

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT
with which is incorporated LUCIFER, founded by H. P. BLAVATSKY
Edited by ANNIE BESANT

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THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our readers will see in the articles that follow these notes, why I have been kept in the United States. Our fairest hopes are more than fulfilled, and the Message of the Teacher is outlined, to be amplified in the next few years. In *My Kingdom of Happiness*, talks to a class at Ommen last year, the basis of that Message was suggested, and it is now becoming more precise.

* * *

A matter closely touching this is the appearance of the sixth sub-race of the great Aryan Mother Race. H. P. B. foretold in 1888 the coming of a new race in the United States (Vol. II, *Secret Doctrine*). I have been laying stress on this for years as a matter of Theosophical teaching, and as the sign of the Coming of the World-Teacher. Now the matter has passed beyond the need of argument, for the scientific fact is placed beyond doubt, the newspapers give columns on it, and it is recognised in the schools. It is in connexion with this that "the Happy Valley Foundation"

has been established in the Ojai Valley¹ and 465 acres of the most beautiful part of the Valley have been bought. An Organisation Committee has been formed, of which I have been elected Chairman. I suppose this will be my last big job in this incarnation, and I know that friends all over the world will help me to make it a success. The work is to prepare and train the children and young people of the new sub-race, and to endeavour to *live* in the spirit and embryonic form of the New Civilisation. Those who have read of the youth of the previous four sub-races in *Man*, will appreciate the importance and significance of the new departure.

* * *

Among the many Christmas and New Year's cards sent to me by loving friends in all parts of the world, the following four lines seem to me particularly good:

He drew a circle and shut me out—
 Heretic, rebel, a thing to flout.
 But Love and I had the wit to win:
 We drew a circle that took him in.

Good advice for the year, so I hand it on.

* * *

In the later part of this issue will be found the outline of a scheme which should interest all Theosophists. H. P. B. stated that the sixth race would be born in America, and the germs of this, the sixth sub-race, is now being born in California. The fact of the new type having appeared its rapid multiplication is now beyond dispute. Readers of *Man: Whence, How and Whither* will remember that the four preceding daughter-races were evolved in valleys in Central Asia, and ordinary history records the emigrations therefrom. Once more we are at the beginning of a similar evolution, and this secluded valley is the chosen place for the earliest stage. The "Band of Servers" begins once more the old

¹ See page 106.

task through a handful of its members, and gradually others will gather and take part in the work. It falls to my lot to start the work, and the land is secured, to be paid for in instalments. Who among my colleagues of yore will help me to carry these through? When these are paid, the rest of the purchase money is to be paid by a yearly rent—an easy matter.

* * *

I am very glad to hear that the Viḍyāpīṭha in Kolhapur City, after many years of gallant effort by Mr. Tophkhane as Principal and his devoted band of helpers, has reached smooth water at last? Its Object as stated "is to impart education by the newest educational methods, such as are being introduced by the world University". The following valuable testimonial has been sent to the Principal from Sir R. V. Sabnis, Kt., C.I.E., Ex-Diwan of Kolhapur. As Diwan, Sir R. V. Sabnis had every opportunity of watching the conduct of the institution, and it should be a great encouragement to the workers to receive such a mark of his confidence.

It is nearly nine years since the Viḍyāpīṭha was started and I have watched its growth with keen interest and pleasure. An outstanding feature of the Institute has been the scrupulous care bestowed by its organisers on the formation of the character of its students. They have taken as their motto "The Love of God and Service of Man". The sincerity of the workers was put to a severe test on more occasions than one. The influenza outbreak in Kolhapur, as elsewhere, caused untold misery to the people; but their sufferings would have been far greater but for the timely help given by the inmates of this Institute at heavy self-sacrifice. Their selfless labours evoked admiration from all. There has been during all these years enough evidence to show that the Institution has been living up to the high ideal they have placed before them. It is this marked characteristic of the Viḍyāpīṭha, in addition to its efficient scholastic work, but specially appeals to all lovers of true education. The Institute is fully deserving of help and support. Mr. Tophkhane, who is its moving spirit and soul and his colleagues deserve to be congratulated on the excellence it has attained.

(Sd.) R. V. SABNIS, KT., C.I.E.,

Ex-Diwan of Kolhapur.

I need not say that I wish all success to this admirable institution.

* * *

This number includes a letter¹ from myself to members of the T.S., who accept the teachings of Theosophy, asking for their co-operation in founding the first Home of the new sub-race, the sixth. They know that one of the inner Founders of the Theosophical Society was the Master Maurya, the Manu of the Sixth Root Race, the Lieutenant of the Lord Vaivasvata Manu. The sixth sub-race now appearing in rapidly increasing numbers in California is the seed of the future Mother Race, and from it will be selected and in it trained the most promising candidates for that Race. It is an opportunity—which only occurs once in very many thousands of years in accordance with cyclic Law—of co-operating with the Hierarchy on the physical plane in founding the beginning of a new stage in Evolution. Many of our present members co-operated in the former similar foundations in Central Asia, and they will probably rejoice in once more joining in the splendid adventure of the new one.

* * *

A rather amusing incident occurred lately. I was invited by the local officer to be present and to speak at a large gathering of Scouts, and willingly agreed to do so. But the higher officer interposed and objected to my speaking, on the ground that I was likely to teach the Scouts Theosophy! In India, of course, we do not interfere with any Scout's religious beliefs; apart from that, I never utilise other people's meetings for propaganda of my own religious opinions. As Scouting exists in most civilised countries and Scouts are found in all the great religions, endless difficulties would arise if each creed and sect tried to use Scout gatherings to make converts. I, of course, acquiesced in my rejection,

¹ See p. 6e.

though thinking that to cancel an invitation to the Hon. Commissioner of Scouts in India was a quaintly unscoutlike proceeding, seeing that I hold my Warrant from the Chief Scout of the World. To my great surprise I read the following report in a leading paper:

SCOUT TROOP WILL ATTEND SOCIETY HEAD

A representative troop of Los Angeles district Boy Scouts, by special invitation, will attend Dr. Annie Besant, Theosophical Society leader and honorary chief of the Boy Scouts of India, when she addresses her audience in the Shrine Auditorium next Monday evening.

Dr. Besant, with Gen. Sir Robert Baden-Powell, founder of the Scout movement, organised the Scouts of India. As the honorary leader of Hindû youth, the venerable Theosophical head is accorded Scout honours in India wherever she goes.

The lecture to be delivered by Dr. Besant Monday evening is expected to contain announcements of utmost importance to the society. Its subject will be: "Life After Death."

The account is quite untrue as regards the attendance of Scouts at my Theosophical lecture. Such an invitation would have been as improper and unscoutlike as would have been any use, on my part, of the Scout invitation to use the Scout gathering to spread Theosophy. It seems as though some unwise person, angered by the action of the Scout officer, had tried to annoy him. Probably the officer did not know my position in the world-wide Scout movement, which hails Sir Robert Baden-Powell as Chief. The facts are very simple. A few of us, of whom I was proud to be one, seeing that the Scout movement was very good for English boys, thought it would be equally good for Indian boys, and we formed an organisation of very many thousands, trained them, and applied for admission to the Boy Scouts Association, holding a Royal Charter; it was War time, and no action was thought possible till Scout Officers were available to inspect our work. After the War, General Sir Robert and Lady Baden Powell (Head of the Girl Guides) came over to India

and inspected our various centres, concluding in Madras with a rally of some 5,000 Scouts, Indian and English. They were delighted with the Indian troops both of Scouts and Guides. At the Madras Rally, the General administered the Scout oath to me, and after his speech, the two great divisions of Indian and British boys rushed across the intervening space and mingled in one huge crowd, shaking hands and throwing their arms round each other. Would to God that spirit had lasted—but the massacre of Amritsar and the Panjab martial Law atrocities gave birth to the Non-Co-Operation movement, which served as a channel expressing the furious indignation which filled Indian hearts at such a return for India's sacrifices during the War.

* * *

I was surprised to receive a letter from a very sympathetic correspondent, who did not agree with an article entitled "The Penal Theory of Karma," by Alpha.¹ In this letter she said that she "much wished that such an article had not appeared in such a widely read magazine". She thought it might be useful to learned students, but thought that its new way of looking at karma might have a very disturbing effect on younger members. She adds that "there are some members who think that because this comes out in *The Theosophist* it must be taken literally and *must* be believed". If there are any members who hold so foolish a belief, I should be very pleased to have it shaken. Also they must be exceedingly careless, for every number of *The Theosophist* contains the statement that writers of signed articles are responsible for their contents, and there is a second statement repeated every month that every member in the Society is free to accept or to reject any opinion of any person. Also I consider that the statement of varied and opposing views is exceedingly useful, for the differences provoke thought.

¹ Published in *The Theosophist* of September, 1926, p. 643, and October, 1926, p. 27.

Theosophists must learn to think for themselves, and if they are shaken by the opinions of others it only shows that they have no firm grasp on the opinions they think they hold.

* * *

I have before me the very number mentioned above. In the Supplement, the only official portion, pp. xxii, xxiii, under the heading, "The Theosophical Society," the principles of the T.S. as to opinions are very clearly laid down; and, under the heading "Freedom of Thought," it is said, "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." On the following page, under the heading, *The Theosophist*, it is stated: "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." I cannot say or do more to impress on readers the fact that articles in *The Theosophist* are not binding on anyone. If in the face of this, there are members who believe that "because this comes out in *The Theosophist* it must be taken literally and *must* be believed," I can only wonder at their ignorance. These statements appear in *every number*.

* * *

As to the article itself, I personally suspend my judgment, for I do not know enough of the higher realms of Being to "consider the case of the Logos of a Solar System," or to say anything about the "conditions pre-determined for Him". I do know enough of the widening of thought as one reaches other stages of consciousness than those manifested through the brain, to be aware that what we call down here "the light of logical necessities of thought"—very valuable down here—is a dim twilight in higher worlds. I may add that I disagree very positively with an article in the October number on Mussolini, but that is no reason for excluding

Donna Margherita Ruspoli's view. A man who forbids religious study in private groups, and excludes Masonry from the country he rules, is not likely to be admired by an Occultist and a Mason.

THE WAY OF SORROWS AND THE WAY OF HAPPINESS¹

THE NEW MESSAGE

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic "Cur Deus homo," "The Wrath of God to Man," put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the Spirit. Man was a "child of wrath" to perish eternally if he were not in the Ark of the Church. The Puritan, the Calvinist among Protestants, was as hard and stern as the Roman Catholic in Doctrine, though the latter found many ways out of the gloom. The Crucifix was the symbol of the ideal Man. The loving teaching of the Christ of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the Western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability

¹ Widely published in the United States.

of law, of the infinity of the universe, as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, and loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new Intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the beauty, the joy in the natural world the expression of Divinity who is Bliss and Love, not wrath?

So the world is looking for another message to guide the Nations for centuries to come. If God's Plan of Evolution be the perfecting of all human souls, does it include as a means of that perfecting a path of Happiness as well as a path of sorrow? If so, where is the Teacher, and what His message? The Teacher is here, and His Message is that the Kingdom of Heaven is the Kingdom of Happiness here on earth, and is, as Christ said, "within you." It needs to be externalised. I have long believed, as Hindūism teaches, that God is Bliss, and I have listened joyfully to the teaching which emphasises the idea that the spiritual life is to be found through happiness, through joy, through beauty, and I believe that this doctrine is being rightly taught to this present age of remarkable material prosperity. Else will material pleasures, ever increasing with man's increasing power over Nature, submerge and choke spirituality in man. The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved.

When the Christ came in Palestine, how did He appear to those around Him? A man, with no outer sign of Divinity. So unimpressive, only one of His apostles called Him the Son of God, and the people murdered Him, and only a poor following

of 120 was the apparent result of His three years of teaching. In the early days it was widely believed that "Jesus of Nazareth" was a man on whom the Divine Spirit abode during the years of His ministry. The coming now is similar.

The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect as those who know him closely can testify. During the last year, since December 28, 1925, when the Christ spoke through him to some 7,000 people in India, he has been undergoing swift changes, which have made him a man of power, dignity, authority out of the boyish youth he was. Those who knew him here more than a year ago comment on the change from the shy reserved youth, to a man radiating love and happiness. In Ommen, last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting,¹ again the Lord spoke through him. And on January 11, at a gathering² of members of the Order of the Star of some 200 people, throughout his speech, the voice that rang out was the Voice some of us had heard before for brief sentences, with an authority, dignity and wisdom we had none of us known before for the whole speech. The silence and the hush were wonderful as though Nature was listening, and at the close rain fell lightly for a couple of minutes and a rainbow, a perfect arch shone out and added the last touch of beauty to that wondrous scene.

In him the manhood had been taken up into Divinity, and we beheld his glory, full of grace and truth. The Spirit had descended and abides on him. The World Teacher is here.

ANNIE BESANT

¹ See page 7.

² See page 12.

THE HAPPY VALLEY FOUNDATION FUND

ĀRYA-VIHĀRA

Ojai, California

February 7, 1927

TO MEMBERS OF THE THEOSOPHICAL SOCIETY,
DEAR FELLOW-WORKERS,

I have issued an appeal to the General Public¹; but I make a special appeal to you, who have definitely accepted the opportunity of becoming part of a nucleus of the Brotherhood of Humanity.

Very many of you accept the Theosophical teaching of the Evolution of Mankind through seven Mother-Races, or Root Races, each of which gives birth to seven daughter-races, or sub-races. You know from ordinary history that the fifth of these Mother-Races had its cradle in Central Asia, and sent out from there four great emigrations, one of which went to Egypt, the second to Persia, while the third and fourth went further towards Europe, settling for a while in the north and south of the Caucasus, while the swamps of Europe were drying up into habitable countries, one of these sub-races colonised Southern Europe, the other the Northern. (As the Mother-Race was the general type, it was called, after its descent into India, the Indo-Āryan, or first sub-race, and the others the second, third, fourth and fifth; the fourth (Latin) and fifth (Teutonic) sub-races thus peopled Europe). H. P. B. in the second volume of *The Secret Doctrine* predicted the coming of the sixth Race in the United States of America, and described the method of its development, from "peculiar children" who multiplied. Each new Mother-Race is chosen from the sub-race of its predecessor that bears the numerical number of the coming new type. The sixth Root Race will develop from the members of the sixth sub-race of the Āryan,

¹ See p. 106.

or fifth Mother-Race. Large numbers of the children of the new type are being born in California and show the expected racial quality, named by Bergson Intuition—the recognition of truth at sight, not by a process of reasoning; he speaks of it as more allied to instinct than to reasoning, an innate quality. Already in California, school teaching is affected by the presence of the new type.

The outside world cannot be expected to recognise at once the duties imposed by the cyclic Law of Evolution. Many members of the Theosophical Society do not accept, or live according to, the enlightening teachings of Theosophy. But large numbers of you do, and to them especially I make my appeal. Of what use is it to possess the light, unless we use it to illumine our path in life? If we know the cyclic Law, does it not impose on us definite duties? Surely he who knows his Lord's will and doeth it not, is an unworthy servant.

Here in California I find that H. P. B.'s prediction is being fulfilled; the new type is recognised by anthropologists and teachers, and long articles have appeared in the newspapers upon it. Some of the schools are making classes for the children, but that is not enough.

As a servant of the Great Hierarchy, I eagerly co-operate in Their Plan, ever in accordance with cyclic Law, and I have signed an agreement securing a large tract in the Upper Ojai Valley. The General Appeal sketches out the Ideals and their proposed partial material realisation in the constitution of what is practically a sixth-subrace colony, or community, with its public buildings, of which the first should be a School giving education on lines suitable for the new type of children.

Who among you will help us to build on the new Foundation? We need \$40,000—£8,000—to make the Foundation secure. Who will be the living stones to build it? It is the first conscious beginning of the New Age, the New Civilisation, of which I have been writing and lecturing for years, of which Blake's "New Jerusalem" was a vision, a Civilisation of Brothers, the realisation in miniature of the First Object of the Theosophical Society, the Universal Brotherhood of Humanity.

I send out the Call. Who will answer?

ANNIE BESANT, P.T.S.



THE STAR MEETING AT KROTONA, OJAI, CALIFORNIA¹

December 28th, 1926

DR. ANNIE BESANT was in the Chair, and said:

You all know, of course, why we are here. It was on the twenty-eighth of December that our Krishnaji was first recognised by a large number of people as the one who was chosen by the World Teacher to be His Vehicle when He again visited His world. He was then hardly more than a boy. Ever since then the day has been kept with love and hope; the love will always remain; the hope has become a certainty.

There is one thing that I want to speak to you about this evening, naturally, the Coming of the World Teacher. For

¹ From *The Herald of the Star*

many months now, people have asked me *how* the World Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience of so Great an Event. What we could do sometimes was to look back at Palestine; but that did not help us very much, for while we saw that the people had no recognition of the wonderful Being Who was among them, it would not have been right or reverent to try to see details regarding One so Great. I had thought in my own mind, and had said many times, as had also my brother Leadbeater, that we presumed that the Coming of the Teacher would show itself by an ever-increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of the personality what was called dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in, in the way of which we have been thinking; but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His Disciple, a "taking of the manhood into God".

Dr. Besant remarked that what was taking place before our eyes at the present time, was a wonderful blending which would have seemed impossible if one had tried to imagine it; that blending becoming more and more wonderful as week

passed after week. She also suggested that if this were the accurate view, it was easy to understand why those who were around the Christ when last He came in this way as Man, did not recognise Him in His true nature. We might learn from that fact that in the Coming of the Supreme Teacher when He pays one of His rare visits to our earth, His reception depends very largely on those who are around Him and who see the outer form, whether they are able to recognise the Inner Splendour.

She concluded: That is the thought that I wish to put before you this evening. As much as each can see will be to each of you the manifestation of the Christ. For my own part, who know Him in His far-off Himālayan home, where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved him for so long a time, I rejoice to recognise in him the Presence of Our Lord.

A TALK BY KRISHNAJI TO MEMBERS

December 28th, 1926

I would like to talk about our belief and how to avoid the complications that arise from beliefs. As years pass by, the event for which each one of us is looking is getting nearer, and there is a distinct transformation in those who have recognised, and in those who have heard the distant murmurings of the storm. It is as if this storm were gathering on the mountain tops, and that those who live on the plains can hear the distant murmur. The mountaineers and those who dwell among the high altitudes know well how to protect themselves against sudden storms, against sudden gusts and hurricanes. They know their

strength, they are prepared, and they are well established in those heights. But the people of the valleys and plains, who have not yet tested either their own strength nor the strength of the storm, do not know how to protect themselves as yet. They know that when the rain comes they must look to the roof, and when the hurricane comes they must look to their foundations.

Those who have heard the distant murmurings must look to their own hearth-stones, to their own strength, their own affections, their own friendships, and strengthen those things that are lasting, and destroy those things that are transient. Belief in this truth is as real and as forcible as seeing a sunset, as seeing the rose-coloured mountains in the distance. No one needs to be convinced of their beauty and glory. Likewise the truth cannot be destroyed, because it stands in its own perfection and simplicity. When once you have found the truth, no other truth exists for you. It is the truth which you have gained for yourselves, and therein lies its beauty. It is the truth which each one of us is longing to find, the truth which satisfies our very being, the truth which gives happiness, which knows no sorrow nor death nor any transitory thing. The truth that is born out of experience, such a truth needs no proof. But those of us who are on the plain must have the strength, and above all the desire, to look in the right direction.

More and more it seems that there are going to be no miracles nor strange happenings; but there will be the awakening and strengthening in the mind and in the heart of each one, the certainty of truth and knowledge, as when the Great Lord Buddha came. He taught the people the simple, the direct, the lasting and the noble truth of life that all could understand, yet so difficult to follow even for those who had had experience; and it will be the same now. Those who desire to see strange things, to have their emotions stirred

unnecessarily, will fail to recognise the beauty that is so simple, so perfect.

That is one reason why those of us who are living on the mountain tops, who have our foundations deep in the granite, must shout from those mountain tops to those people living still in the valley, to awake and see the coming storm. For the storm will not only disintegrate, but will create. The storm that will come, will uproot the weaklings; and after the storm has passed away, there will be a new crop, new trees, new birds singing, and there will be peace. And those of us who recognise that such a truth exists, that it is possible to be understood, to be handed down from generation to generation, it is for us to gather strength in order to destroy that which we know to be false. We must recognise for ourselves where lies the only hope, the only salvation, the only comfort. For beauty is truth, and truth lies everywhere around us, if we can only perceive the beauty in the lowly, in the ugly, in the sinner. But before we can recognise the truth, we must have heard the thunder in the distant mountains. And when once we have heard it, our hearts will be opened, and our minds will be cleared, and we shall be changing everlastingly, and we shall be thinking and creating to our full capacity.

There lies the real purpose of His Coming: to live like Him after He has gone; not merely to follow and worship the sacred ground, but to become ourselves sacred, so that we leave the ground sacred after us, holy and pure. There lives the whole beauty and glory of His Coming. Those of us who have strength must gather greater strength, and those of us who have love must possess greater love; because as the storm comes on, the weaklings are thrown down, and only the strong and deep-rooted remain. There lies the real comfort of His Coming, there lies the proof, if proof be needed. Proof is unnecessary when you see a sunset and realise its beauty. You know that there lies beauty, you know that

there lies truth, and you need nobody in the world to convince you of it.

The realisation of His Coming, of His joy, of His happiness, will be born in each of our hearts only as long as we have seen that beauty in all things, have felt the conviction to live according to that beauty and to awaken that beauty in the hearts of others.

THE STAR MEETING AT OJAI

January 11th, 1927

There was a gathering of about 200 members of the Order of the Star in the East, on this memorable anniversary, DR. ANNIE BESANT presided, and said.

FRIENDS: You all know why we are gathered together, and the order of our meeting this morning will be:

First Lady Emily Lutyens will speak, then I shall speak, and then Krishnaji. After that, we shall have a brief meditation, and in that meditation I will ask you to keep your minds fixed on the Lord Buddha and the great Hierarchy of the Masters. After that, Krishnaji will read to you a brief statement of an event that took place the day before yesterday, and then we shall disperse.

LADY EMILY spoke as follows:

FRIENDS: Sixteen years ago to-day, the Order of the Star in the East was founded, and founded with three definite objects. The first of these, to proclaim to the world the coming of a great spiritual Teacher: the second object, to serve Him when He comes—and the third, to carry on His work when He has gone.

Now the first of these objects has been realised. That stage of our work is over. It is over, in the first place because the public press has taken up our propaganda for us and through

the medium of the ordinary newspapers the proclamation of the coming of the Teacher is being made far more widely than we could ever hope to do, but that stage is also over for us, because our hope and belief has now passed into a certainty. We no longer look for the coming of the Teacher because we know that He is here, and therefore the second stage of our work is beginning, a stage that is far more responsible and far more difficult. Now we have to learn how to serve Him, and above all, how to understand Him.

I wonder if you have ever noticed that the Order of the Star in the East throughout the years of its formation has been kept in a very fluidic condition. We have never been allowed to crystallise into a form of any kind. We have tried to make an organisation; we have had Congress after Congress and prepared the most wonderful and elaborate schemes of organisation, but somehow they have never materialised. It is noticeable that when anyone is appointed as an officer of the Order, he either dies or becomes ill or passes over into another country! If we ever make a plan, it is almost invariably upset. Members have endeavoured to make forms; they have appealed to Krishnaji time after time to allow them to have a ritual in the Order. He has never given that permission.

I have sometimes wondered very much as to why we have never been allowed to crystallise into any form, and now I think I understand—because we have had the foundations laid for us of the gospel which the great Teacher comes to give to the world, and it is a gospel so universal in its application that I think if we had ever crystallised into a form, in this Order, it would inevitably have made something of a barrier for us. We have to make ourselves as wide and as universal as the gospel which He comes to preach, remembering that He does not come only to Theosophists, only to Star members. He comes to the world. We

must not in any way spoil the beautiful thing that has been given to us by making it narrow, by making our interpretations of it narrow or sectarian in their application. I do not know if you have noticed how Krishnaji, in his writings and in his speeches, never makes use of any technical Theosophical term. He never speaks or writes in what one might call the jargon of any religion or society or sect. He draws his similes from Nature, from those things which are universal, which belong to the world, which all can understand and all can appreciate and all can see, and he has told us that there are no barriers to the Kingdom of Happiness which He comes to found, except those barriers which men create for themselves. We must be very careful not to create barriers for the world or to create barriers in our own hearts between ourselves and the Teacher. Wherever we are sectarian, wherever we are narrow or prejudiced, wherever we cease to be universal, there we shall create a barrier for ourselves, and what is far more important, we shall create a barrier between the Teacher and the world.

Men have taken this fair earth and they have made of it gardens, and around those gardens they have built fences and walls in order to keep out their fellowmen. They have created private property. The beauty of the sunset and of the sunrise, the glory of the mountain and of the sea are universal. They belong to all. All can see them; all can appreciate them. We must not make the mistake of thinking that the World Teacher and the message which He comes to give are in any sense the private property of the Order of the Star in the East or of the Theosophical Society or of any Church or of any sect or of any nation, because as He Himself has said: "I belong to all people, to all who really love, to all who are suffering."

Ours has been the tremendous joy and privilege of blazing the trail, of making a way between the Teacher and the world

that so sorely needs Him, but now that He is here, let us step aside and let Him speak.

DR. BESANT said:

FRIENDS: Will you come back with me now to the first of those elevenths of January, which have been so much of a New Year's day to a good many of us.

At that time, my brother Leadbeater and Krishnaji were in Adyar and I myself was in Benares, but we were both present—all three of us were present—in Adyar that day, although I was not able to be there in the physical body; let your thoughts for a moment picture that time. The young boy passing gradually into a condition of physical unconsciousness, the two who were especially concerned with his guardianship watching him as he passed into the other world from ours and going thither with him; and then that great ceremony which, for the helping of all, Bishop Leadbeater has lately recounted in outline. The outline is always the same, and you can read therein in detail a very great part of what occurs in the first of the Great Initiations, those Initiations which lead onward step by step until they liberate the Spirit from the bonds that have held him for such enormous periods of time. The regular questions and answers took place then, as always, and stage by stage that mighty ceremony went on, and as it proceeded, more and more wonderful became the surroundings, more and more intense the interest taken in the invisible worlds, where numbers watched intently, eagerly, as it were, what was passing beneath their gaze; and the various tests and the various questions went on, and this interest was pathetic, as very few stand, while so young in body, amidst such mighty surroundings, and a certain affection seemed to fill the whole, an affection that had that touch of pathos, brought about, I think, by the extreme youth of the physical body of the one who was taking these great and inviolable pledges, who was entering definitely into that path that ends

in liberation. In the course of that, two questions were addressed to us as we stood on each side for a moment, of the candidate, whose sponsors were two of the great Ones, of course, and They stood aside for a moment while we made answer to the questions which were put. The one addressed to myself was whether I was willing to guard this young physical form. "Will you guard him with your power?" And the question addressed to my brother: "Will you guide him with your wisdom?" And both of us of course joyfully answered, "Yes." And then there was a question to the candidate himself after one other had been put to us, whether we loved him enough to guard and guide him through the years of his youth, and we both joyfully assented; and then he was asked whether he loved us enough to yield himself to that guidance in the physical world, and he too gave happy assent. And so through all the many years that passed between that time, onward to his manhood, we two did the best we could to discharge that immense responsibility that we had accepted.

There were difficulties in the way, naturally, from the outer world, because if it had been possible to block the way, then all the hosts which wish to oppose and so delay human evolution would naturally have rejoiced. That is their function, remember, in nature, and a very useful function; for without that there might sometimes be over swift advance and dangerous fall; and they also serve a useful purpose in the economy of nature; they furnish also resistance, like the firm ground on which we stand, for were it not for that ground there could be no real progress. It is the resistance of the ground that enables the motor car to move. It could not move in a vacuum, and so with them; they perform this function and none of us should feel any resentment towards them. We know their work has also to be done. It makes difficulties in the way, but difficulties are only there in order to make us strong.

Difficulties are not matters of regret. What should we be good for if we had no difficulties to develop the inner spiritual strength and to call out vigour and effort?

And all through these years we watched the growth of our ward, as he practically was, and each year we saw him growing into what we had hoped for and looked for; until at last, after many a difficulty and many a trial the preparation was complete; one great step, as you know, was taken here in your valley, the third Initiation, and so onwards and onwards until all the hopes above the childhood were fulfilled in the man, and those who know him as intimately, or nearly as intimately as we know him, know the perfection of that human life, which has been reached in the course of these long years. Then the day came when our office ended, the day that remains, that is memorable to both of us, for then we took the child whom we had received as guardians as a man no longer wanting ought from us, and we went with him to the Lord Maitreya, to Whom he really belonged all the time, and bowing to Him, prostrating to Him, we said to Him that we brought back to Him the charge that He had given, gave back to the real Owner the one whom we had been privileged to guard and guide. Then with that exquisite smile that only those will remember who have seen it from Him, He spoke some gracious words—thanks that from such a one seem always to be so undeserved. There is no greater privilege than to be able to give to Him the very smallest of services that man can give; but They are always grateful, They who are so much above us. I have often said it reminds me of Swinburne's beautiful line of the love of little children, that they love us with a worthier love than ours, and that they are grateful, "For letting the light come in" as though the sun should thank us. When the Sun of Righteousness thanks those so far beneath Him, they have that feeling of undeserved goodness which must always exist between Him and any of

His servants. He told us that though we had given up the trust, the love would ever remain; that there was no real separation, only closer unity, for we were all in that world where the barriers do not exist that exist in this, and where there is a unity that nothing else outside can touch.

Think, then, if you will, of this brief sketch of what made the 11th of January so marked a day among us in all the long years that followed, until the beautiful bud had expanded into a wonderful flower, and that flower is placed at the Feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the world.

KRISHNAJI said:

FRIENDS: I think it is very auspicious that we should all meet together on such a fine morning in this happy valley, and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must gain before we can understand the Truth, that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth.

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good: to do good in order to attain heaven, to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always “in order”—that he may acquire something. If he does evil, he will be punished; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is a hope that you will attain the kingdom of heaven; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that enticement towards goodness. Like children, we are told that

we must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake; not that you may acquire something, not that you may be recognised, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not because of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to; forget all those things in order to carry out what we desire, making the desire grow more and more noble, more and more perfect; in being noble, in being perfect is the Kingdom of Happiness. In order to reach this certainty of purpose, this magnificence of purpose, this ecstasy of purpose, we must have the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is longing, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, we must test our beliefs, we must test our ideas and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light of this Truth, and not for anything

else, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake is alone worth struggling for, worth attaining, worth suffering for; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth, you are building in the shadow of the image of false creation, the image which is uncertain; but the moment you are certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth.

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of a mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions, and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give you the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is the longing to find out the Truth, where there is suffering, there the germ of Truth can be sown.

We need the perspective of distance rightly to perceive the beauty of all things. Have you ever noticed how dark it is immediately below the candle flame? You cannot read, you cannot discover, you cannot find out directly beneath the candle. You must go away into the mountain tops; you must go away into the far fields, into the human world, into the lands where there are sorrows and great ecstasies; and then you will discover the Truth, and then you will be able to read your life by the light, by that same candle under which you were unable to read before.

Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or of that sect, will fail to understand the great Truth so long as they remain in the narrow limitations and teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind faith and of superstition, Truth can never exist.

If you shatter all these transient things in search of eternal Truth by constant watchfulness, by keen thought, by controlled emotions fully awakened, by meditations and by dreams, you will realise Happiness. As the flower unfolds in the light of the sun, so in that realisation will you unfold yourself, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a five minutes silence, for meditation, and then he read the following prose poem of an experience he had had on the 9th January:

I sat adreaming in a room of great silence.
The early morning was still and breathless.
The great blue mountains stood against the dark
skies, cold and clear.
Round the dark wood house
The black and yellow birds were welcoming the sun.

I sat on the floor, with legs crossed, meditating,
 Forgetting the blue sunlit mountains,
 The birds,
 The immense silence
 And the golden sun.

I lost the feel of my body.
 My limbs were motionless,
 Relaxed and at peace.
 A great joy, of unfathomable depth, filled my heart.
 Eager and keen was my mind, concentrated.
 Lost the transient world,
 I was full of strength.
 As the Eastern breeze that suddenly
 Springs into being and calms the world,
 There in front of me
 Seated, crossed legged, as the world knows Him
 In His yellow robes, simple and magnificent,
 Was the Teacher of Teachers.

Looking at me,
 Motionless the Mighty Being sat.
 I looked and bowed my head.
 My body bent forward of itself.

That one look of mine
 Showed the progress of the world,
 Showed the immense distance between the world
 And the Greatest of the world's Teachers:
 How little it understood
 And how much He gave.
 How joyously He soared,
 Escaping from birth and death,
 From its tyranny and entangling wheel.

Enlightenment attained
 He gave to the world as the flower gives
 Its scent,
 The Truth.

As I looked
 At the sacred feet that once trod the happy
 Dust of India,
 My heart poured forth its devotion,
 Limitless and unfathomable,
 Without restraint and without effort.

I lost myself in that happiness.
 My mind so easily and strangely
 Understood the Truth
 He longed for and attained.
 I lost myself in that happiness.
 My soul grasped the infinite simplicity
 Of Truth.
 I lost myself in that happiness.

Thou art the Truth,
 Thou art the Law,
 Thou art the Refuge,
 Thou art the Guide,
 The companion and the beloved.
 Thou hast ravished my heart,
 Thou hast conquered my soul,
 In Thee have I found my comfort,
 In Thee is my Truth established.

Where Thou hast trodden
 Do I follow;
 Where Thou hast suffered and conquered

Do I gather strength ;
Where Thou hast renounced
Do I grow.
Dispassionate, detached.

Like the stars,
Have I become.
Happy is he that knoweth Thee
Eternally.
Like the sea, unfathomable,
Is my love.
The Truth have I attained
And calm grows my spirit.

But yesterday
I longed
To withdraw from the aching world
Into some secluded mountain spot,
Untrammelled,
Free,
Away from all things,
In search of Thee.
And now Thou hast appeared
Unto me.

I carry Thee in my heart,
Look where I may Thou art there
Calm, happy,
Filling my world—
The embodiment of Truth
My heart is strong,
My mind is concentrated,
I am full of Thee.

Like the Eastern breeze
That suddenly springs into being
And calms the weary world,
So have I realised.

I am the Truth,
I am the Law,
I am the Refuge,
I am the Guide,
The companion and the beloved.

As the last words were uttered there was a sprinkle of light rain, that seemed like a benediction, and, spanning the valley, a perfect rainbow arch shone out. All sat silent for a few moments, and then the meeting dispersed.

THE BRAHMAVIDYĀ ĀSHRAMA

ADDRESSES BY BISHOP ARUNDALE AND MR. C. JINARĀJADĀSA

AT a meeting of lecturers and students of the Brahmavidyā Āshrama on January 23, 1927, BISHOP ARUNDALE said:

The Brahmavidyā Āshrama has a special function to perform which the ordinary university cannot perform, and which is even beyond the capacity of our own specialised educational institutions. I look upon the Āshrama as an exploring body, not so much in the sense of trying to know things as they seem to be, but moving in the direction of knowing things as they really are. All facts are but shadows of the reality which they represent. The amount of knowledge, that even the most learned individual possesses, is infinitely less than the amount which is yet to be known. It is towards this unknown that the Āshrama should explore, though naturally it should be possessed of such knowledge as is common in the world in general and among specialists. But the Āshrama's work should, I think, rest more on the unknown than on the known. Nothing should be barred from its enquiry because it does not happen to be orthodox and fit in with accepted notions or even so-called laws. I say this because, as some of you know, I have had occasion to touch certain higher states of consciousness recently, and this experience has made me realise how very different are appearance and reality. I now look at everything in the outer world from an entirely different standpoint. Things mean much more to me than they appear to signify on the surface.

I look through appearances towards reality. But who shall say where appearances end and reality begins? From one standpoint everything is real, but such fragments of reality are only shadows of that which is more real.

I should therefore like the Āshrama, whatever be its subject of study at a particular time, always to grope for that which is behind the apparent subject, and to endeavour to understand something more than the obvious or accepted implications. We have nothing to do with orthodoxies of any kind in the Āshrama, for orthodoxies are nothing more than convenient limitations of thought and emotion. The Āshrama is essentially fluidic. Our conclusions are not terminations, but points from which to make a further leap towards the Truth. The Āshrama is not an accomplishment. It is a movement, and movement is the essence of life. Einstein has shown that what appeared to an earlier generation of scientists as a law of nature was capable of modification. The so-called laws of nature are only humanity's partial perceptions of the reality in this shadow-world. Every truth contains just as much of the reality as we can grasp. There is no such thing as absolute Truth: all Truth is relative. I do not think that any of our Theosophical leaders would say that their presentation of Theosophy is the ultimate presentation. It is the reality as they understand it. They have modified their presentation in the past, and they will do so, I hope, in the future. They realise that that which seems to be ultimate is only a stage towards the ultimate, if there is an ultimate. That is why there are no Theosophical doctrines, except perhaps the unity of life, and though one may feel the truth of that doctrine, we have a long way to go to understand all that it means.

The Brahmavidyā Āshrama must not be afraid of thinking and dreaming daringly, of moving outside the common ruts; and the direction of its movement is largely indicated by the

Great Plan of life which Theosophy gives to us. The Plan is, so to speak, the sketch for a complete picture. The Āshrama's work will help to fill in the details of the picture. As it does so, greater and greater illumination will come, and will help to provide for our future Theosophical World-University and its schools and colleges, a truer science, a truer art, a truer religion, a truer presentation of the Divine Wisdom.

One therefore looks to the lecturers and students of the Āshrama to be men and women of vision, who are not afraid of dreaming and imagining, of perceiving the beyond. Those interested in a particular science should not be satisfied to study it merely as it is, but as it is not. There are many special lines of study that it can take up. I am glad to see that Astrology is one of its studies. People may look upon it as vaporous and faddy. Yet the community and influence of life is not only between the kingdoms of nature; it binds the members of our own universe, and of all the universes. Astrology, because it is not yet fully known, may not give exact interpretations, but its value will increase as its students become wiser. It is an aspect of reality. There is nothing that will not yield something of truth to the true searcher who can get beyond the overlayings and distortions to which all truth is liable.

In order to do this type of special work well, each member of the Brahmavidyā Āshrama should contribute his and her own special groping towards the common discovery, each fitting in his and her own groping with the general direction. There should be among you (I am not saying there is not, but am stating general principles) a very special sense of comradeship and unity. You are a band of pioneers drawn here from the ends of the earth to do a common work as well as an individual work; but the collective sense is much more important than the individual sense. The reality contains you all: no one of you, even the most confident, can contain

it. You can be helpful to one another, but hyper-criticism should never show itself among you. I do not think I should be very far wrong in saying that you have indeed been individually brought here by your good karma for a very special work which you can only do together. There is no such thing as chance and mere fortuity in life. All is design and purpose. The central synthetical work of the Āshrama, which has been explained on other occasions by myself and others, is a very great and necessary work. It can only be done by individuals, but it can not be dominated by any individual point of view or method. Ultimately there may emerge from your work a certain essential truth out of which all forms of truth may spring. You may build together a simulacrum of essential truth. Meanwhile you have to work as individuals, but more especially as a group, towards the discovery of the Divine Wisdom.

When I am in Sydney I like, in the beginning of the day, to gather my fellow-workers round me in order that we may unite in dedication of our common labours, however different may be their labels. I know the Ashrama does the same, and I trust it will never lose its hold on the spirit of dedication to the highest or on an act of dedication at the beginning of each day's work. It brings you together in your inner selves and draws to you the blessing of Those in whose name you work.

One last thought. I venture to say that no discovery that you may make in knowledge should be without its relation to the life of the world. We have a great science of Theosophy. We can study it in books. We can also practise it in the laboratory; and our true laboratory is the outer world. No knowledge is real knowledge which cannot be used in the service of humanity. This should be the aim of your studies, to equip yourselves for larger and wiser and more effective service. Each detail of your study should

bring you nearer your brethren of all the kingdoms of nature. The acid test of the Āshrama student lies in the growing consciousness of increasing power to understand, to appreciate, to sympathise, to serve.

MR. C. JINARĀJADĀSA said :

Bishop Arundale remarked that the Āshrama is a halting-place from which to leap towards larger truth. I wish to emphasise the special need for all of us to be fluidic, and to be able, while specially studying one subject, to get behind the subject in some special direction. To be fluidic in one's imagination does not mean to be vague. It means the recognition that one has only a certain part of the knowledge, and that there is a great deal more to be got. Our particular Theosophical contribution towards getting that larger knowledge lies in the all-roundness of the knowledge which we work from. In these days more and more people are feeling the importance of the intuition as an instrument of knowledge. We who are connected with the Brahmaviḍyā Āshrama must endeavour to keep ourselves from being rigid. We must avoid narrowness. But we must also endeavour to make our presentation of our studies as perfect as possible. For example, the presentation of Astrology is often too technical and does not get beyond the small circle of experts.

The Āshrama also tries to keep its members in touch with the emotional side of things through the arts. To acquire a manifold sensitiveness is to acquire the ability to retain the freshness of one's own work and to get behind it into larger truth. We wish the members of the Āshrama to be precise and accurate in their work, but to avoid any form of dogmatism. To do this one should cultivate wide interests. The scientifically minded should take an interest in philosophy and the arts: the philosophically minded should try to understand devotion: the artistically minded should take up scientific study. You should keep yourselves awake on all

ides, and the result will be an increase in the soul's sensitiveness and in ability to get behind external things. We shall ever get to the meaning of things through the mind alone. We must always have the readiness and energy to take the next step. This can be acquired by keeping the mind open, acquisitive and sympathetic.

FROZEN MUSIC

(THE GREAT ARCHITECT IN THE ACT OF CREATION)

Architecture is frozen music.

F. VON SCHLEGEL

God geometrises.

PYTHAGORAS

LOST rainbow colours issuing forth from Space
Fuse Thought with Sound, then crystallise in air.
Eternal Music makes the Silence break,
And scatter concrete-wise its forms so fair.

Thus every Star that rubies into light,
Is but the Centre of a Form to be,
That, dipping earthward in descending flight,
Is frozen in divinest statuary.

NELLIE HOARE

THE AFTER CARE OF THE PRISONER

By A PRISON VISITOR

WHAT can be done? That is the paramount question of the hour. The majority of people have not the least difficulty in making a reply. Not the slightest hesitation! This reply consists of an attitude of masterly inactivity. "There is no problem." That settles the matter. For who in the world would pursue a phantom? You have only to say "It is a fine day and I want some healthy pursuit, but surely there must be something to pursue. If only phantoms are knocking about I had better stay at home and read leading articles to my dear little wife."

So you have but to say, think or imagine that there is a certain phantom and there is really nothing more to say, think or imagine about the matter. That is why so many first class—and some third too—railway passengers who live in the suburbs can afford to be bright and cheerful. Some are even merry. Why?

Not altogether because "things in the main are not doing so badly," but because the things, which might be unpleasant if allowed to grow are not allowed to grow. Not even allowed to exist. "They are not there." So acting upon this highly successful and deeply scientific system the care of the discharged prisoner offers no problem at all. There is no problem because there is no prisoner, because there is no prison, because there is really nothing to bother about. Truly a blessed state of blissful ignorance.

Mind you, our acute philosopher knows perfectly well that if he once allowed meditation to work, there would very quickly be a prisoner and a prison and, worst of all, a problem. Safety lies in non-recognition. Now, all this is extremely pitiful. For there are prisons and prisoners and undoubtedly problems. And one of the biggest problems of all is the question of the after care of the discharged prisoner.

It is rather too much to say that the actual prisoner in the actual prison does not suggest an actual problem—he does! But from the circumstances of the case the problem is much simplified. It is the business of the State to take care of the prisoner. And of course it does.

The State provides a more or less ugly building and also a number of cells. The roof is watertight; the place is sanitary; the food is sufficient, and there are many keys.

As a matter of fact, and I speak with some intimate knowledge, the modern Governor has it in his power not alone to study the problem of the prisoner, but also to study the solution—in part—of that problem. Thank God the modern Governor is trying in a multitude of ways to make the prisoner remember he is still a man. That in itself—the remembrance—is the one great overmastering problem of prison life. Only an autocrat, in the prison, could possibly urge such a remembrance. He has the power of the suggestion. Were he entirely at the mercy of visiting magistrates, official committees and Home Office instructors he would be helpless. No one knows that better than the Governor himself.

But what about the prisoner when he leaves prison? Even the Governor is really helpless then. The autocracy of the prison has given place to the democracy of society. What then? That can easily be answered in a way. What happens is the growth of a problem. That happens! The problem of the discharged prisoner.

Before we go any further it would be well to bear in mind that when you have discharged the man from the prison you have not discharged him from existence. It would save some confusion of thought if that were remembered. John Jones is still a human being, even if he has had a twelve-month term. This John Jones has a body which in the main requires three meals a day; this John Jones has wishes and imagination and ideas of comfort; he has also got certain passions. This John Jones *has also got a soul*. It ought not to be necessary to add this, for the suggestion of wishes, imagination and ideas should be enough.

Altogether John Jones refuses to wipe himself out of the slate of life. And because of that he is apt to become a supreme nuisance, not alone to himself but very much so to Society.

Now, we have to consider the chief agencies concerned with the future of our friend John Jones. We might discover 44, but for our present purpose 4 will be sufficient.

1. The State.
2. The Industrial World.
3. The Family.
4. Himself.

Contrary to general rule we will work backwards in our reference.

Himself.—Our infantile copybooks, our chief maxims, our pulpit platitudes, our newspaper leaders, all agree in the necessity of the individual in being the master of his own fate. There is one expression which up to the present has never been known to fail to extract the cheers of a well dressed respectable audience. It all has to do with the man becoming the Captain of his own soul. It is a beautiful sentiment and appeals to most sentimental persons.

John Jones should, of course, be all this. How nice it would sound—Captain John Jones. No! there is no need for

him to add "late of H. M. Prison". The simple title would do.

And of course if it could be brought about it would be splendid. But bear in mind poor old Jones may not feel like a Captain at all, not even like the chief mate of a Leeds and Liverpool Barge boat. Prison life is not the happiest breeding ground for the cultivation of domestic virtues or indeed of any other kind. John Jones, it is true, may have been what is called a model prisoner. That is to say he has been submissive, gentle, obedient and respectful. We were almost tempted to add that he kept good hours and never went to the public house. John acted on the lines of common sense and prudent policy. In prison he was to an extent the Captain of his self-protective instincts. That was all. But now he is out, he has become natural. He has a hundred and one opportunities of gratifying personal whims and caprices. Is it not just possible that so far from being the Captain of his own soul he is merely the veriest cabin boy on the ship sailing in the ocean of life?

Too often, and again I speak from intimate knowledge, the discharged prisoner is little more than a storm-tossed, helpless log in the trough of a stormy sea. So much for *himself*.

The Family.—Some discharged prisoners are fortunate in being able to come into the peaceful haven of the family harbour. I have read letters in the cells which offered a cordial welcome and the certainty of practical sympathy to the prisoner just before his release. This is exceptional, and must be ruled out in the review of actual average circumstances. Such actual average circumstances reveal that usually the discharged prisoner has no family which can help him. Where there is a wife and children the Parish is relieving them. The hope of the husband is that the married man's allowance will be granted by the Board of Guardians.

There is no absolute certainty that the Guardians will grant outdoor relief. The alternative is the "House".

Speaking generally, the ex-prisoner cannot look for much help from its relatives. It is exceptional when it is otherwise. As regards many of the discharged men—single men—there is simply no home to go to. I will refer later to the work of the Discharged Prisoners Aid Society. In passing I will say that the very meagre assistance capable of being rendered by the D. P. A. S. does not by any means solve the problem. And no one knows this better than the members of the D. P. A. S. themselves.

The Industrial World.—When we come to consider the relation of the Industrial World to the discharged prisoner it will be evident that we have arrived at the very kernel or essence of the whole question. If it were possible for the man to get a job there would be no problem to solve. It is just because the Industrial World cannot offer work that the problem exists.

Work! Work! Work! "For God's sake, Sir, give me work." That is the cry one continually hears. It is a pathetic, heart-breaking cry. But where is the work to come from? And who is going to employ an ex-prisoner?

I know very well that some of the discharged men do get work. Sometimes they get taken back. Sometimes some extraordinary influence procures a job. I know all this. And I also know that the chances are frequently 100 to 1 against the good fortune or luck taking place.

The other day I went to a large employer about a man. He had the reputation of being a kind, sympathetic man. As a matter of fact he was a voluntary local preacher. I went to him with a letter of introduction from a Vicar. I was received with much courtesy.

He patiently listened to all I could urge, and then he said he would like to put a question to me. "Do you think," he

said, "it would be quite fair to the hundreds of men of spotless character who are at present walking about the streets of this town in search of work, if I gave preference to the man for whom you are pleading?" I was obliged to admit the force of the argument, while at the same time suggesting there was another side worth discussing.

Or again: a firm will say that its present staff would not care to work with someone found guilty of theft or offensive conduct.

As a rule, however, the objections stated above seldom materialise. There is no need. "We have no work to offer." That settles matters.

And because there is no work there are no wages for the man concerned. And because there are no wages the man concerned has to ask himself for the alternatives. There are two. One being the Workhouse, disguised under the name of the Institution, or the House, and the other is the Prison. The latter certainly did provide three meals a day and offered a bed to sleep on. Besides, if lucky, he might be able to keep out of the clutches of the police for quite a long period. Who knows? Crime does not necessarily lead to instant detection.

Very briefly we have touched upon three mentionable agencies—the man himself; the family and friends; the industrial world. What proof is there that any of these can offer the slightest encouragement in order to restore the majority of discharged prisoners to a life of honest independent livelihood. For that, of course, is the ideal to be approached.

Here is a somewhat suggestive truism, "The devil tempts the busy man but the idle man tempts the devil." It is worth thinking about!

This is a quite fitting epilogue before we ask what is the duty of the State towards the discharged prisoner. For it is fairly evident from experience and reflection alike that one of the chief enemies to the State is idleness. An essay on

idleness would prove utterly futile unless the element of danger were mentioned. Take the case of an idle boy at some street corner. I do not of course refer to the lad at recreation time, or at an interval from school or work. I mean the horribly familiar spectacle of the youth propping up a tall lamp-post and wearing a look of utter and absolute boredom. He constitutes a positive danger in himself. Let him, however, be joined by other youths with the same mission of usefulness, and you get a kind of compound interest of concentrated mischief. Or at least a potentiality which may quickly develop into actual rebellion.

From some experience in visiting prisons I am convinced that the herd danger arising from select companies at selected street corners is at once a menace and a threat to law and order.

It is really quite unnecessary to emphasise the matter. We all know it exists. If, however, there is a distinct danger arising from idleness before the prison period, what about the idleness arising after?

You must bear in mind that prison in apt and often does produce a certain sullenness of spirit which only requires the opportunity to revenge itself upon society. I do not include all ex-prisoners, but the description does apply to a good many.

And yet the State seems quite indifferent as to whether its late charges once again qualify for another visit to gaol. Now, it is all very well to say that no force in the world can restrain the criminal instinct. This is not true. A criminal is often the result of vicious circumstances. He comes into prison for the first time as a direct outcome of evil surroundings. He comes a second time for precisely similar reasons.

The question is as to the responsibility of the State towards the ex-prisoner in the matter of providing work for maintenance. Recently I have had a revelation. It so chanced that a young fellow in whom I was interested was

sent by the Discharged Prisoner's Aid Society to a certain Church Army Home. I went to see him. I have to confess I was genuinely surprised. He had only been at the Home for a few days, but had already earned ten shillings. His work was to saw wood for the purposes of firewood. He received so much money for so much work.

It was a bright, pleasant, airy Home. Facilities were provided for washing clothes, for taking a bath, for recreation in a very cheerful apartment. I saw the sleeping room. Separate beds for each lodger. Dinner was being prepared and I was amazed at the quality and variety of the food. Hours of labour—8 to 5, with intervals for meals.

The instructions from Headquarters were to make the Home a reality. The Captain in charge assured me that he did his very best to make the men comfortable and happy.

Now, why have I mentioned all this? Simply by way of an object lesson. I know the scale of action is on an infinitesimal degree, for the Home only provides for 30 men. Yet all the same it should surely act as a specimen of what might be done on a grand scale.

Let us call my friend the ex-prisoner, John Smith. He leaves prison without money, without character, without prospects of work—simply a human derelict. What more natural than that he should find his way back in a very short time? But he found salvation. Within a few hours he was comparatively independent. There is a reasonable prospect of him making further advancement. Such is the picture of simple reality.

If the Church Army can rescue John Smith and say 29 more John Smiths, why shouldn't the State make it possible to rescue 300 or 3,000 John Smiths?

It may be said that trade conditions would not allow of the economic trial. Why not? In this particular Home the men contribute largely towards the expenses of the place. They receive rather more than the local rate for their labour.

This Church Army Home is really a Workhouse plus a Guesthouse. The latter makes all the difference in the world.

The State ought to provide a similar opportunity. Or, if perchance the State could not see its way to the establishment of similar places, it ought to render very substantial assistance to the enterprise. A subsidy should be a national thing.

A self-supporting centre for workless, characterless, discharged prisoners should be the object in view. At least an experiment on State lines should be attempted.

I have alluded to the Discharged Prisoner's Aid Society. From the very nature of circumstances this Society represented in its various branches can do very little by way of support.

The Government grant is small. The public contributes to a certain extent. At the very most the D. P. A. S. can only offer a temporary palliative: The strongest and most enthusiastic supporter of the Society would admit that in no wise does it even attempt to solve the problem.

A Prison Visitor

THE PATHWAY OF NATIONAL REGENERATION¹

By K. S. CHANDRASEKHARA AIYAR, B.A., B.L.²

AMONG the problems which exercise the minds of all earnest lovers of India, two there are which are pre-eminently important, and as difficult as they are urgent.

One is the problem of an Indian Nationhood: how to uproot the weeds of separatism which threaten the still tender sapling of a national consciousness; how to weld the numberless loose units into one strong harmonious entity.

The other problem, intimately bound up with the first, is that of Self-Determination: how to hasten the Day of Fulfilment, when India shall enter upon her true destiny as a free and equal partner in the great Commonwealth to be, the undisputed mistress of her own home, the sole judge of what is good for herself and for the children of her bosom.

These two problems, great and difficult as they are, are but aspects of the still more comprehensive, and for many a decade the insistent problem of India's Regeneration.

The history of our country for the past thousand years and more is truly a painful record of division and dissension, of selfishness and self-seeking, and, till the establishment and consolidation of British rule, of internal weakness and chaos offering constant temptation to outside aggression and domination.

¹ Being extracts from the Presidential Address given to the Civic and Social Progress Association.

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One prime factor in all this has been the exaggeration of a simple and logical differentiation of temperaments and social duties, which was probably suitable and sufficient for the days of old.

Another factor has been the rise, in comparatively modern times, and as the cumulative effect of the impacts of strong self-centred elements from outside, of a spirit of sectionalism; and this, in its turn, has become intensified in quite recent years as the communal spirit, so called.

Now there are many honest people who though they have lived long in this country, remain to the very end outsiders in sympathy and understanding as in everything else, and are never tired of repeating that India not only is not now a nation in the true sense, but has not in her the makings of a nation at any future time conceivable to them, that she is destined to remain under alien tutelage for ever. They fix their eyes exclusively on the obvious diversities of race and creed and caste, on the assumed absence of a homogeneity or community of tradition, on the non-existence of a single common vernacular for India, on the ignorance and superstition in which the masses are steeped, and, above everything else, on the persistence of violent communal antagonisms. As against these oracles of despair may be set the much more valuable, because well informed and impartial, opinion of a publicist like Sir Stanley Rice, who has seen something of India from within, and who, in a recent letter to *The Times*, London, points out:

India, like Italy, is marked out by Nature to be a self-contained whole. The vast majority of her population live under a system of culture peculiar to her, and they have in caste an organisation that is found nowhere else. She has now a federated system of Government which combines the roles of sovereign and suzerain; in her attitude towards other countries she acts as a single whole, and she possesses a Zollverein which includes all British India. Even the Muhammadans, who have separate traditions and a separate religion, have more affinities with India than with any foreign Islamic country . . . There is a tendency to regard Nationality as if it

were a rigid thing cast in a single pattern . . . To those in India who maintain so passionately that she is already a nation, the repetition of these contemptuous shibboleths must be exasperating . . . The plain truth is that, if Hindûs and Muslims could compose their differences by a really lasting peace, not an armistice, or a pact, or any other superficial device, the main, if not the only, obstacle to Indian Nationality would disappear, a Nationality not perhaps on the well-knit pattern of the British Isles, but at least a federation comparable to those found elsewhere. The remedy lies in the hands of the Indians themselves; but movements among vast peoples are necessarily slow, and we must not look for results to-day or to-morrow.

We who belong to India, and know her strength and her weakness, can not possibly despair of her future; we are not to be discouraged by gloomy, hetero suggestions as to the impossibility, the inconceivability, of an Indian Nation. Every true son and daughter of India dreams vividly of a great time coming for our country; most believe that India is well on the way to become a nation, if indeed she is not already one for many purposes; and not a few there are who are ready to sacrifice ease, energy and life itself to further the cause of India's unity. A faith that is firm must needs rest on a fact, and, if it persists, cannot but achieve itself.

At the same time, we know that for the construction of a stable edifice of any kind there is required, not only good *building* material (bricks, stones, etc.), but also good *binding* material (mortar and cement). In so far as our future edifice of Nationhood is concerned, we have at least a sufficiency of the former: we have a compact, self-contained territory, continental in extent, with great mountain ranges and the wide ocean as Nature's defensive works; a congeries of races which have made it their common home for ages and have lived there, more or less amicably, side by side; a distinctive type of culture, the result of the commingling and interaction of allied civilisations during a thousand years and more; a vast system of communications—roads, railways, canals, posts and telegraphs—which closely connect all parts of the country

together; a complete political and administrative unity achieved as the outstanding result of a hundred and fifty years of comparative peace, consolidation and settled government under Britain's rule, together with that other inestimable convenience of a ready-made common language, widely understood and used for purposes of business and general intercourse throughout the land; a more or less complete identity of economic interests among the bulk of the people, and a real identity—even if imperfectly realised for the time—of political interests; a burning desire, common to all Indians who can at all rise above purely sectional concerns, to see their Motherland united, respected and free. We have all these most necessary and valuable elements ready to hand.

What we want is something that will firmly and permanently hold the structure together, other than by loose communal fastenings, which are apt moreover to cause friction among the moving parts, or by brittle and unnatural affinities such as the mere antipathy to the spirit of the West or to the products of Western civilisation as such, or even the sustained hatred of alien rule. The permanent bond of union that is needed for the construction and stability of the national edifice must be sought in the impetus of some great inspiring sentiment, some living human ideal, which will touch the hearts of the people at large—most of all the hearts of the younger generation—which will fire their imaginations as well as appeal to their intellects, and nerve them to all the steady effort, the patient sacrifice, that the achievement will entail.

In connection with this matter, the eminent preacher, Dr. R. J. Campbell, has spoken some apt words of homely wisdom; he says:

One wonders, what might happen in the modern world if the emotion of the ideal is given a fair chance. We should see the millennium leap into being in a day. Neither heredity, nor physical environment, nor cold reason, can for a moment compare in potency with the impact of an idealistic enthusiasm upon the mind of the

young. The oft-repeated saying that human nature never changes is untrue. Human nature does change—sometimes very suddenly—and the power to change it in the mass resides in the leaders and teachers. If statesmanship could only be got to believe this, there is almost no limit to the glorious possibilities before mankind in the coming age. The common assumption that better conditions of life are a slow and gradual growth is not borne out by history. Progress and reaction both come swiftly, often unexpectedly, as by a series of explosions. A few years can suffice to alter out of all recognition the life of any man or any people. Set youth on fire with noble and unselfish aims—a perfectly easy thing to do—and most of the vile things which afflict us now and hold us in bondage will vanish like a summer fog.

Where then, it may be asked, are we to find that source of inspiration which Mother India needs for her rejuvenation? I have bestowed some thought on the question, and this is the answer I have arrived at. India wants (and so, for that matter, does the rest of the world) a new social conscience along with a fresh standard of civic and social duty; not really new in itself, but tuned to a higher key. All the inspiration that she needs is to be found within the compass of a great Idea, one of the oldest in the world since men began to live together, the idea of Brotherhood and all that it means and implies. Based as it is on our common humanity, it is an Idea sanctified by the highest spiritual and moral teaching, taught and enforced by all history and tradition, and developed and strengthened by a common citizenship.

Our love of country is only true and pure and perfect to the extent that we recognise our bonds of brotherhood with all others who own the same country as their Mother. Patriotism is a virtue which we all cherish more or less. But are we sure that our patriotism is free from all taint of narrowness, selfishness and fanaticism? Do we always remember that our neighbour has as much a place as ourselves in the scheme of national life, and as good a right to fill it in his own way? Further, is our patriotism so organised for service that we are ready and willing to subordinate personal feelings and prejudices to the common good, to work whole-heartedly

with others on things we are agreed upon, ignoring the differences?

It is this conception of what I may call the Nation as a larger family, where the idea of fraternity rests side by side with that of liberty, where duty shares equally with rights, which I propose to develop in some of its bearings on the future destiny of India. I shall try to show what an immense difference it will make to present conditions if the ideal of a Brotherhood of the Nation becomes a definite rule of life for every one, instead of remaining a visionary sentiment, a pious dogma; how, if it is treated as an established principle (so to speak) of the national constitution, if it comes to be recognised as the final test to which all acts and measures, all usages and conventions, should conform, and by which their utility and expediency will be strictly judged, the problem of National regeneration, together with all the other problems involved in it, will have found their natural and complete solution.

Brotherhood within the Nation, I may remark in passing, is a great step on the way towards International Brotherhood, which, by promoting mutual respect and understanding among all peoples, and abolishing the curse of exploitation and the fear of war, will itself usher in the millennium on earth.

It is obvious that in a true national brotherhood, whose existence we will assume, the prevailing spirit in all departments of life will be one of harmony and good will. All forms of intolerance will be ruled out at once as unbrotherly. Provided the safety of the State is not jeopardised, nor the just rights of others invaded, nor the decencies of social life violated, every one will be free to hold any beliefs and express any opinions he likes, and to act in any manner he thinks proper; but, at the same time, he will be careful not to parade his differences needlessly or to the extent of causing just annoyance or aggravation of feeling. Every minority and every group will receive a fair

and equal hearing. Differences of opinion and method, provided they are dominated by a brotherly spirit towards all, will indeed be encouraged as tending towards variety and fullness and richness of life. What will not be tolerated, as being distinctly unbrotherly conduct, is the fomenting of disharmony, of communal jealousies and disputes, under whatever pretence or excuse it may be carried on. The spirit of class antagonism will be banished from public life. All controversy will be carried on with good humour and restraint, unsullied by coarse personalities or imputations of unworthy motive; and, needless to say, the journalism of the land will likewise be pervaded by the same spirit. People will look for the good points in others and ignore, as far as possible, the bad ones; and they will be eager to recognise nobility and greatness wherever they may be found.

I have begun with tolerance first, because it touches one of the burning questions of the hour. But in my opinion, the most important incident of the new dispensation will be the recognition of the right of every one born in the country or belonging to its citizenship to make the best use possible of his life; and, corresponding to this, the duty of the State to provide him with all possible conditions for achieving this right.

Let us see what follows from this conception. Every one will be entitled as a matter of course to the necessities of life—food, clothing, shelter, medical aid, and some measure too of life's comforts. Those who can earn will provide these things for themselves, and as much else as they want in reason. Those who cannot do so, by reason of age, debility or defect, will be helped by the State to the extent required. In extreme cases the State will itself look after the helpless and the disabled in suitable homes. But, on the one hand, there will be no room for able-bodied beggars; and, on the other, no one can claim to enjoy avoidable luxuries. It is of the very essence

of a polity of brotherhood that one brother should not be callously indifferent to the wants and sufferings of another; and if out of his superfluities, those wants and sufferings can be removed or minimised, true brotherliness requires that it should be done, and cheerfully. In a state of society governed by the rule of "Each for all, and all for each," and not by the present cut-throat competitive idea of "each for himself and the devil take the hindmost," selfish indifference to the needs of others will be felt as nothing less than a disgrace to the individual and as a crime against humanity and the State.

The important point is, that people will not be left to shift entirely for themselves, as they virtually are under the present social system. The State, and local bodies under the State, will see to it that there is sufficient occupation for all able-bodied persons, and that no one is unemployed merely because there is no work to be had. A man will only have to notify the proper authority that he is in want of work, and work of a suitable kind will be readily found for him.

Service, particularly domestic service, will no longer wear the badge of slavery; it will be free from every trace or suggestion of inferiority or contempt. Workers will not be treated as mere working machines, but as men and brothers. All useful work will be regarded as a service to the community; consequently, those who do exceptionally unpleasant work—such as scavenging—will not be looked down upon, but treated with the consideration that is due to all people to whom the community is particularly indebted. Everything will be done to make unpleasant work endurable. The conditions of labour will be materially improved, and the hours reduced to a minimum. The relations between employers and employees will be characterised by mutual friendliness and respect; and more and more, as the spirit of brotherhood and co-operation develops, the distinction between

* employers and employees will itself tend gradually to wear away.

In a co-operative commonwealth based on brotherhood, every person over the age of majority who has completed his education and training, and who is not absolutely disabled for work, will be expected as a matter of course to follow some avocation suited to his taste and capacity, or, if it is unnecessary for him to work for his living, to take up some piece of service to the State that is most to his liking.

Every one, indeed, will feel that he has a duty to serve the State to the best of his ability; will feel that he is a true public servant, and will put forth his best in whatever he does. In consequence, thoroughness, integrity and reliability will come more and more to characterise all such service, whether paid or honorary.

It is a common idea that men are only prepared to work efficiently and well for the greed of gain, but this is demonstrably untrue even at the present time. Some of the most capable men have indeed worked ardently for the race without any thought of personal gain.

While greed of gain will no longer be the ruling motive when the spirit of brotherhood pervades the nation, every one who works will at the same time be assured of an income sufficient to maintain him and his family in reasonable comfort. The aim will be to raise the standard of living for all, and not simply to pull down the level in respect of those who can afford a higher standard. The rich will not give up their culture, but will live in a more simple manner; the poor, on the other hand, will be lifted up to a higher plane.

* An equally powerful if indirect factor in the removal of great inequalities of wealth will be the realisation that a man's position in society depends solely upon his personal qualities and the respect he inspires among his fellows, and not upon the extent of his worldly possessions.

As for men of genius, there is no reason whatever to suppose that they will be rarer during the reign of true brotherhood than under a regime of rank selfishness. It will be true then as now that, given adequate opportunities to express itself, genius is largely its own reward. At the same time we may feel sure that the ideal State will be always on the alert to discover and encourage talent of all kinds, and to reward meritorious achievement in all directions. Thus, it will recognise that science is an important part of national education, and one of the main elements of national strength and prosperity, and will zealously promote and generously support scientific research. The scientific man, for his part, will work, not so much for material gain or personal gratification, as for the enhancement of the well-being of his fellow-men. The case will be very similar with regard to literary, artistic, musical, and all other forms of creative and cultural work.

The quality of brotherhood which we are contemplating is as far removed as possible from the easy good nature which thinks to help an inefficient man at the expense of the general interest by putting him in an office for which he is unfit. When the country's resources are properly developed and organised for the benefit of the nation, there will probably be a large increase in the number of appointments coming under Government control, due to the expansion of national activities and to the absorption of many businesses now run by companies and private agencies, and these will doubtless provide places for many men of ordinary capacity; but no man, we may rest assured, will be pitchforked into a position the duties of which he cannot properly discharge. And, so far as the more difficult and responsible kinds of work are concerned, only the best men will be chosen, and, for the highest places, men of exceptional and outstanding ability and worth.

In a society based on the ideal of the family, the health of the common people will be the special and constant care of the State. Bad housing is one of the principal causes of ill-health; and hence the provision of healthy residences, with all necessary and possible conveniences in respect of ventilation, water, lighting, drainage, scavenging, etc., will be taken up on a large scale as a national undertaking. The great sums at present spent in battling with disease and ill-health will be utilised for providing people with healthy homes, in place of the filthy, insanitary slums in which the poorer classes are now compelled to pass most of their lives.

Prominent among the activities of the future State will be the training of its citizens, both men and women, to play their parts adequately in life. The key to all progress is education; and everything possible will be done, in the way of right education and healthy environment, to develop the good qualities and instincts and to starve out the undesirable ones.

Education is a very large subject, and I do not pretend to touch more than a fringe of it in these passing remarks. A certain measure of literary instruction, as much at least as may be a sufficient foundation for the exercise of the elementary rights and duties of citizenship, (and the standard of requirement will no doubt rise with the lapse of time and the extension of facilities) will be free, universal and compulsory; but higher education will be optional and paid for according to means.

All teaching will be adapted to the varying needs and capacities of the learners. For instance, that provided for the agriculturist will be of a fairly simple kind, but such as to give him a better understanding of the soil and its fertility and of the possibilities of raising new and improved varieties of crops.

On the other hand, some kind of appropriate practical instruction, which will be at least a direct stepping-stone

to a systematic course of technical or vocational training later on, will be a necessary part of school and college education.

Scouting is most useful training for citizenship, not only because it develops the instincts of self-reliance, leadership and social service, but also because it helps, as nothing else can, to bring about a real feeling of brotherhood among young people irrespective of distinctions of caste and creed. And so every boy, and every girl, too, for that matter, will be trained to be a Scout; and every young man over eighteen will be put through a regular course of military training.

The exclusive employment of a foreign tongue—foreign in structure and idiom and foreign in spirit—for the imparting of all higher instruction in educational institutions has had very disastrous results. Among other things, it has led to an almost entire neglect of the vernaculars of the country; it has created a barrier in understanding and sympathy, in attitude of mind and habits of life, between the English-educated and the rest of the people; and it has interposed serious obstacles to the normal growth of a common literature and a common culture. The best means of rectifying all this will therefore be among the earliest of measures to receive attention. We need not trouble ourselves now to guess at the various alternative ways in one or other of which the problem will find an ultimate solution. But of one thing we may be tolerably sure, that English, which is already in a fair way to become a world language, will be for India the medium for the interchange of ideas with the rest of the world, and will also remain for a long time, that is to say, until we are able to evolve a common indigenous language of our own, a principal medium of intercourse between the different parts of India.

While education is necessarily one of the great questions of the future, the education of our women will assume special

importance, and will therefore be given exceptional encouragement, on account of the immense impulse that it will give to the building up of a free, forceful and modern type of nationality; for it is an obvious truth that a new type cannot be born of men alone without the co-operation of women. We may take it that the education given to our girls, while largely identical with that given to boys, will take due account of natural differences and of differences of duties and functions in society.

Not only will there be abundant opportunities for every one, in an atmosphere of brotherhood, for cultural development and for enjoying and making the best use of life, but the amenities of social life will be multiplied beyond present conception.

All public buildings, and works of artistic merit, sculpture, painting, etc., will be carefully conserved on behalf of the nation. The enclosing of large open spaces for private pleasure will be firmly discouraged, as also the appropriation by individuals of natural scenery, woods and forests, waterfalls, lakes, and other objects of outstanding beauty. All these will be looked after by the State and made available for common enjoyment.

It is needless to say that all public streets, tanks, sources of drinking water, and the like, will be among the things that all can use as of right. Artificial canons of untouchability are incompatible with true brotherhood. If any one is found untouchable, or unapproachable, it must be because of dirt, disease or foul manners on his part, not by reason of his birth or caste or of the unreasonable prejudices of others.

Brotherhood stands for ordered freedom. That being so, religious belief will be perfectly free for every one, as also the choice of worship. Differences on doctrinal points will cease to be a disturbing factor in social and political life, as is even now largely the case in many western countries. At

the same time, we may look forward with some confidence to a time, not far distant, when the various religious sects, instead of trying to keep out people of other persuasions from their temples, will be eager to welcome all who wish to attend their services in an attitude of reverence and devotion. It will indeed be a common incident for persons of all faiths, or of none in particular, to join together as a congregation to hear the prayers of all the religions recited by qualified followers. We may even now begin to dream of a time when places of public worship will be erected, in which there will be regularly conducted a simple ritual of common worship such as all can join without prejudice to their particular beliefs; nay, we may carry our vision forward to a period when all separate religions will have merged in one great, all-comprehensive Wisdom-religion pervading and influencing the entire life of the Nation.

By other ways of labour saving and co-operative organisation, a great deal of the time and labour now absorbed by domestic drudgery and worries will be economised, leaving every one sufficient leisure to enjoy life and to cultivate the sense of beauty and harmony. Women, for one thing, will have more time for recreation and self-improvement. They will be able to develop the whole of their nature, instead of that alone which is concerned with the subserving of the pleasures and comforts of men. This in no way implies that they will neglect duties which nature has primarily assigned to their sex. Child welfare and mother-craft will always be regarded as among the most important and essential of national vocations, and one in which all girls will receive training as part of their regular education.

But, while the rearing of children will be the duty primarily of the mothers and the fathers, it will not be left entirely to them. The children of to-day are the adults of to-morrow, who will carry on the life of the nation in the

next generation, and their proper care and upbringing will be recognised as a matter of national concern. Special arrangements will be made throughout the country, through child-welfare and other honorary associations, or where these do not exist, through paid agency, to ensure healthful conditions, proper food, pure milk, clean warm clothing, etc., for the children. Tenderness towards the young will be insisted on as a sacred duty, and will become an ingrained habit in the older folk.

The health or sickness of children is largely dependent on the physical condition of the parents of whom they are born; and this takes us to the heart of the very important question of marriage. In a State based on the Ideal of the family, marriage will be largely a matter of mutual inclination, guided, where the parties are still young and inexperienced, by the advice of their friends and guardians. But the community will be vitally interested in seeing that the parties are sufficiently developed in body to be able to enter into the responsibilities of the marital condition and to procreate healthy children. Marriage will not therefore be consummated where the bride is below the age, say, of sixteen years; and if in exceptional circumstances the ceremony of marriage is gone through in anticipation, it will be regarded as having no more legal effect than a betrothal, which is only to be effective after consummation on arriving at the proper age. This will largely solve the grave problem of child-widowhood, which is such a sad blot on our present-day Hindū civilisation; and, besides, the re-marriage of widows will be recognised as perfectly legal, and will no doubt be habitually practised without entailing ostracisms or disabilities of any kind. On the other hand, a life of single-blessedness for women will be recognised as quite in order for those who wish to lead such a life, and will doubtless be deliberately adopted in a large number of cases. The social and economic system will,

we may take it, be such as to give no room or countenance whatever for unscrupulous exactions in the form of dowries and marriage presents. It may be expected, too, that the leaders of the community in each place will deem it a public service to actively interest themselves in helping young men and women, directly or through their guardians, to secure suitable mates. On the other hand, the perfect freedom of marriage may have to be restricted in the interests of national health, to the extent that no one shall be allowed to enter into sexual relationships who is mentally, morally or physically unfit; but any restrictions to be imposed will always be carried out in a spirit of kindness, and accompanied by all such alleviations and compensations as the case may admit of.

Chivalry to women, special tenderness to the weak, gentleness of speech, and refinement of manner, will be prominent characteristics of the future citizen, instilled into him from his youngest days.

The element of cruelty is one which, consciously or unconsciously, enters largely into our dealings with each other and with the lower kingdoms at the present time.

A glaring instance of unconscious cruelty is the way in which we shut up numbers of the feeble-minded of all ages and sexes, in every stage of progress, in one asylum for lunatics. Occasionally they are housed as in the Asylum at Bangalore—in an overcrowded locality and in premises better adapted for the warehousing of stores. The pervading atmosphere of restraint, misery and gloom is as a rule almost enough to drive a sane person mad. What we want for our feeble minded brethren is not an asylum for lunatics—which suggests nothing so much as a sort of cage for wild animals,—but a Mental Hospital, not merely by change of name, but really intended and equipped as such, and run on up-to-date scientific lines, and if possible on a sort of colony system,

with ample provision for farming and gardening and otherwise keeping the wretched (and mostly illiterate) minds healthily engaged. It seems a pity to wait for the perfect rule of brotherhood to carry out so humane and necessary a reform.

Our treatment of criminals, which may serve as an instance of more or less conscious cruelty, is still characterised by much unnecessary harshness. The whole system is indeed dominated largely by the idea of vengeance for wrong done and by the thought of inspiring fear in others, rather than by a sense of pity for an erring brother, the inclination to find just excuse for a momentary yielding to temptation or impulse, the desire to wean him from evil tendencies, to reform the moral character. But of course all this means considerable trouble and expense; and so, as the easiest way to protect the community from his evil presence, we clap the offender in jail, but do little for his own reformation. The proper treatment of criminals is a large subject which I cannot go into now. I may just observe in passing that, in a state of society based on true brotherhood, where temptations to dishonesty and violence will be largely absent, the ordinary classes of crime will tend to disappear, and the unusual ones will be dealt with on humane and sensible lines.

Cruelty towards animals is such an ingrained habit even among men professedly civilised and humane, that it can only be accounted for on the ground that, because an animal is dumb and cannot speak out its feelings in words, it is assumed that it has no strong feelings, no capacity for suffering. We habitually overwork the ox, the horse, the donkey, breaking down any spirit of resistance by the most callous ill-treatment. Stray dogs are even now in many municipal stations in India despatched with unspeakable incidents of cruelty and horror. These and similar varieties of ill-treatment are very common in India, and will only cease wholly when men begin to see

the same divine life in animals as in themselves. But something may even now be done to minimise the grosser forms of systematic cruelty by honorary societies of the kind already working in several of our large cities. It is rather strange, by the way, that the premier city of Bangalore still lags behind the Civil and Military Station, where the highest citizens from the Resident downwards take personal interest in a Society working systematically to prevent cruelty to animals. People, again, chiefly men and women of rank and wealth, go out with guns and spears and fishing rods to places where God's creatures lead a wild happy life of their own, and kill them off in their helpless anguish, and call the destruction "sport". Animals are still habitually sacrificed among the superstitious to propitiate a jealous or angry divinity.

But it is the still more cruel superstition that man needs flesh for food which is responsible for the awful daily slaughter of countless numbers of sheep and cattle to please the gross animal palate of the civilised man. As long as this superstition continues to flourish—and I am not sure if brotherhood alone will justify forcible interference with the widespread, deep-rooted hankering for flesh—humanity requires at least that the slaughter shall be as painless to the victims as possible, and always in enclosed secluded places and so as not to offend the feelings of refined and sensitive men and women.

And now with regard to the question of intoxicants. Provided a man does not act violently or make himself a decided nuisance in places open to others, nor behave so as to operate as a bad example, especially to the young, and so long as he does not hurt himself by excessive indulgence—in which case the State will have a right to restrain him, as well in the common interest as in his own—he may have to be left free to his tastes and weaknesses. Public sentiment will, however, naturally exercise a strong pressure upon

men's inclinations. And this, at any rate, is quite clear, that the State of the future, (unlike existing ones, which are not and do not profess to be based entirely on the principle of brotherhood), will not trifle with the liquor problem, will not soil its hands by the manufacture or sale of intoxicants, nor permit their open sale or advertisement by others; much less will it dream of deriving from the vices, weaknesses or miseries of its citizens an addition, however substantial and convenient, to the public revenue. It is also to be expected as a matter of course that, with the very largely improved conditions of life and the universality of comfort and social amenity, the temptation to drown care, sorrow and fatigue in drink or drugs will disappear, as surely as the temptation to steal, murder, or commit suicide.

It is needless to go on multiplying illustrations of the possibilities which will open out when the powerful engine of Brotherhood is harnessed to the service of the nation. It should be manifest, from what has already been said, that it is abundantly capable of initiating and supporting the most wonderful and desirable changes in all directions, of creating a veritable revolution in the conditions of our national existence, a revolution of which we can now form only a very imperfect and inadequate conception.

The vital question now for all who own India as their Mother, by birth or choice, is how to make Brotherhood a sufficiently real and operative influence in the public life of the country. More constitutional reforms, greater political privileges and powers, further safeguards for minorities, and so on, are good and useful things in their way, and for the time; but they cannot by themselves build up a vivid sense of nationality among the masses in the absence of some strong inner impulse towards union. A true change of heart is what is needed; and this is not to be brought about merely by superficial changes in outer conditions.

A great National Ideal is a living force, born of strong thought and sustained emotion, quickened by high resolve, and evoked and strengthened by opportunity and exercise, until in the end it seizes hold of the popular imagination and sways at will mighty forces there concealed. There is a deep truth behind the words of Edmund Burke:

If a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and feelings will draw that way, every fear, every hope, will forward it; and then those who persist in opposing this mighty current in human affairs will appear rather to resist the decree of providence itself than the mere designs of man.

The clear steady thought of Brotherhood held by a large number of earnest people, the contemplation and working out in the mind, as well as in action, of its infinite possibilities in the sphere of national life, and its constant inculcation and practice by old and young, will help to build up a strong mental mould for the Ideal we seek. The innate feeling of love of country, the contagious example of one-pointed devotion to unselfish causes, of steady enthusiasm for service, of firm loyalty to principles, a discriminating admiration for greatness wherever it may be found, the attractive and uplifting force of great characters and personalities—all these will help to supply the emotional factor.

There are indications from all sides of the deep longing for peace, harmony and unity that exists among the better and more thoughtful and serious elements in the country. What is lacking is the will, the resolute compelling purpose, as well as a clear conception of the means to be adopted.

The present seems in every way a unique opportunity for the preaching, in an intensive form suited to the hour and the need, of that great ideal of practical Brotherhood which has been enjoined by all religions alike. It is true that the sublime Christian teaching, that God is Love and he that loves not his brother whom he has seen, cannot love God whom he has not

seen—does not seem to count very much with Christian nations in their dealings either with other races or with each other. The similar great saying of the Prophet Muhammad that, if you love God, you must love your fellow-beings first, has been carried out to this extent that all believers in the faith are treated as equal and one in the brotherhood of Islām, though it has not yet been extended to men of other faiths. The fundamental doctrine of the Unity of All Life, proclaimed by the Sanātana Dharma, remains, it is true, for the most part a philosophical idea, without materially influencing the Hindūs as a whole, to realise that oneness of life in their relations with their fellowmen either within or without the caste system. But all this is because, as it seems to me, world conditions hitherto did not imperatively call for, or at least sufficiently enforce, the thorough-going practical application of so high and difficult an ideal as Brotherhood. But experience and suffering have taught men, and particularly Indians, a great deal. Also critical times require drastic remedies; and a standard of behaviour which may be impossible in easier circumstances will perhaps be readily accepted if it is found to offer the only efficacious principle of unification among a number of divergent elements, the best and most fruitful solution of all our troubles and difficulties.

How glorious a thing for India it would be if all public-spirited men, irrespective of party and community, could agree at once to discontinue as well as discountenance separative activities, excitements and pre-occupations of every kind; if they would pledge themselves, at least as a beginning, say for a brief interval of five years from now, to observe a rigorous moral self-discipline, to consist in the thinking, speaking and practising of true brotherliness to the fullest possible extent! If they would only do this unreservedly—and nothing less will suffice—it would indeed form a most valuable example and object-lesson to the

less intelligent masses; it would materially help to organise and to direct into useful constructive channels the abundant energy, ability and enthusiasm that are now largely running to waste in a multitude of useless and even destructive courses; more than all, it would create a mighty wave of steady, resolute enthusiasm which must inevitably carry India straight to the goal of national unity and self-determination. The end, too, in that case would have been achieved by her own will and choice; not grudgingly by sufferance of others, but as the assumption by her of a right which none will question or oppose.

If the elders of our day will not grasp the great opportunity, but persist in ploughing the sands of futility, then Mother India must rely for her redemption on the younger generation of her sons and daughters, the educated, unsophisticated minds of her youth, brought up in the atmosphere of brotherhood in class room and play ground and scout camp, nurtured on lofty ideals of non-sectional, all-Indian patriotism, and determined when the time comes to devote their lives and energies to the task which their elders have neglected, self-dedicated to the service of their country as valiant Knights of the Order of Brotherhood of the New Age.

May the spirit of Wisdom help every one in this critical time to find the true pathway and to tread it unflinchingly to the end!

K. S. Chandrasekhara Aiyar

ADYAR

HERE nature ever smiles with graceful charm,
There's nothing night or day to cause alarm.
E'en violent storms, which leave the sky so clear,
Rumble away, as tho' intruding here.
The cawing of the crows, the chirp of birds,
The bull-frogs' croak, the bleating of meek herds,
The fern, the palms, the cactus, all day long,
Express one life, one source, one goal, one song.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

Thousands of fallen blossoms spread our way,
As tho' to make our pathway ever gay.
Sweet Adyar, pilgrimage of young and old,
The charms of which are never fully told.
The dwellers in this paradise for men,
Who come from mountain, valley, moor, and fen,
Are they who live as one community
Without restraint of personality.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

So long as liberty we ne'er abuse,
We work or play or seek the gentle muse.
Hindus, Buddhists, Christians, other creeds,
Pray the same God together for their needs,
Divesting surplus trimming from their shrine,
They find the source of consciousness divine.
The Brahmagiṇya Āshrama is here
For all to drink of wisdom's cup so clear.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

To synthesise their work, each one his part,
Science, Religion, Philosophy and Art.
World University without compeer
For those who strive to be a saint or seer.
We find our Master here at every turn
Waiting to teach us Truth, if we would learn,
From action, knowledge, wisdom purified
By sacrifice: and so, joy magnified.

Adyar Day, 1927

CAXTON HALL

CRAFTSMANSHIP

By R. J. ROBERTS, A.M.I.E.E.

CRAFTSMANSHIP is, I find, a greatly misunderstood and still more under-appreciated quantity. People talk of the craftsmanship embodied in a piece of furniture for instance, but we may be sure that nine out of every ten persons who use this term have none but the haziest notions as to what they intend to suggest, (or if they intend anything) by using the term Craftsmanship in this sense may be defined as a quality which resides in an article which has been produced by work and normally it is accepted as presenting in an indefinite concrete form some representation or reflection of the spirit of the worker. When this hypothesis is considered, a question might readily be asked "Does this craftsmanship reside in all work, or rather in all articles upon which human work has been expended?" The answer to this pertinent question must undoubtedly be "Yes". Otherwise the term could possess no universality of application and would immediately condemn certain products as unclean in a spiritual sense. Again, could we consider craftsmanship to reside in, say, a pound of flour as well as in a poem or any other work of art? I should most readily assert that it was so but perhaps not to a like degree.

To understand what this Craftsmanship really is, let us examine it further. Let us question how it is attained and how given to product. Here we are on firm ground and we all know that the power of craftsmanship is acquired by long

practice under proper conditions. Thus a tradesman may learn his craft by producing only the crudest and simplest trade articles; and would be less likely to gain as great a quality of craftsmanship as he who had worked upon and been taught to produce elaborate as well as the simpler products. This quality is then a virtue which can be attained by hard work, it may be encouraged by tuition but teaching alone cannot make it grow.

It is commonly assumed that craftsmanship may be imparted to an article and the amount (if a virtue may be measured) imparted depends upon the skill of the craftsman; but this is not all. A highly skilled man may, by wilful negligence produce an article containing little craftsmanship. Here we come to a further understanding of this quality, inasmuch as the amount imparted to an article depends not only upon the skill or craftsmanship of the worker, but also upon the care he assumes to enable him to produce a good article. That is the worker to embody his best craftsmanship in his work must of necessity bend all his skill, thought and energies to his work. Thus a highly skilled craftsman may produce with comparatively little effort a piece of work for which a lesser skilled man would require greater effort, even if capable of attaining at all the perfection of the better workman.

All types of craftsmanship are, however, not of the same quality or degree. Neither can all crafts be capable of including a like amount of craftsmanship; but, it appears to me, all work is capable of including craftsmanship, even as truly as it may be asserted that any worker may become skilled and thus be able to give this stamp of craftsmanship to his work.

Let us go back to the dawn of modern civilisation and inquire if craftsmanship could there reside in articles which, crude as they may have been, could then be produced only by the great expenditure of energy and, after its kind also, of skill. Wheat used to be ground in a quern, a crude stone

pestle and mortar. Most certainly craftsmanship was reflected in the fineness and general quality of the product when the flour had been made into dough and baked. Look for a moment at the flour in the cakes King Alfred allowed to burn, and enquire if our modern machine-produced-flour possesses an equal, less or greater craftsmanship.

Flour to-day, we all know, is made by power-driven machinery and no human hand touches it directly or indirectly from the moment it enters as grain to its despatch as flour in bags from the mill. The workmen employed in the mill attend to the various machines, adjust the conditions and observe that no breakage or alteration occurs to spoil the product or to hinder the normal running of the machinery. They are machine tenders, of their kind probably highly skilled, but may we call them craftsmen? The machines were designed by craftsmen undoubtedly, and they were built by craftsmen (in spite of the modern employment of machinery to produce more machinery). If the modern flour miller did not give all his thought, attention and skill to his work there is little doubt that the quality of the flour would suffer. The craftsmanship of the flour miller is embodied in the flour and, dependent upon the use or misuse made of it by the cook, aids or spoils digestion. Apart from the miller's efforts may we not quite as truly assert that the craftsmanship of the machine designers and builders reside in the machines, and these machines, vicariously perhaps, are able to pass on some of this quality to the flour? Personally there appears but few difficulties in accepting the possibility of this hypothesis; and, I am unable to consider the influence of machinery in modern life, as essentially bad.

Modern machinery plays a very great part in society and, although bad in some cases, plays very important parts in our lives. Machinery can be used and is used with very great benefit to all but there are abuses of machinery. Mistakes

have been made in the application of machinery to produce articles which could be made of much better quality by hand. Who has not compared pressed wood designs to their hand-carved prototypes and found such machine produced stuff inexpressibly ugly.

A story is told of a holy well in a part of Germany which was heavily devastated in the thirty years' war. As the war dragged to an end a straggling village of hovels was built by surviving peasants near a spring. There came in Winter time a poor wandering carpenter who in exchange for shelter and food erected over this spring a beautiful little house to protect it from beasts and weather in Summer and Winter. The poor villagers prized their spring, and through exaggerations and mixed memories of folk-lore, it was found to possess special healing virtues; and in time became a holy well of curative powers much visited by pilgrims. This well possessed real power and might we not ask how these were obtained? There is little doubt that, but for the strange *Zimmer-Schreiner-iunggessell* (the carpenter journeyman) there would have been little holiness noticed and no miracles performed at this well. This well may previously have been a saint's spring, but far more likely is it that the craftsmanship in the little house really gave to it all its holiness.

So much for craftsmanship in its every-day aspect.

All things have their places and purposes in life: the bad as well as the good, the true and the false, the ugly and the beautiful. What are their places? We may recognise "Beauty," the universal, the all-compelling, not by any recognised empirical standard of a school nor yet because of the general consensus of opinion. No, we recognise it, by an insistent quality which is felt as a force or urge suggesting a friendly environment—one in which we feel joy, an elevation of spirit and kindness to all. This feeling of beauty is super-sensual, but the super-sense of the reaction to beauty is

reached through the usual senses of sight, hearing, touch, etc. Ugliness engenders, on the other hand, feelings of discomfort, disharmony, discouragement—all contrary to those of beauty. Joy is the reaction to beauty—pleasure but an excitation of the senses.

Absolute values do not rule in physical life and absolute beauty is humanly not capable of being produced. In fact, beauty may be likened to a mirror which is held up to our consciences, to our sub-conscious memories if you will, and we react to that beauty which the mirror shews us. Absolute beauty, truth, and the absolute good, exist in God, which although a great imminent reality to many cannot be expressed or defined, except by examples of some of these abstract quantities.

Theosophy teaches as an almost necessary corollary to universal brotherhood that we have attained soul growth through a series of lives or incarnations. If we humans are brothers in the eyes of God, then, as His creatures, are we not the brothers of all that exists? We Anglo-saxons are brothers (elder brothers perhaps) to the Zulu, to the birds and beasts of the field, the spider in his web, the trees on the hills, the grass in the valley, the whale and the sea anemone, the stars in the heavens, and the atom in the dust. If we are brothers, some must be older, and how could we attain such growth or age as souls excepting by a series of lives?

Do we not know that the African negro finds that beauty in the crude rhythm of a tom-tom which we may find in a Beethoven symphony? Why? There can be two answers. One that we are special creatures created for little joys and little sorrows to some purpose, is one we cannot understand. The other is understandable and suggests that we have known music in a multitude of forms and are thus able to appreciate the more elaborate ones. The distilled memory of our past lives abides with us as conscience.

Our appreciation of beauty in any of its many forms is the reaction of the spirit to the essential memory of previous joys reflected in that form of beauty. But a view of the absolute beauty can come only as a vision of God.

Has a craftsman aught to do with beauty? By making a piece of work he emulates the creator of all and by the quality and will of his work approaches near to or far from the Godhead. In the universe there is much of beauty and much of seeming incompatible disharmony; but does not this disharmony serve to throw up the beautiful into higher relief?

Our environments, and we ourselves, contain much beauty and many uglinesses; and the true craftsman will endeavour to build into his product as much as he may of some particular quality of beauty. He strives by the elimination of the ugly towards the arch beautiful in sound form or colour. But since the message of beauty is lost if unnoticed, he frequently incorporates an ugliness to attract attention by contrast. A work of art may not be one of any one particular type or vein of beauty; and the artist may attempt to shew beauty of aspiration though not of colour, beauty of form though not of sound, beauty of conception though not of form, and so on.

The artist and the craftsman work for their public—be it to-day's or to-morrow's—but the work of the greatest endures for ages and is appreciated centuries after the original audiences vanished. Know we not still to-day the beauty in the works of Homer, Plato, Phideas, Sophocles?

Originally (if we may speak historically of the beginnings of art) the artist and the craftsman were one. In ancient Greece the painter painted his picture and only seldom were copies made by others and then only by painting not printing, the sculptor carved his own statues, the poet read his own lines, the dramatist produced his own play, etc. It is still true to-day that the true artist and the good craftsman are one. It is a

modern convention only which separates the two; and the artist who is not content to complete his design loses a very great deal by permitting a lesser or even a better skilled craftsman to do his work for him. In the vision of the artist—for remember that the artist is essentially a seer, a seer of things as they are—the conception and realisation of the work are one. Conception is the building in mental matter; of such a subtle material that the subject is created an objective reality as soon as the mind grasps the basic idea of construction. The reception of an idea not only suggests the possibility of its translation to the physical plane but is a promise in its realisation. And who is more worthy to shew the idea in physical matter than he who received the inspiration. He alone can tell who truly sees, and only he with the vision may translate. A book is so often spoilt in the translating because the translator saw the words only and not the spirit of the words of the original author. Rabindranath Tagore rightly translates his own words into English where this is required. Should, however, the inspired craftsman's conception exceed the capacity of his craftsmanship so will his product fall short of the ideal, and he will know he has failed.

Craftsmanship, the proper wedding of inspiration, mind, emotions, and the physical body with all its senses and capacities, is absolutely essential to great and good work. Inspiration is open to all but only the genius is able to receive it and to translate the intangible into the tangible, the formless into the concrete. So truly may the genius be described as an infinite capacity for taking pains.

The craftsman binds all forms to his will. He may use the beautiful in form together with the ugly to produce the effects he desires. But either as an end in itself may be insipid or vicious. The ugly is but a shadow of the beautiful, and therefore requires complete understanding and appreciation before use can be made of it. An excess of the ugly may

be contained in good work even as an excess of beauty may be vicious. Some of Hogarth's pictures are particularly ugly but as things of beauty and therefore as works of art they are much to be preferred to the sugariness of some of the would-be improvers on Watteau.

In the same way one poet may be superior in craftsmanship to another who is a greater poet. Swinburne might be considered the better craftsman but Burns is undoubtedly the greater poet. So we see that craftsmanship is not all. Inspiration is the material given to the mind and the craftsmanship resides in the hard work. The material is given but work is done only by sacrifice of effort and time.

We are taught that the really substantial in existence is the spiritual plane, the co-existent, the co-eternal with the Godhead in man. It is our duty and our privilege to build in the spiritual "Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal". But the spiritual is built only by conscious effort, and craftsmanship is only one of the many roads to the spiritual.

A thing of beauty is not necessarily a beautiful thing; neither is a beautiful thing, of necessity, a thing of beauty. This is not hair splitting. A beautiful thing only becomes a thing of beauty amid suitable surroundings; but a thing of beauty is always that. A tulip in bloom is always a thing of beauty, but some humans only appear as things of beauty when dressed to the part.

A thing of beauty is a joy for ever :
It's loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

We may only recognise a thing of beauty; we cannot be told and learn it as one. This recognition is the acknowledgment of the meeting of the Godhead in us with something on its own plane. Craftsmanship is one way by which the

modern convention only which separates the two; and the artist who is not content to complete his design loses a very great deal by permitting a lesser or even a better skilled craftsman to do his work for him. In the vision of the artist—for remember that the artist is essentially a seer, a seer of things as they are—the conception and realisation of the work are one. Conception is the building in mental matter; of such a subtle material that the subject is created an objective reality as soon as the mind grasps the basic idea of construction. The reception of an idea not only suggests the possibility of its translation to the physical plane but is a promise in its realisation. And who is more worthy to shew the idea in physical matter than he who received the inspiration. He alone can tell who truly sees, and only he with the vision may translate. A book is so often spoilt in the translating because the translator saw the words only and not the spirit of the words of the original author. Rabindranath Tagore rightly translates his own words into English where this is required. Should, however, the inspired craftsman's conception exceed the capacity of his craftsmanship so will his product fall short of the ideal, and he will know he has failed.

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descent of the spiritual to the physical is made possible. It is the will and the way.

Let us consider the effects of an application of craftsmanship. Something of beauty, *i.e.*, physical material has consciously directed work, expended on it so that something of the spirit may be noticed, has been created. What are its spiritual or superphysical effects?

A beholder of this thing of beauty notices a friendly environment which gives him a temporary or permanent access of joy which may help him in turn to shift his burden of care, ever so little, to think more kindly for a moment of a friend or enemy, to greet an acquaintance more cheerfully, to be a little more courteous to a servant, to treat an animal a little less cruelly or to turn his attention away from worldly things if only for a moment. The majority of us are the slaves of our environment and the qualities of our actions are governed to a very great degree by these, our conditions. Are we not more cheerful on a sunny day than on a dull one? The beholder's capacity for reacting to this thing of beauty is dependent upon his development. The perception of beauty is like good health, mainly a question of habit. The more beauty we see around us the more likely are we to be beautiful in our thought, speech and actions. A child brought up in a beautiful country home might naturally be more beautiful and good and true than her sister of the slums. Therefore we may say that the beholder of our thing of beauty is consciously or unconsciously the better for the creation and shewing of this thing of beauty.

How fares the Creator? The first effect upon himself of his good work is that he is able to see improvements and to make something still better, something more nearly perfect, and something nearer to a reflection of the God within. A true aspiration is an attempt of the Godhead to burst the prison bars of the flesh. God appears in Nature in thousands,

nay millions, of forms of beauty; and the God within has equally numberless aspects of beauty and truth. The Creator has made a conscious effort and is rewarded by an added capacity—thus virtue has its own reward.

Your true artist is not concerned so much with the created object as with its creation. He does not love the finished work of his hands as did Pygmalion of old. He loves the work, not the creature of his work. The craftsman having done his work moves on to the next.

The story is told that the original builder of the famous clock in Strassburg so loved it that at night even he would not leave it. This was truly a grievous sin in the artist and he met his reward and punishment when the townsmen took and blinded him lest he should go to Paris and build there another clock for the Notre Dame.

The increase in the capacities of the creator does not end in the benefits he may receive, and the results might be described in this way. The conscious perception of the beauty by any beholder revivifies a thought form which, being a portion or a reflection of the artist's original thought, returns to him with added force. If then the artist is engaged on other work this added force gives him greater power to create anew. A thought may be a prayer and the thoughts of the perceptive are strong even as the prayers of the just avail much.

Should, however, this hypothetical object of beauty be hidden away or destroyed, what are the results? The creator receives an access of capacity from his work; but, if he has selfishly or wilfully kept it from other people, he must lose some power by the disuse of an opportunity. He loses also the unspoken prayers of the probable beholders.

Every thing we find has its action and its reaction. No force puts a body in motion without an equal and opposite force against another body. The force expelling the bullet from a rifle is equalled by the kick. If true on the physical plane, this law

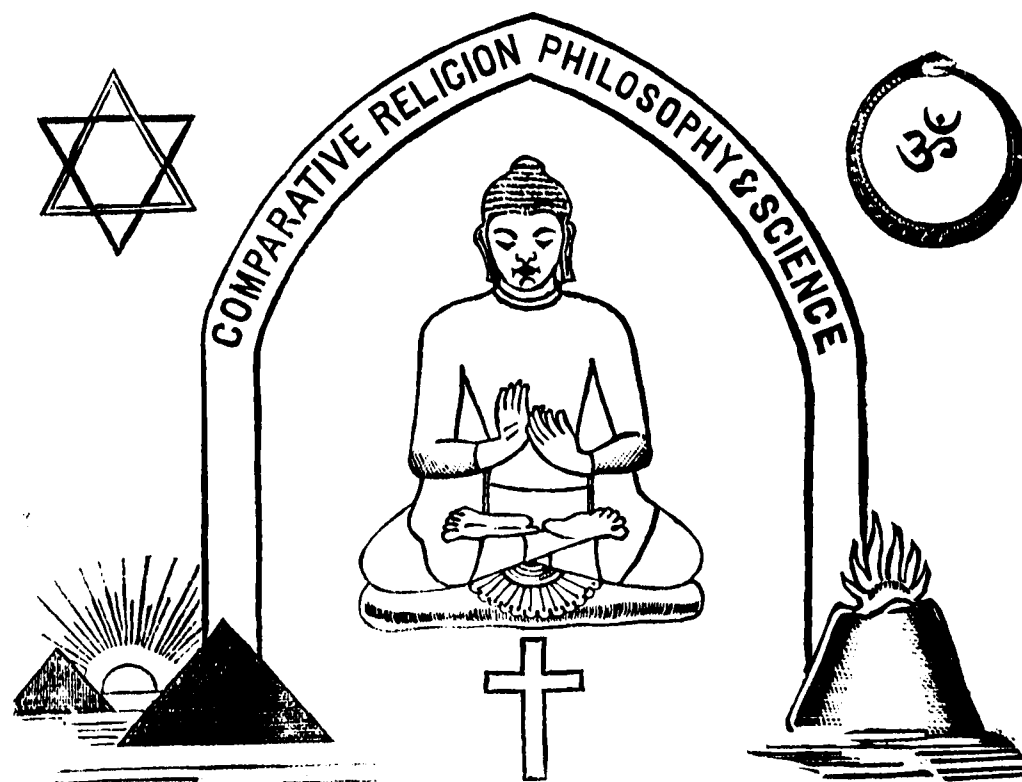
is equally true on the spiritual planes. As you give so you receive. The law of progress is the law of sacrifice. We come into this world to work—we are driven to it (if we will not make an effort) by hunger, sorrow, grief, envy, hatred, malice and other unpleasant things. All have their places in Nature. We work to grow and we grow to work, and there is little peace. Peace is attained as joy, a transient phenomenon with most; and the most sure method for obtaining joy is that of creation, when the Godhead ceases its urge for a moment before another and greater effort.

Sacrifice is giving. The greatest gift is the gift of thought. The gift of material is something, the power of emotion is greater, but the power of thought inspired by love is greatest of all. A penny may give a beggar a meal, rhetoric may inspire him for a time to small or great deeds, but loving thought may help him permanently to the eternal.

We are able to give on any of the three planes, the physical, the emotional and the mental. Let us attempt the highest and learn to give something of beauty. By attaining craftsmanship may we learn to reflect the beautiful; and, with the beautiful, the good and the true (as each of us perceives it) may we all go forward.

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

R. J. Roberts



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

(Continued from Vol. XLVIII, p. 680)

I have said a little while ago that the three great Sūfī poets are outstanding figures in Persia. They are like oases in the vast Sahara. No Sūfī poet in modern times rose to the eminence, to the giddy heights, to which they reached. Of the three, Jalālu'd-Din Rumi, the author of the great immortal *Masnavi*, and of the collection of lyric poems well known as

Diwān of Shams-i-Tabriz, unquestionably carries the palm of greatness amongst the Persians. He was born at Balkh in the autumn of A.D. 1207. But to the anger of the then reigning king, 'Alā'u'd-Dīn Muhammad, his father Bahāu'd-Dīn had to leave his country and settle at Nishapur, in A.D. 1212. It was here, so runs the anecdote, that the celebrated mystic poet Shaykh Fari'du'd-Din 'Attār took the child in his arms, presented him with his *Asrarnama* (book of mysteries) and predicted that the child would one day become famous from one end of the country to the other; and gave him his blessing. Jalalu'd-Din after settling in various places finally made Qonya (Iconium), an old Roman town in Asia Minor, his permanent place of residence.

Jalal'ud-Din seems to have studied the exoteric sciences chiefly with his father till the death of the latter in A.D. 1231, when he went to Aleppo and Damascus in search of further instruction. About this time he came under the influence of one of his father's former pupils, Shaykh Burhanu'd-Din of Tirmidh, who initiated him into the mysteries of the Path; after the death of this eminent saint he received further esoteric teaching from Shams-i-Tabriz, a "weird figure, wrapped in coarse black felt, who flits across the stage for a moment and disappears tragically enough". Our young poet's acquaintance with this mysterious personage began in December, 1244, at Qonya and lasted with ever increasing intimacy for about fifteen months, till it was suddenly brought to a close in March, 1246, owing to the sudden death of Shams. He was considered to be a child prodigy and as is usual with such eminent men, a great many stories are told of his days, wonderful to listen to and strange to believe. At the age of six he is said to have seen visions, taught his playmates philosophy and done many marvellous feats like flying into the celestial regions, etc. The order of Dervishes known as "Maulavis" originated from him. Music and dance formed

a peculiar feature of the rites of this order, they were therefore called "Dancing Dervishes".

The great Masnavi which was commenced in A.D. 1263 was completed just before the death of the great poet, which event happened in A.D. 1273.

In the "Festival of Spring" Rumi writes:

Come! Come! Thou art the Soul, the Soul so dear, revolving!
Come! Come! Thou art the Cedar, the Cedar's Spear, revolving!
Oh, Come! The well of Light up-bubbling springs;
And Morning Stars exult, in gladness sheer, revolving!

The following is a passage rendered in English from a poem entitled "The song of the Reed":

Nightly the souls of men thou lettest fly
From out the trap wherein they captive lie.
Nightly from out its cage each soul doth wing
Its upward way, no longer slave or king.
Heedless by night the captive of his fate;
Heedless by night the Sultan of his state.
Gone thought of gain or loss, gone grief or woe;
No thought of this, or that, or so-and-so.
Such, even when awake, the Gnostic's plight:
God saith: 'They sleep': recoil not in affright!
Asleep from worldly things by night and day,
Like to the Pen moved by God's hand are they.
Who in the writing fails the Hand to see,
Thinks that the Pen is in its movements free.
Some trace of this the Gnostic doth display:
E'en common men in sleep are caught away.
Into the Why-less Plains the spirit goes,
The while the body and the mind repose.
Then with a whistle dost Thou them recall,
And once again in toil and moil they fall;
For when once more the morning light doth break;
And the Gold Eagle of the Sky doth shake
Its wings, then Israfil-like from that bourn
The 'Cleavers of the Dawn' bids them return.
The disembodied souls He doth recall,
And makes their bodies pregnant, one and all.

Yet for a while each night the Spirit's steed
Is from the harness of the body freed:
'Sleep is Death's brother': come, this riddle rede!
But lest at day-break they should lag behind,
Each soul He doth with a long tether bind,
That from those groves and plains He may revoke
Those errant spirits to their daily yoke.

O would that, like the 'seven sleepers,' we
 As in the Ark of Noah kept might be,
 That mind, and eye, and ear might cease from stress
 Of this fierce Flood of waking consciousness!
 How many 'seven sleepers' by thy side,
 Before thee, round about thee, do abide!
 Each in his care the Loved One's whisper hears:
 What boots it? sealed ere thine eyes and ears!

The above lines give an idea of the trend of the mystic poet's thoughts and the deep occult knowledge that lies buried deep in the lines penned by the author. You will also perceive therein that the soul, at night, becomes a disembodied spirit and soars in regions unknown to the people who are tightly tied to the worldly ties. The Nature of sleep is also shown as nothing but a kind of death, the only distinction being in sleep one comes back and re-enters the body, while in death, the soul does not return to the same body. The term 'Cleaver of the Dawn' is a title given to God in the Korān; the phrase "Gold Eagle of the Sky" means the sun, and the term "seven sleepers" used above refers to the people of the cave taken from a verse in Korān dealing with the "Chapter of the Cave". The beauty of the verses and play of the words can only be felt and perceived in the original. However perfect and true a translation may be, still the hidden meanings conveyed by an author is rarely brought through in a language different to the original and specially by persons who belong to different faith and nationality. It is difficult for such persons to enter into the spirit of an oriental mystic poet with the result that not half the ideas and thoughts conveyed by the author in his original is made plain, but even in some cases an ugly tinge covers the meaning. The translated works of this mystic poet suffers from this defect and it is very difficult to form a correct estimate of the author from such translations.

In the East, the Diwan is much less read. The Masnavi forms an inseparable companion of the young and the aged;

and in Persia you will find groups of men squatting round on the ground and trying to interpret and extract out of the book meanings which they consider the author intended to convey. Although the Diwan is read less, still, considered from a viewpoint of poetical merit and originality, it is matchless. The great Sa'di himself, when asked by the—Prince of Shiraz, to select and send to him the best ode, that he knew of as existing in Persian Literature, chose out, from the Diwan in question, saying: "Never have more beautiful words been uttered, nor ever will be. Would that I could go to Rūm (Asia Minor), and rub my face in the dust at his feet." One such ode I quote below from a translation by Nicholson:

Lo, for I to myself unknown, now in God's name what must
 I do?
 I adore not the Cross nor the Crescent, I am not a Giavour or
 a Jew.
 East nor West, land nor sea is my home, I have kin nor with
 angel nor gnome,
 I am wrought not of fire nor of foam, I am shaped not of dust
 nor of dew.
 I was born not of China afar, not in Saqsin and not in Bulghar;
 Not in India, where five rivers are, nor 'Iraq nor Khurasan
 I grew.
 Not in this world nor that world I dwell, not in paradise
 neither in hell;
 Not from Eden and Ridwan I fell, not from Adam my lineage
 I dew.
 In a place beyond uttermost Place, in a tract without shadow
 of trace,
 Soul and body transcending I live in the Soul of my Loved
 One anew.

You will notice that herein, the poet attempted to express his idea of universal brotherhood which is now so much in the air and to attain which we try tooth and nail. Here also you will perceive that the idea of original sin derived from the fall of Adam is not encouraged. For the author takes you far, far beyond the night of time to impress on you his lineage. This fact is borne out by the recent discoveries in Egypt, which takes you back, at least for the present, some twenty thousand mortal years.

Shamsu'd-Din of Tabriz saw the light of this world in A.D. 1201. It is said that he was the son of Jalalu'd-Din, "Naw-Mūsulmān," the prince of Khwarazmshah, who utterly reversed the policy of his father, a friend of Ismaili and other occult and mystic Shiah sects, and declared himself an orthodox Muslim, whence he was known as "The Naw Mūsulmān". It will be interesting to notice incidentally, that of such a parentage, a soul that was to overshadow another great soul like Jalal and the minds of the Shiah world, was born.

Shams had earned the nickname of "Paranda" (the flier) by his extensive travels and flighty wanderings. He is described as of an "exceedingly aggressive and domineering manner," and as "a most disgusting cynic". Nicholson in the following words has best summed up his character :

He was comparatively illiterate, but his tremendous spiritual enthusiasm, based on the conviction that he was a chosen organ and mouth-piece of Deity, cast a spell over all who entered the enchanted circle of his power. In this respect, as in many other, for example, in his strong passions, his poverty, and in his violent death, Shams-i-Tabriz curiously resembles Socrates; both imposed themselves upon men of genius, who gave their crude ideas artistic expression; both proclaimed the futility of external knowledge, the need of that 'sweet reasonableness' and moral grandeur which distinguish the sage from the devotee.

He seems to have had great personal influence with Jalal, went with him into solitary places and there discussed profound mysteries. This strange union of two great souls, wonderful in its character and mystic in its influence, is extremely difficult, some writers say, to fathom. But to an Eastern mind, used to the relationship of Guru and Chela, nothing seems so strange as the strangeness of European mentality.

Now we shall turn to Faridu-Din Attar about whom Rumi says that he was a master of mystical verse and who

was prior to Shams a teacher of Rumi. Rumi in one place sings of Attar in the following lines :

Attar was the spirit, and Sanai its two eyes ;
We come after Sanai and Attar.

The poet's full name was Abū Tālib Muhammad, generally known as Faridu'd-Din 'Attar. Attar means a druggist, and it is said that he dabbled in medicine and kept a sort of pharmacy, where he was consulted by patients and made up his own prescriptions. In this pharmacy-Daru Khana—which was frequented by five hundred patients daily, he composed *Musibat-Nama* (The book of Affliction) and the *Ilahi-Nama* (The Divine Book). Of his biography little can be gleaned from those who attempted to write of him, and even that precious little is anything but accurate. From several of his works and of those of his contemporaries, Attar is said to have seen the light of day in the city of Nishapur, spent thirteen years of his childhood by the shrine of the Imam Rida, travelled extensively, visiting Ray, Kufa, Egypt, Damascus, Mecca, India and Turkistan, and finally settled once more in his native town Nishapur. It is said that he lived from A.D. 1157 to 1197. The exact date of his death cannot be said with certainty.

For thirty-nine years he busied himself in collecting the verses and sayings of Sūfī saints and never in his life, so he tells, did he prostitute his poetical talents to panygeric. Like Rumi and Shams, he too, it is said, saw the Prophet in a dream, received his direct and special blessing.

His later works show a decline in his poetical diction, although they show considerable tendencies towards Shia-ism. Specially the publication of his work styled *Madharu'l-'Aja'ib* (Manifestation of Wonders) show a marked inferiority of its style to his previous works. The publication of this poem, it is believed, aroused the anger and stirred up the persecuting spirit of a certain orthodox theologian of Samarqand, who

caused the book to be burned and denounced the author as a heretic. He was driven into banishment, his house destroyed and his property burned.

Out of his many poetical works, *Mantiq'ut-Tyre*, or "Speech of the Birds" is the most celebrated. It is an allegorical poem consisting of 4,600 couplets. Its subject is the quest of the birds for the mythical Simurgh, the birds typifying the Sūfī pilgrims, and Simurgh the God, the Truth. The hoopoe bird harangues them in a long discourse, concluding thus the account of the first Manifestation of the mysterious Simurgh :

When first the Simurgh, radiant in the night,
Passed o'er the land of China in its flight,
A feather from its wing on Chinese soil
Fell, and the world in tumult did embroil,
Each one did strive that feather to pourtray;
Who saw these sketches, fell to work straightway.
In China's Picture-hall that feather is:
'Seek knowledge e'en in China' points to this.
Had not mankind the feather's portrait seen,
Such strife throughout the world would ne'er have been.
Its praise hath neither end nor origin:
Unto what end its praise shall we begin?

In this you will notice that even the Prophet Muhammad wanted the people to acquire knowledge from every source, and he did not restrict that wisdom and knowledge to the Holy Korān. For, it is said that the phrase "Seek knowledge even in China" which occurs in the above poem was a well-known traditional saying of the Prophet. In this long poem, when the birds assembled and the above quoted harangue of the hoopoe bird was finished, they decide upon the quest. No sooner was this decided upon, than one bird after another begins to make excuses, which is quite common with us mortals, and tries to stop away from the quest. The nightingale pleads its love for the rose and cannot get away from it; the parrot is imprisoned for its beauty in a cage, so to get out is an impossibility for him; the peacock puts forth defence of its

unworthiness because of its connection with Adam's expulsion from Paradise; the duck cannot live without water; the partridge cannot do away with the mountains; the heron is attached to the lagoons; the owl to the ruins; the humā to the power of conferring royalty; the falcon to its place on the hands of royalty; and so on without end. All these excuses for the quest of things of the Spirit, the hoopoe argues by a series of anecdotes peculiar to the Persians. Then after describing the difficult and perilous road which inevitably must be taken in the quest of Simurgh, he persuades the birds to undertake the journey, which they decide to do under the guidance of the hoopoe. Then the journey is continued through the seven "Valleys of Search," love, knowledge, independence, unification, amazement, destitution and annihilation, each wanderer ultimately purged of all self and purified by their trials, finds the Simurgh; and in finding it, finds himself. The concluding passage treating of the finding of the Simurgh and in it finding themselves, so well illustrates the Sūfī conception of "Annihilation in God," that I am constrained to place before you the prose translation rendered by E. G. Brown :

Through trouble and shame the souls of these birds were reduced to utter Annihilation, while their bodies became dust.
Being thus utterly purified of all, they all received Life from the Light of the Divine Presence.
Once again they became servants with souls renewed; once again in another way were they overwhelmed, with astonishment.
Their ancient deeds and undeeds were cleansed away and annihilated from their bosoms.
The Sun of Propinquity shone forth from them, the souls of all of them were illuminated by rays.
Through the reflection of the faces of these thirty birds (si-murgh) of the world they then beheld the countenance of the Simurgh.
When they looked, that was the Simurgh: without doubt that Simurgh was those thirty birds (si-murgh).
All were bewildered with amazement, not knowing whether they were this or that.

They perceived themselves to be naught else but the Simurgh, while the Simurgh was naught else than the thirty birds (Si-murgh).
 When they looked at the SIMURGH, it was indeed the SIMURGH which was there.
 While they looked towards themselves, they were si-murgh (thirty birds), and that was the SIMURGH;
 And if they looked at both together, both were the SIMURGH, neither more nor less.
 This one was that, and that one this; the like of this hath no one heard in the world.
 All of them were plunged in amazement, and continued thinking without thought.
 Since they understood naught of any matter, without speech they made enquiry of that Presence.
 They besought the disclosure of this deep mystery, and demanded the solution of 'we-ness' and 'thou-ness'.
 Without speech came the answer from that Presence, saying: This Sun-like Presence is a Mirror.
 Whosoever enters IT sees himself in IT; in IT he sees the body and soul, soul and body.
 Since ye came hither thirty birds (si-murgh), ye appeared as thirty in this Mirror.
 Should forty or fifty birds come, they too would discover themselves.
 Though many more had been added to your number, ye yourselves see, and it is yourself you have looked on.

In the above lines the whole beauty lies in the Persian word *Simurgh* which is a compound word meaning *Si* (thirty) and *murgh* (bird) and the one simple word *Simurgh* meaning a mythical bird. The whole piece is pregnant with deep mystical meanings and those who understand the impressions one obtains while in the monadic plane, would follow the above lines wherein it is said that all the thirty birds felt that they were *Simurgh* that is *Truth*. This extract also suggests that occult instruction is given in silence and without speech they are imbibed.

With a light heart we turn to Jami, the second of the three poets, of whom I spoke in the beginning.

Nur-addin 'abd-alrahaman Jami was born in Jam, on November 7th, A.D. 1414 and died at Herat on November 9th, 1492. He is more familiarly known simply as 'Jami'. He

had considerable faith in the company of holy men and assiduously he sought contact with them. He attached much importance to a certain Shaykh who took him on his knees as a child. As a man he was not of wide sympathy, still he lent the helping hand of kindness and generosity to the poor and needy. Amongst the literary men of his period his fame seems to have been a good deal eclipsed. Jami seems to have done very well during his scholastic career, being of a sporting temperament, he seems to have paid little attention to his studies, though he admirably kept up the appearance of studiousness by the satisfaction he gave to his teachers. Qazi Rum, before a large assembly, said of Jami:

Since the building of this city (Samarqand), no one equal, in sharpness of intellect and power of using them, to young Jami, has ever crossed the Oxus and entered Samarqand. Professed Sūfi as he was, his concealed attitude towards others of literary and philosophical fame, marred the greatness of the man. He was swelled headed, even from his infancy, and instead of being indebted to those from whom he derived his note-worthy erudition, he looks down upon them with an attitude absurd in itself. Although Jami came in contact with really holy and spiritual ascetics, still he had no great opinion of them. For he says in one place: "Alas I can find no seekers after TRUTH. Seekers there are, but they are seekers of their own prosperity."

I will give from his well-known work some quotations in its literal translation in English. He is pre-eminently a Sūfi mystic poet and the perusal of the book *Gulshan-i-Raz* just quoted will repay for time and energy spent upon it and make one wiser. The poet sings:

The lamp of my heart shone by the Divine Light; and by His blessing, illumination spread on both the worlds.

In the same book in another place he sings:

Go, sweep out the chamber of your heart,
 Make it ready to be the dwelling place of the BELOVED.
 When you depart out, HE will enter in,
 In you, void of yourself, will HE display His beauty.

This incidentally gives you a key to the mystery of Jesus leaving his body and making room for Christ to begin His ministry.

It is in the silent chamber of the heart, far away from the din and turmoil of the babbling world, that we can perceive and feel and be "in tune with the Infinite"—our BELOVED; and forget the toil and moil of the world in the Great Peace which no one else but HE can give.

I have purposely refrained from introducing Sadi earlier and did not follow the chronological order, for I wanted to take you theoretically on to the top of the Sūfī mountain peak so that the sublime and the most beautiful panoramic sight might be spread before you—mystical and occult in effect; and then I wanted, again theoretically, to bring you down to the bottom of the mountain, there to perceive the practical world with the eyes of a centenarian. No Persian writer enjoys to this day, not only in his own country but wherever Persian language is cultivated, a greater reputation than Sadi. His full name is Musharrifu'd-Din b. Muslihu'd-Din Abdu'llah. He was born in Shiraz in A.D. 1184 and died more than a centenarian in A.D. 1291. His tomb lies three miles from Shiraz, in a place commanding natural beauties and really heavenly charm, is to this day well kept. I had the great privilege of passing many a happy day there ruminating on the scenes of his time and of the manner in which he commanded great reverence at the hands of the Shirazis in particular and of the Persian speaking countries, including India, in general. His odes enjoy a popularity second only to those of his fellow townsman Hafiz.

Sadi is a poet of different type from those about whom you have already heard. He represents on the whole the astute, half-pious, half-worldly side of the Persian character. It may be said in the main that worldly wisdom rather than mysticism is his characteristic feature. No doubt

pious sentiments and aspirations can be traced in his prose and poetical works in abundance; but they are eminently practical and entirely devoid of visionary mystical quality which is visible in the writings of other Sūfī poets. Like many of his predecessors, he was sent to the celebrated college known as the Nizamiyya College of Baghdad, where he lived till A.D. 1226. While there, he came under the influence of a certain Sūfī Shaykh, but he does not appear to have imbibed all the Sūfī teachings as others have done. For, as I have said, his writings belie the hopes entertained by his mystic teachers. As his writings were on a large scale, so his travels were also extensive. He visited Balkh, Ghazna, the Punjab, Somnath, Gujerat, Yemen, the Hejaz and other parts of Arabia, Abyssinia, Syria, Asia Minor and parts of North Africa. He travelled, in true Dervish fashion, in all sorts of ways and mixed with all sorts of people. Sadi is chiefly known both to the young and the aged by his 'Gulistan' 'a rose garden' and Bostan.

As he is well-known to many, it is but futile to speak of him *in extenso*. I will only place before you a free rendering in verse of one of his, out of many, metrical attempts:

Precious are those heart-burning sighs, for lo,
This way or that, they help the days to go.
All night I wait for one whose dawn-like face
Lendeth fresh radiance to the morning's grace.
My friend's sweet face if I again might see
I'd thank my lucky star eternally.
Shall I then fear man's blame? The brave man's hearts
Serves as his shield to counter slanderer's dart.
Who wins success hath many a failure tholed.
The New Year's Day is reached through winter's cold.
For Lyla many a prudent lover yearns,
But Majnun wins her, who his harvest burns.
I am thy slave: pursue some wilder game:
No teacher's needed for the bird that's tame.
A strength is his who casts both worlds aside
Which is to worldly authorities denied.
To-morrow is not: yesterday is spent:
To-day, O Sadi, take thy heart's content.

One can talk *ad infinitum* on the subject of the Persian Sūfīs, but time is limited and like Sadi we are required to be more practical in these days of practical philosophy. Baba Tahir of Hamadan (1055), Sa'id b. Abi'l Khyr (A.D. 1049) is described as the first master of theosophic verse, the first to popularise the quatrain as a vehicle of religious, mystic and philosophic thought, and to make the focus of all mystic-pantheistic irradiations, and the first to give the presentations and forms of the Sūfī doctrine those fantastic and gorgeous hues which thenceforth remained typical of this kind of poetry; the great Sanai of Ghazna (A.D. 1131); Hafiz of Shiraz, whose Diwan-i-Hafiz is considered as next to the Korān in importance. It is a regrettable matter that very few non-muslims have tried to probe into the Islāmic mysticism. "Full many a gem of purest ray serene," with which the dark unfathomed caves of that much neglected religion of Lord Muhammad is replete, yet how few are there daring enough to enter them. The Sūfī ocean is so full of pearls that, alas! divers appear to be few but wearers in abundance. The object of this paper will be gained, if only a sympathetic interest is created in the pursuit of this sublime and eternal subject.

From what I have placed before you, you will notice, most of the salient facts and peculiarities of Sūfī thought and diction. Pre-eminently, there is the fundamental conception of God as not only Almighty and All-Good, but as the sole source of Being, and Beauty, and indeed the one Beauty and the one Being, "in whom is submerged" as one writer puts it, "whatever becomes non-apparent, and by whose Light whatever is apparent is made manifest." Inseparable with these is the symbolic language so characteristic of the Sūfī singers, and nearly of all the mystics, to whom God is an out and out "Friend," "the Beloved," and "the Darling," "Ecstasy of meditating on Him," the "Wine," and "the intoxication".

There is also the exaltation of the Subjective and Ideal over the objective and formal. Last, but not least, is the broad tolerance which sees Truth in greater or less measure in all creeds. "The ways unto God are as the number of the souls of men," and as Hafiz has declared: "Any shrine is better than self-worship."

C. Narayanswamy

THE JOY OF THE RETURN¹

By C. JINARĀJADĀSA

THERE comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to THAT whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realise that these things are neither he nor his acquirements nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from

a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of THAT called out from every atom of his being. How lovely it is then to lose all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I," then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from THAT, begin one by one to return to THAT through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from THAT has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to THAT whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are "cabin'd, cribbed, confined," and must patiently await the day when the path begins for the return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast,

¹ From *The Messenger* (U.S.A.).

each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to THAT." All acts become one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarājādāsa

SOUND WAVE INTERFERENCE

By WILLIAM V. HUKILL

MUSICAL "beats" are cited by physicists as proof that sound waves destroy each other by interference, the theory being that when similar phases of two systems of waves coincide they reinforce each other, and when opposite phases come together they destroy each other to the extent of their perfect opposition. And I take it as indisputable that in so far as sound waves are not destroyed by direct opposition to each other they must consist of something more than condensations and rarefactions in the air.

There is a simple experiment that may be tried by any one, and that appears to me to give importance to this subject. Take two tuning forks the tones of which are of the same pitch, the larger they are, the better. Change the tone of one of them slightly by sticking a bit of wax to one of its prongs. A few trials will enable you to regulate the pitch of their sounds so that when they are sounded together you will hear loud pulsations of sound, or beats, followed by comparatively silent intervals. You have changed the rate of vibration of one fork, so that one of them vibrates more rapidly than the other, gaining a complete swing after a time; and if they are held side by side their prongs will move in the same direction and their sounds blend only after certain equal intervals of time. And midway between these periods of coincidence they will swing in exact opposition to each other, and the condensations caused by one will fill the rarefactions,

caused by the other, which will result in silence. This is the accepted explanation of beats.

Now take off a small piece of the wax, thus causing the forks to vibrate more nearly at the same rate, and you will find a longer interval of time between the beats. By continuing to take off small pieces of the wax you may still further lengthen the interval between the beats, and you will presently notice that they are gradually becoming less perceptible, and they will become entirely imperceptible before the wax has all been removed, and while the same periods of coincidence and opposition that were the cause of the beats are still following each other exactly as before except that they are longer. The beats vanish just when one would suppose they should be louder and more distinct if any different from what they were before. The remainder of the wax may be removed without making any noticeable difference in the unison of the sounds, although it certainly affects it.

So it will be found that there is a considerable range in the approaching unisonance of the sounds within which beats are not heard, it being impossible to tell in this way when the sounds are of exactly the same pitch. They gradually disappear and are not heard below a limiting frequency, while the physical conditions necessary for them appear to be fully as good below this limit as above it, for the more nearly the sounds are of the same pitch the more nearly equal will be their sound waves and the more complete should be their extinction by interference; and their coincidence and opposition are bound to alternate as long as the tones are not of exactly the same pitch.

Now while it is clear that there are air waves that accompany sounds, and that they must interfere, we still have to deal with the fact that the sound beats are prevented in some way before the sounds are brought to the same pitch. They gradually become fainter until the ear can no longer detect

them, and the sounds blend and become as one, while their air waves are alternately reinforcing and counteracting each other with as much force as they did when the beats were most pronounced. The sounds are heard continuously and with undiminished intensity, during the periods of considerable length of time, while the forks are swinging in opposite directions and sending off sounds that should certainly interfere if they consist of nothing more than air waves. Then as there is no air wave interference at this stage of the experiment we have no right to assume that there is at any other stage of it.

In Mrs. Besant's little book, *Popular Lectures on Theosophy* on page 18, she says: "In the ether there are different densities—different as solid and liquid are different—and these yield what we call electricity, sound, light, heat, and so on. I am not forgetting that science calls sound vibrations of air, but those are secondary. There is one density of ether the motion of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound. Another density of ether is thrown into the vibrations we call light, and by these you see."

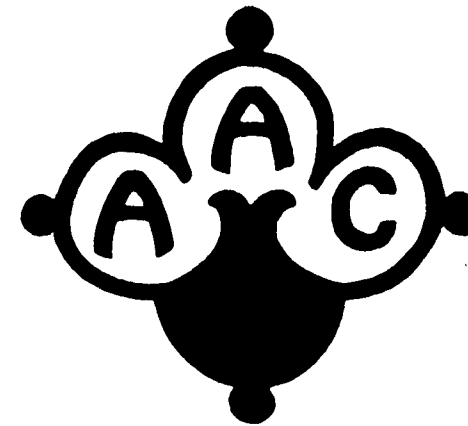
Here Mrs. Besant clearly postulates a soniferous ether. The ether vibrations "set the air waves going which are sound". And the air vibrations "are secondary". And just such an ether is necessary to explain the absence of beats when the sounds of the tuning forks are nearly though not exactly of the same pitch.

To me it seems impossible to doubt the mechanical necessity of the interference of mere air waves without the intervention of something to prevent it, and to prevent it as it is prevented in this experiment that something must accompany the air waves in their passage to the ear.

Therefore they are reinforced by waves of a soniferous ether,¹ the waves of which do not interfere. Hence its particles are frictionless among themselves, and its so called waves are not waves at all in the physical or material sense, for material wave motions depend upon friction.

I think this little experiment affords an independent confirmation of what Mrs. Besant says in regard to what we may call a soniferous ether, and shows plainly that the interference does not occur at all in the free air or medium of the sound. Then in this instance it must be in the organism of hearing, which is a receiver for the sound that is especially susceptible to the vibrations. Two opposing sounds may interfere and destroy each other in a resonant air chamber, but that is only another instance of a special receiver, in distinction from the general action of the air as a medium. No doubt it will be found also that light rays do not interfere except when they fall upon a material object capable of responding to their vibrations, as the retina of the eye, or perhaps the surface of a screen.

William V. Hukill



ART AS MEDICINE¹

By JAMES H. COUSINS, D.LIT.

THERE has been in recent years a considerable development of the use of the power of vibration in medicine through the medium of colour and sound. In mental cases it has been found that the subjecting of patients to certain tints or tones for a considerable length of time has a marked influence, through the neural system, on the mental state. This influence, both as a prophylactic and as a therapeutic agent, would be immensely increased if the scientists called to their aid the investigations of the occultists who have tabulated colours and sounds in sequences and relations to human temperaments that give material for at least a trial. But if the use of such material even as a simple experiment is *infra dignitatem* to science, there awaits thorough investigation of the matter of the allying of vibration with the creative impulse of life which expresses itself through the arts.

¹ A lecture delivered in the Brahmavidyā Āshrama, Adyar, and before the Students' Association of the Medical College, Madras.

Whatsoever of good resides in colour or sound as such, there are those who believe, because they have experienced it, that these beneficent influences have incalculable potencies of prevention and cure when vitalised by art, when colour is made living in a picture and sound in music.

The doctrine of modern experimental psychology, that art is an expression of the sex-impulse, because it has an element of truth in it, has held back the development of art as medicine more effectively than if it had been a complete falsehood. An ancient observer of life in India declared that the nature of Purusha (the Lord of Creation) is desire. The means to the satisfaction of that cosmic hunger was figured as the spinal column of humanity, with ganglia through which radiated the cosmic energy transformed into various types of creative expression. At the lowest point it was the creation of physical forms; at the highest it was the spiritual imagination. This was an ancient formulation of a verity that discloses itself to those who look into the *arcanum* of their own nature and of the universe with which they are affiliated. A creative impulse is obviously in all degrees of life. It is equally obvious that sex is only one of its phases. Single parentage (parthenogenesis) is seen in nature. The creative impulse in humanity expresses itself not only as physical creation, but as emotional creation in religion and art, and as mental creation in philosophy. There is, of course, a pornographic element in the arts. The lasciviousness of humanity has poisoned much of modern music. Many of the paintings of to-day are only means to salacious indulgence in the imagination of youth. Song and story are almost exclusively concerned with men and women in a state of sexual febrility at a lower level than the regulated and purposeful passion of the beasts of the field. Those who have experienced the thrill of absorbing themselves in the emotion of oriental audiences at a drama of the aspiring soul of humanity, who have seen strong men moved to tears of

joy by an art-expression of a philosophical concept, who have been lifted octaves in experience by the music of India, know that the sex element that dominates western art is not the whole of art. It is a pathological condition on which can be based no true generalisation as to the inescapable, noble and exalting impulse to art-creation.

Far from art being but an expression of sex in the limited sense of that word, it is the healing herb that nature has planted in the midst of the sense-alluring and ultimately soul-destroying jungle of lusts and habits that humanity has cultivated for its chastisement. To take up any of the arts with clean hands is to put oneself in touch with the power of expansion, for it is the very essence of art to draw forth the artist from latent vagueness into fulfilled realisation of capacities and aspirations. But such development is controlled, intensified and raised by the very limitations of the means and laws of the particular form of art that is practised. No amount of disordered egotism or arrogant desire will drag a statement on relativity out of a statue, or make intelligible song from canvas and colour. But a sane effort to respond to the cosmic art-impulse within the limitations imposed by time and space leads to the *ānanda* or bliss of fulfilment that the sages of India saw as the condition of universal life.

All development under discipline, or expression through limitations, leads to intensification and power. This is the simple law behind the fact that the artist is always an individual of mark. Where the art-impulse in an individual is of the ascensive order it carries with it a power of transmutation into higher degrees of quality. Where it is deflected through a polluted imagination it strikes lower and lower and becomes a corruption in the individual and a pestilence in the community. The force engendered in the singing of a song may, according to the focal point and direction of its radiation from the singer, invoke angels or raise devils, or let loose intense

potencies among sensitised hearers that will infect them with the singer's aspiration or passion. The power of art, as such, has a natural pull towards the higher nature, for its source is in the spiritual centre of man's being. It is the call from the inner to the outer, inviting the outer homewards. Where art follows that call it is of the future and has the savour of immortality. All else is doomed to dust. The capacity to deflect and pollute the art-impulse is one of humanity's vast responsibilities. But the degradation of that responsibility rests with the artist, not with his art. The illegitimate offspring of a famous singer, now dead, are not so many proofs that art and sexuality are synonymous terms. Art is, in fact, the anti-toxin of sex, but its expression must be in the direction of the spirit in man. This is the sign of its quality to those who have eyes to see. Its ascending graph is subtly traced in the words of a poem, the lines of a painting, the pose of a statue. All great art is of this kind. It directs the imagination of the normal beholder from the gross towards the fine, from the body towards the bodiless spirit, from the form of the Venus de Milo to the indwelling beauty. Much, probably most, of the art of to-day outside Asia leads in the contrary direction. It translates the divine quality of form into gross forms and the hysterical glamour of the process of their production, and sets in front of the white light of the spirit the incarnadined glass of sensuality.

The ancients of India, who symbolised the cerebro-spinal system of humanity as a flute on which the creative breath played the music of the world, knew the medicinal properties of art. They did not counsel suppression which would lead to "complexes" of future trouble; neither did they advise the free "expression" of the desire nature, for they knew that expression does not exhaust desire but increases it. They found the middle way which is between and above the extremes, the way of *sattva* (balance) instead of the way

of *tamas* (suppression) or *rajas* (expression.) They therefore prescribed good pictures as means to the higher citizenship and freedom from the lower influences of life. To close a stop on the flute of life without opening an equivalent at a higher level was to court disaster. All the stops had their own place and function and their own special beauty when normally used. But over emphasis of one note threw the melody of life out of key. Here we are on the verge of the ancient disciplines (*yoga*) of India, the transmutation, through development under control, of the powers of the body (*karma-yoga*, the path of action), of the powers of the emotional nature (*bhakti-yoga*, the path of devotion), of the powers of the mind (*gñāna-yoga*, the path of wisdom), of the will (*rāja-yoga*). To these will yet be added the disciplined development of the creative powers of the human spirit (*ānanda-yoga*). This is the path of art. We cannot here enter on a consideration of these more profound aspects of art, but must pass, with the foregoing matters as a justification, to an indication of some ways in which the transmuting powers of pure art may be used in the prevention and cure of disease.

In my experience as Principal of a large College for boys in India, I have found that the participation of boys in creative art gave them work which arrested their attention, imparted pleasure, released energy and helped them round the dangerous corner of adolescence. Where physical energy is abundant and crude, the more strenuous forms of art may be used, such as long practice in Boy Scout bugle-calls. I am convinced that organised art-practice in schools would elevate and sweeten the whole tone of school and college life and reduce if not entirely eliminate the physical and neural morbidity that exaggerates and perverts the physical creative impulses in boys. As it is, they crowd together in cramped positions in which the normal chemistry of body and mind is perverted and soured. The normally healthy processes of life

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are defeated by being turned into a *cul-de-sac*. There is need for relief in some form of rhythmical exercises or of hearty choral singing between classes.

But, turning away from the repulsive but unfortunately inescapable aspect of human pathology that has necessarily occupied our thought, we find that in general conditions, the arts are of high service as medicine. In a state of fatigue the placing of the soles of the feet against a pianoforte on which good music is being played will bring a complete restoration of energy. I know a musician who, when depressed, brings herself back to normal cheerfulness by playing a series of pieces which rise from the mood of the moment by stages towards relief. Herein lies a hint as to musical "dosology". The remedy for a lethargic state is energetic music. The remedy for hysteria and fidgets is calm music. But the sudden application of the "Marche Militaire" to an individual in melancholia may only drive the patient deeper into the blues; and a sudden application of the first part of "The Moonlight Sonata" might drive a neurotic to desperation. There should be a gradation of application from the mood of the patient to that which is desired to be induced. The development of broadcasting makes possible the giving of regular doses of musical medicine. In private cases this can be regulated according to needs by reference to published programmes. The same can be done with the gramophone. But loud-speaker broadcasting to a ward of patients in various pathological states has obvious disadvantages. Once, however, the therapeutic value of broadcast music is realised it may be possible to have short programmes of special kinds of music, such as a dance programme, a march programme, a sacred programme, which hospital superintendents can utilise according to the needs of groups of patients who are in a fit state to hear music and can probably be assembled in a room for the purpose.



FIG. I. THE DANCING FAUN OF POMPEII. 300 B.C.

FIG. II. THE RESTING MERCURY OF HERCULANEUM

300 B.C.



A similar use may also be made of broadcast speech. In private cases the old familiar use of fiction and poetry and fairy-tales can be scientifically adjusted to the patient's needs.

The therapeutic power of pictures and sculpture has hardly been touched. Hospitals look just like hospitals. They give a sick feeling to a healthy visitor by their trim efficiency, their undecorated neatness. If a picture is on a hospital wall it remains in the same place no matter what may be its relation to the state of the patient. A ship in a storm may make a good fill-up for a wall in the hospital of a sea-port. But if a patient is admitted who has arrived in a state of collapse after a bad voyage, the storm picture is obviously not calculated to help the patient. In the hospitals of the future there will be a decoration department, as carefully run as the dispensary, with a stock of pictures and pieces of statuary of various kinds, and the selection of these will be prescribed by the properly trained doctors of the future as part of case routine. A case of depression will not only be given internal tonics. The system of treatment will prescribe, for instance, the colour-print of "The Wave" by the Japanese artist, Hokusai, and the two-foot high bronze of the "Dancing Faun" of Pompeii, the one to be hung within sight of the patient, the other to stand within easy reach. For fever the prescription would be Hokusai's "Fujiyama," a beautiful expression of mountain-calm, and a statuette of a figure in repose such as the "Resting Mercury of Herculaneum". The Japanese know the power of the picture. They place only one in the picture-corner of their guest-room, and replace it as needed. When they expect a guest they find out his or her taste in pictures and hang one to suit.

That there is a natural relationship between pictures or statues and moods can be realised if one asks a number of people to close their eyes, imagine themselves in a particular circumstance, and then make an impromptu mark with pencil

on paper expressing their feeling towards the circumstance; say, watching a sunset, crossing a busy street, hearing a funny story, and so forth. There will be a similarity of character among the recorded marks, with certain variations. Suddenness will have one set of affined expressions, confidence another. These are the fundamentals of art. Every work of art has its characteristic line, which may be composed of a number of subsidiary lines, as a rope is composed of many strands. This fact rests on certain reactions inherent in the nature of humanity. The cave artists of France and Spain a millennium and more B.C. and the excavated temple artists of India of the first five centuries A.D. utilised the characteristic line as effectively as the most modern of the moderns. The creation of a piece of art is the turning of subjective states into objective form. The reverse process, the passing from the seen form to its unseen realities of thought and feeling, takes place in the contemplation of a work of art. But it must be true contemplation, not the casual butterfly movement from item to item that most people indulge in. To the convalescent, the æsthetical or subject interest of a work of art will at first probably be small. But the simple looking at Hokusai's Wave will induce a motion of the eye along its characteristic energy-lines. This motion will be communicated to the brain of the patient, and will gradually and pleasantly awaken dormant energy. On the other hand, the quiet steady lines of his Fuji will impose their calm on the disorder of the nerves. It is not at all unlikely that the wisdom of the future will extend this application of art by building rooms in particular styles to suit special needs, for there is a very marked difference of inner effect between an old English room with beamed roof and a modern villa drawing-room. The one induces repose, the other fidgets.

From what has been said it will be seen that the use of art as medicine is a matter of importance. It is not an

impracticable fad. It has been tried with good results, though not yet on a large scale. It will certainly be used extensively in the future; and one may visualise a time when the coming human life will be moulded in health and beauty, even as the Grecian mothers of old moulded their coming offspring by contemplating beautiful statuary; and when young life under education will be helped by true art to healthy power. With the influence of art thus free to exert itself in the elevation and purification of life, the need for art as medicine will be reduced to a minimum, and the office of the artist-physician will not be, as now, a struggle to defeat the natural consequences of wrong, and therefore inartistic, living on the part of humanity, but a gentle and happy leading of life, in its due season, towards a calm and radiant exit.

James H. Cousins

THE HAPPY VALLEY FOUNDATION

By ANNIE BESANT

AMERICAN anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerous in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilisation begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand to-day. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the New Civilisation, sowing them gradually and with thoughtful care, and planting the New Order,

To serve as model for the mighty world,
And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendour that I have only seen rivalled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilisation in America. It has already another cradle in the Old World, in Holland, where one of the Pioneers of the New Order gave his fine Castle of Eerde with its 5,000 acres of land,

and where a band of devoted workers is established, and is creating the conditions for the growth of the New Civilisation. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives—in preparation for this—with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs; this was originally about five acres and has been increased by a gift from an English friend to about thirteen, in order to ensure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather, and about five miles by a good but necessarily curving road over the ridge.

The Centre which is being formed here is to develop into the New Civilisation for the Americas and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months; the special discourses will be taken down and printed, as were those given at Eerde Castle last year, and will probably be given immediately before the Star Week in the Camp, which will be held on this estate. The whole Order of the Star the world over believes in the Coming of the World Teacher, who will found the New Civilisation, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America including, of course, Canada, will hereafter be in Ojai, and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and it will shortly be increased in size.

Settlers need not belong to any special organisation, but they must accept the following ideals which will be the bond of union between all the residents, to whatever Faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a Centre which shall gradually grow into a miniature model of the New Civilisation in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the Divine Life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

For the launching of such a Centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement and of guiding its policy through its initial stages, until it is firmly established. I have accepted the task, because I know that behind it are the Masters Whom I have served for 38 years, under Whose

directions I started in 1895 in Benares the Centre which is now the Headquarters of the Indian Section of the Theosophical Society, and in 1898 the educational institution which is now the Hindu University—a splendid Centre of Knowledge, where H.R.H. the Prince of Wales accepted its first Doctorate, the second being given to myself for my “unique services to Education”. Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am “risking” on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, when I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the Centre is secure, not only to help in its outer establishment, but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the Path that leads to Discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here, guided by written instructions, but if this Centre is established, I shall pay annual visits.

Let me sketch the Ideals which should be those of this Centre for the New Race, to be realised in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. “Hitch your waggon to a Star,” said Emerson, and we shall follow his advice, however far off the Star may be; it will even shine over us, inspiring and guiding us. We are “Gods in exile,” and we are striving to return to our native land. So our Centre must have high Ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. “Be ye therefore perfect,” was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the Ideals of our Community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalising character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them and by beauty in their homes, and refinement in dress, speech and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in Art and in the enjoyment of beauty, in music, painting, sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to Education, Culture. Education can be given by others or gained by the study of books. But Culture can be attained only by the man himself, applying the results of Education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the results of Culture. Without these a real Democracy is impossible.

For all this, our Centre must have a School for the training of future members of the Centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, Art, Science and manual occupations must all have their places. The Centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the Centre an education which will train their sons and daughters to be fit citizens in the New Civilisation, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the School—expanding later into a College—a Library, a Club, a Temple for Worship and Meditation, an Art Centre, a Co-Masonic Lodge, a Theatre, Playgrounds for adults (in addition to that of the School for children), and any others for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration in the atmosphere of the community and the beauty of the Valley for a time, though not desiring to become members.

For this foundation of a Centre for the New Civilisation large funds are needed. We have agreed to buy land, the area of which is 465 acres; it forms the beauty spot in a beautiful Valley. Some of it

is under cultivation, the rest of it not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the Centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the Estate a Co-operative Fruit Business (growing and drying), a Co-operative Store, and a Co-operative Farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the Centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by cheque either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingelman and F. C. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact, when a handful of Indians and myself started the Central Hindū School and College which became the Hindū University, and we appealed to the Indian public, as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries, bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an Organising Committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers' Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realise the possibilities and the dangers of the coming changes in civilisation, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the Coming of the World-Teacher—now with us—will eagerly help in laying the foundation of His joyous Message to the world: a new and brotherly civilisation to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above Ideals, in ever

increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?

Arya Vihara, Ojai, Calif

Annie Besant

11th January, 1927

ORGANISING COMMITTEE

The names of the Organising Committee for the New Centre are as follows: Dr. Annie Besant, D.L., President of the Theosophical Society; the Lady Emily Lutyens of London; Dr. John Ingelman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardall, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kritz, Frank Gerard and George Hall of Ojai, Calif., George B. Hastings of Buffalo; Louis Zalk of Duluth; Spencer Kellogg Jr. Eden, Buffalo; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the Centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the Valley without previously arranging accommodations. An Information Bureau has been established and all enquiries should be sent to Mr. Frank Gerard, Ojai, California.

The Valley is about 80 miles north from Los Angeles and can be reached over paved State highways by auto. There are frequent stages and a train service.

SEEDS OF INTERNATIONALITY¹

THE Universities of America are now imposing upon the students lists of subjects ranging from the history of individual Nations to exhaustive studies of all the political, economic and social factors which enter into the subject of international relations.

Yale, for example, offers twenty-two courses on the subject of international relations and the University of Chicago no less than fifty-six. As neither of these institutions specialises in foreign affairs, they illustrate the general trend of the American mind. The international mind is in the making in America.

The Harris Foundation at the University of Chicago owes its existence to the conviction of the donors, that "a knowledge of world-affairs was never of more importance to Americans than to-day". It enables the University to draw a number of foreign and American authorities to Chicago for three weeks each summer, who by lectures and round-table discussions, examine in detail and from different points of view a given region of the world. During the first two years Europe and the Far East were thus placed under the microscope and last summer Mexico's problems were examined and discussed.

The Institute of Politics at Williamstown encourages each year a number of experts from abroad to meet those of America in a detailed examination of outstanding world-problems. The members of the Institute are selected with special reference to their qualifications to contribute to the scheduled discussions, so that the conferences are made up largely of special students of the subjects under consideration. The Institute thus becomes a clearing-house of knowledge and different points of view expressed on current world-problems.

The Institute of Pacific Relations at Honolulu and the Institute of Inter-American Relations at San Juan are striving to meet the needs of special regions of the world. The Institute of Pacific Relations held its first session at Honolulu in 1925, and brought together representatives of all people living on the shores of the Pacific to exchange views on the problems affecting their vital interests. It is proposed to hold such sessions biennially.

¹ Extracts from *The Century Magazine*.

The Porto Rican project is new-born. Its first meeting is to be held in September at the University of Porto Rico. The Spanish island under American rule has recognised its unique opportunity to serve as a lens through which Latin America and Teutonic America may the more clearly see each other, and the meetings of this Institute should afford a long-needed opportunity for a better understanding among the peoples of the Western Hemisphere.

The newly founded Walter Hines Page School of International Relations at Johns Hopkins University will make a genuine contribution to American thought on international affairs. In the atmosphere of scholarly research for which Johns Hopkins is noted among American Universities, a small group of professors and fellows will devote their time and abilities to research into the underlying facts and conditions of international life including international law, international trade, economic relations, racial psychology, all the technique of international intercourse and diplomatic customs.

A promising thing, this, to begin the study of the science of amicable international intercourse in the same manner and on the same scientific basis as we have studied the science of war. The material accumulated through the years by the workers at this school should give to the world a new appreciation of the facts and forces underlying the life of the Nations and make it as distinctive an American contribution to international life as the Constitution of the Federal Government has already made to national life. It should do much to strengthen the arms of our diplomats in their efforts to substitute reason and justice for passion and might as the arbiters of world-affairs.

M. G.

BISHOP BROWN EXPOUNDS HIS HERESY

My Heresy, by William Montgomery Brown, 237 pages. (New York: The John Day Company. Price \$2.)

THIS is the story of "a new idea with a man" rather than its converse. The autobiography of this unrepentant Bishop, who through the power of an idea was catapulted into another world, may well cause reflection upon certain phases of ecclesiastical procedure that still linger, fossil-like, upon our planet. The title would seem to point toward the Middle Ages, but with a start one realises that the setting is A.D. 1926. It is a peculiarly stirring narration, this of the doughty, intractable old Bishop hurling defiance upon a shocked and pained episcopacy. One deduces that in the tight little world of human arrangements there are, apparently, no "last" heretics. Institutionalism will not be deprived of its "heresy case de luxe".

The dedication of this book is full of significance. It is given to "the crucified son of man regardless of his race, colour or creed". When through the study of Darwin and Marx this most orthodox of Bishops suddenly became the most audacious of heretics, he tossed overboard his entire cargo of theology as so much dead wood and in its place he put the actual "brotherhood" of man. He has told his story "all in one piece," as one newspaper correspondent advised him. "The more you put it together," said he, "the louder and funnier it becomes."

It is not strange that the Bishop's universe should have vanished completely upon his acquaintance with science. A glance at the background of this refractory prelate throws a searchlight on his sudden and dramatic "apostasy". In the light of his progress from Bill Brown the illiterate and half-starved farm-hand to the Rev. William Montgomery Brown, his long unquestioned acceptance of the theologian's foreshortened view is understandable. A Civil War orphan, he was "bound out" when less than 7 years old to a German farmer. Nine years later the county authorities, not liking his anemic appearance, removed him from the farm and placed him in a private family. At 21 he went to Omaha and began a desperate struggle for an education. Some years later he chose missionary work as a career and was soon appointed Archdeacon of Ohio. Following this, he was ordained Bishop and elected to the See of Arkansas. It was after his retirement in 1912, during a long illness in which he read Darwin and Marx, that he went through the inner

cataclysm which issued in "Communism and Christianity". Although a verdict of "guilty" was passed and he was deposed, through his ordination as Bishop of the old Catholic Church he has retained his rank.

With ample humour and sensitivity the Bishop describes his "coming down with heresy". The symptoms developed, strangely enough, through his reading "The Origin of the Species". His cherished conviction of his divine selection and of the monopoly of light contained within his bishopric began to seem childish to him. Then what did this naïve, madcap Bishop do but write a letter to his fellow-Bishops, asking them how they managed to reconcile their creed with the known facts of modern science. The replies from his fellow-Bishops were a "considerable shock" to him. Before such simple questions, the whole Church seemed "bankrupt".

It is a moving and impressive drama, this mental cataclysm of a prelate, this emancipation and emergence from the morass of orthodoxy into an enlightened liberalism; from what to him now seemed a crude literalism into a larger and more satisfying symbolism; from belief in a capitalistic system to that of socialism. But what a monstrous heresy for a Bishop to "find Christ via Karl Marx"! Can one wonder that something had to be done about it? What to do with this weird metamorphosis of a Bishop? He must, of course, be brought summarily to trial. But—"there was no trial," comments the Bishop, "there was a rollicking ecclesiastical comedy."

It was in 1917 that the idea of the Church's sanctioning and aiding the war began to worry the Bishop. What did the misguided man now do but write to his Bishops about this matter, only to find out that "all were for war but Paul Jones, Bishop of Utah, and he later lost his job because of pacifism". Then came his further study of Karl Marx, until in "Communism and Christianity," he had thrown all of supernaturalism to the winds. "Ecclesiasticism," he thundered, "is a thrice damnable thing! Religion does not yet dare to face the realities of life." On its title-page appeared "Banish gods from the skies and capitalists from the earth".

One can hardly resist, but for restricted space, recounting stage by stage the metamorphosis of this man and the full progress of his "trial". He had, as he points out, followed in the path of Dr. Crapsey and of hundreds of enlightened clergymen over whom orthodoxy held its lash. Against this there stood the Church "reeking with the insincerity which this tyranny of orthodoxy had imposed". It was truth he was after. It could be attained only by an "untrammelled search for it". But eventually came the sentence that he be deposed from the ministry.

Dr. Brown recounts gratefully how at this time there came an invitation from Dr. William Norman Guthrie, pastor of St. Mark's-in-the-Bouwerie, to take part in a Sunday afternoon symposium on the question "Do Heresy Trials Serve Any Useful Purpose?" He appreciated this all the more because of the "unlimited courage of

Dr. Guthrie, who although he had had a controversy with his Bishop over purely ritualistic matters and was not himself a radical, wanted to see justice done". He unfolds how his speaking was blocked. An invitation by John Haynes Holmes, champion of liberalism, to speak in the Community Church followed. In a church filled to overflowing the banned sermon was given and followed by a benediction by William H. Francis, Archbishop of the Old Catholic Church. What was the horrendous message? Life, declared the arch heretic, cannot be fixed in a single formula. It is a progressive revelation.

Obviously, *My Heresy* is "made in fire, as nature makes". The author has spoken, as a Spanish poet would have men speak, through the mouth of his own wound. If he has not a finger for nuances, he does have the feeling for horizons. For him the Moloch of ecclesiasticism has given way to the temple of man. We may or may not go with the Bishop. There are undeniable inconsistencies. But it is an absorbing record of courage. The Bishop survived his change of belief and he "has no reason to believe that God did not. It is the search that is sacred".

MARY SIEGRIST in *The New York Times*

NERUPPUMEDITTAL

By ARTHUR GLÜCKLICH FELIZ

WESTERN friend, I can see you smile. You always smile when you hear a story that you may not believe, though you do not know why. You do not want to appear impolite, and do like many others who simply deny everything that does not fit in with their ideas of this world. So you prefer, not to say anything but just to smile in your patronising way. That is a clever, uncompromising attitude. You do not say "no," but neither do you say "yes". And it does not prevent you from thinking over the story, does it?

Well, I do not mind your smile, and the best proof of this is that I am going to tell you one of those stories that you will not believe until you have seen with your own eyes, and then you will try to find out if there is any trick behind it.

It was the last day of October that a friend of mine invited me to join a small party to attend a Hindû festival for which he had been waiting two years or more. I was rather busy that afternoon, but he assured me it would be worth while going. You cannot see such festivals often; they are rare now-a-days and Westerners are seldom allowed to be present at them.

In a short while I found myself, in a small international company from Adyar, in the middle of the small village of Nungambakkam, near Madras. The cicerone of the little party had told us that we were going to see a religious feast where several people would walk through fire.

As we arrive, we see a large fire in the middle of the place crowded with people, both young and old. A drum and loud joyous shrieking around a merry-go-round—the universal by-feast of primitive feasts all over the globe—in one corner.

The place is about 300×270 feet, one of the shorter sides of it formed by the outer walls of the Temple. In the centre, or rather a little nearer to the Temple, on a space 30 feet wide and 30 feet long, the earth is dug about 6-8 inches deep. In the very middle of this square 6 to 8 men are busy keeping alive the fire.

Now that we are on the spot and surrounded by young Hindus, we may as well try to get more information about the main fact of the feast. These young men proudly tell us that we shall see how sixty men actually walk three times through the fire. From their explanation we realise that it will take some time till the real feast begins, and we look somewhat suspiciously towards the sky. Let us hope we do not get wet, but one of the lads, who followed our thoughts, assures us that we have no need to worry about that. "It will not rain to-day, we have appeased the evil spirit"; forthwith he shows us the huge earthy bas-relief, representing the evil spirit, to whom with anticipation they offered sacrifice, in order that she should keep away the rain during the ceremonies. The sacrifice must have been sufficient, it did not rain.

The men, both young and old, readily inform us that inside the temple, 60 men and children prepare themselves to walk through the fire. We gather from their information and from that of our kind conductor, that this feast called *Neruppumedittal* (a Tamil word meaning: "to walk through fire") is dedicated to Drowpaḍi, the wife of the five Pāṇavas of the Mahābhārata. She was dishonored by the head of the Kuru chiefs, and she made a vow that she would not rest until she had dipped her hair in the blood of the man who had abused her. After many years she succeeded, fulfilling her vow, and thus retrieved her honour. In commemoration of this, all who during the year were seriously ill and asked the help of the Goddess, made a vow to her that, if she would cure them, they would walk over the fire three times on her feast, thus expressing their gratitude to her. It should be mentioned, that if a woman takes this vow in the case of her own or her child's illness, in fulfilment of her vow in the latter case, the husband has to go through the fire with the child on his shoulder.

The men and children fast on this day, and take several baths, under the supervision of the priests who perform the rituals, purifying their body and soul, thus preparing themselves for the sacrifice.

The priests start their preparations the day before the feast, and are very active in seeing that everything is done in the proper way, as no mistakes must be made, and nothing left undone. They have an interesting way by which they assure themselves and the people, that everything is going on well, and that the Goddess is favouring them in their pursuit. Yesterday they put up a most impressive signalling apparatus, which indicates at once if something goes wrong or if the Goddess is annoyed, and has withdrawn her favour. Inside the Temple this curious signalling apparatus is placed, it consists of a big pot filled with water, and a long sword balanced on its point, perpendicularly on the shoulder of the pot. The sword balances without any visible suspension or aid, apparently by the magnetising power of the priest and of the Goddess. This is the description we receive from unanimous information and our conductor friend's account, who, as we are not allowed to enter the Temple, went in

specially to see this sword. So long as the sword stands erect by itself, they know no fear; if it falls down, nobody will dare pass through the fire; the feast must in that case take place at another time, starting everything anew. We were glad to hear that so far everything had gone well.

The time goes on, but they do not start the ceremonies until after six o'clock, because on Sunday the time is not auspicious earlier.

It is already dark, and so they place powerful gas lamps on the walls of the Temple. By the light of the lamps we see that the place is packed with men, among them a few women. A few missionaries arrive also to watch this impressive ceremony.

Though the fire has grown smaller, still we cannot stand very near the square in the centre, because of the heat of the red cinders which burn the face.

It is half past six when we are told that they commence with the main part of the feast. A few minutes later we see them coming out of the Temple.

Sixty men and boys appear among loud cries of "Govinda! Govinda!" The priests carry a small red statue of some lesser god. They go once round the fire, then round the Temple, where they disappear to continue their ritual. Very soon they come out again, carrying the statue of Vishṇu. This is a statue about the size of a man, sitting on a white lion and decorated with a palm leaf, a peacock's feather and all his attributes. They go once more round the fire, then round the Temple, and return in the same manner. This procession is repeated twice more. The sixty men take a bath every time before they come out, and are decorated with flowers as they appear the fourth time.

They then go round the fire with the statue of Vishṇu only. The men who are about to walk over the burning cinders remain at the one end of the square facing the Temple and the statue of Vishṇu, while the priests stop at the opposite side of the square, nearest to the statue.

The logs are gone, the burning cinders are spread out in the open space, almost covering it, and forming a carpet of fire between these faithful men and their God.

Everybody is silent, and naturally a little excited. We notice that they throw a few flowers on the fire, and then the sixty bare-footed men and boys run over the fire towards Vishṇu's statue. They wait until all have passed over, then they run back, wait again until all arrive, and then the third time run over the fire towards the statue of their God. There they remain.

One young man jumps out of the square after the first steps with burnt feet. Another is helped through by his friends. The little children are carried upon the shoulders of their fathers.

There appears however to be a simpler solution in another direction.

CORRESPONDENCE

THE COSMIC PLANES¹

STUDENTS to whom diagrams appeal must feel grateful to Mr. Jinarajadāsa for his many painstaking efforts to assist them. Those given in the article under discussion are exceptionally helpful.

The attached diagrams are only intended to supplement these and may help some temperaments to grasp the subject from a slightly different point of view.

Taking the Cosmos as a Sphere, a mode of thought astronomical and normal human intelligence can grasp, most readily, the Cosmic Planes become Cosmic Spheres.

These are composed of matter—varied combinations of “bubbles in Koilon”—with undifferentiated Koilon as the outer wall, the “ring pass not” of our Universe. The matter of each of these Spheres interpenetrates the one “below” or “within” it, those of greater “density,” having a lesser exterior diameter in some progressive ratio. Therefore, while the limits of any sphere “upwards” are its external diameter, yet “horizontally” or “through” it contacts all matter of lesser “density,” while “vertically” it contacts all matter of greater “density.”

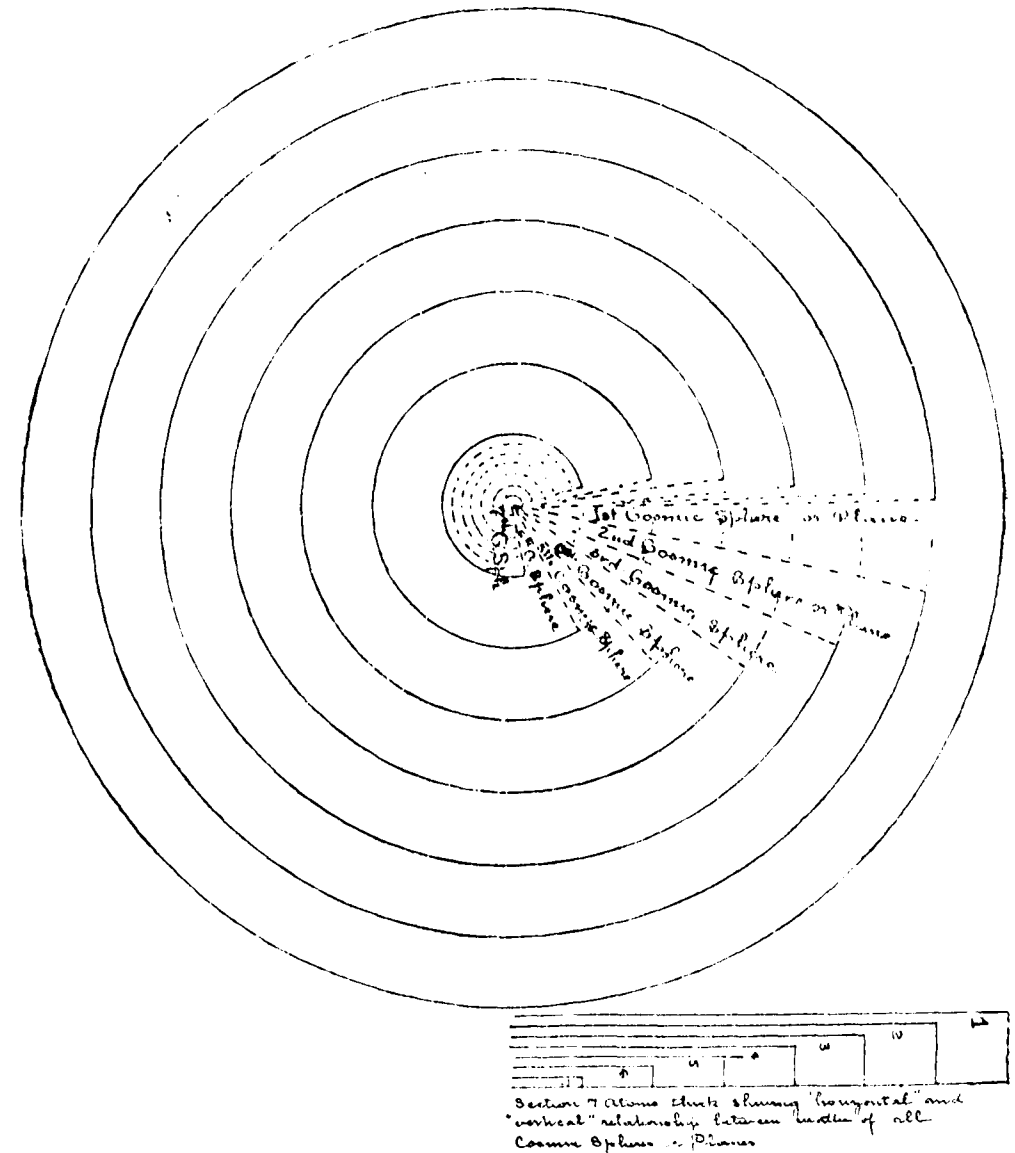
This is of the greatest importance in trying to answer the points raised by Mr. Jinarajadāsa. *It is the compensation to each lesser sphere to enable its matter to contact the matter of all larger spheres and thus establish the necessary connecting link denied to it “upwards,” due to its lesser diameter.*

This can more clearly be established by reference to the diagrams.

COSMIC MATTER

When our revered investigators first informed us of the marvel of the ultimate bubble in Koilon, being the basis of our matter, some of us tried immediately, mathematically, to split it up still further, to supply the matter of the other Cosmic Spheres, but figures and even imagination failed us.

¹ See October, 1926, p. 39.



Taking the matter of the 2nd Plane of our Cosmic Sphere—the 7th—we are informed that its ultimate atom is probably composed of 49 bubbles in Koilon— 7×7 —and that each plane below has as its ultimate atom increasing powers of this number of atoms: 49^2 , 49^3 , 49^4 , 49^5 , 49^6 .

Dare we not suggest—from analogy—that the ultimate atom of the 2nd plane of the 6th Cosmic Sphere is probably composed of 42 bubbles in Koilon: 7×6 , and that each plane below has as its ultimate atom increasing powers of this number of atoms: 42^2 , 42^3 , 42^4 , 42^5 , 42^6 .

Similarly for the 5th 35 bubbles: 7×5 , for the 4th 28: 7×4 , for the 3rd 21: 7×3 , for the 2nd 14: 7×2 , and for the 1st Cosmic Sphere 7: 7×1 .

It may be noted that the matter of the 1st Plane of our Cosmic Sphere appears to be built of simple multiples of 1 bubble, and this by analogy should hold good for the 1st Plane of the other Cosmic Spheres.

Apparently multiples of 7 are necessary to allow of the interplay of the 7 rays on the other planes but there is doubtless some compensating factor on the 1st Plane.

Turning to *The Secret Doctrine*, Vol. III, pages 533, 534, we find H.P.B. gives the multiples we have assumed of Koilon bubbles for building the Cosmic Spheres, as the multiples allocated to the relative rates of vibration of the senses.

To the 5th sense, "possibly that of geometrical form . . . its steps of progression would be 5×7 or 35 ". It is rather remarkable that this coincides with the figures assumed for the 5th Sphere, that of the Archetypal. Taking Mr. Jinarājadāsa's Problem 2 first: *how is it possible for a man still living on earth to come to the great vision of the Archetypes?*

If an ultimate atom of one of our planes be broken up, we are informed it resolves itself into 49 of the plane "above" it.

We can therefore assume that an ultimate atom of one of the planes of any of the other Cosmic Spheres would in similar manner resolve itself into the correct number of atoms, governed by the multiple of the sphere, of the plane above it.

In this way while the matter of the spheres interpenetrate in the manner shewn, yet the matter composing them would be strictly independent.

How therefore can the vibrations indicating the presence of the forms of any one of the spheres be conveyed to another?

It is pretty obvious that normally they will arouse no response.

Taking our own Cosmic Sphere and its planes, we find, communication takes place say between the mental and physical through the astral in matter of the order 49^6 — 49^5 —and 49^4 whether through more closely related combinations of atoms or directly through the atomic short cut especially referred to by Mr. Jinarājadāsa.

Taking the 5th, the Archetypal, Sphere with matter on its mental plane of the order 35^4 , the 6th with matter of its mental plane of the

order 42^4 and our own mental plane with matter of the order 49^4 , it seems reasonable to suppose that the matter could be polarised so that communication "through" could take place, or even through their "physical" planes in the order 35^6 , 42^6 and 49^6 .

Also they are linked to each other by their common basis; the bubble in Koilon, and its combinations of 7.

Taking Problem 3 next, Bishop Leadbeater's recorded observation: *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.*

If we take a section "through" the Cosmic Spheres imagining a slice 7 atoms thick with the atoms polarised horizontally in their order of density, a person stationed on the atomic level of our mental plane would have his own class of mental matter next to him of the order 49 while next to that mental atoms of the 6th Cosmic Sphere of the order 42^4 , and adjoining that mental matter of the 5th Cosmic Sphere, 35^4 , next 28^4 , 21^4 , 14^4 , and 7^4 . He might regard this "through" or horizontal view as "a cosmic mental plane of which ours was the tail end".

Also "vertically" the Cosmic Sphere mental plane would be related in their order.

To one viewing it in terms of *direction* it might be expressed as another dimension.

Taking Problem 1 last, that *when the consciousness functions in fullest freedom on the Adi Plane, the 1st of the 7th Cosmic Plane, the goal of age-long evolution is reached.*

Let us assume a visit to our Cosmos, of a Being from outside its limits.

Coming into contact first with the outer layer of our 1st Cosmic Sphere, he would have to appropriate vehicles from each of its planes in descending order, till he had reached the lowest or densest. Having gained all the experience needed in each plane, he would return upwards till he reached the surface or atomic level of the 1st Plane of the 2nd Sphere. He would then repeat the experience of contacting the worlds here, finally returning to the "surface" of the 3rd Sphere. He would then repeat this in the 4th, 5th and 6th finally returning to the surface of the 7th and then he would be engaged in experiencing our Cosmic Sphere.

When he had completed this he would return to the "surface," the Adi Level of our Cosmic Sphere, having completed his experience of our Cosmos.

The mystery of the Monad has aroused a good deal of speculation among students.

Is it possible he is completing his evolution in something of the manner crudely suggested in the above illustration?

If so, we see why, when his consciousness functions in fullest freedom on the Adi Plane, the goal of his age-long evolution is reached.

Darwendale, S. Rhodesia
S. Africa

JAMES COOK

SNAKES¹

I AM sending you a copy of a letter received in corroboration of the correspondence regarding SNAKES.

It is a matter of general knowledge in India that snakes are found guarding buried treasures, though no rat runs or other openings have been found to show how they get there. One of my aunts, who was told by an astrologer that some money was buried in a certain part of her house and was frantically digging for it, distinctly heard the hiss of a black cobra after a hole, some 10 ft. deep, had been dug. No access whatever could be traced to this place from outside, but the snake hissed again and again, and the operation had to be closed for fear of the reptile. My aunt says that she distinctly saw the edge of some utensil when the hiss was heard, but she did not see the snake.

The fact that the snakes change their skins every year, I think, denotes that they belong to a higher order of evolution, and should not be classed with the common herd of lower reptiles.

I think it is time that our revered Vice-President or somebody else who has got real information on the subject threw more light on the question.

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

KANTI PRASAD VERMA

LETTER FROM OWO VANDER BERGE TO K. P. VERMA²

In the January issue of THE THEOSOPHIST I read your correspondence with Rev. E. F. Udney about Snakes.

I wish to draw your attention to the following. I have lived for 7 years in Liberia (West Africa) and know of a wealthy Kroom-lady at Monrovia (?) who is married to a snake. When I first heard of it, I disbelieved the whole story, but it seems to be an open secret. The snake is a black cobra and is very often seen by the other inmates of the house in the lady's private rooms, who does not try in the least to

¹ See THE THEOSOPHIST, October, 1926, p. 105; also January, 1927, pp. 488-9.

² Dated, 29-1-27.

conceal her secret. Moreover, the wealth she has acquired is attributed to this cobra.

Another story is of a former chieftain of Grand-less where I stayed for a year. The chieftain had to make place for a successor. The latter sent a snake to kill him. The snake actually came, but the chieftain expecting something of the kind was on the look-out.

Later in the day the snake assumed a human form, and then succeeded in doing his business. When the chieftain was killed, a black cobra was seen crawling away.

I have this story from a Roman Catholic priest who is a personal friend of mine and now Rector at the African Mission in North Ireland.

Trusting these stories may be of interest to you.

Grand Borsa
(Liberia) W. Africa.

OWO VANDER BERGE, F.T.S.

SIGNS OF THE TIMES¹

MAY I be allowed to correct one or two statements in the second letter of Mr. L. C. Soper, which rest on some misunderstandings and even on ignorance of facts?

1. The Russian Intelligentsia is *not* the "middle class" of Western Europe: it is a class of fighters for Freedom and Justice, recruited from *all* classes of the Nation. It is *unique* and cannot be likened to the ordinary "middle classes" of the West. Unfortunately it is very small in proportion to the 150 millions of the whole Nation. Before Revolution, it was said to be 3 millions only. It is not surprising that these were powerless at the critical moment of Russian history. The President of the Theosophical Society has given a beautiful testimony to the courage of Russian Intelligentsia in THE THEOSOPHIST and *The Adyar Bulletin*, 1921, 1922, "On the Watch-Tower".

2. Mr. Soper writes that freedom is refused only to those who plot to overthrow the Soviet Government. Apparently he does *not* know that the *entire* press is a Government-press and nobody has *any* private initiative. All who think otherwise than the Soviets are *not* people mixed in politics, they are peaceful culture-workers in *all* fields, but they are not allowed to speak or to write.

3. I think that tyranny is *always* bad, whether exercised by the minority or the majority. But I affirm that in the present time it is *not* the majority which rules, but a minority, a party which has

¹ See February, 1926, p. 610.

imposed itself on the people. We shall know the wish of the Nation, when it is allowed to speak freely, not now, when there is a state of slavery.

4. Of course I endorse entirely the call of the President of the Theosophical Society and *believe* in the final triumph of Peace and Freedom. I believe also in Socialism, but in a socialism of love, truth and co-operation, not in its caricature. May soon the great change come and may Theosophists be wise reconstructors of the New Age.

ANNA KAMENSKY,

General Secretary

of the Russian Theosophical Society outside Russia.

5 Pl. Claparède, Geneva.

A THEOSOPHICAL MAGAZINE FOR THE BLIND

THE Theosophical Book Association for the Blind started the New Year with a new service to the blind.

Realising the great need for such a periodical, this Association has at last published a free monthly magazine printed in Braille. This new service is sure to be a boon to the many sightless ones who are interested in Theosophy and the Order of the Star in the East.

In this way the blind may now be able to read for themselves all the latest Theosophical and Star news and reports, and also read lectures by the leaders in all branches of our many activities. It is earnestly requested that any one interested in helping the blind in this way communicate with The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

F. A. BAKER (in charge)

THE THEOSOPHICAL FIELD

GREECE

THROUGH the *Bulletin Théosophique* we are able to give a few words about the Theosophical movement in Greece. Our Greek brethren have formed a Society of Editors, named "The Theosophical Publishing House of Athens". At the head of the Society are two prominent members of the Greek economical and scientific world, one of them director of the National Bank of Greece, the other professor at the University of Athens. Their first book published in Greek was *At the Feet of the Master*. Three other books are expected to be ready very soon. It should be noted, that though at present there are only four Lodges working, the Theosophical ideas have gained a comparatively large field during the short time since the T.S. three years ago got a foothold in Greece. Apparently there is a revival of occultism in Greece, for we are told many books on occult treatises are sold and different societies have been founded lately for occult studies. Let us hope that our brethren of the country, to which Western civilisation can never be thankful enough, will teach their people to see the Truth in Theosophy with equal and everlasting success as their ancestors taught the world to see God's Beauty in Nature.

FRANCE

Socrates is the name of the new Lodge, that has been duly established in Paris during last December. We wish the members of the new Lodge the full realisation of their aims as stated in their programme to spread the ideas of Theosophy among those who are ready to receive them.

MEXICO

With the new Lodge, called Flor de Loto (Lotus Flower), the number of Lodges in Mexico is increased to 25. This at the end of 1926. Our Mexican brethren are fast workers and we give

them the credit not only for the quantity, but also for the quality of the work done during the past seven years since the Mexican Section was chartered. When we celebrate the rapid growth of this Section, we may call the attention of the Theosophical World to the fact, that this success was obtained during a period of political and economical difficulties well-known to everybody. This success proves spiritual orientation of the Mexican people in the right direction, which will ultimately lead to a right-spirited political and economical reorganisation in that country. We are glad to know that one of the leading Mexican papers *El Dictamen* (Veracruz), which is of great value for the liberal thoughts promulgated in its columns, now regularly publishes Theosophical articles written by Augustin Ponte y Blanco, a well-known Theosophical writer. That this daily paper opened its columns to Theosophical articles is just one more proof that the Mexican public takes general interest in Theosophy. The Theosophical spirit little by little permeates every stratum of the Mexican people. Their Ex-Secretary for Education, Dr. Gastelum in his address at the last Pan-American Convention at Washington has expressed the following ideas: "The whole world tends towards the understanding of the new culture based on a universal spirit. The Western civilisation has not yet succeeded in freeing itself from flimsy nationalism, but gatherings like this are predestined to make us realise the great work of universality. Let us gather frequently, for every international assembly seems to destroy one frontier." The brethren in the Capital of Yucatan, in Merida, surprised their fellow people last November by fixing placards with Krishnaji's message: "Live Nobly, Be Happy," on all the sign-boards of the city, on the doors of the houses of the brethren, in the show windows and inside many commercial houses, and last but not least, by slides with the same words in the movie-theatres. These brethren in Yucatan spent last year in the acquisition of the nice sum of dollars 3,500, out of which sum dollars 670 went for charity purposes and the remainder to the Section. We cannot do less than congratulate our Mexican brethren on their work and leave the value of their right-spirited actions to be estimated by every member of the Theosophical Society.

NICARAGUA

The few members of the T.S. in Nicaragua are real pioneers in their country for the Theosophical ideas, who have to overcome the manifold barriers of inner and outer nature when they

want to participate in the teachings of Theosophy. Though they are few in number indeed, but strong in will to theosophise intellectually and spiritually the leading elements of Nicaragua. Our Nicaraguan brethren have a harder task than most of us realise. We send them our helping thoughts and good wishes for the success of their arduous work.

CUBA

The members of the Cuban Lodges are busier than ever, so as to enable them to fulfil a certain pledge they made among themselves with reference to the increase of members in their Lodges. We read in the *Revista Teosofica* of the Cuban Section that in this Section during the last six months eight new Lodges and nine new Centres were established, all working actively and increasing in membership. Thus our Cuban brethren have prepared more channels for the Blessed Powers of the Masters. The Cuban brethren are working hard but joyfully and they know well that every effort must have its result. In this spirit they are working for the sake of the Work; they do not expect admiration, but imitation of their deeds.

URUGUAY

The new National Secretary, brother Francisco Diaz Falp, in his appeal to the brethren of his Section, emphasises Harmony and Service as the leading ideas in order that the Section should fulfil its mission and that the same should be an efficient and living part of the T.S. Our very best wishes for the new National Secretary. May his appeal have a resounding echo manifested in hearty co-operation on the part of those who are interested in the welfare of the T.S. in general and especially in the Theosophical movement in Uruguay.

ARGENTINA

In the December number of the *Theosophia en el Plata* brother Arturo Montesano Delchi, General Secretary of the Argentine Section, in his character as a student of Theosophy—not as General Secretary—in an article entitled "To those who leave," analyses the causes that are responsible for members leaving the Society. He groups them into four main categories: (a) Their weariness, (b) Economical reasons, (c) Temperament, (d) On account of their pride, dissatisfied ambition and vanity. He ends by saying:

"Notwithstanding all the desertions, deceptions, and even treacheries, our doors remain open for everybody. Anyone knocking we receive with love, and those leaving us . . . we see them off with love too."

The value of our membership depends upon us; their valuation of the same is not our business. Yet many do not care to give it any value and some there are who value their membership wrongly. They all will come back the very day they find out that the trouble, or reason why they left, was not in the Society, but just in their little selfish personality. They must first learn their lesson and then they will distinguish between their own little self and real Self which eventually must be the master.

A. G. F.

ROUMANIA¹

The International Correspondence League in Roumania is awakening vivid interest among Theosophists, especially among unattached country members, the correspondence bringing them rays of joy and encouragement, as they themselves say, enlightening their solitary lives.

The languages generally in vogue in Roumania are, besides the mother-tongue, French and Hungarian, so this is a hindrance to linking the correspondents with the countries where English is spoken, and chiefly with India, which is so interesting for our members. But in order to correspond with so many fascinating countries as Japan, California, and so on, we hope to form English classes in Lodges. In this direction we have been splendidly helped by the kindness of Mr. and Mrs. Hiller, of California, who have sent us about 50 back numbers of THE THEOSOPHIST, *The Herald of the Star*, etc. In the name of our Section I have expressed our hearty thanks and gratitude to our brothers from California, as also to Mr. Rogers from England and Madame Vincent, Paris, who are sending us Theosophical magazines. Being very young, our Section up to the present did not possess any English books or magazines.

Great attention has been given to creating steady correspondence with Hungary and to make the relation between these two peoples, so greatly separated after the Great War, more intimate and friendly. In short, we hope to inaugurate the League of Hungaro-Roumanian Approachment, having here in Roumania a number of people wishing

¹ From the International Correspondence League.

to join this League. I have published the information about our League and its work in various non-Theosophical Magazines.

I now hope to establish in every T.S. Lodge a special secretary for the work of the League and for holding "International News" discourses. (Miss Cotvici-Ghilevici, I.C.L. Secretary for Roumania, December, 1926.)

My ten days' tour through Gwalior, Nagpur and Akola leaves an impression of good Theosophical work being done in all these places, by an earnest set of men and women. A Hindi Magazine has just been started by a lady and has the inspiring name of *Hope* (आशा).

Gwalior Lodge has an ideal position on a hill, or mound, in the King George Park. The late Maharaja showed his broad-minded outlook by building in the same Park a Mosque for Muslims, a Temple for Hindûs and separate Temples for other religions. The Park itself lies at the foot of the Mighty Fort and the two well symbolise the peace and tolerant expansion of the future, as contrasted with the state of armed defence necessitated by constant invasions in the past.

Older members there help in the Schools and Colleges and in the jail—another contrast between past and present; for right teaching of the young will do away with mere punishment of faults in the future. A Co-Masonic Lodge is also contemplated and is prepared for.

In the same Park is a splendid example of refined art in the memorial to his mother by the same enlightened ruler. It is a dignified white marble statue, under a dome and on a platform, all of pure white marble. My first glimpse of the statue in the evening, lighted by unseen, silvery electric lights, was very impressive.

Nagpur is comparatively a flat place; although it also has a fort on a rock, the fortifications are largely excavated, so that very little is seen above the surface, and the chief landmark is the group of tall masts of the wireless within the fort. The country around has its own beauties in large tanks and well kept parks, gardens and upland drives, where the wide sweep of the country recalls the African veldt.

There is a good room where the T. S. Lodge has long met, but at present our members seem rather to concentrate on Star Activities and the Bhāraṭ Samāj.

Akola has a well kept and well stocked Library. The Lodge membership does not seem large, but contains many men of trained

intellect who could at any time start some helpful project and carry it through.

Some of the ladies there are being well educated and since 1911 Mrs. Manubai Bapat has concentrated her life's energies upon a Ladies' Home Classes Institute. It was started for grown up women and widows especially to meet and work together at drawing, needlework, to hear lectures and so on.

It has now moved into very good premises, cool and airy, and classes are opened for girls also. Much of the teaching is voluntary by ladies who have taken their degrees at Poona or elsewhere and the whole movement is full of promise.

A. J. W.

BOOKS RECEIVED

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

Rām-Sītā, by A. Christina Albers (The Book Company, College Square, Calcutta); *Fiction in the Development of the Hindū Texts*, by C. Sankararama Sastri, M.A., B.L. (Vasanta Press, Adyar); *The Pythagorean Way of Life*, by Hallic Watters (T.P.H., Adyar); *The Science and Art of Speech and Gesture*, by Rose Meller O'Neill (C. W. Daniel Co., London); *Asoka*, by J. M. Macphail (Oxford University Press, London); *Indo-Aryan Thought and Culture*, by Prabhaker S. Shilotri; *Mary's Son*, by Ada Barnett (George Allen & Unwin, London); *Uharna*, by Gervay Baronti (Dorrance & Sons, Philadelphia).

OUR EXCHANGES

We acknowledge with many thanks the following :

The World's Children (January), *The Australian Theosophist* (January), *The Calcutta Review* (January, February), *The Herald of the Star* (January), *Theosophy in New Zealand* (January, February), *Service* (January), *Modern Astrology* (February), *Bulletin Théosophique* (February), *El Loto Blanco* (January), *Revue Théosophique*, *Le Lotus Bleu* (January), *News and Notes* (February), *Theosophie in Ned.-Indie* (February), *The League of Nations Summary* (January), *Light* (February), *Theosophy in South Africa* (January), *The Canadian Theosophist* (January), *Teosofia en el Planta* (December), *The Indian Review* (February), *The Servant of India* (March).

We have also received with many thanks :

Theologische Literaturzeitung (October), *El Heraldo* (November), *The Vedānta Kesari* (January), *Rural India* (January), *Teosofesch*

Maandblad (February), *Teosofi* (January), *The Beacon* (January), *Australian Star News* (January, February), *The Theosophical Broadcasting Station*, *Rincarnazione* (October, November, December), *The Jewish Theosophist* (December), *Theosofisk Tedskrift* (February), *Pewartia Theosofie* (February), *Shama'a* (January), *Advance Australia* (February), *Excelsior* (January, February), *The Young Theosophist* (January), *De Theosofiche Beweging* (February), *Theosophia Jaargang* (February), *Teosofia en Yucatan* (November, December), *Japanese Magazine* (January), *Cherag* (January, February), *The Madras Christian College* (January), *The Scholar* (January), *El Mensaje* (December), *Yoga-Mimāṃsā* (July), *Far Eastern Freemason* (February), *The Mahā-Bodhi* (March), *Prabuddha Bhārata* (March), *Yuga Pravesha* (February), *Revista Teosofica* (January), *Le Phoenix* (February), *Heraldo Teosofico* (January), *Co-operative Reader*, *The Purity Servant* (March).





Dr. Subramania Aiyer was a faithful and devoted servant of the Theosophical Society from early days and a most loyal, staunch friend and adherent to its leaders. He was Vice-President of the Society from 1907 to 1911.

He was a hero in his gallant devotion for the liberty of his Motherland, serving her interest with rare courage and fidelity. As Judge of the Madras High Court, he was an ornament to the Bench and the pride of the Bar. The G. O. M. of South India cast aside his mortal body on December 5th, 1925, after prolonged illness and much suffering cheerfully borne, retaining unimpaired his splendid intellect up to the end. One of the Band of Servers, travelling down through the ages, he will come back soon to join his comrades in carrying on the work of the Masters in the cause of the New Civilisation.

Our Illustration is that of the bronze statue raised by the grateful public of Madras in loving memory of a great man; executed by M. S. Nagappa.

VOL. XLVIII

No. 8

THE THEOSOPHIST

ON THE WATCH-TOWER



OUR Editor writes:

I was interested to read in the *British Weekly*, a London paper, a paragraph headed: "A Unique Prayer Meeting." It says:

Mr. Gandhi arranged that December 19 should be made a day of special prayer throughout India. At Salem—a large and important city in Southern India—a prayer meeting was called, and about one thousand people—Hindus, Muhammadans and Christians—met in the open air in the centre of the city. The meeting was convened by Mr. C. Viziaraghavachari, ex-President of the Congress; Dr. Varadarajalu, who has been in jail for political propaganda; Mr. S. Tammana Chettiar, Chairman of the Town Council, and others. A Muhammadan offered prayer in Arabic, a Brahmin chanted a prayer, and the Rev. W. J. Hatch, of the London Missionary Society, addressed the audience and offered a prayer in Tamil—the audience all reverently standing and giving the greatest attention to the Christian prayer, a unique event in such a city.

The paper does not know that such prayer-meetings have opened the school-work for many years at Theosophical schools and colleges in India; nor does it know that at the Jubilee Convention of the Theosophical Society in 1925, at Adyar, Madras, such a prayer-meeting opened every day;

only there, instead of only three Faiths, seven were represented, and a prayer was offered by Hindūs, Pārsīs, Jainas, Hebrews, Buddhists, Christians and Sikhs, each in the sacred language of their Faiths, except the Christian, in which English was used. Many people who take up and practise Theosophical ideas, ignore or do not know their source. But that does not matter; the ideas spread.

OUR PLANS FOR THE IMMEDIATE FUTURE

It is dangerous to make plans these days. They have a habit of getting upset. But here is our latest plan, approved by the President, and likely to be final because it is the result of the upsetting of other plans. At the desire of the President we leave Sydney on June 1st by the Messageries Maritimes "Ville de Strasbourg," proceeding without stoppage at any intermediate port direct to Suez, which place we reach on or about June 30th. In the same vessel, of course, we proceed via Port Said, reached on or about July 1st, to Marseilles where we arrive about July 7th. We shall probably proceed direct to London for a short time, as there are dear friends there of whom we should like to have a glimpse. Then, with the Head's permission, to Ommen, possibly staying with Bishop Wedgwood at Huizen, with his permission, for a short time beforehand. After Ommen we proceed to New York *en route* to Chicago for the American Convention, which takes place on August 27th. After the Convention we tour America, and then may attend the Indian Convention, afterwards returning to Sydney where we shall remain until the 1928 Convention. After this our plans are not yet settled, and even the plans already made may be entirely changed before I write to you again. I think not, however, and I

certainly hope not, for I do not at all like changing plans, at least not more than once or twice!

If you can write to me either to Suez, to reach there on June 15th, or to Port Said, to reach there on June 16th, I shall be glad to hear from you. Letters should be addressed as follows:

The Right Rev. G. S. Arundale, 1st Class Passenger
or Mrs. Arundale.

Passenger on Board "Ville de Strasbourg"
(from Sydney to Marseilles).

AT SUEZ (or PORT SAID), EGYPT,
care of the Cie des, MESSAGERIES MARITIMES.

It will, of course, be a great happiness to us to see once more many old and dear friends in Europe and to meet for the first time in this life many old and dear friends in the United States.

GEORGE S. ARUNDALE

The South Indian Conference is just over. It was held under the Presidentship of Mr. D. K. Telang. Each Conference has its peculiarity or outstanding feature; this one was no exception. Each morning we met for the Universal Prayer in different parts of the Compound. On the first day on the beach at 6 a.m. the sun in all his glory showed the radiance of his face in a wondrous orb of gold from behind the shadow of a dark cloud, which by veiling his beauty added a wonderful zest, just as the Hindū prayer was chanted. The dark cloud drew her skirt, as it were, aside to reveal the great light and life giver, and all present, a large gathering, turned and beheld; each offering of his best in homage, in worship,

in love, in adoration. There was a wonderful impression to be gathered, a deep silence fell on all, a silence that is felt *within* the ordinary silence in the presence of a prayer sung.

The Conference had been opened on the previous day by the Mystic Circle; around the great and holy Banyan Tree we clasped hands and joined hearts and sang the words well known to us all, "O Hidden Light, vibrant in every atom". We must have numbered more than four hundred and all was quiet and in order and still.

We had the usual lectures and talks, a Tamil Drama by the girls of the Theosophical College and School, also under the Banyan Tree. The next day we met for the Universal Prayer at the Bhāraṭa Samāj Temple. A ceremony, afterwards taking place there as is the usual daily custom.

The following day saw us once more assembled at the Buddhist Temple at 6 a.m. It was a happy thought that brought us together in these different parts of this centre and the whole was a great joy to all, for one and all felt as if they had received a Breath of the Mountain air of God, a response to their own silent prayer of—

"Breathe on Me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy Fire Divine."

This Conference was just about, rather more than less, double the size of the one held here at the same time last year and the spirit of friendliness seemed double the voltage so the whole was electrified; that is literally what many felt—that they had been electrified and must carry the current, so to speak, far and wide to their own lands and homes and friends and neighbours. The President is ever present at these meetings, seen by some, felt by most; that one so near to her was the official president for the occasion makes this

the more natural. Sometimes we are a little untheosophical, inconsistent in the way that we take these happenings, they are so natural and each one of us can help to make them the more so by accepting them as such. We might make them a lasting happening, I believe, if we "expanded" ourselves to bring it about.

Several lectures were given during this Conference in six different parts of Madras, besides those given at Adyar, so the area of the work on these days spread in mileage far and wide.

We give below an extract of the account which we have just received:

Three public Lectures were given at the Tutorial College premises, George Town.

The first lecture was delivered on "A Sound Mind and in a Sound Body" by The Hon'ble Justice V. Ramesam Garu. The learned lecturer began by explaining how a sensitive and subtle mind can exist only in a sound body; by means of lucid illustrations he showed how a healthy mind and a healthy body were both interdependent. Then, citing a number of examples of men who had lived to the age of 100, 120 and even, longer, in very recent years, he said that what was possible of attainment for one man was equally possible for all men, if only they understand Nature's Laws and harmonised their lives with such laws. He accounted for the various ailments affecting humanity in special, for the unnatural way of living in respect of diet. Among other things, as a preventative measure against diseases and immature death, the learned lecturer emphasised three important principles to be observed by all;

1. That polished rice should be totally eschewed as it has lost all its vitamin, the vitality giving element in foods, in the process of milling it.
2. That refined sugar should be totally wrung out of the land and should be replaced by jaggery or native sugar.
3. That too much of pulses and chillies should be avoided.

The second lecture on "Theosophy and Service" was delivered by Mr. S. K. Parthasarathy Aiyanger, District Munsif, Kumbakonam.

The third lecture on "Islam and What It Means" was delivered by Mr. Gulam Ahmed, who briefly yet most enthusiastically touched on the various aspects of Islam—such as Peace, Brotherhood, Kindness to Animals, Self-sacrifice.

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Nor must we forget a new feature in this Conference—a Meeting of the United Lodges of the Co-Masonic Order in South India. We gathered at our large and rather beautiful room in George Town, Madras, about one hundred and seventy present. The spread of this Order is very marked, new Lodges springing up on all sides and great enthusiasm shown.

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The Vice-President attended the Italian Convention at the end of last month, details of which we have not yet received ; he goes on to preside over the Convention of the French Section which I believe is always held in Paris. England and France are alike conservative in this, they prefer their capital cities, for I think that England has only once held the Annual Convention out of London and then it was held at Harrogate.

The President is to preside in England at Whitsuntide when the Convention has of late years been annually held.

She is expected to arrive in England in the middle of May.

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In the Editor's absence I take the responsibility, as I have not been able to consult her, of issuing separately with this number a letter from Bishop Arundale on "The Presidential Election" in which the subject is carefully dealt with, so that every member can make up his mind as to what he wishes, and by voting he will be able to show what he considers to be the best policy for the work of the Theosophical Society. If any one is doubtful in his mind, it would be well to read again "A Message to the Members of the Theosophical Society from an Elder Brother"—see page 436 of the January, 1926, number of THE THEOSOPHIST.

JULIA H. CANNAN,

Acting Editor.

THE LORD'S COMING

By V. SAVINKOV

IN all Beauty we seek only one thing—communion with the higher spheres of being. In some mysterious way man contacts through beautiful forms, the Kingdom of Heaven. Music, poetry, painting, all arts are roads leading to this kingdom. Nature, with its all-embracing perfection, is the widest, the shortest, the easiest of all the roads into that enchanted world, elusive, but not hidden from us; unreach-able, although we always live in the midst of it; so far from us, although this world is ourselves.

In one way or other we all long to enter that Kingdom of the Spirit; we all knock at its various gates. But not to everybody do the gates swing open. Few are those who are fortunate enough to catch a glimpse of the world beyond, through the door unlocked by the key of Beauty.

But here comes Krishnaji and flings those gates wide open. "Come along," he calls, "here is the heavenly Light; here, the Kingdom of Happiness; here the scents of the enchanted Garden."

He who hears and sees Krishnaji, sees this Light, inhales this scent, for Krishnaji is Beauty itself; in him live all the arts and the finest voices of Nature; for Krishnaji is a flower which blossoms once in a thousand years.

Krishnaji cannot be compared to anyone. Dr. Besant, the greatest of the greatest, who is ready to step into

Super-humanity, has yet lived as all human beings live; has, perhaps, loved with ordinary human love; has, perhaps, gone through ordinary human suffering; has, perhaps, even experienced our ordinary human passions. The others round her are still overcoming human things. The stamp of labour and struggle are still on their faces. Karma does not know exceptions and notes everything.

But Krishnaji!

Krishnaji has never lived the ordinary human life. As a child he has led the life of a child, and that is something quite different. As soon as the ordinary human life became possible to him, he was taken. That is why Krishnaji is so different. He is light, ephemeral, he is transparent, he is clear and crisp as a sunny, frosty morning. There is nothing human in him and at the same time he is the perfection of humanity. He knows and sees all—every flash of human thought, however lightning-quick; every shade of human feeling, in whatever darkness it may be hidden. And he knows them not because he has experienced all this, but because he has pierced it with his keen eye, has understood with his wisdom and love. He loves not the darkness and the sorrow. He loves us so fully, enters so deeply into our hearts, that in his presence one merges oneself into his light. This gives his beauty and harmony a special radiance; his smile is the sun itself; the blessing of a velvet southern night is in his look.

In the life of each one of us there was a time when on a hot, sultry day, we have worked without rest from morning until night. The day is over. The body is tired, the feet are of lead; the back aches; dust on the face, in the hair, inside the sleeves, behind the collar. And here is a river, deep and clean. In it, together with your fatigue, you leave all that oppressed you. You are tired, but the fatigue is no more heavy; the fatigue is only a sign of its strength and fitness.

This fatigue contains the satisfaction of fruitful efforts. The fresh deep river has achieved all this.

Is not Krishnaji like that? Like the river, he receives all, he invigorates all. Through him everyone finds satisfaction in the labour and heat of life, and the readiness to begin a new day on the morrow.

It was said long ago: "Come unto me, all ye that labour and are heavy laden, and I will give you rest". The same thing was repeated on January 11th, 1927, in different words. And now it was said: "I belong to all, to all who suffer".

When these words were uttered, Krishnaji was not there. Another was in his place. His power drove away all feeling, all thought, all separate life. There was nothing but Him. All was He. No more a river; an ocean, an ocean of unfathomable depths, of unthinkable width, an ocean including all mankind, all creatures, all being, and still remaining itself; an ocean of stillness, light, love, and unutterable peace.

The birds grew quiet, the trees stopped waving, the wind stood still, as if entranced, the clouds were loth to go. Everything dissolved itself in an all-compelling, all-embracing power. No human voice was heard. Life itself sounded. Self-existing Being assumed an earthly voice, and this voice resounded not from one mouth, but rose as hymn from every heart, from every tree, from every cloud; every beetle, every insect sang with all their being the praise of the Lord of Love.

In Krishnaji's place stood Another. Through the familiar and beloved face shone other, still more familiar and beloved, features, the reflection of which has been caught by all the inspired painters of the world. It was strange to see those Features, secretly nestling in the heart of all western people, shining through dark eastern beauty.

He ceased speaking. Down here nothing stirred. Up there everything aspired and reached up to unsuspected heights; everything dissolved in love at His Feet; everything

lay blissfully in an embrace as wide as the world ; everything merged into One ineffable Life and Love.

But hark ! Krishnaji chants. As with rhythmic beats of wings he blesses with his radiant heart :

Shānti, Shānti, Shānti—i.

And everything stirred. The wind full of bliss, broke loose and carried along into space the blessed news, the clouds rolled ecstatically away, the trees silently shone with love and hosts of angels sped to all parts of the world. There was nothing, however small, however weak, however insignificant, which did not feel itself great, and did not burn with bliss, because He gave Himself even to the smallest ; there was nothing, however strong, however powerful, however great, which did not feel itself humble and was not consumed with bliss, because Boundless Greatness, the Lord of Love, was with us and spoke to us.

V. Savinkov

“EVERYTHING became part of Him, because all those who seek, all those who suffer, all those who are happy, are eternally His ; and being in Him, I understood.”

The Kingdom of Happiness, p. 103.



THE PATHWAY TO GREATNESS¹

By THE RT. REV. G. S. ARUNDALE

I BELIEVE myself, and I have believed for a very long time, that in greatness, or at least in a definite, sustained and determined approach to greatness, is to be found the solution of all the problems which seem to confront us so hopelessly in the world to-day. In India I have for a long time been carrying on a campaign for the recognition of greatness, and for the endeavour to strive after it. And we have to a certain extent been successful. I think no less in this country [Australia] we should put before ourselves quite definitely the need that there is for every one of us to aspire to

¹ Report of a lecture inaugurating the Fellowship of Pioneers, delivered in Sydney. [Unrevised by the author.]

greatness, to recognise and reverence greatness, and to understand what greatness is and how each one of us may work in its direction, no matter who we may be.

If you look round you in the world to-day you see problems on all sides, and you see a definite incapacity on the part of our statesmen and politicians to find solutions for them. Look at the condition of the world to-day, after a war in which there was such great, such magnificent sacrifice. We are ever on the verge, if we are not already in the beginning, of a war which might prove to be no less disastrous than the war of 1914-1918. It is astonishing and in some ways depressing that there should be such a crisis in Britain as the coal-strike. It is astonishing that there should be here in New South Wales the possibility of an approaching conflict in connection with the 44 Hours Act. It is astonishing and it is depressing. What is the matter with us?

Of course it is quite easy for each side to blame the other. Personally I can heartily agree with the writer in *The Daily Telegraph* who said a day or two ago: "We are beginning to be a little bit sick of party politics, of the way in which the country is misled by our party politicians, no matter to what particular party they belong." One does feel a little bit tired of this kind of thing. But however tired we may feel, and however easy it is to say we ought to do away with party politics and this, that or the other, it is another matter when one comes to the active administration of law. When one comes to be a member of Government, as I have been, one realises it is easy to talk; but it is quite another matter to act. It is easy to pronounce a panacea and to be emphatic about it, to be quite certain that in your own party you have the one and only solution. But when it comes to being a member of Government, to having to deal with Cabinet meetings and to administer a great department, then you realise how easy it is for a Minister to get lost in his machinery, for that is more or

less the line of least resistance. Generally speaking the most fiery politician in opposition finds it easier, and in fact necessary, when he becomes a member of Government to allow the fires to die down to a considerable extent. It is much easier to attack than to defend. So one looks to see whether one can find other ways of dealing with this most difficult situation.

In all these problems there is always right on both sides. Neither side is absolutely and fundamentally and irretrievably and irrevocably wrong. There is always something to be said on both sides. But what we are face to face with is the fact that the more these crises take place, the more these disputes darken our sky, the more is the British Commonwealth affected. Whatever happens ten thousand miles away in Britain is in a condition of tendency to happen here. Whatever happens here is in a condition of tendency to happen there. Where there is disease there is the danger of it spreading. And so when one looks at this great crisis in Britain one realises, and it is not an exaggeration to say it, that the outlook is not quite all that we should like it to be.

Now I desire this evening to suggest a road to the solution of these problems. I am here to suggest that each one of us individually has a duty to perform in reference to all these problems of life generally, which, if attempted, would in the long run make an enormous difference. It is not in these arbitrations, in the actions at law, in the compromises that we endeavour to make and so unsuccessfully as it proves, that the solution of the problem will lie. It is true they are better than nothing. It is better to arbitrate than to fight in more animal ways. It is better to compromise than to be at loggerheads indefinitely. But there are even better things than those. We see how even arbitration, even compromise, is sometimes ineffectual, leads to nothing, drags down, as we have had evidence during these last few days.

I want all of us to inaugurate what I should like to call a Cult of Greatness. We are a small population here. We can be comparatively easily reached. It ought not to be difficult for a people with the temperament of the Australian—it ought not to be difficult for such a people to make up its mind to a certain course and then to follow that course, to pursue it relentlessly, whole-heartedly. At least if we cannot expect the whole population to take that course—we probably cannot—we can expect a certain proportion, the true intelligentsia, not the merely clever people, not the people who have read books and can juggle with politics and philosophy and scientific names and theories, but the simple, plain, direct, commonsense, intelligent men and women; more the intelligent, plain, commonsense woman than man. For I venture to think the hope of the world lies far more among the women than amongst the men—the men in the audience are at liberty to disagree with me if they like—if the women will rise to the level of their opportunities. Women can do so much more than men in many ways, and they can make us do so much more along many right lines if only they will take us in hand; and I think we need a considerable amount of taking in hand. I think we could do with it.

I want here in this city to start and make a definite pursuit of greatness, and in order to stimulate the spirit of greatness I am going to do a rash thing. I am going to give a series of readings on greatness and on the lives of great men, fortunately with the assistance of very kind musical friends. Music is very definitely ennobling. The reason for this venture is that we want to sound the note of greatness. And that brings me to the point as to what is this note of greatness each one of us has to endeavour to sound in his heart and in his life. Greatness from my standpoint implies two things: it implies first the capacity to attain it, and secondly the

certainty of its attainment. And I must quote at this point the lines from the poet:

Lives of great men all remind us
We can make *our* lives sublime.

And we can. That is the whole point. Not necessarily as sublime as the lives of the greatest men and women of the world, but we can make them sublime in a small way, perhaps not recognised as sublime in the outer world. The outer world has great difficulty in recognising greatness, but we can lead great lives in our own small surroundings and so definitely affect the whole of the world. It is what you do in the little field of your own personal activity that makes the most effect. It is the little things, sometimes done with difficulty, often performed with sacrifice—it is those little things that build up a great civilisation, because they come from a great heart, a noble soul, because they come from a dedicated life. Each one of you is divine in origin, in nature, in purpose, in goal, and has therefore the greatness of divinity implicit, inherent in him; and because you have that spark in you it is merely a question of fanning it into a great flame. You have to take hold of yourselves. You have to grip yourselves to make a determination, and then to begin to pursue that determination regardless of all outer circumstances, regardless of consequences. But we can do that because there is a certainty, a divine nature and capacity within us. Great men and women there have been in the world. God is justice and God is love, and therefore if there have been great men and women in the world it is divine logic, however little it may be human logic, that because there have been, therefore there are. Therefore we can be. Therefore we *shall* be.

Now let us look at one or two definitions of greatness to see what it is that we are driving at. One definition, a very familiar one, is: "An infinite capacity for taking pains." A

very excellent definition so far as it goes. But it is rather the drab, drudgery side of greatness that is stressed. "An infinite capacity for taking pains." That is the thing that people do not want to do. People generally want to get there without taking pains. "An infinite capacity for taking pains" sounds rather a hopeless proposition. Most people say, not unnaturally: "Then I will not trouble about it. I will leave it alone." I am going to suggest a better definition than that. My own private definition which I present to you—there is no copyright, the more you use it the better—is that *greatness consists in the future laying hands on the present*, the ideal clutching, attacking, permeating the present. I think that to be a very satisfactory definition. That is natural, because it is my particular "child". I hope you will encourage me in that. I will give you one or two more definitions so as not to appear too exclusive. Another definition from one of the poets: "A present intimation of immortality." A very beautiful definition. Perhaps I ought to bow before that. An intimation in the present of immortality, of the certainty of a glorious future, an including of it, an intimation of it, a sensing of it, a feeling of it. A very fine definition. Another definition. "An anticipation in the present of the future." The coming greatness casting its brightness on the present.

However, I will take my own: the ideal laying hands on, clutching, shaking up the present. That, practically speaking, means that to be great you must live in the world of ideals. You must have ideals. You must live in a world of purpose. You must live in a world of noble ambitions. You must live in a world of pure, fine, self-sacrificing, generous intentions. If you can live in a world of that kind you have no idea how happy it makes you. You have no idea how peaceful it makes you. The troubles of life matter so little, because you are living in the world of ideals. Then the obstacles, the

difficulties in the present do not matter. You take them in your stride. You remember how Kipling tells in his poem entitled "Nurses" of a young child driving a train, he has a chair for the engine and a row of chairs for the carriages; the train goes roaring through the tunnel. There is a great fuss and noise and hurry and everything else, and in the midst of the roar and rush of the express train, he sings. He has complete control of the situation. That is the whole point. If you live in a world of ideals you will see that it has far more power, it is far more real than the actual. It does not make you less effective in the outer world but more effective, because you cannot know despair. Comparing the ideal with the actual, does it not seem hopeless? No, because you know that sooner or later the ideal must become a reality. And since it is only a question of time, of energy, your energy and the energy of your comrades, you pour yourself into your work, no matter what the result, no matter how your efforts are met. So you pour yourself into your ideal; you stand for it. And either that ideal as it is, or some improvement or modification of it in your experience—something of that ideal will come down into the actual; and if in your particular life you do not see success or achievement, success or achievement of one kind or another shall still be yours, or better still it shall be the success or achievement of the whole world.

It is that type of individual that we need, the type of individual who has his everyday pleasures, who enjoys life, works hard; but works *from* the future. He works in the spirit of the ideal. He does everything from the idealistic standpoint, no matter how much what he has to do may to the ordinary person appear to be drudgery. If he is a clerk in an office with tedious work, he does not find it tedious because he is building up his character, he is thinking of the power that he is going to wield some day, and every stroke of the pen, every sentence that he writes and every addition

that he makes in the account books is a means to an end. Some day he will go out into the world and become a leader of men. It may not be this year or next year, it may not be for many years, but sooner or later because of his carefulness and efficiency and application and all those things done in an idealistic spirit he triumphs over the small things; he makes the small things great. There is nothing small; everything is great if you can give it the greatness, or if you can see the greatness that is in it. So it is not a question of changing, of not doing what you are doing, but of doing things in a big way, with a sense of determination and power, a sense of purpose, working clearly and definitely to a great end. We want everyone to do that in his own individual life, in his home, in his office, in his pleasures; to be discontented with the small things and to find satisfaction in the big things, in the things that represent ideals. In that way a great purification might take place in our lives, a purification of our home, in our work, a purification of our pleasures and in our political life. And in that way it might be possible to do away with party politics—not at one stroke—but because in course of time we shall become able to choose the type of people we want to be our leaders, our statesmen and politicians.

Now, going a little more into detail. There are three main types of greatness, to one or other of which each one of you probably belongs. Professor Jung has written a book—a very unsatisfactory one, it is true—on psychological types, and most people know something about the various psychological types which the ordinary psychologist deals with. The first is the man of genius which we will call the wisdom type, and the pathway to it is the wisdom pathway. The second is the hero type, the type of the man of action, and his pathway is the pathway of action. The third is the martyr or saint, the devotion type, and his path is the pathway of devotion. You will find if you examine the great people of the

world that some fall under the wisdom type—they are geniuses—some are men of action, and some are of the martyr spirit, the saintly type, those who dream dreams and have their wonderful ecstasies. Many books have been written about those various types. To one of these types most of you belong. Do you know yourself? Have you analysed yourself? Most of us think a good deal about ourselves, think a good deal of ourselves, individually perhaps. But do we analyse ourselves, do we know ourselves so as to take the path of least resistance so as to have some idea of the line along which we are going? Every single member of this audience is potentially a genius or a hero or a saint. Well, we may prefer not to be the martyr type at all events because that is rather messy and unpleasant. But the martyr does not think so. Some martyrs seem very unnecessarily to court martyrdom. Some people want to be martyrs at all costs. They are small great people, and if they cannot find anybody to make martyrs of them they make martyrs of themselves. Some people do sometimes think of themselves as martyrs and are very sorry for themselves because they cannot find other people to be sorry for them. Some young people when they read *Jane Eyre* say: "I believe my relation to my family is something like the relation of Jane Eyre to hers." And they go about with a feeling that they are enduring agonies under the delusion of that idea. It is an extraordinary thing!

I have therefore before me an audience of martyrs, of saints, of heroes and of geniuses, not perhaps having achieved those eminences, but at least working towards them. I am not myself a genius, even though I may look like it. (Laughter). Apparently I do not. Very well. I am not a genius. I tell you quite confidently I have not got the martyr-saint spirit about me, but I should like to be a hero. I am a man of action. I am really a politician. There is nothing I should like more than to enter into politics in this country.

The fact that I do not know anything about political questions, does not matter. I do not think many of our statesmen know more of the fundamentals of statecraft than I do—in principle at all events. I have been a politician. I am a man of action. Some day I shall be a hero in a large way. I am working to that end. I am trying to be a little tiny hero now. Some of you are trying to be heroes in small ways. Some of you are trying to be martyrs in small ways. Some of you are trying to be geniuses in small ways. That is what we want. We want to fan into flame the spirit of greatness in each one of us. So please do not forget what I am saying. It is so easy to forget. A lecture may be interesting, and you may be lulled into a comfortable state of coma; but afterwards the old life goes on just as before. What is the use of attending a lecture unless you become different for attending it? It does not help anyone to be soothed or, on the other hand, to be irritated. The only thing that helps is to get a move on.

Remember that the hero stage, the martyr stage, the genius stage are merely stages. There is something beyond that you and I cannot well reach, that we can hardly dream about, but which is the combination of all three. That is the ultimate goal—the great man, the hero, the martyr, the saint, the genius, all rolled into one. The very greatest are of that type—those on the summit. We need not bother about that. Let us take something smaller. Let us take one type and work towards that in our everyday life. Please do not think it is necessary to speak on a public platform to achieve greatness. Anybody can speak from a public platform if he has a little experience. I have a little; therefore I am speaking from a public platform. Anyone can utter high-sounding phrases; it may help a little if there is real sincerity behind the utterance. But the real value lies in the everyday life. If you live in the world of ideals you can do the difficult things joyfully. Nothing that happens to you from outside

matters in the ideal world because those things do not come into it. So if a person is abusive to you you do not care, because you are very sorry for him and not for yourself. We are supposed, I believe, to knock a man down if he abuses us. The really manly thing to do is to let those things go. What do they matter? If a man reviles me I am not going to answer him. I have my work to do and am going to do it no matter what other people think or say or do. We need not bother about what people think. We need not bother about what people do. We need not bother about public opinion. We need only to bother about our own business, and then we shall be really helpful, because then we shall never return evil for evil. If a person abuses or persecutes me the only way to get rid of it is to have positive goodwill. We do not listen to all these others—that only intensifies the evil. Our business is to stand against these things by not allowing them to have any shelter in our own hearts, in our own lives. So let people say what they like. You return goodwill, and goodwill must conquer over the distress and the doubts and the suspicions and the hatreds.

I have said to you that there is a goal beyond—all the three types rolled into one. That is the spiritual man. I want to stress the spiritual man. I want to stress the difference between the good man and the spiritual man. We are all of us very good people, some better than others. Nowhere is there anyone who is not good, neither here nor anywhere else. We are all of us respectable, we are all conventional. We are all that we could be expected to be. But we have got to be more than that. However much we may be from the outside standard, from the conventional, orthodox, ordinary point of view, there must be something extraordinary inside us, something that is a well of power and of purpose. We are already good men and women. Let us get on to something else. Let us become spiritual people. And the way to

become spiritual people is to see how great men have led spiritual lives.

Now the essence of spirituality is a very wonderful thing. I do not know how far people as a whole have attempted to grasp what it really means, what the science of it is. Spirituality is a very difficult word and it sometimes means so little. But I have a definition for spirituality which makes it a definite practical thing which you can get hold of and use. I put it in this way. Spirituality is not a matter of belief in or even approach to God. It is a matter of belief in and approach to man. If you can believe in your fellow-man it is far more important than to believe in God. Anyone can believe in God because it is worth while to do so. There is no credit in that. But it is creditable to believe in your fellow-man, so that your concern is to serve him. If much of the attention we pay to God were paid to our fellow-man the world would be a much happier and more peaceful place to live in; for the simple reason that God is not elsewhere: He is here. God is in our fellow-man and we are paying attention to God when we pay attention to our fellow-man, and only then effectually. That is spirituality. The most spiritual men and women in the world are those who are supremely consecrated and dedicated to the service of God—yes, but God in their fellow-men. That is the way to become spiritual. That is the way each one of us has to become spiritual and that is the road to greatness: to believe in your fellow-men and know what awaits them, not to be disturbed or depressed or shocked or pained, not to be troubled by the exterior, but to realise the nature of the fire within, which is gradually burning away all the dross and leaving at last the refined gold.

Whomsoever you see has divinity in him and is approaching along his pathway to God. Supposing that a person is not congenial to you and you do not like him—well then, he

ought to be congenial to you. Everyone who is not a friend of yours ought to become one, and it is your business, if you are treading the path of greatness, not so much to make friends amongst the people you do not know but rather amongst the people you do know and do not like and so enlarge the circle of your friends. If you do not like somebody, for very good reasons of course which you can no doubt express at considerable length, he most probably dislikes you for just as valid reasons. You may be quite certain that when you are talking against another person over there he is just doing exactly the same to a friend about you. We are six of one and half a dozen of the other. Every time that you say something unkind about someone else, every time you criticise someone else, take it for granted there is going on a criticism of you by someone else. We waste a lot of time discussing other people. It is not worth it. Let other people discuss themselves. Let us get on with the job. If only we could make up our minds to say a good word about everybody, if we could only find out some good point and stress that point and fan it, not into a point but into a circle, we should be doing that individual a great kindness and purifying ourselves at the same time. Try for a week not to say an unkind word, not a cruel word, (I hope no one is very cruel), nor a word of harsh criticism—excepting in the course of very definite duty. Try that for a week and you will get out of the habit. One is so much occupied in the world in the search for the good, that one begins to find it even in those one does not like nor approve. If a person says: "I do not approve of such-and-such a thing," I get a little shudder. You see the primness about it. It is so small to say: "I do not approve." Who are *you* not to approve? It does not matter whether you do or not. The person who says: "I do approve," or tries to understand, that person is treading the path to greatness. It sounds a strange thing to say, but it

does not matter whether you believe in God or not. It does not matter whether you attend churches or not, or regard yourself as orthodox. Those things are merely crutches on which you have to lean; they may have their value. They are only forms and ceremonies. I am a believer in forms and ceremonies. I believe that lame people need crutches. Throw them away or use them, the forms and the ceremonies, but realise they are but reflections, shadows of the bright light within. And the bright light within is the brotherhood of all men, the unity of all life. That is the thing that matters.

It does not matter whether you are a Protestant or a Roman Catholic or an atheist so long as you are dedicated to the service of man, because then you are sincere, you are honest, you are honourable. One of the greatest men who ever lived, in my judgment, was Charles Bradlaugh. He was persecuted; but he was a man. Nothing small about him. When we have our periodical celebrations in connection with the movement we have established called the Fellowship of Pioneers, to try to understand the pioneer spirit, we shall celebrate in this hall the lives of many great men and women. Charles Bradlaugh will be amongst them, and Abraham Lincoln and Joan of Arc, and men and women who have fought for freedom at all costs. We hope also to celebrate and pay reverence to Motherhood, so that the sacredness of motherhood may gradually become apparent. We want to do it here so that people may realise how the future of the race depends upon a beautiful and dedicated motherhood. If you are interested in the idea of celebrations, you will find a good deal about them in Dr. Hayward's "Book of School Celebrations," and there you will get the ways along which the quality of greatness may be pursued on idealistic lines.

Never forget that the recognition of greatness depends on its being aroused in ourselves. Emerson says: "That only which we have within, can we have without. If

we meet no gods it is because we harbour none." Like attracts like. People say: "Oh well, this is not an age of greatness. We have no outstanding great figures to-day." Part of the answer may be: "Is there anything in you of the nature of greatness? Have you the beginnings of greatness in you so that you can recognise greatness in others?" There is greatness in all parts of the world, and never so much as at such a time as this. Emerson again says: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." He keeps in the crowd his ideals undimmed, and he makes them in the crowd the inspiration and motive power of all his activity.

George S. Arundale

THE DHARMA OF RACES¹

By P. K. ROEST

ANTHROPOLOGY is at present unable to find facts which confirm the popular belief of a direct connection between race and culture, between physical type and civilisation. The existence of national temperaments however is a matter of common experience, and a certain temperament will naturally colour the people's civilisation. The fact that most nations are made up of members of different sub-races, or even different root-races, makes it impossible to link up the existence of national temperaments with the biological concept of race. Scientists do not deny a correlation between mental and physical characters, but frankly state that our present methods fail to reveal it.² They simply give the Scottish verdict: "not proven," while hundreds of pseudo-scientific articles and books continue to drug the public with "yellow danger" and "Nordic superiority" pills. What light does Theosophy throw on this problem?

Occult researches have revealed that, at least in their original purity, racial types showed forth distinctive temperaments and qualities, which tend to colour any culture they may later build, or enter. In fact we find the Manu segregating

groups for long, long periods, giving them a special training for the purpose of fixing distinctive qualities of mind and body in his sub-race types. The possibility of doing is very apparent the moment we remember that our mind has a form side—our mental and astral bodies, which are definitely correlated to the etheric and gross physical forms. Such organic correspondence explains the coincidence of a certain temperament (or temper) with a certain type of body in the individual—the hobby of astrologers. It is the Manu's work to bring about this harmony of organisation in the bodies of a whole sub-race or Root-Race, and to build it in tune with a definite key-note. An almost infinite variety of over-tones (to use our musical symbolism still further), will leave room, within the racial group, for almost infinite variety of individuals. But the key-note is there!

When that has been firmly established, the sub-race is launched forth into the world, to contact and affect the other types and to enrich the choir of mankind with its own distinctive voice. This contact naturally results in mixture at many places, and mixture in apparent loss of the distinctive racial characteristics. But actually a blending of these characteristics takes place which is usually to the great advantage of both types.

Our subject now is the original racial character, which gives to each fully developed type its special dharma. We give the following not as the result of factual observation, but of careful speculation on the few facts that we have.

Each great Root-Race appears to concentrate particularly (not exclusively) on the development of a special principle or aspect of consciousness, and of a special vehicle. The first two Races (we consider only our 4th Round on this

¹ Substance of a Brahmasiddhānta lecture.

² See *The Mind of Primitive Man*, by Franz Boas.

planet) may be disregarded, since they were "embryonical," not fully human. Perhaps they bear some correspondence, by reflection, to the "formless" planes, outside our five planes of manifestation—Ādi and Anupādaka. Of the others we may say that they laid, or will lay, emphasis on the development of principles as follows:

3rd Root-Race:	Physical development.
4th	" Astral "
5th	" Mental "
6th	" Buddhic "
7th	" Ātmic "

We must not think of this, especially in the later Races, as reaching its perfection in all members of the Race, but only as achieving this in its highest representatives and giving the organisation of bodies, which makes this specific development possible, to all its normal members. We should never forget the fact that all principles and bodies are related and influence each other, so that the concentration on a single one can never mean exclusion of the functioning of others.

We may now consider the planes from which the Races are directed, on which apparently the forces of the Hierarchy which mould their life are chiefly poised. It seems that such direction is at present on the Mental plane, that in the 4th Root-Race it was (and is) especially through religion—which at heart belongs to the Buddhic world—and we may gather from Bishop C. W. Leadbeater's description of the 6th Root-Race that it will chiefly be on the Astral plane that the Masters, through numerous devas, will influence its members. May we not suppose that, in the 7th Root-Race, They will walk amongst us freely, and that Their divine leadership will find no further obstacles even on the physical plane? If this be so, we find an interesting scale which runs in the reverse order

of the one just given for the principles, giving the effect as of a *fuga* in music:

RACE	DEVELOPMENT	PLANE OF DIVINE LEADERSHIP	CHARACTERISTIC
1.	Embryonical ...	(Ādi?) ...	
2.	" ...	(Anupādaka?) ...	
3.	Physical ...	Ātmic ...	Force; instinct or fear.
4.	Astral ...	Buddhic ...	Priest-kings; religion.
5.	Mental ...	Mental ...	Democracy; science.
6.	Buddhic ...	Astral ...	Brotherhood; intuition. (Socialism)
7.	Ātmic ...	Physical ...	Hierarchy; realisation.

In the same way we may trace significant correspondences if we study the sub-races of the 5th Root-Race, the one best known to us. If we consider, respectively, which quality is particularly developed in each, what their religious ideal is, and who were the great Teachers that appeared in the world at the beginning of their ascendancy, we find the following:

SUB-RACES OF THE 5TH ROOT-RACE	SPECIAL QUALITY	RELIGIOUS SYMBOL OR IDEAL	TEACHER
1.	Spirituality (Will, Dharma) ...	The Self or the Sun	Vyāsa.
2.	Wisdom ...	Light ...	Thoth.
3.	Comprehension ...	Fire ...	Zoroaster.
4.	Harmony ...	Music; Law ...	Orpheus.
5.	Knowledge ...	Truth; Science ...	Buddha. Shrī Kṛṣṇa. Jesus Christ.
6.	Devotion to Mankind.	Goodness; Brotherhood ...	Krishnaji.
7.	Service with Devas.	Beauty; Art ...	?

Here too a regular gamut of qualities is run, at least up to the 6th sub-race, the rest being filled in by analogy. It is interesting to note that the order of qualities is exactly that of the seven Rays. The first three are "independent," introvert, concerned with consciousness more than with matter. The last three are "dependent" (on the manifested

universe), extrovert, concerned with the external world more than with the inner. The ancient Greeks are the turning point, where the harmony between the inner and the outer worlds is sought and expressed. While Hindūs sought the Divine in the Self, Egyptians in the Inner Light, Persians in the Inner Fire, the Race turned, in the Greeks and Romans, from the hidden God to God Incarnate, in seeking harmony of sound or life, in music and in law. Henceforth the True, the Good, the Beautiful, are the ideals towards which the forces of the later sub-races will bend themselves.

We find the Teachers emphasise the sub-race dharma until we come to the fifth. Although the note of science, detailed knowledge, is clearly struck by three great Masters—Hilarion (5th Ray) at Alexandria, Pythagoras (then 5th Ray) at Krotona, and most strongly by the Master R. as Francis Bacon, we see the World-Teacher strike another note. The 5th sub-race is namely that in which the 5th Root-Race mental qualities are developed to their greatest sharpness, and no special emphasis seems needed on this principle of Manas. Instead, the Great Ones try to balance the excessive growth of separative intellect by emphasising wisdom-love (Buddha, 2nd Ray), human love (Shrī Kṛṣṇa, inaugurating the era of 6th Ray predominance), and self-sacrificing devotion (Jesus, Head of the 6th Ray).

We are now at the dawn of a new era, which will flower with the maturing of the 6th sub-race, in which the seed for the 6th Root-Race will be developed (Intuition). This is likely to be best achieved by the cultivation of the higher emotions. Accordingly, we find the Great Ones leading up to this development in several big ways.

First: The Christ Himself, through Krishnaji striking the key-note of practical love: Brotherhood, which will

characterise the new sub-race. Second: The inauguration of the predominance of the 7th Ray, that of beauty, grace, ceremonial and social service. With it comes the revival of the mysteries. This 7th Ray will highly cultivate the finer emotions, at the same time balancing that development by physical action in harmony with others, so creating a strong sense of co-operation (Masonry!). Third: The launching of a Theosophical World University, which will infuse scientific thought with appreciation for Religion, Philosophy and Art, and which will be a radiating centre of dedicated, beautiful and at the same time useful living.

Fourth: The regeneration of India, the guardian of the spirituality of the Mother-Race, and her association with the leading sub-race in the British Empire.

Fifth: World-Movements for peace, such as the World-War itself, which smashed a false ideal of national growth, the World Court, and the League of Nations.

Finally we may point to the increase of community life all over the Western World, and especially to Dr. Besant's newly founded community at Ojai, which will try to *live* the spirit of the Future.

All in all, there is a fascinating music to be heard in the majestic movements of the Ages. The Dharma of the Races is one mighty composition of the Master-Artist.

P. K. Roest

THE INDIAN YOGĪ

I AM free; I break through the resistance of self;
No dark Mâyā may hold me; my soul is with Eternal
Truth;
Light and the rhythm of stars are in my veins;
I reach out; I breathe deep draughts of star-ethers;
The Elder Gods are my comrades; I go where I will
in the three worlds; there is nothing that I fear;
I have come home; the Universe of Light and Truth
is my habitation,
And beauty is my garment.

PETER GRAY WOLF

THE PRESIDENTIAL ELECTION

AS our members are aware, the third term of office of our President is about to close, and next year an election will have to take place. With the permission of the Executive Committee of the Australian Section, I addressed a private letter some months ago to every member of the General Council enquiring whether it would be desirable for the Society once again to offer Dr. Besant the life-Presidentship as a sign of the enthusiastic confidence of its members, or whether it would be wiser to follow the usual procedure and re-elect her for a fourth term, carrying her on into twenty-eight years as Head of our Society.

I have received replies from members of the following Sections, giving their unofficial views: Austria, Mexico, Norway, the Russian Section outside Russia, Brazil, Roumania, Poland, the Argentine, Hungary, France, the United States of America, Scotland, Burma, Dutch East Indies, Wales, Canada, New Zealand, Australia, Ireland, Bulgaria, Finland, Italy, England, South Africa, Porto Rico, Holland, China, India.

All are emphatically in favour of the election of Dr. Besant as President for life. She would, it is thought, have an absolutely overwhelming majority and an enthusiastic welcome as life President. On the other hand, the General Secretary for Italy has well expressed the view of some members in the following words: "If [Election for Life] is to render her honour, it seems to us that she will be far more honoured by constant re-election, the very fact of which would demonstrate and confirm the very high consideration she enjoys in the Theosophical Society. If she were elected President for life, she would be honoured once and for all, thus for ever preventing that repeated confidence which certainly will be shown her on the occasion of each election. Moreover, since she has already once before expressed her opposition to such a proposal, probably she will not this time wish it to be brought forward again."

Personally, I think Colonel Boggiani's view, which he has, of course, expressed for himself and not on behalf of the Italian Section, the right one, and a view in which all Sections will concur, though some members feel that Dr. Besant *must* be elected for life. Needless to say, Dr. Besant knows nothing about this correspondence, and may, when she reads it, call me to task for beginning it. But, if I may respectfully say so, I am very thankful I did, for I have now a file of wonderful tributes to her from all parts of the world, and convincing testimony that to-day she enjoys a trust and confidence greater, if possible, than ever before. The Theosophical Society stands solidly behind their great leader, immeasurably grateful to her for her unique service in the cause of Theosophy. Some there may be who do not agree with all she does or says. Shall I be misunderstood if I say—so much the better for the Society? Freedom to differ is a right the Society must cherish on behalf of every single member. Disloyalty does not consist in disagreeing, but in not throwing oneself heart and soul into Theosophy as one understands Theosophy, and in not maintaining a brotherly comradeship with one's fellow-members however much one may differ from them, recognising that many points of view are needed if our Society is to do in the world its great work.

But even those who may disagree on certain points recognise the supreme value of her leadership, and follow her in principle even though they may differ as to details. And she, like her colleague, Bishop Leadbeater, is more than thankful when her friends and comrades use their judgment and think for themselves. They need people who can originate, not only people who can copy.

In 1928, therefore, we shall proceed to re-elect Dr. Besant President for the fourth time, and may she complete half a century of years as President of the Theosophical Society. We want no other President, and will have no other President so long as she can be persuaded or "coerced" (?) to accept office. Long may she reign over us!

GEORGE S. ARUNDALE

WHAT IS MORAL PERFECTION?

AN ANSWER FROM EUROPE AND AMERICA

By W. J. HEYTING

I. THE PROBLEM STATED

IF ethics be defined as the science of human conduct in relation to a mode of life which is conceived as ideal, it will be seen to embrace two distinct though related problems. We at once ask what the ideal mode of life is. We also ask how that ideal can be, or as a fact is being, attained. The two questions involve each other. The second cannot be answered until we have a satisfactory answer to the first. It is impossible to say whether we are approaching an ultimate goal until we know what that goal is or in what direction it lies.

Much interesting though unproductive discussion has for centuries been expended in the attempt to define the ethical ideal as some objective thing that has an independent existence apart from us and our lives, instead of as a mode of conduct or state of existence. Such a definition, if it is attainable at all, is a metaphysical one and has really little to do with ethics. The main difficulties which have beset such attempts are due to the fact that the ideal is thought of as something external to us and as something which would be there even if we did not exist. Moral progress comes then to mean the approach of humanity towards this thing with whose creation or existence humanity has had nothing

whatever to do. The ethical ideal of a perfect humanity is thought of as being set before it by some external agency. Then having realised what this ideal is, humanity is thought of as striving after it and the approach towards it is moral progress.

Such a conception of the moral ideal and moral progress expresses the same idea as that which an infant in its physical growth is striving after, a goal of maturity which is set before it. This goal takes the form of the exact appearance which the child will have when it is full-grown. Such a statement is of course meaningless. When the idea is so stated, its absurdity is obvious, but when exactly the same process of reasoning is applied to moral growth, it seems sufficiently plausible to have exercised the minds of thinkers for centuries. Such a statement does not at all express the fact of progress, growth or striving. The whole sequence is inverted. We attribute to the past a knowledge of future conditions which have as yet no existence, and then we say that in the past those conditions were deliberately striven after. In the first place, neither the child nor anyone else has the remotest idea of what he will actually look like when he is full-grown, and not knowing what that appearance will be, it is meaningless to say that in growing he is striving after it; he would then be striving after something unknown. Secondly, even if that appearance of the mature child were known in every particular, the word *striving* has no meaning; we are saying that the child is striving after something which is inevitable, for the appearance after which he is striving is none other than his own appearance. It is impossible to say whether he is striving or not; in any case the result is the same, for the child cannot grow to look other than like himself. It is equally meaningless to use the word "successful" in such a connection, when the possibility of its being otherwise does not exist.

Since however the future appearance is not known, it is impossible to say whether the child is striving after it or not, or whether he is successfully striving. The impossibility of the argument is obvious, yet it lies at the root of the many attempts made to define the ethical ideal as an impersonal *summum bonum*—the greatest good; attempts dating from classical times have periodically been revived under different guises. The supposition that whatever the ideal may be it is necessarily outside ourselves, has made the attempt to define that ideal, even were such a definition possible, entirely unintelligible and meaningless.

Let us make it quite clear, before we proceed further, that it is in the nature of things beyond the capacity of a finite mind, which is capable only of dealing with finite and therefore relative concepts, to know in the first place whether there is an ultimate final goal or ideal to human progress and moral development, and in the second place, if there be such an absolute end, what its nature is. If we were asked such questions, we should have to answer them by defining something absolute; being absolute it must be the end of all change and progress. We cannot conceive such a state. The only states of which we have any experience are states of change and becoming, states which are not final because capable of further change. We are ourselves involved in a process, which we cannot, while involved in it, watch from outside. We cannot even conceive of the possibility of there being a state not involved in the process. We are faced with the same difficulty which confronts the mind when it tries to imagine a beginning or end to the universe of which it is, itself, an integral part. If such a conception has any meaning at all, it can only be for a spectator from outside the universe who existed prior to it, and will endure after it, otherwise such a spectator can observe neither the beginning nor the end. But this means that he cannot himself be part of the universe, for if he were

part of it he would have come into being when it did and not sooner.

It will be asked: If we do not know what the ultimate ideal or end, if there is one, is, how do we know whether we are approaching it? We are in fact driven back to our first proposition that that question must also remain unanswered. We may state the position like this: We do not know whether there is an absolute end—a finality to moral progress. If there is, we do not know its nature. Therefore we do not know whether we are approaching it. Are we then forced to the conclusion that we do not know whither we are going, or in what direction moral progress lies? Fortunately we are not. A direction can be ascertained in two ways. One is by discovering the ultimate end at which we aim, this we are precluded from doing. The other is to discover in what direction we have been going—from what direction we have come—and then figuratively extending that direction in front of us. In this way, by continuing in the way we have been moving—the direction of moral progress in the past—we can arrive at the nature of the proximate end, if not the ultimate end, before us.

This method, which may be called the empirical or inductive method, as distinct from the speculative or deductive method, is one on which the predictions of all the exact sciences are based. It was first introduced into scientific thought by Bacon. All experimental sciences predict what shall be, not from a knowledge of a perfect totality but from what has been in the past. To apply this method to ethics will make that a science in the true sense of the word, and though it will cease to be normative, the experimental method cannot fail to do for it what it has done for all the other sciences, namely, make thought expended upon it fruitful instead of entirely unproductive, as the speculative method has thus far proved. What we do then, is this: By an

examination of the successive changes in human conduct in the past, in their proper sequence, we predict the nature of human conduct in the proximate future, and then we can turn back to see whether we are approaching that state. In this way we do not arrive at a theoretical, absolute end, but we arrive at a proximate "end," which is the only "end" that has any practical value or meaning.

When we speak then of the ethical ideal or end at which moral progress aims, what we mean is a proximate and not an ultimate ideal or end. Though we use those words, we use them not in an absolute but in a relative sense—the only sense in which they convey any meaning. And further, when we speak of this ideal, we do not mean some self-existing and independent objective thing, external to humanity, towards which we strive. We regard the ethical ideal as a mode of conduct which must depend in its nature upon the factors of conduct, the things whose acts constitute conduct—upon human characters.

Putting the proposition in another form: we regard the ideal as a certain form of conduct; conduct is a particular kind of varying but continuous relationships under changing circumstances between human characters *inter se* and between human characters and other objects. The nature of such relationship, like the nature of every other relationship is determined by, and depends on the nature of the things between which it exists; that is, upon human characters and the objective things by which they are surrounded. Principally, however, it depends upon human characters because conduct is that particular kind of relationship which is, through behaviour, established and initiated by human character. That this was long recognised as the basis of ethical science is evident from its very name—ethics, derived as it is from the Greek *ἦθος*, (ethos) meaning character, or in the case of moral philosophy from the Latin *mores*, meaning customary behaviour.

Before going on to discuss the differences between the ethical ideal at which the European and American character aims, it is necessary to draw attention to a few fundamental principles which follow from what has gone before and which must be carefully borne in mind. In the first place, the reason for any differences we may discover must be sought for in the past histories of the two peoples, and in the second place, it is futile to attempt to say which of the two ideals or proximate ends is to be preferred, which is more in conformity with the ultimate end, for the simple reason that we do not know what that ultimate end is. Naturally the two ideals are respectively regarded by each as being the ultimate and only possible ideal. This arises from the fact already stated, that each is involved in his own system and cannot, in the nature of things, conceive of there being another. That they are neither the ultimate nor the absolute ideal in its totality is clear from the fact that they are different. They may be, and probably are, each a different aspect of the same absolute ideal—if indeed something absolute has aspects—but neither is it itself that absolute in its totality, nor is it complete or ultimate. If I were asked which of the two systems of ethics, that of Europe or that of America, approximates more closely to a perfect state, I have already given my answer, namely that such a question cannot be answered. If, on the other hand, I were asked which system appeared to me to approach more closely to a counsel of perfection, whatever answer I should give, even though I put it in the absolute form, that the system in whose favour I pronounce, apart from my own opinion, really *is* deserving of greater merit, could have no authority whatever, except as indicating into which system I happen to have been born and by which my conduct has, in fact, been governed. Whatever answer I give to the question, “which system is better?” the only question I have really answered, however it is worded, is “by which system has your

conduct been governed?”, *i.e.*, “were you born in Europe or America?” If an answer to such a question, devoid as it is of any interest, can be of any satisfaction, I state quite frankly that I was born into neither system, though both have played their part in a curiously mixed way in moulding my outlook. This however is a matter of personal biography which is not the object of this article.

II. THE EUROPEAN AND AMERICAN CONCEPTION OF THE ETHICAL IDEAL

In Europe the ethical ideal is a perfectly regulated form of conduct in absolute conformity with certain fundamental abstract principles of conduct. Human character, it is thought, will itself become perfect, if its behaviour, which constitutes conduct, is perfect. Conduct is perfect only when it conforms to certain principles. Such a conception necessarily subordinates personal inclinations towards certain types of action or certain kinds of behaviour to the abstractly conceived perfect system of conduct and may often mean the suppression of some tendencies to action altogether.

In America, on the other hand, a very different view is taken; namely that perfect conduct is a secondary consideration which inevitably results from perfect human character. Perfect conduct, it is thought, can only be arrived at by giving the greatest possible freedom to human inclinations towards action, no matter what the action is, because there can be no perfect conduct (which is an internal as well as an external thing) on the part of partially developed, suppressed or hypocritical characters such as tend to result from an outward conformity in behaviour to abstract principles of conduct against inner inclinations. The ethical ideal cannot possibly consist in perfect conformity to a perfect system of conduct by equally perfectly miserable characters. Perfect conduct is

the result of perfect characters which are of primary importance in ethics. An unhappy character cannot be a perfect character, and no character can be happy which is not free to act as it pleases but is restrained by outer checks. Therefore perfect human conduct and the perfect outer regulation of conduct in conformity with an abstract system of conduct, however perfectly conceived in itself, are two opposed conceptions.

In a word, the difference between the two systems may be characterised by saying that the one is Platonic, the other Aristotelian; the one is deductive, the other inductive, the one impersonally abstract, the other personal and particular. When so stated these ideas may convey only little, but when their practical consequences are examined enormous differences will be seen to exist. This we shall accordingly proceed to do.

It must however be made clear that it is not intended to convey the idea that these two ideals are consciously aimed at or indeed definitely and precisely formulated in the minds of the people of either Europe or America, for they are not. When I say, that in Europe the ethical ideal is thought to be arrived at by a regulation of conduct in conformity with certain abstract principles, what is meant is that the behaviour and general attitude of the people in Europe is such that if they thought about the matter at all, that is what they would say. The conclusion is rather inferred from their behaviour as it actually is, than expressly formulated by the European himself, but when asked for an explanation of that conduct they would undoubtedly justify it by a reference to such a principle as we have enunciated, though it would probably be nearer the truth to justify the aim or principle by a reference to conduct as it actually is and of which it is an *ex post facto* rationalisation. All this is in conformity with our preliminary remarks.

The corollary to the European attitude is the subordination of individual interests to the abstractly conceived interests of that abstraction of human beings known as society, of personal happiness to what is conceived to be the good of the social order, of personal inclinations to a duty owed to the generality of mankind. From these results also follow the extolling of duty as having in itself moral value; the supremacy and sanctity of law which endeavours to regulate human conduct and which is thought of in much the same way as Cicero thought of it in his *Pro Cluentio* when he said "We are the slaves of the Law that we may be free"; the lack of spontaneity in action; the respect to established institutions; the subordination of the emotional life which is essentially spontaneous, not regulated by principles and entirely absorbed in the thing of the moment, to the mental life which finds the absence of continuity and uniformity characteristic of the emotional life, intolerable; the absence of imagination; the lack of originality; the raising of the idea of personal self-sacrifice to the level of a religious virtue—a conception so entirely characteristic of European Christianity, in which the central idea is the self-sacrifice of the personality of the Christ to an abstractly conceived principle; the lack of personal courage in the face of public opinion, which is in truth nothing more than the greatest common factor of the individual conceptions of what the ethical standard is; and finally, the logical consistency which underlies European international affairs in time of peace—a consistency carried to such lengths that it may well be conjectured as being itself one of the causes of war in which it utterly breaks down, and perhaps justifying Emerson's remark that a foolish consistency is the hobgoblin of little minds.

The effect of extreme logical consistency, superimposed upon an evolving and progressive humanity, is familiar to the legal historian and shows itself as Sir Henry

Maine points out, in the fictions to which men have resorted to modify the law to suit changed conditions without appearing to have altered it at all—fictions from which modern law is not free yet, and which when resorted to in ethics we dub with the far less dignified name of hypocrisy, where an entire logical consistency is rigorously adhered to in the face of circumstances which are continuously in a state of flux and do not necessarily change according to human conceptions of logic. An increasing discrepancy results between conditions as they are and as they are thought to be, resulting ultimately either in the deadlocks so familiar in political and economic affairs—deadlocks which from this point of view are the clashing of opposed and inconsistent ethical systems, each carried to its illegitimate logical conclusion; or in the more serious national disaster of war when the whole system utterly breaks down, when there is a re-shuffling and when a modified system is embarked upon. The process is familiar to all, and the great changes in outlook and ethical conceptions after such an event are common knowledge even if they were not evidenced by the numberless new economic, political, religious and philosophical theories which pullulate from the press at such times.

What, however, is important in this connection is that it may with good reason be contended, that if the European mind had less regard for stubborn consistency and did not so painfully feel the necessity of having a logical reason for its actions, such difficulties might well be greatly minimised. It may be urged that this does not apply to Latin Europe, and it is probably true that the Latin peoples are less influenced by abstractly logical considerations.

The American attitude however is entirely different. The American does not act in conformity with a logically consistent scheme of ethics, and does not pretend to. He does not feel the necessity of being consistent in that sense and

looks upon acts not in the light of a logical scheme into which they either do or do not fit, but rather from the actor's point of view and as being their own justification. The American mind sees nothing incongruous in acting one way on one occasion and under apparently exactly similar circumstances in a different way on another occasion. If this proposition be carefully considered it will be found to lie at the root of the difficulty which the European mind has in attempting to understand the mind of the American. The difference in practical result is very striking. The American acts spontaneously nor has that Nation an abstractly conceived and consistent national policy in the way that the European Nations have. It is therefore with difficulty united, but when it is, the interest of the Nation is not regarded as an honourable duty to uphold but as an intensely personal thing, becoming for the moment, part of, and one with all individual interests.

Being more spontaneous, the American is more sympathetic and displays all those characteristics of the emotional life which is at once illogical but intensely sincere and real. Sincerity is probably regarded as one of the greatest personal qualifications, and the happiness of the particular individual far more important than an abstract ideal line of conduct. For this reason the American is impatient of conventions and sees no virtue in obeying a law merely because it is law. The absence of respect for law is only a reflection of the distrust and suspicion of the validity of abstract principles governing conduct. Self-sacrifice to such a conception has accordingly no merit attached to it and tends to become laughable rather than worthy of admiration. Self-sacrifice for something for which one has no respect whatever, is ludicrous because, foolishly ill-proportioned, rather than sacred or virtuous. Christianity, accordingly, is in America a curious anachronism, and Christian Science with its self-sure confidence, is far more in harmony with its outlook. A religion in which the key-note

is not self-sacrifice but sincerity, which is not negative in its profoundest climax as the yielding in self-sacrifice implies, but firmly confident as is characteristic of intense sincerity—if such a religion could be evolved, it would be far more in agreement with the American temperament.

On the whole the American is far more confident and mentally courageous than the European. Public opinion has little moral force, nor is it feared. Progress is rapid and often sudden because not tied by unchanging conventions, conservatism of which cautious movement is characteristic does not exist and, for this reason, experiments made on the spur of the moment are often fatal while frequently they lead to unimaginably wonderful results. Not being the slaves of an abstract logical system of conduct or ethics, the serious discrepancies and conflicts which in Europe lead to deadlocks and war, do not exist in the same way. Their place is taken in America by the catastrophes which result from the opposite extreme of not being guided by any consistently logical system of conduct at all and recklessly experimenting in total disregard of any ethical principle. Such catastrophes are generally of lesser magnitude but occur more frequently.

But it is a mistake to suppose that the American mind is cynical; it does not regard the whole universe as being entirely fickle or irrationally fortuitous as a superficial knowledge of American ethics might lead one to suppose. On the contrary, it is convinced that to set up a system which presents a logical appearance to the human mind, and to suppose that it is therefore really logical and perfect is an audacity of which none but a circumscribed intelligence could be found guilty and is tantamount to laying down the law for the governing of the universe by the puny intelligence of man. No such system therefore can inspire overmuch confidence or can be taken too seriously, and a far safer guide is the spontaneous sincerity of human motives,

which means that the ethical standard is in the last resort emotional or æsthetic rather than intellectual or logical. In this respect the difference between the two is somewhat similar to the difference between the ethical systems fundamental in the civilisations of Greece and Rome, that of Greece being comparable to that of America.

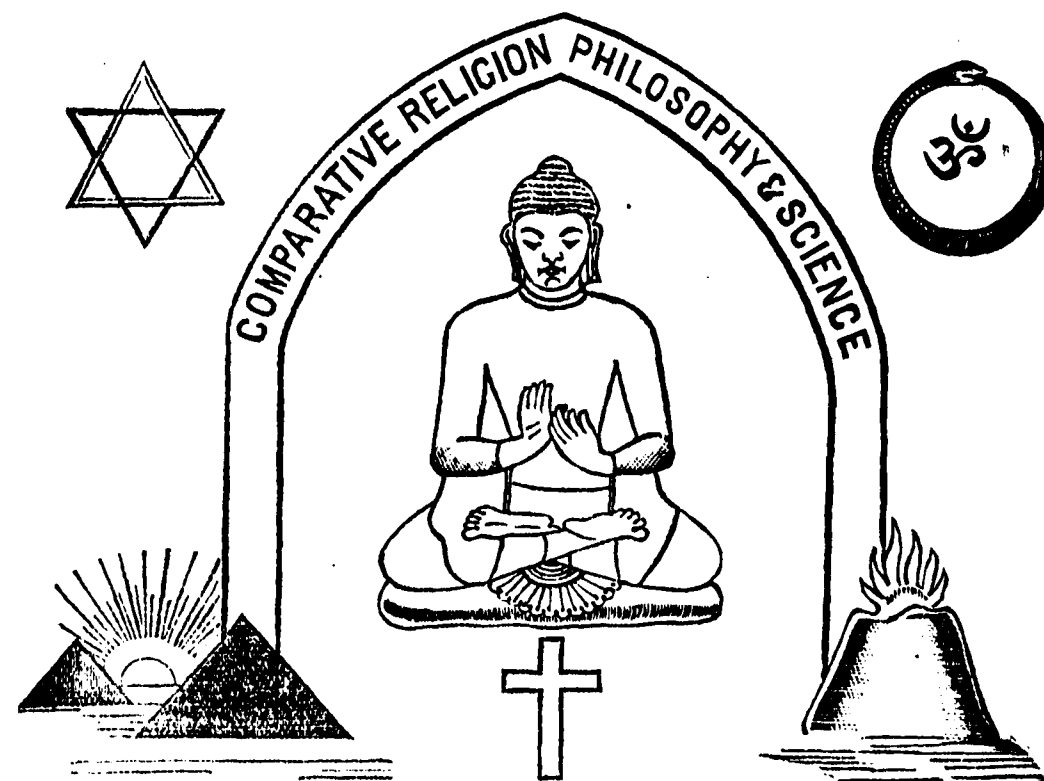
If it now be asked what the causes of this far-reaching fundamental ethical difference are, our answer, in accordance with what has gone before, is that they must be sought in the history of the two peoples, and if it be objected that the American Nation originated in Europe and that therefore our proposition must be wrong since their histories are to this extent one and the same, our answer is that such argument is inconclusive. It would be equally logical to content that because the best paper is the product of the purest linen, there is therefore no difference between them. While it is true that the American people sprang from European stock, there have been a great many intervening factors which have materially affected it. That these factors are for the most part purely physical, due to the nature of the land which the American people inhabit, cannot be denied, nor is it in contradiction to the principles we have laid down that moral concepts take their rise out of the particular facts of life and the situations with which human characters are faced. Indeed, were it otherwise, ethical science could never be empirical or inductive. Nor is there anything distasteful in the idea that morals should be in part determined by purely physical factors. The science of ethics is the science of human conduct viewed in relation to a mode of life conceived as ideal, but no mode of life can be in any sense ideal, which is entirely unadjusted to the physical universe in which that life is spent, while this very adjustment must needs depend upon the nature of the things to which it is adjusted—to the physical universe of objective things as well as to the moral universe of other

human characters which are in turn themselves modified by the problems which physical facts present and with which they have habitually to deal.

Nevertheless, an explanation of the fundamental ethical difference we have been discussing, which attributes it to the physical and climatic differences between Europe and America, is not complete. It must also be remembered, that the very people who founded the American civilisation and who might be said to have given it an impetus in the particular direction it has taken, were themselves those who found the European ethics intolerable. While the avowed reasons for the coming to America of the different groups, who originally founded that civilisation, are entirely different, yet fundamentally they had this in common, that the European ethics or intellectual basis of civilisation was not conducive to the free development and expression of their own ethical conceptions. Whether they were justified in supposing that a civilisation can be built up on an ethical foundation so entirely different from that prevalent in Europe—if indeed the problem ever presented itself to them in such specific terms—has been more than adequately answered by subsequent facts. If, on the other hand, they ever thought that the result would be a perfect civilisation, for reasons already discussed, they must be taken to have been in error, as the facts again show.

Each ethical system possesses qualities not found in the other, while both, when carried to their logical conclusion, result in difficulties. We may fairly set one against the other as corrective of each and must leave it to the superb moralist in laconic judgment to decide which reflects the absolute ideal more perfectly, knowing full well that the task is beyond the capacity of the human mind.

W. J. Heyting



THE PHENOMENA OF BRAIN DIRECTION¹

By A. E. ELLIS

DIAGRAM I

What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.²

¹ The substance of a lecture delivered at the Brahmavidyā Āshrama, Session, 1926-27.

² *At the Feet of the Master*, by J. Krishnamurti, p. 3, 6th Indian Edition, 1924.

OUR knowledge of consciousness, its nature and expression, depends on phenomena which we label according to our limited capacities. The moon's direction round the earth

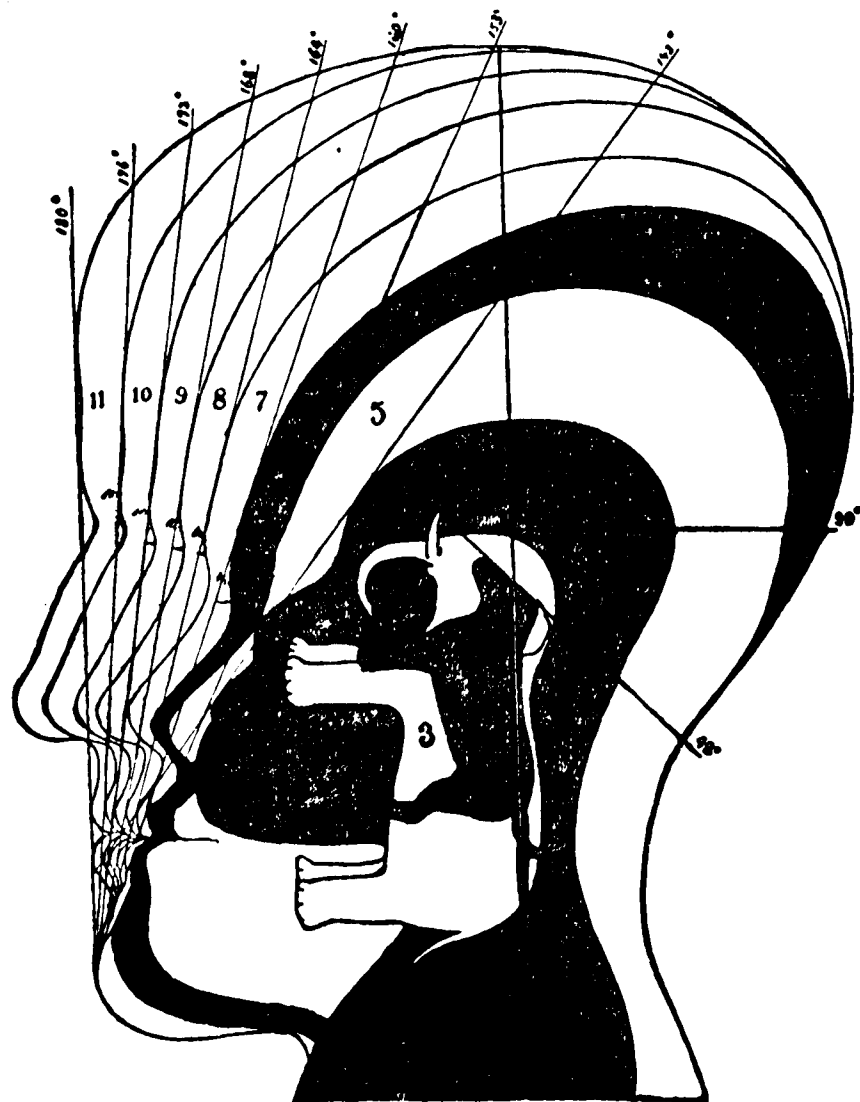


DIAGRAM I

FACIAL ANGLES AS REVEALED BY VARIOUS STAGES OF EVOLUTION every month, the earth's direction round the sun every year, is admittedly from design, and as each brain cell is a

microcosm in the macrocosm, we may say its direction as to time and place is also from design to carry out the function destined for it to do; so it will be with the group cells and the completed being. These are phenomena which have not received the attention they deserve, and some of them relate to the phenomena of brain direction.

In looking for external physical signs as evidence of the arrangement of form and the corresponding unfoldment of consciousness in the animal and human kingdoms, the brain and brain case will be found to be one of the most significant, indicating the way to a more perfect development.

The curriculum of the Brahmavidyā Ashrama at Adyar sets us an example how to study the phenomena of consciousness expressed as substance, form, vitality, consciousness and super-consciousness, in all the kingdoms, from mineral to superhuman, so that some synthetic conclusion may be arrived at.

It is from these points of view that we will consider the form and direction of the brain and the corresponding unfoldment of consciousness.

This arrangement of form, for the unfoldment of consciousness in the scheme of evolution, is exemplified in the arrangement and direction of the development of the brain in the animal and human kingdoms in relation to the spinal column as shown in Diagram I.

It is an established fact that man has a larger proportion of brain weight in relation to the weight of the spinal column than any other vertebrate animal. He, however, has not the largest brain in proportion to the size of the whole body.

Cytologists tell us that protoplasm is of the same substance and form so far as they are able to judge from the microscope, whether it be the protoplasm of a plant, an animal or a human being.

Brains are growing larger in every generation, larger as a whole, and larger in certain areas, so much so, that the standard average measurements of 40 years ago have now to be revised.

We cannot, of course, confine consciousness to the brain or any other part of the body, because it fills all space, but in particularising the phenomena, we may take any particular part of the body and observe the direction it takes to express particular phenomena, and to draw our deductions therefrom.

That is exactly what we attempt to do with the brain, which is recognised as the chief instrument of the mind.

We will next demonstrate that according to the direction in which the brain develops so will the ray or rays of development on which the individual is evolving be revealed.

KEY TO DIAGRAM II¹

P. B. Pituitary body.
P. G. Pineal gland.

INSTINCTIVE SECTION

- I. Self-preservation area
- II. Sex-attraction "
- III. Propagation "
- IV. Conjugation "
- V. Continuation "
- VI. Ambition "

DEVOTIONAL SECTION

- VII. Volition area

NON-INSTINCTIVE SECTION

- VIII. Observation area
- IX. Cogitation "
- X. Creative "
- XI. Discrimination area
- XII. Compassion "
- XIII. Adoration "

¹ A non-detailed description will be given in Part III.

DIAGRAM II

On the road to Perfection every soul passes through the stages of the savage, the civilised man, the idealist, the disciple of a Master, an Initiate of the Great White Brotherhood, to become a Master of the Wisdom.¹

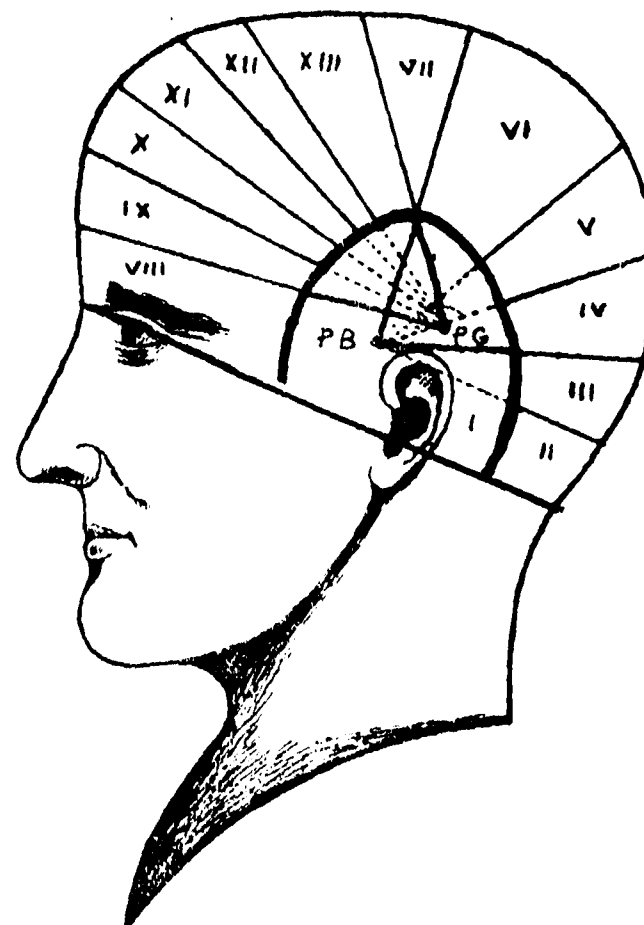


DIAGRAM II

In introducing Diagram II to demonstrate the various areas of brain development in the course of evolution, it must not be supposed that anything really new is here presented. Dr. Joseph Franz Gall discovered from observation about the year 1770 the localisation of certain brain centres, since when,

¹ In His Name, by C. Jinarājadāsa, p. 40.

other discoveries have been made by others who have continued to build up his great work.

The division of the brain centres into groups, sections, or areas, has been variously made and labelled from time to time to satisfy the attitude of mind of his followers, but in no case has any change in the location or function of the forty-two established brain centres been made.

The division of the brain centres into the thirteen areas shown in the diagram is the result of over forty years of personal practical application of the principles laid down by Gall and his pupils, and these divisions have been carefully revised with the assistance of Dr. J. H. Cousins, the Principal of the Brahmavidyā Ashrama, Adyar, and the students who attended the lectures, and who have on many occasions considered the theory and practice of the subject in its Theosophical application.

Not for one moment do we aver that the method is perfect. As every generation adds to our knowledge of science, so we leave it to the next generation to perfect what we believe to be the expression of a law of direction and function.

We, however, do aver that the potential occultist, philosopher or idiot is in the cell, but the number and quality of cells and their direction in time and space determine which will be expressed. H.P.B. refers frequently to the functions of the brain in *The Secret Doctrine*, and students are recommended to search out these references, and discover for themselves the correspondence between the Theosophical statements there made, and the facts herein set forth.

To carry out the plan of evolution, it will be seen, as we proceed, that the brain centres are placed in an environment most suitable for the phenomena demanded of them, and that all extremes of function are accompanied by suffering.

It will be obvious to the observer, that the lines of demarcation on Diagram II are approximate only, and do not actually divide one brain area from another, as each line will be found on investigation to pass through the irregular margins of some of the brain centres which encroach on the adjoining areas. Thus, it will be seen that each area merges into the adjoining one.¹

In dividing the head into areas, the two glands in the head, located in the vicinity of the top of the spinal column and called the pineal gland and the pituitary body, are taken as the base on which the lines are constructed. See Diagram II, P. G. and P. B.²

If lines are drawn from the pineal gland and pituitary body (the functions of which are not known to physiologists but recognised by many Theosophists as the nucleus of new faculties), it will be observed that XIII areas are formed. Five lines proceed from the pituitary body, six lines from the pineal gland, and a semicircle around and about the ear, having as its apex the point where the two lines forming the area marked VII intersect each other.

In this way seven areas are formed at the side and back of the head, and six areas at the front of the head, making a total of thirteen areas. These are duplicated on the other side of the head.

It will further be observed that area VII, formed by the interlacing or crossing over of the two lines from the pituitary body and pineal gland, form a funnel-shaped area the function of the upper portion being volition, determination or firmness.

¹ To be more correct, it is necessary to know the position of each brain centre, and even then, the boundaries are difficult to define with precision. This detailed information is not required for the present purpose.

² These glands as well as the optic thalamus and pons viroli are of such importance to the student of occultism, that a detailed description will be given by the writer at a later date.

Probably H.P.B. refers to the same portion of the brain when she writes :

That portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego, wedges itself into the brain senses of the foetus, at the completion of the seventh month . . . This detached essence or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct, thinking principle in man, its chief agent being the physical brain . . . The Divine Ego tends with its points upwards towards Buddhi, and the human Ego gravitates downward, immersed in matter, connected with the higher, subjective half only by the *Anāhkarāṇa*.¹ As its derivation suggests, this is the only connecting link during life between the two minds, the higher consciousness of the Ego, and the human intelligence of the lower mind.²

This centre is connected with all the cranial nerves. We therefore have the will to smell, taste, see, feel and hear : the will to love, perceive, think, construct, discriminate, sacrifice and realise, just as we will or determine. The highest attainment being to realise the real from the unreal, or emancipation of the self and the realisation of the Self. Just as we have external organs of sense, so we possess internal organs to manifest other qualities.

It would appear in the arrangement of form and the unfoldment of consciousness that areas I to VII, which are common to both man and animal, evolved in the animal with a group consciousness, and areas VIII to XIII are normally successively developed in man with individualised consciousness.

As certain as the space occupied by, and the direction of the hands of an ordinary clock reveal the relative time of day, so the space occupied by, and the direction of, the cells of the brain within the skull, indicate to the observer the state of the unfoldment of consciousness, whether it be instinctive or non-instinctive.

¹ The centre through which the lower mind may reach up to the higher manas as the controlling power of the senses and the reflection of *Ātma*.

² *The Secret Doctrine*, Vol. 3, p. 511.

The location of each area indicates its place in the plan of evolution of life and form.

The areas nearest the trunk have functions dealing with the physical phenomena of life, whereas the areas farthest from the body have functions dealing with mental and spiritual phenomena.

If heads are viewed from these angles they will exhibit the ray on which Egos are expressing themselves through the physical forms of the brain, always remembering the fact that it is the attitude or direction of the will which determines whether the area is used for self or Self.

The future development of the brain is just as much a matter of evolution as the past, and therefore it may be expected that the upper areas of compassion and adoration, or the ethical or mystical rays of development will be expressed.

When one form dies, it reappears in another form, death being merely birth into another plane of being.

May I be allowed to express the one thing that really matters, namely, to control through area VII the instinctive areas I to VI and the intellectual knowledge gained thereby from areas VIII to XII, both purified by sacrifice to area XIII (adoration, emancipation, realisation). This is the goal of all our effort in the physical and mental: the realisation of the kingdom of happiness and liberation.

In the next article will be given some particulars of each area that have some practical application to everyday life, and which may be demonstrated among members of our own families, of whom we are expected to know the most.

A. E. Ellis

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 6, p. 690)

XX. HYDROGEN

221. It was pointed out in Paras 218-219, that Hydrogen occupies a special position in the periodical table of elements, and that, since all the elements are apparently built up from Helium, we may expect it to have some special function in the economy of Nature.

According to *The Secret Doctrine*,¹ Hydrogen, in Alchemy, is "Spiritual Fire," or the Ray that proceeds from its Noumenon, the Dhyan of the First Element; it is gas only on our Terrestrial plane; it is fire, air and water in one, hence the chemical and alchemical trinity under three aspects; it is three in one.

222. It was by the study of the spectrum of Hydrogen, that Rydberg was led to the discovery of his famous constant R which, as we have shown in equation (56)², bears a definite relation to our Great Tone frequency n .

¹ Vol. 2, p. 111.² Para 181.

It may be remembered, that in deducing the mass of Hydrogen from the electron and the number of spirillæ in equation (49), there was a small discrepancy, which we said would be explained later.¹

It would appear that this discrepancy is in some way connected with the relationship between Rydberg's constant R and the auroral frequency n , which we will now attempt to account for. Let us suppose that the masses of the earth and moon were added together so as to form one body, as western science assumes was formerly the case, then from (55), the joint mass, instead of unity would become $p = 1.012278$. If further, all the Protons in the combined mass were changed into Hydrogen the atomic weight of which, when the Proton is taken as unity, is from (57) $y = 1.007586$ then the joint mass would become

$$py = 1.019956 \quad (89)$$

in terms of the earth's mass as unity. We shall see later that there is reason to believe that the mass of the earth in its effects in space, is such as would be given by transforming all the contained Protons into Hydrogen. Now, from (56), we have for the relation between Rydberg's constant and the auroral frequency n

$$R/6n = py \quad (90)$$

which is the same relationship as given in (89); if therefore, we understand this to mean, that one of the functions of Rydberg's constant is to transform the earth's mass to py , or inversely, to transform py into 1, we may, perhaps, look for the mechanism of this within the Hydrogen atom itself.

¹ See Para 165.

In searching for light on this problem, we find in *Occult Chemistry*¹ that Hydrogen has 6 triplets in its constitution, and that each triplet is supplied from an emergent centre of force, so that there are 6 emergent centres of force.

If, therefore, we assume that each centre of force supplies ne charges per second into space exterior to the atom, whilst the interior supply is given Re' charges, so that

$$Re' = 6ne \quad (91)$$

$$\begin{aligned} e' &= 6ne/R = 6ne/6\pi py = e/py \\ &= 4.68059 \times 10^{-10} \end{aligned} \quad (92)$$

the value of the electronic charge $e = 4.774 \times 10^{-10}$ being the same as given in Para 160.

223. Now, as was shown,² if the mass of the electron is of electro-magnetic origin, its mass varies as the square of the charge, so that, instead of the electron of mass

$$m = 9.00496 \times 10^{-28}$$

carrying the charge e , we shall have an electron of mass m' , and charge e' given by

$$\begin{aligned} m'/m &= (e'/e)^2 = 1/(py)^2 \\ m' &= m/(py)^2 = 8.6560 \times 10^{-28} \end{aligned} \quad (93)$$

$$e'/m' = 5.40732 \times 10^{17} \quad (94)$$

$$e'/m'c = 1.80328 \times 10^7 \quad (95)$$

¹ P. 7.

² Para 163.

where the ratio of charge to mass in (94) is in electro-static units, whilst in (95), where c is the velocity of light, this ratio is in electro-magnetic units.

It should be understood that in outer space the electronic mass is m , whilst within the globule of space containing Hydrogen, the mass is m' , and the charge e' .

It is, of course, only in outer space that the mass and charge can be measured, so that observation gives the electronic mass and charge as m , and e ; moreover, it is only in the open space of the enclosing globule, that the charge is e' , and the mass m' .

When the electron enters the spirillæ of the occult atom, then, as shown in (43) and (47), the charge e' is changed to $e'/4\pi$ and the mass is changed to

$$\begin{aligned} \mu &= m'/(4\pi)^2 = m/(4\pi py)^2 \\ &= 5.4815 \times 10^{-30} \end{aligned} \quad (96)$$

If now we take the number N of spirillæ in Hydrogen, or what is the same thing in the Proton, as given in (48), where $N = 302,400$ we have for the mass of the Proton,

$$P = N\mu = 1.6576 \times 10^{-24} \quad (97)$$

The accepted mass of Hydrogen is 1.663×10^{-24} and that of the Proton 1.6495×10^{-24} both of which are very near to the value given by (97).

224. One of the conclusions that may be drawn from the above, in connection with the factor py , which occurs in several of the equations, is that there is something in the mechanism of the Proton, or of Hydrogen, which is concerned with the distribution of matter, between the earth and moon,

since p is the sum of the masses of these bodies, and with the transformation of the Proton into Hydrogen, since y is the atomic weight of Hydrogen in terms of the Proton taken as unity.

It is possible that this mechanism may receive some explanation from the thickening of three out of the ten coils of spirillæ, of which the atom of occultism is composed.

As stated in the Appendix to *Occult Chemistry*¹:

The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colours and planets . . . The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three.

As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of different orders of spirillæ and in the number of dots in the lowest.

This augmentation, amounts at present to not more than

$$0.00571428 = 1/175 \quad (98)$$

225. Some further light may be thrown on the meaning of this thickening, by the results of clairvoyant observations which have recently been made in connection with these researches.

When travelling to Ommen, Holland, in the summer of 1926, Mr. Hodson and the writer agreed to meet periodically, and by means of Mr. Hodson's clairvoyant powers, investigate some physical phenomena; the idea being, that these mathematical researches and the clairvoyant observations would be mutually illuminative; the results of these researches being intended, if found suitable, to be a contribution to the work of the Theosophical World University, now in course of formation.

¹ P. iii.

The subject first chosen to investigate, was magnetism, and for this purpose, a steel spherical magnet was procured, of about $2\frac{1}{2}$ inches in diameter.

The poles were first examined, from which important information was obtained—this, however, may be deferred to a later article, specially dealing with magnetism—but at the centre of the sphere, there was found to exist, a central globular structure (named by us, the central globular vortex, or the c. g. v.), which from the description, appears to be identical in structure with the atom of *Occult Chemistry*, enlarged to about half an inch in diameter.

After examining this on the physical plane, it was again observed on the astral and mental levels.

On the Causal level there was seen to enter the atom, a stream of energy from some higher plane.

This stream of energy had a dark core, composed of a substance from a plane higher than the investigator could reach.

A co-operator on these higher planes informed us, that this stream of force was from the Ātmic Plane, and we have given it the name of the Ātmic Shaft.

Who this co-operator was, we were not told; it may, of course, have been a friendly Deva, or some One still higher. In this connection it is of interest to note that Mr. Hodson learns, that since the coming of the World Teacher, the Deva-evolution is now preparing to co-operate with humanity, as in ancient times, and this help, so opportunely given, may be one of the early results of the new order of things.

226. Below the causal level of the mental plane, this Ātmic Shaft is not visible, being apparently absorbed by the atoms of the four lower sub-planes, which it vitalises or renews.

This process continues downwards to the astral, and finally reaches the physical plane, where, having reached the densest matter, it rebounds and re-ascends to higher levels, presumably to the Ātmic, to begin the cycle once more.

We thus have a continual circulation through the five planes of our system, such as is apparently hinted at in *The Secret Doctrine*.¹

The globular atom seen in the centre of the magnet, on all three planes, is whirling with great velocity round its axis, which is at right angles to the line joining the poles of the magnet, and in the process, throws off streams of energy through the interstices of its surface, like whirling jets of water spray; these outrushing streams of energy induce the magnetism of the plane. Each plane thus has its own characteristic magnetism, which it would seem, are known in practical occultism as the seven radicals.²

Information received intuitively during the process of clairvoyant investigation, was to the effect that what occurs in the magnet, is identical with what occurs in an atom, a planet, a solar system and in a universe; so that a magnet is a little universe complete in itself, as is also an atom.

When Mr. Hodson placed his consciousness within the central globe of the magnet, the effect perceived was not that of the receipt of a continuous stream of energy, but of a succession of exploding "bombs". These explosions however, were cushioned by the walls of the central globular vortex, which received or absorbed the expanding energy of the explosions, so that the energy of the whirling globe was fed by the contents of the "bombs".

227. The above facts of observation may give us a clue to the function of the thickened wires in the atom, since an

¹ Vol. 1, p. 107.

² *Secret Doctrine*, Vol. 1, p. 169.

atom is simply a magnet on a much smaller scale. Let us assume by way of hypothesis, that the Ātmic Shaft passes along the axis of the three thicker coils of the atom, and thus causes the slight thickening given by (98).

In the process of exploding, this central core expands outwards until it eventually constitutes the whole substance of the atom.

If we observe a stream of water falling from a circular pipe, we note that as the water descends the diameter of the falling stream gets less and less, the greater the distance from the issuing pipe.

This is due to increasing velocity in the course of descent, but the quantity of water passing any part of the descent in unit time, is the same.

If we measured the relative thickness at different points, we could at once ascertain the relative velocities at these points.

Similarly, by the relative thickness of the core in the three thickened coils, we can measure the relative velocities of the core and the coil of the atom, but this measurement will give, not the relative masses of the two, but the relative energies, that is, the respective masses multiplied by the squares of the respective velocities of core and coil.

Thus if m is the mass of the core, and M the mass of the atom, and if C is the velocity of the core, and c the velocity of M and of the coils, we should have

$$Mc^2 = mC^2 \quad (99)$$

$$M/m = (C/c)^2 \quad (100)$$

This of itself is not sufficient to determine either m or C , but from the relative thickness of core and coil as given by (98), we might say on the assumption of equal density, that

$(C/c)^2 = (175)^2$ for the three thickened coils, but if the Atomic Shaft supplies the energy, not only of the three thickened coils, but that of all ten coils, then in place of the above we should have, $(C/c)^2 = (175 \times 10/3)^2$.

There is however, a further modification to take into account, and that is, the change of m into m' , as given in (93), which is concerned with the distribution of matter between the earth and moon, and the reduction of Hydrogen into the Proton, which was the prime reason for this investigation, as stated in Para 224. To make this reduction we must multiply the right hand term by (m'/m) , so that we have finally from (93), for the relative velocities

$$\begin{aligned} (C/c)^2 &= (m'/m) (1750/3)^2 \\ &= (1750/3py)^2 \end{aligned} \quad (101)$$

228. Now let us suppose that the velocity C , is the radiation velocity of some body at present unknown, the mass of which is S' , then from the law announced in the pamphlet *Einstein's Theory*,¹ that the square of the radiation velocity is proportionate to the mass of the body, we shall be able to ascertain from (101), the mass of this unknown body, since the value of the right hand term is known, and c is also known, being the measured velocity of light. We need, however, to take another point into consideration; it was stated in Para 222, in connection with equation (89), that there is reason to believe, that the effect in space of the earth, is increased in the ratio y , the atomic weight of Hydrogen, a change which, though small, is important where accuracy is desirable.

We will, therefore, assume that c^2 is based, not on the earth's mass E , but on this mass, with all the Protons

¹ P. 34.

transformed into Hydrogen which is equivalent to making the effective mass yE .

We should then have from (101), for the relative masses of the two bodies,

$$S'/yE = (C/c)^2 = (1750/3py)^2 \quad (102)$$

$$C = c (1750/3py) = 1.71496 \times 10^{13} \quad (103)$$

$$\begin{aligned} S'/E &= y(C/c)^2 = y(1750/3py)^2 \\ &= 329573 \end{aligned} \quad (104)$$

In the *Smithsonian Physical Tables*,¹ the mass of the sun S , in terms of the earth E , is given as

$$S/E = 329390 \quad (105)$$

which within errors of observation is identical with the mass of the unknown body S' , as given in (104).

229. It would be difficult to enumerate the consequences, and describe the sweeping nature of the conclusions that can be drawn from the above result, for they are in many respects highly revolutionary.

But in the first place we may note, that in this central core, and its relationship to the spirillæ of the occult atom, as a thickening of three of the coils, we have apparently a mechanism which distributes the energies of our planet in such a form, that a suitable proportion goes to our satellite the moon, and the Proton is either changed to Hydrogen, or Hydrogen deprived of its surplus mass, and transformed into a Proton.

¹ P. 416.

On comparing the solar velocity C in (103), with the earth's distance from the sun $D = 1.495 \times 10^{13}$ we see that a particle carried from the sun to the earth with the velocity C would arrive at the earth in less than one second after leaving the sun, and from this we can understand, that elements created at the sun's centre, can appear simultaneously at the earth's centre, or what would appear to be simultaneously to an observer.

According to a statement by Bishop Leadbeater,¹ the centre of the earth is utilised by the Third LOGOS for the manufacture of new elements, and from there is a direct connection with the heart of the sun, so that, elements made in the sun, appear immediately in the centre of the earth.

From the above observation of Bishop Leadbeater, and from equations (103-5), we may safely conclude that the Atomic Shaft as seen by Mr. Hodson has its source in the sun, and travels to the earth with the velocity C .

The interchange of energy and matter between earth and sun above implied, may be regarded as a partial confirmation of the conclusion arrived at in our first volume,² that there is an interchange of matter between earth and sun, so that the whole mass of the earth is transferred to the sun, and *vice versa*, once every year, and this is probably the occult reason why in all religions the order of ceremonies and services has an annual cycle, in which it repeats itself.

230. Since the emergence of the solar radiation velocity C , and its operation on the terrestrial atoms, introduces an entirely new factor in physics, it may be useful at this stage to search for other evidence of its existence.

An interesting and important feature of the velocity is, that the matter or energy brought by it, does not come in a

¹ *The Inner Life*, Vol. I, p. 357.

² *Studies in Occult Chemistry and Physics*, pp. 69-84.

continual stream, but in the form of bundles or "bombs," just as in the case of light there is a transference of bundles of energy or "quanta".

The question naturally arises: What amount of matter is contained in each "bomb"?

Let us assume by way of trial that this amount of matter is the electronic mass m , as given in Para 160.

Such a mass having the velocity C , would strike the terrestrial atoms and impart to them a momentum mC .

If a constituent of an atom was held within it with insufficient force, it might be driven out of the atom.

This at once suggests that radio-activity might be one of the effects of this electronic bombardment; now, our own investigations, and those of western science, agree in concluding, that all the elements are practically built up out of Helium.

Let us therefore suppose, that a loosely held atom of Helium in Uranium was struck by one of these "bombs," then, if no momentum was expended in extricating itself from the atom, the Helium of mass A , would leave Uranium with a velocity v , and a momentum

$$Av = mC \quad (106)$$

$$v = mC/A = 2.34182 \times 10^9 \quad (107)$$

It should be noted however, that all the Helium contained in the chemical elements must be held together with some amount of cohesive force, so that no Helium atom could leave the element with a momentum quite so great as the above, hence the velocity v in (107), must be always a little greater than any observed Helium or Alpha-particle.

In other words, v is the maximum velocity, which Alpha-particles may approach closely, but never reach.

The following are a few of the highest velocities observed in Alpha-Rays:¹

ALPHA-RAY RADIATION VELOCITIES

ELEMENT	VELOCITY	
Thorium C'	2.22×10^9	
Radium C'	2.06×10^9	
Actinium C'	2.00×10^9	
Actinium A	1.98×10^9	
Thorium A	1.94×10^9	
Actinium Emanation	1.91×10^9	(108)

All other Alpha-Ray velocities are less than the above, but the velocity of Thorium C', is very close to the maximum velocity given by (107), which implies that its cohesive force is only just sufficient to hold it together. This is also indicated by its extreme instability and shortness of life. The life of Thorium C' is so short that the half of it vanishes in one hundred thousand millionth of a second. Even Radium C', the next lower in velocity, has only a life period of one millionth of a second, during which, the half of it is battered to pieces by the solar "bombs".

The half of the period of Actinium C' is not given, but the next to it, Actinium A, has half its mass dissipated in one five hundredth of a second. We thus see that the length of life increases rapidly as the difference from the maximum velocity v increases, and this remarkable law continues down the list, for the half life of Thorium A is 0.14 sec., and Actinium Emanation 3.9 secs., but it is only when the cohesive force is so great that half the velocity v is lost in extricating the Helium atom, that the element possesses a respectable life period.

Thus Radium is so stable, that half the velocity of the Alpha-particle is absorbed by the Radium, leaving a balance of

1.61×10^9 and Radium retains the half of its initial mass for 1730 years.

As the velocity falls still further, the half period increases enormously, and Uranium with an Alpha-particle velocity of 1.45×10^9 has a half life period of five thousand million years.

Thus for a change of velocity from 1.45×10^9 for Uranium, to 2.22×10^9 for Thorium C', the half life period is reduced from five thousand million years, to one hundred thousand millionth of a second, a truly enormous difference.

231. This rapid decrease of life of the radio-active elements, as the velocity of the Alpha-particles increases, has been a great puzzle to western physicists, and can be best understood, perhaps, by an illustration from engineering.

If an engineer built a bridge able to carry a load of ten tons, and only five ton loads were allowed to pass over it, the bridge might last for a thousand years, but if loads of 9 tons 19 cwt. and 111 lbs. were allowed to pass over it the bridge might not last a day, perhaps not even for a minute. There would be a similar rapid fall in the life period of the bridge, as is shown in the life periods of the elements, as the velocity of the Alpha-particles approached the maximum velocity v , and from this, we can legitimately infer, that the velocity of the Rays from Thorium C' with its exceedingly short life, is very close to the velocity v , so that the velocity v , and the velocity C, in (106), cannot be greatly in error. Moreover, if in place of one bridge, there were a million bridges, the life of these million bridges would follow the same mathematical law as the life of the radio-active elements.

On the assumption, therefore, that the solar "bombs" are electrons of mass m , the reality and correctness of the solar radiation velocity C, can be deduced from the observations of western science, as well as from the observed facts of occult investigations.

¹ Taken from *Smithsonian Physical Tables*, 1920, p. 396.

CONCLUSIONS AND SUMMARY

232. The modern chemical elements, as determined from occult investigations, supplemented by those of western science, consist of 96 elements, only 92 of which are recognised by western science.

In the periodic table the 96 elements distribute themselves in sets or cycles of 18 elements, in which the chemical character of the element repeats itself.¹

By means of Moseley's Law, which shows that the characteristic X-Rays have frequencies proportionate to the square of the atomic number, it is shown that the number of elements from Hydrogen to Uranium is 96, as determined by occult investigation.²

Hydrogen occupies an unique position in the table of elements, and its existence as one of the elements, is not taken into account in applications of Moseley's Law.

In Alchemy it is termed "Spiritual Fire," and the alchemical trinity, or fire, air and water in one.³

There is something in the internal mechanism of Hydrogen that distributes matter in proper proportion between the earth and sun, and transforms Hydrogen into Proton, or *vice versa*.

The investigation of this mechanism enables us to remove the discrepancy in the mass of Hydrogen, obtained theoretically in Para 164.⁴

By means of the clairvoyant observations of Bishop Leadbeater and Mr. Hodson, assisted by a co-operator on the higher planes, a further study of the three thickened coils of the occult atom has been made.

¹ Paras 214-218.

² Paras 219-220.

³ Para 221.

⁴ Paras 221-223.

From this it has been deduced that these thickened coils are an essential part of the mechanism which distributes the matter between the earth and moon, and between Hydrogen and the Proton, and that the thickening is due to Ātmic Shaft, seen at the causal level of the mental plane.¹

This Ātmic Shaft renews and revivifies the matter of the three lower planes, and rebounds when it reaches the physical. Its origin is traced to the sun, since it travels with the solar radiation velocity C, as given in 103.

By means of the law that the radiation velocity of a body is proportionate to the square root of the mass, the correct value of the sun's mass is determined from the velocity C.²

The correct value of the velocity C, and its action on terrestrial phenomena, is further inferred by the explanation it gives of radio-activity. The whole of the matter and energy of the earth's physical plane, is apparently brought to us from the sun with the velocity C, and elements formed within the sun's mass immediately appear within the mass of the earth.³

G. E. Sutcliffe

¹ Paras. 224-227.

² Paras 103-105.

³ Paras 227-229.

THE ETERNAL VERITIES

A DREAM FRAGMENT

I TRY to glimpse Them through the Gates of Song
When I return to earth from Morning Land
Great Austere Presences that sweep along
With Smile and uplift Hand!

As ocean breaking on a rock-bound shore
In this our human world bears unto me
Its shell and seaweed trophy evermore
But yet remains THE SEA!

So with the vast Emotion, Wondrous Thought
Smiting the heart and brain in space and time
A fragment here and there of each is caught
Whereon to sink—or climb?

But could we see Their Archetypes Beyond
That vision were the Ages' one Desire!
God's erring lovers in last Rapture fond
Would flamewise meet in Fire! ¹

DAPHNE

¹ The idea on waking imaged Itself as Something Vast in Beauty and Power which flung Its (geometrical) Shape against the boundary of first one plane and then another, each time breaking into a greater number of fragments, and the human being beholding, taking in (as a rule) only one of these at a time, either hung on to it (if pleasurable) or else fled from its touch alarmed (if tragic to itself) and thus failed to perceive the Mighty Archetype behind, but the idea (gathered with some effort as one 'came back'), imaged That which, could It be held permanently and *applied* down here, would for once and all reveal everything dear (and dreamt of as lost) as still present, and all shrunk from as most desirable!



THE FERRYMAN

By DUNCAN GREENLEES

AT last the Pilgrim King draws near the lotus stream or pool, worn out with his long journey through the western deserts. Beyond the silent waters of the stream he sees the glory of the Gods, far on the shores of the Field of Peace and shining with Their radiant beauty, while tethered to a tree upon the beach there floats the boat wherein he must travel to know Their Being and Their Power.

This is indeed a wondrous boat and full of every mystery, for every part of it has been endowed with separate and

conscious life; its rower is the Divine Ferryman of the Gods. His name is strange,—the “Looker Backward” is He called, or “He with Face behind Him,” because His eager eyes are always turned upon the scorching desert compassionately searching for some who fain would join the Gods within the realms celestial.

And long before the tired wanderer may see the waters gleaming in the Sun’s bright rays, His keen eyes have viewed him toiling slowly through the wilderness of the world, and joyously but patiently He waits the coming to the shore. For the King of this heavenly land has wisely made a law that the Ferryman shall hold His anchorage until invoked with due authority by one who knows the Words of Power which give admittance to the Field of Peace. Who then may gauge this gracious Being’s eagerness as He sits waiting for the pilgrim’s advent and wonders if he knows the answers to the questions and if he bears that knowledge of his own divine ancestry which alone admits him to the company of the Gods? And as at last He sees the dawning of a happy smile upon the wanderer’s face at the first glimpse of stream and glory and the boat for crossing to the further shore, what joy must fill His own most gracious heart who yielded up the heavenly glories thus to ferry others to the Realm Divine!

Now on the crystal air rings out the glad and confident appeal:

*He, Looker Backward with Face behind Him! Behold! I am coming and bringing to Thee the Eye of Hôre which was gathered in the Field of Confusion.*¹

And again:

*O Thou Ferryman of the Field of Reeds, bring that for me; it is I the King who run, it is I who come.*²

¹ Egyptian Pyramid Texts, 1227.

² Ibid., 1193.

Adding to this words of praise and homage:

*Thou art a Flame which knoweth not its Father and Thou knowest not Thy Mother . . . ferry me swifter than running unto the land adjoining the Field of the Making of Gods whercin the Gods grow young again.*¹

Sometimes the comer adds that in his hand he bears the mystic pot or Graal which is the Ferryman’s true home, and claims to be His worker in the world He left so long ago.

*I am Thy cowherd, the guardian of Thy birthplace.*²

For ever has the Master’s service been the first and chief of titles for our entry to His world of truth.

Yet other tests await the candidate for a celestial destiny. Before his feet may touch the sacred boat he must be able to claim a “tongue of good report” upon the world he leaves behind him.

*I am just before Heaven and Earth . . . this indeed is what Thou hast heard in the houses and on the streets in the day of my summons.*³

*As He is pleased with Hôre because of His tongue, so shall He be pleased with me.*⁴

When asked from whence he came, he proudly answers:

*I have come forth from the city of wide gates. O, I am the serpent come forth from God, the Uracus come forth from Rê.*⁵

His virtue and the knowledge of his divine origin avail him for the password. He is admitted to the Ferryman’s boat and takes his seat toward the stern and so is safely carried to the further shore.

Sometimes the Ferryman’s place may be taken by the Four Sons of Hôre, the curly-headed Ones of waving tresses; and often the wanderer must threaten to reveal Their hidden

¹ Egyptian Pyramid Texts, 1186-7.

² Ibid., 1183-5.

³ Ibid., 1188-9.

⁴ Ibid., 1088.

⁵ Ibid., 1091.

Name to men, before These may be persuaded to bring the ferry over for him. Sometimes the Ferryman comes with His friend, Heqrer, the "Hungry One," whose Name is drawn from His hunger for bringing souls safely over the waters. Sometimes the courage and faith of the candidate are tested by the apparent heedlessness of the Ferryman to his cry, and then it must be addressed to the oars themselves to bid them bring the boat across, and should they refuse this service the King would have to fly over the stream upon the wide wings of Thout, unless perchance Rēc, Himself, will come to fetch His son.

Thus is "the Kingdom of Heaven taken by storm," for the dauntless will of the King may not be impeded by any God or any Spirit, and nothing may avail to hold him from his heritage.

Safe arrived at last, the King lands in the Field of Reeds, wherein Rēc, bathes daily, and takes his seat among the Gods. He is welcomed by Them on the beach—

*Standing wrapped in their cloaks, Their white sandals on Their feet . . . "Our heart prospered not until thy coming to shore," say They as he comes among Them.*¹

Then he shares Their divine immortal food and—

*drinks of the fountains within the Field of Peace*²

whereof They drink, and puts upon him Their robes of finest linen; his life with Theirs is derived from the Tree of Life over which the undying stars do hover.³

There he abides for ever among Them as Their Brother; in the holy presence of Rēc, in the land where the Gods are born and are ever young, as one among Them a Shining Spirit for ever and ever.

Duncan Greenlees

¹ *Egyptian Pyramid Texts*, 1197-8.

² *Ibid.*, 1200.

³ *Ibid.*, 1216.

THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

CHRISTIAN people sometimes feel considerable difficulty with regard to the statements which Theosophists make about the Masters, Their place in the Divine Order, and Their work. The object of the following brief sketch is to suggest considerations which may lead to the removal of these difficulties. Logical proof of the Masters' existence, and of the truth of Their nature, is, of course, impossible. Proof lies not in the region of the intellect, still less in that of things which can be demonstrated physically. The men of His day who had frequent intercourse with the Lord Christ could not know Him and "see Him as He is," because they were not "like Him". (I. John, 3.2). Like can only be truly known by like. Even His disciples only came truly to know Him as a result of long experience and spiritual illumination.

Spiritual teaching and influence, moral excellence and works of power brought no conviction to the hostile or to those who demanded infallible proofs. They only misconstrued them and were confirmed in their hostility. So if the Masters openly and regularly walked amongst men, They would not be recognised as such, except by the few who are on the way to become "like Them". But it has been promised that earnest seekers shall find, and that promise has always in the end justified itself. The writer is one who, as to many of the

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things asserted by Theosophists, has passed from scepticism and doubt to inner certainty and knowledge; and it is his hope that a brief statement of some of the principles which have guided him, and lines of thought which he has followed, will be of use to others who are seekers, and who are willing to welcome Truth from whatever quarter it is manifested.

So perhaps they may be helped to find the Masters for themselves. He is conscious how much has been left unsaid on a vast subject and how many questions may be suggested by that which he has said; but it is his hope that that which follows may not be without its use in suggesting lines for further thought and study. It should be noted that most of the Scriptural quotations follow the Revised Version of the Bible, except in one or two instances where a still more literal rendering of the original has been given.¹

THE NATURE OF GOD

For the sake of clearness we must start with fundamentals and ask what we really believe about the Nature of God. Popular theology is often a form of idolatry. Idolatry is essentially the limitation of the object of worship to a form. Negatively it is the practical denial that He transcends the form which represents Him or through which He is manifested. Many people, and even some teachers, seem to think of God the Father as a great man, God the Son as another man, and God the Holy Ghost either in a vaguer way as still another man, or as a mere influence. This is Tritheism, and it is the result of an anthropomorphism which is unaware of its own limitations. A certain measure of anthropomorphism is, of course, inevitable. Knowledge is only possible because of an essential kinship between the knower and the known. Man's power to know is, and must

¹ These must be taken as references only; as quotations they are not accurate.—ED.

always be, conditioned by the content of his consciousness and the measure of the development of his faculties. So man can only see in God that of which he is in some measure conscious in himself; and when he tries to represent to others that of which he is conscious, he is almost entirely limited to the use of terms which are strictly appropriate only to the description of sense-impressions and their objects.

It goes without saying that God must always be to man the Most High. To put it in another way, man's greatest, highest, purest and best ideals, thoughts, experiences and perceptions must always approximate most closely to the truth of God. Man himself is essentially infinite. This is proved by the fact that the concept of infinity is always part of the content of developed human consciousness. Man's mind cannot encompass infinity, but neither can he escape the conviction of its reality. The categories of time and space are forms by means of which he tries to make real to himself that which he is able to perceive of infinity, either as duration or extension. One need only try to imagine either an absolute maximum or minimum to realise the impossibility of postulating a limit in either direction to time or space. The Infinite must be One; therefore all that exists must exist in Him, not as a Self-limitation, as theologians sometimes say, but as a limited manifestation of the infinite wealth of His Being. Existence (that which stands out, from ἐξίστημι) is manifestation, and is necessarily limited. It is to Being as the relative to the absolute. Man's essential infinity is also to some extent indicated by his capacity for endless progress, by the fact that he never reaches a goal without at once beginning to aspire to something beyond it. His attainments are always starting points for the accomplishment of something greater. If it be asked: How can a concept within the consciousness of man, which itself is limited in so many directions, be taken as a

proof of infinity? it can only be said that it is in the nature, not in the measure, of the concept that the proof lies. Man perceives infinity much as a lens receives and focusses the rays of the sun; the nature of that which is perceived indicates the truth of that which lies beyond perception.

Man knows himself, so far as his manifested life is concerned, to be a derived and relative being. It follows logically that the source of his being, the Absolute to which he is related, must be at least equal to all that is in himself. God must be infinite. He must be in Himself all that man can conceive of in the way of consciousness, of truth, goodness, love, wisdom, and power, and infinitely more. Creation must necessarily consist in His self-manifestation, in the outpouring into the multitude of existences of the wealth of His Being. That is what we mean by love, the outpouring of self as a free gift to those to whom one is spiritually related. Therefore God is Infinite in every sense.

Here we may quote the first of the Thirty-nine Articles of Religion as set forth by the Church of England. It reads as follows:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker (Lat. Creator) and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

Two things are to be noted here. In the first place there is no trace of the crude anthropomorphism of popular theology. Besides the explicit ascription of "infinite power, wisdom, and goodness" to the Godhead, terms are used to safeguard the faith of the believer from any limited conception—"without body, parts, or passions". The negation of "body" and "parts" implies infinity; that of passions, the denial of capricious changeableness, implies eternity. In the second place, the Three Persons are quite clearly regarded as relative

Existences or Manifestations, relative, that is, to the Godhead, the Absolute. The significance of this will appear later.

Compare with this the first two articles of the "Summary of Doctrine" set forth by the Liberal Catholic Church, which is frankly Theosophical in its teaching, and the entire agreement of the two Confessions will be noticed.

1. The existence of God, infinite, eternal, transcendent and immanent. He is the One Existence from which all other existences are derived. In Him we live and move and have our being.¹

The word "God" here seems to be used of the Manifested God, not of the Unmanifested Absolute.

2. The manifestation of God in the universe under a triplicity, called in the Christian religion Father, Son and Holy Spirit, three persons in One God, co-equal, co-eternal; the Son "alone-born" of the Father, the Spirit proceeding from the Father and the Son, the Father, the "Great Architect of the Universe"; the Son, "The Word Who was made flesh and dwelt among us"; the Holy Spirit, the Life-Giver, the Inspirer and Sanctifier.

Compare again these statements with that of S. Paul:

There is . . . one God and Father of all, who is over all, through all, and in all.²

And that of S. Bonaventura:

His Centre is everywhere, His circumference nowhere.

From the point of view of Christian philosophy these statements seem to be necessarily true.

A great deal of confusion exists in some minds owing to the different senses in which the word "person" is used. The word itself is of Latin origin, and is compounded of two words *per* and *sona*. It was applied to the mask which a Roman actor wore when he assumed a particular part on the stage. One man might assume a number of different parts and wear various masks. The word *persona* meant that through which the sound came when the actor spoke. In

¹ Acts 17-28.

² Ephesians, IV, 6 (R.V.).

popular language now it is used to denote the living being who speaks through his material embodiment, because most people are so materialistic in their ideas that they confuse the real man with his physical body. Philosophers, on the other hand, when they speak of a person, mean one who possesses personality, that is one who manifests self-consciousness, self-determination, and love. When Theosophists deny that God is a person, they mean that He is not a limited being to be confused with any form, however great and noble; but they do not mean that He does not manifest personality in the sense in which the term is used by philosophers. They would subscribe whole-heartedly to the statement of Bishop Brent of Western New York, one of the foremost men in the American Episcopal Church, in *The Mount of Vision*:¹

The beginning and the end of everything is to be found in God, He is the Author of Life—From Him we came, in Him, consciously or unconsciously we live, to Him we go. A First Cause who is responsible for the existence of personality must and does include and contain in Himself, in addition perhaps to much else, all that personality means and connotes. Possibly it is quite legitimate to speak of God as Personality not as a Personality—though it is more accurate to think of Him as being the source of personality.

They would also adopt some further words of the same Bishop.²

The real reason why Christendom, is divided is because of diverse and static conceptions of God. It has been rightly maintained and this is the meaning of catholicity—that safety so far as fundamentals are concerned is to be found in the universal.

The force of this statement will be more fully seen when we come to the consideration of man's relationship to God.

CHRIST, THE ETERNAL SON OF GOD

The truth of God's infinity compels us to realise that Creation is necessarily God's Self-expression on the various

¹ P. 5.

² *Op. cit.* p. 7.

planes of manifested existence. To put it in another way. All things owe their existence to God's Self-Sacrifice, the outpouring of the essential Being of the One to become the many. There is, as Noyes phrases it in *The Answer*, "One Life in many lives". It is not at all true to say that in creation God "made all things of nothing," if by "nothing" is meant an absolute void; for there cannot be an absolute void in view of God's infinity. But the phrase really means that out of "no-thing," the undifferentiated all, He brought into existence "all things," the differentiated many. This is really the view of creation expressed in the Prologue to S. John's Gospel.

In the beginning was the Word (The Logos), and the Word was with God and the Word was God. The same was in the beginning with God. All things *became* through Him, and apart from Him did not even one thing become—(πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν).

See also Westcott,

The Word *became* flesh.

It should be noted that with different writers and schools of thought the word Logos has not always the same connotation. It is not necessary here to notice the different senses in which "the Word" is often used, but only to remark that S. John uses it of the Eternal Son, the Second Person in the Blessed Trinity, the Divine Agent in Creation or Manifestation, He who is spoken of in S. Paul's Epistles as Christ, simply, without the article or the personal name Jesus.

It necessarily follows from the foregoing that all creation is an embodiment or incarnation of the outpoured life of the Second Person of the Ever-blessed Trinity. God's work of creation through the Logos is, as it were, a dual process. First there is involution, the infolding of the Divine Essence in matter, then there is evolution, the unfolding of its potentialities, the manifestation and ministration through

myriads of forms, qualities and powers of "the manifold grace of God"¹.

In this connection the following passage taken from Dean Inge's *Personal Idealism and Mysticism*,² is both interesting and instructive; he says:

I wish to show, that S. Paul gives us a very complete and explicit Logos-theology, though he never uses the word. I wish to lay special stress on this point, because none of the commentators on S. Paul, so far as I know, do full justice to it. I am convinced that the conception of Christ as a cosmic principle—that conception which is enunciated in S. John's prologue—holds a *more* important place in S. Paul's theology than in that of S. John, and that it may be proved, not only from his later Epistles, which some critics, partly on this account, consider spurious, but from those which are not disputed. I will collect the chief passages which, taken together, comprise S. Paul's teaching on this subject, naming in each case the Epistle from which the words are taken.

In relation to God the Father, Christ is the Image (*εἰκὼν*) of God. (2 Cor., Col.). This is a Philonic term, with a well-defined connotation. An *εἰκὼν* is a copy, not only resembling but derived from its prototype. It *represents* its prototype, and is a *visible manifestation* of it. Christ is the *εἰκὼν* of the Invisible God (Col.). In Him dwells bodily (*σωματικῶς*) the Pleroma, the totality of the Divine Attributes (Col. Eph.). . . . In reference to the world, Christ is the Agent in creation; through Him are all things (1. Cor., VIII, 6) and we through Him. He pre-existed in the form of God (Phil., II, 6) from the beginning. He is "the first-born of all creation"; in Him and through Him and unto Him are all things. "He is before all things, and in Him all things hold together" (Col., I, 15, 17). All things are to be summed up in Him (Eph., I, 10) He is *all* and in *all* (Col., III, 11). His reign is co-extensive with the world's history. "He must reign till He hath put all His enemies under His feet. The last enemy that shall be abolished is death." Only "when all things have been subjected unto Him, shall the Son also Himself be subjected unto Him that did subject all things unto, Him, that God may be all in all" (1. Cor., 15, 24-28).

In reference to the human soul, "The Lord is the Spirit" (2, Cor., III, 17), He is "life-giving Spirit" (1. Cor., XV, 45). As such He is the possession of all true Christians, living in them (Gal., II, 20); forming Himself in them (Gal., IV, 19.); transforming them into His image (2 Cor., III, 18), enlightening their understandings, so that they

¹ 1. S. Pet., 4, 10.

It was the late Canon Body who somewhere remarked that "grace is the imparted life of God". As such, grace has its work even in the sub-human realms of Nature.

² Pp. 38 et seq.

can judge all things, even searching out "the hidden things" of God (1. Cor., III, 15), and uniting them in closest union with each other and with Himself.

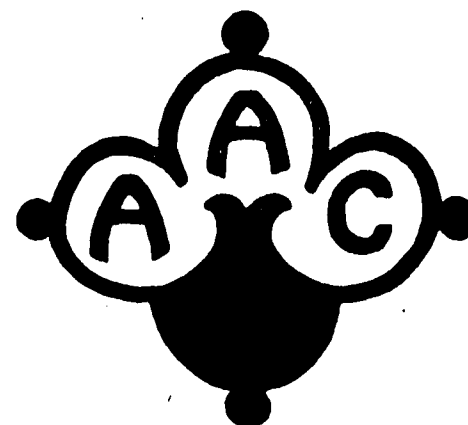
These quotations, which might easily be multiplied, seem to me to contain all the elements of a complete Logos—theology: and it is a constant source of surprise to me that critics continue to say that the Pauline Christ is only "the heavenly man," and that for a complete recognition of Christ as the Logos we must wait for the fourth Gospel.

A certain ambiguity will be noticed in some of the passages quoted by the Dean, and it is not always easy to say whether the primary thought in the Apostle's mind when he wrote them was that of Christ the Logos or of the Historic Christ in whom the Logos "became flesh". Probably both thoughts were struggling for expression in his mind, in a way not altogether unfamiliar to those who try to make that which they are able themselves to perceive of the manifold treasures of Divine Wisdom available for the instruction of others, including both wise and simple. A careful analysis of the passages in which S. Paul speaks of "Christ" will show that sometimes he speaks simply of *Χριστός* and sometimes of *ὁ Χριστός*. Unfortunately in the English Version the article is sometimes omitted in translation, and confusion results. Generally speaking, it will be found that when he speaks of "Christ" simply, the dominant thought is that of Christ the Logos, and when he speaks of "the Christ," it is that of the Historic Christ in whom the Logos "became flesh". Sometimes he speaks of "Jesus Christ". It may possibly be that he has in mind a distinction insisted on by some Theosophical writers, between the Christ the World-Teacher, the real Founder of religions, who claims that His sheep are not all of one *fold*, although they are to become one *flock* (S. John, X, 16.), and the disciple Jesus who was possessed by the Christ, and used as His vehicle for His appearance and work in Palestine. This, however, is a question which does not concern our present purpose, as it

relates not to the *fact* that the Logos "became flesh," but only to the *manner* of the Incarnation. The fact being admitted, the manner in which the body was prepared (Heb, X, 5) does not involve a vital question, but rather one of convenience or expediency; and only those who are more concerned with letter than with spirit, with form rather than life, will wish to excommunicate one another because of a difference of view upon the matter.

A Seeker

(To be continued)



AIM IN ART

By AN ARTIST¹

ART seems to be considered nowadays as a mere pleasure-giver, whereas it used to, and should still, exist only to help in spiritual evolution.

A work of art which is to be useful in that way requires to be sincere. For us, sincerity in art is a subjective representation of a human figure, landscape, or still life, or, in other words, an interpretative reproduction of these objects. As Taine says of Titian :

He had the talent to imitate objects closely enough to create in us a sense of reality, and to transform them deeply enough to awaken the immaterial in us.

Such works of art are subjective or interpretative because the artist has something to say. A purely objective image is not a work of art. It is of no use to humanity, for people see things objectively for themselves, and require the artist

¹ This article is written by a living and practising painter who prefers to remain anonymous.

to draw their attention to what escapes their notice or what it is good for them to gaze upon for their spiritual progress. This is our sincerity in the West; the sincerity of oriental and Egyptian artists was of a different quality.

Art rises to a sublimity of expression, when conceived spiritually, which far surpasses the perfection of form attained, for instance, by the artists of the classical Greek epoch. The superior Gothic statues of the cathedrals of Amiens and Rheims show more artistic expression than an equally excellent example of classical Greek statuary, and they are deeply human as well. When a work of art representing subjectively a human being retains in the feature it desires to depict (grief, joy, serenity, etc.), its unexaggerated and natural appearance, with the intended character expressed to its fullest power in face, attitude, clothing or drapery, it reaches a summit of art not to be approached by a figure born from the love of material beauty alone. The latter may evoke thoughts of rhythm and form in an intellectual minority, ideas which, highly elevated as they may be, are not spiritual. A Gothic statue which represents a person such as we are accustomed to see around us, but breathing a feeling in so intense a spiritual manner that physical materiality is almost relegated to oblivion, appeals to our real selves. It is human, it is sincere.

Thus there is a material, an artificial or mental, and a spiritual art. The art of classical Greece is material. The art which Paris is to-day spreading over the world under the name of advanced art is mental.

One wonders how it is that artists no longer produce masterpieces as they did only a few centuries ago. The answer is that the artists of those times were employed to paint scenes and figures associated with their religion, their highest spiritual ideas. I have heard it said that art to-day has no aim, hence its decadence. But art has an aim which

only needs to be recognised for its productions to rise in quality: the *raison d'être* of art is to help humanity in its spiritual evolution. Let us consider how this can be done in our days when there is no longer the need for art to "illustrate" a religion.

Though art has always an aim, there is at present no exterior direction; artists are not at present shown by others the way in which their art can be of use to mankind. There is interior direction in art, as in all spiritual matters, for those who require and seek it. A heavy responsibility falls on the artists of talent: he must guide artists of lesser talent to that spiritual utility. The effect of the pictorial or other artistic creations of a master on the minor artists and on the generations which follow is remarkable. Masterpieces in themselves have to-day no direct influence on evolution: that is the province of the humbler works of art and even mere echoes of it.

The artist of value, whose efforts are concentrated on painting pictures which he hopes will go down to posterity, is on the wrong road, excellent as his productions may be. This does not, however, mean that he should go to the other extreme and be careless in the execution of his work, employing, for instance, media which he knows not to be lasting, though he is paid for his canvases. He must be sincere in the material part of his work as well as the spiritual. He ought to concentrate all his efforts on expressing what he feels he has to say. He must not consider whether his work will sell or not. No idea of material welfare should poison his inspiration. He must labour hard to acquire the craftsmanship without which he cannot attain freedom of expression. In the obtaining of this craftsmanship he will be inspired. Inspired? Yes, when an artist has discovered his natural and sincere mode of expression (and there are in Europe many different schools of

art, each sincere in itself) then his mind being desirous to receive the teachings of the masters of the school which he feels is his, will be uplifted, and, if the masters are no longer alive, he will be helped by their spiritual guidance and inspiration. Reynolds, in his "Second Discourse on Art" says :

Instead of treading in their (the masters') footsteps, endeavour only to keep the same road. Labour to invent on their general principles and way of thinking. Possess yourself with their spirit.

One day, in recommending a brother artist to study the great masters closely, I was told that to do so would have the effect of merely imitating them. That itself might not be so bad a matter. But there is no likelihood of such a standstill, as the great artists themselves know what is necessary for the evolution of an artist's generation, or for the influencing of minor artists by great artists ; and they will inspire him, their disciple, to a mode of expression different in aspect, and yet of the tradition of their school ; they will help him to paint such pictures as they would have painted if they were still here, making allowance for certain differences in individual temperaments which, though producing different kinds of pictures, are yet essentially of the same school.

The work of the artist of great talent has usually no *direct* influence on mankind because it is beyond the comprehension of those of the lesser degrees of spiritual evolution. Those to whom it is comprehensible do not, as a rule, require its aid. A sentimental chromo can have a direct, spiritual effect, but in order to have that effect it must be conceived in an order of spirit derived from the works of a master who himself, consciously or unconsciously, has been bent on an art useful to spiritual evolution.

A recent example of the influence of the work of a great landscape painter on the art of at least two nations, England and France, is that of John Constable, who took up the tradition

of landscape painting for landscape's sake where Hobbeman left off, historical landscapes having been the custom in the interim. He attained such a degree of truth in the perfection of his art, full of the divine beauty of landscapes, that he quite naturally took the place of guide to the following generation of landscape painters. So profound is the influence of sincere expression in art that when once an artist is given the means, he himself aiding, to achieve it, it strikes other artists so strongly as being the only logical way in which to interpret nature, that to the master falls the rôle of guide, and to the lesser artist the rôle of disciple.

A picture by Constable can be fully appreciated only by highly developed souls, artists of course excepted. Masterpieces are too austere to have any direct effect on the less evolved. What one commonly calls a daub, representing in a certain sentimental manner a landscape based on Constable's principles, can awaken in an ignorant person the desire for the more simple pleasures of country life in exchange for the artificial or perhaps immoral ones he is indulging in at the time. Thus a lower form of egotism may be destroyed by a higher one, and an individual may be helped a little in evolution, as Dr. Besant remarks in one of her lectures on *Dharma*. This of course is an extreme case mentioned to show that the lowest of art productions has its utility in spiritual evolution as well as the highest.

I am therefore convinced that a very important fact to be remembered is that every work of art, whatever its degree of quality, is of value to humanity, and when confronted with a work of art, even one that is of the lowest scale, it is wise not to judge it by its appearance only.

The occultist who knows the beneficial effect of thoughts of affection for a departed person will realise the importance of portrait painting which usually depicts a face at its best and so draws out thoughts of appreciation of the good points of the

sitter. In this branch of art a certain artificiality still adheres from another age when costume and other accessories were considered in good taste to give social importance to the person painted. When such is not in evidence the attention of the spectator is often attracted by the visible virtuosity of the artist in the execution of his work in imitation of Franz Hals' later productions. A great portrait painter is required to-day in order to give to that art the necessary reminder to subordinate the means to the end.

Chardin, with his pictures of home-life intense in its simplicity, and the magic of his still-life pictures, is probably the inspirer of to-day's *genre* picture, which is the branch of art that has the greatest effect on the largest number of people. Greuze, particularly in his large compositions, gave fresh impulse to the school of Chardin who was himself no doubt inspired by Le Nain frères and certain Dutch masters. Later, Millet continued the tradition. His "Angelus" is found in all kinds of reproductions in the humbler French homes. Its spiritual effect must be wonderfully powerful; and yet the original, from a purely artistic point of view, is one of the less happy efforts of an excellent artist.

This train of thought is applicable to all branches of art. In literature the influence of a great writer's work seems to be less on book-writing, however, than that of a master-painter on picture painting in general. This can be reasonably explained by the fact that ideas can be expounded by writing words without having to turn to a great author for the means of their employment, whereas the art of painting is more complicated, and one has to learn how to paint a tree, the sky or a face by methods mastered by the masters, and something of the nobility of the master's conception remains in each modest effort even if hardly perceptible.

The drama plays no longer the important rôle it used to have in the spiritual evolution of humanity since the ability to

read has become universal. Hence, no doubt, the fall of play-writing and acting in the West from what is noble to what amuses, and worse. Acting has, besides, something painful in it. A man's physical body, gestures and voice should be the visible means of transmitting his invisible thoughts. To employ them to express what one does not feel is a crime against sincerity.

With regard to what is usually termed black and white work—the execution of political cartoons, comic drawings and the illustrating of harmful reading matter—I cannot help considering it a mistaken application of the gift of drawing. Posters, however, can be very helpful in the diffusion of a useful idea.

House decoration, if conceived in simplicity, and, where children's rooms are concerned, in cheerfulness, will help to keep away an atmosphere of materialism from the home.

And now to the home itself. Here architecture has a double duty, for it must provide air, light and cleanliness for our bodies, and seek simplicity in appearance which should be harmonious in itself and in harmony with its environment. The wonderful architectural monuments of the Middle Ages in Europe have presumably played their part in spiritual evolution where the masses are concerned. The low materiality of to-day must be fought by reasoning; awe-inspiring methods are no longer spiritual weapons.

To conclude, we shall assume that there are four types of artists: First, he who is entirely dependent on the teaching of others, and who delights in loud colours and violent contrasts, the *Shūdra* painter; second, he who is strictly objective, who paints as he sees, neither adding nor omitting, who teaches the lesson of craftsmanship—the *Vaishya* painter; third, he who sacrifices all considerations to that of maintaining and proclaiming the truth and sincerity of his school, whose characteristics he will insist on to the neglect of other parts,

who shows imperfections but is eloquent—the *Kshattriya* painter; fourth, he who carries the lamp of artistic truth, which is the knowledge of the magic that permits the creation of what is spiritually beautiful, and the love that engenders that knowledge, he who is the guide—the *Brahmin* painter.

Certain nations can be seen to produce artists of one of the above classes according to the nation's spiritual development. More youthful nations delight in vivid colouring. A commercially inclined country like England produces artists of the *Vaishya* class with an occasional *Brahmin* painter to show the way. The *Kshattriya* painter appears in lands of intenser artistic production. The mechanical objectivity of the *Shūdra* painter is different from the objectivity of the *Vaishya* painter, the latter having a good deal of unconscious subjectivity.

In being sincere an artist will paint in the class he is born in, and several generations are necessary to attain perfection. When the aim of artists is outside their proper class they cease to help the spiritual evolution of humanity, and chaos ensues. We have chaos to-day, and it is called "advanced art"!

An Artist

THE TEST BY FAITH

By HAROLD ROBERTS

STUDENTS of the Path know that one of the required attributes for the Chela is faith and confidence in the Master, simply because He knows what you do not. I heard the other day of a well known occult writer in the world, whose spiritual progress was considerably retarded because he believed that one whom he looked to as a Teacher, to what extent I do not know, was false in a certain episode. The length of retardation seemed altogether out of proportion to the incident, but it proves the power of subtle forces, which appear insignificant in comparison with more manifest facts, and yet are infinitely more important, just as a thought may alter the whole of one's life, by turning the course of evolution.

Since I first entered the Society in 1906, there have been several crises in the Theosophical Society, turning on the character and actions of leaders in the Society, and I believe I can say that these have had no effect of any importance upon me, and I should like to bring to others, something which they probably know in themselves, but perhaps have not concretely formulated in their own consciousness.

Why is there a serious result in the occult life, because of an apparently insignificant act in physical life? Because the trifling physical event showed the permanent, or rather the actual and definite stage the real Self stood at. For instance, to me it seems an elementary principle in occultism that we cannot believe what the senses tell us as a final and necessary fact, and yet we find all these divisions and crises occur because we believe what we see or hear, have been told, or read in print, what a certain somebody has done. Surely it is quite elementary occultism that occult powers can always create delusions that will deceive the closest of friends. We know enough also that a thing is not necessarily true because it is in print, and it also appears to be a stage on the Path where it is necessary that the aspirant should appear to be guilty, even of the most atrocious acts, so that it can be seen whether he can stand the scorn and contempt of the whole world, and even of his nearest friends. Knowing these things and knowing also that the majority of us are not in a position to have first hand knowledge of most of these things that cause these crises in the Society, and therefore cannot judge, it seems the right thing to do is to abstain from forming any opinion on the matter, and certainly not to judge or condemn. If one is giving his life to serve Humanity, that should be sufficient for us, and in any case, the criterion of a teaching is not the Teacher, but the teaching itself, *per se*.

Harold Roberts

I AM

AND the picture of the Passion was before me.
 Man on the cross—in the centre, Man on the cross—agony on the right.
 Man on the cross—torture on the left.
 Man crucified—Man—Man—Man.
 One left behind—he on the left goes on higher and the Passion lifts them on
 And the story unfolds before me.
 Humanity on the cross—alone—unwept.
 The Looker-on wise in His unweeping.
 Humanity tortured but on a cross of his own making.
 On the right he who robs it of its inheritance, greed—who knows Plenty only by seeing Want.
 On the left he whom we repent on, the unfailing physician of Failures, Self-respect, Self-praise, Vindication—"I did my best".
 And the high gift of the Truth is gone
 And the thief is none the richer and mankind hangs on in Despair
 Having not Plenty nor Tranquillity.
 When the hour has struck, together they go, on, higher—and Humanity, Agony lifts it on again—One thief dies and the other goes on.

 And I hung on space in Agony
 And the Spirit within me rebelled. Peace. Is there no peace? Let us hence!
 And "I Am" repeated within me—bell-like and dim and real and the Thief on my right was dumb—the Spirit of dependence on Things—and like things he was void of expression.
 But he on my left would not die,
 The Spirit of Dependence on Teachings—Help from Him who Helps
 And I was as another—re-born and re-made and new.

And the Cross of Spiritual Darkness was the greatest boon I knew.

"I Am" stood in the centre (of all things, not of a few)
 And the thief of my strength died fading—died into nothingness.
 And the thief of my soul went with me—died into helpfulness.
 And "I Am" became the essence of all that I do and achieve;
 Dependence alone could rob me, who has gone out for aye;
 And the other great Thief is in me—the power to Help when I may.

Face the great awakening,
 Know that the twain are these,
 One the traitor of matter and
 T'other the traitor of Prayer.
 He who can help is within you,
 He who can say "I Am."
 Nought else really in being
 But what in you doth say "I Am"!

A. F. KNUDSEN

SEEDS OF INTERNATIONALITY

A HISTORIC MUSICAL EVENT

By M. E. COUSINS, B. MUS.

INTERNATIONALISM is a state of the mind of humanity that has to be developed in many different ways. The League of Nations has quite remarkably recognised this along the lines of Political, Labour, and Social Reform activity. It has also formed the International Committee of Intellectual Co-operation, but the title itself shows its limitations, for there is a region of human nature deeper and wider than the intellect, namely, the emotional, which expresses itself in the arts.

We have not yet heard, for instance, of anything that the League has done for Painting, Sculpture, the Drama, etc., and yet without some comparative study and understanding of these and allied areas of national self-expression, the springs of many lamentable effects in world history will remain unexplored and misunderstood.

Music is particularly the language of the emotions, and as so much action of the world springs from emotion rather than from intellect, music will be one of the subjects which will receive attention from the Committee of Artist Co-operation which must be organised by the League of Nations in the near future to complete its sphere of international service to the world as one joint family system.

In India the honour belongs to an advanced Indian State, the State of Mysore, of having recognised that a master artist is a World Citizen, and of having honoured him as such through giving a wide publicity to his best work. On March 26, 1827, one of the very greatest musicians in the world's history died. His name, Beethoven, is for Western musicians what Thyagaraja is for South Indians or Tansen for North Indians. He was born in Cologne on the Rhine, but achieved fame and spent most of his life in Vienna, the metropolis of Austria.

At first sight, one wonders what possible connexion this German creator of noble music can have with India. That the Mysore Ruler, his Band Conductor, and the music loving public of Mysore and Bangalore saw the centenary date as an occasion on which they should do public honour to Beethoven shows how far ahead in culture, in broad-mindedness, in musical appreciation Mysore actually is, for it seems to be the only part of India which has, in this way, organised a regular Beethoven Festival lasting practically a week and including a concert for school pupils, an evening Grand Symphony concert, and a Chamber Concert. This State has spontaneously and naturally made an authentic gesture of deep international significance.

In Bangalore art circles, West and East meet on terms of equality and enjoy the specialities of each. His Highness the Maharajah became Patron of the Festival in conjunction with the Resident and the General of the British Army commanding Madras Presidency. His Highness willingly lent his Palace Orchestra for the Festival and it was supplemented by players from the Bangalore Branch of the British Music Society. There were forty Indian bandsmen, several Britishers, an Irish solo pianist, a German conductor, all sharing in the happiness of recreating the great compositions of the master-musician Beethoven. Music became the medium for an Eastern League of Nations, a Committee on Artistic Co-operation of the kind one longs to see repeated constantly during the future. There were 50 players in the Orchestra and 16 different kinds of instruments.

A very valuable educational use was made of the Festival for school children. About 400 pupils were brought to the final rehearsal

of the Symphony Concert and before the programme began a melody was played by each kind of instrument to demonstrate to the boys and girls its special quality of tone-colour.

Months ago, when the suggestion was put before His Highness the Maharajah that such a festival should be held, he saw how increased its effect would be by some representation of Beethoven himself, the man, and he placed an order for the sculpturing of a bust of the composer. This has been cleverly executed by Mrs. Alderton of Mysore almost double life size. It stood on a pedestal by the piano, draped with the Mysore State colours, and crowned by the conductor's daughter with a wreath of laurels. That strong worn face with the noble brow and the atmosphere of victory over deafness, ill-health, loneliness, poverty, and the ingratitude of his loved nephew, was an inspiration to the work of the festival. It was a dramatic touch and seemed almost a ghostly visitor, grown to super-human size by virtue of his greatness and his hundred years' sojourn in the higher world. What a noble action was the Maharajah's in thus honouring the Maharajah of Western musicians and introducing his human appearance to the thousand people who attended the three concerts of the festival!

"Wisdom is wisdom only to the wise,
Thou art thyself the royal thou hast crowned,
In beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes."

Beethoven would have been surprised to hear a band of Indians playing his great and difficult symphony so worthily. For these men to have conquered the technique and spirit of a system of music, utterly different from their native Carnatic music, is a proof that music can indeed become a universal language, if only there is the fostering patronage of educational authorities big enough to include all kinds of musical culture in their musical training. His Highness also supports an entirely Carnatic band, and a Hindustani band, and his Music Director, Mr. Otto Schmidt, has studied and appreciates also these systems of musical expression. Months of hard work had been given by the Palace Orchestra to the practice of the Egmont Overture, the Piano Concerto, the Romance and the 5th Symphony. The latter is one of the noblest classics of musical literature and brilliantly conducted by memory, as it was by Mr. Schmidt, its nobility, its varieties, its gamut of emotional expression, its beauty, genius and power, were given forth in conditions of race, climate, novelty, and achievement over difficulties that truly made it "an historic event".

From The Madras Mail

THE THEOSOPHICAL FIELD

THE following report of a lecture by Sir Oliver Lodge needs no comment; but we may well remind ourselves of how this distinguished and real scientist has progressed, step by step, to his present views.

THE ENLARGING UNIVERSE

"As far as I can judge," said Sir Oliver Lodge, delivering the fourth Halley-Stewart lecture in the Memorial Hall, Farringdon-street, London, "the progress of science is tending towards a strengthening of theology in all its really vital aspects; that certain occurrences which have been doubted—shall I say the direct voice at the Baptism, the Presences at the Transfiguration, the vision on the road to Damascus?—were true happenings.

"True, that is, not merely because of historical evidence, about which many are better judges than I, but because things like them can happen.

"I look to the time when the Incarnation can be rationally recognised as both a Divine and a human fact. The Divine and the human are truly interrelated; they do interact; the spiritual world is a reality."

... His subject was "The Human Quest for Truth". Tracing the history of scientific development, he said that in this revolutionary age new ideas were everywhere dominant.

"The permanence of the everlasting stars is questioned; the birth and death of worlds, their ages, and the processes by which they have come into being, are being calculated and critically examined," he proceeded. "The process of evolution is being studied throughout thousands of millions of years. More is known about the interior of a star than about the interior of the earth. The constitution of the atom of matter is unravelled. The nature of energy and of the ether—if indeed there be an ether—is becoming the supreme question."

The result, so far as we had gone at present, was, first, an enlargement of the universe beyond all previous conception; and, next, a

detection of law and order running through the whole—the same laws ruling in the furthest star as in this little solar system; a constant flux and activity, constant and inexorable; change and development, with a possible recurrence and perpetuity of an unexpected kind.

"There is no impiety in the proceedings," he declared, "Humanity is stretching its powers to the uttermost, and is, I believe, preparing the way for a perception of spiritual truth which has not yet fully dawned on the scientific horizon, but of which I catch the glimmerings that precede dawn."

In these revolutionary times, he counselled, we must be scrupulously careful about what we denied. Let no generation think that they were coming to an end of discovery, that their facts were final and unassailable, that their theories were complete. Infallibility was not for men.

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A HEADMASTER'S VIEW ON SPIRITUAL DEVELOPMENT

Mr. P. F. Calow, acting headmaster of Barker College, Hornsby, N. S. W., in his annual report, delivered at the prize distribution yesterday afternoon, referred to the spiritual development of the school.

"I now wish to refer," he said, "to that which for every schoolmaster must constitute the greatest glory, if it is also the hardest part of his profession, the development of the spiritual tendency . . . I feel that parents could do more to deepen and strengthen the essentials of the boy's character if they would join hands with us in stimulating the boys' spiritual life through reading, and the avoidance of distraction . . . There is a constant stream of invitations to picture shows, to concerts, to exhibitions, and performances of every possible kind, to anything and everything that can distract and divert the pupil from his legitimate business of slow development. It is futile and disastrous to seek to engraft upon a boy of fifteen all the worldly experience of a grown man. Such things can come later. I am convinced that the essentials of character must be slow in growth if they are to be strong. It can do the average boy no good to attend the cheaply sentimental entertainments incessantly thrust before him. There is a store of spiritual strength in mere spaciousness, and silence and beauty."

* * * * *

An organisation, called "The Fellowship" has been formed in Calcutta, India, to fight the increasing communal and racial conflict in the country and promote harmony and goodwill among all the communities. At the inaugural meeting, presided over by Mr. Hirendra Nath Datta, a prominent member of the Theosophical Society, messages from Lord Lytton, the Governor of Bengal and Dr. Rabindranath Tagore were read. The former wrote:

"The surest way of removing communal tension was of ensuring a sympathetic study and understanding of the contributions which various religions and cultures had made to the progress of civilisation." Dr. Tagore's message was: "The time has come when we must cultivate world-wide spiritual comradeship by training ourselves to realise the inner core of Truth in all religions, feeling glad when we discover spiritual wisdom which we find in our creed expressed in those of others with special characteristic idiom, accent and emphasis."

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SCHOOL FORESTRY ENDOWMENT SCHEME

The love of gardens and nature study generally are interesting features of Australian State Schools, and the scholars are also encouraged in the planting and care of trees. A large number of schools throughout Victoria are now working under the School Forestry Endowment Scheme. Plantations have been made and are reported to be in a healthy condition.

The object of the Scheme, says a recent report in the "Age," "is to instil into the minds of the children a love of trees. At present these plantations vary in size from one to seventy acres. The first was planted in 1923, and many of the trees are now eight feet high. When the planting of the first area had been completed, a second area was secured in 1925, and 1,400 trees have been planted. A nursery has been established and sufficient seedlings are being raised for next season's planting. The Frankston High School has secured 10 acres. It is intended to fence the area and do any necessary clearing so that planting can be done next season. It is likely that pine trees will be planted. In commenting upon the scheme the W.A. Forest Department in *The Parents and Citizens Broadcaster* quotes:

"A people without children would face a hopeless future. A country without trees is almost as helpless; forests which are so used that they cannot renew themselves will soon vanish and with them all their benefits. If you help to preserve our forests or plant new ones you are acting the part of good citizens."

"Wise forest protection does not mean the withdrawal of forest resources, whether of wood, water or grass, from contributing their full share to the welfare of the people, but, on the contrary, gives the assurance of larger and more certain supplies. The fundamental idea of forestry is the perpetuation of forests by use. Forest protection is not an end of itself; it is a means to increase and sustain the resources of our country and the industries which depend upon them."—THEODORE ROOSEVELT.

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SPAIN

Dr. Manuel de Brioude has been elected as General Secretary of this Section, in which is an indication, not only of a general sympathy towards him, but of the trust his fellow-members have in his qualification and ability as a leader. We wish him sincerely the best for his work, the understanding and co-operation of every member of the Section in his difficult work. As a result of the experiences gathered in the passed trials we hope that the Spanish Section will have a more peaceful and fruitful future than ever before. The Presidential Address delivered by Dr. de Brioude in the General Council was a fine message of understanding and of love.

CUBA

Our brethren in Cuba are making more and more use of the daily papers, reaching thus the remotest places, where otherwise it would be difficult to spread the Theosophical ideas and teachings. Some of the Cuban newspapers publish a Theosophical article every week; there are two in Manzanillo which publish daily one article on Theosophical topics. In the April number we said that in Cuba during the last six months eight new Lodges and nine new Centres had been established. Since then two more new Lodges were established. We do not know how many new Centres were formed, but it seems to matter very little, because we will find them very soon in the list of Lodges. The February number of the *Revista Teosofica* gives the list of 32 Lodges and 9 Centres in Cuba. There are other 11 Lodges outside of Cuba, belonging to this Section. We think anybody sufficiently advanced in mathematics, may follow the connection between the effort and work done, and results obtained in this Section.

BRAZIL

We have received the first number of a new monthly Theosophical magazine which bears the title: *Lucifer*. The articles

published in the first 16 pages of *Lucifer*—so far as that is possible in such a small space—give something of almost every field of the main Theosophical activities. We hope that in time we shall find more news in it concerning the work in the different Lodges of Brazil.

CHILE

We are glad to announce that the Theosophical Centre "Loto Blanco" as a result of the zealous work of its members has grown to the stage when it can be transformed into a Lodge. We see at the head of the list of the Lodges of Chile "Loto Blanco". Warmest good wishes to the new Lodge!

PORTO RICO

The "J. Nityananda" Lodge is organising a League against "analphabeticism" which in co-operation with the Mayor, Inspector of Schools and other officials of Aibonito, where this Lodge is working, wants to put an end to this anomaly. We think it is an excellent contribution in the education of future Theosophists. In the list of lectures given by the Lodges in the capital of Porto Rico, we see that in addition to the lecture they deliver the first Wednesday of every month in the Anti-Tuberculous Sanatorium we have written about some time ago, they are giving two lectures per month on Theosophy for the inhabitants of the penitentiary, and a class for those among them who are more interested in Theosophical teachings. Here we have a beautiful example of true and good work which eventually must become the method of future in dealing with delinquents—instead of merely punishing them—to teach and improve them and thereby making useful citizens of our younger brothers.

SOUTH AMERICAN THEOSOPHICAL CONFEDERATION

In order to give some information about one special and interesting movement in the countries of South America I send this short account of what is being done. The movement aims at creating a Confederation among the Spanish and Portuguese speaking Sections of South America.

We understand that the idea of a Federation of all the Latin-American Sections which, was dealt with in 1922 by brothers Adrian A. Madril, Argentine, Raimundo P. Seidl, Brazil, and Armando Zanelli, Chile, is taking fresh vigour. It was formulated in 1922 as a project

and referendum for the respective Councils of the then existing three Sections of South America (Brazil, Argentine and Chile). To-day the Uruguay Section must be taken into consideration. We have not the slightest doubt that Uruguay will join this Confederation.

The idea, due to the growing feeling of the necessity and usefulness of such a Confederation among the Spanish and Portuguese speaking Sections of South America, is now ripe for realisation. Those who are at the head of this particular movement postponed the actual formation of this Confederation till the possible visit of the Vice-President, Mr. C. Jinarajadasa to South America, so that it may be inaugurated in his presence and under his advice. Whilst writing this we do not know, whether his manifold activities will allow Mr. Jinarajadasa to satisfy the wish of the South American Sections and permit him to make a tour in those countries and be present at the formation of this Confederation, we hope so.

Mr. A. de la Pena Gil (Mexico) suggested the idea to form a Hispano-American Confederation in order to bring together all the Spanish and Portuguese speaking Sections of America. We are in favour of this wider form of the Confederation. Should the Portuguese speaking Brazil have any objection to this name, we would suggest "Latin American Theosophical Confederation". This would probably satisfy the Spanish as well as the Portuguese Sections. Anyhow names are of little importance and make no difference to those who can see the idea behind them.

Unity and co-operation among the different Sections of Latin America, and within the Theosophical Society, can also be the aim of such a Confederation. Then the dispersed forces of to-day will be co-ordinated and the result will better show the importance of these Sections. . . .

We have just received from brother Edelmerio A. Felix, General Secretary of the Cuban Section, a letter proposing its formation, and informing us that the same has the complete approval of our beloved President, Mrs. Annie Besant, with whom he had the privilege to treat this point in New Orleans, where he went to visit her last November when she was making her tour in the United States.

Conscious of its importance, our Section will give this idea her most decided assistance.

ARTHUR GLUCKLICH FELIZ

HOW URUGUAY RECEIVED THEOSOPHY

REPORT OF AN ADDRESS BY SEÑOR RADAELLI, CONSUL OF
URUGUAY IN CAPE TOWN

I AM afraid that my little talk about persons and places, far away, none of which are familiar to you, may not be very interesting. However that may be, we have to look upon the Theosophical Society as a *unity*, a great whole, which is the same in all countries much as though it were a human being, with a nervous system as wide as the world. An abnormal being shall we say, having in all parts of its vast body both heart and brain. For this reason, to speak to the Members of the T.S. in Cape Town, of the Members of the T.S. in Montevideo, is much like telling an ear or a nose, what is happening to the feet.

We have to-day, in the Uruguayan Republic, the thirty-eighth Section of the T.S., with eleven Lodges and more than two hundred *active* members, although when our present General Secretary, Mrs. A. M. Gowland, came to Montevideo for the first time, we had only one Lodge with about ten passive members. That Lodge had been founded 20 years previously and after a brief success during its early days, fell into decadence, the result of selfish intellectuality, and after stormy interludes, continued in a cataleptic condition, existing, in name only, for many years thanks to the untiring perseverance of its perpetual and unique President Juan Geis, who, during this long interim was almost its only member.

Two years before the arrival of Mrs. Gowland, a few of the old members, and some new ones, came together to form a centre for Theosophical study, which they called "*Vidyā*," and of which I was a member, drawn for the first time in my life to join with others, in the study of subjects which for years I had been studying in secret, never expecting to meet any others who would enjoy this study as I had done.

I was Secretary of this centre, which broke up when winter came. At that time our Theosophy seemed to melt with the coming of the hot weather. We were Theosophists only in the winter. When the heat came, no one cared to attend the meetings, and it was necessary for the winter to come for us to resume our Theosophy with our overcoats.

All these details, which appear unimportant, I am enumerating, that you may be able to follow easily as I tell you of the strange, slow, persistent fashion in which the threads of Karma were weaving in advance the circumstances, which would make possible those future events, undoubtedly fore-known in the vast Plan (that we do not know), which we can dimly visualise here and there amidst the apparent confusion of this world.

When I look back over those past days, I am astonished at the apparent lack of *motive* which originated all that early activity, and I cannot help wondering *why* it was, that we commenced so suddenly, and finished as suddenly, when the work, corresponding to the "first chapter" in these events was concluded.

Out of the twenty-six people who constituted the study group, to-day only 4 remain within the luminous circle of Theosophy, all the others have fallen back into the shadow.

Why were we all so impulsively enthusiastic, if only to revert into apathy? What was it that lifted us up, and why should those others have fallen by the wayside? I do not know.

But evidently those others served their purpose in order perhaps, that we four might learn our first lesson. We four, who were later to be used in greater work, which we could never have undertaken, had we not previously received this primary instruction. How marvellously unseen forces work in the delicate, complicated, and strong interweaving of events!

The "*Vidyā*" did not meet again. Evidently, its work was done. I felt the lack of it deeply. For the first time in my life I had found something which, evidently, I had loved profoundly in past lives, because, with its disappearance, I felt suddenly as though my life had lost all its interest. During the next few months I visited several of the old members, and lent books to other people, who seemed likely to be interested, and had many talks and discussions with them, and finally succeeded in forming a group of "Free Students of Theosophy".

We met in a room belonging to the Press Club of Montevideo, which cost us nothing, and placed us in a position to interest the Press, and secure propaganda for our meetings. In this way we secured fresh members, such as Luis Vigil Francisco Diaz Falp, the two Casinelli brothers and Enrique Dieste—all names well known in Uruguay—and they were the ones who with myself, later on, were to constitute the *Committee and General Council* of the great leader, whom destiny was bringing to us.

This Free Centre of Students of Theosophy, was a school which taught us all many hard lessons. We had no guide except our books, and we were all men, the majority being writers, journalists, painters: all intellectuals, that is to say, approachable only on the mental side, with active brains, and cold hearts.

I am astounded as I look back, at the tenacity and the ardent enthusiasm with which the three or four of us who were directing this Centre, preserved for months, the unity of this nucleus of individualists, always impelling them forward by the force of our words, towards something that we could feel, though unable to explain—because of the dark night of our ignorance of the Masters, or of the true laws of Life—towards the impossible dawn of a sun, which to our *reasoning faculties* appeared non-existent.

And when the day came (which at a later date we realised was the best day in all our lives), when she, for whom all these forces were preparing, came among us, we were *ready* to receive her, although we did not realise it. She was the hope, the light, for which we had been looking, but we were not then aware of it.

What a wonderful light illumines things when we are able to look back on them, and can piece together the details which appeared so separate, and succeed in discovering, under the ordinary surface of our days, the essential lines of force . . . like the skeleton of the world, beneath whose surface lie the muscles, nerves and veins of different and varying deeds! There we have the marvellous network of *form*.

The world did not thrill on the day that Napoleon the First was born, nor did any of the days which gave birth to heroes or tyrants, appear different from any others, yet in reality, they *were* different. In the World of Causes, the event was coming on that very day, foreseen and transcendental, which was destined to give a new impulse to humanity.

So, *she* came among us, with her tranquil smile, her intrepid courage, destined to conquer our hearts for the Theosophical Society and the good of humanity. If we had even one single virtue then, it was surely that of having been able to recognise and welcome her. Just consider, what was our real situation. We had never known any of the outstanding figures of the T.S., and Theosophy itself was to us, no more than an intellectual conception.

The teachings of our books were not understood by us as anything more than an interesting science, absolutely unconnected with everyday life. Our meetings, in the "Free Centre," were always characterised by violent discussions which led nowhere, but which *we* considered useful to shake up, and keep awake our less active members.

Thinking over these things, it is difficult to imagine, how we came to recognise her, as we did from the very first, as a true messenger from the White Brotherhood, for *she* came amongst us so simply, without implying that she was anything of a teacher, or even that she came to teach us, only offering her teaching to us with a friendly smile, that left us free to accept or reject it as we wished.

But it was not only her *spoken* teachings which revealed to us her quality, it was her behaviour, all the time. For in her we have the living and present realisation of our ideal of future perfection.

Ah! What brilliant days were those of her first arrival. When we recall, in Uruguay, in all their solemnity the birthdays of our Section, the open air picnics we had in the spring-time, and all the homely, loving talks she gave to us in that sweet intimacy, they seem as hymns or verses of music. There we felt that the exalted days that gave birth to Christianity could not have been more beautiful than those days in which she illumined the darkness of our night, giving to us, in a new sense of things, a fresh concept of life, of Theosophy; making those studies that we loved, not merely an agreeable science, but something so intimately connected with life that, *it is now for us life itself*, so clear, so direct, so well balanced, so full of hope and healthy gladness, as never had appeared to us before.

When after a stay of only five days amongst us, that first time, she returned to Buenos Aires, we all met together on the wharf, (united in a general regret at her departure)—that is to say, all the few members of the only Theosophical Lodge existing then, and all the members of the Study Group, and all the members of the Free Centre—and, as we watched the steamer disappearing in the darkness of the night, all rancour, all disagreement, all estrangement between us disappeared, and we felt that a new brotherhood had come into being amongst us. *For the first time we were all united*, with our eyes directed towards the same ideals.

She had come into our hearts like a benediction, from that moment she was our living ideal, a height *we* might attain to, a real example to follow, a perfection possible for us since she had reached it.

The theoretical Theosophy which we had extracted from books, now appeared to our vision as the enchanting panorama of a practical, living Theosophy.

On our return from the wharf to the city, Luis Vigil and I stopped at a street corner, under a street lamp, to discuss seriously, the great change that had taken place, and the new concept of Theosophy that we had acquired in such a short time; and of the new day that we all felt was dawning for Uruguay.

We agreed that it was necessary no longer to remain isolated but to join the Theosophical Society at once and to found a new Lodge, which would stand for the New Age and new ideas, and be a beacon for the scattered elements, a sure instrument for our new teacher, and as we looked at each other we both pronounced together the same name—"Besant"!

And so, the "Besant Lodge" was founded.

The value of what Mrs. Gowland gave us, is of such magnitude that it is impossible to put it into words.

You here in S. Africa who already have a conception of Theosophy, balanced, scientific and devotional at the same time, must make a great effort to imagine the state of our ideas, when we only knew *one* side of it, the most arid and the most dangerous, the cold scientific, mental side. Try to imagine a man thinking, until he is tired of thinking. It is possible that he receives some light on the subject of his thought, but his life is arid, cold and solitary, closed within a circle essentially sad and empty. Suppose then, that sweet music penetrates his solitude, soothes his sadness, exalts his feelings, and this man is stirred to the depths of his heart and enthused. All his life will be changed, there will be no more sadness nor solitude.

This then, was the change, the transformation that she wrought within us, since she awakened in us the feelings of Human Brotherhood, of belief in the Masters, of belief in ourselves. She taught us that the power of Love is infinite, and that which appears unattainable, the height most unapproachable, can be ours here and now, by the power of Love alone, if we are capable of loving sufficiently.

And this was our battle cry: "The world is full of science but empty of love". We do not want Theosophy as another science. Already we know many more things than we are able to apply. It is time that we began to show the fruits of what we know. Let us realise Love. Let us act so that around us Brotherhood may be a Light to the world.

Knowledge is nothing less than a danger when it lacks love, but with love, Karma and Reincarnation are sufficient to change the whole world. *We theosophise life by impregnating it with love.*

Let Theosophy not be a dead word on our lips. Theosophy lived, is *Love in Action*. If we love, we understand. We only understand that which we love. We may know all things, but only that we may be capable of loving all things. Love is Union. Love is the union of all things, and Unity is the essential and the Divine. To love is to make divine. To be loved, is *to be* divine since the essence of God is Love.

And this love, that *gives* all, is the *only* love that *conquers* all without making any effort to do so, since it is the law of spiritual life.

That is what she taught us, and aided us in realising it in our hearts. That is what has changed the world for us. Love and Purity.

And she moved among us as a perfect example of this realisation, because she passes through the world like a flame of fire, and where she has passed, one feels a reflection of God.

For that, every member of the Uruguayan Section of the Theosophical Society, in whatever part of the world, they may be carried by Destiny, bears witness of the immense debt of gratitude which we owe to her. To her in the first place, and to her husband also, because, owing to his good nature and the height of his noble sentiments, the Uruguayans have had this great opportunity of receiving the Light that his wife brought them, and co-operated always to such extent as he could, in making the Uruguayan Section a strong and accomplished fact.

You, who for many years have had your established Section, and have known your leaders, and could love them with the tranquil love borne by sons to the mother who nursed them, you who have not suffered as we have, the violent shakings up, the easy enthusiasm followed by depths of depression, nor have you been the credulous victims of false "Masters" animated only by self-interest, you will find it difficult to understand me, when I try to give you a slight idea of the immense revolution in our ideas and of what all this signified for the future of Theosophy in Uruguay, this complete change of mental attitude, of feeling, this unification of the ideal, this binding together of elements which had been antagonistic and hostile, into a complete and harmonious whole, serving under one banner.

In America, in Uruguay, in Paraguay, in the Argentine Republic, in Chile, wherever she has travelled, the spiritual life has received a fresh awakening, a new impulse has been given, a clearer, more simple view of life has been acquired.

It was thus that the waking up of Uruguay commenced, it was thus that a new era was initiated in our land, and thanks to her, the Theosophical Society finds its most enthusiastic supporters amongst those who before were its bitterest enemies. It seemed to us a miracle. Every time that she came over to Uruguay, to stay for a week or ten days, dozens of new members entered the Society, and new Lodges were founded. At one Initiation ceremony, during one of her visits, no less than 48 new members received their diplomas.

The original and first Lodge, the "Hiranya" sprang into new life and the "Sofia" which had been moribund for many years, awoke from its long sleep and recovered some of its former adherents, who had remained for years in complete forgetfulness.

This progress has been continuous. Shortly before I left Uruguay, the Lodge "Surya" in Melo (on the frontiers of Brazil), was formed and I have since heard of the founding of another, the "Blavatsky" Lodge, besides other groups in Mercedes, Pysandu, Salto, Durazno, cities of Uruguay which will soon blossom into new Lodges.

The world is a very useful test. It shows us that the work of God grows in multiplying forms, and *unifying* the spirit. "Many Lodges, with a single ideal" should be our slogan.

Our Council is in constant communication with the members of the neighbouring T.S. in the Republic of Argentine, where our General Secretary formerly held the same office, and with Chile, the Republic which lies between the Pacific Ocean and the chain of the Andes; and between the three Sections there exists a very sympathetic feeling, fostered by our General Secretary in her constant journeys from one side of South America to the other, and our greatest hope now is that she will return to visit us as soon as possible.

The "Ariel" Lodge, which has thirty-five members, and of which I was founder and President until a week before my departure, is, like the "Besant" Lodge, the direct outcome of Mrs. Gowland's influence, and has several members whose relative liberty will make a visit to South Africa possible for them, and they hope to accompany Mrs. Gowland on her return journey here at the end of 1927.

This will allow of their meeting you all and knowing you personally, forming a new link of love between two far off continents, and the earth will be happy in being girdled with a new symbolical garland of flowers across the seas.

Although through my scanty knowledge of your language I cannot understand all you say, I heard, that it was suggested by some of your members, that our General Secretary, Mrs. Gowland, be a future General Secretary of the Theosophical Society in South Africa.

That suggestion is very natural. Wherever she has gone there have been many who have desired to keep her, but she is General Secretary of the *Uruguayan Section*, elected for three years, and her resignation has been unanimously rejected; all the members at the Annual Convention rising to their feet as a token of their homage.

We therefore, are not disposed to let her go. We wish her to be at our Annual Convention in Uruguay in August, 1927 when her term of office expires, and it is certain that she will be re-elected unanimously, for another three years.

We do not know the future of the seeds we sow to-day, but we do know that there is no chance, and everything in the patient progress of time is subject to plan, maturing through the centuries race by race, illuminating one continent after another with the light of wisdom, and perhaps some day, not far distant, we may be able to see, how, in these apparently ordinary days, there was a great seed-sowing for the realisation of the highest ideals of humanity.

Blessed are they who now have eyes to see and ears to hear.

RADAELLI

SUGGESTIONS FOR LODGE ACTIVITIES¹

By NAGENDRA KUMAR BOSE

THERE are four types of Members in each Lodge, viz.

- (a) Practical,
- (b) Intellectual,
- (c) Devotional,
- (d) Undifferentiated, members who do not show forth any particular quality.

The first three classes should be utilised for Lodge work. The undifferentiated should be associated in either of the three former groups according to their choice. In each group there should be one or two leaders. The President and the Secretary should be in touch with all the groups.

Practical Group. Members of this group, Karmis, should take up social service. They should join municipal administration, school committees for girls and boys. They should try to open a night school. They may give helping hands to other humanitarian activities in the town (such as Bandhab Samiti and Murshidabad Club). They should build up the form side of the Lodge such as building, library and garden. Their further duty will be to collect subscriptions and donations for the Lodge. They will arrange meetings if a lecturer comes from outside. They will also try to evoke interest and enthusiasm amongst undifferentiated members attached to their group. The members of this group should meet together and plan out ways and means to carry on the work of the Lodge. When a definite plan is worked out it will be put before the Business meeting of the Lodge for approval and sanction.

Intellectual Group. The members of this group should study Theosophical books and book of different religions, books on philosophy and science, so that the members of other groups may share the result of their study. For this purpose they should take up translation work. Each member of this group should take first Theosophical pamphlets for translation. One of their chief duties will be to explain Hindû rites and ceremonies in the light of Theosophy.

¹ Though these suggestions are for Lodge work in India, other countries will find ideas in them useful for their local conditions.—ED.

In this group there should be a leader to regulate the activity of other members of this group. The members of this group should also try to meet members of other groups so that they may be able to pass on their ideals in friendly talks. They will also help the President in selecting books or subjects for study in Lodge meetings. They should also take up propaganda work in conjunction with members of other groups.

Devotional Group. The members of this group should primarily by their love and devotion be cementing links between different groups. Theirs will be the duty to evoke enthusiasm amongst other members by their life and meditation. They will be the heart of the T.S., while the second group, the intellectual, will be the head, and the first, the practical, the hand of the T.S. The members of this group should by meditation try to create an invisible link between all members. As they will have to remain in touch with two other groups they will have to offer a helping hand in the work of those groups. For this purpose they will meet the members of other groups as often as possible.

General. With a view to provide against the flagging enthusiasm of members and to attract outsiders and sympathisers to the Lodge, chief festivals such as Dipāwali, Saraswati Pūja, Sivarātri, Doljatra, Rāmanavami, Janmāstami, should be observed besides White Lotus Day, the birth-day of the President, and the Anniversary of the starting of the local Lodge. Arrangements for refreshments should be made if possible. With a view to cultivate the spirit of Brotherhood amongst the members, ladies of the household of the members should meet each other as often as practicable. Translation of Theosophical pamphlets may be circulated to the ladies of the town with a view to attract their sympathy.

Nagendra Kumar Bose

BOOKS RECEIVED

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

Theosophy Explained in Questions and Answers, 2nd Edition, by P. Pavri, B.Sc., L.C.E.; *Indian Tales of Love and Beauty*, by Josephine Ransom, 2nd Edition; *The Chakras, A Monograph*, by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar, Madras); *First Steps in Yoga*, by Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, London);

A Congregational Pooja for the Hindūs, The Indian Bookshop, Theosophical Society, Benares City, India; *My Master*, by T. L. Vaswani (Ganesh, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophisches Streben (November, December, January, February), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (December, January, February), *The World's Children* (February, March), *League of Nations Information Section, International Economic Conference*, *The Australian Theosophist* (February, March), *Theosophie in Ned.-Indie* (March, April), *Revista Teosofica Isis* (November, December), *News and Notes* (March), *Modern Astrology* (March), *The Theosophical Review* (February), *Bulletin Theosophique* (March), *Light* (March), *The Indian Review* (March), *Kirjath Sepher*, *The Canadian Theosophist* (February), *The Messenger* (February), *Theosophy in New Zealand* (March, April), *The Servant of India* (March), *The Herald of the Star* (March), *The Calcutta Review* (March), *Teosofia* (February).

We have also received with many thanks:

Espero Teozofia (October, December), *Theosophy in India* (January, February, March), *Der Herold* (January, February), *Teosofi* (February), *Pewarta Teosofie* (March), *The Young Theosophist* (February), *Theosophesch Maandblad* (March, April), *Satya Vakta* (March), *Brothers of the Star* (January, February), *The Occult Review* (March, April), *Influenza*, *The New Treatment*, *Vivir* (January), *Revue Theosophique* (February), *Rural India* (February), *El Mensaje* (January), *Blavatsky Press Bulletin* (March, April), *Vaccination Enquirer* (February, March), *Lucifer* (January), *The Vedic Magazine* (March), *Gnosi* (January, February), *Teosofia en Yucatan* (January, February), *The Dragoman* (March), *Theosophia Jaargang* (March), *Prohibition* (April), *The Eastern Freemason* (March), *The Vedānta Kesari* (March), *Revista Teosofica* (February), *New Health* (February), *De Theosofische Beweging* (March), *Australian Star News* (March), *Toronto Theosophical News* (January, February, March), *Revue Orphee*, *Heraldo Teosofico* (February).

REVIEWS

Talks on the Path of Occultism, by Annie Besant, D.L. and the Rt. Rev. C. W. Leadbeater. (T.P.H., Adyar. Price Rs. 10.)

The sub-title of the book reads "A Commentary on *At the Feet of the Master*, *Voice of the Silence* and *Light on the Path*," and the contents rigidly follow these three little books. For these three little books are the most helpful and far-reaching guides to the future evolution of humanity that we have.

Section 1, dealing with *At the Feet of the Master* contains some of the addresses that were once issued as a book by Bishop Leadbeater, entitled *Talks on At the Feet of the Master*. The introductory chapters cover 37 pages and are exceedingly valuable when taken together with the prefaces or introduction to both of the other sections, which one will find in their proper places. The book has to be taken in order and at the same time taken piece by piece, for these three great books cover more or less the same ground and yet expand gradually from Initiation to Mastership, from Mastership to Chohanship. It is impossible to give here the titles of all these wonderful and illuminating talks, expanding step by step the key words that the little books contain. In the first little book there are 316 pages of commentary, reminding one of the *Bhashyas* that one finds in India, giving volumes of comments on a few lines of the Upanishads and yet there is not a word that you will not remember and if you try to act upon would follow THE PATH.

The comments on *The Voice of the Silence* cover 270 pages; here we have Dr. Besant covering all three fragments of *The Voice of the Silence*, giving us most intimate insight into its origin and the past lives of its authors and editors. One has to read these pages carefully before one realises the immense thought and value of each word contained in *The Voice of the Silence*.

Section 3, deals with *Light on the Path*, taking all the rules and the notes upon them through 310 pages of charming and simple comment, showing us how the lines and rules subdivide, giving us the method of their arrangement, both of which are keys to the meanings of the words themselves. There is much here to extend the knowledge

we have already of this wonderful little book in the introduction that appears under the name of Mr. Jinarajadasa in several editions. Here we have the charming interlacing of the thoughts of our two great teachers, for they have each their own set of notes on these rules, and so as they appear apposite to the subject matter they are inserted with the initials at the head to show the author. One of the lesser important, but nevertheless interesting studies is to put the mind of Dr. Besant thus alongside of the mind of Bishop Leadbeater and see how they compliment and expand each other's meaning.

The careful analysis, the great amount of thought that can be spent on these rules is shown in the fact that on rule 1, alone, 38 pages of comment are given and so on through to the end of this wonderful little "light bringer" that has brought assurance to many a groping soul and sanity where otherwise there would have been bewilderment.

And yet, the subject is in no way exhausted, these comments only stimulate the students to better thinking, nay, to realisation of these truths and then to the living of them. The book has been very carefully edited, one searches in vain for duplications, the matter has been thoroughly thought out, which makes even for the casual reader, a delight and to some it may bring a brighter light on THE PATH. It is interesting to find these three commentaries bound in one volume. It is well that they are so for it draws together the study of the three great little books which belong together and are not complete separately. In studying for the Path, one must not take one of these to the exclusion of the other two and this volume shows us more clearly than ever their inter-relationship. The Volume is a great addition to the books that are dedicated, like *The Secret Doctrine*, "To the Few".

A. F. KNUDSEN

Theosophy Explained (Second edition), by P. Pavri, B.Sc., L.C.E. (Theosophical Publishing House, Adyar, Madras. Cloth and gilt Rs. 4-8, Boards Rs. 2-12.)

This book, in the form of questions and answers on the broad teachings of Theosophy, both in their fundamental principles and their application in life, was first published in 1921. Since then there has been a large volume of new ideas on the subject given out to the world, chiefly by Dr. Besant and the Right Rev. C. W. Leadbeater, and in the revised edition of his book Mr. Pavri has embodied them in appropriate places. Other literature also, not specifically Theosophical in form, explaining and supporting the various truths of Theosophy, especially illustrating their rationality and efficacy in

practice, has rapidly increased during the interval and the author has made full use of it in the book. Consequently the volume has become nearly double its original in size and up-to-date in its contents. The book is sure to continue its usefulness to Theosophical students and others who wish to understand what Theosophy stands for.

M.

The Twelve Houses of the Zodiac. In their Relation to the Twelve Organic Structures of the Human Constitution. By the Rev. Holden Edward Sampson. (Ek-klesia Press. Tanners Green, Birmingham.)

The Rev. H. E. Sampson is a prolific writer. He has written about twenty volumes on Progressive Creation; Progressive Redemption; Scientific Mysticism; The Scala of the Mystic Way, for Seekers of the Path of the Divine Mysteries; three volumes of *Theou-Sophia*; Lessons in the Wisdom of the Divine Mysteries; and he is editing a Monthly Magazine of Instruction in the Sacred Principles of the Path of the Divine Mysteries, "KOINONIA".

His latest book is *The Twelve Houses of the Zodiac*. Not being initiated in the Divine Mysteries as propounded by the Rev. H. E. Sampson, it is difficult to understand his exposition of the relationship of the Zodiac, the Constellatory and the Planetary Spheres in conjunction with the Twelve Organic Structures and the Seven Natures of the Human Constitution. The more so as he scornfully repudiates any connection with "what in these modern days is called Astrology". He says:

I have no belief in "horoscopes"; zodiacal and planetary "influences"; "nativities"; or the calculations and readings of Modern Astrology. It is a perversion of the ancient system. In modern times the world has gone astray on these so-called "Occult" ideas. My desire is to bring before you some conception of the true Astrological Science as it was understood by the ancient philosophers. In order to do that, I have to drive a wedge into "Occultism," "Astrology" and the current teachings of Spiritualistic, Hermetic, Theosophical, Rosicrucian, "Anthroposophical" and other present-day systems which gain so many adherents to-day. All these systems of philosophy are absolutely abjured by Disciples of the Path of the Divine Mysteries.

Not being versed in the vocabulary of the "Ek-klesia" his explanation of the parallelism of the seven planetary circles and the seven natures of the human constitution is rather hazy for us. It is no doubt due to the "demoniacal, astral forces that prompt human thoughts" as "on this earth-plane, under present abnormal, unregenerate and astral-controlled conditions (of the Fall), we are energised wholly by the same actuating and dominating rule of demons". His delusion and our delusion is obviously not the same delusion, so we do not understand each other. He speaks of the soul nature of

Mercury, the vehicle of spiritual thought or illumination emanating from the Spiritual Body (the Sun); of the psychical body of Venus, producing in its marriage with Mercury illumination; of the mind nature of Luna, in which inspiration produces impulsion, the progeny of the mind nature, and its effects shown in action, through the physical body. All this may be crystal clear to his disciples but are not so to outsiders.

Add to this his topsy-turvy view of the Zodiacal Houses ("Signs" for the modern astrologers) where only Aries (Head) and Leo (Heart) remain in their normal places, while the other signs are wandering about in an erratic way; Scorpio gets the lungs instead of Gemini; Virgo the generative organs, instead of Scorpio; Pisces the breasts instead of Cancer; then the reader will understand the confusion wrought in the mind of the student of modern astrology. He says:

I am quite aware that the following order of the Houses of the Zodiac and the Twelve Organic Structures correlated with them in the human constitution differs from that given by modern astrologers. But this does not concern me or you, my disciples, for I know that the chart given describes the accurate identification of each of the Organic Structures in their right corporate relationship with their counterparts in the Houses of the Zodiac, viz., Aries—Head; Taurus—Nervous System; Gemini—Arterial or Vascular System; Cancer—Muscular System; Leo—Heart; Virgo—Generative Organs; Libra—Intestinal Organs; Scorpio—Valvular System or Lungs; Sagittarius—Kidneys; Capricorn—Executive Organs, the Arms; Aquarius—Motory Powers, the Legs; Pisces—Breasts.

Just as the artist looks, head down, between his legs, to see the landscape in just proportion, so we have to stand on our heads to understand his conception of the Twelve Houses of the Zodiac. His "Astrological Science of the Ancients" may be right, but we certainly cannot reconcile it with Modern Astrology. It is not astrology he wants to teach but the Path of the Divine Mysteries. He says:

We, who are disciples of the Path of the Divine Mysteries, living in the Ek-klesia of Jesus Christ have no need to resort to material "tabernacles" and "temples" and "chapels," ceremonies and rites, sacraments and devotions and all the complex of ecclesiastical institutions. It is the purpose of the Path of the Divine Mysteries to bring you back to your Spiritual Centre by the Teaching of the *Theou-Sophia* that we give in the Ek-klesia. The Lord Jesus Christ himself incarnated and restored to human comprehension the same æonial Path of the Divine Mysteries that lead to redemption, regeneration, and perfection. Now, once more, other ancient teachers of the Divine Mysteries are incarnated on earth and are promulgating in quiet corners the same sacred principles. The "little flock" of disciples who are following the sacred principles of the Path of Divine Mysteries, under the instruction of their Teachers, are already realising the exact fulfilment of the sacred conditions. They have entered the state of "bliss" in the midst of toils and labours and sufferings appertaining to this earth. They are demonstrating that under the principles of the Path of the Divine Mysteries it is possible for all brethren to live in unity, peace and harmony. Not only so but many of the brethren are becoming so highly purified and sensitised in the mortal flesh that the Spirit within is enabled once more to function through the three bodies. They have reached the fringe of that most wondrous of all experiences, the Universal Synthesis.

M. G.

Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson. (Oxford University Press. Price 10s. 6d.)

Dr. Thompson's previous small book on Tagore brought much criticism on the author's head because of its all-pervading sense of superiority. This extension of his study into a thesis for a university degree thins out this sense to some extent—but not completely. Reference such as that to "the pitiless completeness of his Bengali text or the haphazard mutilation of his English one" manages to convey a sense of Tagore's imperfection both in his originals and his translations. Versions by Dr. Thompson, given as examples of how much better Tagore could be, also indicate how much better critical exposition could be. Yet, for all the dyspeptic touch that so frequently annoys the reader of this book, it is a most valuable survey of the poet's literary output. It becomes in effect a Tagore anthology of choice extracts from his poetry and drama, and an account of his development from the precocity of youth into world accomplishment. From the point of view of literary study it is well worth a place in a literary library. The author's knowledge of Bengali gives him an authority in textual matters. It is a question, however, whether the reader who enjoys the now famous prose-poetry in English is helped by the information that the "Tajmahal" poem in "Lover's Gift" is a truncated version of the original. He may not be at all impressed by the exclamation mark at the end of the sentence: "Its first sixteen lines are represented by three in the English!" He may even regard the poet's judgment to be above the critic's, especially when in the same paragraph the critic dismisses as "a bad conceit" Tagore's exquisite simile of the white marble Taj as "a solitary tear-drop on the cheek of Time". Most readers will agree with Dr. Thompson's conclusion that "the assessment of final values cannot be done in this generation; but already it is clear that his ultimate place will be not simply among India's poets, but among those of the world". The usefulness of the book is enhanced by its bibliography. Its get-up is worthy of the high reputation of its publishers.

H. S.

Polarisation, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

Dr. Tyner here puts before his readers, in most reasonable and attractive argument, a spiritual aspect of the law of polarity, showing how by an intelligent understanding of the working of the law and a steady practice of the same in daily life man may become the master of his fate.

Polarisation appears as another aspect of unity with God, through obedience to the Divine will, and in a chapter devoted to the power of thought Dr. Tyner reminds his readers of the emphasis which has always been laid upon this latent force in man, by all great teachers of both East and West; how with development of power of thought such polarisation can take place, evil is transmuted, blended to harmony with good, while the enemy of yesterday appears as the greatest ally of to-day.

The author points out the great need of this polarisation in national and international life, a condition which he shows can only come about when men have such clear thought and vision that they realise the meaning of true brotherhood; and, ceasing to fear the new and strange, know that the unity of life is such that nothing can be counted true prosperity for any which is not found to be prosperity for all.

Dr. Tyner's own spirit of brotherhood, so alive in every argument expressed; his knowledge of Eastern and Western Scriptures, and illuminating rendering of the latter should go a long way towards bringing about a polarisation between East and West, lead on by the sympathy which comes of understanding to the spirit of brotherhood so much needed there.

U.

The Philosopher's Den and Other Tales, by Edgar J. Saxon. (The C. W. Daniel Co. Price 6s.)

When the hidden spring of the human heart is touched deeply enough, pleasure-pain unite and (given the right brain-stuff) after escaping to the surface, manifest themselves as wit-humour. In adjustment to life and living beings, the play and interplay between the two opposites, pleasure-pain, cause often acute tension, which can best be relieved by joy. For laughter can hide a deeper sense of pain than can tears, and is more helpful.

'Tis a rare balance, that of heart and intellect, and not to be comprehended of all, but it is to be found in these Saxon tales, "though they are written with a light and humorous touch, there is throughout an undercurrent of serious thought, and into them have been woven ideas concerning health, education, games, clothing, gardens, fairy-tales, music, peace, liberty, Immortality and Religion".

More and yet more of these tales is what we would like.

Joy

The Ark of Refuge, A Way of Escape, by Ion. (J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2. Price 1s.)

The following sentence to be found in this very helpful book sums up the book's nature and purpose: "The way to acquire the power to recognise Truth, and to be able to avoid Error or deliberate deception, is to set ourselves to arise in state"; and to the accomplishment of that there is and ever has been, but one way, the "perfect way, *living the life*".

There are many very useful passages, simply put, passages to keep in mind, such as the following: "The time must shortly come . . . when definite action will have to be taken . . . there is a grave responsibility upon everyone . . . to endeavour to prepare public opinion both for coming disasters and to a willingness to submit to such measures of self-discipline, purification and restraint in every walk of life as alone can safeguard them from danger, and eventually lead them to the gates of the New Jerusalem which is even now 'descending through the Heavens'".

This is in many ways a book that shows a great deal of insight in the present happenings of the world, to be read by those who can read between the lines.

G. H.

Woodrow Wilson's Message for Eastern Nations. (Association Press, Calcutta.)

The origin of this book is to be traced to a meeting of prominent Moslems which took place in Cairo in the winter of 1922, for a request was then put forward that a selection of Mr. Woodrow Wilson's writings should be published in the East. It was felt that the Ex-President of the U.S.A. had a message for the world and that it would be valued equally by all nations.

Arrangements were then made that the selection chosen should be translated into Arabic, Persian and some of the languages of India.

The book is divided in three distinct parts; the first contains the memorial address, delivered in 1924, which gives a very clear insight to the high principles and ideals which were the motive power of Mr. Wilson's ministry, leading to one of the highest conceptions ever put before the world.

Theodore Roosevelt said, some eight years previously "It would be a masterstroke if those great Powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others. The man or statesman who should bring about such a condition would have earned his place in history for all time, and his title to the gratitude of all mankind." And though it has been said that the historic rank of Woodrow Wilson depends on the destiny of the Covenant, all thinking people are surely bound to recognise the fact, that the greatness of the mind that offered to the world so magnificent an ideal can never be belittled, because the frailty of humanity delays the consummation of the plan.

The second part of the book consists of extracts from addresses delivered after the declaration of war by the United States and on conditions of Peace—culminating in Part III, The Covenant of the League of Nations.

All who have, as yet, taken no part, given no share of the interest which each one must give if world peace is to reign, would be well advised to seek for inspiration in these pages.

He who deplores the frailties of the machinery which then was set in motion, will be reminded anew of the loftiness of his ideal, remembering that very loftiness entails a greater striving and a greater patience to attain.

U. C.

Our Debt to Greece and Rome, by E. B. Osborn. (Price 3s. 6d.)

Buddhism and Christianity, by J. Estlin Carpenter, D.D. (Hodder & Stoughton. Price 2s. 6d.)

These two books, belonging respectively to the publishers' very moderately priced *People's Library* and *Library of Philosophy and Religion*, may be treated together as companion volumes. They are, indeed, unique of their sort, and both written by scholars of universality. Mr. Osborn's grasp of things Hellenic and his sympathetic insight into the Greek character and view of life, have enabled him to put into some 200 pages the substance that generally runs into a very large volume. One feels that he says just the right thing about

each topic, whether in art, philosophy or history. He leaves out the unessentials and draws our attention to what really matters, so that we have a series of living pictures before us of Æschylus and Sophocles, Socrates and Plato, Aristotle and Thucydides. The contrast drawn between the Greek and Roman character is striking and true. The youthful and fresh nature of the Greeks, 'ever children' as Solon was told by the Egyptians, and the *gravitas* of the Romans, law-givers and makers of roads, are here shown up as the two sides of the coin which is still the best currency of the Europeans. Few writers could have said and suggested so much in so few pages. A brief but valuable bibliography for students is at the end.

Turning to Dr. Carpenter's volume we may first note that he is one of the ripest scholars, both in things Buddhistic and Christian. He was associated some forty years ago with Dr. Rhys Davids in his Pali researches and knows what he is talking about when he speaks of Buddhism, while in Christian theology he is listened to with respect and admiration. This book is undoubtedly the only one we have read in which the two religions are impartially handled, and with equally distributed admiration for their several characteristics. These two greatest of religions, perhaps we may say, have extraordinary similarities and yet in some respects none could offer greater contrasts. "Their roots," says Dr. Carpenter, "go down into common soil of human thought and experience . . . each claims explicitly or implicitly some kind of finality, some secret of Absolute truth."

It may be said that the researches of the last thirty years have brought about a better understanding between the supporters of these two religions. Earlier writers have sought to 'score off' each other by showing up their opponent's weak points. Dr. Carpenter speaks of the Buddha in terms of generous appreciation such as even Buddhists might envy, while at the same time, as a Christian, he expresses his admiration of his own Master's method in no uncertain terms. Followers of both systems will do well to give close study to this remarkably concise and lucid exposition, which is at the same time a treasure of literary art.

F. L. W.

The World of Dreams, by Havelock Ellis. (Constable, London. Price 6s.)

Books on dreams must either tell of the experiences of the author or they are entirely borrowed from someone else, they cannot be both. We are satisfied that this book from the pen of this well known author will be widely read and be a help to many if they have not had experiences of their own to guide them in the world of dreams. To the reviewer it appears that the author does not take a serious and *real* view of dreams but looks upon them as something outside himself and to a certain extent of little account; yet he has taken an infinite amount of trouble in writing this volume, so we are inclined to think that he has hidden his thought, and possibly his convictions in many cases, with reference to this subject, in other words, he has not "let himself go" in this book and we wish that he had, for between the lines we read that there is more that he could tell if he had had the mind to do so.

We are however indebted to him for much therein contained and hope that the book will be received well as it should be received, 'or it has a value.

D.

The Psychology of Your Name, by Nellie Viola Dewey. (Published by the Theosophical Press, Chicago, Ill., U.S.A.)

This little book of 106 pages, is a real contribution to the Science of Numbers. It is a summary of knowledge gained through thirty years of study and practical application of the principles which relate letters, colours, numbers and traits of character. The treatment is scientific, though naturally, very incomplete, the purpose is to throw light on the complex subject of human psychology, and to aid in quickening self-unfoldment by indicating the lines along which, for each individual, self-conscious effort should be applied in the building of character. Mrs. Dewey believes that we do not receive our names by chance any more than we receive our parents, our nationality, our sex by chance.

It is part of our kármic heritage, we must accept it and not change it as is suggested by some exponents of numerology; study it and learn what weaknesses we have to overcome and what capacities are indicated. It is a companion to the Science of Astrology as Mrs. Dewey has worked it out.

M. S. R.

Old Lamps for New, by Claude Bragdon. (New York, Alfred A. Knopf. Price \$3.00.)

A series of Essays, deftly strung together on the thread of "the Ancient Wisdom in the Modern World" as the sub-title puts it. It is always a pleasure to welcome a book from Claude Bragdon, for he does not start out to be an author, and so his books are the records of working, thinking, achieving, in the world of competitive living; thus they are real.

These twenty-five chapters deal with a variety of aspects of Theosophy as they impinge on the drabness and sophistry of our present gluttony for things. They range from *The Gift of Asia*, and *The Message of the Buddha*, to *Time is a Dream*, and *The Ritual of Play*. Mr. Bragdon touches boldly, and at the same time artistically and tactfully on the subjects of femininity, the sublimation of love, and closes with a neat but too short a chapter on "The Divine Androgyne".

The book is beautified with several full-page reproductions of pen and ink designs, reminding one of his previous book, *Projective Ornament*, a pathfinder for the new psychological mood in art.

The book closes with "The Golden Person in the Heart," Claude Bragdon's didactic poem, long out of print.

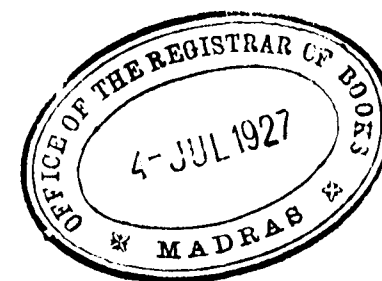
A. F. K.

Man the Master, by Eugene Del Mar. (L. N. Fowler, London. Price 4s. 6d.)

The legend on the wrapper says: "This new Philosophy points a way to the solution of the World problems," granted, but it is not new. The book is for that ever growing class of readers who hover between the New Thought Movement and the Theosophic Movement. The book is very clear, even while avoiding the technical terms of The New Psychology; but new terms, like "self-dissection," do not add to clarity for the idea of severance is impossible on the mental body, as it is on the physical even if the subject is to live. But the book deals very ably with the thought world, self-analysis, the causal world, karma, etc. The section on the Coming Race closes the book with a chapter on Man the Master, exhorting us to be more divine, but it hardly touches on the difficulties nor the methods. Perhaps it is just as well for their name is Legion. The Author quotes generously from Dr. Besant on karma.

A. F. K.

VOL. XLVIII



No. 9

THE THEOSOPHIST

ON THE WATCH-TOWER

WE have just received the news that Bishop Arundale is about to arrive in London so as to be present at the English and Scottish Conventions, side by side with the President and the Vice-President.

No other news of our leaders is forthcoming. We announced in our last issue that in June, on each successive Sunday, the President will once more speak in the Queen's Hall; but by the time this issue reaches England those lectures will be nearly over and the wonderful news of the New Civilisation spread still further and further.

We are delighted to have Mr. Schwarz again in our midst. We look upon him as a rock of safety in many different ways. It is true that he is the Treasurer of the Society but within his treasurership he possesses many treasures, and not the least among them are his readiness to help everyone over stiles and his ability to extend hearty welcome to all the travellers who come to Adyar; travellers of all sorts of travail.

He himself has just finished a tour round the world, where he has visited old friends and made many new ones; he has seen many countries and comes back to Adyar with renewed zeal and further realisation of the magnitude of the work of the Society and its world-reach. One rarely grasps that until one goes from continent to continent.

We welcome him back with full heart.

* * *

I received the following account of a unique event for India which was on the eve of taking place:

A Masonic Service will be held in St. Thomas' Cathedral, Bombay, on April 26. It is intended primarily for Christian Freemasons, but a general invitation has been issued to Masons of all religions who may care to attend. We understand that the necessary dispensations have been obtained and in consequence masonic regalia will be worn. Members of the general public will be admitted to the seats not reserved for those for whom the service is being held. Such services as these are fairly common in England but very rare in this country, where religious differences are so clearly defined that anything like common worship is very difficult. But it ought not to be impossible, and the Cathedral authorities have acted wisely in giving facilities for the service.

I have since heard, from a Mason who attended, that it was a wonderful sight, hundreds present but very few Indians which seems a great pity. "It is the first attempt of a Masonic Service in India—I hope more services of a similar kind may take place and I hope more Indian Masons will attend. Will a Hindū Temple invite a similar gathering?" says my friend Mr. L. Arathoon. This meeting took place on St. George's day.

* * *

Bath is proverbially a sleepy place, but apparently Community singing is partly answerable for waking up Bath, and I give extracts from an account which I have just received and which is a very good advertisement for the spirit

that is aroused by a "burst into song" whether by bird or human or both.

BATH SINGS

Mr. Gibson Young, who has taught England to sing, paid a return visit to the Pump Room on Saturday night. One of the first community singing experiments he ever undertook was in the same hall. Then he despaired if ever Bath would learn to sing. His next visit, however, was to the Bath Rotary Club. There he changed his tune. Bath Aldermen, Bath J. P.'s, Bath Councillors, and others told him what *they* would do in no uncertain voice. So he returned to the Pump Room, and had revealed to him with even greater emphasis that Bath can jolly well sing.

Judged by the evening's performance, a Pump Room audience can hum an air with the best. Humming, one doubts not, is going to be popular. It dispenses with words. After all, in the majority of these Community songs the tune's the thing. The humming *tour de force* was "De Old Folks at Home". All sorts of charming pieces were sung. Mr. Gibson Young seems to get his own enthusiasm over to his audience. One cannot help singing. It would be a slight to so agreeable and exuberant a mentor.

One of his plans is to cut the audience up, bloodlessly of course, into several groups, and invite each to sing in turn. The orchestra constituted one group. We have always known how the band can play. Now we have heard how they can sing. It was a joy unalloyed. One doubts if there is anybody in the world but Gibson Young who could induce them to repeat the performance.

"Drink to me only," "London Burning," "Pack up your troubles," "Tipperary," "The animals went in," "Billy Boy," "Shenandoah," "John Brown's Body," and "Tom's gone to Hilo" were among the items that proved vastly entertaining. There was a packed house, and everyone came away hoarse but happy. Community singing has caught on in Bath, and more will, one hopes, be arranged. An evening concert in the Park would be an admirable medium.

But it is not only Bath that has burst into song but, what perhaps is more wonderful is that, at the Cup Final (Football) at Wembley 92,000, people had been singing with extraordinary enthusiasm, before the match began. They had 30 to 40 minutes of it. One of the songs was

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Judged by the evening's performance, a Pump Room audience can hum an air with the best. Humming, one doubts not, is going to be popular. It dispenses with words. After all, in the majority of these Community songs the tune's the thing. The humming *tour de force* was "De Old Folks at Home". All sorts of charming pieces were sung. Mr. Gibson Young seems to get his own enthusiasm over to his audience. One cannot help singing. It would be a slight to so agreeable and exuberant a mentor.

One of his plans is to cut the audience up, bloodlessly of course, into several groups, and invite each to sing in turn. The orchestra constituted one group. We have always known how the band can play. Now we have heard how they can sing. It was a joy unalloyed. One doubts if there is anybody in the world but Gibson Young who could induce them to repeat the performance.

"Drink to me only," "London Burning," "Pack up your troubles," "Tipperary," "The animals went in," "Billy Boy," "Shenandoah," "John Brown's Body," and "Tom's gone to Hilo" were among the items that proved vastly entertaining. There was a packed house, and everyone came away hoarse but happy. Community singing has caught on in Bath, and more will, one hopes, be arranged. An evening concert in the Park would be an admirable medium.

But it is not only Bath that has burst into song but, what perhaps is more wonderful is that, at the Cup Final (Football) at Wembley 92,000, people had been singing with extraordinary enthusiasm, before the match began. They had 30 to 40 minutes of it. One of the songs was

a very beautiful Easter Hymn, and during that time, so it is reported "a great calmness and restraint that was unknown" fell upon all and some even felt that to be "depressing".

It is the more remarkable, to those who know the make-up of a London football crowd, that a stillness and a calm was effected there, through this burst of song, is well worthy of note and much consideration as to the power of Community singing and the use that may be made of it in the near future.

* * *

We have reprinted below a very helpful and inspiring article taken from *The Server* which otherwise might not reach the many and we have added a quotation from *Man: Whence, How and Whither* to help some to throw their mind both forward and backward. Backward, to review the foretold event, and forward to catch a glimpse of what will be. It is difficult, again for some of us, to keep our minds fixed on the panorama of events that seem flashing across our eyes and to gauge the importance of every one, be they, to our limited vision, small or great. At this time no movement can be small in the sense of unimportant, and it is for this reason that we have given another opportunity for those who might miss this short article.

That which seems important to one is sometimes overlooked by another but one has learnt to know that nothing that our leaders say or do at this great juncture of wonderful happenings can be passed over nor can any of us afford to take little account of them. We must examine them, test them, prove them if so be that we are capable of so doing, and then make our decision or decisions never forgetting that in this decision we may be deciding that which will affect a long future to each one.

THE GREAT WORK¹

By ANNIE BESANT

As we have been living here together, Krishnaji and I, a Great Vision has dawned upon us, a Vision the splendour and the reach of which are almost blinding.

Already, on our arrival, we found that some land had been partly bought in the Ojai Valley, on the initiative of Mr. Fritz Kunz, for a Star Centre and Camp. The school will be built in due course, but it will be part of the Happy Valley Foundation, with which the public is already beginning to be acquainted. The scheme was sketched by myself in *The Server*, and I stated frankly that I was acting on the wish of my Master in buying a large amount of additional land, on which could be raised a model in miniature of the Coming Civilisation, for the helping and training of the new human type, the sixth sub-race, now multiplying in California. The Chohan Maurya is the Manu of the great Mother-Race that will spring from this, the sixth in our humanity. The Happy Valley is dedicated to that work, protected and guided by that Manu, the Inspirer of the whole undertaking.

But this would be incomplete by itself: with the new type comes the Bodhisattva, the World-Teacher, to shape the religious side of the Civilisation, as the Manu shapes the physical, and this is the department of the new departure in the religious thought of the world. The two have ever come together, and the two Mighty Brothers in the Hierarchy, charged with each, have ever worked in perfect unity in the dual evolution of the world. The starting of the work of the Manu suggested the immediate starting of the work of the Bodhisattva, the Christ.

Hence the dawning of the Vision Splendid which opened before Krishnaji and myself. The natural conditions of the

¹ From *The Server*, March, 1927.

Happy Valley, eminently fitted for the cradle of the New Civilisation, precluded its use as a place devoted especially to the teaching of the Message to be given by the Teacher for some three months annually, and to be the centre for the spreading of that Message over the Americas during the remaining nine. There are other centres in the world demanding His presence and His teaching, the inspiration of the spreading of His Message over other parts of the world. For this work of the Teacher is a world-work, and He comes to all. The work of the Manu in the gradual elaboration of a new type is specially directed to the building of that type, and is slow and continuous. The work of the Teacher is intensive and non-continuous, given at each place for a period, when thousands will gather to learn from Him, and return to their homes, spreading His teaching over their own part of the globe.

So our Vision was that of two great departments of human life, working in closest co-operation, in basic harmony, in the Service of Man, but necessarily different in the conditions demanded for the special work of each. Both are here in this wonderful Ojai Valley, within sight of each other across the intervening vale. The two Great Ones who founded the Theosophical Society are the Ruler and the Teacher of the next Mother-Race, knit together in closest unity, co-operating in a Oneness that we can but dimly image, though we see its splendour, "dark by excess of Light". We, Their servants, also work hand-in-hand, and we invite all who love us to help in building up this Great Work.

In our world of separateness, of material things, helpers can help either department or both, as they please. The money already given to Mr. Fritz Kunz for buying land for the Star in the Happy Valley will be handed over by me to the Star Board for the land now being purchased near Krotana for the Star Centre, so that it may go to the purpose for which

it was given. The School money remains as a fund for the School to be built in the settlement. The leading workers for each department work in closest unity. One builds a glorious Temple, the other builds up the future congregation. Above the Valley, to us, are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself. Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great Work.

THE SPIRIT OF THE NEW RACE¹

For the one dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a definite purpose, of which he never for one moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the wisdom of the Manu, and would never dream of disputing any regulation which He made. We must remember that these people are a selection of a selection. During the intervening centuries many thousands have been attracted by Theosophy, and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen. Most of them have recently taken a number of rapid incarnations, bringing through to a large extent their memory, and in all of those incarnations they have known that their lives in the new Race would have to be entirely lives of self-sacrifice for the sake of that Race. They have therefore trained themselves in the putting aside of all personal desires, and there is consequently an exceedingly strong public opinion among them in favour of unselfishness, so that anything like even the slightest manifestation of personality would be considered as a shame and a disgrace.

The idea is strongly engrained that in this selection a glorious opportunity has been offered to them, and that to prove themselves unworthy of it, and in consequence to leave the community for the outer world, would be an indelible stain upon their honour. In addition, the praise of the Manu goes to those who make advancement, who can suggest anything new and useful and assist in the development of the community, and not to anyone who does anything in the

¹ *Man: Whence, How and Whither*, p. 293.

least personal. The existence among them of this great force of public opinion practically obviates the necessity of laws in the ordinary sense of the word. The whole community may not inaptly be compared to an army going into battle; if there are any private differences between individual soldiers, for the moment all these are lost in the one thought of perfect co-operation for the purpose of defeating the enemy. If any sort of difference of opinion arises between two members of the community, it is immediately submitted either to the Manu, or to the nearest member of His Council, and no one thinks of disputing the decision which is given.

W.

THE HAPPY VALLEY FOUNDATION FUND

A SUM of Rs. 20,443-8-0 has been received at Adyar up to this day from some T. S. members in INDIA towards the Happy Valley Foundation Fund, Ojai, California.

10th May, 1927

J. R. ARIA,
Hon. Treasurer.

WE must again refer our contributors to the Supplement, printed in each issue of THE THEOSOPHIST, where we say: "no anonymous documents will be accepted for insertion." We have lately received several that are presumably intended for "Correspondence" which are unsigned and therefore useless.—ED.

The following Cable has just been received:

Loving Greetings dear Adyarians wish we could look in upon you as we travel to Europe Rukmini George Arundale.

19-5-1927

OUR Editor writes¹:

"And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him: 'Hearest thou not how many things they witness against thee?' And He answered him to never a word; insomuch that the governor marvelled greatly." Such was the example of the Christ when He was falsely accused. Is there then any reason why one of the humblest of His servants should answer the repeated accusations made against her as to things that did not occur in 1891? Besides I am quite willing to share in the accusations of deception and fraud so lavishly hurled at my great Teacher, H. P. B., and to be regarded as an impostor in her company. I am content that H. P. B. loves and trusts me now as she did in 1891, and that she sees of the travail of her soul and is content. Every occultist is stoned in his lifetime. Few are as fortunate as I am, in having many who know and trust me. I leave my reputation in Hands stronger than my own. To those who "causelessly injure me, I will return the shelter of my ungrudging love: the more evil comes from them, the more good shall flow from me". With such examples of perfection before me, why should not I, imperfect, follow where They have led the way?

* * *

Our party has reached England, and among the letters awaiting me is a very interesting one from Miss Isabelle M. Pagan of Edinburgh, telling me of the very successful performance of Rabindranath Tagore's play, *Sacrifice*. The work was organised by Mr. P. Chatterji, an old pupil of Dr. Arundale, and he was aided by Hindūs, Musulmāns and Europeans—a truly international company. The play was preceded by two tableaux from the work of the same great Indian poet, and the Lord Provost of Edinburgh presided.

* * *

¹ Through delay in the post we are unable to insert these pages in their right place.—ACTING EDITOR.

A very busy time lies in front of me. During June I lecture in London on the four Sunday evenings, and hold a class on the preceding evenings, and give a short address at S. Mary's, the Liberal Catholic Church. From June 28 to July 7 I lecture in Liverpool, Leeds, Edinburgh, Glasgow, Nottingham and Bristol.

* * *

The idea of the Fellowship of Faiths is spreading far and wide. At Urbana, a town in Illinois, U.S.A., a Hebrew Rabbi, a priest of S. John's Catholic Church, and a priest of the Trinity Methodist Episcopal Church, all residents in Urbana, met and drew up a prayer for use by members of any religion; the prayer is as follows:

All mighty God! We who are members of different races and faiths desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art our Father and we are Thy children.

We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honour where honour is due regardless of race, colour or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen.

The sentiments are unexceptional, but, as a prayer, it seems to me over long and verbose, more a declaration than a prayer. The stately measures of the old rituals of the great religions give a sense of dignity and beauty which seem to be lost in modern prayers, and many of the former could be used by people of any faith if special names were omitted. The recognition of the fact that differences enrich instead of causing discord is valuable.

* * *

The response to my appeal for money to meet the cash payments required to secure the land in the Upper Ojai Valley that we named "the Happy Valley" has been most generous, and the thing that was most satisfactory was that almost all the contributions, numbering at the time of writing 566, have been small. They represent real sacrifices made by the donors, gifts of poor people, given with such joy and gratitude for "the privilege" of taking part in a great enterprise. Such love and such sacrifice are the only sure foundations for success in such an Adventure as that on which we have entered. For we seek to build a model of a true—the only true—civilisation, a civilisation of Universal Brotherhood; we are to make the cradle of the new human type, which shall give birth to the ancestors of the next Mother-Race.

* * *

A Co-Masonic Lodge was founded here in Ojai a few weeks ago, consisting of Masons well versed in the Craft, and the Deputy of the Supreme Council, who was visiting Southern California, consecrated it in due and ancient form. A Brother well known in Adyar, a dear friend of our President-Founder, Mrs. Russak Hotchener, holds high rank in Masonry, and assisted by the older Masons who joined the new Lodge, trained the junior members for the consecration ceremony. I have had the pleasure of visiting a number of the Co-Masonic Lodges in the United States, and have found them very efficiently worked. After the new Lodge, which meets temporarily at Krotona, was duly consecrated, I was affiliated to it by the Deputy. I suppose it is not often that the Deputy of the Supreme Council in one Jurisdiction is affiliated in another Jurisdiction by its Deputy in a Lodge belonging to it. But it was a pleasant sign of the Brotherhood of Co-Masons in different countries, for the Obedience to which Co-Masons belong is international.

* * *

I am very glad to hear that the Indian National Congress is to meet in Madras this year, and the Theosophical Society

also holds there its Annual Convention. Many years have passed since the two bodies met at almost the same time in the capital of the Southern Presidency.

* * *

I am also glad to hear from Mrs. Gowland—who is largely responsible for the spread of Theosophy in South and Central America and who is now in South Africa—that a South Africa-India League has been formed there, with the Rt. Hon. V. S. Srinivasa Sastri as its Representative in India. Its objects are:

1. The drawing of the East and the West into harmonious co-operation.
2. To help to guarantee the Peace of the world.
 - (a) By promoting mutual understanding and by striving to remove causes of discord.
 - (b) By disseminating accurate information regarding matters of mutual interest.
 - (c) By arranging lectures and study groups, etc., on Indian affairs.

The membership of the League is open to everyone interested in its objects. The annual subscription is 1s. only. The circular announcing its formation, on January 6th, says of Mr. Sastri, P.C., in electing him as the Representative of the League in India, that the suggestion of the League came from him, and that his acceptance of the office is "an honour of which the League is justly proud, for he has done much to clear away difficulties which existed, and to draw India and South Africa into close relationship". India can have no better representative in foreign countries than this noble son of hers, who shows out in his stately courtesy, in his exquisite choice of words, in his combined gentleness and courage what the much maligned Brāhmaṇa really is.



THE RACIAL AND PERSONAL FIELD FOR MONADIC EVOLUTION

By M. R. ST. JOHN

IT is generally thought that there are no dogmas connected with membership of the Theosophical Society, but this supposition is hardly justifiable because, while people join the Society from various motives, they are supposed to conform to the belief in Universal Brotherhood without distinction of class, creed, sex or colour, which, being either a principle, a maxim or a tenet, is *ipso facto* a dogma.

But quite apart from the interpretation we place upon this, there should be added yet another dogma and that an abstract one, for have we amongst us any who would not admit the existence of a Plan, a purpose or a design in all

manifestation although we may differ in respect to what that purpose exactly may be?

Failing such a belief, it would seem that the *raison d'être* of the T. S. ceases, for a negative outlook and attitude would discount the utility of any Movement as distinguished from Societies and Clubs formed solely for social and materialistic purposes.

From an ethical and moral standpoint it is possible to postulate with some degree of probability the nature of the Divine ideation, but, as regards Races and peoples, the mighty work of the great Manu is so faintly indicated, that a surmise only is permitted to us.

Nevertheless, we have been given information as to what has taken place in the past, and that may serve to help us in any attempt we may make to form some notion, vague though it may be, as to the future development of races and nations.

Now we know that what is termed Humanity constitutes a field for monadic evolution by means of the egoic vehicles, that not only have races arisen physically suited to geographical areas, tropical, torrid, temperate and frigid, but that different characteristics and psychological divergencies are associated with the various people who inhabit this little planet.

If this were not so, the field for egoic experience would be a limited one and therefore unsuitable for the acquisition of all knowledge and power in respect of this plane of physical manifestation.

It is only by means of numerous incarnations in different bodies belonging to different races that the Ego can acquire all possible capacities and characteristics enabling it to proceed further in super-human evolution.

A recapitulation, even in a condensed form, of what has been written about the Lemurian and Atlantean civilisations with the seven sub-races of the latter is unnecessary as also

what we know concerning the fifth or Āryan Root Race with its first five sub-races to which most of us respectively belong. The subject is a most absorbing one but helps us very little to estimate the possibilities appertaining to the sixth and subsequently the Seventh Root Race, and the sub-races belonging to each which are to come into being and serve as classes for further education in the great school of physical existence.

If we consider the fifth great Race, or Āryan, and endeavour to understand what are its special teachings, noticeably in its fourth and fifth sub-races, it will assist us to realise the old and the new.

Broadly, the old world may be stated to comprise Europe and Asia, in contradistinction to the new world consisting of America, Canada, Australasia and the mixed white population of South Africa, for it is mainly in America and Australia that the physical characteristics for the sixth sub-race of the Āryan are being prepared for the more advanced Egos, who must find it increasingly difficult to obtain suitable vehicles in the older nations, which have undoubtedly degenerated physically though in other respects retaining pre-eminence. Briefly the new world is mainly concerned with the formation of more perfect bodies, including brain and nervous systems, while the old world still remains the main field for the most advanced in Egoic evolution.

This is borne out by the fact that in the new world, notably in America, physical existence is most intense, amounting to a general speeding up, the ability to perform and to do things quickly and accurately with the capacity to realise what is essential and what is not; this is noticeable in all the new races and marks a definite development of brain capacity and senses, which latter are outward turned, observant and alert, whereas in the old world we find the consciousness more inward turned and somewhat less observant of externals.

Yet, the fifth sub-race, which will overlap the sixth and seventh, has not reached its zenith and, from present indications, it might be justifiable to expect that the Nordic and Scandinavian peoples will carry on its dominant characteristics of mental development and power of thought.

If we take India, it is obvious that the finest physique and more virile qualities are to be found in the northern part of that great country, while the inhabitants of Southern India are lacking in these respects, which is mainly attributable to the climate.

We may say that the most highly advanced egos are to be found in Indian bodies, irrespective of the fact that the average stage of evolution is below that of the West; advanced egos in large numbers are also incarnated in the western branch of the old world, but only a limited number of the most highly evolved, in spite of the average evolutionary stage being in advance of that of the East.

These two great Āryan peoples comprise the old world, a world that in the future is only capable of supplying in diminishing numbers bodies suitable for the ever increasing and more advanced spiritual entities, because these races are organically somewhat worn.

It is to America and those other countries comprising the new world that we look to provide the more efficient bodies.

It is evident to the keen observer that America is producing quick and incisive brains, coupled with a highly strung nervous equipment; Americans think and act quickly aided by a clarity of vision and the ability to seize upon not only the fundamental but the salient points in everything that comes under their observation. The Indian and European brain and nervous system is by comparison somewhat lethargic.

There have been and still are big egos functioning in the great American nation, forerunners of what is to be; and that country, as it progresses, will absorb more and more.

Canada is following in the footsteps of its great neighbour, but what of Australia and New Zealand the latest offshoots of the British race?

Here we find the anthropological standard of the highest average and it would seem as if the present purpose of the great island continent and its smaller neighbour is the perpetuation of this physically fine type, a type that will endure and become characteristic of these future nations to be, and in which will incarnate those egos who will make them two of the most important units in the new sub-race and later on of the sixth Root-Race.

Australia and New Zealand are at present young, very young, baby nations, but already they both are of high average and possess much promise, and, in course of time will form a field for egos of a high order.

There should be no antagonism or superiority complex between the old and the new; both are doing magnificent work, work which will bring into being flowers of the sixth sub-race, the older world evolving the great Egos through stress, trouble and difficulties of every description which are calculated to stimulate and accentuate mental and emotional qualities of a very high order, thus accelerating the evolution of those advanced souls who will be all the better fitted for carrying on the obligations that they will be called upon to face in those far better conditions which are potential in the great new world.

M. R. St. John

EDUCATIVE RITUAL: THE WORLD RELIGION IN PRACTICE

By AGUSTUS F. KNUDSEN

THE idea contained in the words "World Religion" tempts one to much speculation, for it cannot be merely a super-theology; though it may touch on the idea at the back of a superior type of pantheism, it cannot include the fiction that is in so many of the creeds. The attitude of mind that demands the World Religion is more that of Pragmatism. It wants to find that which tends to uplift, the impersonal and scientific use of ritual, such rituals as actually aid development, or bring about improvement of man's faculty—progress as distinct from consolation. The attitude is thus that of the naturalist with a great respect for the laws of Nature. This recognises occultism as Nature bringing out perhaps a higher meaning in the idea of natural law in the spiritual world, or rather, reversing it and finding a spiritual law in the physical world, which to many people is the only natural world. This absolute subserviency to Cosmic law as natural law, as God's ordinance, sets one free to subjugate Nature by means of Nature, and thus be the naturalist, the scientist, in its fullest sense. It makes man master of his destiny.

Man has many faculties. These play upon one another and re-act one upon the other. Definite culture or repetition develops even subtle faculties such as memory and concentration, whose growth is purely the result of exercise. But each

belongs to its own plane, like concentration of sense, of feeling, of mind, of will. As one passes from the concentration of mind to the higher concentration there is practically a rebirth from one plane to another. In a certain sense it is a minor Initiation. There are also immense changes as when an animal individualises. Having been an animal for æons, with the consciousness of the two-fold Deity, it suddenly has added to it the consciousness of the First Person of the Trinity. From animal it becomes human and then come all the great Initiations on the human path to God. From stage to stage there are the developments within the plane and then the surmounting of the plane, and some rituals only give consolation within the plane and from day to day. In fact every religion is more or less a particular training for a particular sub-race.

One does find however, certain rituals that augment one's power to bridge over from one plane of activity to another. Educative Rituals let us call them. It is these that are of particular interest to the educator, for they are the guarantee of faculties, especially among the higher races of men. It is not that they build the bridge from the lower state of consciousness to the higher but they seem to protect it and guard it and repair it for the man who has built the bridge already and cannot use it often enough, nor find it when he needs it, in the turmoil of life. Those that we will discuss in this paper are particularly the rituals given once in the life-time of the recipient. It is very interesting how these ceremonies are expected to have a permanent effect. Take for instance the gap between abstract and concrete thinking, between the mental and the causal bodies. Man establishes that link as evidence of his leaving the animal kingdom. After many millions of years he reaches the point where he desires principle to govern his life, and yet in the world of affairs he is tempted to abandon it and fall back on opportunism, forgetting his fundamentals. If a ritual can be performed that binds the man to that use of principle,

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that in some way links him continually with it, that strengthens that wish into an actuality, then surely that ritual should be performed by all human beings who recognise the moral law as effective, who recognise motive as the key to moral interpretation.

If one claims that such a ritual exists, let us experiment with it. If it does develop, if one gets results, if it is effective, then let us advertise it, let the world know of it and let those use it who wish it. It cannot do harm even to the most trivial-minded. It will certainly help all those who are serious-minded and there will be no harm in giving it to the few on the Path who transcend it and achieve the great Initiations. The two great gaps for ordinary men, after birth, are the gaps between the vital and the emotional bodies and between the lower mind and the higher. All peoples have some sort of a religious ceremony to guard the life of the infant, which means to bring its will to live into more effective touch with the little instrument that will some day be the vehicle carrying the brain of an adult human being. While it is still a tiny babe we do not know exactly what its future is, we only know that it is the most precious thing alive, and priceless as measured against wealth or any other mundane standard. Probably the ceremonies of the non-Āryan aborigines of America, Africa and other places, are effective enough for those primitive peoples. Let us confine ourselves to the Āryan race and the rituals of the great religions.

These rituals that react thus on the various vehicles of man's consciousness do not really depend on faith or creed or allegiance to any one teacher or name or book. They are as natural as it is natural for the child to draw its first breath and for the parents to protect their child. Having drawn a breath from a higher plane, those who know have created a ritual to protect that in much the same way that parents protect their offspring. These ceremonials do not seem to open

up faculty but keep it open for spiritual poise, spiritual aim, motive and ideals. The machinery of it all seems to be the power to use, and the willingness of the great Deva Kingdom to be used, for man's benefit. In other words it brings in the theory of Guardian Angels and special watchers who take charge over the person who has received the benefit of the ritual. Having decided then that a particular ritual is effective, let us turn to a second point.

These rituals, while permanent as far as they go, are actually part of a contract. If the recipient continues to perform them, he will find the effect awaiting him as an adjunct to the whole, but it is essential that he do his part, even if only as a half-believer, as an experimenter who has yet to believe in the full efficacy of what he has gone through. In fact, the ritual binds one to a particular form of life as a bridge over a river binds you to the road leading to that bridge. As one cannot blame the bridge if one does not use the road to it, so one cannot blame the ritual if one does not live the particular life that binds one by implication if one has accepted the ritual.

The third point of these rituals that we are considering is that they do not depend on repetition. If once effective they are effective for life, operative when that life is consistent, and every time they are consistently approached to make the link they were intended to make, verily the patience of our Deva kingdom is appalling, if not inspiring. Our fourth point is that these rituals are effective by themselves, no matter who the recipient is. They work with anyone of any religion or race or sex or creed or caste or colour. It is science and not whim. It is all a question of the ritual being properly performed, the individual living the life, doing the sequential acts, fulfilling his chain of events, depending on nature in the spiritual realm which is just as dependable for uplift as fire is for warmth or water for drink.

These rituals, herein mentioned, are perhaps not the only ones that might help but they are the ones that so far completely come up to the above-mentioned requirements. There is one in Shintoism that perhaps should be included, but that requires further investigation. Other religions may have them. We shall hear from them in due time, but these mentioned are simple, available and effective beyond words.

I. Baptism; according to the rite of the Liberal Catholic Church. All the other Christian creeds have left out something from century to century, beginning almost invariably with the chief essential, until now, as in Protestantism, it is hardly effective for more than a few weeks. Having nothing at the back of it but the thought-power of a priest who does not even know he has thought-power, it fades, for Protestantism has entirely abandoned the idea of co-operation with angelic hosts. In some of the others there is a feeble call and an equally feeble response. The recipient too does not expect anything, does not ask for anything from the angel helper, and so practically all co-operation is lost.

The value of Baptism is that it is so impersonal. It does not depend on the faith of the recipient in any way whatever, it can therefore be given the day the baby is born. It is equally effective at any time in life. Properly linked with the angelic hosts through the language of ritual, it is not only effective on the physical plane in etheric matter, but on the whole personality. The astral and mental bodies gain something without doubt, but it is difficult to analyse it, as it seems to vary with temperaments fundamentally and with egoic status in evolution also. In other words, it seems to be graded automatically by the ego's power to contain and use it. It thus fits any of our people on the planet to-day. This gives one a good start in life. It is a guarantee to a certain extent of health on the three planes of the personality. It does not seem to increase or strengthen the link between the

ego and the personality, but such force as the ego pours down is tremendously effective because of this protection. All religions have something of this sort. That for the Buddhist child and that for the Brāhmaṇa child are both remarkably good, but the Christian ritual seems to reach out more distinctly to all sorts and conditions of men. It might therefore be of more world-wide use when we find priests who can administer it and not at the same time add a load of credal bondage.

II. For the link between the ego and the personality there seems to be one rite in Hindūism which no other religion can quite duplicate; it is the Brāhmaṇical rite of investiture with the sacred thread, called the *Upanayanam* ceremony. This is effective because the Brāhmaṇas have always known just where the boundary lay between the permanent ego and temporary personality. This rite bridges the gap between higher and lower mind. If one has achieved the Āryan state of evolution sufficiently far up the ladder of lives to be conscientious as to thinking, as to responsibility, as to honour, righteousness, etc., then one is ready for this rite. The chief reason that it is chosen is that one is permitted to use, in fact one should use it, particularly just before adolescence. It should be partaken of between eight and twelve years of age, for then it is a tremendous protection against the breaking of the link which so often comes with premature sex activity, but it is also effective at any age and with either sex. This gives a life-long, unseen, eightfold and very effective protection to the bridge between the vehicles and the ego itself. The full extent of its influence has not yet been followed out. It seems to be operative through the anchorage of the permanent mental atom on the one hand, drawing a number of threads through the substance of the causal body, focussing on the mental unit on the other side of the gulf and from there ramifying through all the threads of intellectual activity, such as philosophy, religion, the various sciences, the various arts

and crafts, in short all such as have been brought to something of a synthetic completion by the ego concerned. This makes the bridge between the faculty of analysis, through the faculty of synthesis, and the faculty of abstract understanding or Buddhi. One might almost believe that this rite is meant particularly for those who are beginning to use intuition, not that it starts intuition but protects it from interruption while the ego is incomplete.

For humanity in the intellectual stage this is a tremendous help and seems to be so effective as to put an ego, enjoying the operation, on a par with one who has spent three or four more lives in unassisted growth in the rough and tumble life of experience. Take for instance the self-made man so typical of the United States—clever, capable, effective, honourable and, rightly, rather proud of himself and his achievements. He lacks culture in the arts; he lacks the self-analysis that religion brings; he has not yet got the consciousness that the contemplative life might be valuable. For such a one it is only by chance that he lights upon a principle or falls back on it for argument. The culture that goes with this ritual, the life of the higher mind that it implies, the culture of faculty, will lift a much less energetic ego on a par with the other. The touch with the inner life, the link consciously and avowedly with the Deva kingdom, gives to the ego, while immersed in its personality, an extra power to hark back to realities. This shows itself at once in a greater facility for self-education and "self-control as to the mind". This of course strengthens the faculty of recollection, in fact one is always "collected" intellectually. It augments for the recipient every faculty that he has, or that he cares to use, especially mental endurance and poise. It gives added power to the astral body and is a marvellous help in the control of the desire elemental because of the wonderful link that the Deva kingdom has anyhow with the

Elemental Essence. That poise and endurance is immediately effective in giving stamina to the etheric double, giving that wonderful health that makes the Brāhmaṇa notable in any society he may enter. Yet this ritual is never harmful even if given to the immature ego. The recipient alone is responsible for its use or neglect. It is an open door, held open for his benefit without any compulsion that he go in and out. While this ritual demands, as an implied contract, a life of principle, it does not necessarily mean that one must be a chanter of the Vedas. It simply means that one applies the highest that one knows to all that one has to do. When one begins to realise the moral responsibility that each has with regard to the power, the creative fire that is applied by thought, when one therefore discriminates as to what one thinks, then this ritual becomes a most precious gift. Let us hope to see it available soon in Europe and America.

III. There are many investitures or ordinations reserved for adults that makes of one a priest. There is only one that is open to both men and women "of good report" in their community, and that is the three-fold initiation of the Master Mason. Others bar women or load one with creeds and limitations, barriers against their fellow-men at every turn; but in the Master Mason of either sex you have the priest whom all men, women and children need. There you have the human principle rising above limitations of sex, reaching back to a fundamental principle and yet human with humanity; which knows how to raise MAN with the fivefold appeal to man's own inner, innate, character which all know they have already. This is the invoking of self-reliance, self-respect. It sweeps away conflicts and "complexes" by showing man how magnificent it is to be MAN, pointing out the endless goal of his own individuality, and showing that that power is *he himself*; there is no other uplift so complete as that of human solidarity. Would that all Master Masons knew and practised to the full

the power they have to awaken, even in low, dull, hopeless humanity, the fire of spiritual aspiration, the knowledge that they can be greater even than the best they dream of, yes, even unto Kingship over their own faculties. Masons are servitors rather than priests.

These are the three equipments that one would ask for all men capable of maintaining civilisation, in all the Āryan Race.

IV. The image of God! How do men visualise in their minds "Being" or "Existence"? Must we always use symbols and then write books on them? If the books are too much respected they become fetters; if one does not contemplate Existence at all one becomes the flabby-minded Atheist arguing in a vicious circle. How can one visualise "space" to say nothing of "cause" or "origin".

"God made man in His own image." "God made man in the image of his own eternity." "Be ye therefore perfect even as your Father in Heaven is perfect."

All religions teach the perfecting of man for union with God, all without exception depend on a divine Man who is always the revealer of the Godhead. No religion has any other evidence of God than the Man made perfect and for most of them he is the God and the symbol. From primitive systems like that of the Tabu, up to Vedāntism and Theosophy, Man represents the Second Person of the Trinity: Be ye one with Me and in Me one with the Father. Theosophy thus puts man in his place, not too high, not too low, but with perfect proportion shows the way to perfection and all the stations on the Path. This gives man honour, future relationship of the most exalted kind, showing only man's shortcomings, unfitness, incompleteness as a part of the great scheme, no stage of which is derogatory, or unclean. In this way we honour God's Temple down to its last foundation stone and up to its crowning glory of beauty and decoration. No man need cavil

at that and no man should allow a theory to possess him that minimises his value, deprecates his efforts and frustrates his aspiration. The best is none too good for those whose future is eternity. The development of man, then, is the aim and object of our existence. The men we have had amongst us are divine; why then refuse to accept as the ultimate Divinity the ultimate expression of all perfected men? With that as a goal, let us turn to the immediate need.

V. Man is looking for guidance. Is guidance obtainable? Do we not know God? Surely, some have worked it out in detail and we speak of it as the Inner Government of the World. Some can only see Providence and some can only see fate. Some can see cause and some only speak of energy. Some can see "God's plan for the Universe," others can only see evolution. In some way or another all men know outwardly the power that "Shapes our ends, rough-hew them as we will". All men know the inner power, "the power that makes for righteousness." Thus, no one really denies the great truth of existence as spirit, for even the atheist is compelled to talk of his own existence and perhaps it is not his fault that he has not yet seen his own immortality, as the rest of us have.

What is the Sun? What is this realm of life? We have begun to realise that matter is vibration, that all is vibration. We are discovering that each man sets up his own vibrations and in truth we trace it all back to the sun. In the sun-light we live and move and have our being on the physical plane and when we reach the cosmic consciousness it is still the Sun in which we live and move and have our being. Use the Sun, then, actually. Be sunshine, be sunny, be warm, be light, or use it as a symbol, the ultimate end is all one. The light of day purifies in every way. Let that be your daily ritual, to bathe in the sun. The sun is food. The sun is more essential than food, is a more adequate nourishment than any other nutrition

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'we take in. Air is our next most necessary food and water too is more important than solid food. One can fast very much longer without solid food than without drink.

VI. Daily Ritual; the pause before action. All men of action know the virtue of a moment's recollection before taking hold. The will-power has time to act. The resolve has time to go from the mind through impulse into the brain and the muscle. It is essential for the assembling or co-ordination of their power, whether muscular, motive, mental or moral. Resolve! What a power to amass power it is! All effort must go out from that and the more subtle the achievement the more subtle and one-pointed must the will be. There Nature gives us a natural basis for a world-wide recognition of man's linking with his best self, with his higher self. That also gives us the basis on which we can build a world-wide unity of action for muscular power, for emotional poise, for mental unity, for motive above that unity. From this we get a co-ordination, for those having cosmic consciousness, for the repeating of a resolve to work together. This could be divided into three or five points in the day for its repetition and for a deeper recollection on the part of those who know of deeper things. Even animals know and use this assembling of strength and effort. Let us therefore start it, for those who know, "for the few" as H. P. B. said. Let this be the affirmation of Unity.

VII. What is prayer? It is a reaching out for strength that we have not. When one has got so far as the cosmic consciousness, when one knows what a marvellous future evolution will bring to man, then man no longer prays for forgiveness. He no longer crushes himself with his own grief and paralyses his mind by concentrating on his own inferiority; he knows that he has power if he will use it, and he will look for that power. The key to that power is character. No one is trusted with power anywhere unless he

has character. Even the most common physical plane energy, like steam or electricity, requires a man of considerable character to handle it without damage in some direction or another. How then shall we pray, we who know that we are "heirs to the ages' gain"? Let us turn to the Sun. Know the value of sunshine, use the Sun. Worship it, use it as a symbol or a substitute. It is our greatest light. We are the products of the Sun, we use it automatically. Let us begin to acknowledge it and use it consciously. Let us distinguish between the body of the Sun and the light of the Sun and the Energy of the Sun. Let us then worship the Source of the Sun. No temple is required. The Solar system is its own temple. Go therefore with reverence among its details of which you are one. If you have reverence for anything have reverence for yourself. Reverence is one of your powers. Go with truth and you will find it all Truth. One who thus goes has no regrets, no losses, no privations, for then there is no fiction, no illusion, no disappointment.

To stand in the sunlight is to pray and get the answer to prayer. To enjoy it is homage. To go out to seek it is ritual. Let us carry light into the dark places. Let us shun darkness, shun secretiveness, keep Nature's secrets in our hearts. Let publicity help to clean up the cesspools of slavery, the slavery of vice, of wages, of prejudice, of ignorance, of belief.

Let us confess these vices to ourselves. Let us confess them to those who naturally draw our confidence. Let us be men and women, but priests also of this purely scientific confessional. A sin is so very much greater as a secret than it is after it is told. Let us all rise up and be priests to whom the weaker can confess. Let us be strong enough to be impersonal with sin as we are impersonal with the weakness of childhood. A confessor cannot condemn. Let us be so above gossip that everyone can come to us and relieve himself, for each priest must also confess. Let us thus confess,

one to another. It is a relief to be among comrades where no secret is misunderstood. This relief is necessary but it must be absolutely voluntary. Let us then be priests because of our deep understanding of the difficulties of the way to perfection. Let us remember that one cannot practise this path, one experiences it but once. When we thus understand men we can be sure that we can begin to understand God. Only deep can speak unto deep, beginning to be God-like we begin to carry the burden of the Solar system, we begin to prove Christ's theory "That ye are sons of the living God".

VIII. Utterance. What shall we say? What shall we recite? Let us sing in Community Singing; sing of the magnificence of the crystal, the tree and the flower, of the animal, the song, the bird, and of the man, the woman and the child. Let us sing of the magnificence of night and of day and of the twilight. Let all men, women and children learn the Gāyatri in their own tongue and say it when they need peace. Let them learn the Gorsedd prayer, and then when we get together let us repeat the prayer of that Master Mason, Annie Besant:

O Hidden Life, vibrant in every atom,
O Hidden Light, shining in every creature,
O Hidden Love, embracing all in Oneness.
May each who feels himself as One with Thee
Know he is therefore one with every other.

IX. Conclusion. This use of innate and natural ordination is quite unreligious, that is, it does not demand a creed from the postulant, nor a vow, nor a fee. It does not require the high priest nor the priest to be ordained, nor wear a garb different from that which he wears in any other part of his daily service. It is natural. The man has to be priestly before he is used as such. There is no fiction, no assumption, arrogance or imposition. If one consoles a fellow-being or inspires him, or if the consolation comes from a flower or a

star, it is done, and the why and the wherefore is of no immediate importance to either. It is as scientific as a bath is, it is as wise as daily exercise or regular sleeping, it is as natural as birth or death. It is the power of fellowship. It is the defence of comradeship. It is the refuge of friendship. It is the use of Nature's unseen laws to sustain Nature's visible masterpiece—Man.

We have here taken only from the mystic science of four of the Rays. Maybe it will be necessary to take something from the three others, but these four points complement each other as the sides of the square. Brāhmaṇism, the will to purity, is on the first Ray. Masonry, with its sociology, solidarity and brotherhood, is of the third Ray. Christianity, sacrifice, forgetting of self, is of the sixth Ray. Science, the Sun-worship, the practical, the nature-study, is of the fifth Ray.

Will some wiser brother help out and suggest the way these or something better, can be taken into the self-preparation work, self-educational work, that all are doing who know something of the meaning of "World Religion"? The future will probably give us a League of the Great Religions, but if we are to believe the Teacher whose teachings are in the little book, *At the Feet of the Master*, there are some of us who get beyond complex ritual. Let us remain aloof from it. Go out into Nature. It is enough for the thinker. This helps him to be in touch with all men. This contains no barrier.

Agustus F. Knudsen

THE DIRECTION OF INTEREST

By E. MARION LAVENDER, M.A.

THEOSOPHY has much to say on the subject of the value of psycho-analysis, and what is needed is that Theosophists should apply their knowledge. When the delicate process of the unfoldment of the soul is submitted to a mind that is verily alien, results may ensue that lead to some type of disaster. A trained psycho-analyst may not mishandle the matter, but unfortunately they have too often no clearly stated idea of the purpose of universal evolution. Further, the works of analysts are open to a public, as a whole lacking that same knowledge of the end and aim of man, yet eagerly alert for developments or fads in psychology, or some form of mind training. Practical applications of various theories become for a time the vogue.

The dangers of partial knowledge are proverbial. Realising this, individuals here and there in the worlds of psychology, medicine and religion are concerning themselves with this modern problem. It concerns all three, for lack of ease in mind and soul produces disease that finally attacks the body.

Dr. Harry Fosdick has conducted his own Protestant confessional for six years in New York, working with a leading analyst. He believes it to be the duty of the Church to get back to individual treatment, and that theological students should be trained in psychological methods. There is confusion here. The methods of the mind scientist should be

obtained from the scientist of the soul, the psychologist follow the theosophical, if not the theological, student—that is, one who is an ardent worker. The natural process has been in part reversed.

Theosophists can give to these practitioners worthy guidance, and each should study and apply himself to this end. It is that very application that is necessary; the knowledge is at hand; the Wisdom is available. But the urge in us to supply the needs and wants of others is emphasised. If we read papers and magazines with mind keenly questioning the demands of others in this realm, their volume insists on an affirmative answer. Aid must be given.

Glance briefly at two of the many applications of theosophical knowledge. Foremost stands the need for the direction of man's interest. This term interest is already in use, and has a fuller content to Western minds than either libido, life-urge, or equivalent terms. Schools of analytical psychology may stress either the herd instinct, the power-impulse or the sex-interest, as being dominant in man. No attempt is made here to use the phrase "sex-interest" literally, but in the wider sense that includes so much of family relations and affections. But man's interest is fundamentally one, and the intimations or revelations of it show that they spring from only one source. Why not, since all life is one? Unity is inherent in the urge to life-manifestation. Metaphysics show that from the one there appears the two, and then, with the relating factor, the three become.

Apparently this holds good at all levels. Watch the result that follows in analysing man's being at its basis. The primary emergence of interest in man, as in the universe, might be called the will to live. "It willed: may I become many, may I be born forth;" says an Eastern scripture. That is the root factor in man-manifestation. He must emphasise himself, increasing the patent evidence of his own

powers, identifying himself with object after object, or with emotions and thoughts until their field is exhausted, they hold naught for him. Then a yet greater expanse is glimpsed when it is known that the firmly centred individual may unite himself with others, and that course is followed until he feels himself as one with every other, when at last the will to live is fully satisfied.

That unitary will appears at one stage as the instinct for self-propagation, yet it is the manifestation of but one member of a trinity; though it includes much, for it is the cause of all at its level, comparing with the primary will to live. Thus, following here below that which was seen in the realm of metaphysics above, it becomes the middle term between its own separated parts, separated so that that which IS ONE may be KNOWN to be so. When that desire for self-propagation shows itself as the will to increase the entity by exerting strength of body or mind, it becomes active self-expression. At its other pole it is the instinct for self-preservation, that ensures attention to the needs of the personality, as well as to danger, need for food, shelter, or work and recreation.

These three are related to the Divine Trinity, for the aspects of the Logos shine out on the physical plane as electricity or chemical energy, vitality and that serpent-fire which preserves the true self in man. Vitality is the middle term and is related to the original will to live, that becomes in this case the desire for self-propagation. Chemical energy, the creative activity, corresponds to the impetus to self-expression, and the instinct towards self-preservation is analogous to the working of the serpent-fire.

These appearances in man's life of the Divine Trinity are so united that each seems to be the other. It is no wonder then that analysts studying the same "case" can equally state its cause to be due either to sex or to power,

according to the instinct they personally think to be basic. False emphasis has been laid on these two as root causes of human activity. There is one cause, but it appears as "one in three and three in one".

In the close interweaving of these ground forces lies man's opportunity. For if the means of satisfying one of his ordinary outlets is blocked, the same force can be turned to another allied channel, and there will be expression, not repression. A way to self-realisation, the real goal of all three, will be found through some other aspect of the one only force. In war the instinct for self-preservation finds consummation for example in apparently contradictory fashion, for the personal self will be sacrificed, that the national self may be preserved, and the individual even thus attains greater self-expression than ordinarily. Or again, self-preservation, in itself an exhibition of power, may show itself in the creative artist at early stages as an egoistic tendency, but that is sublimated later when there is self-surrender to the work, yet the artist's self is more fully expressed.

Man's interest can be determined in any direction. Knowledge of this as of other matters gives power, and so removes any sense of futility or frustration, and thus the final revaluation will show no loss, but gain.

The second advantage gained from applied Theosophy is in the idea that all cyclic progress does involve a form of repression which is not merely an inhibition of the lower impulses, but a translation of them, so that this type of repression is after all a natural process. There is no need for an analyst to enjoin one to "allow more value to primitive instincts," for they are seen as just the first part of man's voyage of discovery. He explores their field as all others, and then from the vantage point reached he beholds new reaches of territory yet to be conquered.

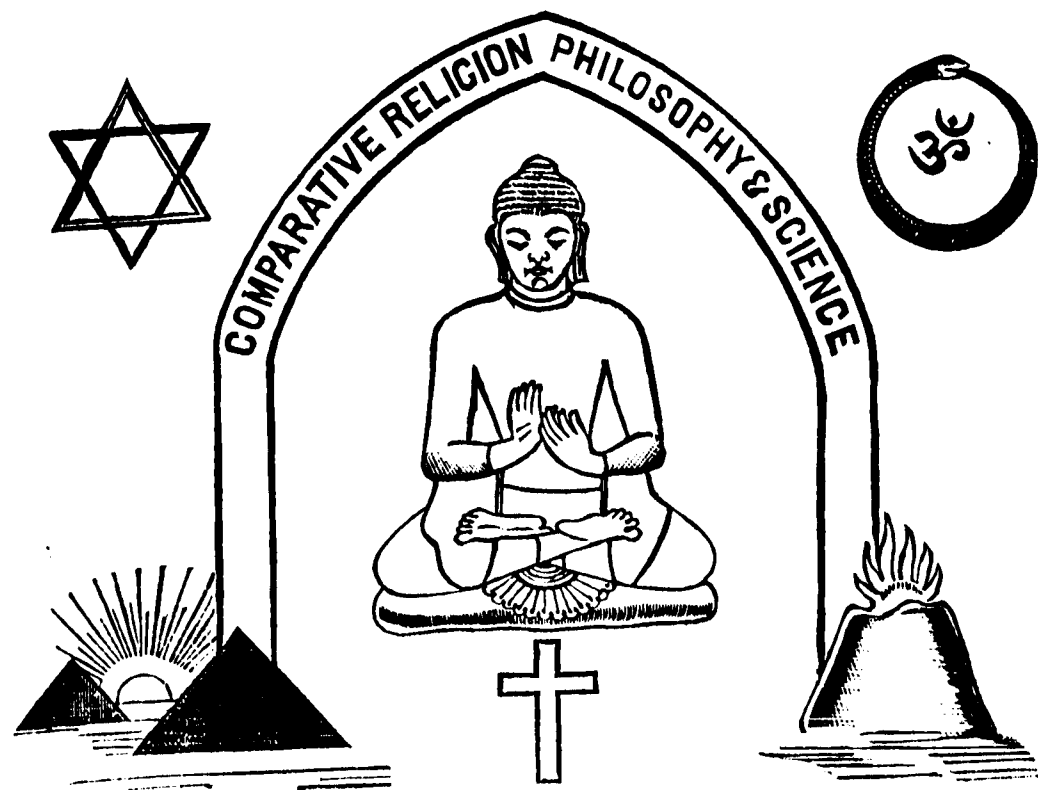
The search he has made in the past is the work that enables him to unfold the future. His immediate discovery is placed in the subconscious, and thence he steps out to investigate stretches not yet made conscious. Sublimation is the ordinary method and means of progress from the animal level to man's true estate. So it is written in *Light on the Path*:

The vices of men become steps in the ladder, one by one, as they are surmounted . . . The whole nature of man must be used wisely by the one who desires to enter the way.

In his travels he has become aware of his riches, and he is now an enlightened voyager, conscious of his gains. As an example of his change of attitude as he evolves, contrast the easy, simple abandon of the street child as she dances, with the heavy rigidity of the average school dancing class where movements are self-conscious, and contrast that again with the height reached when the fruits of these stages have been reaped, where an intellectual and directed appreciation of rhythm results in a studied abandon and relaxation, and produces the graceful artistry of some modern expression dances. It is the ascent of the evolutionary force towards full conscious use of its powers; it is the upward arc of the cycle that has sprung from the downward arc, utilising the earlier stages rather than repressing them. They have their place, but it is not necessary to go backwards in evolution to them. They are employed as is the lowly clay, to make bricks from which noble structures are reared.

The analyst may help to point out obstacles on the track, but he does not know where it leads, and therefore cannot plan the route. His work must be guided by a wide philosophy such as Theosophy can present.

E. Marion Lavender



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

THERE is a deep truth in the sarcastic statement attributed to a western philosopher, that if there is no God, then man would have to invent God. At first sight, the statement seems like mere scoffing, and only a resentment against the element of superstition in the human mind. But there is a truth underlying it, which is that men and women, if they are to be effective in life, must have in their minds some conception of order and method regarding their place among the

world's events. If there is one thing which distinguishes us from the brute, it is an instinctive craving for some kind of mental framework, so that we can plan from day to day, and not merely live from moment to moment. In addition to this desire for some method and order in the events around us, there is also a craving in us to look up to some dominating power. It does not matter whether this dominating power be a theological God, or only an abstract ideal. What is important is that man should consciously place before himself some conception, to which he gives reverence and which he recognises as having a right to dictate his conduct.

It is a common experience with us all that our life is more effective if, instead of drifting with no faith or philosophy at all, we profess something. We feel somewhat as the figures on a canvas might feel when the picture is in a frame; the frame gives a stability. Similarly, if our minds, instead of being vague and hesitating, give adherence to some kind of a creed, life is more satisfactory.

The fundamental fact that we are happier when we profess some kind of faith is not proved false, because bit by bit we may find that our philosophy is based on error, and not on truth. It is not necessary, so far as our effectiveness in life is concerned, that our philosophy should be fundamentally and unchangeably true. What is important is that the philosophy we profess should be true for us here and now. I mean by this, that the individual who believes in certain things must feel, at least for the time, that they are true and good. It is this feeling of conviction about their truth and goodness which has for him the value that his faith brings order into his life. What is regarded as an ideal may be proved quite false later; but during the time it is worshipped as an ideal, a sense of inspiration is the result. How often is it not the case that a mother idealises her child and believes many things about him which are not fundamentally

true? So far as her sense of contentment and happiness is concerned, it is her ideal belief in the child which is useful to her, and not the judgments of those who see more correctly. It is this fact about ourselves which was developed by William James, when he asserted that a philosophy was to be judged not by its fundamental truth, but rather by its pragmatic value. A philosophy that "works" is just as good as any other philosophy, which may be more correct in theory, but has no effect upon the character of the believer.

It is this pragmatic value in certain of our beliefs which makes many people profoundly religious, though they know quite well that they cannot prove what they profess. In spite of a lack of scientific proof, they find a value in what they believe. But why does their belief make them happy? Because the belief gives a method and order to their life. They gain a sense of certainty about the world, and their conviction helps them. That is why many people refuse to challenge their religious beliefs, lest they lose a certainty which helps them.

I do not think it is a fundamental defect in any religion or philosophy if, after our first enthusiastic faith, we find it is faulty. It is obvious that, with our limited powers of understanding, we cannot come to ultimate truth; there is surely no need to despair if any belief we cling to slowly seems to melt away. For if we are sufficiently vital, we shall simply look for other beliefs to take the place of those which have vanished.

With many people, this transition from one belief to another is very gradual, and there is no mental or moral shock involved in the process. There are, however, some cases where some sudden event will, as it were, evaporate the whole faith, and leave a man stranded high and dry, as when the tide recedes and the sea under a boat has slipped away.

It is fairly common in our modern world for many people to come to this transition stage, where they lose trust in their old faith, and do not quite know to what new one to give credence. Many people find themselves in a period of hesitation, and sometimes this period gives much mental suffering. During such a period of transition the individual is on a voyage of discovery. He feels impelled to move forward, though he is not quite clear in what direction to turn after the first few steps.

This state of seeking new truth is very characteristic of large numbers of men and women to-day. In many ways our civilisation is in a state of transition, discarding old values and seeking to establish new ones. This is most markedly the case with regard to religious and philosophical beliefs. Among the many groups of men and women who are seeking the truth, there are three main causes of dissatisfaction.

1. They cannot reconcile their theological ideas with the evolutionary ideas of modern science. This is a common event with all those whose education has put them in touch with scientific theories. They find that many elements in religion are based upon unscientific and primitive ideas concerning the world process, and so their faith gets shattered, when the mind becomes illumined with the facts which science has accumulated during a century and a half. There may be somewhere a bridge between science and religion, but, at the first opening of the mind to science, the contradictions between religion and science are more obvious than the agreements between them.

2. Many people have a sense of rebellion against the principles of social and economic organisation which are accepted by the majority of mankind as necessary for the stability of civilisation. The peoples of the world accept without question that a nation must be divided into those who

have property and those who have not, into the high-born and the low-born, into the cultured and the uncultured. There are many postulates concerning our economic life which millions accept without challenge. But a certain number feel a profound dissatisfaction, because a deep sense of humanity within them rebels against any social or moral order which buttresses inequality and privilege. The wave of democracy which is sweeping throughout the world is only a sign of the deep sense of unrest, not only in the masses, but also in many of the cultured, who feel that life is impossible so long as there is not a fundamental change in value as to what makes a good or a bad citizen.

3. There is a small group, but increasing every year, who feel the narrow limitations with which they are surrounded by the ideals of nationalism, which have come to them by the cultural tradition into which they are born. It goes without saying that each people takes it for granted that its own cultural tradition is the best. The sense of nationalism proclaims that a man cannot be a good patriot, unless he continually feels a sense of superiority over those who represent other cultural traditions. That American patriot who said, "My country, right or wrong" has millions in every nation to applaud him. But there are thousands to-day, however, who feel a new sense of humanity, and to them no true culture is possible, unless they accept the cultures of other peoples on a basis of equality with their own. They cannot separate themselves from a growing sense of World Brotherhood, and they feel that there is such a thing as a World-Conscience and a World-Purpose, which must override the National Conscience and the National Purpose.

These three main elements of intellectual dissatisfaction are steadily growing, and they are creating an intellectual situation very painful for large numbers of people.

In contrast to the accepted ideas of religion, we find to-day certain positive statements of science, which we are told are based on ascertained facts. But there are large numbers of intellectual people who feel unable to accept the conclusions of scientists. No one challenges any ascertained fact; but modern science is not merely an accumulation of ascertained facts, but also many and far-reaching conclusions. Many of these conclusions are too premature, for they are not based upon a sufficient number of facts. It is because of this prematurity of scientific conclusion, that many people feel a sense of repugnance to accept whole-heartedly the conclusions offered them from scientific platforms.

I would only mention three main reasons why many thoughtful people refuse to accept all the conclusions of science. One is the obvious bias which scientists have against the problem of Spirituality. An honest scepticism is always legitimate. But the actual scientific attitude is more a bitter hostility than a judicial scepticism. It evinces a hostility not different from the hostility which those who believe in the literal inspiration of the Bible show when they are confronted with the evolutionary theories of science. There is a dogmatism in many scientists, which is the very negation of the spirit of true science. Thus, for instance, we find a refusal on their part to investigate with true dispassion new phenomena outside the range of those with which they are familiar. When called upon to examine the phenomena of spiritism, they insist on conditions of experimentation, which show a narrow understanding of the problem of the search for truth. It is the business of the scientist to study the conditions under which phenomena will manifest, but not impose his own conditions *ex cathedra*. To insist on conditions of his own for the manifestation of phenomena is scarcely scientific. This is what constantly happens when scientists insist that spiritistic phenomena must take place under this and the other conditions

of control. While a scientific scepticism is necessary before all spiritistic phenomena, yet it is the business of the scientist not to force the phenomena of spiritism to conform to his preconceived laws of how those phenomena should manifest. It is this bias towards the materialistic hypothesis which many of us feel is unworthy of science. Therefore we are unable whole-heartedly to accept the scientific conclusions which are vitiated by this bias.

A second reason is that science to-day asks us to be different in our human nature from what we are, and does not give adequate reasons why we should change. For instance, we are asked by science to believe that death ends all, and scientists ridicule all facts which to us normally intelligent people appear to be contradictory. Now, most of us have an innate sense for immortality; a deep-rooted fact of our nature is the instinct for the continuance of our self. When we rely upon that instinct, we are called by scientists ignorant and superstitious, and they ask us to reconstruct ourselves. But by what authority can scientists ask us to change our fundamental human nature? The authority of science is not old; in many things it is not sure. Science has not as yet an unchanging tradition with regard to her declarations. The Newtonian hypothesis, the Darwinian hypothesis, the Atomic hypothesis of Prout, these and many other gospel truths of science of fifty years ago have undergone radical modifications. If in half a century scientific conclusions undergo reconstruction, why must we rely so utterly on the conclusions of science of to-day with regard to the structure of our nature?

But a third reason why many of us are suspicious of the conclusions of science is that we are not quite so certain that our reasoning faculty is the final judge as to what constitutes truth. It is quite true that, for certain categories of facts, the process of ratiocination is final. But our experiences in

daily life show us that it is not possible to state all the facts of life for examination by the mind. There are myriads of unseen factors in each large problem which do not reveal themselves to the mind, and yet they must in some way be sensed by an instinct or an intuition, in order that our judgment may not be faulty. Very briefly put, the daily life we live proves to us that the mind is indeed an avenue for the discovery of facts; but it is not the only avenue. For the man or woman gifted with intuition knows how necessary it is to supplement mental facts by the exercise of faculties other than that of reason. The experiences of daily life show us that, if we restrict ourselves to only what the mind sees, we fall woefully short of true judgment. Why must we presume, with regard to the problem of nature and her laws, that an examination merely by the mind, as in modern science, gives us the full truth concerning nature?

We know by experience—and I know no reason why science should exclude our emotional and intuitive experiences as unworthy of examination—that facts are not completely true, merely because we see them by the mind. To come to the final truth about things, we need in addition the satisfaction of a sense of fitness in the facts. The more we cultivate our mental and æsthetic nature, the more we feel that a sense of harmony and beauty is inseparable from the true meaning of life for us. Therefore, more and more we require a sense of fitness as a factor in the problem of truth. It is difficult to describe this sense of fitness. But it is something subtle in our nature, as if we had within ourselves in germ those truths which we are trying to grasp by mental processes. As facts present themselves to our gaze, when we find that they are, as it were, foursquare to the truth which is within us, then we have a certainty that the facts do indeed embody a fundamental truth.

Not less important than the sense of fitness is the sense for unity, which characterises those who cultivate themselves in the arts and sciences. If our mentality is not restricted to one narrow department of facts, but surveys all the great ranges of facts in science, art, literature, philosophy and philanthropy, we find an indescribable craving within us to make a synthesis. Life loses its inspiration if we merely live in the mind in departments. We feel we must all the time sense a synthesis and unity underlying the diversity around us.

It is because to many of us the mind is not the only pair of scales in which to weigh facts, that much of modern science is incomplete. We do feel profoundly grateful to the work of scientists; they have given us new horizons. But we want a new type of scientist, the super-scientist, who, in addition to the criterion of the mind, will also use as criteria that inner fitness, and that sense for unity which ever grows in us the more we not only develop the mind but also purify the emotions.

To men and women to-day who are dissatisfied with what their minds and hearts find in life, Theosophy comes with a very striking message. Let me point out very briefly why the Theosophical philosophy is worthy of examination by all. The synthetic philosophy of Theosophy is the oldest that exists, for in one form or another, Theosophy is found throughout the ages. It is not to be found in any single religion or in any science as a cut and dried philosophy, for Theosophy is far more a synthetic attitude to life shown by philosophers and religious teachers. It has never been written down as a philosophy, nor do I think that it ever can be so written down, even though in the literature of the Theosophical Society there are many expositions of Theosophy. But a truly synthetic philosophy can never be completely worked out in systems of philosophy, as the synthesis must

grow and change as more and more facts are revealed by the universe in the process of its self-unfoldment. While Theosophy to-day is short of the final and supreme synthetic philosophy which is in the course of self-creation, nevertheless there are certain principles of that synthesis which are already clear. These are being expounded by the leading Theosophists of the world.

C. Jinarājadāsa

(To be continued)

DRUIDIC SYMBOLISM AND PHILOSOPHY

By D. JEFFREY WILLIAMS

THE Druidic Circle of unhewn stones enclosing a hallowed portion of green earth was both a symbol and representation of the Circle of the Heavens, the Zodiac, the apparent path of the Sun during the year. A sixth-century Welsh poet, *Taliesin*, refers to *Caer Sidi*, the Revolving Castle of Arthur, the Sun-God. *Caer Sidi* is a Welsh name for the Zodiac. It is the Sun-God's prison. "Beyond the Castle of Glass they saw not the prowess of Arthur," says *Taliesin's* poem. In the Cubical Castle, "four times revolving," we have a reference to the Keltic lower world into which the Gods had to descend and conquer. "Perfect is my chair in *Caer Sidi*," said another poem. Hence some of the traditions which regard the Druidic Circle as the "Sacred Circle," "Ceridwen's Cauldron," "Prison of Arianrod" (Prison of Space or Matter), "Arthur's Court" and the "Court of the Round Table".

Once a year the Druids held a great National Assembly or *Gorsedd*. At the four cardinal "points" of the apparent year-course of the sun, four lesser Assemblies or Chairs, were held. These four "high, holy days" were the winter solstice, the vernal equinox, the summer solstice, and the autumnal equinox. At every quarter day of the moon, minor Chairs or "Circles" were held for divine worship and the provision of "godly instruction and wisdom, and the due exercise of right and good principles". These weekly

gatherings took place on the day of the new moon, its half increase, full moon, and waning quarter.¹

The chief Assemblies, the Gorsedd² and the Chair, of the British Bards, could only be held in a place that was conspicuous, "in the face of the sun, in the eye of light, and under the expansive freedom of the sky". It was unlawful to hold any such meetings under cover, at night, or at any time when the sun was not visible in the heavens.

Following "institutional usage" it was necessary to form "a conventional circle of stones" enclosing a green sward of requisite area. The stones were to be so placed that a man could stand or pass between

each two of them, except that the two stones of the circle which directly face the eastern sun should be sufficiently apart to allow ample space for three men between them, thus affording an easy ingress to the circle.

This larger space is called the entrance or portal, in front of which, at the distance of three fathoms, or three times three fathoms, a stone called the Station Stone (stationary stone?) should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, another stone, pointing to the position of the rising sun at the shortest winter's day. These three are called Station Stones. In the centre of the circle, a stone, larger than the others, should be so placed that diverging lines, drawn from its middle to the three Station Stones, may point severally and directly to the three particular positions of the rising sun which they indicate.

The dial of a watch with its numeral XII towards the north, and with three minute hands pointing respectively to II, III, and IV, may serve to illustrate the Circle and its diverging lines pointing east; the correct positions of the three Station Stones can easily be filled in.

The stone in the centre of the Circle has been called the Stone of Presidency, the Stone of Preparation, the *Maen Llog*

¹ In this second paragraph and throughout the article, I am following the Welsh manuscripts published under the name of *Iolo MSS.* and the Rev. J. Ap Ithel Williams' *The Traditional Annals of the Cymry*.—D. J. W.

² *Gorsedd*, literally translated, is "Throne".

or the Stone of Compact or Covenant. Probably the name *llog* gave rise to the now fairly general name of Logan Stone. On the central stone the Bard of Presidency voiced his proclamation of peace.

Within the Circle and around the Gorsedd (central) Stone shall the chairs be placed, namely stones, but where stones cannot be found, then sods; and upon and by the chairs shall be the chaired teachers, and around them the disciples, noviciates and licentiates.

Before giving a very interesting description of a Gorsedd ceremony, it may be well to indicate the symbolic nature of the three lines issuing from the centre of the Circle. As above, so below. Just as the Logos of the Cosmic or of the Solar System is Triple in His Manifestation in Theosophical language, so God, in the Druidic conception, "rushed out of His infinitude" and uttered His Holy Name in Three Rays of Light, Λ , and with the vocalisation of the Word,

all worlds and animations sprang co-instantaneously into being and life from their non-existence, shouting in ecstasy of joy Λ , thus repeating the Name of the Deity. Still and small was that melodiously-sounding Voice, which will never be equalled again until God shall renovate every existence from the mortality entailed on it by sin . . . God spake and it was done.

From the centre of His future Universe God "dilates Himself to generation," said Thomas Vaughan.¹

This poetic account of the Triple Manifestation and of the bodying forth of all created things from no-thing confines itself to what takes place on the plane of the Archetypal Ideas, the "Plane of the Divine Mind". The Three Rays of Light are the foundation of all things; as the articulation of the Word they are in all things; by the Word "all things were made". These Three Aspects of the Logos are called the Creator, Preserver, and Destroyer, or Father, Son, and Holy Ghost, in Eastern and Western religions. The Name of God was regarded as secret and unutterable by the Druids, and it could only be symbolised by the Three Rays. That

¹ *Lumen de Lumine*—THOMAS VAUGHAN.

the Name of God was forever secret and sacred was the "First Truth" of Druidism.

Three Circles of Existence were conceived by the ancient Bards. These were:

1. The Circle of Ceugant, the Absolute or ALL, the Circle of Infinity, of No-Thing, "where God alone dwells";
2. The Circle of Gwynfyd, the Circle of Light, the Circle of the Sun, the World of Bliss, the Cosmic Circle; and
3. The Circle of Abred, or the Circle of Necessity, the world of material evolution with its four stages culminating in humanity.

It was the Circle of Light that sprang into existence on the Triple Utterance of the Divine Name, thought the Rev. J. Ap Ithel Williams. We have to think of the Circle of Light as the plane of Divine Ideation. In this Circle of Light and Bliss the blessed ones who have attained to its spiritual heights can see the Creator,

in one communion of glory, without secrecy, without number, and without species that can be ascertained, save essential Light, essential Love, and essential Power, for the good of all existences and living things. Hence the maxim, *God and enough*, became established on the basis of truth and tradition.

This maxim was the "Second Truth" of Druidism.

From this World or Circle of Light all beings descended to the World of Matter, the Circle of Necessity. To this Realm of Light, however, all beings are destined to return after passing through the four-staged course of Abred.¹ While in bondage to matter the Light of the higher realm is shut out. In the Circle of Necessity men learn the "Third Truth," namely, *Without God, without everything*; for knowledge of God, or Bliss, is not found in Abred, the world of sorrow and suffering. The state of Abred

is privation, whence originated every evil and suffering . . . But God, out of His infinite love, advanced the denizens of Abred in

¹ The word *Abred* itself means "to traverse a course".

progression through all its stages of evil (degrees of bondage?) incident to them, that they may come (eventually) to perceive their primal state, and, through that attainment, learn to avoid a recurrence of those evils; so that, on attaining the state of (complete) humanity, they may supplicate God, and thus obtain a recollection and knowledge of Goodness, Justice and Love.

A "re-perception of the primal truths" might thus be obtained, and by "adhering to them," man may transcend the limitations of his material self, and find again the "primal felicity" that once was his ere he set forth from the world of bliss to journey through the material world of Adfyd (sorrow).

Returning for a moment to the creation of the Universe and "all that in it is," we may find something of interest in a passage like the following:

What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

The *manred*, that is, the smallest of the small, so that a smaller could not be, which flowed in one sea through all Infinity—God being its life, and pervading each atom—and God moving in it, and changing the condition of it, without undergoing a change in Himself. For life is unchangeable in all its motions, but the condition of that which is moved is not one and the same.

In *The Ancient Wisdom*, Dr. Besant has the following passage¹ which may serve as a comparison:

The energy of the Logos, as whirling motion of inconceivable rapidity, 'digs holes in space' in this root of matter (*Mūlaprakṛti*), and this vortex of life encased in a film of the root of matter is the primary atom; these and their aggregations, spread throughout the universe, form all the subdivisions of spirit-matter of (its) highest or seventh plane.

The Druidic catechism goes on:

He (God) collected the separate particles from the infinite extent of *Cylch y Ceugant* (Circle of Infinity), and collated them methodically and in proper order within the Circle of the Universe, as worlds, lives and natures, without number, weight or measure, that could be conceived or understood by any save Himself.

We are now in a better position, I think, to be able to appreciate the symbolism of the Gorsedd Assembly held

¹ Page 42.

within the Circle. The following is the description of the ceremony within the Circle referred to earlier.

The Bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a Bard. It is enjoined by primitive usage, that one of the Presidential Bards should bear a sheathed sword—holding it by the point; a Bard not being permitted to hold it by the hilt; for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out by the hand, in a contrary direction to its point, until quite unsheathed, then being taken up by the point, it must be laid on the Gorsedd Stone, and the Proclamation shall ensue; but when the voice shall come to the part which says: "where no naked weapon will be presented against them," every Bard must move onward to the Gorsedd Stone, and lay his hand on either the sword or its sheath, while the presiding Bard shall take its point and put it just within the sheath, upon which it shall be driven quite in by all the assistant Bards, with concurrent hand and purpose. This usage is observed to testify that the Bards of the Isle of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against anyone. At the termination of this Proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of Gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce application by greeting, claim and efficiency; to confer degrees on desiring merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence and necessity. The business of the Chair or Gorsedd being thus accomplished, the terminating proclamation shall be made, the Gorsedd closed, and every one return to his home.

Usage enjoins that every Bard shall stand uncovered, head and feet, in Gorsedd, to evince his reverence and submission to God.

A few words on the symbolism of the sheathed sword may be permitted. I strongly feel that it is intended to convey the idea of the complete submission of the warring, separated self of man to the rule of peace and harmony of the Spiritual Self. The law of love has triumphed over the law of hate in the Bard's nature; the lower nature has become the servant of the higher. The Bard is a man of "love and peace," one who is vowed to a harmless life, one who serves

• truth and justice, one who is pledged to secrecy as regards the Mysteries, and one who is inspired by the Muse of God within him. "Truth against the world," is the Bard's ideal. The truth of oneness against separateness, of light against darkness, of knowledge against ignorance, of life against death. The return to the consciousness of the Universal meant a return to a conscious unity with all that lives, to a "love of all beings and existences," says one of the Triads. Hence a true Bard will not hurt or injure any living thing. Traditions aver that the Druids were vegetarians. The sword point was turned towards himself always, and in matters of personal criticism as well as in many other things, it must also be kept in that direction.

The unsheathing of the sword, "pressed by the hand, in a contrary direction to its point," and laid on the Gorsedd Stone, seems to me to have a very profound and beautiful significance. It is a symbolic action denoting renunciation and surrender of the separated life to the Solar Deity, the One Life. It will be noticed that the unsheathing and dedication of the sword takes place before the voicing of the Proclamation from the Stone. The holding of it in such a way that it will inflict no hurt seems to express in simple action the profound truth mentioned in *Light on the Path*: "Before the voice can speak in the presence of the Masters, it must have lost its power to wound." In other words, man must have destroyed self. "But this conquering of self," it is said in *Light on the Path*,

implies a destruction of qualities most men regard as not only indestructible but desirable. The "power to wound" includes much that men value, not only in themselves but in others. The instinct of self-defence and of self-preservation is part of it; the idea that one has any right or rights, either as a citizen, or man, or individual, the pleasant consciousness of self-respect or virtue . . .

When a man is able to regard his own life as part of the whole . . . he will no longer struggle to obtain anything for himself . . . All weapons of defence and offence are given up;

all weapons of mind and heart and brain and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the Neophyte raise his voice in self-defence or excuse.

A Bard was not permitted to hold the sword by the hilt.

When the Voice speaks the sword is again sheathed; union with the Self follows renunciation. When Peace is proclaimed, there is an end to war. Henceforth harmony and co-operation must be seen in action; the law of the kinship of all kind, of the unity of all life, must be obeyed by hand as well as by heart and mind.

Perhaps very little of the inner meaning of the ceremony of the Druidic Circle is known and appreciated in these days. Very likely I shall be told I am "reading into these things" that which I am not justified in doing. It depends! The reader's intuition will answer the question for him. I should like, before I conclude this article, to mention the three "general insignia" of the Druids, namely, the Robe, the Wand and the Collar. They had also three "insignia of privilege": the Chair, the Axe and the Golden Ball. The Ball represented the "fullness and completeness" of the authority of the Gorsedd or Assembly of the Bards. The Axe was a symbol of knowledge and science, and the Chair that of "judgment by privilege" granted by Gorsedd. The Wand seemed to be the equivalent of the sceptre.

Where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are concerned. No one can be higher than another in law, and judgment by law.

With regard to the Ball and the Wand, it will be of interest to quote two sentences from Mr. Jinarājadāsa's *First Principles of Theosophy*,¹

When the crown of England is set upon the head of her King, a far-off reminiscence of the tradition as to the Great King of the World is seen in the little globe which is placed in the King's left hand, and

¹ P. 208.

in the sceptre, or Rod of Power, which is placed in his right. For of a truth, this earth of ours, large though it be to us, does lie in the hollow of His Hand, and verily not a sparrow falls but He Knows.

It also appears that

the disciple of privilege, or he who knows the science, but knows not the Mystery, shall wear his bracelet on his left arm; but when it is seen proper to divulge to him the Mystery, he shall wear it on his right arm, and a chair shall be given him.

Three things were improper for a Bard to practise, namely, mechanics, war and commerce. The respective reasons for this prohibition were: First, that a Bard should be a man of learning and deal only with learning: Second, that he is a man of peace: Third, that he is a man of justice and morality. Evidently, the Druids knew that commerce and morality were "strangers" to each other!

A Triad giving the three essentials of wisdom may be quoted to close this paper:

Obedience to the laws of God, effort for the welfare of mankind, and suffering with fortitude all that befalls in life.

D. Jeffrey Williams

PŪJĀ

IN the gentle morning freshness at Thy shrine,
Purged through Thy sacred Fire,
Cleansed with Thy holy Water,
Illumined by Thy divine Light—
I offer Thee salutation,
O Radiant One!

“OM!

That adorable radiance of the divine Savitar we meditate
upon.

May He energise our highest intuitions.”

Fresh, as rain-swept uplands,
Resonant, as heavens' resounding,
With rhythm, like swell of ocean,
And flow as of broad deep streams
Thy mantra enter my being,
Enfold, and bless.

With the beauty of the dancing flame-flower glows the heart
purified by Thy fire.

Limpid as Thy clear living waters, the mind, stainless from
thy cleansing,

Fresh and strong as the breeze springing from seaward, the
soul by Thy Light illumined.

At ease, one-pointed, in light sustained,
I rest in glad contemplation.

One with these my brothers, Thy sons, in devotion,
At the threshold of Thy holy Shrine,
I gently offer
The blossom of this day's dawning,
My flower.

“My self be in Brahman for immortality.
Eternal weal for men.
OM! Peace, peace, peace.

E. S. C. H.



THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 224)

THE LOGOS AND JESUS CHRIST

THE question has been asked: Do Theosophists regard Jesus Christ as identical with the Second Person of the Blessed Trinity or do they believe that He is simply a man

like other men, save only that He has attained to the summit of human evolution, and has been entrusted by God with the greatest revelation of Himself and His will for men? In answer to this it may at once be said that the suggested antithesis is only apparent, and in no sense real. From what has been already said it will be seen that, as God the Father expresses Himself in the Eternal Son (The Logos of S. John and Christ of S. Paul) by an eternal begetting, so the Eternal Son expresses Himself in Creation, which includes man. "All things became through Him . . . the Word became flesh."

This "becoming" reveals itself as a process within the time order, and in that order is necessarily included the manifestation of the Eternal Son in the person of Jesus Christ. Again the process reveals itself as universal, including "all things"—the whole of humanity and the "lower creation", to say nothing of the vast orders of celestial beings. It should be noted that the reality of the Divine Incarnation in Jesus Christ stands out the more clearly when it is seen as a manifestation of God's ideal and purpose for all, when it is realised that we shall be "like Him,"¹ and that even the members of the lower creation

shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.²

Logically the reality of the particular cannot be affirmed if the universal is denied.

An analogy used by some of the old Catholic mystics may help towards the understanding of the relationship between the Logos and Jesus Christ, and also the rest of humanity. The human personality of Jesus Christ is compared to a lens through which the "fulness" of the sun's rays is focussed and expressed in a concentrated beam of light

¹ I. S. John, III, 2.

² Rom, VIII, 21.

and heat. The same is true in a lower degree of the rest of men; only it is obvious that in our case the lens is still in the making, and so does not as yet perfectly focus and express the fulness of God. In some way, which of course the analogy drawn from inanimate things cannot indicate, the life and power focussed and expressed in Jesus Christ so act upon us as to help in the process of making us perfect lenses.

In Him dwelleth all the fulness of the Godhead after a bodily fashion (*σωματικῶς*) and in Him ye are made full.¹

We may now proceed to examine the statements of Holy Scripture as to the process of the self-expression or incarnation of the Logos in the person of Jesus Christ. In the next chapter we shall examine the parallel statements as to the process of His Self-expression or Incarnation in the rest of humanity.

According to the testimony of S. Luke's and S. Matthew's Gospels and that of the Catholic Creeds, Jesus was born of a pure virgin through the operation of the Holy Ghost. It must be at once noted that this statement, if interpreted in a literal and carnal sense, cannot refer to anything beyond the generation of the physical body, which the Epistle to the Hebrews quoting from Psalm XL, 6 says, was prepared for Him, except upon the utterly materialistic hypothesis that the existence of the human soul is the result of physical generation. If that hypothesis were true, the whole structure of Christian belief would fall to the ground. The soul is the human ego, the Spirit is the Divine Self or Soul. How then was the human soul of Jesus prepared so that the Life of the Second Person of the Blessed Trinity might express and manifest Himself through it in that stupendous event that we speak of as the Incarnation? How was the human soul prepared for that which theologians speak of as the hypostatic

¹ Col., 2, 9.

union with the Divine? Theosophists believe that it was so prepared by means of a long process of successive re-births, involving experiences in every way similar to those through which human souls normally are educated and their character formed. They believe that as man He must have trodden every step of the way which man has to tread. This view is strongly contended for by Dr. W. F. Cobb, Rector of S. Ethelburga's Church, London, in his important book *Mysticism and the Creed*.¹

It may be as well to again emphasise the fact that this view does not affect, nor is it affected by, the doctrine of the Virgin Birth of the physical body of Jesus, whatever view be taken of that doctrine. This is not the place to discuss the validity of the doctrine of reincarnation, and that of its corollary, karma. Many works, to which readers must be referred, have been written upon them. But it must be noted that it is not only Theosophists, Hindūs and Buddhists who believe in them. Many others, including some of the greatest thinkers and theologians, have upheld their truth. They were taught by Plato, Clement of Alexandria and Origen, to mention only three eminent names of earlier times. The truth of reincarnation is at least implied in the New Testament, and some think explicitly referred to in one or two instances. The law of karma, action and reaction, cause and effect, is explicitly stated in S. Paul's well-known words "Whatsoever a man soweth, that shall he also reap," and again and again both in the teachings of Jesus Christ and in those of His apostles the implications and applications of that law are stated. It can only be denied by making God a capricious Author of confusion, rather than the unchanging Author of order and peace.²

¹ Pp. 130-132.

² Amongst modern teachers of these doctrines may be mentioned such names as Wordsworth in *Intimations of Immortality*, Charles Kingsley, in *The Water Babies*, Mæterlinck in *Our Eternity*, Frederick Spencer in *The Meaning of Christianity*, the late

However, as we have said, the doctrines themselves cannot be examined here. We must leave enquirers to examine them in the many works which treat of them, and for our present purpose simply assume their truth. In our view, life cannot be adequately explained apart from them; and the life of Jesus Christ Himself becomes more than ever pregnant with meaning for us when we think of Him as having trodden every step of the way along which, to quote one of Bishop Mercer's phrases, the soul of man progresses from zero to infinity; and having undergone every experience common to man, He is more than ever qualified to be our High Priest.

Agreeably to this view, S. Luke says that in His early days

Jesus increased in wisdom and in stature, and in favour with God and men.

If these words mean anything, they mean that His human soul grew and progressed as did His physical body, that He progressed mentally, normally and in God-likeness. Then we are told of certain definite stages in Divine realisation reached by Him. At His Baptism the Holy Ghost comes upon Him; the heavens, the higher planes of existence, are opened to His consciousness; and through the hearing of a Divine Voice there comes to Him the more intense realisation of His Divine Sonship.

After His necessary proving by the powers of evil in the wilderness, He returns in the power of the Spirit to take up His life-work, to fulfil His mission. A similar, and, we may surely say, a still more intense realisation of that Sonship comes to Him at His Transfiguration; and in communion with Moses and Elijah, the typical representatives of the Law and the Prophets, He seems finally to realise that His Mission

Bishop Mercer, formerly of Tasmania, in more than one of his published works and lectures, W. E. Cobb in *Mysticism and the Creed*, already referred to. These are only a few of the many names which might be given. Kingsley's *Water Babies* is particularly interesting to anyone acquainted with occult symbolism, for it will be seen how exactly he works out the whole idea of reincarnation and karma.

can only be fulfilled by an "exodus" which He must accomplish at Jerusalem, a transcending of the limitations of mere human and earthly life by dying to it through a supreme sacrifice of Himself in which the infinite love of God shall be revealed, and shall realise its power to awaken an appropriate response in the hearts of men. Thereafter "He steadfastly set His face, to go up to Jerusalem;" He moved unflinchingly forward to the consummation of His work for men through His Passion. The writer of the Epistle to the Hebrews tells us that, though He was a Son yet He "learned obedience by the things which He suffered".¹ Does that mean obedience to the truth of things in general and to the supreme law of life and power in particular? In Ch. ii, 10, he says that

it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Here the statement about "many Sons" of whom He is the Leader must be noted. In Ch. 9, 12 it is said that

by His own blood He entered in once into the holy place, having obtained eternal redemption.

It should be noted that the Revised Version does not repeat the mistake of the Authorised Version in adding the words "for us" at the end of this verse—words which are not found in the Greek text. The writer plainly regards His supreme sacrifice as consummating the redemption of the human nature which He had taken upon Himself. Through the power of a perfect sacrifice of Himself His human nature had become perfectly at one with God, who is Perfect Love, Love which is Life outpoured; and consequently death could have no more dominion over Him. There followed then as a necessary consequence the triumph of the Resurrection. But what, from the highest point of view attainable by us, is the

¹ Heb., V, 8.

meaning of Death and Resurrection? In his *Parables of Redemption* Canon Erskine Hill has an illuminating chapter in which he discusses this question. He points out that whereas we almost habitually look at life from beneath, from the standpoint of the physical, S. Paul, in common with Our Lord, habitually looks at it from above, from the standpoint of the spiritual. Consequently to him the real death is the limitation, the deadening of the soul's consciousness and power, through its descent into the material worlds and its imprisonment within a material body; while the resurrection is the rising again of the soul into untrammelled consciousness and freedom, carrying with it in the shape of fuller consciousness and power the fruits of its sojourn in the material worlds; that power extending to the ability to manifest in the material worlds whenever necessary and to dominate their conditions; just as, according to the Gospel narratives, Jesus after His resurrection could materialise and dematerialise at will, and do whatever was necessary for the furtherance of His work.

In the Adam nature (*ἐν τῷ Ἀδὰμ*) all die; in the Christ nature (*ἐν τῷ Χριστῷ*) all are to be quickened, made truly alive. Read in the light of this conception, S. Paul's famous chapter on the resurrection¹ shines clearly with the light of Divine Truth. The next thing to notice is that the sacred writers clearly regard the Resurrection of Jesus Christ as marking a further and perhaps final stage in His realisation of Divine Sonship. S. Paul says of Him that He was

determined (or declared) a Son of God with power, according to a spirit of holiness by resurrection from the dead.²

It must be noted here that the insertion of the definite article throughout this passage in the English Version has no justification in the Greek, and, in fact, it distorts the sense.

¹ 1 Corinthians, XV.

² Rom., i, 4.

Again¹ speaking of His resurrection, he sees in it a fulfilment of the statement in Psalm, ii, 7,

Thou art My Son, this day have I begotten Thee.²

The writer of the Epistle to the Hebrews seems also to regard the Ascension as marking another fulfilment of the Psalmist's statement. Clearly, then, in the view of both these writers, the Resurrection and the Ascension of Jesus are regarded as Divine begettings, or as definite stages in the process of taking the manhood into God.

We come then to the consideration of His Ascension. It must first be emphasised that this does not mean a local transference. His presence is with us "all the days, even unto the consummation of the age"³ and in any case it is impossible to think of the transference of a material body to a non-material realm. It is true that it is said that His body had been spiritualised; but the most that that statement can mean is that it had become a perfect vehicle for the manifestation of the Spirit. If it is pressed to mean more, it means that the physical matter of which it was composed had been metamorphosed so as to become something more subtle, something not subject to the laws which God has made to govern His physical Universe, and so something that is no longer physical matter. Even the analysis of physical matter now made by scientists shows that that may be done, since it reveals the physical atom, not as something solid, but as a vortex of force. It will also be remembered that the only force of which we have immediate knowledge is spiritual, the force of will; so that logically we are compelled to regard matter as the manifestation of spirit. What the Ascension really means is that Jesus then attained to fulness of life and

¹ Acts XIII, 33.

² Ch. I, 5.

³ St. Matt., XXVIII, 20.

power in every realm, on every plane of existence; He sat at the right hand of God, having attained unto "the kingdom of the heavens," and consequently He can, and does, in the fulfilment of His eternal purpose and work, manifest Himself in any realm of existence in a manner appropriate to the Divine laws and conditions of that realm, whenever it is necessary or expedient so to do.

There are several passages in the Epistle to the Hebrews which must be carefully studied in this connection.¹ In them it is said that at His Ascension He was "made a priest for ever after the order of Melchizedec," and the nature of His mediatorial work is discussed at length. In passing, it should be realised that the work of a perfect Mediator, in making intercession for man with the Infinite Life and Love who is the Source and Reality of all things, cannot be conceived of as though it were the action of the friend of a wrong-doer in seeking to turn away the anger and to secure the good-will of an earthly tyrant. It is rather the action of One who has become a perfect medium for the focussing and outpouring of the grace and love of God upon His creatures, who without that mediation are not able to effectively realise and appropriate that grace and love for themselves. The analogy already made of a lens focussing the sun's rays will help in the understanding of this. To return, however, to the statement that Jesus was "made a priest for ever after the order of Melchizedec"—What does this mean? Melchizedec Himself is spoken of as

King of Salem, priest of the Most High God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but being made like unto the Son of God²

¹ See Chs. v, 6; vi, 20; vii, 3; viii, 15-21.

² Heb., vii, 1-3.

and it is said that He "abideth a priest continually". Could any stronger terms be devised to state what Christians believe that Jesus attained to and realised at His Ascension? And Melchizedec, who was all that in the far-off days of Abraham, is spoken of as the great type of the Order and Priesthood to which he then attained. Are these words to be interpreted in their plain meaning, or not? Let it be remembered that the question is not one concerning the Divine Spirit which is a direct ray of the Life of the Second Person of the Blessed Trinity, a ray which abides ever in Divine Perfection on its own plane, but one concerning that Divine Spirit as it incarnates and manifests through human nature, and progressively makes human nature itself to be an ever more perfect medium for the manifestation of the Divine Perfection on earth. S. Paul's words already quoted,

In Him dwelleth all the fulness of the Godhead after a bodily fashion,¹

express the truth about Jesus in His relationship to the Logos as exactly as it can be expressed. If it be still asked if Theosophists believe in His identity with the Logos as Christian theologians believe it, the answer must be "yes". For what else do realised identity of life, unity of consciousness, and power perfectly to express the Divine Will and Activity mean? The Personality cannot indeed comprehend (or limit) the Infinity of the Logos, but it can be and is a perfect expression of the Logos on the plane of human life and experience. Only, just as the Sun can focus the full power of his rays in any number of lenses, so the Eternal Son of God, the Logos, can and will dwell in fulness in all His children as they are progressively made perfect; and through Jesus their power to become perfect is inexpressibly enhanced. He is

the first-born among many brethren; we shall be like Him, for we shall see Him as He is.²

¹ Col., 2, 9.

² I. S. John, iii, 2.

As Dean Inge points out, the Incarnation of Jesus Christ and His following experiences are typical of the course of man's spiritual life¹;

And what especially interested him (S. Paul) about the death and resurrection was the light which they throw on the spiritual life of human beings. The life and death and rising again of Christ are to aim a kind of dramatisation of the normal psychological experience.²

To which may be added the Ascension as well.

A Seeker

(To be continued)

¹ *Christian Mysticism*, p. 35.

² *Personal Idealism and Mysticism*, pp. 44, 45.

THE CASTES

By D. E. O.

I. SHŪDRA

THIS represents the physical plane, where we all begin. It is characterised by Tamas, but nevertheless, here we get our first glimpse of God. If our karma is good and we have reached a certain point in evolution, then this ray of Light will pierce through our lethargic shell and light a tiny flame in our heart, which may often burn very low and sometimes merely smoulder beneath the ashes of contempt, but will never quite go out. So, as we serve, fulfilling our lot in life, we shall know in our inmost soul that we are serving Him. But the years are long and often we forget, and serving self and Mammon, we bury our sacred flame beneath ever deeper and deeper ashes of ignorance and sin. For when we put the lower things between us and the flame, it burns through them trying to blaze a path to the Light for us to follow. And as it burns this earthy fuel instead of the oil of our heart's highest endeavor, it becomes choked in the ashes which are piling all around and almost, but not quite, our Divine Flame is extinguished.

Then again when we see Him faint but clear above earth's loudest throng of pomp and display, and in our inmost soul we are wholly His, even though our mistakes are many and our ignorance makes all dark around us, then though our flame burns brightly and all is joy within, we are assailed as it were from without on all sides. Then we know sickness

and want and weakness and pain, and the perfidy of man and all the evils that flesh is heir to. We sink dismayed beneath the load and have no power of resistance, but in the depths of our despair two voices speak to us. One is from the world, loudly and insistently calling us back to its tinsel shows and its lust of life; the other voice is clear, but seemingly so faint and far off that oft we heed it not, knowing not the unreal from the Real. This is the test that Shūdra souls must pass before they rise. Only the martyr who gives freely in suffering all that karma may ask passes on, for only he has learned discrimination. He *knows* and so is ready for the next step, which is "to will".

II. VAISHYA

This represents the lower astral and lower mental planes. Characterised by Tamas still, but stirred into seeming activity by Rajas. These souls have achieved desirelessness for all the lower things, and also good conduct; but not the highest desire or highest conduct. For they know not love of God, which generates desire of union with Him and longing to serve Him by labouring in His vineyard as a God labours. Here the majority of Theosophists and many placid Christian folk rest in self-satisfied contentment. They may stay here for many lives. They *know* and so they obey the Law, but not the Highest Law which bids them dare all and thus find Him Who alone is Bliss. They cannot love Him with that intensity which gives the soul no peace until by union with the Divine they can join that small band of Helpers who hold back the evil which is ever seeking to engulf their younger brothers.

They feel nothing yet of such things. But they know, and in sluggish self-contentment they expound their wisdom, and their knowledge is abstruse and weighty with words, and

so intricate their ideas that the involutions thereof oft confound and awe their weaker brethren. Yet the good they do is great. They stand as a bulwark between ignorance and the unknown higher heights beyond. Few dare approach that mysterious snowy range hidden in celestial clouds, for it is guarded by all the mass of Vaishyas; and they comfort and strengthen and lift up the Shūdras. So verily the good they do is great.

They distribute the resources of wisdom. And their stores are vast. They are conservers and builders. They are happy, useful, healthy souls, and often wax fat and fair as they perform their beneficent dharma. Tamas and Rajas are so nicely balanced in them that they cannot go backward nor stand still, but their progress forward to the flaming sword of the Kshat̥triya is slow, oft very slow. But they know it not. Fearful of standing alone, they join groups of other well-intentioned souls.

They all have an intense belief that they are striving their utmost to climb those heights which gleam so bright above their eyes and seem so near. Their powers develop and they are led on by glamorous will-of-the-wisps of futile fancies and weakening words. They achieve mightily in little things. But the gleaming heights beyond are just as far. Sometimes a leader takes them up a lesser peak, and if he does not gild their fancies with the glamour of flattering words of hope and courage, they can see the heights beyond still far, so far away.

But at last their promises, their yearnings, their sickly strivings here below, and words and hopes and all the rest, attract the ever watching, strong and silent Powers that be on those far heights.

So then the souls of these seeking Vaishyas awake because they have so willed, in a new caste, where Tamas is no more.

III. KSHAT̥TRIYA

This represents the higher astral plane. It is characterised by Rajas, slightly spiritualised by Sat̥twa.

Now the soul is well nigh invincible. He defends the wisdom from every foe. He is a leader, brave and wise, as he is strong. Like the spring, he is eternally young and joyous. Though slender in frame, his muscles are of iron. He knows no fear, and seeing the gleaming heights of snow, he begins to climb the narrow path. He goes but a little way, when at every step he finds souls who have started to climb and sunk down in weakness. He lifts them and helps them on. They marvel at his strength, then begin to worship him as something divine. Then pride, almost dead in his heart, awakens, but he knows it not for what it is, and deems it compassion for these poor souls, struggling so to reach the light. Finally he leaves them and climbs on alone far, far beyond the graves of many of earth's bravest. Then he makes a decision. He gathers up all the bits of wisdom he has found on his hazardous climb, and with the light of those far heights glowing almost divinely on his countenance, he descends again to the midst of the multitude. They acclaim him as a hero, almost as a god, and their homage is sweet to him. They make him their leader, and the far-flung banners of his fame draw souls in all corners of the world to join his ever-growing army. They organise to climb the heights, and some go on alone and pass from sight. But he, the leader, moves slowly now to guide the footsteps of the many. And verily the work he does is great and good.

But now let us turn to another Kshat̥triya. Like the other he was, until the time came for decision between pride and the Highest. Then he saw that God would help his younger brothers if he went on, and when he had reached the highest heights he too might truly help them, with clear-seeing eyes,

not blinded then by ignorance as now. Then he looked again to where the topmost peak was gleaming. There he thought he saw the face of God. But whatever it was he saw, such a love and quenchless longing for God awoke in his soul that he straightway forgot all scenes he had left below. Then his will became as tempered steel, he knew that he was God, and fearless and stronger than ever before, with quickened step, he strode on. With a warrior's joy he overcame each obstacle on his path. His love for God was more than faith. It was an invincible force that drove him on with singing heart and smiling lips, and as his soul thrilled with the joy of this wonderful love, he felt God close to him, one with him even then it seemed. So, at last, daring all, he came to the Gates of Gold at the top of the highest peak. There he dashed their iron bars to bits with the steel of his sword of resolve, and so passed through—through the Gates of Gold. And beyond those gates I cannot take you, for your wings are not yet strong enough to soar in that thin air beyond the snowy heights of earth's high hills.

But passing through those Gates of Gold, we know that somewhere on that high mental plane, he found his God. Henceforth characterised by Sattwa alone, he learned to be silent. And so a Brāhmaṇa he became, and a teacher to his brothers here below. The fearless Kshatṛiya became God's priest, and so taught them the way, leading them truly, but in subtle unseen ways, to God the Source from whence they came.

D. E. O.

PEACE

By E. M. AMERY

WHAT is Peace? A state of quiet, freedom from disturbance, freedom from war, friendliness, calm, rest, harmony, silence. So says the dictionary; but just as absence of occupation is not rest, so absence of disturbance is not peace, at least not a peace of any great value.

Peace is not inertia, still less is it laziness, mere physical ease or comfort. Such peace is for the animals.

Irks care the crop-full bird?
Frets doubt the maw-crammed beast?

Such is for men of little development, whose whole life is a round of striving for the things that perish with the using, even sometimes with the gaining, and to whom cessation of effort when they are thoroughly weary is all the peace they know or require.

A higher stage than this comes to those who, while mainly occupied in the quest for material gain, are not seeking it for its own sake, but for those who are dependent on them. To such, peace means not merely physical ease, but the cessation of mental anxiety, the assurance that their efforts have been successful, and that there is no need to fear that any serious lack will come even from a forced cessation of physical effort. The physical future of themselves and those for whom they wish to provide being assured, they can enjoy peace even though strenuous physical effort is continued.

This suggests that peace in its higher sense is not in any way synonymous with cessation of action, even of mental

action. On the contrary, just as a mind at ease from anxiety about material welfare conduces to greater activity, so a mind at ease from anxiety of any kind will conduce to the greatest mental activity. Peace, in fact, is absence of anxiety on the highest plane on which any individual is conscious, and peace on that plane, whichever it is, is productive of the maximum of energy on all lower planes, and is undisturbed by what—to anyone working on a lower plane—would seem its utter destruction.

Peace, then, would seem to be a certainty that all is well with the individual, with his surroundings, with the whole world. And this certainty must be, not a mere fatuous assumption, but a reasoned and reasonable belief; indeed to be real, it must pass beyond the realm of belief, and become knowledge, for only that which is known is unshakable and irrefutable.

It is such peace as this that is the subject of Bhagavan Das's book *The Science of Peace*, and he assumes that the last and highest questions that disturb the peace of the advanced human ego are questions as to his own immortality, his origin and destiny. This may at first sight seem a selfish quest, but that is only a superficial view of the matter. The ego to whom such questions are of supreme importance, has already discovered that he and all humanity are bound together inseparably, and that if he enquires concerning himself, it is only because his own consciousness is the only thing which he can investigate, and what he finds there, he finds, not for himself, but for all.

Probably most have read the book, or at least have read Dr. Besant's introduction to it, and so are familiar with his line of argument, and will remember how he discusses two of the main branches of Vedānta philosophy, the *Advaita* and the *Vishishtādvaita*, and then, in a very long and difficult chapter, runs briefly over the findings of the philosophers of

the West, and shows that they have reached the same conclusions by slightly different methods. Then he points out the weaknesses of all the arguments, and finally draws the conclusion that the *Advaita* philosophy holds the key to the mystery, which he proceeds to unlock in the remaining two-thirds of the book.

He finds that the solution, the key, is the knowledge of Brahman. Then comes a very significant sentence in which he draws a distinction between "mere intellectual cognition" and "realisation". The first, he says, can be arrived at by any intellectual person by careful logical reasoning, in fact by a study of his book. But the other, the realisation, can only be reached if we

ponder deeply on this for days and weeks and months and years if necessary.

In the case of many people he might as well have added "lives". He says:

We will do so if we are in earnest in our search; and when we have done so, more than half the battle is won.

Only just more than half, and that the easier half, I am inclined to think. "Indra," he says, "studied the Science of this Peace," this half of it, that is, "for a hundred years and one."

Now while all this is no doubt clear to the philosopher—who will at any rate reach the intellectual cognition, even if he fails to reach realisation—there is no hope by this method for the ordinary person. Some of us have the ability, but not the time or the opportunity; many more have not the ability. And yet we too feel the need for peace, we too have our difficulties that need solution, all of us feel that underlying questioning, that anxiety, though sometimes we can hardly formulate it, hardly say what the difficulty is that prevents us from working whole-heartedly, from putting out the best that is in us, that holds us back from happiness and from peace. We are not content, we long to climb, and we

fret furiously against the limitations of self or circumstance which prevent us.

One thing we learn at last—sometimes at the very long last—that we gain nothing by striving and fretting, that in that way we only lessen our ability to do the work that must be done, even though it be that very work which prevents us from treading the path we are striving for; and when we have discovered that, we settle down, with more or less patience, and even in time with some degree of cheerfulness, to the inevitable round of drudgery.

After long days of patient and unremitting toil, a light begins to shine about our path that is not of our kindling, and we lift our eyes and see that the top of the mountain is in sight, nay, that we are almost, if not already, there, we look around and we look back, over the way that we have come, and find that the path of knowledge which was forbidden us was not the only way to the summit, and we hear now, if we have not heard before, a voice saying: "If any man will do my will, he shall know of the doctrine."

How shall we find the first steps of this path, if we are still in the midst of the struggle and anxiety that come from uncertainty as to our end and our aim and our destiny? The answer lies in these words: "If any man will *do* His will, he shall know."

Then often the question arises, "What is His will?" For the young this often takes a very insidious form; it seems to them that they must decide some important question about their future career, must come to some definite conclusion about their course of action, and that decision or that conclusion cannot be reached, because of some unknown factor. They excuse themselves for lack of decision, until indecision becomes a habit, and they say "How can I do His will, when I do not know what it is." Often too, the question is complicated with questions of belief, and they think these must be

settled first. I once heard a young Indian teacher discussing such problems with her class, and was struck with the wisdom of her advice: "We may not always know what to believe," she said, "but we always know what to do." That is perfectly true, if we obey the injunction of that very practical philosopher, Thomas Carlyle,

Do the duty that lies nearest to thee, that thou knowest to be a duty, thy second duty will already have become clearer.

The duty which thou knowest to be a duty, the simple, obvious, everyday duty which we are so impatient of, and so apt to forget. I will quote from a story of a little boy who was anxious to do great things, and had realised that obedience was the first step. He asks his father to set him some hard task, and is told that his task is already set,

Think; is there nothing, great or small,
You ought to go and do?

He thinks for a minute, and remembers that he has not fed his pet rabbits, but objects that that is such a small thing that it cannot matter, but his father tell him—

That is His whisper low,
That is His very word;

That duty's the little door,
You must open it and go in;
There is nothing else to do before,
There is nowhere else to begin.

That is the secret of beginning—the duty that lies nearest to thee—and then the next one reveals itself, and as we go on thus doing His will, we shall assuredly know of the doctrine, and the path of action will lead us to Peace as surely and as swiftly as the path of knowledge.

OM, SHĀNṬI, SHĀNṬI, SHĀNṬI

E. M. Amery

THE RE-UNION

By NIBARAN CHANDRA BASU

I saw a picture of Shrī Kṛṣṇa coming home from cowherding, along with His elder brother Balarāma, other boys, and the kine with calves. When He came near home He ran ahead of others, with outstretched hands towards mother Jashodā. She, in her turn, came out of the house with open arms, beaming with love, to take the child to her bosom.

This beautiful picture was from the brush of a Bengālī artist, who named it *Maṭri-milan* (meeting or re-union with mother). The conception of the picture is new, though the theme is old. Many songs are sung of this re-union, as well as of the parting of Kṛṣṇa and Jashodā on account of cowherding.

This picture evoked in me a feeling which I had never had before. To my mind it was the representation of the meeting of the lower self with the Higher. I may be pardoned if I, in this instance, liken Shrī Kṛṣṇa with the lower self. As Bhagwān, Shrī Kṛṣṇa is "*Anoraniyan* and also *Mahaṭomahīyan*" (smaller than the smallest, and at the same time, mightier or bigger than the mightiest or biggest), so He, as World-Teacher, may take any form or position. Hence we may safely assume that He took this subordinate position to teach mankind.

To the ordinary sight this picture is a graphic description of the demonstration of the child-love on the one hand, and the

maternal love on the other. But if we try to look to the hidden side of the picture and ponder over it a little, then we realise that it is in truth the happy meeting of the lower self with the Higher; or of the Higher Self with the Monad; or of the Monad with the Logos. In this view of the case we see here that Shrī Kṛṣṇa played the rôle of a *Jīvātmā* or lower self, and Jashodā that of *Paramātmā* or Higher Self or Ego.

The physical body is often likened to a cage or a prison-house where the *Jīvātmā* or the reincarnating Ego loses his freedom of action, and thinks and acts within limitations. But though in limitation and in utter forgetfulness of his high origin, yet the *Jīvātmā* is under the fostering care and tutelage of the ever-watchful and loving Mother, the Ego or the Higher Self, which is the spiritual Triad, the *Ātma-Buddhi-Manas*. A silver-like thread, called *Sūtrātmā* which is the thread of love and guiding principle, connects the *Jīvātmā* with the *Paramātmā* or the Ego.

The Ego, by means of this thread which is intuition, guides the (lower) re-incarnating ego during its peregrinations in the physical world to gather experience of multifarious kinds. Gokul or Brīḍāban stands for the physical world, and cowherding for living the physical life.

The analogy of the physical body being a prison-house is shown in the Great Nativity too. Shrī Kṛṣṇa was born of *Daivakī* (Divine Principle) and *Bāsuḍeva* (*Deva* or Lord of *Bāsu* or *Basundhara*—the physical world) in the prison-house of *Kamsa* (Lord of destruction or physical troubles). Balarām, the elder brother, accompanying Shrī Kṛṣṇa to the pasturage, is the symbol of the *Sūtrātmā*, the guiding principle. Mother Jashodā entrusts the child Kṛṣṇa to the care of Balarām when they go a-cowherding. So the ever-loving Mother, the Higher Self, entrusts the *Jīvā* to the care of an Elder Brother, in the form of a Ministering Angel or an Elder

brother of Humanity, a Guru (Teacher) who as an invisible helper, guides and protects him during *gochārṇa* (activities of the earth-life).

We are so much engrossed with the pleasures and pains of this world that we cannot or do not care to catch the constant pullings of this string of love of the Divine Mother in the form of intuitions, so we forget our Divine origin and our home in the spiritual plane, and make ourselves liable to untold sufferings. But this Ministering Angel, and in fact many invisible Helpers, are constantly helping us during our trials in the world and remind us of our Home and Mother.

We seldom give heed to their promptings, but willy nilly we have to leave this world and return to our mother, the Ego. If we have not the proper attitude to enable us to receive help, nor the right discernment to act according to the suggestions of our Divine consciousness, then, when the time comes to return through the door of Death, we shall not be able to see the smiling face nor the outstretched hands of the ever-loving mother, but shall linger in the lower astral world close to the physical, and there feel the illusions of the awful miseries which our polluted minds create.

Should we be fortunate enough to have the right attitude to receive the Divine Inspiration and to act according to it to the best of our ability, and think of our Higher Self as our rightful resting place, then when the time comes to bid farewell to this world, we shall eagerly re-join our Holy Mother and see Her beaming face: Our Holy Mother who is our All, our God, the Higher Self.

Thus this side of the picture raises in us the hope that when the time comes to return, we shall, like the cowherd Boy Shrī Kṛṣṇa, be received with open arms into the bosom of our ever-loving Mother, our Higher Self or Ego.

There is another picture called *Deva Gostha* (Cowherding of the Devas) extant here, in which the same scene is depicted

as being enacted in the Higher World. Here the World-Mother, Durgā, plays the rôle of the Mother Jashoda, Vishṇu, that of the Child Kṛṣṇa, Shiva that of Balarām, and other Devas those of other cowherd boys. The first mentioned picture is the reflection of the second one. As above so below.

Nibaran Chandra Basu

MAN'S CRY TO WOMANKIND

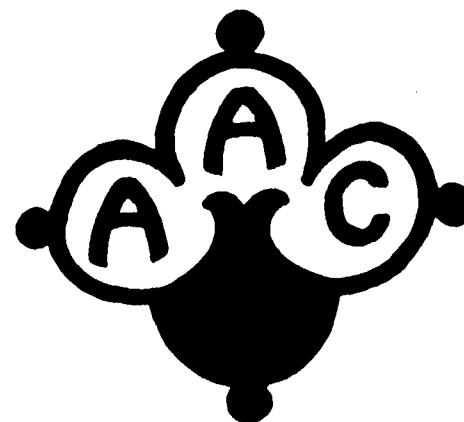
WE come to you as children to their mother,
Who lay their weary heads upon her breast,
Who tell to her what they can tell no other
And find within her arms all peace and rest.

Will you not turn to us that aspect tender
And all your wealth of Mother-Love reveal?
Will you not teach the peace of that surrender
Which all the heart's wild misery can heal?

We come to you, as children to their mother,
Who spill their anguished tears at her dear knees,
Knowing her hands can comfort like none other,
Her whispered words restore grieved hearts to ease.

Ah, will you not pour forth your priceless treasure?
Will you not shed abroad that Mother-Light,
Giving unstintedly in royal measure
Love that shall conquer hate and vanquish might?

ANON



ADVANCED ART

By AN ARTIST¹

PARIS being the centre of modern art to which so many art students travel every year, I cannot help considering a fairly detailed account of the principal schools of painting practised there useful to those who seek information and who run the risk of taking brass for gold.

To youth the charm of new ideas is very fascinating. The new ideas or different art expressions in advanced art in Paris are based on theories developed entirely by the minds of clever men. So powerful is the effect of articles in newspapers and art reviews, and in booklets devoted to individual artists and their art expression, that they pass as masters in France and other countries. A young art student usually arrives in Paris with no heavier artistic luggage than a mechanical handling of pencil and brush, a little knowledge of the history of art, and practically none of the inner knowledge. On examining the most modern works of art of over a century ago we find that

¹ A sequel to the article on "Aim in Art" in THE THEOSOPHIST, May, 1927, p. 225.

their authors possessed that inner knowledge which is the science of the art of painting pictures. From this science are taken fragments on which the above-mentioned artists of reputation build their theories. I shall endeavour to describe the theories of the most notable schools, hoping that some young artist whose desire it is to devote his art to humanity, in other words to be sincere to the deepest corner of his heart, may be able to steer clear of the various art expressions which please the mental body only. It will be seen, however, that, with the exception of the abstract schools (of which I shall mention only three here) each School is inspired by a fraction of artistic truth. Previously artists employed all the knowledge they possessed; and I am afraid that by employing only a fraction an artist can be sincere but in theories and not in art. In endeavouring to prove the truthfulness of using a mere fraction of truth, mental agility is resorted to in practice and in theory. To paint pictures with such meagre means and such mental gymnastics is to create an art useless to mankind in its spiritual evolution.

To study modern advanced art we shall have to commence with Impressionism, which, though no longer considered as advanced in Paris (official or academical art having admitted the employment of the impressionistic palette), represents, however, the first concerted effort to overthrow tradition.

Impressionism was originally the painting of pictures with the colours of the spectrum only. A few artists, who were born around 1830, started this movement; one of them is still alive. No importance was given to the subject, none to composition; the aim was to analyse light by means of the seven colours. Form was not considered, only light and shadows. One of the latest surviving members of that school (Claude Monet)¹ painted a series of canvases of the same subject at

¹ See "The Last of the Impressionists" in THE THEOSOPHIST, November, 1926, p. 217.

different hours of the day; his series of haystacks and of the cathedral of Rouen are well known. This mode of expression completely upset all existing rules of the art of painting, for, instead of being satisfied with an interpretation of Nature, impressionism sought to give an exact replica of it. Synthesis, a very backbone in art, was replaced by analysis. All objects became masses of blots of colour in the effort to paint light; trees, figures, etc, lost all nobility of form. Shadows analysed were blue and violet in tone and, as the habitual use of these colours is to give an impression of fluidity and vagueness in distance, the landscapes of that school lost solidity in fore and middle grounds on account of the effect of looseness given by the blue and violet shadows. Some of the impressionists' pictures are hardly recognisable nowadays, presumably for the reason that, to carry out their theories, they employed many artificially manufactured colours which change rapidly, and as soon as one colour alters, its neighbour, though unchanged, also loses its effect. The name of Impressionism was attached to this school at the beginning of its career after one of the pictures, called "An Impression" by its author. To-day all pictures in which the shadows are painted in blue or violet, whether the artist employs the seven colours only or not, or seeks to paint composed pictures, are called impressionistic, and in his book "Theories," the French artist, Maurice Dennis, speaks of Impressionism as having been probably already practised in Pompeii, as frescoes with shadows in blue or violet have been discovered there. The influence of Impressionism has been startling in its expansion; to paint pictures in glaring colours has become the rage. Good taste is one of the hallmarks of a master; vulgarity is too frequent in art, it is expressed by discordant and loud colours, and in particular by the want of intermediary values, *i.e.*, by violent contrasts.

The artist who has had the greatest individual influence on advanced art is Cezanne, and his art requires to be

understood a little before going any further. This is no easy matter. Jacques Emile Blanche, another French artist, says in an article on him: "Cezanne is a master for masters and not for pupils." I can therefore but refer to what I have been able to comprehend. Many modern pictures are imitations of his various styles, and many artistic eccentricities plead justification by a reference to Cezanne; so that an endeavour at an appreciation of that artist's work and also a justification for certain oddnesses in it, may be helpful to the young artist.

A contemporary and friend, or acquaintance, of the original impressionists, Cezanne employed their palette more or less completely, but with the intention, as he said himself in different terms, to paint traditional pictures with impressionistic methods. He tried various ways of applying paint which denote a knowledge of the possibilities of obtaining depth by different methods, and his densities are certainly admirable in some of his canvases. His construction is visibly emphasised, and that also adds to his densities. The values of his backgrounds are sometimes exaggerated, which fact helps to remind artists that backgrounds have to play their part in the construction of a picture, which truth seems to have been forgotten for some time. Form is occasionally insisted on by dark outlines. The research of harmony in volumes and the counter-balancing of lines is pushed to such a degree that it may possibly account for what is called "out-of-drawing". At all events I feel convinced that no purely mental theories guided this artist; he seems always to have sought inspiration directly from Nature, with the exception of his little male figures which he is supposed to have taken from an illustrated magazine. I can only presume that he was handicapped by the employment of the impressionistic methods, which were useful for analysing light chemically, but not for the painting of pictures with all the restrictions the

materials we employ impose on us, and which limit that art to a humble interpretation of Nature; perhaps also by a want of facility in execution which shocks objectively trained eyes. Putting aside the speculation of what is or is not intentional in his art, I like to think of him as a minor guide, as a reminder. Up to now he has been misunderstood, his exaggerations having been taken for incentives to aimless exaggerations, whereas they are in reality reminders.

Impressionism brought art to a low standard, for nothing else was aimed at than to paint as vividly as possible in an effort to reproduce sunlight; and certain artists, presumably feeling the necessity to react against that mode of expression, appeared to have decided (like Tolstoi in "Resurrection" when considering social reform) that, to rebuild, everything existing hitherto must be destroyed. Thus they turned for inspiration to the earliest artistic productions of different nations and even races, each towards the one that attracted him most. They do not copy; they simply employ these methods for the painting of modern pictures of modern times. The result is pure synthesis in form and colour. Their pictures resemble sketches; the most intelligent avoid flatness by a suggestion of modelling.

Another school which appears to re-act against the above one seeks to express density or depth by matter only. The canvases of the artists of this school present an unusually thick coating of paint.

In Cezanne we have had reminders of synthesis and density. The later schools add cubism and the art of Henry Rousseau, (called the *douanier* to that of Cezanne) as guides in pictorial conception.

Cubism has nothing to do with cubes. There was indeed a school (which lasted a very few years) in whose pictures all objects were cubical on account of the artists employing straight lines whenever they saw a chance to do so; a nose

made a good triangle, a head a slightly curved cube (if such a figure exists) or even a proper cube, and so forth. Echoes of this school still remain.

The cubist says, in his campaign against *trompe-l'œil* (that which deceives the eye—objective imitation): "I work on a flat surface, an object of two dimensions only; therefore my picture shall also be expressed in two dimensions only instead of three." Not content with merely reducing the objects he paints or draws to two dimensions, he also re-creates his models, usually still life, possibly to avoid painting only the profiles of objects, and to do this he goes round the cube, hence the name of cubist. He will thus show, besides the front view of an object, perhaps a bit of what is on the other side or on top or below, but all completely flat; with no modelling. The various objects are broken up and passed one into another and into background and foreground. Values in cubistic paintings are replaced by a play of colours, facilitated by their being applied in flat and mostly even tones. A variety of texture is sometimes attempted by the sticking on of wallpaper, etc., in places, or mixing grit with the paint in others. Integral cubism is now being abandoned except by a few imitators.

Its influence is, however, strong in another school, formed by ex-cubists and others, where two of its main characteristics are applied; Firstly, the re-creation of objects, which is done by altering their external aspect or their perspective; Cezanne's "incorrect" design is referred to in defence of this practice. Secondly, by introducing "flats" occasionally into different parts of the picture, that is, representing objects which possess three dimensions by two only.

Many are those who continue, or show the influence of, the art of Rousseau. Henry Rousseau was a retired employee of the *octroi* (local taxes), who painted naïve

pictures very well, for he was mentally naïve and thus sincere in his paintings, which are those of a child knowing how to paint in oils. His work has now a considerable influence on many artists who delight in naïveté. This is no longer looking back to the art of bygone times to learn artistic synthesis, but simply the wish to paint naïve pictures with the means offered by the works of the great masters for more sincere efforts.

Another school pleases itself to exaggerate volumes by inflation, in particular those of the human figure.

Then there are, or were, for they seem to be dying out, the *dadaists* who stick bits of wood, glass, etc., on their canvases bearing more or less incomprehensible designs. This is supposed to be art in its infancy, a lisping like the *da-da* of the babe. Like the futurists, the dadaist had no special effect on the art expressions of Paris. I remember only one exhibition held by the former in Paris, and that was before the war; there may possibly have been others. This school was Italian, and a few words on it may be useful, as the name itself penetrated the English language and is sometimes misapplied. The futurists desired to express their "dynamical sensation"; and thus when, for instance, they painted a person on a balcony, they endeavoured to add into the picture what that person saw as well, such as the street down below with its traffic. I quote from memory this sentence in their manifesto: "When looking at the man in the street, I still have in my mind's eye the horse and cart that I saw an instant ago, and still see while looking at the man." So the pictures are a mass of fragments of people and objects strewn all over the canvas. Here a human eye, now a horse's hoof, part of a human chin, a ray of light, etc., etc.

In sculpture there are, besides a few isolated efforts at abstraction, some successful echoes of various art periods of long ago, and even imitations of Negro art. Delacroix said in

his diary that in times of decadence art runs into incoherence, or seeks expression by imitating that of times of flourishing art, and this applies to-day to advanced sculpture in particular.

These are the principal art tendencies; they cannot really be termed schools in the narrow sense of the word. Such art expressions being mentally conceived, the wish of each artist is to acquire the distinction of possessing a personal and original style, but nevertheless all efforts can be classified technically. When an artist is successful, a little visible school is created by his imitators; in these notes I have employed the word school in the technical sense.

An idea of the pictures of the advanced painters can be gathered from reproductions in reviews. The more abstract the work, that is where Nature is deformed to the greatest extent, the darker is the pictures' aspect; for the Light that gives Life to pictures is not for such mental creations, and curiously enough their authors neither seem to miss nor search for it. Subjects are frequently drawn from the lives of the most unfortunate of women and their world; nudes are represented in a manner that shocks by its ugliness; landscapes rendered unbeautiful by the hand of man are favoured. Materiality seems to reign supreme.

Most of these tendencies have been vaguely united under the name of neo-classicism, presumably to denote their scission from impressionism, in spite of some of them containing both romantic and classic efforts.

Two distinct currents seem to run through this advanced art. One, destructive in theory and practice, originating mostly from the foreign elements among the artists of Paris; whereas some of the French painters, with their truly artistic natures, are the source of the second and constructive current, which, having struggled at creating something artistic out of these artificial art expressions, appears to be guiding them gradually back to tradition. One may therefore not be

surprised to see occasional pictures inspired by tradition exhibited in salons and art galleries of advanced art. So oblivious to tradition has academical art in Paris, with its enthusiasm for Impressionism, become, that the traditionalists turn naturally towards the halls of advanced art to show their work. There the road has been made easy for them by most advanced art expressions having endeavoured to justify their existence by some reference to tradition. Let the young artist remember that tradition does not mean imitation of pictures painted in a traditional manner; what it means is that Constable with his palette knife and Cezanne with his eccentricities were both true to tradition. The exterior aspect of pictures is not a criterion. This seems a riddle, as pictures are all exterior aspect, but he who can think will think and see.

A great harm that advanced art has also done to young artists is the encouraging of their painting pictures with no preliminary preparation; the result has been the acquiring of a naïve mode of expression to which they are fettered for the rest of their days, unless they have the courage to undo the harm by many years' labour.

In art as in spiritual affairs truth is above theories, and upon these words should the artist meditate before anything else.

An Artist

REASON AND COMMON-SENSE

By ELIZABETH LOURENSZ

IF the various statements, as to the attitude to be taken by Theosophists, which are made by the Leaders of our Theosophical movement, are more closely looked into, then we could say that some of these statements seem to be entirely opposite to others made elsewhere. The devoted members of the T.S. who pride themselves on "following the Leaders," can be seen swayed according to the corner from which the wind happens to blow for the moment.

It must be rather disheartening, I have often thought, to these Leaders to see how they are misunderstood and how little there is of a display of the two qualities which I have chosen for the title above, two qualities which really on the physical plane represent the divine virtue of wisdom. During the many incarnations that the Band of Servers had for work under divine guidance of Rshis, naturally this "following the Leader" has been developed to a large extent. Equally naturally it seems to me now, that the fact that these Servers nowadays are spread all over the world in various countries, in various nations and in various religions, with all their peculiar conventions and customs, causes a tremendous variety in the fields of labour, where our Servers for the moment have to give their Service. And so it might well be that now the time is coming for a change, that now they have reached that stage in evolution where a more independent and discriminating attitude has to be developed, in order to prepare them for future leadership in various wider fields of Service.

That the American Section, notwithstanding lack of the physical presence of our President and her great Co-worker C. W. L. has achieved such a great measure of success, is largely due to the inherent common-sense in that practical nation, which made them discriminate among the various statements made from time to time by our Leaders as to the attitude to be taken by a Theosophist, and take on and practise exactly those which suited the peculiar circumstances of the T.S. in America as such, and most likely they did not fear too to add their own notions and plans as to the work.

Let me cite an example, a rather glaring example, which will make it clear at what I am aiming. If at an Annual Convention held in India for instance stress is laid on the necessity for cleanliness in houses and in places of worship by our Leaders, then this does not mean that *all* Theosophists all over the world are considered to be in the position in which such a remark would be useful to them. Our Reason and Common-sense ought to tell us that this does not apply to countries like Holland, where housewives are said to be proverbially clean in their homes. I cite Holland in this particular case for the sake of the great contrast.

If, to quote another instance, Indians are told that meditation on Parabrahm, however excellent that may be in itself, is of not much practical value, if not linked up to an attitude of kindness and friendliness towards all the kingdoms of nature in daily life, then this does not mean that meditation on Parabrahm is condemned for all Theosophists all over the world, nor for Indians as a matter of that. Our metaphysical Hindû brother is apt to overlook things of the physical plane and thus he is advised to bring the ecstasy which he might experience in his meditations to practical use on the physical plane by making that change his attitude to mineral and plant, to animal and human being, especially those unhappy creatures called outcasts, all of which belong to Parabrahm's manifestation on that level. The press cuttings received all over the world from our efficient American brothers have for instance revealed the fact that the Leaders there pointed out the desirability of this higher meditation, and were gliding-over there, as it were, the necessity for practicality, as this would be something like carrying coal to Newcastle.

These examples I choose for the purpose of my explanation are rather obvious, but very many statements made by our Leaders, though not so glaring as these cited above, should appear to be of similar nature if only we took the trouble to look into them a little more deeply.

The letter of an Elder Brother, which was directed to "the Members of the Theosophical Society", and which as such, contains advice of the most general nature, cannot be brought under the "statements" which I have in mind.

Our good brothers of the Theosophical Society sometimes remind me of a cornfield, the ears of corn blowing hither and thither, as Mr. Wind directs.

At the recent Convention at Benares Bishop Arundale urged the members on to mingle with other activities, not to be satisfied with attending meetings and hearing lectures only. He who has lived in India knows how dearly our Indian brother loves lectures, and how patiently he listens, and thus for the Indian Section evidently the time has come to bring the Theosophical thought forms which have been so elaborately built up on the mental plane, into

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close contact on the physical plane with other activities, so that there also India might be permeated more by Theosophical ideas than has been hitherto the case.

India has now to follow the example of the Australian Section, where after a period of lecturing and studying, the members begin to testify their Theosophical principles by work in other activities also, and this side of the thing is now being consolidated and organised so wonderfully by Bishop Arundale during the past year or so. But again this does not mean that in new countries like China and Japan and Egypt, and various other new Section or Sections-to-be, the preliminary stages of study classes and lectures and meetings have to be stepped over altogether, and that the members who, like members all the world over, have only a certain amount of time at their disposition, should throw themselves into all sorts of activities, neglecting this preliminary spade-work to a large extent! Members in such countries are usually few and far between, the more does it seem to be necessary that all hands should join in the preliminary work. Reason and Common-sense ought to tell us that, in order to show the influence of Theosophical teachings on the life of the members, the public ought to be informed first of all to some extent what those teachings are, or erroneous views ought to be set right. And out of a certain amount of time available a reasonable share should go to this spade-work.

With a discriminative and independent attitude and with the application of the two testing stones of Reason and Common-sense, let us then read or listen to the various statements made by our Leaders in regard to the Theosophical attitude and in regard to the Theosophical work. We shall develop in ourselves the true vision necessary for Leadership, and the Society we all love so much will benefit by it, and make the steady and balanced progress which is so necessary for a well-regulated development.

Elizabeth Lourensz

SEEDS OF INTERNATIONALITY

AN International Pacific Health Conference was recently held in Melbourne, Australia, and attended by delegates from the League of Nations, and other representative bodies, more directly concerned in health problems of the Pacific, while the Acting Prime Minister of the Commonwealth, Dr. Earle Page, presided.

In opening the conference Dr. Page expressed pleasure at having the opportunity of welcoming the delegates to Australia. The history of the Pacific, he said, had always been peculiarly international. The prolonged migration of the Polynesians, imposing their culture on whatever older races there were, had hardly ceased when the new migration of more cultured peoples commenced. In the sixteenth Century the Spaniards reached the Ladrone Islands and the Philippine Islands, the Portuguese having already entered into possession of the East Indies. In the seventeenth Century Tasman visited Tonga, and in the eighteenth Century the visits of Captain Cook, Bougainville, and La Perouse introduced English and French influence into this arena. Historically, less was known of the Japanese navigators, but it is probable that their enterprise had throughout the centuries carried them to many parts of the Pacific.

"We, in Australia," continued Dr. Page, "have recently been privileged to have visits from Japanese training squadrons, from a representative American fleet, and from a British special service squadron; and we acknowledge gratefully the kindness shown to our own cruiser Brisbane by the Government and people of Japan. These incidents moved the Commonwealth Government to the reflection that, while demonstrations of peace and goodwill might be adequately made with the instruments of death, something more was necessary to express our common determination to use all knowledge for the preservation of life. The Commonwealth Government, therefore, invited all Governments having responsibilities in the Pacific region to send delegates to an official conference, at which should be considered all factors which might affect the health or happiness of the subject races, as well as of those whose duties or commercial interests involved their residence in these regions."

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In July next an International Anti-Vivisection and Animal Protection Congress will be held in London, and it is to be hoped that its proceedings will be well promoted and supported, and widely published. One week is certainly insufficient for all it should have to say, and one would like to think that this work was a real "World League" for the defence of our sub-human brothers, as one of the convening societies calls itself. But the world is still strangely apathetic, and no protests, in the name of enlightened humanity, follow Press notices of Dr. Voronoff's monstrous scheme of monkey farms. Are we really so debased as to seek to lengthen our miserable lives by robbing monkeys of their glands? The answer seems to be overwhelmingly in the affirmative, since nearly all accept, as a

matter of course, vaccine from the calf and serums of all kinds and tortured origins, and another of the latest announcements is of an extract from the supra-renal glands of cows (about 2,000 cows being required for a small amount), to counteract heart-failure in pneumonia. It would seem that mere prudence, if not common gratitude, should protect the gentle cow from such desecration, seeing that the world supply of milk is already small; and it is terrible to think how many babies of the poor must go short of their most necessary food—as already millions do in India—to supply gland extract for the exhausted hearts of the few rich. Will not occult records tell future readers of another “sin of the mindless,” in the twentieth century resulting in such pollution of the human vehicle that higher souls may well refuse to incarnate in them, and there may be a reversion to an age of semi-human monsters. From such a kármic doom may the efforts of a few enlightened doctors and humanitarians redeem at least a fraction of blinded humanity, and to make that fraction bigger, none is too humble to lend his aid, as by supporting the International Anti-Vivisection and Animal Protection Congress in London, and by awakening and strengthening a too drowsy public conscience.¹

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In connection with the Indian New Year's Day, which fell, this year, on the third of April, L. B. Raje in *The Bhārata Dharma* for April recalls some interesting prophecies, of international interest, by the late Count Tolstoy. In addition to remarkable predictions of the Balkan Wars followed by the greater world-disturbance of 1914, he foresees “a Federation of the United States of Nations,” and further, about the year 1925, a great Reformer, who will “clear the world of the relics of monotheism, and lay the corner stone of pantheism.”

According to Ray Schultz, another prophecy was thus worded:

“And in this much-troubled world, in about the year 1926 or 1928, I see, coming out of the far East, a young teacher of the much-needed, new, world-religious awakening; of dark colour, but not of the Mongolian, Negroid or Caucasian races.”

H.

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¹ It is to be hoped, moreover, that the Congress will not refuse to draw attention to what is, after all, the most gigantic wrong done to the Animal Kingdom, though custom has staled its horrors for most people, that of meat-eating, with all the horror and cruelty which surrounds it—11.

A SUCCESSFUL ATTEMPT AT COMMUNITY LIFE AT INDORE

THE Central India and Rajputana Federation Meeting, which was held at Indore during the Easter Holidays, was taken as an opportunity of living the community life.

The Durbar lent the necessary tents, which were erected on a large compound. The boys of the Malharashram made artistic labels for them, and when the guests arrived, they passed under a crimson banner over the gateway with the legend in gold “Theosophical Federation Camp” and found themselves in a pretty village ready for them, with pot plants grouped before the “houses”, which were named: Gwalior Group, Malwa Group, Indore, Lecturers, President, Enquiry Office, Bookstall, Refreshments, Dining Hall, Lecture Room. In reserve, but happily never seen by the guests, was the label “Hospital”.

Once within the Camp all was joy and happiness from early morning to bed-time. There was one member of the Camp who wore no delegate's badge, but was most assiduous in his attendance, and that was the “mighty Mudjekeewis” or Kabeyun, the West Wind, “Father of all the Winds”. Early in the morning he rose, like a giant refreshed, and was present at the Pūjā. He attended the business meetings, scattering all the precious documents of President and Secretary, paper-weights being of no avail against him; he lifted the dhurries high, and in the dining-room swept the leaf plates and cups into a merry dance down its long length. But when the lovely full moon rose, he became gentle as a western zephyr, and softly cradled us to sleep.

A busy programme was the order of the day. After wrestling with problems of hot or cold baths, we gathered (after a first attempt in the shamiana) in a tent for the Congregational Hindu Pūjā, followed by the Prayers of all the Religions. Then some attended the Refreshment Stall where tea, fruit, etc., were to be had.

In the bungalow a large and quiet room had been set apart for morning meditation and the daily students' meetings. Then from nine to half-past-ten, there were business meeting, community singing practices, etc., to attend. After that came breakfast, where all of us, men, women, and children, sat in four long rows on mats, regardless of race, creed, sex or age, except that in one corner a table had been

placed for two of the older members, whose knees were no longer supple enough to allow them to sit on a mat. Then came a rather short period of rest and silence, followed by more meetings, and at five-thirty all wended their way to the Town Hall, a matter of ten minutes walk, for the public lectures.

The names of lecturers and their subjects were as follows:

Mr. Jamnadas Dwarkadas: The Inner Government of the World. Signs of the Coming Civilisation.

Mr. W. L. Chiplunkar: The Secret of Sacrifice; The Message of Shri Kṛishna in the Gītā.

Prof. Kulkarni: Hindū Congregational Pūjā; Divine Discontent (to the Ladies).

Mr. Mavaji Govindji Sheth: The Inner Life; The World Mother.

The other aspect to be mentioned is that of the Hindū Congregational Pūjā. On the first day, the elements of water, sacred ash, flower, etc., were given to all, and the service conducted in a most precise way; the effect was very beautiful. On the second day the elements were only distributed to a few of those in the middle rows; the consequence of this lack of real participation in the sacrificial offering was immediately felt. Not only was the disappointment of the other members perceptible as a heavy, depressing cloud, but it was evident that the building of the temple on the other planes was weakened and comparatively poor. On the third day with the same officiant, and the same congregation, when *all* were served with the elements, the effect was once again beautiful; and one could feel the walls of the temple rising high, and a beautiful force of co-operative offering lifting them up towards the sky; this was accompanied by a great feeling of the happiness which comes from co-operation.

We therefore recommend our brothers to let no consideration of time prevent the serving of every member of the congregation with water, sacred ash, flower, etc.; for only by such complete and unanimous participation can the sacrificial offering be without blemish, and only by the devoted earnest co-operation of every man, woman and child present can the best conditions be obtained for a fair temple to arise and for a holy force for distribution to be received.

Such then was our Federation Meeting! One that has been a great blessing to each of us, and from which great blessing will issue throughout the year to every lodge and member of the Federation, whether present or not, if only, during the coming year, he cherishes the ideal there present, and works earnestly for the diffusion of that blessing, by sustained and energetic work for those around him.

A. L. H.

THE THEOSOPHICAL FIELD

AUSTRALIA

PROFESSOR WALTER GEISLER, of Halle University in Germany, has recently been touring Australia to collect geographical material, and seems to have been struck with the potentiality of this "continent of the future," as he rightly calls it. Even in so-called deserts he found conditions far better than he had expected from current literature on the subject, and he thought it a wonderful privilege to live in a country that was to have so great a future. He decided that new scientific terms would have to be devised for the description of its morphology. To the Theosophist this is not surprising, since it will be the continent of the Seventh Root-Race, connoting very literally a new world.

At a Summer-School of the Workers' Educational Association of New South Wales, the choice of subjects for discussion show a healthy catholicity and breadth of outlook quite Theosophical. Religion and the religions, politics, nationalism and internationalism, all found their place, and the community life lived in the big camp was a practical example of the happiness of brotherhood.

Dr. Dale, Health Officer for Perth in Western Australia, seems to have tapped some thought currents generated by Bishop Leadbeater, for, in a speech made recently at a Kindergarten Training College, he makes training and environment rather than Nature responsible for the development of any ill tendencies in a child's character. He says:

I believe that both character and health depend mainly on environment as opposed to heredity, and that Nature, when a new human being is formed, produces as a rule a seed that is capable of perfect development. Obviously there are inborn differences of degree between individuals—sometimes great differences—but generally speaking, people are not born vicious or immoral any more than they are born sick, and it is the environment which is responsible for both character and temperament. In any case the environment is controllable, whilst heredity for practical purposes is not. I believe then that each new being is born plastic, to be moulded by its surroundings into a good citizen or a bad one, and I am certain that the preliminary moulding is all-important, both as regards character and health. The community

generally is coming to realise the importance of the early years from the health standpoint, witness the growth of the Infant Welfare Movement and the greater attention now being paid to health in early years. The Kindergarten Movement recognises it in regard to mental and spiritual health and to character-formation also. A child is not born selfish or vicious—but he may be made both selfish and vicious, and perhaps permanently so, by the time he goes to school.

The essence of Kindergarten is its social side, in that the development of the child proceeds in the company of other children under conditions which constantly, though unobtrusively, foster that regard for others and consideration for the rights of others, which are the basis of true civilisation. When one comes to think of it, the civilisation we all desire to see is not dependent on wealth or science, on a bountiful land or the mastery of the external forces of Nature: it will be achieved by a mastery of the internal forces. A mastery of self and regard for others cannot be expected to develop in the relatively neglected children of harassed, or sick and impoverished parents, nor in the pampered, isolated children of the so-called successful members of the community, for a spoiled child is as truly spoilt as a neglected child is likely to be. A land fit for heroes can only be prepared by the heroes themselves. Give us a community of really civilised people, and almost any land would do.

What we all desire, in fact, can only be achieved by the deliberate education for citizenship of children from their tenderest years under skilled guidance that can never perhaps be skilled enough, but that is our aim. Thus, I contend that the Kindergarten Movement is a great civilising agent, though not the only one of course. It takes an essential place among all the agencies which aim to improve the conditions of child life.

THE WORLD OF MUSIC

The musical world of the West has been dominated for the last few months by the celebration of the Centenary of Beethoven, the great Master of sound to whom was latterly denied the joy of hearing, in his physical vehicle. Another portent, of a very different character, has also had prominence in the press, and is of special interest for the Theosophical student, *viz.*, Community Singing. When we read of 10,000 people singing together at the Albert Hall on a Saturday night, and realising a strange comradeship in song that makes them feel "surprisingly happy," we wonder if the West has stumbled over another of its old lost secrets, the magic power of melody to unite, to make many feel as one. In the East this has never been forgotten, and chance visitors are often puzzled to account for the rapt enjoyment of an Indian crowd at some Bhajana or Harikatha, where technique may seem faulty and theme dull and uninspiring, but yet none may doubt the presence of some great unifying power, welding thoughts and emotions of all present into one mighty instrument for self-expression. The tendency, on the other hand, in the West has been to make vocal music too "high-brow," aiming at a technical perfection perhaps rightly pursued in instrumental, but too often making ordinary folk feel ashamed to lift their untrained voices in the old merry glees and choruses for which Jazz and music-hall records on gramophones

are an unsatisfactory substitute. We have to face the question, is music a luxury or a necessity, and have we been starving our souls of what is as necessary to it as breathing to the body in our efforts to live up to standards of æsthetic culture which are only for the few? It seems so, and that in consequence a very natural but terrible Karmic penalty has fallen on us; the general taste has become perverted to such an extent that vulgarity—and worse than mere vulgarity—penetrates even the arcana, and there seems no sane gradation of values. A musical art that has detached itself from its base of healthy, human emotion, no longer "broad-based upon the people's will," has lost its coherence and no longer understands itself or its function. We have once more to begin as children, to open ourselves to the great voice of nature, to recognise that music is everywhere around and within us, and that by associating our hearts and lungs with those of others, we achieve the double object of giving it worthier expression, and also of tuning our lower selves to the higher harmonies of the Buddhic plane.

CAPITAL PUNISHMENT AND RELIGIOUS FANATICISM

Public opinion in India is unmistakably asserting itself against capital punishment. The most remarkable of recent instances is about the sentence of this extreme penalty in existing law awarded to Abdul Rashid, a Muslim fanatic, who murdered Swami Shraddhananda, the venerable Hindû *Sanyâsin*, working in various fields for the regeneration of Hindû society. The incident happened at a time when the tension, due primarily to political reasons between the Hindû and Muslim communities in Northern India was at its highest, and the cold-blooded murder itself was regarded as in no small measure due to it, thereby only aggravating the bitter feelings on both sides. During the trial the plea of temporary insanity was urged in defence of the accused, but was rejected on the strength of medical examination, and the judge held that the murder had been committed "deliberately and ruthlessly on a victim whom the accused sought out and found seriously ill in bed". But a speaker at an Arya Samaj (which is an aggressive body of Hindûism to which the Swami belonged) meeting, spoke against the capital punishment awarded to the murderer, and said that he ought to have been left instead to repent the effects of his own ill-deed. *The Servant of India* (the organ of the Society of that name, founded by the idealist politician, Gopal Krishna Gokhale) writes more pointedly on the subject. It

urges that Abdul Rashid should "be treated as a diseased soul and saved the gallows". "Lunacy is not the only malady which requires its victims to be exempted from the clutches of capital punishment," for lunacy or mental afflictions manifest themselves in forms other than those "certified by medical experts". It adds, "if there is any soul which requires spiritual ministration and stands sorely in need of the reformatory purge, Abdul Rashid's is undoubtedly one." He belongs to the class of criminals produced by religious fanaticism. After condemning the sentence of capital punishment, to which it is opposed in principle, the journal gives the additional reason for its non-use that in India, for "Hinduism has never stood for the vindictive doctrine of an eye for an eye, a life for a life. Love of the enemy, forgiveness, mercy and the return of good for evil has been the highest virtue preached in its highest gospels". It concludes by saying that, by abandoning the idea of capital punishment for religious fanatics, religions have really to gain in common understanding, their followers "marching together along the path of brotherhood and love".

As a reaction against the dogmas of "natural selection" so far popular with the theory about the evolution of man, the following account of a German Professor's new theory is interesting. The extreme view of Darwin and Haeckel that man is descended from the ape is refuted by the German Professor in favour of the other extreme that the ape is descended from man!

The ape is descended from man and not man from the ape, according to Professor Max Westenhoefer, the custodian of the Pathological Museum of the Berlin University. The Professor holds that monkeys do not represent a development beyond the human species, and that they had manlike animals as their forbears. He points out that chimpanzee cubs resemble human beings much more than their own parents. As one proof of his theory, Professor Westenhoefer cites the facts that certain human inner organs show evidence that man's ancestors lived for a time in water. These characteristics of the inner organs are, however, missing from apes, which, says the Professor, shows that the ape represents a development beyond man.

The question of the evolution of man is fully discussed in *The Secret Doctrine*,¹ and the correct solution of the problem by occult investigation is there explained. The German Professor's view that monkeys "had manlike animals as their forbears" is perhaps a hazy reflection of the fact mentioned in *The Secret Doctrine* that some of the most anthropoid species in nature may be traced to the Third Race man of the Atlantean Period.

¹ Vol. II. pp. 195 seq., 3rd Edition.

"PUNCH" AND DRINK ADVERTISEMENTS

"An announcement was made in the English Press lately that after March no further advertisements of intoxicating liquors would appear in *Punch*. We warmly congratulate *Punch* on its action, which is worthy of the great position *Punch* occupies. We are sometimes told that in the commercialised Press of to-day there is no place for idealism. *Punch*'s action gives the lie to this statement," says the *Spectator*.

"*Punch* has followed the example of the *Observer* and the papers of the United States, and banned advertisements of drink," says *Time and Tide*. "Now this is significant. Nobody would suspect *Punch* of being either unco'guid, or slavishly imitative of its American neighbours. *Punch* is still the unique repository of the popular fraud of humour labelled 'British'—genial, boisterous, good-humoured, respectable, sometimes whimsical, sometimes even gay. It is the paper of country houses, of railway bookstalls, of dentists' waiting rooms, the paper which people most often send out to friends abroad."

"The action of *Punch* will certainly make it easier for other periodicals, which have not yet become national institutions, to exercise their own taste more freely in advertisements."

H. V.

THE ADYAR ART CENTRE

THE beautiful picture "Chandrasekhara" by P. K. Chatterji is being reproduced in colour and will shortly be available for those who wish to have a copy of it. The picture represents Shiva in his aspect as the Chief of Yogis and is full of the special beauty and wisdom of the East. As the edition will be limited, orders should be registered at once with the various book depots. Mrs. Adair of Adyar who is at present touring in Europe with a small collection of modern Indian paintings is seeing the reproduction through the press. It would help her to know whether a larger edition can be made if those who want to have a copy would send her a postcard to this effect c/o The Theosophical Society, 23 Bedford Square, London, W.C. 1. The price is not yet known, but it will not be very large. The picture can only be supplied for cash either to shops or individuals.

J. H. COUSINS

BOOKS RECEIVED

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

The Kingdom of Happiness, by J. Krishnamurti (Allen & Unwin, London, W. C. 1.); *Modern India Its Problems and Their Solution*, by V. H. Rutherford, M.A., M.B., Cantab. (The Labour Pub. Co., London, W. C. 1.); *Ancient Ballads and Legends of Hindustan*, by Toru Dutt (Kalidas & Co., Madras); *Voices from Within*, by Rai Sahib Lal Bonnerjee (Jitendriya Bonnerjee, Calcutta).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Theosophical Review (March, April), *Modern Astrology* (April), *O Theosophista* (January), *League of Nations* (February), *Methods of Economic Rapprochement*, *Bulletin Theosophique* (April), *The Australian Theosophist* (April), *Light* (April), *Mexico Teosofico* (January, February), *The Indian Review* (April), *League of Nations Annual Report* (February), *The Messenger* (April), *The Canadian Theosophist* (March).

We have also received with many thanks:

Current Thought (April), *Pewartia Theosofie* (April), *Rural India* (March), *Revue Theosophique Le Lotus Bleu* (March), *El Heraldo* (January), *The Indian at Home and Abroad* (April), *Theosophia Jaargang* (April), *The Vedic Magazine* (April), *Teosofisk Tidskrift* (March), *The New Era* (April), *Vaccination Inquirer* (April), *Der Herold* (March, April), *De Theosofische Beweging* (April), *The Mahā-Bodhi* (April), *The Vedānta Kesari* (April), *The Round Table Quest* (April), *The Young Theosophist* (March), *Heraldo Teosofico* (March), *The New Orient*, 1927, *Theosophy in India* (April), *Bhārata Dharma* (April), *The Brothers of the Star* (April), *Trebune Libr d' Eyppte* (April), *The Beacon* (February, March).

REVIEWS

The Kingdom of Happiness, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland, Allen & Unwin, London.)

This book consists, as Mr. Krishnamurti himself says in his Foreword, of talks given to certain friends at the castle of Eerde in the summer of 1926. Dr. Besant describes, in a little supplement to that Foreword, the conditions obtaining there at the time as "the most favourable possible for the presence of the World-Teacher's influence". Both the natural beauty of the place and the fact that Krishnaji, as the author is respectfully called by his friends and admirers, was surrounded by a group of "eager students, believing in his inspiration and eagerly welcoming the presence of the Lord," conduced evidently to create the necessary conditions for the manifestation of the Lord. Those who have the requisite culture and wisdom will realise that the book is a "really wonderful" one, to quote Dr. Besant's appreciation of it, marked by "depth of wisdom," striking originality, "and exquisite diction". It contains practically no Theosophical terms. The only facts, beyond the ken of the average man, the existence of which is assumed in the course of Krishnaji's talks are Reincarnation and Karma. The gospel which he intends to preach is not a theory of life, but a message evidently meant to make a universal appeal. Krishnaji seems to give us in it the distilled essence of spirituality, the very cream of life. There is nothing in his words to which a sensitive human soul of culture and experience cannot spontaneously respond. For spirituality is set forth by him in terms which describe the very nature of the spirit. Krishnaji's aim is not, as he says again and again, to impose beliefs or to claim allegiance, but to awaken the inner Voice, the Intuition, in each, which will lead him to the Kingdom of Happiness. That Kingdom is not an artificial one, far away in the clouds, to which admission is restricted by the observance of set forms. It is in reality a state of consciousness to which each one can rise, indeed must rise by his own efforts and struggles. Hence says the teacher: "The elementary thing which one must

struggle against is the sense of self-satisfaction, and the desire to conform to moulds not of one's own making." The book scintillates with passages of rare beauty. One such may be reproduced here, for it gives a far truer indication of the quality and contents of the book than is possible for any words of the reviewer:

"I was speaking about the Buddha and His disciples, and, as I told you, those disciples could not have been ordinary people; they were the exceptions, like the tremendous pine-trees in the forest, giving out real love for those who wanted shelter at great heights. Because they understood the great Master, because they breathed the same perfumed air and lived in His world, they were able to give to the world part of that eternal beauty. That is what we have to be—pines on the mountain-tops, not the ordinary bushes of the plains, because there are thousands of them—but yet we must be bushes as well. For you can only be a great pine if you know what it is to be a small creeper or a weed in the garden."

Krishnaji's similes are practically all of them taken from nature. The passages seem, even in the cold print of the book, full of intimations of an eternal beauty which must be sensed and cannot be described. He lives and speaks from a different world from the ordinary one. There is in his ideas and words an enchanting perfume, belonging to the mountain-tops of human experience, which cannot be translated, but which almost smothers by its richness. He lays the greatest stress on each man becoming to himself his own guide, creating his own ideal, but an ideal which excludes nobody, which makes him forget his little self and "mingle with the universe". He describes spirituality not as a dull, anæmic, limited thing, but as a state of originality and adventurous thrill, whose expansion is without limit. Often the same sentiments are repeated, but they are like a melody that is of the very nature of the soul of the utterer, and needs to be repeated again and again to summon those who listen to it to enter the kingdom of the artist. Krishnaji's words are full of a dynamic urge, yet at the same time there seems to be a heavenly balm in the very air they breathe. The book is really a very difficult one to review. The attempt is like reviewing an indescribable sunset. The reader must read it for himself, sense and enjoy the beauty of its passages before he can comprehend it.

N. S. R.

The Chakras, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 10.)

This monograph on the chakras, or the force-centres on the surface of man's etheric body, will undoubtedly rank as a classic on that subject, the value of which to those interested in it can hardly be exaggerated. It puts before the readers, in plainest language, the scientific observations of the author, made by means of his unique clairvoyant faculties. Those who are acquainted with Bishop Leadbeater's other works are aware of the characteristics which distinguish them, the extreme lucidity of exposition, the analytical precision of language, the accuracy of his statements, almost every quality needed for perfection of appeal to the concrete mind, the dominant principle of the present age.

The book under review embodies practically all the information about chakras that has been available so far to Theosophical students, but also contains much that is new and very illuminative. It contains a series of fine drawings, depicting in proper colours the flower-like appearance of the different chakras (which literally mean wheels and are so called in Samskr̥t, because of their perpetual rotatory motion) and also their connections with their etheric stem, which is situated in the spinal canal. Bishop Leadbeater describes the forces which flow through them, their nature and purpose. Much interesting information about the mysterious Kuṇḍalīni, or "serpent-fire," the awakening of which puts a man fully in touch with his superphysical consciousness, its relation to the First Outpouring from the Third Aspect of the Logos, which is of a predominantly feminine character, and its normal function in the average human being, is put before the reader in the author's delightfully simple and attractive style, and in a form in which all that becomes most readily assimilable mentally. A special chapter is devoted to prāṇa or vitality, its absorption and distribution through the body by means of the chakras. The third force flowing through them, it may be incidentally mentioned here, is "the primary or life-force," the intermingling of which with the Kuṇḍalīni in its normally active form produces each man's special "magnetism," or his own nerve-fluid. The chapter on the development of the chakras points out also the dangers connected with it. The author deliberately refrains from explanations as to how it is to be done; for that should by no means be attempted except at the express suggestion of a Master, Who will watch over his pupil during the various stages of the experiment. A valuable part of the book, of which all parts are exceedingly valuable, as indeed is anything which comes from the lips or pen of our very illustrious Brother, is the chapter

devoted to Laya Yoga, which gives a brief outline of the information contained in the Samskr̥t literature on chakras.

As days, months and years pass, C. W. Leadbeater steadily increases the incalculable debt of gratitude under which he has laid the modern world and posterity, and especially all those who value occult knowledge, for its own sake and for the sake of its power to enhance the richness and beauty of one's own life and the happiness of others.

A Congregational Pūjā for the Hindūs: under the Auspices of the Bhārata Samāj. (The Indian Bookshop, Benares City. Price Re. 1.)

This is a very useful publication, and, considering the popularity of the Bhārata Samāj Pūjā, it ought to meet with a ready and widespread welcome among Hindū Theosophists, and also among all persons interested in ritualism and the occult effects of rituals. It contains "a rendering of the ritual in English" by Dr. C. Kunhan Raja, the text of it in Samskr̥t, "a full explanation of the Pūjā" by Mr. P. K. Telang, "notes of talks on the Pūjā" by Mr. J. Krishnamurti, and the article entitled "A Temple Thought-Form" by the Rt. Rev. C. W. Leadbeater which appeared in THE THEOSOPHIST of April last year. The names mentioned are a guarantee of the attractiveness of the volume. Mr. Krishnamurti's talks have, unfortunately, been reported in a fragmentary form, and are, moreover, "unrevised". But the ideas contained in them have a value and brilliancy all his own, and it is but fitting that something on the subject from him who originated the idea of congregational worship in Hindūism, and took a leading part in the construction of the ritual should have been included in the book. Bishop Leadbeater's description of the superphysical effects of the ritual will, through this book, reach a very large circle of readers, and help many a devout Hindū worshipper by bringing vividly home to him the efficacy of the mantras which he has been mechanically trained to utter. Mr. Telang's Notes, we must not forget to mention, add not a little to the utility of the publication, for they give an explanation of the Pūjā, which combines scholarly thoughtfulness with an illuminativeness born of faith and interest in the value of Hindū modes of religious thought and feeling, and identification with the spirit underlying and expressed in them.

N. SHRI RAM

The Temple of Labour, by Maud MacCarthy. (Theosophical Publishing House, London. Price 5s.)

The book consists of four lectures, given in the winter of 1920 in London, at a time when the author ran successfully, with some art and craftsman friends, a test Works' Guild. Guilds are surely the solution of the problem of re-uniting art and labour, on the one hand, with intelligence and muscle on the other, and the book in hand is a bold attempt to bring some ideals into what is generally an unseemly scramble for the loaves and fishes. The book is not easy reading; it is full of flights into abstract idealism, just when one thinks one needs a concrete example, but it certainly does not leave out the idea of duty nor the need of proper leadership. It doesn't really bring out just how a Guild should be started, though the outline of the temple in the frontispiece is a great help in grasping the idea of the organisation. It is the most concrete thing in the book. The idealism of the book is very attractive, but it leaves one wondering how to begin. It is evident perhaps that the beginning should be at the top. A chapter on rules and regulations and a few definite bye-laws would have been very helpful in bringing the thing to a head.

The last chapter is perhaps the most easy to grasp, and one almost wishes it had been the first, for "the clearing of the ground" could be summed up in one sentence, viz.: get away from present systems. There is no clearing away of the old wage-slave idea, so simply forget it and start anew.

The position of the author as artist and mystic gives her a right to claim considerate attention. She has issued a clear call of a purely idealistic nature, and if no one more practical than a mystic dares begin, then it is the mystic that is the practical leader, for it is high time that many moves like this be started—many shops and "Labour Temples" where the artist and the dreamer can inspire the executive and the labourer. The mathematical symbol that in the fourth chapter is shown to be a complete geometrical cube is a very interesting illustration of how Geometry symbolises human life.

May many be spurred by this book to action, and start a Guild on these idealistic lines, for a demonstration of its action will be the only proof to the many, to the practical, who are immersed in the mill of daily activity.

A. F. K.

The Astral Body and other astral phenomena, by Lieut.-Colonel Arthur E. Powell. (Theosophical Publishing House, London. Price 10s. 6d.)

The book is compiled from the writings of Dr. Annie Besant, Bishop C. W. Leadbeater, Bhagavan Das and others, to whom it is dedicated with gratitude and appreciation. The reader in his turn will be grateful to the compiler, and appreciate the efficient way in which he has arranged in a condensed form all the information which at present is available about the Astral Body of man. The general reader will be fascinated, and will want to read straight on without troubling about the sources whence the information is taken. The references to the books used are given in the margin, and will save the student a great deal of time and labour. It is said in *The Hidden Side of Things* that "in reading a book it is possible for a genuine student, with attention fully concentrated, to get into touch with the original thought-form which represents the author's conception as he wrote. Through the thought-form the author himself may even be reached, and additional information thus obtained, or light gained on difficult points". If we bear this in mind when reading such a book as *The Astral Body* we ought to be able to pass on a good deal to others. Every Lodge Library ought to have a copy, for the use of those who cannot get the book for themselves.

The Pythagorean Way of Life; with a discussion of the Golden Verses, by Hallie Watters. (Theosophical Publishing House, Adyar. Price Rs. 2; Re. 1-4.)

The writer obtained a M.A. degree after submitting this thesis to the Leland Stanford University, and it has been a happy thought on the part of the T. P. H. to publish it. Professor Meautis of Neuchatel points out in his foreword how useful this kind of book is, because it gives us in a few pages some idea of the great Pythagorean movement, which is of special interest to Theosophists.

The general reader will find new light thrown on an old subject; but for him it would have been an advantage if a translation of the Greek quotations had been given. To the student it will prove a most useful guide; the books referred to are not always ready to hand, and he will find here a clear exposition of the Pythagorean Way of Life. The bibliography at the end of the book will be a stimulus to those who wish to do some of their own "pioneer" work.

S. L.

Meatless Meals made Easy, by F. E. J. Mills. (Theosophical Publishing House, London. Price 1s.)

A well-arranged little book, which should be most useful to those who are starting to reform their diet. The book is not intended to treat with food values on a scientific basis, but aims at presenting simple recipes and suggestions for:

1. A housewife cooking for her family;
2. Those living with meat-eaters, who require food without friction;
3. Those who require to do simple cooking for themselves.

The recipes seem to fulfil all that could be required of them under these headings, and do not include ingredients which are obviously too difficult to procure; a disadvantage so many books of this type possess.

U. C.

Henry Jones, by H. J. W. Hetherington. (Hodder & Stoughton, London. Price 12s. 6d.)

This is one of those Lives which remind us how we can subliminate life. Jones has left "foot-prints" behind, and time may wash them away, but he left his impression on the hearts of his students, and what is built into the heart of man exists for all eternity.

Jones' biographer had not a difficult task. His life, though one of hard and strenuous work, was simple and straightforward. His mind and character, though lofty, were not complex and intricate. The book has two parts—a Life and some Letters. In the first, the author has shown his supreme merit as a biographer by bringing us into such intimate contact with his subject that we are able to view the man in his successive environments, and see how they affected him and he influenced them, while in the second, the spirit that was Jones speaks for itself. In short Jones "looks through" the whole as if his radiance pervaded it; we are not troubled with the author's opinion of Jones, but in a delightfully impersonal way, by a skilful use of quotations, he manages to keep us in touch, steering his way harmoniously between narrative about and the self-expression of his "man". This is the result of a deep, quiet spirit of understanding, and intimate contact during Jones' life.

Each chapter of the book tells of a chapter in the life of Jones, and in each we get the subtle change of atmosphere which surrounded

him at each stage. The struggle of "Early Life," the strenuous concentrated efforts of early manhood, when Jones was finding his niche in the cathedral of learning, that cranny from which his light would be best seen by the world; the frustration of the Welsh interlude; the strain of the St. Andrews period; the whole-hearted joy of the 2nd Glasgow period and the intensity with which Jones plunged into the city's work, his country's work and the world's work; finally the deep and stirring pathos of the effort, against physical weakness, to reach to what he felt would be final achievement in the last years, before this rich life was cut off—in all the author has caught and expressed the changing and expanding nature of the "man".

Jones was not a philosopher in the generally accepted sense of the term, one who lives "on the heights," remote from the turmoil of the market-place, and thinks out in a detached way the problems of human existence. His was a philosophic mind, not troubled by religious doubts, but aflame with an intense idealism and high morality which had an affinity with and therefore always kept in touch with—the burning problems of the moment, flashing his light into the chaos of human passions, and purifying and elevating all he touched. He was himself a burning, pure, joyous flame. His home-love burnt intensely in him, his intense and encircling love for his students illumined even the humblest of them. His devotion to a lofty conception of citizenship brought no small measure of dignity to the city of his adoption, and finally in his world-wide work for the harmonising of human relations, imperial and international, he upheld the torch of that true spirit of understanding and wide tolerance which it is the civic function of the Philosopher to teach to his fellow-citizens. He may be said to have worthily aimed at fulfilling the noble Platonic ideal—quite spontaneously, for he perhaps loved the modern philosophers best.

His written work is not great or impressive. He wrote his works in action, with the flaming pen of a warm heart and noble deeds. Thus he probably affected the lives of more men than most philosophers, for generally philosophers live only after they are dead. On the deeper currents of thought he will probably leave no impression, except as a mind that sought intensely to understand, to think up to the maximum of his power. He lived always in a little bit of the ethereal blue, but one feels he had never plumbed the depths which gives birth to that more "cosmic" consciousness, which makes one know the heart of man in all its subtle phases, from depth to height. His criticisms of his contemporaries are not always

convincing, but it may be said that his life-work was pre-eminently to emphasise the moral aim of human life, to insist on the truth that the many are the One, and that the One, the Absolute, changes with the changing many.

The one supreme purpose of the world is to furnish mankind with the opportunity of learning goodness . . . Everything that contributes to the spiritual progress of man I would call good, and everything that tends to hinder it, I would call bad. And evidently, if moral values verily are absolute, then no price at which moral progress is secured can be too high. If pain and suffering, poverty and need and the contempt of men contribute to this end more than their opposites could, then they are better than good health and plenty and the honour of men. Life is a constant self-recreation. The whole universe is a single process.

Certainly it is the story of a life well worth knowing and reading.

OLD STUDENT

Light from the East, by the Hon. P. Arunachalam. Edited by Edward Carpenter. (George Allen & Unwin, London. Price 6s.)

The late Hon. P. Arunachalam of Ceylon was a life-long friend of Mr. Edward Carpenter since college days in Cambridge, and acknowledged by the latter as one of the several personalities who influenced his life. He introduced Mr. Carpenter, if we remember rightly, early in Cambridge days, to vegetarianism; more important than that, to the study of Indian thought through the *Bhagavad-Gītā*. The intellectual and spiritual friendship ripened with time, even after Mr. Arunachalam returned to his far-off home. In the midst of his busy career, first as a high Government official and then as a responsible public man, he retained and cultivated to a high degree his spiritual heritage, under the training of his Guru, a Tamil *Gñāni* (wise man or Seer) of South India. The *Gñāni* was introduced to Mr. Carpenter through correspondence which gradually led to the latter's coming in person to see and learn from him. The record of this visit and its experiences has been published to the world in the book, *A Visit to a Gñāni*. Mr. Arunachalam kept his friend in touch with the *Gñāni*'s subsequent life and teachings through letters, some of which have now been edited and published in the present book form, after their writer's death. This book, therefore, forms in a way a sequel to the previous work. The letters give a clear and intimate insight, as only one friend communing with another can do, into the *Saiva Siddhānta* (fulfilment in God) philosophy of the Tamils of South India and Ceylon, and of its deep spiritual influence on the life of the people. This philosophy is the same as that of

the Hindus as a whole, namely that of the immanence of God, and the destiny of all evolution to be merged again into His Being, but expressed in terms of the special genius of the Tamil race, not only in metaphysical methods, but also translated into religious symbology, artistic productions and social and political organisation—all influencing in their turn unconsciously the general outlook and daily lives of the people. Mr. Arunachalam's letters indicate delicately these various aspects of Tamil life, and the book is, therefore, a valuable aid in understanding the people. The dancing figure of Siva at Chidambaram, the very architectural conception and technique of the temple and the poetry of the Tamils, are symbols of their philosophy. The religious festivals are its sociological and civic aspect, while the instance of his own grandmother, described in a few affectionate touches, illustrates its profound influence on individual lives.

I often think of my dear old grandmother, left a widow at fourteen, with two little children, surrounded by enemies thirsting for her blood and her wealth, and how alone she faced and overcame all obstacles and enemies, and brought up my uncle Sir Coomaraswamy, and my mother, and then my brothers and myself and so many others, men and women, who are useful and leading members of Ceylon. Alone she did it, and she could not read or write a word of her own language.

Later, she renounced all family joys and honours, attended on the religious Gñāni, and soon after his death and obsequies, herself shuffled off her mortal coil. And no wonder her tomb, lying next to that of her Guru, is now revered along with the latter. The ignorance of officials of a foreign government of such a people has naturally resulted in mere economic exploitation and repression, against which Mr. Arunachalam in Ceylon, along with his countrymen in India, struggled hard in the closing years of his life. Mr. Carpenter's introduction explains the nature and scope of Gñānam (or the Indian synthetical thought) as contrasted with the analytical method of modern science in the West, showing his own preference for the former, for its more comprehensive and therefore effective character. The letters are supplemented by four essays from the pen of Mr. Carpenter himself, in which a few points from the former are elaborated, to explain and solve some of the sex problems of the modern world, and also dealing with the highly educative influence of silent Nature on man.

M. S.

The Hindū View of Life, by S. Radhakrishnan, Prof. of Philosophy, Calcutta University. (George Allen & Unwin, London.)

These are the Upton Lectures, delivered at Manchester College, Oxford, 1926, and give in four chapters a very interesting and intimate contact with India. The contents are Lecture 1, Religious experience, its nature and content. Lecture 2, Conflict of Religions; the Hindū attitude. Lecture 3, Hindū Dharma. Lecture 4, Hindū Dharma. The book is very short, containing only one hundred and thirty pages, but that doesn't mean that it is lacking in thorough exposition and a complete introduction to the way the Indian looks at life. The Professor takes it as the Hindū attitude, but if that is true, it shows how completely Hindūism, because of its dharma, has made all other creeds in India see something and attain something of the Hindū attitude. This attitude is best expressed in Chapter II, where it is pointed out that it was "the powerful solvent of Philosophy" that melted and coalesced the gods and ideas of all faiths into one supreme reality which has become the Indian point of view, a point of view that links itself always with Truth and ignores the form. All through we see with wonderful clearness that the fight is over the form and never over the essence. In the chapter on conflict, again and again he shows how the little minds of the "faithful" always forget the teaching of tolerance in the Founder of each faith, and he shows how that solvent of philosophy is absent in ordinary Western thought. He says very truly "To obliterate every other religion than one's own is a sort of Bolshevism which we must try to prevent." This chapter is full of such terse statements of the situation. Many will be glad to accept his prophecy "That the Hindū solution of the problem of the conflict of religions is likely to be accepted in the future. The spirit of Democracy with its immense faith in the freedom to choose one's end . . . makes for it. Nothing is good which is not self chosen. No determination is valuable which is not self-determination. The different religions are slowly learning to hold out hands or friendship to each other in every part of the world." For one who has not very much time to go into the heart of a religion, these four lectures give a remarkable amount of detail. His chapters on Hindū Dharma require as a sub-heading a translation of the word Dharma; a short phrase there would have been very valuable, though of course two chapters never could be enough to exhaust that wonderful word. The Author shows how very democratic all Hindūism is, even caste. He says truly, "Each racial group should be allowed to develop the best in it without impeding the progress of others. Every historical group is unique and specific, and has an ultimate end, and the highest

morality requires that we should respect its individuality. Caste, on its racial side, is the affirmation of the infinite diversity of human groups." It makes the whole use of caste very clear, and then he goes on and shows us the whole, the Manavadharma, giving hints thus of the marvellous achievement of Hindû Philosophy. He also makes clear the fallacies of modern Western democracy, flattening us out, making of us "mere human beings," though such have no real existence. His plea for individuality as against standardising, his plea for originality, is all very happily put. Even if one has read much of Indian philosophy and many a modern exposition of it, this little book is no waste of time, but rather helpful because of its conciseness.

KAHUNA

Ruysbroeck, the Admirable, by A. Wautier D'Aygalliers. Translation by Fred Rothwell. (J. M. Dent, London. Price 12s. 6d.)

In all periods of transition we are faced with the same great problem of life and death, of the spirit and the flesh. We are wretched because we have profaned life; we did not see life as duty nor as enjoyment. We have stifled the spirit.

The voice of Ruysbroeck calls forth from the Middle Ages, and may still throw light on the present. In an age sunk lowest in the depth of materialism, he awakened the soul of man. Ruysbroeck's entire work is a chant to the human soul—the soul is *one* and its mission is *one*—to escape from exile and to return to God. Our essential work is to contemplate our soul, to possess it "as a kingdom," and while adapting our freedom to its demands, to advance to God. Ruysbroeck's doctrine is the drama of the soul enacted in our universe, a divine drama, which the Gnostics and the Neo-platonists had already divided into three broad stages: the birth of the soul in the divine abode, endowed like its creator with divine attributes; the fall—its exile within a material universe and its groping in the darkness of matter; and finally, after innumerable efforts to rise, the return to God. The line of human destiny may be represented by a curve. It starts from God, then bends and curves inwards, towards the lower world, and afterwards, having completed the circle, rises and returns to God.

If the universe is traversed by a dual stream of force—one part descending to constitute materiality, the other part ascending in the direction of the spirit—the upright man deliberately steps into the latter. Evil is fall and retrogression, both in the moral and cosmic order of things. Good is the ascent to the light.

It is in good deeds that the doctrine of Ruysbroeck culminates. Reaching the peak of contemplation, he again comes down to earth,

having discovered that God summons men not to inaction, but to the daily task; that in goodness there dwells a might invincible, and that the final interpretation of life is to be found in the word "effort".

There is a higher life, whereby man is related to his source and origin. This life however is not offered us along with the life of enjoyment set up as an idol, of ignoble materialism or of money, which corrupt all human relationship; these modes of life are against the divine order, wherein Plotinus saw salvation. Notwithstanding the long and precious spiritual tradition behind us, we seem to have lost recollection of that divine order, which is the *supremacy of the Spirit*.

Such is the ultimate significance of Ruysbroeck's doctrine. We feel that the Flemish mystic of the fourteenth century is speaking the truth when he says: "It is the infinite, the perfect on which our souls are nourished."

As we read these simple, artless words of Ruysbroeck, studded with metaphors, a small voice in us whispers, that the soul's experience contained in these pages is valid for us also, and can be put in force once more.

Ruysbroeck played an important part in the religious agitation that characterised the first part of the fourteenth century; a century whose destiny it was to spread throughout the world the germs of emancipation. For eighty years the war for religious freedom was waged against king and patriciate. Ruysbroeck was closely linked up, by religious, national and political bonds, to the history of his people and his time.

In this book of great learning and documentary research, Mr. Wautier d'Aygalliers writes with love and understanding about the life of Ruysbroeck and the evolution of his religious thoughts and feelings; the historical influences; fourteenth century society; the Church; the Forest-monks; his life in the monastery of "Groenendael," where most of his books were written; the philosophical sources of his doctrine—Scholasticism and Neo-platonism; and he lays great stress on the originality and the wide and lasting influence of his doctrine. He has made a special study of the influence of Hellenism upon Christianity, and has come to the conclusion that Neo-platonism forms the undercurrent of speculative mysticism, through which it feeds the whole of modern philosophy, including Bergsonism. It is an admirable book, learned but clear, full of deep thoughts and high exaltation.

M. G.

Mary's Son, by Ada Barnett. (Allen & Unwin, London. Price 7s. 6d.)

In this book the author works out one of the greatest problems of to-day. She proves that, for the perfection of children before and after birth, generation must be on a totally different basis to what it is mostly at present. She claims, in fact, a white life for a white life in marriage, both in fatherhood and motherhood, and that the act for the generation of a child shall be a ceremony of sacred consecration on both sides, that the highest product possible may be born to the race, that the child may be, in fact, one of the most advanced of human beings, one of the sixth Sub-Race, the coming race on the earth to-day. The way Mary solves her particular and truly terrible problem, and all the obstacles to her attainment, is unique and quite out of the ordinary, and it will cause much discussion, and possibly condemnation. The young life of Michael and his growing to manhood is very beautifully shown, in which he truly tries to live the Christ life in daily practice, thus proving beyond question what children can be if parenthood becomes a real consecration and a dedicated ceremony in life, and not the haphazard rite it mostly is to-day. Mary's son was born on Christmas Day, and Mary called him Michael, meaning the Strength of God.

Star members would be interested in the last two chapters of this book, where Michael interviews an old friend lately returned from India, who brings him news of intense importance. He says "Our Master has come again as He foretold, manifesting in human form." Michael simply replies—"I have both seen and spoken with Him." When his old friend has ceased from speaking, Michael is profoundly moved, and says, "I will go". Elathan hands him a slip of paper. On it is written an address in Holland. Holland? So near! Michael looks at him. "What will the world do to Him this time"? he asks very low. "I do not know. Maybe we can take some of it on ourselves."

This book is beautifully written, and the scenes in Spain, and later on in Kent and Sussex, in England, are very fine. We cordially recommend this book to all earnest readers, especially to those interested in motherhood, and all it entails.

S. W.

Coming World Changes, by H. A. Curtiss and F. H. Curtiss, B.S.M.D., Founders of the Order of the Christian Mystics. (The Curtiss Philosophic Book Co., Washington. Price \$1.00.)

The casual reader may be left somewhat breathless after the reading of this small book, in which an attempt has been made to cover a great deal of ground in a small space. The First chapter contains prophecies from the Old and New Testament, and quotations from *The Secret Doctrine* concerning coming changes. In the next few chapters, an attempt has been made to give an explanation of these prophecies, much of the matter being quoted from previous books by the same authors. The ordinary reader will do well to read the foreword, in which it is said that the object of the book is not to scare people into being good, "but to arouse them to the importance of uniting on a definite method by which the coming disasters can be minimised, and the days of tribulation be shortened." In the last chapter we are given the remedy, which is: "to unite in prayer, not because we have been frightened, not to save our lives nor even our souls, but to help generate such a constructive spiritual power as will counteract the evil and destructive forces . . ." A prayer for World Harmony is given, and those who are willing are asked to use it.

J. I.

Get Well and Keep Well, by Dr. Josiah Oldfield. (C. W. Daniel Co., London. Price 7s. 6d.)

In the long list of honoured names in the cause of food reform, Dr. Oldfield has held a high place in England for several years. He did—and is doing—invaluable work in connection with the "Order of the Golden Age," and his papers contributed to *The Herald of the Golden Age* are in themselves a literature. His earlier works, such as "Fasting for Health," "Life and Raisin Cure," and other smaller pamphlets, covered special branches of the subject of health and food reform. But his latest, *Get Well and Keep Well*, is apparently intended to traverse the whole area of diet and health. Of the 18 chapters of the work, written in the simple, incisive style of Dr. Oldfield—which, by the way, resembles that of Dr. Elmer Lee of *The Health Culture*, New York—it is difficult to choose any for special mention. The chapters on "Fruit or Flesh" stamp the doctor as a

vegetarian. His chapters on "Too Much Cooking" and "Uncooked Foods" show up the faults of current vegetarianism, and bring up food reform in a line with the discovery of Vitamins. Those on "Deep Breathing," "Massage" and "Fasting" treat of some accessories on diet. That on Coffee and Tea notes one of the degeneracies of modern civilisation. Yet Dr. Oldfield is not quite a naturopath, just as Dr. Leonard Williams is not. He still stands by the caloric standards of orthodox dietetics. If, as Sir Arthur Shipley in his "Life" points out, the human body, though better than even the triple-acting engine, is still a very inefficient engine, and if the dietaries of civilised mankind are susceptible of considerable improvement, does it not stand to reason that the calorie requirements can be diminished by raising efficiency? We may put the question but cannot discuss it in a short review. The medicine-man, the biologist and the physicist must co-operate. But, apart from this, we search in vain for a point on which we can disagree with Dr. Oldfield. The book has to be read through to be appreciated and put to use. Some of the interesting features are the evolution of food habits, literary references, ranging from Piers the Plowman to the Life of Napoleon. The book is to be heartily recommended to all food reformers, humanitarians and vegetarian societies.

V. R.

I will thank you to be so kind as to notify in your next THEOSOPHIST that I have accepted for the province of Mysore the Secretaryship of the International Correspondence League, Theosophical Order of Service, and that I shall be happy to find correspondents for any will apply to me to make golden links.

14 Serpentine Street, Bangalore
May, 1927

CLIFFORD O'DOHERTY

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th February to 10th March, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miss A. Wernigg, Port Blair, for 1927	...	15	0 0
T.S. in Argentina, for 1926, £23	...	304	14 2
" " Austria, Balance of dues, for 1926, 10s.	...	6	8 0

DONATIONS

Nellore Lodge, T.S., for "Adyar Day"	13	0	0
Burma Section, T.S., for World Congress Fund, for 1926...	10	0	0
	349	6	2

Adyar
10th March, 1927

J. R. ARIA,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Miss E. Treherne, Ceylon, £1-2-6 ...	14	15	0
Mrs. Clara Holmstead and Mrs. A. Burr, Canada, £4-1-3 ...	53	5	0
T.S. Lodge, Ahmedabad, for "Adyar Day" ...	11	4	0
Mr. Frank L. J. Leslie, Harrogate, for Food Fund, £5 ...	66	4	1
Beauséant Co-Masonic Lodge, No. 760, Chelsea, S.W.3, £6-7-10 ...	84	11	5
	230	7	6

Adyar

J. R. ARIA,

10th March, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Laguna Beach, America ...	Laguna Beach Lodge ...	10-7-1926
Quincy, Ills., " ...	Quincy " ...	21-9-1926
Chicago, " ...	Finlandia " ...	10-10-1926
Peoria, " ...	Peoria " ...	19-12-1926
Angol, Chile " ...	Loto Blanco " ...	27-12-1926
San Diego, Calif., " ...	Olcott " ...	31-12-1926

CHANGE OF NAME

The Ootacamund Lodge at Ooty has changed its name to Agasthya Lodge, from February, 1927.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Peoria, Ills., America ...	Peoria Lodge... ...	15-10-1926
Milwaukee, " ...	Slowacki " ...	1-10-1926
Santa Cruz " ...	Santa Cruz " ...	do

Adyar

J. R. ARIA,

9th March, 1927

Recording Secretary

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

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11th April, 1927

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11th April, 1927

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cayenne, Guyanne Francaise, France* ...	L'Auroze Guyannaise Lodge...	27-9-1926
Paris, France ...	Socrate	14-12-1926
Torino, Italy ...	Pallade Athena	1-1-1927
Herning, Denmark ...	Herning	18-1-1927
Santa Cruz, Bombay, India...	Vasanta	24-1-1927
Calcutta, Bengal, India ...	Evolution	7-2-1927
Imperia II, Italy ...	Unitas	25-2-1927
Copenhagen, Denmark ...	Leadbeater	7-3-1927
Dadar, Bombay, India ...	Dadar	16-3-1927

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Bologna, Italy ...	Em. Swedenborg Lodge	1-3-1927

Adyar

J. R. ARIA,

10th April, 1927

Recording Secretary, T.S.

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" " England, £60-17-5	811	7	9
" " Ireland, £12-17-6	171	8	8
Indian Section, T.S., Benares City, for "World-Congress"			
Fund for 1926	158	0	0
	1,815	3	7

Adyar

10th May, 1927

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Hon. Secretary & Treasurer, O.P.F.S.

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Location	Name of Lodge	Date of Issue of Charter
Nidadavole, India...	Ramachandra Lodge	8-2-1927
Khurja, U.P., India	Khurja "	16-2-1927
Lachhras, India	Lachhras "	19-3-1927
Rome, Italy	Krishnaji "	1-4-1927
Rutlam, C.I., India	Vedanta "	2-4-1927
Parma, Italy	Ignis Ardens "	7-4-1927
Montagnana, Italy	Loto Bianco "	8-4-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Riga (Latvia) *	Riga Lodge	29-3-1927
Parma, Italy	Galileo "	7-4-1927
Hamilton, Ontario, Canada †	Annie Besant "	18-3-1927

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† This was directly attached to Adyar Headquarters through the Canadian Federation.

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