		79	Spike		
Osmium	Os	80	Bar	3430	190.8
Iridium	Ir	81	Bar	3458	193.1
Platinum	Pt	82	Bar	3486	195.23
Canadium	(Cn)		Bar	3514	
Gold	Au	83	D. bell	3546	197.2
Mercury	Hg	84	Tetra	3576	200.6
Mercury (Solid)	M-Hg	„	Tetra	3600	
Thallium	Tl	85	Cube	3678	204.4
Lead	Pb	86	Octo	3727	207.20
Bismuth	Bi	87	Cube	3753	209.00
Polonium	Po	88	Tetra		(210)
.....	..	89	D. bell		...
Radium Em	Ra-Em		Star		
Radon	Rn	90	Star	4140	222.0
.....	..	91	Spike		
Radium	Ra	92	Tetra	4087	225.95
Actinium	Ac	93	Cube		
Thorium	Th	94	Octo	4187	232.4
Uranium-X ₂	UX ₂	95	Cube		(234)
Uranium	U	96	Tetra	4287	238.17.

216. In the above table the first column gives the name of the element, the second the chemical symbol, the third the atomic number beginning with Hydrogen 1, and finishing with Uranium 96. The fourth column contains the external forms of the elements as observed in occult researches, and described in *Occult Chemistry*.¹ In the fifth column are given the number of ultimate physical atoms in each element, whilst the sixth contains the International Atomic Weights, on the basis of Oxygen being equal to 16, the values being taken from the recently published *International Critical Tables*.² The

¹ Pp. 28-31.

² See. cit., p. 43.

periodic character of the above list of elements is shown in the table following.

217. PERIODICAL TABLE OF THE CHEMICAL ELEMENTS

O	I	II	III	IV	V	VI	VII	VIII	
							1	a	b c
							H		(A)
2	3	4	5	6	7	8	9		
Oc	Li	Be	B	C	N	O	F		
Ne		Gl							
10	11	12	13	14	15	16	17		(B)
Ne	Na	Mg	Al	Si	P	S	Cl		
M-Ne									
18	19	20	21	22	23	24	25	26	27 28
A	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co Ni
Meta-A									
29	30	31	32	33	34	35			(C)
Cu	Zn	Ga	Ge	As	Se	Br			
36	37	38	39	40	41	42	43	44	45 (46)
Kr	Rb	Sr	Yt	Zr	Cb	Mo	—	Ru	Rh Pd
M-Kr					Nb				
47	48	49	50	51	52	53			(D)
Ag	Cd	In	Sn	Sb	Te	I			
54	55	56	57	58	59	60	61	62	63 64
Xe	Cs	Ba	La	Ce	Pr	Nd	Sa	X	Y Z
M-Xe									
65	66	67	68	69	70	71			(E)
Eu	Gd	Tb	Dy	Ho	Er	—			
72	73	74	75	76	77	78	79	80	81 82
Ka	Tm	Yb	Lu	Hf	Ta	W	—	Os	Ir Pt
M-Ka		N-Yb							Cn
83	84	85	86	87	88	89			(F)
Au	Hg	Tl	Pb	Bi	PO	—			
	M-Hg								
90	91	92	93	94	95	96			(G)
Rn	—	Ra	Ac	Th	Ur-X ₂	U			

218. Apart from the first two rows which differ slightly from the rest, it will be seen that the elements are arranged in sets of 18, which may be termed the characteristic number of the Periodic Table. Every 18th element is one of the neutral gases having no chemical affinity, the so-called noble or inert gases Argon 18, Krypton 36, Xenon 54, Kalon 72, and Radon 90.

The first two horizontal lines are exceptional in character having two inert gases, Helium 2, and Neon 10. Moreover Hydrogen forms a group to itself, and stands apart from the other elements. It has been placed in the seventh column, along with the acid gases, Fluorine, Chlorine, etc., though some physicists place it amongst the alkalis Lithium and Sodium, in the first column. It should be regarded as different from the other elements, which as shown in paragraph (203), are built up entirely from Helium, and does not apparently enter into the composition of the other elements. Hydrogen, therefore, may be regarded as having a special function in chemistry and physics, and it was shown in volume one,¹ that Hydrogen is transformable into the electron by a change from the terrestrial to the solar gravitational fields. If the above periodical table be compared with the periodical table accepted in western science, important differences will be found. In the western tables, as for instance in the *International Critical Tables*,² the whole of the rare earths, Lanthanum to Lutecium, are taken out of the table and placed in a group to themselves, thus disturbing the order of the elements, and owing to the omission of the elements X. Y. Z., and the inert gas Kalon, which have not yet been discovered in the west, the atomic numbers after Neodymium, 60, are different in the two tables. This omission makes the western tables end with Uranium, 92, whilst the above ends with Uranium 96. It would at first

¹ Para 61.
² P. 46.

appear that proof of the correctness of the occult tabulation cannot be given until modern science has discovered the missing elements, but modern investigation enables us to test the accuracy of our tables without waiting for this.

219. This arises from what is known as Moseley's law. Moseley was a young physicist, and a pupil of Rutherford, who was unfortunately killed in the early days of the war. In an article in *The Philosophical Magazine*,¹ H. G. J. Moseley showed that the characteristic wave-lengths of the chemical elements were in a proportion inversely as the square of the atomic numbers reduced by unity, or otherwise put "to a very close degree of approximation, the square root of the frequency is a linear function of the atomic number".²

The fact that the atomic number has to be reduced by unity is equivalent to omitting Hydrogen from the tables, and beginning with Helium as unity.

This is additional evidence that the elements are built up from Helium, and that Hydrogen has a special function in chemical phenomena. It is evident, however, that where the wave-lengths of the characteristic rays have been measured, Moseley's law enables us to determine the actual atomic number of any element, and thus decide between the atomic numbers of the western tables and those resulting from occult investigations.

Let L_1 be the wave-length of a chemical element whose atomic number is N_1 , and L_2 the wave-length of another element having the atomic number N_2 , then according to Moseley's law

$$(L_1/L_2)^{\frac{1}{2}} (N_1 - 1) = N_2 - 1 \quad (88)$$

¹ Vol. 28, p. 1024, 1913.

² *The Spectroscopy of X-Rays*, Siegbahn, p. 103.

From the above, if we know the values of L_1 , L_2 , and N_1 , we can find the value of the atomic number N_2 , and if the atomic number N_2 is one of those where the atomic numbers differ in the two tables, the above equation will decide between them.

We will test the accuracy of the formula (88), in a part of the tables where the atomic numbers are the same both in the above list and that accepted in the west. The wave-lengths of the following are taken from what are termed the K-Series, and the brightest line a_1 , has been chosen for the test. They are extracted from the list as given by Siegbahn.¹

ELEMENT	AT. NO.	L_1	ELEMENT	AT. NO.	L_2	N_2
						CALCULATED
Cu	29	1537.30	Ag	47	558.16	47.46
Zn	30	1432.06	Cd	48	533.89	48.496
Ge	32	1251.30	Sn	50	489.46	50.568
As	33	1173.44	Sb	51	469.29	51.600
Se	34	1102.41	Te	52	450.37	52.63

It will be seen that the atomic N_2 , as calculated from the formula is about half a unit higher than is given in the tables. In choosing the elements we have taken those of the same chemical character, being corresponding elements in two sets of 18, and it will be noticed that the second set is exactly 18 higher than the first. We are unable to do this in the next table as 18 elements would not bridge the gap, we have therefore taken an interval of 36 elements.

CHEMICAL ELEMENTS WITH ATOMIC NUMBERS AND WAVE-LENGTHS

ELEMENT	AT. NO.	L_1	ELEMENT	AT. NO.	L_2
Ag	47	4145.64	Au	83	1273.55
Cd	48	3947.82	Hg	84	1238.5
In	49	3763.67	Th	85	1204.71
Sn	50	3592.18	Pb	86	1172.02
Sb	51	3431.77	Bi	87	1141.15
Ce	58	2556.00	Th	94	953.42
Nd	60	2385.31	U	96	908.33

¹ The Spectroscopy of X-Rays, p. 105.

ATOMIC NUMBERS THEORETICAL AND CALCULATED

ELEMENT	AT. NO. (CALCULATED)	AT. NO. (OCCULT)	AT. NO. (WESTERN)
Au	83.991	83	79
Hg	84.912	84	80
Tl	85.842	85	81
Pb	86.785	86	82
Bi	87.707	87	83
Th	94.328	94	90
U	96.208	96	92

220. The wave-lengths in the above list are taken from the same work,¹ and are from the L-Series, since the K-Series does not cover the region tested. The lower table gives the calculated atomic number in the second column, and the theoretical atomic numbers of the occult and western tables in the third and fourth columns. It will be seen that the western atomic numbers are widely different from the calculated, whilst the atomic numbers of the occult list agree with the calculated about as nearly as in the preceding list where the two lists are in agreement.

The above may be regarded as an independent demonstration from purely western sources of the correctness of the occult investigations, but unfortunately it is not quite invulnerable. In the first place the second table which gives the test is based on the L-Series of wave-lengths, whilst the first is based on the K-Series, and the L-Series is not so regular as the K-Series. These irregularities have been eliminated as far as possible by choosing the elements from parts of the table where these irregularities are least. It is unfortunate that neither the K-Series nor the L-Series is yet complete, and the occurrence of the L-Series seems to affect the K-Series in portions of the tables, whilst the L-Series are similarly affected in other parts of the table by the M-Series.

¹ Ibid., pp. 116-118.

Those who accept the occult investigations will need no further evidence, whilst those who do not, may regard the above as evidence in favour of the occult list, such evidence being taken for what it is worth.

G. E. Sutcliffe

(To be continued)



A SERMON ¹

By ANNIE BESANT, D.L.

BRETHREN:

One of the great uses of religious belief should be to guide our conduct, and to guide that conduct in accordance with the Divine Law, whether they be laws shown out in nature, generally exemplified and taught by science, or whether they be laws of the so-called super-natural world, laws regarded as religious. All people believing in religion

¹ Delivered at S. Alban's (Liberal Catholic Church, Hollywood, U.S.A.) on November 28, 1926, at the Service of Benediction.

should try to follow law in nature, law in religion; realising that both these have the same source, the one God without a second, He, Whose life is the life of His worlds, the life of His universe.

Now we can study the working of some of these laws by carefully reading history, by trying to understand the work and the studies of science, and then by applying to our conduct all those laws, with reverent obedience to the Divine Life manifested in our world, so that we may work in accordance with that Life, knowing it to be Divine, and may thus help in that great prayer, continually offered, that His will may be done on earth as it is done in Heaven.

One of the things that we learn regarding human progress, human evolution, is that—like all the works of nature, these being manifestations of Him in whom is “no variableness, neither shadow of turning,” those laws manifesting themselves in the external universe may be worked with, co-operated with, in our own conduct as intelligent human beings, endeavouring to work with that Law, which is the Life of God revealed in nature.

Looking back, then, at the history of our own race, we find it marked by different stages; all of you who have studied ordinary history will realise that the race from which all of us spring, the great Āryan race, has developed itself in successive stages, spoken of sometimes as daughter-races or sub-races, and that these, which have shown themselves in the past, have already reached the number of four daughter-races, making, with the mother-race, five great stages of human growth. If I had been speaking of this some years ago, I should then have had to put it to any people whom I addressed as more a doctrine taught as part of the Divine Wisdom than as a fact recognised by ordinary science; but many of you may be aware that the various great men, who study among you the science of

anthropology, have discovered, that they have published the fact of their discovery, that on your own continent, especially in this part of your continent, the State of California, another daughter-race is gradually appearing among you. There is a work written quite lately by your leading anthropologist, Dr. Hrdlikka, called *The American Race*, and in that book—I have only at present seen the publisher's circular, and I am not sure if it is absolutely published at the moment, but the outline is given in the circular—in that book it has been shown that this new development of human-kind is manifesting itself here most noticeably in your State, so markedly in fact that it is becoming a matter of common knowledge, that some of the children being born among you show a very special characteristic, a characteristic that makes considerable difficulty in training them along old lines; they show out a new faculty, the next to develop in our humanity, known by the name of intuition; the word, as you will at once recognise, coming from the sense of sight, but a sight which is not the sight of the eye, the physical eye, but the development of a higher faculty, beyond the intellect in man, that recognises the truth at sight; not, as in the past, by argument, by logic, by reasoning, by all those faculties that we class together as the faculties of the scientific mind, not even by that higher insight of the intellect, which, its nature being knowledge, recognises some truth external to itself as true because it agrees with that knowledge in itself, which we recognise as intellectual power.

It is written, in a great Hindū scripture, of the intellect in man, “whose nature is knowledge”. Under those conditions there is a certain recognition of external truth, the special duty, as it were, of the intellect; and that raised to a higher point, belonging to a higher part of human nature, that is the faculty which is beginning to show itself in these children of whom I speak; and I would put it to you as a religious duty, that if

any of you should have the great privilege of having born in your family a child who differs from the others, very, very quick to appreciate a truth, rather impatient of explanation or argument, but with a clearly defined idea of what he or she ought to do, or ought to permit to be done to him or to her, that you should recognise the presence of a faculty which will develop more and more, enabling the human being who possesses it to appreciate the deeper truths, the truths of the higher life, the truths of the spiritual life. To use the translation of the Samskr̥t term, that faculty is the faculty of discrimination, able to discriminate at sight, as it were, between what is Real and what is unreal, a faculty which in its nature reminds us of the sight of the eye—for from that it takes its name—able to distinguish the higher side of life from the lower, and to guide its possessor in ways that may seem at first strange and unusual, but which have in them the possibility of a higher development of humanity than has been reached in the humanity of the past.

This faculty of intuition may be developed in adult human beings by certain definite practices of meditation on the higher truths of religion, or by a deep and unselfish devotion to the object of human worship, by a reverence for all that is great, noble and elevating. Thus people, like the older people of our own race—belonging essentially to that kind of mind which is the reasoning mind, the mind that finds out truth first by the process of analysis and then of synthesis, recognises likenesses in things that are different in many details—may develop the higher quality of spiritual intuition; the progress upward of humanity has now brought to our world the possibility of children being born amongst us who have this faculty inborn in them; not gained as you or I may gain it by practice of meditation, by purity of life, by aspiration after all that is noblest and best in human nature, but children who are born with

that faculty; so that even in their extreme youth they are able to distinguish the right from the wrong, are able to guide themselves in a way which at first may be somewhat disconcerting to their elders, to parents or to teachers.

The number of these children has now reached a point among those in the public schools that renders desirable a separation between children who have this faculty and children who have not; so that they are now being divided into different classes, receiving a different method of teaching, and called, I believe, in the school language, the "swift" and the "slow". Now we must remember, if we use terms of that kind, that the word "slow" includes all that humanity has hitherto recognised as the natural means for the discovery of truth—the power of analysis and reasoning, the power of classifying things and drawing out what is similar in them, the process of synthesis. Thus may be reached great intellectual concepts; this is the power that produced philosophy, that produced metaphysic, not as does the scientific mind by examination of a large number of similar things, by finding out by a process of reasoning, the inductive process, the great laws of nature. Not the whole of these, nor all of them together, but a new spiritual intuitional faculty is born in the child, that makes it assert, as it were, its own vision of what is right against the slower processes of reasoning which adults may follow.

Now my reason for speaking to you about this to-night is that it throws upon all of you who are parents a very great and heavy responsibility. Naturally, if you find the soul whose body is very young asserting himself as the best judge of what his line of conduct should be, you may feel, arguing from the past, that you as parent are a better judge than this soul that has just come back into the world and is clothed in a very young body. We have to remember always that the soul, where it is able to make itself heard and understood, has

that great faculty coming direct from the spirit, of recognising the truth at sight, not only with regard to external nature, but also with regard to the internal direction, the voice of the soul speaking in the human being, however young the body in which that soul is dwelling may be.

If you recognise this now as a scientific fact, that this new type of humanity is showing itself amongst you, then your wisdom is, as far as is possible, not to try in any way to coerce or compel a child who has this faculty, but rather to observe, to watch, to guard such a child from all that may harm it, to use your experience in such guardianship, but to realise that a new type is appearing amongst you, given to you in trust who have a larger experience of the world than the young child can have; but also realising that the time has come in the divine guidance of humanity wherein children are being born in whom the soul is more a factor, if I may use such a phrase, than he was in us when we were young; that the Inner Ruler Immortal, the spirit spoken of continually in the very ancient Hindû scriptures, that that Inner Ruler Immortal is beginning, as it were, to come to His own, to assert Himself, the Self-realisation which is sometimes called the realisation of the Divine in oneself, which we elders are slowly gaining by the long process of effort in which we have answered to the voice of the soul within us; but in this new stage on which humanity is entering, this Inner Ruler Immortal is able to make His Voice more definitely heard through the soul, under conditions not yet thoroughly well understood, but conditions which show themselves in this part of your great Republic, as bringing amongst you types of this coming stage of humanity, a stage already definitely showing itself among you. From all of us who are elders, the tenderest care, the very gentlest kindness and goodwill in everything are needed, so as, to clear the way which the young feet are to tread rather than to ask them to tread

our well-trodden paths, followed by the sub-race or daughter-race to which you may belong, so helping that evolution of mankind which will be more rapid as the years go on, and as the elders learn the wisdom of helping along that new development, rather than being troubled or distressed by its earlier manifestations.

It is very probable that many of the scientific reasons given in *The American Race* will be very instructive; but, on the other hand, they will not, I think, make more clear, or I should say, easier, the way in which we of the elder generation should welcome those who are coming into the world at the present time. That recognition of the Voice of the Inner Ruler marks a distinct step forward in the evolution of humanity. For the first time, save by long efforts, by long training, this faculty of recognising truth at sight, as it were, by the response from within instead of by argument, by observation, by careful reasoning and logic, this new type will see truth as you and I may see the Sun. We do not need to prove the existence of the Sun save to those who are blind, and even they can feel his warmth, although they may not realise what to us is plain when we see by the light of the Sun. That faculty of recognising truth by the opposite of the truth causing a jar in the inner nature, that is a faculty which can be developed by long training, effort and struggle after purity of life, according to that great word with which all of you are familiar: "He who doeth His will shall know of the doctrine." You have there the way in which we elders have constantly had to test the teaching that presented itself to us, the deliberate determination to do the will of God, to follow every indication of it that we are able to discover, to deliberately give, as it were, the ruling of our lives to that Inner Ruler that we are trying to hear in the silence. That is a step which our daughter-race has had to work for, to quicken its own evolution; whereas

those who are born into this new type of humankind will bring that power with them of responding to the Inner Ruler, of realising the higher stage of life which lies before us.

I reminded you this morning of that birth of the Christ in the human soul. That is the great stage into which the fore-runners of this new sub-race have entered, the birth of the Christ, His voice *within us*, not coming to us as a precept out of the past, not coming to us from the reading of any scripture, not coming through any tradition, but by that realisation of the Christ within, which we strive to reach by effort and by struggle, but which in this later stage of our humanity will come, if I may quote Bergson, the philosopher, for a moment, more as an instinct than as the result of reasoning. It is striking that this philosophic and acute reasoner, when he was speaking of the next quality to be developed in the growth of humanity, fixed upon this luminous idea, almost strange to be seized by one essentially philosophic in his thought, reasoning through the intellect, this new faculty which would appear in man, he said, was more allied to instinct than to intelligence or intellect. Instinct has been defined as the common experience of the race, that accumulated experience being born in the creature that shows the instinct, as when you find it in many of our younger brethren of the animal kingdom. A quite freshly hatched chicken will rush to the mother hen when the shadow of the hawk falls on the ground. If you begin to question how that can be, how can this newly hatched creature know that the hawk hovering over it threatens its life with danger, the answer that has been given to us is that is one of the life-preserving instincts which has accumulated with the experience of the race, and it is evolved after many members of that race have suffered death at the hands of the bird of prey. That accumulated experience, they say, can be transmitted, and it is called instinct because it appears

without any reasoning process at all. The life-preserving instincts, as they are continually called, are the result of that long experience of the race, brought, as it were, into a definite form transmissible to members of any particular type of the lower kingdom of animal nature.

Another thing, comparing this new faculty to the instinct of the animal, throws, I think, a great light on the upward climbing of humanity to God. Accumulated experience is there; it asserts itself imperatively in the child who is born into this higher stage with probably some special mechanism in the nervous system, giving that power of discrimination to an extent which we have had to earn by long effort and toil; and as your own country is the scene for this new step forward in humanity, as, according to the scientific man, it is in this State of California that the larger number of this new type of child is to be found, there are occasions enough to be willing, reverently and gladly, to learn how this new forward step of humanity is taking place, if in any family in which you may be parents, one of these children appears with this quality within himself; for it is really through that recognition of the Divine nature in man that we see such perfection in the manifestation of the Christ. You will remember how it is said of Him that after the Spirit of God in His baptism had descended and abode upon Him, from that time forward He began to teach. The new teaching was of a peculiar kind; He spoke as one that had "authority, and not as the scribes"; not gaining, as it were, the knowledge by study, but His own manifestation of the Divine Life, coming into the world to guide that world on its upward path. And that is why I say we need the help of religion in our application of the great natural laws that are discovered and taught by scientific experiment and study, religion awakening in us the higher faculties of the Spirit and enabling us slowly and gradually to develop in ourselves that Christ-Life which is to be born in each of us, and in us to

reach onward to the stature of the fulness of the Christ. Surely for us, it is a matter of glad surprise, if it be surprise, but anyhow of gladness, when we see humanity is reaching a stage in which this Spirit awakens to Self-realisation, and that the seed of the Divine planted in humanity from the beginning has realised its own nature, and knows itself as the Son of God as well as the son of man.

It seems to me that it is for your State—it ought to be at least a great privilege—to realise that for some reason as yet unknown to us, you are taking the lead in producing those who have entered upon this later stage of human evolution; yours the privilege of bringing into the world, this great new type, coming to you full of the life of the Spirit, beginning to realise its own Divinity; that which in the past has been seen in those eminent ones who are spoken of as Saints, that which has been looked for for many an age of the past, that is beginning here amongst you; and if you can realise that, then yours will be the power and the privilege of quickening that manifested growth, that great opportunity set before you, who as husbands and wives are the parents of the coming generation, many of whom will be of this higher more spiritual type, so that as it develops, as it increases in numbers, as it begins to lead the evolution of mankind, you may realise how great a privilege is yours, how great the blessing that has come upon your land that it is to lead the future progress of the world.

The following article appeared in the *Los Angeles Times* of November 28, 1926, on the same day as the above discourse was given in S. Alban's Church, Hollywood (a suburb of Los Angeles). The coincidence was fortuitous, as I did not see the article till some weeks later.

THE COMING RACE

California has so many benefactions that in enumerating them one hardly knows where to end. But everyone knows where to begin. They all start with California's climate.

A general consensus would probably conclude that everything has already been said that needs to be said about the climate of California, that henceforth we can take it for granted and let it go at that. Yet the strange fact remains that the more we say about the Californian climate, the more we find to have been left unsaid.

Adjectives, poetic similes, descriptive encomiums, flowery superlatives, enthusiastic hyberbole have poured forth like a singing stream from pens, inspired and otherwise, in attempts to gild refined gold and paint the lily—and behind them, unchanged, unaffected, the magic and mystery of our Californian climate remain.

Of its physical comfort, of its natural advantages, of its characteristics as aids to health, wealth and happiness, so much has already been told that further comment savours of superfluous repetition. Yet these are but the outward signs. Of the inward grace how much do we actually know? And of the new race of beings this unique climate is breeding between the Sierra Madre Mountains and the Pacific, what western prophet has read adequately the signs in the heavens?

Says the author of "Some By-Ways of California," "One peculiarity of the climate is the penetrating quality of the air. The shade is always cool. Why this is so is not known. To what is due the penetrating quality of the air? Scientists are at a loss to account for it."

This elusive difference between sunshine and shade seldom exists even in zones where climatic conditions generally resemble our own, in such semitropic regions as Morocco, South Australia, Greece, Palestine, and other dry belts in the low latitudes.

Brace in his "New West" wrote: "There is a mysterious something in the climate of Southwest California which is singularly bracing and invigorating, which can not be explained by its equability, its temperature or its dryness. The climate of California is essentially its own and has no analogue elsewhere in the world." The rarity of thunder and lightning, indicating undisturbed electrical conditions, may supply a hint for a more deep-studied investigation, since electricity manifests itself violently only by obstruction.

In "To and Fro in Southern California" Mrs. Adams draws attention to another phenomenon of life here possibly connected with atmospheric conditions: "A singular feature of life in Southern California is the apparent rapid flight of time. A short sojourn on the Coast suffices to produce this impression. Nor is it made only

on strangers who tarry but for a winter or a year. Even old residents of the country say there is something remarkable in the haste with which the passing part of eternity speeds by. It is a condition peculiar to California. It corresponds to the vigorous psychic state of youth."

Bertram Keightly, the English occultist, wrote as far back as the year 1891: "There are a greater number of psychics in America than in Europe. In the Eastern States there are probably ten times as many sensitives as in Europe and in California twice as many as in the Eastern States. These are the forerunners of another race, the sixth sub-race of the Aryan stock."

With a more practical trend David Starr Jordan noted: "The children of California, other things being equal, are larger, stronger and better formed than their eastern cousins of the same age." In fact, many eastern observers have declared that they can distinguish a new type forming here among our native sons and daughters.

What is the relation between the at present uncharted characteristics of our California climate and the evidences of the formation here of a new human type, possibly a sixth sub-race of the Aryan stock? How are the noted physical attributes of this climate, (especially in the "mystic midregion" comprising our seven southern countries) the absence of tornadoes, the rarity of electrical disturbances, the penetrating air, the apparent speedier passage of time, the actinic nature of the sunshine, affecting the psychical growth of children born and nurtured under such unique conditions? And when in course of time the native born exceed in numbers the permanent residents from other States and countries, to what new heights will civilisation rise here, physically, mentally and spiritually?

Here one may find an angle on the influence of California climate, outside its charm and comfort, deserving of further investigation and comment. Nor in the lifetime of the present generation will the last word be said or heard on the connection between climate and human development in this unique spot of the earth's surface.

Annie Besant

TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

(Concluded from p. 573)

II. THE ATTAINMENT OF OMNISCIENCE, OR THE YOGA OF WISDOM AND THE YOGA OF LOVE

WISDOM and love are the same thing, but we are not able to conceive it that way yet awhile, so we have it set out in two different ways in the Bible. Even though the end is the same, all systems of yoga give two methods of training.

THE YOGA OF WISDOM

There must have been a Gospel showing Jesus under this aspect, but it is lost, and the extant Gospels only mention his profound teachings as having been given to some of His disciples. It does mention, however, that He took Peter, James and John and trained them separately, and Paul's training was different, for he could not work harmoniously with the others. Judging from the lives and ministries of these four, and of Mark, they must have practised this Yoga, and that of Love. According to S. Paul's writings, he trained in both Wisdom and Love, while S. John's Yoga was that of Love. To follow, therefore, the life of a yogī of Wisdom, we might examine the Acts of the Apostles, typifying such yogīs

as S. Peter, S. Paul, S. Barnabas, and the writer, who was probably S. Mark. Also we might examine the epistles of S. Paul to his "sons," Timothy, Titus and Philemon, whom he was training as yogis.

First we must consider what a man or woman is suitable for training. This we find in the epistles above mentioned.

A. The aspirant must be naturally a person of sober living. This is not the yoga for those who like excitement and great activity. Fast living is not a sign of non-spirituality, but a sign that this is not the yoga to chose.

B. There should be marriage restraint. It is not necessary that the candidate should be unmarried, for Timothy is told to take as pupils widows over sixty years old. Anyone can be accepted who has had only one wife or husband, and who has raised children beyond the age of constant care, and who are not worried about the conduct of such children. If the children are living evil lives, this acts as a distraction, so only parents of decent living children can be accepted.

Actually, S. Paul says, unmarried people are the best pupils, and will go the farthest, even as he himself was unmarried, but it is essential that the celibate should be certain of being untempted by the sex desires.

C. The aspirant must not desire money. People will pay for knowledge, and even yet yogis of this system find money come in easily, to their undoing, if they have a love of money.

D. He must be "apt" to teach. While there must be a desire for knowledge, the aspirant must be willing to learn to impart it as well.

E. He must be studious. The main object of this Yoga is that of attaining Wisdom, the ultimate of knowledge, and no knowledge comes except by the continous application of thought and contemplation, and observation.

Turning to the men who typify this Yoga, we find they travel a great deal, and this appears to be the way the physical activity is expended. Study is rather a sedentary occupation, and is not conducive to good health, which is always essential to any yogi. Again the travelling provides the opportunity to observe, which a sedentary occupation does not give. Many are the studious people who never gain Wisdom, for they fail to be good mixers, and S. Paul gives this as an ideal condition. He mixed with everyone everywhere, and often got into trouble in consequence, though he still continued to travel around, and mix everywhere.

Secondly, they were always ready to talk, and give a lecture, even if it were midnight, only S. Paul is insistent that no one should teach who did not first understand the Truth.

We might put the rules of this Yoga thus :

1. The aspirant must have or develop a detachment for places, people and things.

2. He must learn to teach what he knows. "To develop the gift of prophecy," as it is written.

3. To meditate on the doctrine. Daniel meditated three times daily, giving morning, noon and evening as the correct times for it, and he was decidedly a yogi of Wisdom.

4. To learn the divine manifested in the flesh, which means he should study the body and the physical world with the idea of knowing that.

5. To avoid controversy, or argument, about divine things, or the mysteries. If people will not accept the teaching, the aspirant must learn to be silent.

6. To maintain physical purity, and cleanliness.

7. To work in the state for peace, law and order, but to avoid taking a leading, or administrative, position. S. Paul is insistent on his pupils being servants and not masters. Ruling, or administering positions are for those of other

Yogas, for in the attainment of Wisdom comes power, not only from experience, and an aspirant for Wisdom must rely on gaining power that way. That is what is known as faith. Others can learn by experience, but it takes the restraint of faith to rely on the attainment of Wisdom to bring those higher powers which enlarge life and opportunity.

8. "Search the scriptures." When this command was given, the New Testament scriptures could not have been meant exclusively, because they did not exist, so it stands to reason that all sacred literature was meant, and much of the travelling of these yogis consisted in going from place to place for many years learning all that all the great teachers could impart. The centres of learning always revolve around certain great teachers, and the aspirant was expected to go to all he knew of in many countries, and learn the Truth from every possible angle, before he could be said to understand anything. After that came his ministry.

Nowadays, books are more available than teachers, so the aspirant does well to read widely, but the written word loses much that the spoken word can give. Nothing can take the place of lessons direct from a good teacher, only it must be remembered that the aspirant is expected to go to many teachers. He is not to become the disciple of any one teacher, but to become a teacher or prophet himself, in however small a way.

9. Phenomenon may only be resorted to for two reasons:

(a) To heal the sick,

(b) To escape death. Both S. Paul and Daniel resorted to phenomenon to escape prison, the lions, or fire.

10. To be long-suffering and patient, and to bear all troubles without complaint, is held to be the ideal for yogis of this type, to be well thought of; for the loss of personal reputation is not a sign of success as it is with some yogis.

That S. Paul underwent spiritual crises must have been a fact, for at one time he found it necessary to take a vow of silence, leave his hair uncut as a sign of his vow, and undertake a pilgrimage to Jerusalem. In general, the spiritual crises dramatised in the Gospel story, and already enumerated when considering the Yoga of Will, come to every candidate for any system of Yoga, and the powers to be gained much the same. S. Paul, a Master, had his call to the spiritual life, and had his vision of the person of the Christ as reward. He overcame his temptation, and regained his "sight" as a reward. He selected and trained many disciples successfully, and many unsuccessfully. He did not complete the transfiguration, but as reward of his attempt he was caught up into the "Third Heaven" three times, but found it impossible to write about that experience. He gained visions that strengthened his faith, but only managed to see God, or the Face of the Lord, "as through a glass darkly".

A modern yogi may not reach such a dizzy height as S. Paul, but we have at least an intimation of what rewards may be expected by faithful endeavour. Daniel gives much more specifically than S. Paul, some of the phenomenon that becomes possible of performance by a yogi of Wisdom, and those may attract many.

THE YOGA OF LOVE

The great Yogi of the New Testament who typifies this Yoga is S. John, the Divine, and the best set of ideals is set forth by S. Paul in his Epistle to the Corinthians.

The marks of those who succeed in this Path are given as:

(a) Long-suffering,

(b) Kind,

(c) Not envious,

(d) Not proud,

- (e) Of good behaviour,
- (f) Truthful,
- (g) Steadfast.

We have no set of rules as to what the aspirant should do, except that they are warned against speech and prophecy, and that there is no occasion to sell everything and give to the poor. The chief method of training lies in staying in one place meditating on love, and giving sympathy and sympathetic help to all who come for it.

There are two types of yogis on this Path; those who make a centre where the "weary" (of soul) can find rest and refreshment; and, secondly, those who find a special Master to follow, and follow them around to do those things for him that only a devotee can do—those intimate things in his spare hours that help him to conserve his strength for his work. We do not know what several of the Disciples did for Jesus, because it is not recorded, and of some we have no record at all of what they did after His death. They were not teachers or organisers, and they left no personal record behind. Probably, therefore, they were yogis of this Path.

There seem to be no special rules given, judging from what we know of S. John, except to fill one's thought, one's entire self, with love, devotion, gentleness and kindness till one is loved in return. Only when the service of devotion has been offered and accepted, the aspirant must remember he has to prove steadfast and longsuffering, and he must cling to the Teacher through thick and thin, until the work ends of itself. S. John is the only disciple recorded as having been in the court room, and at the foot of the Cross.

It seems an essential thing that an aspirant should be without that burning zeal, which makes a man speak up sharply, when the need arises, for the aspirant should be uniformly silent. Many an aspirant, trying this Yoga, fails because he or she tells everyone of his or her devotion, which

promptly wanes after the announcement. There must be no talking about it—just the performance.

III. THE ATTAINMENT OF OMNIPRESENCE, OR THE YOGA OF ACTION

This is the Yoga of the Warrior or Adventurer. It is that of the man in the field—not the organiser or administrator, who plans and who decides how the difficulties are to be faced, or the student who teaches and spreads the Truth. This is the man who carries out the work, and reports the difficulties encountered.

This is the man, who, like David, is called out of the world's obscurity to carry out a certain plan, and who can be trusted to keep on till death.

This is the man, who, like the Knights of the Round Table, went out to seek adventure wherever it might be found, ready to face any danger and right any wrong that might be encountered.

We have no story in the Bible that quite typifies this Yoga, except, perhaps, the story of David, for most of the Bible is the story and work of various teachers, and this is not the Yoga of anyone who teaches or prophesies.

David, as a King, was a warrior and not a law-giver. He played music himself, instead of listening to music played by someone else. He, himself, danced or "leaped" before the Ark, instead of employing professional dancers. He, himself, went into the Holy place before the Ark, instead of leaving such celebrations to professional celebrants. Saul and Solomon are not recorded as having done so many different things themselves, except that Saul did go into battle in the earlier part of his reign.

Apart from David, we have the stories of the Knights of the Round Table, and several fairy tales of people, who

went out into the world to seek adventure, but such type of stories have not been included in our Bible, hence its incompleteness.

Taking our rules, therefore, we can compile them thus :

1. The aspirant must learn to be lose himself in his appointed work—typified in the vigil that is kept before acceptance. David kept his vigil watching the flocks by night, before being anointed by Samuel. The Round Table Knights kept the vigil kneeling stationary all night in front of their arms, before being knighted. This indicates that prolonged meditation could be practised, since the stationary posture for such a long period entails extremely abstract meditating, or the body could not endure.

2. The aspirant must be prepared to do everything himself. He must be the celebrant, but not the preacher ; the musician, not the critic. This is usually the line of endeavour of artists and musicians who compose and perform, but not the dramatist who writes to work out a theme, which is a form of preaching.

3. The aspirant must be fearless and ready to meet changing conditions. The knights found a new set of circumstances at each adventure, and attacked accordingly.

4. The aspirant must hold his ideal greater than his personal loves. The knights rescued many more maidens than they could marry, and some did not marry those that were rescued.

5. The aspirant must search for beauty. The maiden to be rescued is always beautiful, though the majority of girls are usually not so. This is to typify the idea.

6. The aspirant must use every means of offense and defense as typified by the excellent arms carried by the Knights on going forth. This is not the Yoga for those who yearn to bear the insults offered and all the persecutions, without recourse to anything to ward it off.

A warrior yogi is not expected to be long-suffering and to take the blows given, but to go out and fight, because it is his duty to fight, on matter what he is fighting for, and to fight as well as he possibly can. The death or discomfiture of the opponent is nothing to be sorry for, but is that which has to come, because of his duty.

7. The aspirant must learn to be dispassionate. No warrior or adventurer is properly such, unless he is fighting the battle for the weak, and not the battle for himself. All knights were expected to be fighting for someone else, and never because of something to be gained personally. A battle was never fought because one knight envied the other, but because a wrong had to be righted.

The whole system of knighthood has passed, but every movement has the field worker that carries on what someone else has organised, and does the work. Nowadays, we might call this Yoga, the Yoga of Work, because that is the type of life to-day that would correspond, except, perhaps for the artist and musician.

The whole object of this Yoga is to know Omnipresence, which is to see all things as one. The Universe grinds along slowly on a plan, which, being God's plan, does not alter, and it is this plan that the aspirant will some day understand, and see the universe and all in it as one Divine Breath. God the Worker does not cease for one second carrying on His work, and the aspirant must try to be like that. God the Worker does not waver and change in carrying out His Law, set from the Beginning to continue to the End, and the aspirant must aim to be like that. God the Worker is bringing all things gradually to the Perfection of Goodness, Beauty and Wisdom—the ideals for the aspirant to follow.

Alice Warren Hamaker

ADYAR

By L. A.

ADYAR! This is Their home, Their Sanctuary, Their centre of radiating love and strength. They the Masters, our true Leaders, chose this place for the Headquarters of Their Society. Often have They walked in these gardens, in these halls. Often have They been present at our meetings and have looked down upon us and given us Their blessing, and often here have They spoken through Their pupils. Even the Great Lord Maitreya has spoken to us there, under the Banyan Tree. This place is very sacred to Their memory.

Here there is a sense of nearness to Them. Every particle herein has been blessed by Them, every tree, stone, building, path bears Their blessing. The peace and stillness is of Them. The beauty of the scenery, of the river, of the sea, of the trees and flowers is intensified by Their Presence. The happiness of all who dwell here comes from Them.

We who have the privilege of living here, in Their home, are a thousand times blessed, for here all is made easy for us to gain Their inspiration through this Their mighty and continual sacrament. Here we can dream noble dreams, think out difficult problems, rid ourselves of old impurities, strengthen ourselves for further service, understand aright Their wishes. For here all that surrounds us reminds us of Them, links us with them, and tends to raise our consciousness to Them. Here, in Their Presence, we understand brotherhood and endeavour to live it.

Here at Adyar we live in a highly charged atmosphere, charged with Their beneficial magnetism, graciously toned down by Them to allow us to bathe ourselves therein. This constant bath invigorates us, ennobles us, washes us clean, braces us up to further efforts, soothes us and raises us to higher levels of being from whence we may view further steps and possibilities that lie before us, and future work that we should do.

We walk through the Palm grove, we sit in the big Hall at Headquarters, we enter the Shrine Room, we wander by the sea and river, we work in the Publishing House, *Their Publishing House*, in the Vasanā Press, *Their Press*, in the Electric Power House, *Their Electric Power House*, all is tranquil, happy, peaceful; through all Their love and Their strength permeate. This we feel every minute of our life at Adyar, every minute of our life in *Their home*.

Here we all aspire to Their greater Service, one day to become the youngest members of the Great White Brotherhood. Here live some of our brothers in our present physical life who have even already become younger members of that mighty Fraternity, some at higher levels than others, who are already one with Them. Their love and strength flow through Them constantly, and through them to us and the world around; and Their blessing is poured out through many daily ceremonies and through many temple services: and the world is all the better.

Here we may meet these younger *elder brothers* and receive their advice and teachings and learn from their lives in our midst. They are directing our faltering footsteps towards the Path that they are treading. We may hear them whisper the words "courage, brother, do not stumble, though the way is dark and long; there's a light to guide you onwards, there's a hand to lead you on".

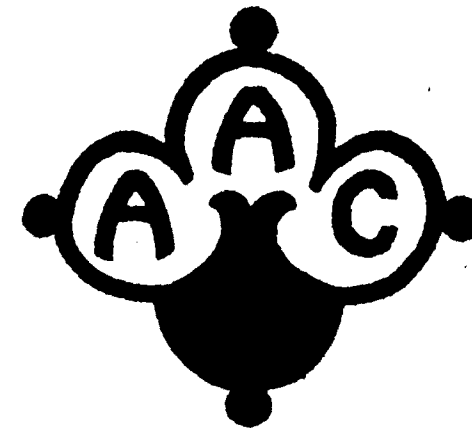
All of us who have lived here know what these mere words, these poorly written lines, mean ; know what life at Adyar has meant to us. That life has become to us a beautiful memory that at all times may be revived, re-lived, an experience never to be lost, from which much may be born within us.

This living memory is a source of strength to us when we go out and live in crowded cities, charged with a very different type of magnetism ; filled with jangling, discordant noises, emotions and thoughts, that tear to pieces our bodies, that torture our minds, that make thought extremely difficult and sleep nearly impossible ; where peace cannot exist, except in the hearts of the few who have learnt to find it there even amidst such discord ; cities where the dominant ideas are those of money-making and sense pleasures ; where mad King Carnival reigns and delights ; cities where exist cruelty and lust.

Then the memories of Their home and Their people, *and of Them*, may be awakened to give us courage to carry out Their service ; to give us inspiration in our efforts, and wisdom to spread Their teaching where perhaps it may be heard by a few.

May we all, who have the inestimable good karma to live awhile in Their home at Adyar, realise to the very fullest what a wonderful opportunity They, in their loving kindness, have given us.

L. A.



SOME CHARACTERISTICS OF JAPANESE CULTURE¹

By JAMES H. COUSINS, D.LIT.

As Egypt gave the gift of a great culture to Greece, so did India to Japan, though less directly, since it passed through the hands of China and Korea. In both cases the gift was in the form of religion and art. In this, both giver and receiver were no different from others in the record of history, for religion and art have been so closely related that in the background of anthropological research lurks the question of precedence of the religious hen or the artistic egg, or *vice versa*. Commonsense answers the hoary conundrum by averring that they came simultaneously ; that the first hen promptly sat on the first egg—and the rest followed. In any case, religion and art emerge side by side out of the darkness beyond the horizon of the Aurignacian age, 25,000 years ago,

¹ The substance of a lecture delivered by special request of the University of Madras, the Vice-Chancellor presiding.

barring perhaps a few weeks, and have been so essential to one another ever since that a rise or fall of the one meant a rise or fall of the other. So deep, indeed, has been this identity between religion and art in the history of human culture that we begin to conceive of religion as art turned inwards, and of art as religion turned outwards. To put it another way, we may, in the terms of modern psychology, regard religion and art as the introvert and extrovert aspects of one human function—the creative function, looking back through religion towards its transcendental source for the impulses and values of reality; looking forward through art with sometimes, conscious, sometimes unconscious, intent to remould “this sorry scheme of things . . . nearer to the heart’s desire,” and in this double process of devotional and expressional creation experiencing the bliss (*ānanda*) that Hindū philosophy postulates as the true condition and measure of cultural life.

The primary religious element in Japanese culture is the State ritual called “Shinto”—“The Way of the Gods.” This does not imply a redemptive process in the sense in which other religions regard the approach of humanity to Divinity. It is not the “way of salvation” through faith in the Christian sense nor the “path” of Hindū yoga through disciplined development. Shinto assumes the continuation of the human personality after death, and seeks by well-known practices to keep the “Way” clear between this world and the other. It is organised State spiritualism and the parent of many psychic cults.

From Shinto has entered into the creative arts of Japan the spectral element which the writings of Lafcadio Hearn have made familiar to the western world. To the Japanese artist the ghost is as real as the fairies to Yeats in Ireland—and with a similar impartation of other-worldliness to their creations in the arts.

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Naturally this enlargement of the field of human activity beyond normal physical life has affected the general character of Japanese culture. Any departure from the senses leads away from realism towards idealism. Realism predominates when only the objective aspects of life are contacted by the artist. The super-normal recedes; the normal succeeds. When the Gods go, half-gods arrive.

The approach to idealism in art has various stages. The creative impulse in the artist reaches towards infinity. It sees increasing significances in the apparently insignificant. It presses its enlarging vision into codes of expression and tries to lift them to its own level. Where the speculative intellectual element is strong, the pressure of creation on the inadequacies of speech will produce symbolism. When intellect is not of the positive and individual order, the impulse to departure from realism will crystallise into literary and pictorial conventions such as that called “Ten-chi-jin” or “Heaven, earth, man,” which means a central feature, a secondary adjunct and helpful accompaniments in a work of art. From such laws Japan developed the “hokku” form in poetry, the Noh drama, and the figures in colour-prints which, like their ghostly neighbours, cast no shadow. Through these and other conventions the genius of Japan has tried to express, not the general and ordinary apprehension of the universe, but what Yone Noguchi calls the “unique moment”. Her sense of the interaction of the inner and outer worlds has held her, until recently, on the side of cultural idealism; her physical and psychological limitations have not given her the office of a hierophant in the Mysteries of Art; but her unique sensitiveness to beauty has made her art the most artistic that humanity has accomplished. Where it is linked to the special service of Shinto, as in the national shrines at Ise and elsewhere, and indeed all Shinto shrines, it takes on a refined austerity in substance, form and embellishment.

A further characteristic entered Japanese art through her ancestral religion. The most important figure in the Shinto pantheon is the sun Goddess. She is the ancestress of the Imperial family. All events of national importance are reported to her at the Imperial shrines. She is a perpetual presence, and entered as a *shakti* (or feminine power in Hindu thought) into the Japanese imagination so effectively that she emerged in the era of Buddhist predominance as Kwannon, an embodiment of the feminine aspect of perfected humanity which the feminine nature of the Japanese people needed and which Buddhism itself in its original form did not supply.

What Buddhism did supply to Japanese culture was a religious impulse in the Latin sense of a "binding back," a code of conduct related to eternal verities, an outer morality and an inner discipline. Shinto, as an official document has declared, has no dogma and no moral code. It does not deny the efficacy of these, but they are not its concern. Shinto will decree a festival in memory of the souls of the fowl that have given their lives for human food, but it leaves to Buddhism the question of conduct involved in the Buddhist commandment, "Thou shalt not kill."

The pre-Buddhist art of Japan is confined to the usual remains of early human civilisation found in tombs. They do not appear to have any intimate relationship with what has come to be recognised as Japanese art. The true cultural history of Japan begins in the middle of the sixth century of the Christian era. In the thousand years that had then passed since Prince Siddhārtha received enlightenment at Gaya in North India, the influence of the Buddha, the law (*dharma*) and the priesthood (*sangham*) had spread through China into Korea. Indian monks carried the new scriptures and their artistic accompaniments into China in the first century before Christ. By the middle of the fifth century Buddhist culture had spread to the three kingdoms of Korea; and while the

spread came from suggestions by China to Korea, the actual establishment of the new culture was effected by three monks, one from Tibet (which had taken its Buddhism direct from India), one from North India and one from South India.

From Korea the Buddhist culture passed by suggestion of Korea to Japan. Its acceptance was hastened by Prince Wamayado (born 573) who not only emphasised the special value of Buddhism as an ideal, but recommended the ethical teachings of the Chinese sage, Confucius, a contemporary of the Buddha. Through both these channels there entered the main stream of Japanese culture the spiritual idealism of India, the intellectual and moral idealism of China, and the æsthetical expression of both. To this quadruple gift from the continent of Asia, Japan added her own unique quality of artistic refinement; and this, combining with the characteristics evoked by her from Shinto, produced an art which, however it came to reflect in its insular centuries one or other of its foster-parental characteristics, and ultimately found a life of its own, never fell below the level of good taste.

It is not necessary to recount the history of Buddhism in Japan. For the purpose of understanding the characteristics of Japanese culture it is sufficient to recall the fact that the religion which had entered the country in the middle of the sixth century had so completely obscured the ancient Shinto in the eleventh century that the shrines of the elder faith were in desolation. Emperors had abdicated to become Buddhist ascetics. The Emperor Shomu, in the eighth century, who caused the construction of the colossal bronze Buddha at Nara, called himself the "slave of the Trinity" (Buddha, dharma, sangham.) His wife, the Empress Komu, composed beautiful songs to the Buddhas of past, present and future.

The Buddhist domination of Japan did not, however, mean the annihilation of the Shinto tradition. Rather, it acted as a preservative for it. Buddhism itself became Shintoised; and in the consciousness of the thirteenth century the effective trinity-in-unity from which Japanese culture moved into expression was composed of Shinto as the transcendental power, Buddhism as the subjective ideal, and humanity as the objective impersonal expression. The heart of man was the meeting-place of the three. Such is the significance of a Shinto oracle of the time:

Loving-kindness is of the Buddhas;
Uprightness is of the Gods;
Error is of the sons of men.
Thus in the same heart
There is a threefold division.

In other words, Buddhism gave to Japan her inner life, and Shinto gave her her outer life.

In the seventeenth century there came a revival of Chinese culture in Japan through the inherent influence of Confucianism. This led to neglect of both Buddhism and Shinto. A century later a reaction against external cultural influences set in. The national consciousness reverted to Shinto, and the Mikado was re-proclaimed as the temporal, as he had always remained the spiritual, head of the people. But Buddhism was too deeply rooted in the nature of Japan to be ousted. To-day Shinto and Buddhism claim half and half of the population. Christianity has the allegiance of decimal four of a population of over sixty millions.

From the foregoing general survey of the influences at work in Japanese culture let us proceed to a brief summary of their expression in the arts.

"Art," says Yone Noguchi, is the single word that expresses the Japanese genius.

In architecture Japan has evolved a type blending her æsthetical and climatic needs; a juxtaposing of lines and

OUR ILLUSTRATIONS

THE pictures which accompany the article on Japanese culture this month indicate some of the special characteristics of various stages of that culture as expressed in architecture, sculpture and painting.

In architecture, two wooden gates are contrasted. The Horiyui gate belongs to the Asuka era, A.D. 550 to 700, and shows the classical purity of early Japanese architecture. The Nikko gate belongs to the Tokugawa era, 1600 to 1868, when gorgeousness and elaborateness reigned. The gate is richly carved and brilliantly painted.

The wooden statue of Miroku, the Coming Buddha (the Maitreya Buddha of Indian tradition), is a choice piece of early craftsmanship. My available references do not give me any information about it. The statue is in the Cleveland, U.S.A., Museum of Art, and I trust some American reader will kindly get particulars about it and send them to me. I have an idea of making a collection of photographs of statues of the Buddha-to-be. The bronze Buddha of Kamakura is not the largest in Japan, but it is the most artistic. It was cast in the thirteenth century. It shows the contemplative spirit that was to find full expression in the next phase of Japanese culture. The man in the right-bottom corner of the picture shows the size of the statue. I shall never forget the impression it made on me when I saw it in moonlight. It is hollow, and there is a shrine inside the head.

The earliest stage of Japanese painting is shown in the portrait of Prince Wamayado, or Shotoku (b. 573) which was painted, it is said, in the seventh century, as the Prince, lived until the twenty-first year of the seventh century. The picture may well be a true portrait. The landscape by Sesahu (1420-1506) is full of the repose and clarity of the contemplative Buddhism (Zen) of his time. It is not of realistic copy of nature, but an artist's adaptation of nature to the visual presentation of a mood or an idea. The representation of nature came later with western influence. Okyo's "Wild Geese" (1733-1795) are "true to nature;" at the same time, the picture preserves the Japanese touch of exquisite technique and delicate feeling. "The Spirit of the Plum-tree" by Yokoyama Taikwan (born 1868 and still painting) is an essay in nature mysticism and leans towards the Chinese genius. Mr. Taikwan is probably now the leader of the true Japanese school. I have written of his personality and work, as well as the other movements in art in Japan, in my book *The New Japan*.

J. H. COUSINS

DRINK AND HAPPINESS

By MAX WARDALL, LL.B.

ANY attempt to throw light upon the problem of drink must take into account other factors than human weakness and perversity. The subject deserves much profounder treatment than I shall be able to give it in the limited space at my disposal. But we shall begin by asking, "Why do Human Beings drink?" The answer is:

People drink intoxicating liquors because they are unhappy. This is the whole answer to the problem.

It is now quite well established that happy people, that is to say, those who are harmoniously adjusted to their environment; who are not eaten up by mental and emotional conflicts; who are with inferiority complexes; who have pleasant labour and good living conditions, with reasonable recreation—such people do not drink to excess—and usually not at all.

Who are the individuals that drink? They are the thwarted, stifled, inhibited, suppressed, constricted, ill-adjusted people, who have sordid or uncongenial labour, without adequate social life and recreation; who have inferiority complexes and mental and emotional conflicts. These are the men and women who drink or seek through narcotics and drugs to escape, subjectively at least, from their unwelcome environments.

It is therefore useless to attempt an analysis of the problem of drunkenness divorced from its psychological aspect. It is equally futile to attempt a survey of the problem without studying the economic background. Such a survey will yield no intelligible answer to our query—why liquor and drugs?

Looking at the question first from a psychological point of view, we find that each individual at birth, brings with him certain (so-called) inherited instincts. These instincts are rooted in the desire for life and are fundamentally emotional. They awaken with the first cry of the new born baby and continue all through life as the great dominating factors of the personality. These deep rooted racial habits of thought and feeling have behind them the incalculable urge

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and the ageless vigour of the soul. The personality seeking expression on the lower planes is protected by these instincts and also finds self-expression in them. Self-preservation, curiosity, gregariousness, revolt at confinement, sexual expression, and many other primary and secondary impulses start functioning as soon as the baby begins to breathe and are greatly intensified later with the growth of the personality.

So strong are these instinctive urges that their normal expression in life is imperative. The thwarting or stifling of these instincts arouses in the undeveloped man a wild unmeasured revolt. You see this characteristic even in infancy. A child held firmly and fixedly in the arms of an elder in such a manner that he is unable to get loose, and thus rendered impotent and helpless, will react most violently. He will struggle and strike, at the face of his captor in a most passionate and unreasoning manner.

It is the instinct of freedom in the child that is clamouring for expression. The love of liberty is not a reasoned concept born of civilised life, but is a prehistoric instinct millions of years old. A thwarted person is a dangerous person. He will strike and destroy others and himself.

The French Revolution in its inception was engineered by thwarted, twisted, tortured men, whose natural love of liberty had been repressed until they struck blindly and with terrible ferocity.

Modern civilisation calls for the repression of many natural instincts. Life for the average person becomes so complicated that the free and natural expression of the emotional life is impossible. People living in great cities are in a state of incessant collision. The urge for freedom and the ruthless world of reality collide everywhere bringing shock and jar and irritation.

We have, therefore, to remember that when we see men rushing to the flowing bowl to quench a supposed thirst, we are often in reality witnessing an attempt to quench an emotional thirst for liberty—they are trying subjectively to break the shackles and chains of the civilisation that oppresses and imprisons them. A few drinks—and the objective mind with its worrying, forward-looking ideals, becomes blurred and helpless; the stern realities of life are no longer clearly seen; the subjective and instinctive man is released, the old cave man comes prancing forth with all his ancient and glorious sense of adequacy and dominion; emotions high and low are loosened, forgotten laughter flows; imagination is released from cruel tyranny.

So much of this for the present. When we pass to the economic aspect of the drink problem we find that it too is interwoven with man's psychological outlook. We may say that the happier the social order the greater is the self-expression of the individual; the greater the social slavery, the more repressed is the natural life of the

instinct. There are two ways of gaining freedom from the sordid life of economic slavery, the grinding routine of monotonous labour, the inferiority, the dirt and squalor.

One way is by objective effort involving social, economic, and political changes. The other way is subjective. The victim of the implacable social order takes refuge in some soporific that will still the pain of the conflict and release the emotional longings that stifle him. In India this refuge, this soporific is religion. In China it is opium. In England it is drink.

It is clear therefore that as said in the beginning, if we would solve the problem of drunkenness in any country we must first study the economic background of the people, to find what it is that they seek to be released from. Have the individuals been denied patriotic expression? Have they been stupified and humiliated in their daily labour? Has their home-life been degraded by poverty? In other words, have they been denied those natural human outpourings in love and labour and neighbourliness, which make life sweet and wholesome?

If they have you may be sure they will seek emotional release in some intoxicant or narcotic which will drug the objective mind into temporary stillness, while the cave-man stalks forth to riot and revelry.

Examining the subject of prohibition from this aspect of the subject, you will see why the United States of America was the first great country to adopt national prohibition. It was economic freedom that made it possible. For the first time in the history of humanity the masses had come to share in the prosperity and wealth of the nation. For the first time labour was released from grinding penury and inferiority. For the first time the worker, he who toiled with his hands had self respect, dignity, equality, a good home, education, self-expression, freedom of choice and movement. Some there be who will challenge this statement, but it is nevertheless true. Nowhere in the world to-day may be found such a high standard of life and comfort as that of America to-day. And that high standard is not for the few or the many, but for *all* who are willing to work.

With this background in view, consider the history of the prohibition movement in America.

Prior to the Civil War in 1861, there was little effort, concerted or otherwise to abolish the liquor traffic. Seventy-five per cent of the people lived in the country and moderate drinking in the homes and taverns was habitual and almost universal. After the Civil War there began a steady drift of the rural population towards the cities. This has continued, until to-day more than one-half of the people of America live in cities and towns; with the growth of the cities and

the consequent flowing together in compact and congested centres of huge masses of people, the problems of society became highly complex, and that complexity was everywhere aggravated by the presence of drinking resorts. Those of my readers who dwell in old countries where the people are sober, conservative and self-contained, following without deviation or excess the ancient paths of custom and civic duty, have little idea perhaps of the perils that confront a young, daring, energetic people in a virgin civilisation. Drink is one of the most serious of these perils. In the old country, drink is associated with home and cheer and fireside. It has all of the warm congenial domestic association. Excess is exceptional. In our new world liquor meant the saloon and the brothel. Drink became separated from all the refining influences of home. The saloon became a drinking resort, where even good fellowship and sociability became sentimental debaucheries. Excess was the rule. In great cities drinking resorts were known as the places where political plans and plots were conceived and hatched and from which radiated the most vicious influences in civic life. All decent people recognised the saloon as the great enemy of free government, the incubating centre for vice and graft—a dire plague indeed.

In the family of the United States are forty-eight sisters, each sister is self-governing and has the right to prohibit the sale of liquor within its own domain. It was soon after the Civil War that one State after another began to recognise the drinking saloons as enemies of liberty and reform. Many states adopted local option while others entirely prohibited the sale or manufacture of liquor within its borders. The interest in prohibition gradually grew as one State after another fell in line until at the beginning of the year 1918, a majority of the States of the Union had adopted prohibition. Then national prohibition began to be agitated and a new amendment to the constitution was submitted to the several states and two-thirds thereof voted an amendment prohibiting the drinking, manufacture, sale, or importation of intoxicating liquors of any kind.

Many people in America are still wondering how it happened. It is still a matter of amazement to the world, that a great nation of 120 millions of pleasure-loving people should voluntarily impose upon themselves the hardships and restraints of complete prohibition.

As I have indicated, the primary cause of prohibition in America was the unprincipled and vicious manner in which the traffic of liquor was exploited, and the consequent moral revolt against the political power exercised by the liquor interest. But there was a contributing secondary cause. This is found in the tremendous growth of industrialism. The American people have forged ahead mightily in a commercial way. They do not, as commonly supposed, worship money. On the contrary I have never seen a people less greedy and grasping, or more honourable in business dealings, but the average American does worship power, efficiency and material

achievement. He has a veritable passion for getting on. It was more than forty years ago that the more advanced of the industrialists in America found that liquor and efficiency did not go together; they discovered that the men who consumed intoxicants were inefficient, slow, and confused in their work. Of course this was very bad for business, therefore it had to be stopped. There are 300 thousand miles of railroad in America. Hundreds of thousands of men are employed in the operation of these railroads. Upon the integrity of the operators depend the lives of the public. More than forty years ago the owners of these railroads adopted an inflexible rule; they refused to employ in the operating department any man who drank intoxicants even moderately.

This policy of complete abstinence in business spread to factories and shops everywhere, not as a moral issue, but as a purely business proposition. Henry Ford who employs an enormous number of workers and who is a most generous patron of labour, favouring high wages and short hours is yet hard and inflexible in the matter of drink. He will discharge without mercy or hope of reinstatement any man who drinks even occasionally.

In the economic world therefore, these two powerful allies came to the aid of prohibition. High wages, and discrimination against drinkers. These two factors made prohibition possible and are helping to make it a success.

However, it is only fair to say that after five years of effort, prohibition is still on trial in America. It has powerful enemies working day and night to bring about a repeal of the 18th amendment. Its greatest enemies are five in number:

First: The press, which has lost enormous advertising revenue with the advent of prohibition.

Second: Foreign powers who have been deprived of profitable export trade and have been persistently hostile to the law.

Third: The law courts which impose small fines for the most aggravating offences.

Four: The individuals who look upon prohibition as an unwarranted invasion of human liberty. These are everywhere, resisting the law with passionate zeal.

Five: The wretched, the forlorn, the ill-adjusted, the mentally defective, the criminal.

Economic freedom, wealth and universal education do not necessarily produce universal happiness. Wealth and ease bring new temptations to enfeeble and inflame—new desires to gratify; new ambitions to achieve. We all well know that there can be no

permanent tranquillity or happiness to the individual until temptations have ceased to allure, until all desires are merged into the One Desire: all ambitions into the One Ambition to *Become*.

Without straining the patience of the reader, we may summarise our suggestions very briefly.

Drink and drugs deaden the acuity of human suffering: efface for a moment the pressing problems of life: soften the growing asperities and repressions of civilisation: bring to the victim a sense of power and freedom. He is seeking *happiness*. No country or nation can successfully combat these evils without substituting some pleasure-giving attractions in their stead.

I am quite willing to say, quite unafraid to say, that where labourers, artisans and mechanics are poor, ignorant and despised, where they live hard sordid lives, with few social pleasures, that in such lives drink, gluttony and sexuality are natural instinctive modes of relaxation and recreation. Their counter-attractions are theatres, dancing, music, games of skill, social festivals, exciting and colourful contests that give strong emotional expansion. These are the ways of freedom. Give the world happiness and it will seek out the right paths.

The reader will object that I have said nothing of the rich who have everything and yet are drunkards. No, the rich who drink are not really in possession of anything—they are possessed and full of fear—they are ignorant and spiritually illiterate. They too need counter attractions, they need aspiration, love of their fellow men and—religion. (Reprinted from *Service*.)

Max Wardall

SEEDS OF INTERNATIONALITY

WE note from various sources that many International congresses, festivals etc., are to take place in the coming year.

In Vienna last month an International Conference concerning medicinal plants was held, this month, also in Vienna, an International Fair will be held besides an International Conference of the employees of banks and insurance offices.

Later in this month March the Beethoven Centenary and International congress of music history and at Easter an International congress of dancing masters.

At the beginning of May the conference of the Executive Committee of the International Federation of Journalists in preparation for the International Congress of Journalists which will take place also at Vienna in 1928.

The Fourth World Conference on New Education organised by the New Education Fellowship, of England will be held in Locarno, Switzerland from August 3rd to 15th, 1927. The General subject of the conference will be "The True Meaning of Freedom in Education."

W.

THE ORDER FOR THE DEFENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE Committee of the Order of Service for the Defence of Theosophy and the Theosophical Society beg to notify that they reorganised their "Order of Service" on November 14th, 1926, establishing themselves as "The Order for the Defence of Theosophy and the Theosophical Society". Their desire being to form their Order within the Theosophical Society, to be composed of members of the Theosophical Society, and to work primarily for the Theosophical Society.

If the original form as an Order of Service *outside* the Theosophical Society were maintained it seemed impossible that it should work for the Theosophical Society.

The aims, ways and means remain unchanged.

DR. CH. A. VAN MANEN,
Nassaulaan 4, The Hague, Holland,
Foreign Secretary of the Order.

¹ See November, 1926., p. 231.

FROM THE THEOSOPHICAL NEWS BUREAU

REFERRING to the present growing menace in China the Theosophical News Bureau has received the following cable from Dr. Annie Besant:

"CONSIDER WHITE AGGRESSION REAPING NATURAL RESULT "IN AWAKENING ASIA SENDING INDIAN TROOPS MAY "PRECIPITATE COLOUR CONFLICT CONCILIATION ONLY WAY."

Having recently completed an extensive lecture tour throughout the United States, where she spoke on India and the problems of the Far East in all the most important cities, Dr. Besant is now in California from whence she will shortly return to England via Australia and India, having already expressed her intention of delivering a series of lectures on "The New Civilisation" in London during June.

Dr. Besant, who has been one of the greatest forces in the movement to obtain Home Rule for India, being elected President of the Indian National Congress in 1917 after an unprecedented storm of protest had forced the British Government to release her from internment and solemnly declare on August 20, 1917, that the goal of Great Britain in India was responsible Government, has for several years past been urging the necessity of co-operation between East and West. In her last book *India: Bond or Free*, a most enthralling exposition of Indian political, economic and educational problems published by Messrs. Putnam a few weeks ago, she proves conclusively with figures mostly drawn from official Government Statistics that the attempt at coercion and exploitation of India by white races has had the most appalling results in the shape of increasing poverty and illiteracy.

Speaking to more than two thousand people at the Queen's Hall in London last year, Dr. Besant uttered a most solemn warning to the effect that unless the attempts at coercion of Eastern Races by the European Nations were to cease and be replaced by a policy of friendly co-operation, a racial war would ensue so horrible that it might well be the first step in the downfall of present civilisation. Actual developments in China come as a timely reminder of the seriousness of this warning.

23 Bedford Square
London, W. C. 1

January 29th, 1927.

THE THEOSOPHICAL FIELD

NEWS from the Spanish speaking countries of America reach us after a long and delayed travel, but bring good tidings. The members of those Sections, inspired by the teachings of Theosophy, are most anxious to spread the Truth among their brethren all over the continent. Their work can hardly be well appreciated, and only by those who know the sometimes trialsome difficulties that have to be surmounted in those vast countries of the old New World. A special feature of those Sections, the so called Theosophical Centres proved to be a very lucky adjustment of the Theosophical organisations to the special conditions prevailing there, and thanks to the indefatigable work of the zealous members, Theosophy is rapidly gaining the field among the peoples of Latin America.

Mexico.—Theosophical activity in Mexico is stronger than ever. The two new Lodges recently installed, one in the South, the other in the North of the Republic, are but outward signs of the growing force of this most promising country. The members of the new Lodges are old members of the T.S. and when assuring them of our good wishes and sympathy in their new work, we know that they are working consciously towards the glorious future which awaits their country.

Cyba.—In a specially called meeting on the Anniversary of the Foundation of the T.S. the General Secretary of the Cuban Section discussed with the Presidents of the various Lodges the methods to be adopted in the present work of the Section and the individual Lodges. Two inspiring telegrams from our beloved President, Dr. Besant contributed greatly to the harmony, and fraternal spirit prevailing in this successful meeting.

The 6th of November, 1926, will be a memorable date in the history of the T.S. in Cuba. Four new Lodges were installed on that day in Habana. On the 21st of the same month a new Lodge was founded in Campo Florido. The very active members of

the Concordia Lodge are mainly to be credited with this new centre. The members of this Lodge combining pleasure with work, carry on their Sunday excursions the Theosophical teachings near and far, where men and women are thirsty for spiritual enlightenment.

Several Theosophical Centres were founded, which are looked upon as nuclei of future Lodges. We congratulate our Brethren of the Cuban Section for their fervent and inspired activity. Our fraternal good wishes for the members of the new Lodges and Centres. May the blessing of the Great Ones help them to carry on their work in spreading the beautiful ideas of Theosophy among our Cuban Brethren. The Concordia Lodge of this Section wishes to build a Colony for the members of the T.S. We are eager to hear more about this undertaking. The Lodge Serviry Amar seemingly lives up to her name (To Serve and to Love). They are about to start an Academy to teach English, Shorthand and Languages, thus imparting spiritual and material powers to their brethren.

We have to mention the laudable initiative of Miss Pastora Albarran of the Sacrificio Lodge, who intends to start a Theosophical College, free, for the poor. We earnestly hope to read very soon of the realisation of these noble intentions.

In Ciego de Avila, thanks to successful arrangement with one of the broadcasting stations, twice a week Theosophical lectures are delivered for the benefit of those who can listen in. In Habana, every Tuesday night they have a Theosophical Radio Evening, and a series of lectures are given thus. In Barcelona, Spain, they also make use of the Radio for spreading Theosophical teachings, though at the present they have not fixed any special day for these lectures. Let us hope they will make a regular course of it.

Porto Rico.—From the news gathered from this Section, we are glad to note the intense activity going on in every one of the Lodges and the keen interest of the members to spread the Truth which Theosophy teaches us. The Juvenile Lodge of Ponce is rewarded for the patient toil and incessant preparation by the formation of a group in Guayanilla, consisting of 17 members. We hope this group will very soon become a Lodge.

Monthly conferences are given to the inmates of the anti-tuberculosis sanatorium in San Juan, P.R., and quite a number of patients assist at them, showing a great interest in the message Theosophy brings them. They show a real thirst to know more about quite a number of subjects upon which Theosophy alone can throw light.

France.—The French Section in Paris has every Wednesday a lecture on the Elements of Theosophy, where also questions connected with the same are answered. We report this as a seemingly efficient way to gather into the Society those who, on account of not being able to follow the lectures and courses offered by the various Lodges to their more advanced members, would drop Theosophy as something too high for them, as something they cannot understand.

Hungary.—As a promising sign of the steady progress of Theosophy in Hungary, we are very glad to communicate to our readers, that two new Lodges were recently formed in this Section. The extremely difficult conditions under which our Hungarian brethren have to work, make their results the more valuable. We send our warmest greetings to the members of the two new Lodges, wishing them great success in comforting spiritually the much suffering people of the country of the Master Rakoczi.

Dr. J. I. Wedgwood, Miss Catharine Bell and Mr. John Cordes have been visiting lately this Section and delivered various lectures which were greatly enjoyed and appreciated by those present. We take a great pleasure in announcing that the generosity of a brother living in America made possible the publishing of the first volume of *The Secret Doctrine* in the Hungarian language, promoting thereby the deeper study of the Theosophical teachings among those who can study best in their own language. We look hopefully to the future and expect to be able to report very soon the appearance of the translation of the whole of this great work of H. P. B.

In some of the daily papers it was reported that Conan Doyle at the Commemoration of those who died in the Great War, which was held in the Albert Hall, London, called upon those in the audience who had proof of the life of the disincarnated to stand up; whereupon, according to the newspapers, some eight or nine thousand of those present rose. Conan Doyle then said: "Thanks be to God that we are so many. I wish to make a prophecy: Within five years when a like call will be made, in the Albert Hall, nobody will remain seated. This is a testimony of facts, not of faith."

G. F.

CORRESPONDENCE

AN UNSOLVED PROBLEM

THE attention of astronomers is again being directed to the study of those glorious sidereal objects known as Spiral Nebulæ, of which *Coma Berenices* (N.G.C. 4826), *Canes Venatici* (N.G.C. 5194-5) and *Triangulum* (N.G.C. 598) are types.

Whereas these were previously thought to be within the galactic system of which the Milky Way (within which our sun is situated) forms part, the increased refinement of spectrum analysis, made possible through the use of the interferometer in combination with powerful telescopes (the largest being the 100 in. Reflector at Mt. Wilson with a 20 ft. interferometer) has enabled the approximate distances of these nebulæ to be calculated. It now appears that they are of an order of magnitude that can only be computed in hundreds of thousands of light years. Further, what was once thought to be "star dust" has been resolved into unnumbered suns. From calculations made from these and other observations, astronomers conclude that the spiral nebulæ are themselves universes situated in the infinite depths of space, of a size commensurate with our own. Put in another way, if viewed from a point sufficiently remote in space, the universe in which we live would itself appear as a spiral nebula (although it must be stated that this view is not universally held by astronomers).

If these inferences are correct they give rise to a problem that has not yet been satisfactorily explained. We are given to understand that light is something (without going into the question of its exact nature, once more brought into question by the theory of relativity) which is limited to the physical plane of the earth. We are further told that this plane is limited in extent, that it does not even reach to the Moon. How then is light, which the instruments of physicists tell them is identical in nature with that emitted by terrestrial sources, transmitted over the vast distances between the Earth and the stars and nebulæ, if there is no physical medium?

The problem has been noted in several text-books of Theosophy, but passed over as beyond explanation, except that the guess is hazarded that light is somehow "stepped down" from the matter of higher planes when it reaches the earth. This is a possible explanation, if we consider that the atomic sub-planes of all the planes are

said to be in a special relation to each other, so that we might suppose that the light emitted by distant suns, while originating in the atomic sub-plane of their physical planes, sets up a sympathetic disturbance in the atomic sub-planes which are co-extensive with the intervening space, which in their turn cause sympathetic responses in the atomic sub-plane of our own physical plane, whereupon we get the sensation of light.

This explanation involves a number of assumptions. To clear these away an authoritative statement, from some one capable of making the necessary observations, is wanted on the following points:

1. What is the exact nature of light? Is it a wave motion or the transmission of actual particles of matter?
2. What is the appearance of the stars and nebulae on the astral, mental and higher planes?
3. What is the nature of the connection between the atomic sub-planes? Can causes in one produce effects in the others; in fact, can the "stepping down" process actually take place?

With full and accurate answers to these questions it would be possible to solve the mystery of the transmission of light across interstellar space.

One more point. Observation of the spiral nebulae has led to the conclusion that not only do we see in them "island universes" of countless suns, but that we also see suns in the process of being born. On the other hand, we are told that in the case of our own solar system its physical matter was built of already existing matter of a higher nature. Is it that at the beginning of the evolution of a universe the physical creation of solar systems out of a vast mass of dense and luminous matter, similar to that which is seen taking place in the spiral nebulae, is the normal procedure, but when that evolution is far advanced and that matter is used up, the process changes to the creation of physical from nonphysical matter?

32 Abercorn Place

London, N.W. 8

LEONARD C. SOPER

DEBASED SCIENCE

UNDER the above headline *The Herald* reported recently a speech by Mr. W. A. Holman at the Sydney University, and followed up next day with a sub-leader on that speech.

Mr. Holman deplored the debasing tendencies of venal journalism, American sentimentalism as propagated by the Cinema and the broadcasting of feeble concerts. "The discoveries of modern science," he concluded, "were not only being corrupted to base uses—they were base in their use from the very beginning. Education would

have to step in to control Science". May I give publicity, here, to a particularly cruel instance of this debasement which has recently come to my notice, in the hope that the matter may be taken up by the profession and a strong and widespread protest made?

BRITISH MEDICAL JOURNAL

In the *B. M. J.*¹ reporting on the International Physiological Congress at Stockholm writes:

OVARIAN TRANSPLANTATION

"Voronoff and Didry (Paris) read a report on what may prove to be a very important piece of work, although considerable scepticism was expressed at the meeting. They have transplanted a human female ovary into a female chimpanzee, previously ovariectomised, with the result that normal menstruation returned. They then fertilised this chimpanzee with human sperm, and menstruation ceased, so that they now await the birth of a human child. Even if this actually occurs there is no doubt that *confirmation in other laboratories will be required* (Italics mine) before the explanations given can be fully accepted."

Not one word of disgust, nor condemnation of this filthy crime! On the contrary, a suggestion, rather, that the wicked exploitation of a poor "human" monster, and a poor brute mother must be repeated in other laboratories to confirm the hideous "experiment".

If the monster lives, an iniquitous wrong will have been done, both to it and to the poor chimpanzee mother. If, on the contrary, these "scientists" destroy their fearful creation at or soon after birth (supposing it to be viable) again they wrong mother and child, and are guilty of murder.

How true the warning of St. Paul: "God is not mocked! What a man sows, that shall he also reap."

The late Sir William Osler, that great and good physician deplored what he called "that accursed apathy, the chief foe the medical profession has to fight".

It seems to me, Sir, that we of the medical profession are not likely to deliver ourselves from "that accursed apathy" if we remain indifferent to, or actually approving of, such "scientific" crimes as the above.

Alameda

Gordon Road, Sydney.

J. BEAN

¹ August 21st, 1926, p. 347, "L. E. Bayliss" is this the world-known Professor of Physiology—? J. B.

BOOKS RECEIVED

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

Studies in Symbology, by R. A. Lidstone (T.P.H., London); *Rheumatism and Allied Ailments*, by Valentine Knaggs (C. W. Daniel Co., London); *The Hindu View of Life*, by S. Radhakrishnan; *Light from the East*, by the Hon. P. Arunachalam (Allen & Unwin, London); *The Astral Body*, by A. E. Powell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (January), *Service* (October), *The Messenger* (December), *Theosophie in Ned-Indie* (January), *News and Notes* (January), *The Servant of India* (January, February), *The Theosophical Review* (January), *Light* (January), *The Canadian Theosophist* (December), *Theosophia* (November), *The Indian Review* (January), *Yuga Pravesha* (January).

We have also received with many thanks:

Revue Théosophique Le Lotus Bleu (December), *Evolucion* (July, October, November), *Synthesis the Ashrama Method, Advance!* (December, January), *The Purity Servant* (January, February), *The Beacon* (December), *Theosophisch Maandblad* (January), *Rural India* (December), *Pewartia Theosophie* (January), *Theosophia* (January), *De Theosophische* (January), *Gnosi* (November, December), *El Mensaje* (November), *The Mahā-Bodhi* (January, February), *The Speculative Mason* (January), *The Round Table Quest* (January), *Indian Art and Letters*, Vol. II, No. 2, *Dawn* (January), *Heraldo Teosofico* (December), *Blavatsky Press Bulletin* (February), *The Vedic Magazine* (January), *The Young Theosophist* (December).

REVIEWS

An Outline Introduction to the History of Religions, by Theodore H. Robinson, M.A., D.D. (Oxford University Press. Price 5s.)

Whatever form the religion of the future may take it is worth while studying its history up to the present. We see how religions are born, how they develop and die. The dead religions are more numerous than the living, and they have died, not so much from outward persecution, as by the seeds of decay contained within themselves. A religion, if it is to live, must have the power to adapt itself to the whole of human nature and to the changing needs of successive generations. Above all, it must maintain within itself a real spiritual vitality.

Dr. Theodore Robinson gives in this outline a clear and impartial statement of the more important historic religions. He rightly puts Christianity alongside the world's other religions and treats it with the same detachment and from the same external standpoint as the other faiths. He groups the features presented by the different religions of the world under three heads: (1) Theology and any philosophy it may develop; (2) The relation between the worshipper and the object of worship, including revelation, worship, prayer and sacrifice; (3) Ethics.

In the strict sense of the word there is no necessary connection between religion and morality; in many religions the gods are only interested in man's doings, so to say, by accident; in other religious systems the whole social order has a religious sanction. But it does not follow that the relations thus established by religion correspond to man's conception of what is morally right; there have been instances in which men have abandoned religion for righteousness' sake. It may be said that there are not more than five religions in which what is morally right or wrong is also religiously right or wrong.

Dr. Robinson goes through the whole gamut of religious evolution from proto-religion, animism, polytheism, philosophical religions,

monotheism, Islam, and Christianity, in 244 pages, obviously this outline is only meant to stimulate the reader to a fuller study of the history of religion and of each religion. In that sense this book is to be recommended, giving clear definitions, original ideas, and impartial views of the evolution of religious ideas and dogmas.

M. G.

The Architectural Antiquities of Western India, by Henry Cousens. (3 Victoria Street, London, S.W. The India Society. Price 25s. net.)

The author of this very valuable addition to the authoritative literature of Indian Art spent a considerable portion of his life as an officer of the Archaeological Survey of India a generation ago. In his retirement he is putting the results of his work into a series of books of which this is one. The area covered by this study includes Bombay Presidency proper and contiguous or special parts such as Sind, Kathiawad and Gujerat. But the following out of special architectural styles necessarily takes the author farther afield, even as far South as Mysore State. The styles range from the early Buddhist "cinerary mounds" of the third century B.C. to the Muhammadan buildings of the sixteenth century.

Those interested in the technical department of building will find much to interest them in this book. The general student of architecture as an expression of the creative power of humanity will also find satisfaction in its frequent glimpses into human psychology in India.

Thus the author emphasises the fact that the remains of the great ages of Indian architecture are almost entirely religious. This, he says, was due to the universal respect for religion, so that Hindu military adventure spared the temples of all the faiths. These were built to last, which civil buildings, that were legitimate objects of attack, were built of perishable materials. Yet, when for some reason a temple was deserted it was regarded as no holier than any other building, and was often put to the basest uses. This fact, incidentally stated, and carrying the implication of æsthetical insensibility, shows that the Hindu people were not attached to the outer forms of religion. When the living principle departed, the form ceased to interest them. Idolatry, as ordinarily conceived, has not been a characteristic of the Hindu people. On the other hand, as the author points out, the Mussulman regards it as desecration to use for a

secular purpose even a stone that has been consecrated to religious uses. Which seems to indicate that the monotheistic attitude is more apt to attach importance to "wood and stone" than the polytheistic.

The book is written in a style that is not inspiring, but perhaps this is a matter of little importance when the imparting of information is the aim. When Mr. Cousens is archæological and technical he is on safe ground. When he moves beyond it he is not so assuring. He complains of the rigidity of the plan of a mosque, which arises, he says, from the fact that the mosque design "did not grow gradually like the great Cathedrals of Christendom". He has nothing to say against the rigidity of the cruciform design of the Cathedrals. He grumbles at the removal of shoes on entering sacred buildings. He interjects a quotation (without reference) about the Marathas, leading up to the assertion that only the "supervention of the British power" stopped the destruction of buildings in Gujerat.

Still, the book may be taken for its substance, as a very useful compilation of data on the architecture of a large area in India. The author will hardly be confused with another writer of the same surname with a slight difference in spelling who writes, among other matters on Indian painting.

S. M. O.

The Life of Alexander Whyte, D. D., by G. F. Barbour. (Hodder & Stoughton, Ltd., London. Price 7s. 6d.)

It is largely through our intercourse with others that our lessons of life are learnt, and when we are brought into direct relationship with great people we have, as it were, living ideals set before us to follow. And so in reading the lives of the great, we can in our imagination live with them and experience with them their actions, feelings and thoughts, and perhaps realise something of their higher life. And all this is a very real experience from which we may learn as we learn from the living people around us. For this reason we owe much to biographers, especially if they have written well and truly, for the opportunities they give us to know some of the great people who have left their footprints deep in the sands of time and have passed onwards.

The subject of this biography, the late Dr. Alexander Whyte, D.D., was and is a great soul from whom much can be learnt, and

Mr. G. F. Barbour, the author, has told his life story so well that all the time the reader has before his mind a vivid picture of the great man's life. Indeed, by the time the book has been read the reader should know Dr. Whyte as an old and revered friend. The biography is full of interesting detail and examples of Dr. Whyte's private and public life and his work, and the story is supplemented with selections from private correspondence between himself and his friends and with extracts from his diary and public addresses, sermons and lectures.

Dr. Whyte commenced life amidst poor surroundings and when a boy at one time served as a cobbler's apprentice. He suffered many deprivations and hardships in order to obtain an education at King's College, Aberdeen, and he became a great scholar, preacher, Church Minister and the author of many well known and much valued books on religion, eventually rising to the position of a great leader of religious thought in Scotland. He was beloved by a large circle of friends and looked up to by deep thinkers of many lands. He was a champion of the higher criticism of the Bible and liberty of thought, and a lover of the Christian Mystics. He held broad minded and tolerant views, and his great dream in life was of a united Christendom—a union of all the Christian Churches—and this, perhaps, above all else shows the wideness of his mind. Such in brief is the life story of Dr. Whyte which the author has related so beautifully. To Indian readers Dr. Whyte should be introduced not only as a great scholar and a leader of Christian thought, but also as the father of Sir Frederick Whyte, who was the President of the first Indian Legislative Assembly under the Montford Reforms and who is known and respected by many.

The publishers have evidently taken pains to put this work before the public in an attractive form and in this they have well succeeded. The whole get-up is admirable, and the fine bold type in which it has been printed makes reading easy for the eyes. If more books were printed in such type there would be less defective eyesight in the world. This advice applies particularly to publishers of books for the use of students in schools and colleges, for the eyes of students are so often seriously injured through the small and defective type in which educational books are usually printed. Such injury to the eyes of the young is a handicap throughout the whole of life.

L. A.

7313



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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th November to 6th December, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES			Rs.	A.	P.
T.S. in Mexico, 286 members, £11-2-4	...	...	148	0	6
" " Italy, £5-17-4	...	...	78	0	5
Dawn Lodge, Shanghai, 2 new members, per 1926-1927, through the Recording Secretary, T.S., Adyar, \$ 4	...	...	5	3	0
Shanghai Lodge, Shanghai, Entrance fees and dues of 4 members, per 1926 and 1927, through the Recording Secretary, T.S., Adyar, \$ 20	...	...	29	0	0
German Section, Hamburg, per 1926, £16	...	...	208	0	0
Swedish Section, Stockholm	...	...	362	5	1
T.S. in France, through Crédit Commercial De France, Paris, £6-7-8	...	...	85	0	9
		£ s. d.			
T.S. in Brazil, Dues, per 1926	...	17 15 0			
Arrears of 1925	...	0 3 0			
Dues of unattached members	...	1 5 0			
Charter fee of the Leadbeater Lodge, T.S.	...	1 0 0			
		£20 3 0			
			268	5	8
T.S. in Burma, per 1926	...	...	50	0	0
H. P. B. Lodge, Canada, Entrance fees of 4 new members and dues of 18 members, per 1927, through the Recording Secretary, Adyar, £6-10-0	...	...	86	9	8
T.S. in Australia, Balance of dues, per 1926, £24-3-2	...	...	322	9	7
" " England, per October, 1926, £14-0-3	...	...	186	12	4
Mr. Irving J. Davis, Wilmington, U.S., per 1927	...	...	15	0	0
T.S. in Uruguay, 163 members, per 1926-1927, through the Recording Secretary, Adyar, £20	...	...	267	6	6
To be carried forward ...			2,112	5	6

	Rs. A. P.
Carried forward ...	2,112 5 6
Hongkong Lodge, Hongkong, through the Recording Secretary, Adyar, Entrance fees of 5 new members and dues of 6 members, per 1926 and of 65 members, per 1927, £18-5-0 ...	248 8 4

DONATION

Besant Lodge, Bombay, for Dr. Besant's Birthday ...	50 0 0
	2,410 13 10

Adyar
6th December, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 6th December, 1926, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
"A Friend," Adyar ...	1,000 0 0
Donations under Rs. 5 ...	9 12 0
	1,009 12 0

Adyar
6th December, 1926

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cleveland, U. S. America ...	Osiris Lodge ...	16-4-1926
Springfield, " ...	Service Springfield Lodge ...	22-4-1926
Madison Wis., " ...	University Lodge ...	4-5-1926
Huntington, W. Va., " ...	Huntington " ...	16-6-1926
Charleston, " ...	Charleston " ...	25-8-1926
Puebla, Mexico ...	Shri Krishna " ...	11-8-1926
Farnham, England ...	Farnham " ...	1-9-1926
Monterrey, Mexico ...	Unidad " ...	14-10-1926
Basel, Switzerland ...	Vahan " ...	4-11-1926
Los Angeles, U. S. America ...	Olcott " ...	1926
Cape Town, South Africa ...	Brotherhood " ...	

Adyar
6th December, 1926

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

CHANGE OF NAME

The Norwood Lodge, England, changed its name to "Crystal Palace" Lodge, in September, 1926.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England ...	Anerley & S. Norwood Lodge ...	13-10-1926
" " ...	Buddhist Lodge ...	25-10-1926
Benoni, South Africa ...	Benoni " ...	1926
Durban, " " ...	Olcott " ...	Nov., 1925
Monterrey, Mexico ...	Fraternidad " ...	1-10-1926
Bologna, Italy ...	Em. Swedenborg Lodge ...	
Geneva, Switzerland ...	Agni " ...	
" " ...	H.P.B. " ...	
" " ...	Orphee " ...	
" " ...	Helvetia " ...	Oct., 1926
" " ...	Le Service " ...	
Neuchatel, " ...	Bhakti Lodge ...	
" " ...	Krishnamurti " ...	

Adyar
6th December, 1926

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

T.S. BANNER

With very great pleasure I hereby announce the gift to the Theosophical Society of a handsomely embroidered Flag, bearing the emblem of the Society, which has been received from Senora Elena V. S. de Cravioto, a member of the T.S. in Mexico.

Adyar
6th December, 1926

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

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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.

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SUPPLEMENT TO THE THEOSOPHIST

CONVENTION OF THE FIFTY-FIRST ANNIVERSARY OF THE
THEOSOPHICAL SOCIETY, BENARES, 1926

SUMMARISED PROGRAMME

24th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
Indian Council T. S., Report and Accounts (*Shantikunja*).
General Council T. S. (*Shantikunja*).
North India Conference (*Shamiana*).
Exhibition of Indian Paintings (*C. H. College—East gate*).
At Home (*T. S. Grounds*).
Questions and Answers Meeting (*Shamiana*).

25th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Council T. S. (*Shantikunja*).
Opening of the Youth Conference (*Shamiana*).
T. S. Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (I) *To Death and the Unseen*, by
Right Reverend C. W. Leadbeater.
Liberal Catholic Church celebrations (*Shantikunja*).

26th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Section Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (II) *To Nationalism and Internationalism*, by Right Reverend G. S. Arundale.
T. S. Muslim League. Lecture on Islam (*Shamiana*).
Entertainment—Indian Music (*Shamiana*).

27th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 E. S. Meeting (*Indian Section Hall*).
 (a) Theosophical Educational Trust Annual meeting (*Shantikunja*).
 (b) Youth Conference: Business (*Indian Section Hall*).
 Women's Indian Association (*Shamiana*).
 Convention Lecture (*Shamiana*).
 THE THEOSOPHIST'S ATTITUDE: (III) "To Science and Its
 Message," by Mr. Yadunandan Prasad, B.Sc. (*Cantab*).
 Masonic Meeting (*Masonic Lodge*).
 Symposium: On Development of T. S. Work.

28th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 Star Meeting. For members of the Star only (*Shamiana*).
 Star Council (*Indian Section Hall*).
 Star Conference (*Indian Section Hall*).
 Public Lecture, Star (*Shamiana*).
 Masonic Meeting—Rose Croix Chapter (*Masonic Lodge*).
 Magic Lantern—Ommen Conference Slides (*Shamiana*).

Admission by Tickets Re. 1 and As. 8.

29th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Prayer of the Religions (*Indian Section Hall*).
 E. S. Meeting (*Indian Section Hall*).
 T. S. General Council (*Shantikunja*).
 T. S. Order of Service (*Shamiana*).
 Admission of New Members to the T. S. (*Indian Section Hall*).

Applications should be handed over to the Asst. General
 Secretary Mr. M. B. Wagle before 12 noon.

Indian Section Council. (Election of General Secretary) (*Shanti-*
kunja).

Benares Youths' "At Home" to Mrs. Rukmini Arundale and
 Youth guests. Admission by invitation.
 Convention Lecture (*Shamiana*).

THE THEOSOPHIST'S ATTITUDE: (IV) *To Art and Arts*, by
 Mr. C. Jinarajadasa, M.A. (*Cantab*).
 National Home Rule League Annual meeting (*Indian Section Hall*).
 Entertainment: "A Short Play by the students of the Theo-
 sophical Girls' School and College for Women, Benares"
 (*Shamiana*).

30th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
 Prayer of the Religions (*Indian Section Hall*).
 Liberal Catholic Church celebrations (*Shantikunja*).
 Anniversary T. S. (*Shamiana*).
 League of Parents and Teachers (*Shamiana*).
 Indian Section Council (New Budget) (*Shantikunja*).
 Bharat Samaj (*Shamiana*).
 Closing Youth Conference (*Shamiana*).
 Public Lecture: "The Gospel of Light," by Right Reverend
 G. S. Arundale (*Shamiana*).
 Magic Lantern—Ommen Conference Slides.
 Admission by Ticket Re. 1 and As. 8.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 7th
 December, 1926 to 10th January, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Barbados Lodge, T.S., Dues and Entrance fees of 21 members, for 1926 and 1927, £6-5-0	83	3	9.
T.S. in France, for 1926, £10-9-5	139	10	1
Shanghai Lodge, T.S., 5 new members	30	0	0
Indian Section, T.S., through Dr. Annie Besant, 4,289 members, for 1926	1,608	6	0
Mr. W. C. Bunnell, Manila, for 1927, £1	13	3	0
A new member directly attached to Adyar Headquarters, Entrance fee and dues for 1927, through the Recording Secretary, T.S., Adyar, £1-5-0	17	3	0
T.S. in Brazil, dues for 1925 and 1926, £9-15-0	129	13	0
" " Iceland, 293 active members, for 1926, £13-4-7	176	2	2
" " Yugoslavia, 140 active members, for 1926, £3-0-11	40	0	10
Major B. Kerr-Pearse, Western Australia, for 1927, £1	13	0	0
T.S. in England for November, 1926, £9-7-9	123	12	11
H.P.B. Lodge, T.S., Toronto, Entrance fee and dues of 5 new members, for 1927, £2-10-0	33	0	0

DONATIONS

T.S. in Brazil, for "Adyar Day," for 1926, £3-1-0	40	9	8
" " Yugoslavia, for World Congress Fund, £0-6-1	4	0	0
	2,452	0	5

Adyar
 12th January, 1927

REGD. G. MACBEAN,
 Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 7th December, 1926 to 10th January, 1927, are acknowledged with thanks:

DONATIONS		Rs. A. P.		
Mr. C. N. Subramania Aiyer, B.A., T.S., Adyar, for Weaving Instructor and for materials for loan		Rs. 36	0	0
		" 8	0	0
Anonymous through Bishop G. S. Arundale	...	42	0	0
Mr. F. J. Mitchell, Punjab Club, Lahore	...	25	0	0
Mrs. S. E., and Mabel E. C. Ralphs, Hollywood, Los Angeles, through Bishop G. S. Arundale, \$3	...	100	0	0
Parsi School, Nasik, through Bishop G. S. Arundale	...	8	2	0
		25	0	0
		200	2	0

Adyar
12th January, 1927

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Lodz, Poland	True Judaism Lodge,	21-5-1926
Cakovec, Yugoslavia	Sloga	2-10-1926
Beograd, "	Istok	7-10-1926
Milwaukee, Wis., U.S.A.	Universal Brotherhood Lodge,	12-10-1926
Montevideo, Uruguay	Helena Petrovna Blavatsky Lodge,	22-10-1926
Peoria, Ill., U.S.A.	Peoria Lodge,	3-11-1926
Trenton, New Jersey, U.S.A.	Trenton "	do.
Red Wing, Minn., U.S.A.	Red Wing Lodge,	4-11-1926
Champton, Camp. Mexico	El Loto Blanco Lodge,	5-11-1926
Tlajomulco, Jal. Mexico	Kout-Houmi Lodge,	11-11-1926
Myslowice, Poland	Towards Liberation Lodge,	22-11-1926
Lwow, Poland	Alcyone Lodge,	do.
Eccles, Lancs., England	Eccles Lotus Lodge,	4-12-1926
London, England...	Christian League Lodge	do.
Milanowek, Poland	Unity Lodge,	6-12-1926
Chelmsford, England	Ygdrasil Lodge,	10-12-1926
Castleford, "	Castleford Lodge,	do.
Landsberga, Germany	W. Zentrum Lodge,	1926
Saarbrücken, "	Zentrum	do.

Adyar
10th January, 1927

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

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Detroit, U.S.A.	Detroit Lodge,	
Rutland, "	Rutland "	
Philadelphia, U.S.A.	Pythagoras Lodge,	
Council Bluffs, U.S.A.	Council Bluffs Lodge,	
Davenport, "	Davenport "	
East Orange, "	Olcott "	
Grand Forks, "	Grand Forks, "	
Helena, "	Helena "	
Lexington, "	Lexington "	
Miles City, "	Miles City "	
Mt. Carmel, "	Mt. Carmel "	
Muskogee, "	Muskogee "	
Ocmulgee, "	Ocmulgee "	
San Antonio, "	Amor "	
Santa Fe, "	Santa Fe "	
South Bend, "	South Bend "	
Trinidad, "	Trinidad "	
Fond du Lac, "	Fond du Lac "	
Green Bay, "	Green Bay "	
Sault Ste. Marie, "	Sault Ste. Marie "	
Nashville, Tenn. "	Nashville "	
Austin, Texas. "	Austin "	
" "	Dharma "	

Adyar
10th January, 1927

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

The Board of
Directors have de-
cided to cancel
the Charters of
these Lodges
owing to the fact
that no active
members remain-
ed to carry on the
Lodge activities
and that for a con-
siderable time no
such activities
had been reported
or recorded..

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th January to 10th February, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Canadian Theosophical Federation, 138 members for 1926, and 2 new members for 1927, through the Recording Secretary, T.S., Adyar	101	2	0
Norwegian Section, T.S., for 1926, through T.P.H., T.S., Adyar, £8	106	10	8
Captain B. Kon, Tokyo, for 1927	14	13	0
Mr. Leverett Francis Englesby, Honolulu, Entrance Fee and Dues for 1927, £1-5-0	16	6	10
T.S. in England, December, 1926 and January, 1927, 1st to 11th, £27-18-10	368	9	3
T.S. in Belgium, for 1925—1926, £1-16-0	23	8	11

DONATION

Mrs. Emma Sinclair for Adyar Fund (General), through General Secretary, Chile Section, T.S., £3-5-0	42	13	10
	674	0	6

Adyar

10th February, 1927

REGD. G. MACBEAN,

Acting Hon. Treasurer.

xxx SUPPLEMENT TO THE THEOSOPHIST MARCH
OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

	Rs.	A.	P.
Gaya Lodge, T.S. ...	5	0	0
Dewan Bahadur Sir T. Sadasivier, through T.P.H., T.S., Adyar ...	25	0	0
T.S., Adyar, for Food Fund ...	30	0	0
N. N. for Olcott Anniversary Celebration on 17th February, 1927 ...	50	0	0
	110	0	0

Adyar

10th February, 1927

REGD. G. MACBEAN,

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Gravesend, Kent, England ...	Gravesend and Northfleet Lodge, T.S. ...	20-1-1927
Shepscombe, near Stroud, Glos., England ...	Shepscombe Lodge, T.S.	15-1-1927

Adyar

10th February, 1927

J. R. ARIA,

Recording Secretary, T.S.

ERRATUM

We have received a letter from Mrs. Senta Simons the accredited author of "The Mysticism of the North American Indian" to say that her husband Dan. A. Simons is the writer of the article. We apologise to both most cordially.—ED.

¹ See November, 1926, page 179.

1927 SUPPLEMENT TO THE THEOSOPHIST xxxi
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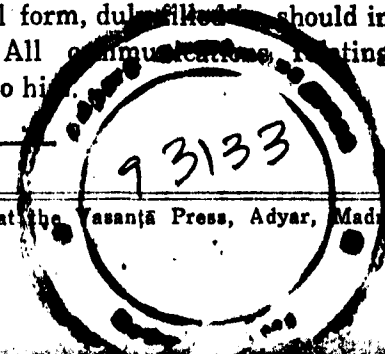
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