

The Theosophist

July

~~Apr~~ - Sep - 1927

VOL. XVIII NO. 10

DIGITIZED

J2
QMm2, m8
N27.48.10.12
93135



DR. A. BESANT

Size 9½ in. × 11½ in. Rs. 4-8
" 11½ in. × 14½ in. " 8-0
" 17 in. × 22 in. " 10-8

**Dr. Besant's
81st Birthday**
October 1st, 1927

A large variety
of beautiful photos.
Samples printed on
this page and on the
reverse

AVAILABLE AT THE
T. P. H., Adyar



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0
" 8½ in. × 5 in. " 3-0



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0



DR. A. BESANT

Size 8½ in. × 6 in. Rs. 3-0
" 15 in. × 11 in. " 9-0



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0



DR. A. BESANT

Size 6 in. × 4 in. Rs. 2-0



DR. A. BESANT
Size 8 in. x 5 in. Rs. 3

Dr. Besant's 81st Birthday

October 1st, 1927

A large variety
of beautiful photos.
Samples printed on
this page and on the
reverse

AVAILABLE AT THE
T. P. H., Adyar



DR. A. BESANT
Size 6 in. x 4 in. Rs. 2-0



DR. A. BESANT
Size 8½ in. x 6 in. Rs. 3-0



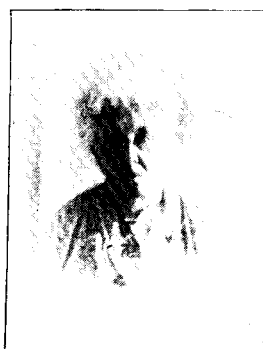
DR. A. BESANT
Size 6 in. x 4 in. Rs. 1-0



DR. A. BESANT
Size 5 in. x 4 in. Rs. 2-0



DR. A. BESANT
Size 5 in. x 4 in. Rs. 2-0



DR. A. BESANT
Size 5 in. x 4 in. Rs. 2-0



DR. A. BESANT
Size 8 in. x 6 in. Rs. 3-8



THE



THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

VOL. XLVII

PART II. April to September, 1927

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1927

Vol. XLVIII

402



THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

Our American visit is over, and has been a great success. Krishnaji has had a wonderful reception from the American reporters, supposed to be the hardest and shrewdest members of the international clan. He has always met them without my being present, except when the first troop stormed the steamer at New York and caught us on deck. His absence of pose, his perfect candor, the truth and friendliness which characterise him invariably captured the liking of the reporters and evoked a similar friendliness. "We couldn't help liking him," said one of them afterwards; "he is so human and friendly." And so it was all through. His book, *The Kingdom of Happiness*, published by Messrs. Boni and Liveright of New York, had a sale of three thousand in the first month. The book was simultaneously published in London, by Messrs. Allen and Unwin, and four thousand sold in the first rush. This book contains the principles of his message to the world. A second smaller book of prose-poems, giving a series of marvellous visions in his Ojai home, will be published in a few months by the same New York publishers, and his



Camp-Fire Talks will follow a little later. The only press-man who has shown persistent ill-will and spite towards him from early last year was Mr. Arthur Brisbane, who writes a daily column of paragraphs for the press. However, he has done little harm, if any.

During our stay in the Ojai Valley, Krishnaji revised the MS. and saw through the press the above-mentioned book. He also wrote the aforesaid prose-poems and the *Camp-Fire Talks*, and left them in the hands of the New York publishers. "The Great Work," printed on p. 269 of last month, shows another side of our activity. I also held a Theosophical students' class every Sunday in the Valley or in Los Angeles or Hollywood; preached many sermons in S. Alban's Liberal Catholic Church; gave some Theosophical lectures in Los Angeles, Hollywood, Pasadena and Ventura; gave a series of four weekly lectures in Ojai itself under the auspices of the Ojai T. S. Lodge; and helped to found a Co-Masonic Lodge in Ojai, as well as attending other Masonic and Star functions in Los Angeles and Hollywood. So our "rest" was fairly strenuous. The establishment of the Happy Valley and Star Land implies a good deal of work. Both are now in the hands of our colleagues on the respective Organising Committees; that of the Happy Valley is employed in making roads which are to be lined with trees in the autumn, and that of the Star Land is to be prepared for the Camp, to be held in April or May, 1928.

The resolution of the Theosophical General Council at the Jubilee Convention to establish the Fellowship of Faiths—erroneously reported in the Minutes of the General Council of that year as the "Fellowship of the World Religion", an obvious blunder, but one which has caused confusion in some minds—is bearing its foreseen result in the mental atmosphere

of the world. Its practical application in the union of members of each great Faith in a common Act of Worship, as performed every day at that Convention, and the laying of the foundation stone of a Shrine for each Faith in the grounds of the Headquarters of the Society at Adyar, has been followed as regards the first in several countries. In Madura, one of the great religious centres of Southern India, Hindūs and Musalmāns united in an Act of Worship. In Conventions of the T.S. in many different countries, the example set at Adyar has been followed. In the United States of America Christians of various denominations and Jews have united in Acts of Worship, and I learned, when in Canada, that the very useful body named the League of Friends and Neighbours—some of our readers may remember my mention of this about two years ago—established a "Fellowship of Faiths" earlier in December, 1925, a striking example of an idea in the mental atmosphere being caught and put into practice in the same month in two countries far apart from each other, one in the East and one in the West, without any physical communication. I have just received a letter telling me that at the Easter of 1925, the Realisation Lodge of New York City celebrated the Festival by a beautiful religious pageant in which the World Religions were represented. An altar was erected and prayers were said by representatives of the Faiths. Many prominent New Yorkers, non-Theosophists, attended.

Perhaps the most surprising of the many instances of the Fellowship of Faiths was the action of six Protestant ministers, who representing four different denominations, to pay tribute to the Roman Catholic Church—so says the *Boston Post*—met in the First Christian Church in Boston on April 18, to declare that "Appreciation is the new effective bridge across the chasms of prejudice". True and noble words. The statement of

some Churchmen that it was the first time that such a meeting had been held anywhere was not the fact, as our readers know, and it was corrected by Mr. C. F. Weller, the head of the League of Neighbours and Fellowship of Faiths in America, who pointed out it was publicly proposed in Boston in November, 1925, again in December, 1925, and again in January, 1926. It was true that the meeting of Protestants to pay tributes to Catholics was new. The church had been built in pre-Revolutionary days, and it was "crowded with men and women of every race, creed, and colour".

* *

A very practical way of building up unity was adopted in New York. A body of Catholics, Protestants and Jews met together, and selected nine of their members, three from each Faith, to form a permanent Commission, which will endeavour to "create and voice public opinion whenever a group of American citizens presents evidence of unjust attack with no redress being available under law or at the hands of the Government". The *American Hebrew*, a Hebrew magazine, says:

Day by day it is becoming self-evident in America that the power of public opinion is wielding greater sway than the threat of armies. We believe the time has come for Americans of enlightened outlook to get together in a permanent organisation that will function effectively for better understanding. After all, the prophetic striving of humanity is toward the basic brotherhood of man and the betterment of civilisation.

This is very good, and the movement should spread through the United States.

* *

Beauty has conquered trade in the Vale of Glamorgan, Wales. A firm of Cardiff Brewers put up an advertisement on the main road between Cardiff and Cowbridge, that "disfigured the natural beauty of the landscape". They were

summoned for this offence in the Cowbridge Police Court, and were fined £1 with £5 costs, and ordered to remove the objectionable sign within fourteen days, with £1 additional fine for each day on which the outrage on beauty was continued. I hope this action will be repeated elsewhere, as the plague of advertisements during late years has disfigured many a mountain, valley and field.

* *

The extraordinary number of earthquakes, as of cyclones, tornadoes, and huge floods during the present and last year seems to have disturbed the minds of non-Theosophical people. Sir Oliver Lodge has made a statement that he expects more earthquakes in the present year, as there is evidence that the earth's crust is in an unstable condition. Events on a single day are recorded in the London *Daily Mail* as follows:

A great earthquake in Chile and the Argentine, on both sides of the Andes, involving the loss of 50 lives and the destruction of much property.

Interference with cable communication lines between Europe and America.

Great storms in Southern Spain and Northern Morocco.

Auroral beams flashing in the sky at many places in the route of the disturbances, suggesting that although they began with earth tremors they were accompanied by or produced in certain localities electro-magnetic storms in the ether.

The early days of a new sub-race have been in the past accompanied by similar occurrences, preparing for the great continental changes that accompany the birth of a new Mother-Race. There was once a continent of Lemuria, the home of the third Mother-Race. There was once a continent of Atlantis, the home of the fourth Mother-Race. There are now continents of Europe, Asia and America, the home of the fifth Mother-Race. This last has produced four additional types or daughter races, making five with itself; the sixth is

now multiplying in California, and from this the sixth Mother-Race will develop. I used to have to argue that this last daughter was appearing, but now the American anthropologists have put it beyond doubt, and the Californian school-teachers have carried out many experiments and are classifying for separate teaching the children of the new type. H.P.B. predicted in *The Secret Doctrine* in 1888 that the next new type would be born in America, and relying on her and on my own knowledge I have been lecturing on it for years; Captain Pape, a Theosophist and anthropologist, spoke of it in the British Association nearly two years ago. The appearance of the new type was one of the reasons I gave as rendering it probable that the World Teacher would also appear, as five times before in our Āryan Mother and daughter races. Hence the earthquakes.

"I do not know the reason," Sir Oliver said, "but there is abundant proof that the earth's crust is at present in an unstable condition. Further earth disturbances must be expected, because when the crust of the earth gives way in one place it is bound to do so sooner or later in other places."

We shall be for some time however "in the days of small things". The greater will come during the next few centuries, and in addition to other big changes, the eastern and central portions of the United States will be broken up, a large part of California remaining. Hence the "Happy Valley," as a cradle for the new daughter of the great Āryan Mother. Why should Theosophists worry then? Continents have perished before, but Humanity survives. Non-Theosophists will presently open their eyes to facts.

Oddly enough, the above paragraph was written on the ss. *Republic*, belonging to the United States Lines, and I was called away to tea, where an Indian of our party brought me

a monthly journal, called *The Voice of Freedom*, published by the Vedānta Society of San Francisco, dated September, 1909. The first article was a review of a lecture of mine, on *The Coming Race and the Coming Christ*. It seems that this lecture was delivered in San Francisco on August 29, 1909. If any San Francisco friend can send me a copy of it, I should be grateful; it would be interesting to see how I dealt with it nearly eighteen years ago!

Paris scientists are interested in a French miner, who at the age of 35 was "suddenly possessed with an irresistible desire to paint, and who has during the last fifteen years executed some two-score works of art adjudged creditable by critics". The scientists, confronted with the fact of his paintings, have put him under observation at the National Metaphysical Institute. "He shows no signs of eccentricity" and is liked among his fellow-miners. Automatic writing is well-known. Automatic drawing and painting are less common, but many such cases have been recorded; M. Lesage's works, however, seem to be more remarkable than most.

It is good to see the East once more setting an example in sex morality to the West, as shewn in the Report of the League of Nations on "The International Traffic in Women and Children". Dame Rachel Crowdy, at a meeting in the Guildhouse, gave an admirable *résumé* of the Report, shewing the almost incredible extent and cruelty of the trade. She concluded by a remarkable statement on the lead which was being given by the East. She said:

The East is giving a very interesting lead, and more progress has been made by Japan during the last four years than by any other member of the League. In 1924 they decided they could not face the world when their women were known all over the world as

prostitutes. They sent a notice to each of their consuls saying that they wished to repatriate all the Japanese prostitutes at the expense of the Government. This year a bill will be submitted to Parliament with provisions for putting an end to registration in Japan by 1933 and paying compensation to the owners of registered houses. Japan has raised the marriage age to sixteen and Turkey has raised it to fifteen.

I have often pointed out, in speaking in England, that the position of women under polygamy is far better than under monogamy *plus* prostitution. While Japan and Turkey are raising the marriage age, children of fourteen are brought over in the abominable traffic described. Meanwhile it is well to remember that numbers of young white girls are imported into the licensed houses in the great seaports of Asia, the vicious men of both East and West apparently preferring foreign women to those of their own people.

* *

The Patriot of London makes itself ridiculous by its constant misstatements about myself. Co-Masonry to it is as a red rag to a bull. It says:

Mrs. Webster, in her *Secret Societies and Subversive Movements*, tells us that Mrs. Besant was at one time a Freethinker and a member and even "Vice-President of the *Suprême Conseil*, of *Maçonnerie Mixte*," a "materialistic society". As for her connection with the Grand Orient, in the same book, Mrs. Webster writes: "... on the 19th of the preceding month of February (1922), an alliance between the Grand Orient and Co-Masonry had been finally celebrated at the Grand Temple of the *Droit Humain* in Paris! We find a report of this ceremony in the 'Co-Mason' for the following April. It is true that a few members protested, but by this time Co-Masonry was too completely under the control of Mrs. Besant for any faction to question her dictates.

It is quite true that I was a Freethinker, and at that time I was invited to join *La Maçonnerie mixte*, but I declined, as I had not a good opinion of English Masonry; so I was not then a Vice-President of the Supreme Council. I joined Co-Masonry some years after I had become a Theosophist, and I

stated before I joined that I believed in the Great Architect of the Universe, and would only introduce Co-Masonry into England on condition that it was worked to His glory. Our English ritual has always thus worked. The result of English Co-Masonry has been that the Supreme Council has sanctioned working to His glory in any Lodge the world over that is under its jurisdiction, while working to the "glory of Humanity," the original formula, remains for any Lodge that prefers it. I am now Vice-President of the Supreme Council and its Deputy within the British Empire, and throughout my jurisdiction we work to the glory of the Great Architect of the Universe. Co-Masonry is not affiliated to the Grand Orient, but the Supreme Council has entered into "fraternal relations" with it, *i.e.*, acknowledges it as a legitimate Masonic body. The decision does not affect me, as the Grand Orient, like the Grand Lodge of England, does not recognise women as capable of holding Masonic rights. So Co-Masonry is not under my dictation in this (or any other) respect. All I was able to do was to ensure the preservation of the ancient landmark within the British Empire. Mrs. Webster appears to be quite ignorant as regards English Co-Masonry, and also to be so blinded by prejudice that she detests all Continental Masonry. British Masonry has only itself to blame if the thousands of woman Masons in the Empire are outside its jurisdiction.

* *

A copy of a letter which appeared in *The Occult Review* last January from Mr. Loftus Hare came into my hands after my arrival in England. The following extract expresses Mr. Hare's position:

All doubts were laid aside by me when I read *The Mahātma Letters* and reviewed them lightly for your journal. Since then I have studied them deeply and am convinced that they are not written by the Masters; that there are no such authors in existence, and that the whole edifice of Theosophy by the publication of these faked letters

came to the ground with a crash, while Neo-Theosophy follows it with a splash. I have seen the original documents and detect the various artifices which have been employed to deceive the earlier generation. I am convinced that the Letters came from the conscious mind and hand of Madame Blavatsky herself.

The hour has struck for the truth to be told thus briefly, and before long I hope it will be proved in minutest detail.

I ought to make a reference to the question of H.P.B.'s health, as invited by Mr. Collings. One has to sympathise with those who suffer from whatever cause. I can only say that after reading the record of H.P.B.'s life as revealed in her own *Letters to A. P. Sinnett*, I can understand how she could not escape the physical sufferings appropriate to the inferno of her mind.

Mr. Hare has long been an opponent of the unfolding of the teachings given by H. P. B. to two of her pupils, Bishop Leadbeater and myself, who have carried on her work on her lines to its present world-wide position. It is not therefore surprising that Mr. Hare bases his final rejection of her work and of her Masters on the letters which give half the side of a correspondence between her Masters and Messrs. Hume and Sinnett. They are, naturally, difficult to follow by those who have not read the letters to which they are answers. They have, however, convinced Mr. Hare that they were not written by the Masters, and that there are no such Beings. Mr. Hare's rejection of what he calls "Neo-Theosophy" naturally leads to his rejection of the Masters and of Their pupils. The position of the Theosophical Society and the spread of its teachings are sufficient testimony to the Masters and Their great Messenger. The further action of Mr. Sinnett's executor in permitting the publication of Madame Blavatsky's own private letters to Mr. Sinnett is its own condemnation for all honorable people. Such violation of trust is fortunately rare. Mr. Hare's brutal comment is instructive, and I cannot express any regret that one who could write the words quoted has no sympathy with the teachings of Theosophy.

I reached England in time to hear two magnificent lectures delivered to large audiences in the Queen's Hall, London, by our Vice-President. No greater pleasure can come to an old person like myself than to see that the cause for which she has worked for the last thirty-eight years is provided with speakers for the next two generations at least who will carry on its banner to heights greater than she could reach. To become unnecessary is the true reward of work, for it proves its success.

There are two big tours before me, one in Britain and the other in Europe. On the four Sunday evenings in June, I lecture in London on "The World-Teacher and the New Civilisation"; the English Convention takes place on June 3—6, and occupies the morning and afternoon of the first Sunday; on the remaining three Sunday mornings I give a short address at S. Mary's, the Liberal Catholic Church in North London. On the week days there are five Masonic and students' meetings, a visit to Letchworth Theosophical School, a lecture for the World University, and one for the Fabian Society; then begins on the 28th the tour, with two meetings at each place: Liverpool, Leeds, Bradford, Edinburgh (two days' Convention), Glasgow, Manchester, Nottingham, Bristol, concluding on July 7. On July 9, off to Holland for the Dutch Convention, two days, and, I hope, a few days at Huizen. The rest of July passes in other work, and includes a Conference on the Commonwealth of India Bill, and a Jubilee Meeting of the Malthusian League. Fifty years ago to advocate birth-control was to be denounced as a profligate and an outcast; now our most Conservative institution, the House of Lords, has passed a resolution in favour of establishing clinics in poor districts to teach it to married women! My own connexion with the movement had a curious interruption. My Theosophical Teacher, H. P. Blavatsky—to whom I owe

all that is most precious in my life—only once alluded to that matter while I was with her as her pupil, and that was to tell me that her Master had said that the courage I had shown in the trial on the subject had brought me “to the threshold of Initiation”. But while I was away in the United States on a mission from her, she wrote to Mr. Judge, saying she wished me to give up its advocacy. As she was my Teacher, I of course at once promised to do so. She passed away while I was on the ocean, returning to England, so I never saw her again. She was cremated before I arrived. But, of course, I kept my promise, stopped the book I had written on the subject, which was having an enormous sale, and refused to sell the copyright. I wrote a pamphlet saying that the case for birth-control was unanswerable from the materialistic standpoint, but that from the spiritual, the excess of the sex-instinct to an enormous degree, far beyond that in the animal kingdom, could not be checked by merely controlling its results. The frightful prevalence of disease, the protest of outraged Nature, is now sufficient proof of this. The real need is, of course, the self-control which will reduce the instinct to its rightful place in human evolution. August sees me once more on the tramp, first to Ommen for the Star Camp from August 5—13, remaining there also for the Theosophical Order of Service till the 16th. Then to Berlin, to Hamburg for the German Convention, to Copenhagen, Oslo (Christiania), Stockholm, Helsingfors, Stockholm again, Warsaw, Prague, Vienna, Budapest, Geneva, Paris, thus visiting Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland, France. At Paris there is an international Co-Masonic Convention of great importance to the future of the movement. One more Convention claims me in September, that of Wales, and then I turn homewards, leaving on the 6th of October, to land once more, I hope, in

“the Motherland of my Master”. If only I could carry to that dear land a message of His peace.

With the Coming of the World-Teacher, the invocation addressed to Him is no longer suitable. So the following has been written and has been accepted :

“O Master of the Great White Lodge, Lord and Life of all religions: we joyfully welcome Thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee; purify our hearts that we may love Thee; be born within us that we may recognise Thee without us; strengthen us to spread Thy Gospel of Happiness, that the weary Nations may enter Thy Kingdom, and righteousness and peace may flow forth over Thy world.”

A. B.

The President has just received the following cable :

“The Annual Convention of the Theosophical National Society assembled in Copenhagen send our most heartfelt greetings and our deepest sympathy to you our beloved President.”

CHR. SVENDSEN,

General Secretary, T.S. in Denmark.

Mr. C. Jinarājādāsa writes :

“I had a talk with the President about my general movements, and the result is that she advises me to postpone the South American trip until next year. We shall therefore return to India with her, the date is not settled, but probably we shall arrive somewhere about the third week in October.

"I go on the 7th June to Madrid and Lisbon, Charles Blech joining me in Paris and going as far as Madrid. I shall be back again in London somewhere towards the end of June and shall then go to Krishnaji's Group at Eerde; after that will come Ommen. After Ommen the President goes on a tour of Europe. Neither my wife nor I accompany her because of the expense.

"The President returns to Paris for the Meeting of the Supreme Council and will arrive September 7th. The Council's meeting may take a whole week, and some time after September 21st, she proposes sailing for India. On September 26th the Twenty-fifth Anniversary of the Founding of Co-Masonry in England will be celebrated in London."

* * *

Mabel Collins (Mrs. Kenningale Cook) passed away a short while ago, she devoted herself up to the end to all kinds of work for the service of humanity; in the study of mysticism and occultism and as a novelist she had some reputation. She founded the Incorporated Parliamentary Association for the Abolition of Vivisection. She was born in Germany in 1851. She was perhaps better known some thirty years ago through her two most famous books, *Light on the Path* and *The Idyll of the White Lotus*. The *Light on the Path* will ever remain one of the jewels in the crown that adorns the Theosophical Society, for it is a treasure of profound knowledge that will help many to find his Self and lead him to that Path by the Light that burns in its pages and shines through them.

Mabel Collins was co-editor of *Lucifer* with H.P.B. from September, 1887 to February, 1889.

Our heartiest sympathy goes to the General Secretary of the Dutch East Indies for the great suffering and pain that Mrs. Kruisheer must have endured before she was called to finish her work here, for a while,

We at Adyar have very happy remembrances of her kindness and good-will to all on her several visits with her husband, and we feel assured that in her home, in her work, in the Section, where she was such an outstanding member, she will be sorely missed and her place hard to fill.

She was a prominent member and of high degree in the Co-Masonic Order.

* * *

Dr. Ernest Stone writes from the American Section Headquarters in Chicago:

"The T. S. Headquarters building at Wheaton is rapidly going up. The second floor has been completed and the walls are going up to the third story. By Convention time in August the building should be just about completed, though we do not expect to be moved until after Convention."

* * *

The Treasurer of our Adyar Headquarters writes:

"Thanks to a well organised collection campaign our American Section has again beaten previous records. Last mail brought us a cheque for Rs. 19,337, representing \$7,000 collected for Adyar Headquarters on "Adyar Day," a truly munificent donation, for which we express our heartiest thanks.

As our yearly budgets and balance sheets show, Adyar depends entirely on donations for extensions and necessary improvements. We are very grateful, therefore, to America and all the other Sections, whose "Adyar Day" collections square our budget and prevent an otherwise unavoidable deficit during the current financial year."

W.

EACH IN HIS OWN TONGUE

"A FIRE mist and a planet, a crystal and a cell,
A jellyfish and a saurian,
Then caves where cave men dwell.
A sense of law and beauty, a face turned from the clod,
Some call it Evolution,
Others call it God.

"A haze on the far horizon,
An infinite, tender sky,
The ripe, rich tints of the cornfield,
A wild goose flying high,
And all over the lowland and upland
The charm of the golden rod.
Some of us call it Autumn,
Others call it God.

"Like tides on the crescent sea-beach
When the moon is new and thin,
Into our hearts' high yearnings
Come welling and surging in,
Come from that mystic ocean
Whose rim no foot hath trod.
Some of us call it Longing,
Others call it God.

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood,
And millions humble and nameless,
The straight, hard pathway trod.
Some call it Consecration,
Others call it God."

CARRUTH



THE BROTHERHOOD OF ANGELS AND OF MEN¹

By GEOFFREY HODSON

WE appear to be at a point in the evolution of life and form upon this planet when a new natural force is being released from the inner worlds, is beginning to assume a dominant position and to produce a marked effect upon the human race.

That new natural force, we are told, is the influence of the Seventh Ray, which is gradually displacing that of the Sixth Ray, the Ray of Devotion, under which man has been developing for the last thousand years or more. This new force is beginning to implant its own characteristics in our civilisation and it is not difficult to trace these if one makes a careful study of the progress of Humanity.

¹ A Lecture given to the Blavatsky Lodge, London, March, 1927.

One might select three particular characteristics of the Seventh Ray which are to be seen at work at the present time. One is the tendency towards the use of ceremonial magic, the second is the employment of unseen forces and intelligences, and the third tendency, perhaps less easy to discern because it is still rather in the future, is the revival of the ancient mysteries.

First of all then, the use of ceremonial. We may take examples of the use of magic and ceremonial, of course, from church worship or from such orders as the Templars, Crusaders, Masons and the rest who employ ceremonial means. The influence of the Seventh Ray is perhaps more definitely manifested in the Co-Masonic body which has as its object the elucidation of the mysteries and the explanation of the truths behind the symbols and allegories of which Masonry consists.

The use of hidden forces and unseen intelligences is becoming increasingly common to-day. We are using an unseen and occult force for the illumination of this hall for example. The use of electricity for various methods of healing is growing. One of the most occult of all is that method known as the Abrams Electronic Reactions, the rationale of which even Abrams, the discoverer, could not adequately explain.

In the church, we frankly use unseen intelligences; we invoke their aid in our prayers and use them during various parts of the ceremonial, and for other purposes in connection with religion.

We are promised the revival of the mysteries in the very near future, and there is no doubt that those entering the mysteries will be taught how to take the greatest advantage possible of the incoming influence of the Seventh Ray. As so many of us are old initiates of those mysteries from Egypt and from Greece we shall no doubt naturally

gravitate towards them again and re-assume the old relationships and knowledge which existed in those far-off days.

To return to the subject of unseen intelligences, there has been, during the last five or six years, an increasing demand for information about fairies and nature spirits. The publication of the fairy photographs and of Sir Arthur Conan Doyle's "The Coming of the Fairies" created a wide public interest, if not belief, in the existence of nature spirits. I hear that, out of a long list of titles given by our General Secretary for his present lecture tour, over 50 American Lodges selected his lecture on Fairies. There you have the direct influence of the Seventh Ray affecting the public mind, and of course, the Theosophical mind.

It is not surprising, therefore, that we should find such an idea as that of the brotherhood of angels and of men appearing just at this time. As the title suggests, the conception is that of mutual co-operation between those two great streams of evolution.

Perhaps I might be permitted here to make a short personal reference to my own particular interest in the subject. I have for many years studied this question of the existence of nature spirits, and have even had the temerity to publish a book upon the subject. The possession of a mild form of clairvoyance has permitted me to study the habits and appearance of the little people, and whilst I was doing so I frequently noticed that I was being observed or even helped, by other intelligences who knew more about the subject than I did, and in my second book, *The Kingdom of Faerie*, I make definite reference to these greater nature spirits and the kind of views they hold about us and about life.

My experiences in this direction reached their culmination in the summer of last year when we retired to the country in order to finish off that second book by making some more investigations. Instead of doing so however, I

found myself—at least I think I did—in the presence of a being, an intelligence, far greater than any I had hitherto contacted. It appeared to me to be an angel, of great wisdom and knowledge, who possessed a very practical mind.

The definition which the theosophist gives of an angel is that it is a relatively advanced member of the same race to which the spirits of nature belong. By the nature spirits, we mean those who are natural denizens of the four elements, consciousnesses or intelligences of earth, of air, of fire and of water. The earth-spirits, who are called in the folk-lore of the ages gnomes, live for the most part below the surface of the ground. As they are clothed in bodies of etheric matter, the earth, of course, is not solid to them; they move about in the etheric double of the earth, and the natural force of the element of earth finds an expression, an ensoulment, in them.

Similarly, behind the air we have the sylphs, the great order of the air angels. Behind, or within the element of water there are the water-spirits, the nereids of the ancient Greeks, and behind the element of fire we have the salamanders, or fire-spirits.

Now these four classes belong to a great evolutionary life-wave which is occupying this planet side by side with ourselves. It is a sister stream of evolution which is flowing parallel with our own, and its members are our neighbours, invisible, yet none the less neighbours on this earth.

In ancient days those two kingdoms, the human and the elemental or angel kingdom, occasionally drew fairly near together, and those are the Arcadian days of the human race, the days when angels walked with men, the days of the gods of Ancient Greece and of earlier races.

Then descended a veil of materialism, and during the period of the development of mind, the western world was for

a time shut off from the consciousness of the neighbouring elemental kingdom.

Co-incident with the coming of the Seventh Ray is the rending of the veil, the development of the new faculty of intuition and consequently the return of mutual contact and co-operation between those two kingdoms.

The angel is merely an advanced spirit of the elements. The gnome, the fairy, the undine and the salamander are on their way to becoming angels. In their growth as nature-spirits they are not individualised, they resemble our animals, living and evolving under something akin to the group-soul system. There comes a stage when they individualise, when they become angels, self-conscious entities, inhabiting the astral, mental and higher levels of consciousness. Ultimately they reach the higher, the Arūpa orders of the Deva hosts which form a vast hierarchy, with the tiny infusoria and ultra-microscopic entities at the bottom of the ladder and reaching right up to the glorious and resplendent angels, who are the direct agents of the Logos of the solar system.

A member of this host brought the power of his consciousness to bear upon me during my stay in the country last summer. I was in a peculiarly receptive attitude because I had been to the great Star Camp in Ommen and the events there had produced a decided expansion of consciousness; I found that the veil had thinned, and that it was relatively easy to communicate with a member of this sister stream of evolution.

He began at once to dictate to me, or rather, shall I say, to flood my consciousness with powerful ideas which I translated into language as well as I could; behind them all was the concept of what he called, giving the title himself, "The Brotherhood of Angels and of Men."

He said that on the side of the angels there was a distinct movement towards co-operation with the human family, and

he made a great appeal that we in our turn should throw open our hearts and minds towards the angel kingdom, so that between us we might form this brotherhood, might widen our concept of brotherhood so as to include both angels and men. He then went on to picture a splendid future, in which angels would co-operate with men in every department of human life, and I spent the month of August in going into the question with him.¹

The angel said that there were seven types of angels with whom humanity could immediately begin to work. There are the angels of power who work chiefly through ceremonial and who when contacted give a fiery energy and power, to every piece of work that is done. They, he said, are present whenever ceremonial is performed and they vivify that ceremonial, increasing its effectiveness if it is sufficiently perfect to admit of their sharing it and if the hearts and minds of the officiants are open to their influence. He appeals to the ministers of all religions to realise the essential truth of the teaching, in the Christian, as in every other faith, concerning the existence of the hosts of God and their place in the worship of Him who is the Father both of angels and of men; saying that angels stand beside every priest, and would fill every temple, mosque and church with their power and their blessing if only the hearts and minds of the worshippers could be thrown open to receive them. These great angels have such a fiery power and such a marvellous development that it is only with difficulty that one can hold one's consciousness in relationship with them.

Then there are the guardian angels of the home. These are a different and more approachable order. They love the homely ways of men; they listen to our prayers, ensoul them and bear them up on high and bring back the answer. They take up every thought of love and pour it illumined and

¹ See my book *The Brotherhood of Angels and of Men*.

increased into the heart of those to whom it is sent. They would surround the home with love, protection and blessing. They appeal for more quietness, saying that we have erected an impassable barrier of noise between our world and theirs. They often come hoping that we shall hear the beating of their wings, hear the sound of their feet on our hearths, but we cannot because we are making such a noise in the three worlds ourselves.

Then there is the order of the building angels, from the tiny nature spirits who build up forms on the physical, emotional and mental levels, right up to the great building angels who have to do with the evolution of form throughout the whole cosmos. These would help enormously, for example, during the periods of child-birth and growth of the child, and it is suggested that the loss of our knowledge of their place in nature has much to do with the suffering through which the mother passes in our modern days, and if we would evoke them again they would show us how our kind may be brought to birth with joy rather than with cries of agony and pain. By the aid of the healing angels under the great archangel Raphael, most wonderful things might be performed. Hospitals could be filled with healing angels if we would evoke them to the aid of the sufferers, and if we could break down the materialism which surrounds the profession of healing to-day. The angel beside the bed of pain might become a great and living reality, whether in the private house or in our great hospitals; and the whole work of healing might receive a tremendous impulse as the archangel Raphael and his hosts descended amongst us and assisted in relieving our sufferings and healing our diseases.

Then there are the angels of nature, the nature-spirits who have to do with trees and plants, with the crops, with the four elements, the weather and the climate. These, if we could only learn to work with them, could help us enormously

in horticulture, in agriculture, in which fields they are the agents of Nature's forces; if we could obtain intelligent co-operation between nature-spirits and men, tremendous strides forward could be made in those two particular sciences. Hints have been given that even the climate might be controlled if only we could make friends with the sylphs of the air. I remember that the angel's words were "when you cease to live so that you create them, storms and cataclysms, gales and hurricanes will disappear". Evidently our climatic conditions are governed by kârmic law, but the sylphs are the natural agents of those aerial magnetic forces which affect the weather, and there is no doubt that by co-operation with them and by a change in our lives, we could achieve a certain amount of control of our climate.

The last two types that he mentioned were those of music and those of art and beauty. The music angels are the great angels of sound, the Gandharvas of the Hindû religion. They are the embodiments, the expressions, of the Creative Word which is forever sounding forth. In vast hosts in the inner worlds they pick up the vibration of the Creative Voice, embodying it, and sending it forth from the centre out to the confines of the universe, and as creation is ever proceeding so their song is for ever sounding forth in the inner worlds. The music we have down here is but the faint echo, far off and dim, of the splendid music which they are continually making in their own worlds—the kingdom of music. They offer us inspiration and illumination in the particular field of art which is filled by music.

As the music angels are the voice of God, so the angels of beauty and of art are His hand, and their great mission in the scheme of things is to bring beauty into everything that is formed, to shed their own immortal beauty upon the world. They would bring beauty to man, helping to mould his civilisations so that they might become beautiful, helping him

to control and refine his own consciousness and vehicles so that a fairer race might be born than has ever lived on the earth before, and that fairer cities might be built than this earth has ever known. The great civilisations of the past, he says, were built upon the foundation of mutual co-operation between angels and men; the new civilisation which is now being built must also rest upon the same foundation.

I now quote from the book of angel teachings to which I have referred.

The first essential on your side is a belief in our existence; to that end, more information about us must be given, and presented in such a manner that it will be acceptable to the scientist as well as to the poet, the artist and the dreamer. In your scientific studies, as they take you deeper into the superphysical realms, be ever observant of our place in the manipulation and adjustment of nature's forces. Behind every phenomenon you will find a member of our race. Our position in nature is closely akin to that of the engineer; he is not the force himself; he directs it, and as his constant care and oversight are essential to the efficient running of the machine, so the angels, or devas,¹ are essential to the efficient running of the great machine of nature, as well as of each individual engine of which it is composed, from atom to archangel. So long as the presence of our invisible hosts is ignored by science there will be gaps in their knowledge, gaps which can only be filled by a comprehension of our place in the scheme of things.

That knowledge is not likely to be obtained by the use of physical instruments; and, therefore, the second essential is an increase in the number of human beings able to contact us. Perhaps the easiest means of approach will be found to be through the love of nature. Those who would find us must learn to contact nature far more intimately than is at present possible to the average man. In addition to a deeper appreciation of the beauty of nature, there must be that reverence for all her forms and moods, for all her manifold expression, which springs from a recognition of the presence of the Divine of which these forms, moods and beauties are but the outward expression. From such an appreciation there will arise naturally a realisation of the sacred nature of all beauty, and a desire to draw near to the divinity within. Beyond that again, a living sense of unity with nature must be reached, till you can see yourself in every tree, in every flower, in every blade of grass, in every passing cloud, and realise that the manifold diversities which compose a valley or a garden or a wide panorama of mountain, sea and sky, are but expressions of the One Self which is in you, of which you are

¹ Deva is a comprehensive term for the whole companion evolution, from the least nature spirit to the greatest Archangel.

a part, by means of which you can pierce the external veil of beauty till it can hide from you no longer the vision of the Self. When this realisation has been gained, you will be on the threshold of our world, you will have learned to see with our eyes and to know with our minds and to feel with our hearts.

This capacity alone, however, will not suffice, for it is as yet a path which few can tread. It may, nevertheless, be regarded as the broad highway leading to the bridge.

Every true artist has gone along that road, yet few have found us; for the enquiring mind of the scientist and the penetrating gaze of the seer must be added to the sensitiveness of the artist. The scientist must learn to begin where the artist leaves off, and, placing himself within the central heart of nature, pursue his investigations outwards towards the circumference. He will not lose in his self-realisation that clarity of mind, that exactitude of observation, which he so rightly prizes, but he will direct them from a new point of view. He must place his mind *inside* the tree, the plant, the animal, the element, the atom he would study; and to do this he must first follow the path of the artist and the poet, the philosopher and the metaphysician, combining the capacities of each within himself. The realisation of the angel world will gradually begin to illumine his consciousness and, through it, every problem to which his mind is turned.

Let him first gain the necessary technique of the laboratory and the text-book, and then, forsaking these for a time, let him meditate, preferably amid the beauties of nature, appealing to us for guidance and for aid. If he be sincere, knowledge will surely come to him.

Next comes the way of ceremony, where divine ideas, words of power and precision of action are combined in a manner closely corresponding to that by which the angels work. Let all the churches and all the priests who seek this way, throw open their minds and their work to us, grant us a greater share in their beneficent activities. Members of the angel hosts are hovering over the heads of all congregations, standing beside every priest; yet how often do they find themselves shut out by barriers upraised by human minds. Let priest and congregation alike throw their minds open to a recognition of our presence in their midst, and invoke our aid; soon, very soon, some will begin to hear the beating of our wings, to feel an added power in their work, and, later, an increasing happiness in their lives. Like Him Who has come, we bring the message of happiness—we, who are expressions of bliss divine, we for whom pain is not, nor sorrow, nor parting, nor death, nor any injury, but only joy, light and ever-increasing power as we learn to express more and more of that Will Divine from which we sprang.

For us, the cornucopia of life is ever full to overflowing and from its abundance we would feed humanity. The happiness which never fades, but grows until it becomes an ecstasy of bliss, shall be

theirs. Preach, then, ye ministers of God, the Gospel of Happiness, in His Name and in ours. Would you but throw open the doors of your hearts and minds to us, doors which, in spite of the ancient teaching of your faiths, are fast locked against us, we would fill your churches, mosques, and temples.

The healer, too, might invoke us to come to his aid. The sick beds of men call to us, who know no pain. Wonders of healing might be performed if we might come freely. To attain this end, you must combine healing with religion, with ceremonial, as well as with the artist's vision of reality. In every institution for the care of the young, the sick and the aged, there should be established a magnetic centre which we could use as a focus: it should be a room set apart and made beautiful, consecrated by the proper ceremonial, which would have as its object the invocation of Raphael and his healing angels, and of establishing an atmosphere in which they could work. No great gift of knowledge would be needed to do this, only sincerity and vision; the room might be shaped like an octagon, with an altar towards the East, candles and the symbols of the country placed thereon, and a figure of the founder of their Faith, incense, holy water and fragrant flowers. Every morning a ceremony of invocation of the angels should be performed, and every evening a service of thanksgiving.¹ In every ward or sick-room, a little shrine might be similarly consecrated and similarly employed. Then every doctor would become a priest, every nurse an acolyte; we should come and heal through them, helping in a hundred ways.

In the home-life of man a place for us might be found. In some countries the people invite our presence, but even there, from long continued usage, old customs have lost their life, remaining largely as empty forms. Adaptations suited to western civilisation might well be devised by those who wish to cross the bridge into our world.

Again, perhaps, the most suitable method would be the provision of a shrine set apart and used exclusively for invocations and offerings to the angels. In all times of need, sudden crises, sicknesses, births, and deaths, the aid of the Angels would be gladly given, but the power would be greater and the presences more real if magnetised centres were provided in the home. A single object of great beauty, mentally associated with the angels and with nature, a bowl of flowers, freshly gathered every day, incense, the use of a short prayer or invocation each morning, and a benediction each evening, would suffice. Complete cleanliness, an atmosphere of utter purity, and the single motive of co-operation for mutual help, are essential; while added to the simple ceremony might be an appropriate reference to the Founder of the religion of the house, and a prayer, perhaps, for His Blessing upon both angels and men.

These few examples will be sufficient to suggest a general method of communion and co-operation, for which variations may be

¹ See Chap. XVI.

devised for particular purposes; for example, in the studio of the artist, the surgery, the consulting room, the concert hall, the lecture room; everywhere, in fact, where angels may be usefully employed. Further fields of mutual co-operation await us in the realms of horticulture and agriculture.

While these practices would not immediately produce a large number of people capable of entering into direct communication with the angels—even if this were desirable or necessary—they would gradually effect a change in the consciousness of the people, a change which would tend to make such communication more easily possible. This development would show itself particularly among the children, who, growing up in such an atmosphere, would have every facility for developing and using powers of communication.

Many other beneficial results might be expected, culminating in a general raising of the whole tone of human life and thought, which would tend to become more sensitive, refined and responsive, as a result of contact with angel consciousness. In time this would begin to affect the actual appearance of the physical body, as well as its movements and gestures; the arts and graces of life would begin to be more generally appreciated and expressed.

For those of humanity who find within themselves a natural response to these ideas and an instinctive desire to apply them, centres and communities for their practical use might be formed in the more remote country places. Every community or centre, formed with spiritual purposes, would find its work greatly increased in value, range and power by the recognition of the presence of angels, and the practice of co-operation with them.

This valley¹ is well adapted for such endeavours, and it is not unlikely that, in the near future, centres, both of the Ancient Wisdom and of the new religion, will be formed and grow here; centres in which an increasing recognition and co-operation will be obtained from both the human and angel workers. Both magnetically and historically, this valley is particularly suitable for the work; whatever methods are attempted, their success will be greatly enhanced by co-operation. A very great readiness to combine will be shown by the angels of this district, provided always that the work has as its basis the ideals and ideas of the Ancient Wisdom.

On the physical plane, the preparation and building of the form is your work; on the inner planes, we will combine with your super-physical selves in pouring in the life, in stimulating the inner growth, in the protection of the centre from intrusion, and in the conservation of the power generated.

A centre here might serve both a working community and those who seek a retreat for meditation and study; the measure of its success will be greatly increased if the conception

¹ The valley in which the mes sages were received.

of human and angel co-operation is kept continually to the front and the suggestion to employ such co-operation is made to all who come within its sphere of influence. Developments might be expected which would be the provision of a sanatorium and house—a semi-monastic institution—as a retreat, for purposes of study, meditation and investigation, with departments for literature, arts and crafts, dramatic representations, dancing and rhythmic exercises. The successful initiation of such schemes might produce a result which would serve as a model for the establishment of similar centres in other parts of the world.

The essential factor for success in co-operation between us is the mental realisation of its possibility, and the continual recollection and employment of it, in the mental world, in every piece of work which is undertaken. Anyone who will earnestly practise this will almost inevitably develop the power to realise the presence and co-operation of the angels, and their never failing response to calls for aid. It should be made clear that this conception must be preserved in its simplest possible form, entirely free from all sensationalism or elaborate ceremonial, nor is it suggested that any attempt should be made to obtain a close personal contact with individual angels, or to employ them from motives of personal gain, interest or curiosity; such endeavours would almost inevitably lead to disaster and should be rigorously excluded. It must be as natural for you to work with the angels as with each other or with domestic animals. As already stated, the qualities of Simplicity, Purity, Directness and Impersonality must characterise all who hope to take part successfully in any mutual endeavours. The excitable, emotional, or unbalanced individual may not safely be brought into contact with the great forces working behind and through the angel evolution. Men and women with extremely practical and controlled minds, possessing also capacities for idealism and positive imagination, are ideal workers; these types should be sought for the initiation of schemes where human-angel co-operation is to be employed.

Though the world at large may deride our aspirations, a growing response is assured. There exists within the human heart and mind an instinctive attraction in these directions; it springs in part at least from ancient memories of those times when angels walked with men, and partly from the natural seership latent in every human soul.

It is not easy for me to explain to you how these communications were made. They were not received by me in trance or any state of physical unconsciousness. On the contrary, there was an intensification of consciousness, an elevation of the mind, which in contact with the great angel was flooded with a powerful series of ideas. My task was

to find suitable language in which to express them—a task in which I fear I have very sadly failed. It is almost impossible to translate in terms of physical language, the splendour of the conceptions of the angel. You see in language we can only express one idea at a time, and if we want to express more than one idea we have to fall back upon a system of sequences, while at the level at which these communications were given there are no sequences, a whole philosophy can be expressed in one flash. Therefore in translating that consciousness into language I knew I was only getting down the main theme and missing a whole world of side issues which were all the time obviously present.

The angel definitely said that the coming of the Great World Teacher initiated this scheme, that it was part of the work of the founding of His new religion and of the birth of the new civilisation that the two kingdoms should come together, and that He really did come surrounded by angels as of old and that the angel hierarchy as a whole was bending all its efforts to helping Him in His mighty work of regenerating human life.

In conclusion—a few practical suggestions as to how anyone can begin, here and now, to co-operate with the angels. Of course the possession of the power to see them does make an enormous difference but it is not an essential. They will respond just as readily to the non-clairvoyant person as to the person who can see them. Perhaps the person who cannot see them requires a greater amount of faith, but his faith will quickly become knowledge if he will regularly and steadily invoke the angels whenever he requires their help.

First of all it is necessary, I think, to study the subject of the deva hierarchy, both in ancient and modern literature, so that we get to know all that has been said about them, particularly in modern times. Bishop Leadbeater's last two books on Masonry give a splendid account of them, how they were

employed in ancient days and how they will gradually come to be employed again when the Mysteries are re-performed.

Secondly the development of the four great qualities of purity, simplicity, directness and impersonality, which are the nature qualities of the angel kingdom. Remember that they have not experienced incarnation in the flesh. They do not know what it means, so that although those of the higher rank may seem to possess capacities and powers which we have not yet gained, yet we are masters of a whole kingdom of nature which they cannot touch. We have had a price to pay for the added power we are getting by this voluntary imprisonment at the dense physical level. We inevitably lose our pristine purity, they have not lost theirs; we inevitably become personal, separative and selfish, they have never lost their sense of the unity of life, therefore they are always impersonal and have the instinct of co-operation in everything they do. We are prone to approach our ends by devious ways and allow ourselves to be attracted down pleasant side roads, both of thought and action. The devas go absolutely directly to their objective. Directness is one of their chief characteristics. Simplicity also marks their race. We have almost entirely lost that. We must get it back. All those four qualities you will of course recognise as being just the four qualities that are required for those who are trying to develop ahead of the race, so as to help their fellows to the next rung of the evolutionary ladder. We must imitate the angels themselves by developing their qualities. Then we shall add to their capacities all the extra power that we have gained through being the prodigal sons. They are typified by the elder brother who did not leave the paternal roof. The time of return is coming and the angels are, as it were, going forth to welcome us on the homeward journey. That is what it all means.

Lastly, having tried to develop these qualities and having gained the knowledge of what the devas are, we must begin to live a life of continual service, because it is only in the field of humanitarian endeavour that we may properly invoke their aid—we may not invoke them for ignoble or personal ends, for the acquirement of wealth, power, influence or material success—only when we devote ourselves to the fulfilment of God's plan for the perfection of life and form shall we gain their full co-operation. Therefore let us plunge at once and for ever into the great life of service.

Let us take a few practical cases. Suppose you are travelling in an omnibus and you see some very depressed and sorrowful person in the opposite corner and you long to help them: well, pour forth upon them a strong stream of thought power, of cheerfulness, of faith and courage, of the knowledge of the real, striving to awaken them to a realisation of their own inherent divinity which for a time they have lost, and then mentally invoke the aid of an angel to ensoul the power you have projected, and bid him work beside that suffering one until he has succeeded in gaining for it an entrance into his consciousness. It will work. The angel will stand by the person for twenty-four hours, if necessary, working in that way.

If you are going to a meeting of any kind, call down the blessing of the Great Ones upon the assembly, invoke also the angels to be the bearers of that blessing, to conserve it to hold it in such a form that the maximum result is achieved. If someone is ill invoke the power of the Great Healer, and also of an angel to be the bearer of His love and healing power to the sufferer. With every letter you write you can send love and blessing to the recipient and invoke an angel to go and see that that love force flows, illumined by his extra power, into the heart of the friend to whom you write. And so, on and on, until the whole of life becomes illumined,

until everything we do takes on a magical might and potency, both because of the motive that is behind it and because of the presence of the angels with their extraordinarily vivid consciousness.

If you will do this you will find a wonderful happiness stealing into your lives, and the feeling of hopelessness before the great difficulties of life will gradually begin to fade away. However humble and weak we may feel ourselves to be, we can, by this means, play our part in relieving the suffering of the world and in leading humanity forward to the birth of the new civilisation.

Geoffrey Hodson

CENTRES AND THE CENTRE

By HELEN VEALE

IT is useful, from time to time, to make an effort to envisage Theosophical work as a whole, to estimate parts and partialities, to trace links and dependencies, and especially to apportion to any new points of departure their rightful place in the scheme. For it seems as if now a stage has been reached when further differentiation has to take place within the growing nucleus of Brotherhood, and we have to see that in differentiating there is no loss of Unity. This must always be a danger at each such critical stage, but arrival at the stage must be a matter for congratulation, far from regret, such as it seems to occasion in some minds. There will inevitably be some waste of energy, but it can be kept within negligible proportions, if two conditions be steadfastly observed: first, that each new growth is a conscious radiation from the one centre, not tangential to the circumference; and second, that the Plan is never lost to sight, so that mutual dependencies and relative values are not forgotten while each group does its own job. These, of course, are commonplaces, that have often been stressed before at periods of expansion, but that in itself is enough to justify their reiteration at this time of unparalleled expansion, when each year—almost each month—adds new facets to the work, when it is so easy to lose poise and discrimination, so tempting to the logical mind superficially to pronounce the teachings of our leaders to be inconsistent, because they are contacted only at the

1927

CENTRES AND THE CENTRE

409

circumference, and a small separated portion of a circumference imposes itself on the sight as a straight line.

Practical difficulties arise from the fact that the huge majority of members of the T. S. are not sufficiently advanced to recognise their own dharma and do it. The best they can do is loyally to follow a leader, and in that they are perfectly right, for given the initial, intuitive response to that leader, as voicing for them the Higher Self, the One Will, allegiance is merely self-dedication to the god within. But there is danger in overlooking the world-wide character of the leader's work, necessitating the starting of many lines of activity, not each to be followed by all, especially if the following along a new line involve the dropping of another equally necessary to the Plan, and to which the life has already been dedicated. Not all are called to Ojai now, nor were to Huizen and Ommen two years ago, to Sydney some years earlier or to Adyar first and last. It is undesirable—however to some extent inevitable—that there should be a boom, now in educational activities, now in the working of various rituals, now in communal living, when these all should be parallel lines, sanely and enthusiastically pursued by those called to them, but not meant to drain away the strength of other equally necessary departments, to which the attention of the leaders is not actually turned because they have been already set going, and endowed with sufficient life to persist if properly supported by workers.

Common sense suggests that when a new centre of work is started, the opportunity is primarily for those whose dharma has caused them to take birth in the neighbourhood of the spot chosen on the physical plane, and who have not their time already fully occupied. The latter consideration must be only relative, for in one sense their time must already be occupied, and usefully, or they would not be called to more special usefulness; but when earlier Theosophical work done by devoted labourers has won the crown of

approval by the leaders, so that they personally assist in forming a more specialised centre, the whole nature of the work may change, and there will be no lack of younger workers to whom to turn over much of the routine labour. So each new centre naturally draws from its own supply of workers, whose well-earned privilege and opportunity it furnishes.

There are, however, a few who seem called to form a personal staff round each of the leaders, and these may be transferred from one centre or line of activity to another; but such must be few, and selected by the leader. It is foolish to covet such a dharma, if it is manifestly not ours, or to think it more honourable or useful than the ordinary one of steady work on the spot and in the line where we find ourselves posted.

On the other hand, none should shut off the new centre from his consciousness, as not his concern, but should support it with sympathy and any practical form of help, financial or otherwise, that he can spare from the objects to which his efforts are already pledged. Many new Sectional magazines and organs of side-activities have recently been started, and doubtless each has been called into being by the needs of a special public. Is it necessary and right that subscribers to THE THEOSOPHIST should correspondingly dwindle, and that it should become increasingly difficult to secure good material for its columns? These new ventures should be chiefly addressed to a new public, should be pushing our boundaries further and further into the waste, but tried Theosophists should always be ready to man the forts behind the fighting line, and especially to see that the central base loses none of its strength.

Looking at the way in which the Theosophical Society has organised itself in successive centres, we see a vital difference between it and other societies. Other societies plan a

campaign from some central Headquarters, send out workers to establish branches in various countries and places, opening offices for business or building showy assembly halls to attract the public. With the Theosophical Society, the life of each lodge precedes the form; first two or more thinkers or workers kindle each other's enthusiasm by study of our wide-spread literature, and the torch is lighted, ere charter of authorisation comes from Headquarters. So there is the thrill of adventurous excitement in all our work that we know not what is to come of a small beginning. Who knows what choice seed lurks in the dark soil over which we labour? It would seem as if choice seed lurks everywhere, and the quality of our labours alone sets a limit to the harvest.

In a very real sense the true centre of Theosophy is the Great White Lodge, reflected primarily in its representatives on the physical plane, especially the President of the Society. So also the primary local habitation of this centre, in the outer world, is Adyar, the present material counterpart of the occult spiritual centre of Shamballa.

In *First Principles of Theosophy*,¹ we are told to regard the Solar System as a cosmic flower, each petal of which is elliptical, having the Sun as one focus, common to all the petals, and one of the physical planets for the other. This symbol is illuminating, and probably is applicable to smaller and greater systems alike. As the Sun is itself a lesser, or material focus relative to some hidden, spiritual focus which it shares in common with other solar systems, so that at the same time it both receives and gives of life—receives of the higher, gives of the lower order—so on earth, the microcosm, there must always be a especially vitalised centre, temporary resting place of the Rod of Power, which though negative, or receptive to extra terrestrial influences, is a positive focus for their transmission through the world, and must reflect itself,

¹ By C. Jinarājadāsa.

in turn, in its more material or negative counterpart, as Adyar, the world Headquarters of the T. S.

Now this outer-world centre has itself quickened to a higher birth, as a focus in the chain of foci, and may perhaps itself become a sun focus, having seven planetary foci round it like its prototype. This would seem a natural corollary to the recent multiplication in the number of our leaders, though there is but one Chief. The several centres must all be counterparts of Adyar, as the Gopīs dancing with the multi-formed Kṛṣṇa; Adyar must be the point of union, the spiritual home, over which the spirit of the Brotherhood perpetually broods, whether or not any of the leaders are in residence there on the physical plane. That the President will no longer be able to spend there so much of her time as she has hitherto done need disturb no one, for she is always to be contacted there, in ever fuller measure. But as a subsidiary Rod of Power she must move from place to place kindling the spiritual torch in each centre. Moreover, no greater centre seems capable of development without the prolonged residence there of one of the leaders, and at least an occasional visit from the Chief. About the latest centre, that of Ojai, there is additional interest from its being regarded as the cradle of the next Root-Race, and therefore probably also the destined successor in future ages to Shamballa, the mystic Heart of the world. From the foundation of the Theosophical Society, America, the Motherland of the future, has been specially linked with India, the Motherland of the present Root-Race, and it is probable that the Happy Valley will develop quite differently from Sydney, Huizen or Ommen.

Finally, to revert to the pregnant word of our title, it is worth while to remember that mystically the centre is everywhere, the circumference nowhere; that though these "airy"—or spiritual—no-things must have "a local habitation and a

name" to give them leverage in a material world, that power in consciousness which is the real Adyar must be carried about with us wherever we go once we have truly been opened "on the centre".

Helen Veale

A PRAYER

"O LORD! Thou art the embodiment of the highest virtue in all worlds. Thou art the Purusha, the Supreme Being. Divine sages proclaim Thee as the greatest Refuge and Saviour of mankind.

Thou art seen manifest in all creatures, in cows as well as in Brahmins, in the different quarters of the globe, in the sky as well as in rivers and mountains.

Thou art the glorious Cosmic Being with enumerable feet, heads and eyes. Thou art the supporter of the whole earth with all its mountains and creatures."

Rāmāyaṇa

NATURAL PIETY

By ARTHUR ROBSON

I could wish my days to be
Bound each to each by natural piety.

WORDSWORTH.

LET us first try and see what Wordsworth intends by the expression, "natural piety". The word "piety," it should be clearly understood, is not used here in its ordinary sense of religious devotion or holiness, but has the meaning that the original word (*pietas*) had with the Romans, namely, respect for one's father and one's ancestors generally. Although for the average Roman this meant little more than an attitude of awe and dutifulness towards them, there was a finer piety called forth by a true recognition of their heroic qualities and a consciousness of the patrimony of moral and intellectual worth inherited from them.

Finer even than this, and nobler, is the piety that sees, not in their achievements but in their failures, not in their prosperity but in their adversity, the origin and source of one's own success and one's own prosperity; that sees in their misfortunes, their sufferings, their vexations, the foundations and the very cause of one's own happiness and strength. It is as if a boy on growing up to an age of self-realisation should discover that his father was unlettered and ill-accomplished as compared with himself, and in a deep glow of love and honour for him should say, "Dad, if your education had not been so

1927

NATURAL PIETY

415

neglected, mine would not have been watched with such zealous care. Whatever academic successes I have gained are in reality your successes."

This is *filial* piety. Now, if we can adopt the same attitude, not to bygone generations of ancestors, but to past ages of one's growth, one has what Wordsworth calls *natural* piety. The yearnings, struggles and endeavours of our childhood produce in us qualities to which our mature years are the heir. The child is father of the man. Even the *sufferings* of our early years are not without their value.

How strange that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself!

Conceive of a still greater natural piety that bows its head in honour and gratitude to our animal existence as Wordsworth does to his childhood, that sees in the worst vices the seeds of the noblest virtues germinating unobserved, and recognises in the brute passion, the bestial greed, the cruelty, the intense egoism, the harrowing and groundless fear that we inherit from our animal state, the foundations, as indispensable as they are deep and solid, upon which shall rise the edifice of all that is best and godliest in us. It is this higher piety, whose boundaries are infinity, and which looks down the long vista that stretches from eternity to eternity, that I should like to treat of here.

The belief comes to one that all vice is perverted virtue, that God planted certain powers in us and we have turned them to base purposes. But the truth is quite the reverse. The powers are developed in us slowly and over immense expanses of time in their application to ignoble ends—as we

¹ *The Prelude*. Wordsworth.

come to regard them—and, when matured, are applied to nobler and higher purposes. The vices that we bring with us from our animal era become the virtues of the superman. And the human era is the period of transmutation.

Let us take an example. Wrath, as we have seen,¹ springs from the animal's fear of destruction by another animal, and is an unyielding resistance to the other and a frenzied summoning up of all its powers to save its life. What later develops into wrath is at first merely a terrorised struggle to escape from its aggressor. Then the animal learns to beat off attack and, later, to overthrow and even annihilate an assailant. But it takes ages of oppression, of constant terror, of intense and often excruciating pain at the hands of relentless persecutors, being repeatedly killed in pain and agony, to produce in a creature that harrowing terror of death that makes it throw all its powers into the balance to keep death off, that steels it to that fierce temper that makes it unhesitatingly grapple with the most formidable of opponents and hold on with a grim tenacity that relaxes only when its assailant has been completely overcome.

Now in wrath, and inextricably mixed up with it, is this unbending spirit, this unbreakable will. But it is a will to destroy, a determination to kill. Any sense of obstruction or opposition makes one stiffen in resistance, and the greater the opposition, the more does one throw all one's strength into one's endeavours to overcome it.

¹ This essay is intended as a sequel to my article entitled, "The Devil in Us" appearing in THE THEOSOPHIST for January, 1927. The reader is requested to refer to the earlier contribution before reading this, as, otherwise, much that is said here, particularly where reference is made to karma, will be unintelligible.

The word, karma, I should like to emphasise, is used in this essay in the sense which it has in the religious and philosophical literature of the Hindūs and Buddhists, that is, the things that we go on doing as the result of an almost ungovernable force which seems to be in ourselves but not of ourselves. The *Nirālamba Upanishad* defines it as "that action that we perform with our organs and ascribe to the Ātmā as 'I do'". This is echoed in the *Bhagavad-Gītā*, which has, "He whose mind is deluded by egoism thinks himself the doer of his karma which in every way is done by the qualities of nature." (III, 27.) In the *Jain Sūtras* (*Sūtrakriṭaṅga*) we have, "All this some have learned and it has been well demonstrated in the *Strīveda*. Though people know it they do wrong impelled by karma."

When human conditions are reached, however, one begins to encounter difficulties of a different nature, the overcoming of which is in no way prejudicial to anybody and is very often beneficial to many besides oneself, the difficulties, for instance, which the problems of life present to us, the difficulties we meet with in overcoming the disabilities inherent in our human condition.

And now karma, from being an oppressor, becomes a saviour. We have often had occasion to bewail the presence of that fiend in us which prevents our wrath from cooling once it has been aroused. Now do we bless that temper of spirit which, once one has come to grips with a difficulty, prevents one from relaxing, and makes one go on wrestling with it until it has been overcome.

Magnificent, 'steel-like, indomitable spirit! But in what a fierce fire has it been tempered!

And yet it is necessary. Were not tenacity of purpose and strength of will welded into our nature in this way, we should be for ever irresolute in the nobler works we set our hands to. It is only thus that we are enabled to persist in those endeavours which ultimately shall raise us from our human condition to that of the superman and carry to final victory our struggles to curb and ride triumphant over karma. Is it not wonderful that out of karma is wrought a power and a weapon by which we overcome karma—which, in fact, makes that conquest sure?

Praise to the end,
Thanks to the means which nature deigned to employ.¹

It is interesting to observe that the same instinctive actions that accompany wrath are inherited in a chastened form by its evolute, determination. One sets the jaw and contracts the brow and brings the fist down on anything convenient very much as one does in wrath.

¹ *The Prelude*. Wordsworth.

In the same way as strength of will is evolved out of wrath, so out of avarice is evolved the quality of thoroughness. The instinct for fullness or allness is first learnt in relation to the worthless and ephemeral, and then comes to govern our quest for the eternal and limitless. We are not satisfied with a scrap or fragment of goodness; we strive after perfection. What ages of existence spent by the animal under the law of plunder, subject to the constant fear of being set upon and deprived of anything it had come by, were necessary to thoroughly ingrain in its nature the instinct to secure for itself as much as it could in the only way it knew of, that is, by eating it! But out of the human survival of this urge of greed or avarice is evolved the excellent human instinct for perfection or fullness in all that we strive after.

Out of envy, to take another example, is distilled the excellent quality of emulation. One cannot see another in possession of anything without experiencing discontent and wanting it for oneself. That is envy—ignoble instinct! But, were it not for that, we should not know the thrill of striving after those excellences that we admire in others. We should go on forever seeing nobility, goodness of heart, and other splendid qualities in those around us without being prompted to strive after them for ourselves. Here, again, it is at first the worthless and ephemeral in another's possession that excites our discontent, but we learn thereby to emulate what is nobler and grander.

Out of niggardliness is distilled carefulness, the scrupulous watch over every particle of a thing to see that it yields its utmost and that nothing is lost from it. In its highest form it is that gem-like quality which is at the back of the meticulous care that one gives to the details of everything one does, the pains which a writer takes to ensure that every single word will convey exactly the meaning it is intended to

convey; which an artist or composer takes to assure himself that every line or every note will yield its fullest in portraying those subtle things of life that a single misplaced line or note might turn into the commonplace and bathetic. It is the instinct from which is derived that transcendent capacity for taking pains that has been identified with genius.¹ The quality is sometimes called thoroughness, but it must be carefully distinguished from the thoroughness which is evolved out of avarice. The latter seeks completeness or allness in the thing taken as a whole, whereas this instinct drives one to perfection in individual details; the one aims at fullness in quantity, the other, at perfection in quality.

There is, again, that remarkable human propensity of curiosity or inquisitiveness. People want to know everything about people they meet or that live around them, requiring information with regard even to petty and inconsequential details. This is a survival of animal inquisitiveness. As a result of terrible experiences the animal learns to be suspicious of every strange thing it finds in its vicinity, and scrutinises it to inform itself of its nature and intentions. The tendency survives into the human state and in its original form, idle curiosity, is somewhat puzzling to account for, as it is so purposeless under human conditions. But from it comes that invaluable instinct that makes men scrutinise whatever they find around them that is strange and mysterious, and inform themselves of its nature and origin. Thanks to this instinct in man, the boundaries of human knowledge are continually receding into the unexplored, and more and ever more of the dark and mysterious unknown is lighted up and made familiar to us.

And so the tale goes on. There is not a variety of karma, ugly and offensive though it be, but yields a gem of rich value

¹ Carlyle.

which has been forming unnoticed in it during the ages of its existence and growth.

Dust as we are, the immortal spirit grows
Like harmony in music.¹

It is easy to follow in one's mind the development of music out of the barbaric noises which savages set up to give vent to their feelings,—bellicose, joyous, or whatever else they may be. The first tender shoots of music appear when the raucous yells and unrestrained belabouring of anything handy that will resound are made in a crude sort of way to keep time. This little germ of music then begins to develop with the introduction of changes of rhythm and variations of pitch, and goes on becoming more and more complex, the mere noise being gradually combed out of it, until we have those splendid gems of musical utterance of modern masters of harmony. So also, in the dust that we are, in each of our vices, with all their ugliness and vigour, a tiny germ of divinity in one or other of its many aspects ensconces itself. And through the ages it goes on developing, unnoticed and unsuspected, until, having matured, it displays itself in all its beauty and fullness. Eastern symbology likens the divinity in us to a lotus. It roots in slime and grows up secretly, being unnoticed until it bursts into bloom.

It is really a supreme marvel not only that the good in us develops out of evil, but that the evil and the good are for long ages so inextricably intermixed. Says Wordsworth:

There is a dark inscrutable workmanship
That reconciles discordant elements,
Makes them cling together in one society.²

Our Divine Lord has compared them to tares and wheat growing together in such a way that any attempt to destroy

¹ *Ibid* In his use of the word "music" Wordsworth employs the figure known as Prolepsis. It is not until harmony has grown in it that it may be spoken of as music.

² *Ibid*.

the tares would ruin the wheat also. Let them grow together, He says, until the wheat is ripe, and then the tares can be plucked up and destroyed and the wheat kept for use.¹

We have all at one time or another observed the presence in us of pairs of incongruous elements, the one evil and regrettable, the other good and desirable, the good being very often weak, the evil strong and lusty, and both so interwoven that it is impossible to eradicate the evil without destroying the good. Let them grow together, our Lord advises, until the good is mature, and then it will be easier to destroy the evil while saving the good. Do not disturb karma until its derivative virtue is ripe. The *Bhagavad-Gītā* re-echoes our Lord's advice.

Let no wise man unsettle the minds of ignorant people attached to karma, but himself acting in a balanced manner let him cause them to act likewise.²

The wisdom of this is best seen in dealing with children, because childhood is a period of revision when one runs briefly through one's animal existence. The resemblance of child psychology to animal psychology has been freely remarked upon by psychologists. Animal karma is revived afresh in its many forms and as we grow up we learn afresh to free ourselves from it. All children tend to be greedy, inquisitive and self-willed. The course too often adopted in dealing with them is to break their wills, to silence their inquisitiveness and to suppress their greediness. But the wise mother, acting unknowingly in conformity with the *Gītā*, does not inhibit the child's karma, but, giving him full freedom, herself acts "in a balanced manner" and so points the way for the child. And in course of time the animal propensities fall

¹ Our Lord, by the use of two more similes, figures for us (1) that the good is first very small and insignificant "like unto a grain of mustard seed", and (2) that it goes on developing unobserved "like unto leaven" until it has transmuted the whole.

² III, 26

away from him, because each of them is founded on error, the outcome of experiences in the animal state, and when the error is removed, the propensity which based itself thereon breaks up. The child's greed, for example, is due to a sort of feeling inherent in it, that bigger and stronger entities around him seek to prevent him from having what he wants, and a primitive instinct drives him, contrariwise, to secure as much for himself as he can. If, however, the child receives full enfranchisement in the home and is made to feel that he has equal rights with all the other members of the household, the error upon which the karma of greed rests is removed, and the karma breaks up.

The same is true of inquisitiveness and self-will. His self-will takes its rise in a subconscious feeling that the will of others are opposed to his. When however he is allowed to have his own way, and to satisfy himself that what others want him to do is for his own good, and in effect what he himself wants, his will becomes co-operative in place of being combative. In the same way if a child's inquisitiveness, which springs from a subconscious suspicion of strange things and strange people, is taken sympathetically, he comes soon enough to disabuse his subconscious mind of any suspicion of hostility in others and, having done so, ceases to be inquisitive.

It is assumed, in all cases of this kind, that the child has before him the example of one who "acts in a balanced manner," and is surrounded with a protecting love. But we must not close our eyes to the fact that, in spite of all this, the evil propensities may remain undiminished, may, on the contrary, increase. The same love and sympathetic indulgence that produced a Cordelia, produced also a Goneril and a Regan. The latter two are representative of undeveloped egos whose *magnum opus*, the transmutation of karma into virtue, the ripening of the wheat, is still to come. The same genial

sunshine that causes the ripe fruit to fall, causes the raw to grow and develop.

The problem occurs to one: when can one know that the wheat is ripe and that it is time to root up the tares?

The answer would be, putting it as briefly as possible: when one sees that the wheat is capable of maintaining an independent existence of its own.¹

At first the virtue is incidental to the karma, but the time comes when there attaches to it a zest and passion of its own. Then is it time to give up karma. In fact, it is only when the karma that adheres to a virtue has been removed, that it is truly a virtue. Strength of will is mere obstinacy until one has learnt to yield on points that do not matter; public spirit is mere officiousness until one has learnt to forbear from intermeddling where one has no right; an enquiring turn of mind is just impertinent inquisitiveness as long as the force drives one into scrutinising matters that are of no real consequence. Every virtue requires a grace to control it and keep it in balance. The soul of every virtue is that dynamic force, that power (*virtus*) that drives one to do things. But the force must be under our control so that we may avoid doing things that we find to be wrong. It is the ability to control the force and direct it along useful channels that constitutes the grace. A virtue is positive; a grace, negative. I take at random a few virtues and, corresponding with each, the grace that should go with it and balance it.

<i>Virtue</i>	<i>Grace</i>
Independence of Spirit;	Non-separativeness.
Driving force.	Non-domineering nature.
Readiness to serve.	Non-servility.

¹ If we can regard the wheat as growing out of the tares and for a long time owing its life to them before developing an independent existence of its own; and if we can further regard it as impossible for it to come into being otherwise, we shall have stretched our simile to cover another and very important feature of our subject.

*Virtue**Grace*

Adaptability.

Non-parochialism.

Patriotism.

Non-pliability.

Pluck.

Non-aggressiveness.

Dignity.

Non-arrogance.

Philanthropy.

Non-prodigality.

Keen analysis in judgment.

Non-captiousness.

The virtues are our heritage of the immeasurable past. The graces (the names given above are very clumsy labels for the extremely delicate and graceful qualities for which they stand) are acquired by spending many lives in trying to understand our kârmic impulses, in detecting the error¹ or delusion which is always at the root of karma, and, in the light of the wisdom² thus obtained, in yielding it up when one has discovered the folly of it.

The *Milindapanha* has a succession of parables in which these graces are likened to flowers, jewels, ambrosia, etc., which one acquires by paying karma as the price.

Such are the virtues sold in that bazaar,
The shop of the Enlightened One, the Blest,
Pay karma as the price, O ye ill-clad,
Buy and put on these lustrous Buddha-gems.

To "pay karma" is, as we have observed, the work of several lives, the chief part of the labour being that of discovering and removing the error that is at the root of all karma.

By severing the root of ignorance
It breaks in pieces karma's living car.³

¹ "They say that karma has its origin in delusion." *Jain Sūtras (Uṣṭaradhyana)*.
"The root of karma is nescience". *Vedānta Sūtras*.

² "The accumulated fuel heaped up by the power of karma, this the fire of wisdom alone can consume." *Fo-Sho-Hing-Tsan-King*.

"Better than any other sacrifice is the sacrifice by wisdom, O Paranjapa. All karma in its entirety is terminated by wisdom." *Bhagavad-Gītā*. IV, 33.

³ *Psalms of the Early Buddhists*.

A common, and fairly obvious, metaphor likens karma to a rolling wheel¹ or a running car² which, carried along by its own momentum, goes on running until it is brought under control. There is another—and, if one may use the expression, a higher—sense in which karma resembles a wheel, in that all karma moves in a circle, which is ever narrowing, at a speed that is ever accelerating. To tell the manner of it would require an entire essay by itself, but one may get a general idea of what is meant if one observes that by following karma one seems always to come back to the same point again and again, the intervening periods becoming shorter and shorter, until a stage is reached when one helplessly contemplates the necessity one has created for oneself of going round and round in a circle, every inch of which is a torment. One finds with alarm that one is bound hand and foot to the wheel of karma, which has now got up a speed that is a living death to one. But even this is not without its value, as it makes one grapple with karma and ultimately master it. Which reminds one of Posthumus's exclamation to the gods,

You snatch some hence for little faults; that's love,
To have them sin no more; you some permit
To second ills with ills, each other worse,
And make them dread it, to the doer's thrift.

Cymbeline. Shakespeare.

Arthur Robson

¹ Through it all bonds are bygone things,
Through it all constant rolling on is razed away,

Such is the Ariyan, the Eightfold-Path."—*Ibid*.

² "The body cloaked in ignorance,
Entrammelled by the fourfold tie,
(Of Covetousness, Ill-will, Faith in Ritual, Clinging to Dogma,)

In trammels of illusion swathed,
Lo! such a thing this body is,
Carried about in karma's car,
To manifold becoming doomed,
Now to success, to failure then,"—*Ibid*.

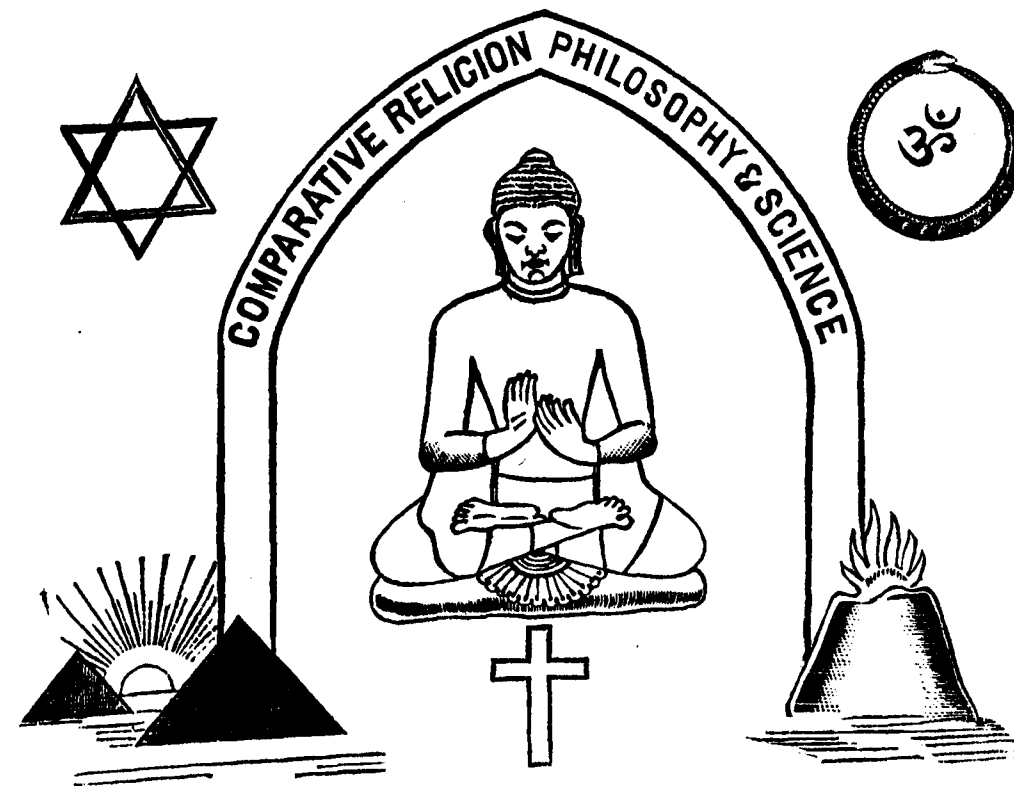
OUR PATH

WE stand just at the parting of the ways,
One path means darkness, ignorance, despair ;
Another leads to light where glimmering rays
Point us though dimly to the wisdom there.
We strive to reach the heights where knowledge true
Shall guide us to the source of harmony.
Many wait the coming, yet how few
Have heard the strains from Nature's symphony.

Then let us lift the gloom that round us lies
Before we speak with such impunity
Of those vast realms and dark mysterious skies
Which stretch beyond, through all eternity.
If we would scale those heights and wisdom gain,
Remember—as above, so here below ;
Then do not live a life on earth in vain,
But brotherhood and love on all bestow.

Now kindly Nature lends a guiding hand,
And if we listen to her wondrous tone,
Then we shall know and clearly understand
There is a plan, though it may be unknown.
Now should we follow all her devious ways
We'll find the path which we before have trod,
And with the garnered harvest of our days
The path will lead us back again to God.

MAE BALDWIN HARDEN



THE IDEALISM OF THEOSOPHY

By C. JINARĀJADĀSA

(Continued from p. 306)

THEOSOPHY always makes an appeal to the mind. All the facts of life are marshalled for an intellectual examination, and principles are given as guiding clues, which can be followed up and tested. The inquirer is asked to take the attitude of a scientist who investigates, and not the attitude of a terrorised believer, who is continually under some threat

of a damnation if he does not believe. The inquirer will find that every kingdom of nature and every activity of man, intellectual, artistic, philosophical and philanthropic, are all brought into the Theosophical survey. He will therefore find it difficult to say whether Theosophy is a religion, or a philosophy, or a system of æsthetics, or a science of nature.

Running through Theosophy is a wonderful idealism, which will strike the observer immediately. Every object is declared to possess a life. Even what seems the lifeless stone is living with a life and consciousness, not readily graspable by the human mind. When the division between the living and the non-living is removed, the universe becomes the stage where many orders of life are all at work. Each order of objects slowly reveals latent germs of fascinating organisation and inspiring beauty.

I will say at the outset that only a few statements in Theosophy can be proved in the beginning, and only a few more as the student advances into deeper studies. But this is the case also with modern science. Theoretically, everything in science is provable, and so also theoretically is everything in Theosophy. But practically, if a man is to prove even a few facts in one department of science, he will have to spend years mastering the rudiments, and then testing in the laboratory. When he has proved what he has to prove, it is only an infinitesimal part of the mass of knowledge which science is accumulating. Even if he were to live a thousand years, no scientist would be able to prove everything that constitutes the domain of science. Similarly, it is indeed possible by the unfolding of new faculties in the inquirer to prove step by step the vast structure of Theosophy. But he will require dozens of lives on earth in repeated incarnations for proving even a fraction of Theosophy.

But I have said in the beginning that, constituted as we are, the intellectual grasp of truth is not the only approach to

truth. Our human nature accepts as a criterion of truth a deep sense of fitness in things, which is as valid as the mere intellectual assent. There is further in us a faculty for synthesis, which also is as much a part of proof as the intellectual examination. It is these new faculties that are strongly appealed to in Theosophy. It is they, as well the intellectual processes, that make the inquirer feel progressively that somehow the Theosophical scheme is a wonderfully attractive and comprehensive scheme. The more he examines critically, the more the scheme becomes clearer to the imagination.

Among the great teachings in Theosophy, two that stand out are the ideas regarding the nature of man, and those regarding the world process in which we live. Man, both in the general and in the particular, is regarded as an embodiment of virtue and beauty. He is fundamentally divine and immortal, whatever be the character which he reveals as he manifests in a physical body. Man is an immortal soul, possessed of wonderfully latent attributes of virtue, beauty and self sacrifice. But all these have slowly to be manifested by him, in a process of living on earth in physical bodies in succession. The purpose of man's existence is not to escape from some danger with which a God threatens him, but rather to work at his character, till he reveals slowly its beauty and goodness. The Theosophical conception of man makes him, not merely an angel who is some day to live in a heavenly kingdom for ever and ever, but an angelic human being with executive capacity in addition to his love and beauty, who will live in the universe so as to transform it from what it is into something more ideal. Human perfection, to the Theosophist, is not a matter of living in an eternal heaven, but working at this universe in order to transform it and bring out from it the hidden germ of idealism which is inherent in the very substance of which the universe is composed.

Theosophy fully accepts all that science says concerning the structure of man's body and the past history of it, which links him to some common ancestral form from which are descended both the anthropoid apes and man. The ladder of evolution which science shows is accepted without hesitation in Theosophy. But, while science calls man only the physical form which has descended from the animal kingdom, Theosophy calls man a spiritual Monad, who, for the purposes of his growth, takes in due time the physical form which has been prepared for him by the evolutionary process. The fact that man's body is linked by descent to animal forms does not make man, who is a soul, allied to the highest of the animals. Man, the soul, is a fragment of the Divine Fire, which has descended into incarnation for the purpose of revealing the divine attributes within it.

Theosophy accepts fully the inequalities of mental and moral nature, which are obvious among men. But these inequalities are like the inequalities of children in a school. There are the little children who have just entered the kindergarten, and there are the older children who have been many years in school, and are at the top class and ready to pass on to a university course. Similarly all souls, while fundamentally divine and so partaking of the nature of goodness and virtue characteristic of them in their own spiritual realm, yet enter into the process of evolution at varying periods. There are souls who began their evolutionary work long ago, and there are others who have comparatively recently started on their career. Like the children in the kindergarten, who are not able to undertake the intellectual tasks of the older children, so the young souls, who have comparatively recently begun their evolution, are not able to subscribe to the high moral standard which is perfectly natural for evolved souls. Cruelty, immorality and vice in all forms are the result not of wickedness but of a lack of

strength to grapple with the stress of physical evolution, on the part of the younger souls, who have lately begun their work. The capacity for virtue and the intellectual and spiritual vigour of the elders of humanity are due to the fact that they have worked in the school of life many more ages.

While then inequalities exist of mental and moral nature, they do not in any way affect the fundamental fact that both old souls and young souls are linked in one great brotherhood of responsibility and mutual service. Aristocracy is a perfectly natural thing in the evolutionary process. But the more one is the true aristocrat, the more he identifies himself with the least cultured and the most helpless. Under whatever name the State works, whether as a monarchy or an oligarchy or a democracy, those who finally lead the nation are always the older souls who have qualified for leadership by self-sacrifice. Rank and birth, divisions of caste and class, do not in the least matter when it comes to an advanced soul proving his worth, and offering himself for the leadership of his fellowmen. He who is capable of leadership is the soul who is advanced, because he has lived longer, and therefore knows by direct experience the wonderful idealism of the Divine Plan.

As has been said many times already, Theosophy fully accepts the facts of science with regard to the evolutionary process. But all the time Theosophy sees not merely the physical evolution ascending from one type to another, but a more wonderful evolution of an ascending life. It is the life underneath everything which far more inspires the Theosophical student. A diamond to the Theosophist is not merely a crystal of carbon atoms, but a wonderful life which organises carbon atoms into a particular beautiful formation. The sunset is not merely the refraction of rays of light through particles of water, but a divine thought which manifests itself through the physical phenomenon which science calls

refraction. A field or a forest, a lake or the great sea is not, to the Theosophist, a mere material object, but the physical embodiment of a wonderfully expanding, hidden life, which ascends from form to form, ever revealing new beauties of its hidden life. All nature is alive to the Theosophist, and speaks a message of idealism which modern science has yet to discover.

To the Theosophist the whole universe, with its myriads of stars and attendant planets, is the embodiment of a process which is steadily at work, unfolding hidden beauty as the bud slowly unfolds the beauty which is in it of colour, shape and scent. To think of an electron or to look at the stars is for the Theosophist to feel himself in the midst of a vast process of idealism, which is trying to whisper to him a message of the good, the true and the beautiful, which has an immediate application for his daily life. Every fact of knowledge which modern science has gathered is treasured by the Theosophist, because each fact reveals something of a fragment of the Divine Plan.

The conception too of God, in Theosophy, is filled with both intellectual and emotional appeal. I have already said that, to the Theosophist, man contains within himself the nature of the Divine. But not only man; every fragment of matter is in a way the embodiment of that same mystery which we call God. It is God who is the stone; it is God who is the life that works upon the constituent atoms and molecules of the stone, and makes it the conglomerate mineral; it is God who mixes the substance of the earth and builds out of them the plant and the flower. It is God who appears as the primitive soul of the savage, and it is God who is the great Saviour of humanity. Theosophy does not merely proclaim this Immanence of God, for it tells us that Divine Nature exists not only in the form of Immanence, but also in the form of the Transcendent Godhead. What is the

nature of the Transcendence? Theosophy does not set out to describe in detail, for it is just on that matter of the Transcendent Godhead that all the existing religions have quarrelled, because each proclaims to have the one and only truth concerning God's nature. Theosophy prefers to bring all the truths of religions, and present them with the utmost friendliness and enthusiasm, leaving to each inquirer to delve into the recesses of his own being, and from there to state for himself whether the Transcendent Godhead is a Personal God or an Impersonal God. These are truths too deep for statement in books. That is why Theosophy, though it is full of the beauties of a theistic creed, yet is at the same time a glorious pantheistic revelation such as all the greatest philosophies proclaim.

As one by one the great process of spiritual evolution unfolds itself before the imagination, the student cannot help being intensely fascinated by the picture. It is perfectly true that he will have to accept again and again what cannot be proved. But once again, I would point to the fact that mental proof alone is not the sole criterion of judgment. There is such a thing as that sense of fitness to which I have referred, and also that craving for synthesis which becomes more and more pronounced, as we cultivate ourselves. It is these elements which appeal to the mind, as the Theosophical scheme is closely examined.

If any scheme of idealism is likely to be true, because it fits in with the facts of science and the sense of idealism of the greatest of men, then Theosophy is as likely to be true as any other body of thought which has existed in the world. The inquirer will feel intellectually that it would be a thousand pities if Theosophy were not true, because it is so far the most ideal scheme which his intellect has been able to find. I recognise that feelings and emotions are not the final criteria as to matters of fact. But equally I have pointed out that we

have within us deep intuitions, which make us realise, however dimly, that truth is inseparable from our nature, being mysteriously part and parcel of our hidden self. There is an inner appeal in Theosophy not merely to the mind, but also to the depths of our moral and spiritual nature. Because of that, the appeal of Theosophy slowly becomes like the shadow from which we cannot separate ourselves. Wherever we look at life and see the inequalities of men and of their suffering, we cannot help being reminded of Reincarnation, and we instinctively conjure up the visions of the day when these suffering and limited men and women shall live nobler lives with larger opportunities. When we see a little wild flower, we cannot help thinking of the day in a future age when the life of that flower shall manifest a larger beauty in an angel.

Theosophical ideas become so interwoven with our thought and feeling that we begin to live a new form of life, which is not merely mental. An intuitive element to every thing in life becomes one of the proofs that the Theosophical philosophy is at least a finger-post pointing in the right direction. When all is said and done, the truth of a thing is established by us very largely because we cannot think of life without that truth. That can be said with regard to the truths of Theosophy. The day comes when the student cannot think of life unless the great Theosophical scheme of idealism is inseparable from life.

In this daily life of ours with its struggles and bitter disappointments, we want some source which will reveal in our nature hopefulness, trust, self-reliance, and above all the spirit of daring and sacrifice. Whatever are the ideals at which we gaze, so long as they release power within us, those ideals are valuable to us. This is what I finally claim for all Theosophical truths. Each Theosophical truth soon passes from being a mere intellectual conception, and becomes a source of power in our nature. This power steadily

increases, till the proof of Theosophy is that the character transforms itself till it becomes more effective and true and beautiful.

The final test of truth concerning anything is the fact that it releases in us greater enthusiasm, and above all a greater sense of self-sacrifice and a readiness to dare everything, because life is full of intense self-expression with that truth as a part of us. That is what those of us who are older students of Theosophy have found from day to day. Many Theosophical problems are still puzzles to them. But they have each year solved something of the great mystery of life, and in the solution found what religion calls salvation. They have realised the sense of being "saved," that is, safe in front of temptations to selfishness, safe in front of cowardice in trial, sure of immediate response to every demand to sacrifice.

We who have lived Theosophy to the measure of our ability feel "safe," because we can trust ourselves to do the noble deed, not because of any material or spiritual rewards, but because nobility is inseparable from our spiritual nature. It is the discovery of ever new elements of mystery and glory in the spiritual nature within us, and also in all things animate and inanimate round us, which is the prize which Theosophy gives to all who follow her.

C. Jinarājadāsa

PHILOSOPHIC EVIDENCE FOR THE EXISTENCE OF THE FOURTH DIMENSION OF SPACE

By A. C. HANLON

THE domain of philosophy is at once both simple and grand. It is grand because of its universality, and simple because the distinguishing feature of all universal propositions is their utter freedom from complexity. No better definition of philosophy could there be than Pythagoras' "Knowledge of immaterial and eternal things". Philosophy is concerned only with infinite things. Now and again a proposition is framed that seems philosophically sound and, so far as experience shows, unimpeachable, and it is generally accepted as an absolute truth when actually it is only a relative one.

We hear much nowadays, too much perhaps, of the scientific mind. There is a philosophic mind also, a mind cast in its peculiar mould. Science is concerned with changing things, philosophy with eternal things, and the test of the philosophic mind, before admitting anything into the immaterial temple of philosophy, is "Is it infinite?" While the philosophic mind finds its greatest assurance in its own conclusions despite the contradictions of empirical evidence, it nevertheless asserts that somewhere in the material universe there must be evidence supporting these conclusions, since, after all, the universe is only an expression of philosophic truths.

The philosophic test then is "Is it infinite?", and so, remembering this, we can weigh the philosophic evidence for

1927

PHILOSOPHIC EVIDENCE

437

the existence of a fourth dimension of space. Although in the future, for purposes of expediency, I shall attempt definitions of space, yet I have come to the conclusion that space is indefinable. Space has that absoluteness that places it beyond definition and yet makes it possible to define it in innumerable ways. No one definition can ever be complete, although, if it is true within its limitations, it will serve as well as any other definition to lead to deeper truths, or to the Final Truth.

It seems to me that, in the pursuit of space, the mind is ever confronted by matter; to look out over space is to find other worlds, to look into space is to find finer matter. To look into space, what is meant by that? So long as we think of space as a connection between us and the exterior world, so long will a great part of the true nature of space evade us. We must learn to look into space as we would look into a painting. Outwardly the painting is but a plane of colour, but it has a message for us. Outwardly space is but a field in which the universes move, but it is more than that. It also has its message. But we must look into it as we would look into a painting. By the aid of such simple things as a canvas and oils we can come into touch with something immeasurably greater than these things. With the aid of the simplest of forms we can also come into touch with a space immeasurably greater than our space, matter immeasurably subtler than physical matter.

My concern now is not, however, to show how to come into touch with this higher space, but to demonstrate its existence.

The proposition on space can be worded somewhat as follows, "Space is infinite in every dimension." That is a proposition to which the philosophic mind can take no exception, for it means that space extends to infinity in every dimension. What can be taken exception to, however, is a misinterpretation of the word "every" which is unconsciously

translated to mean "three". The proposition "Space is infinite in only three dimensions" (to add a word to emphasise the meaning) is philosophically unsound, and therefore untrue. The idea of finiteness is obtained purely from empirical sources, and philosophic truths are not based merely upon the evidence of the senses. There is this difference between relative and absolute—that is philosophic—truths; while the former are true in only one instance, the latter are always true.

The evidence denoted by the title of this essay could be very briefly set out as follows. Space is here treated objectively.

Proposition: Space is infinite in every dimension.

Proofs: There are two aspects contained in the proposition to be demonstrated: the infinity of space in each dimension, and the infinity of space dimensionally.

Proof I. If a particular space, *i.e.*, of one, two, three etc., dimensions was limited in its extent, that limitation must be either material or non-material. Matter, however, cannot limit space since it occupies space, and to say that the limitation is not material is to say that it does not exist. The limitation of the extent of space is inconceivable because the existence of space is a necessity to the conception of a limitation, and therefore any limitation we conceive must be in space and not out of it. The conclusion then is that space is infinite in extent.

Proof II. If space is limited to three dimensions, that which limits it must be either outside or within the three dimensions. It cannot, however, be within, for we would then have the anomaly of a limiting thing being the limited thing. As shown in Proof I three-dimensional space is infinite in extent, but, even if we were to allow that a limitation could exist in three dimensions, it could only be a limitation of the extent of three-dimensional space, and not

that which limits space to three dimensions. The limitation, therefore, must be outside three dimensions. As this limitation must occupy space to be outside three dimensions, it must be in a different kind of space, and differences in spaces lie only in differences in number of dimensions. The simplest space not included in three-dimensional space is a four-dimensional space. Therefore the limitation of three dimensions must be the fourth dimension. But the fourth dimension must be limited also, and similarly so with that which limits the fourth dimension, and so on *ad infinitum*. Therefore space is unlimited dimensionally.

Corollaries: A thing cannot be limited without being limited by something (of necessity material), and therefore to grant that there is a restriction and at the same time to deny a restrictive thing is to set up a contradiction; to admit that the visible world is limited to three dimensions, and to deny the existence of that which limits it (of necessity the fourth dimension) is to create the same contradiction. But to admit the existence of the fourth dimension, and to deny the existence of the fifth is to occupy, if possible, an even more untenable position.

Since there cannot be space where there is no matter, to say that space is infinite in dimensions is to say that matter is infinite in dimensions. Just as space cannot in any way be limited since all limitations occupy space, so matter also is unlimited since all limitations are material. Thus, with the same breath that it is stated that matter is limited, it is asserted that matter transcends limitation. Matter is both slave and master.

It may be asserted—it can never be argued logically—that space and matter, for some reason that will never be known, have been cast permanently in three dimensions only. It may be contended that no other form of space and matter is possible. An elementary knowledge of the theory of the

fourth dimension would show on what thin ice such assertions as these find support. There can be no disputing that the fourth dimension is theoretically possible, for it is within the power of the mind to attain to a knowledge of four-dimensional forms and movements that falls little short of the real thing. There are a few minds that have perceived the fourth dimension in its fulness, but even to such as these how to describe this fulness is a problem that will always remain a problem. It is something to be experienced, not described, and in this experiencing all three-dimensional limitations drop away from the mind. It is for no one to define limits blindly. I say blindly, for to earnestly seek limits and define them is to pass beyond them. Limitations are relative and not absolute. Such propositions as "Space has only three dimensions" can become superstitions.

In presenting the preceding argument briefly there is much that needs elaborating, and indeed, at first sight, it seemed almost hopeless attempting to formulate in so brief a form such an extensive argument, but for the sake of indicating my main contention that the fourth dimension is a fact in nature and therefore demonstrable philosophically, I have essayed such a demonstration.

The four-dimensional path, as an actuality, is as yet strange to the empirical world, but, if empirical philosophers and scientists are to be worthy of their callings, they must not fail when strange paths open before them, but, with courageous minds, follow truth even to annihilation. Let them rest assured, however, that truth never yet led to annihilation but to greater life, and that, through the portals of the fourth dimension, will be revealed a fuller philosophy and science.

A. C. Hanlon ✕

THE SYMBOL OF THE WHITE LOTUS¹

By N. RAMAN PILLAI

ON this day, in every part of the world where there is a Theosophical Lodge, men and women meet together to pay homage to the Theosophical workers who have passed through the gates of death, leaving behind them indelible footprints on the field of service. The recollection of their physical plane activities which were marked by selfless devotion and sublime love calls forth from the inmost depths of our hearts our warmest gratitude and admiration. Among them, the name of Helena Petrovna Blavatsky, the great messenger of the White Lodge, stands out in towering prominence. The White Lotus Day is held sacred principally to her memory.

To a Non-Theosophist, the question will naturally arise why the Lotus, especially the white variety, should be associated with her name. From the remotest antiquity, the followers of almost all the great religions viewed the lotus as a sacred symbol carrying with it a depth of philosophical meaning and high esoteric significance. The Hindūs represent the universe as a lotus flower evolving from the central point in the waters of space, on the serpent of Infinity. Hence, the allegorical representation of Vishṇu as Shri Paḍmanābha who is resting on Āḍi-Sesha, and from whose navel springs the lotus that supports the four-faced Brahmā the Creator.

¹ Portion of a lecture delivered at the Anantha Lodge, Trivandrum, on White Lotus Day, 1927.

Lakshmi, the female aspect of Vishnu, is also depicted as floating on a lotus flower, having come into being during the churning of the Ocean of Milk. The ancient Egyptians described the Sun under the form of Horus rising from a full-blown lotus—the universe. Horus was represented as coming out of the lotus of the Celestial Nile. Isis is very often shown as holding a lotus in one hand and in the other a circle and a cross. Coming to Buddhism we find Avalokiteswara described as Padmapāni—the lotus-bearer. He is sometimes represented as having four arms, in one of which he holds a lotus, and sometimes shown as having two arms. As Bodhisattva He is said to hold a white lotus in His hand. In Christianity, this ancient emblem has been replaced by the lily. The Archangel Gabriel appears before Virgin Mary, in the picture of the Annunciation, holding in his hand a spray of lilies. The symbolism of the lotus in the hand of the Bodhisattva who announced to Queen Māyā-Devī the birth of Lord Buddha, is identical with that of the lily in the hand of the Archangel at the Annunciation. The symbol of the lotus together with the significance attached to it having become a root idea among the ancient Āryans before they branched off from the cradle of civilisation in Central Asia, it has coloured the religious beliefs of the several sub-races of the great Āryan race.

The lotus is the symbol for the cosmos and also for man. Our solar system is compared to a cosmic lotus flower of several petals and several colours, usually seven, with the sun as a golden pistil in the heart of the flower. This comparison, far from being a mere poetic description, is said to be based on the actual facts of nature. To us who are able to have a glimpse of the Plan only from the stand-point of ordinary humanity, the planets of the system appear as separate units each working in space under a great law. Those who are able to see the larger aspect of the system from higher planes

say that there is, in reality, a connection between the spheres, which could be grasped and understood by persons who have studied the subject of the fourth dimension and are familiar with the idea of an extension beyond the three dimensional space which alone is within the ordinary reach of our brain-consciousness. Whatever exists in the universe is the result of natural forces working under cosmic laws. While science has much to say on each of these forces, it ignores the fact that behind every force there is always a Living Intelligence directing and guiding it. All the great religions give to the Great Intelligences their rightful place as centres or channels through which the energy of the Logos flows. They are really the Septenary Manifestations of the One Indivisible, and they are regarded as differentiated aspects of the Logos during the progress of manifestation in a Kalpa, at the end of which, or when the manifestation is withdrawn, they are re-united on the plane of the One Reality. These seven Lords of Rays, or seven Planetary Logoi, are called by different names in different religions. The Hindūs call them R̥shis or Kumāras and sometimes Prajāpatiṣ, and their number and names are very often mixed up in the Purāṇas presumably to serve as blinds. The Zoroastrian scriptures name them Amesha Spentas or Amshaspands. In Buddhism they are known as Dhyan Chohans, and in Christianity they are mentioned as the Seven Spirits before the Throne, or the Seven Archangels. Saint Denis spoke of them as the Builders and Co-operators. St. Augustine refers to them as having possession of the Divine Thought, and St. Thomas Aquinas wrote about them as Secondary Cause of all visible effects. Each Planetary Logos represents the synthesis of particular types of energy, and the influence of each affects particular types of matter. So that their spheres of influences within the system follow an arrangement analogous to that of the petals of the lotus flower. The above

is one of the causes which gave rise to the grand conception of the universe as a lotus flower.

As applied to man, the root of the lotus which is fixed in the mud is likened to his material life, while the stalk which runs up through the water typifies his existence in the non-physical worlds of the personality, and the flower on the surface of the water, which is always "a thing of beauty and a joy for ever," is emblematical of his spiritual existence. Its mystic meaning in the East is chiefly associated with the idea of creation or generation—the productive power of nature through the agency of spirit and matter.

This symbol, whether regarded as the lotus or the water-lily, signifies the same underlying idea in all the religious systems, *viz.*, "the emanation of the Objective from the Subjective, Divine Ideation passing from the abstract into the concrete or visible form". Just as the future lotus flower is hidden in the seed, the Great Plan remained concealed in the Divine Thought. In other words, before the things which are the objects of our senses became materialised on our globe, their spiritual proto-types existed in the immaterial world. Sri Sankarāchārya expresses the same idea in the phraseology

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पम्

The Creative God being Divine Thought made visible, or to put it philosophically, Divine Manifested Ideation, the archetypal forms appeared only with that manifestation, or, when the Undifferentiated appeared in Differentiated aspect. As the Macrocosm, so is the Microcosm. As above, so below. Hence the lotus is also symbolical of men considered as Monad or Koodastha, the undifferentiated spirit aspect, and as Jīvātmā or Ego, with its differentiated triune aspect of Ātmā, Buddhi and Higher Manas, Ātmā standing for Ahankāra or differentiated self in the vedāntic language. When we read the literature on yoga we find that it is brimful of the lotus

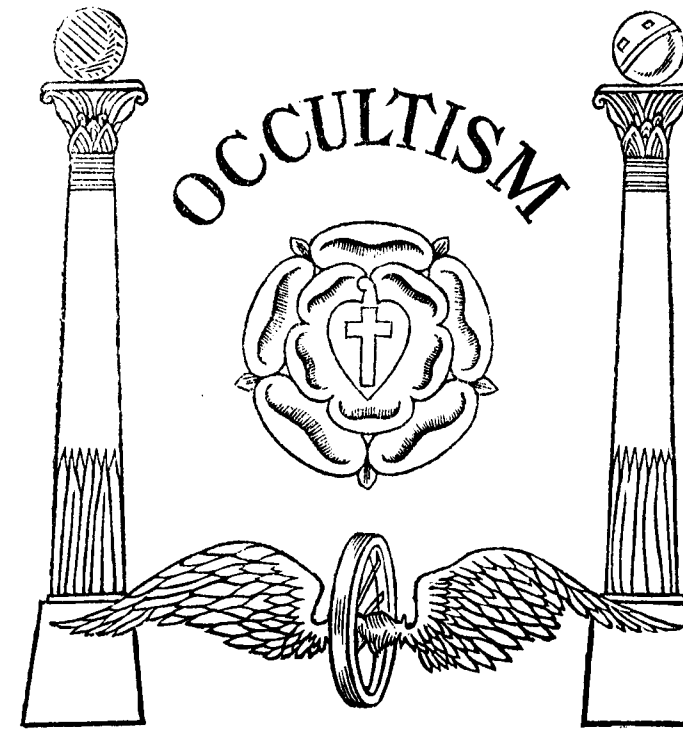
concept in another form. The Chakras, which are force-centres or points of connection through which Divine energy flows from one plane or vehicle to another, are described as lotuses, each having a specified number of petals with distinguishing colours. The stalks are embedded in the spinal column or Brahma-danda, while the flowers open on the surface of the etheric double. Here again, the analogy between the cosmic and human schemes is illustrated in the number and arrangement of the major and minor centres. We have next the Egoic Lotus of the Kāraṇa Sharīra with its mystic whorl of petals the formation of which is said to depend upon our progress in the ladder of evolution. Nowhere is the symbol of the lotus more grandly conceived than in the great mystic formula of Buddhism "Om Mani Padme Hum". The jewel in the lotus refers to the indissoluble union between man and the Logos. It is said to mean "I am in Thee and Thou art in me". Herein lies the pith and essence of the idea of the lotus as applied to God and to man.

As regards the White Lotus, it has to be observed that the language of colour is a secret known only to the initiates. It is stated that the colours which we see with the physical eye are not the occult colours of Nature. Certain rates of vibration act upon the mechanism of the physical organ of sight, and the effect produced points to a certain kind of colour. The colours we see are said to be the reflection of an illusory appearance of the true colour. Every colour in the cosmos exists in three forms—the true colour, its illusory appearance and the reflection of the latter. The illusory appearance is contacted when one is able to see through what is known as the third eye, or the eye of Shiva, in meditation; while the true colour is seen when group consciousness, for the attainment of which the Higher Self or the Ego must completely dominate the Lower Self or the Personality, is merged in that of the Divine. The White Ray

potentially contains all colours. The seven prismatic aspects of colour were born from the One White Ray or Light, and every colour is finally absorbed in the White Ray of Divine Unity. Hence the importance of the White Lotus.

Such in brief is the significance of the symbol of the White Lotus which links up the memory of the great soul who ushered into the world the light of Theosophy in its present visible form.

N. Raman Pillai



ON THE BEGINNINGS OF CO-MASONRY

By RT. REV. J. I. WEDGWOOD

AN odd slip of paper has been lying on my desk for some months, bearing the inscription: "Lantoin: *Histoire de la Franc-Maçonnerie Française*." A praiseworthy attempt to bring order into my work and surroundings has led me eventually to purchase the book! ¹ Besides a very well-rendered and informative account of French Masonry in general I find some comments on the origin of Co-Masonry, an abstract of which may be of interest to English-speaking Co-Masons. Not very

¹ Paris: Emile Nourry, 1925.

much seems to have been written about the beginnings of the Co-Masonic movement. I myself gathered together a few facts when I was Grand Secretary of the British Administration many years ago,¹ and the only information then available was a Transaction No. 1 of the Dharma Lodge, Benares, and Dr. Georges Martin's *Etude Abrégée de la Franc-Maçonnerie Mixte et de son Organisation*.

There is no need to resume all these facts here. Modern Co-Masonry may be said to trace its origin to the initiation of a well-known authoress and lecturer, noted for her services to humanitarian and feminist movements. Her name was Mademoiselle Marie Deraismes, and she was initiated in the Lodge *Les Libres Penseurs* at Pecq in the Department of Seine et Oise, on January 14th, 1882. This Lodge belonged to an Obedience called *La Grande Loge Symbolique Ecossaise*, constituted two years previously by certain Lodges which revolted from the authority of the Supreme Council of the Ancient and Accepted Scottish Rite for France. There had been much recalcitrance against the autocratic constitution of the Supreme Council on the part of some of the Symbolic or Blue Lodges (as are called in France those which work the first three degrees). One point of contention was that the Supreme Council had judged it prudent to retain the formula of the Great Architect of the Universe at the head of its diplomas. In practice it differs little if at all from the attitude of the Grand Orient. But it belonged to the fellowship of the Supreme Councils of the Scottish Rite, and had to make this much of sacrifice in order to remain there. One of its Lodges, *La Justice*, was admonished in 1865 for having omitted the words "To the glory of the G. A. O. T. U." on its summonses, and the case was not singular. Another in 1868 desired the suppression of the title Prince Mason, and was put in its place (3°) by the supreme authority. The discontent

¹ *Universal Co-Masonry; What is It?*

culminated in the revolt of twelve Lodges, who formed their own Craft government, independent of higher degrees, and became the aforementioned *Grande Loge Symbolique Ecossaise*. Needless to say, the Great Architect disappeared from their proceedings. But they were full of energy, and were presently recognised by the Grand Orient and by some foreign Jurisdictions. Later they were able to enter into friendly relations with the Supreme Council. In 1895 the Supreme Council conceded autonomy to its Blue Lodges, and gave over its powers for the Craft Degrees to the *Grande Loge de France*, and in the following year the *Grande Loge Symbolique* made common cause with the body whose creation it had hastened. Two Lodges of the *Grande Loge Symbolique*, however, stood aloof from this fusion—*Diderot* and *La Philosophic Sociale*, of which we shall have occasion later to speak.

The action of *Les Libres Penseurs* in initiating a woman was not an isolated act. Two other Lodges of the *Grande Loge Symbolique* had envisaged the possibility. *La Justice*, says Lantoine, which had headed the revolt against the Supreme Council, had voted in favour of the principle, and *La Jérusalem Ecossaise* asked for authorisation to form a mixed Lodge under its surveillance. *La Grande Loge Symbolique* was not favourable to the project, and gave as its justification that it was the "*gardienne solitaire et responsable d'une tradition séculaire*".¹ *Les Libres Penseurs* had decided to initiate Mademoiselle Deraismes, and did so against the ruling of the *Grande Loge Symbolique Ecossaise*. I said in *Universal Co-Masonry: What Is It?* that the motto of the Obedience was "A Free Mason in a Free Lodge," and that "*Les Libres Penseurs* was suspended for putting the family motto into practice. It would seem from Lantoine that this is not strictly so; the Grand Lodge said that if *Les Libres Penseurs* persisted in its project, it must disengage itself from their

¹ Lantoine, page 364.

Obedience (which appears to have been in the nature of a rather free democratic federation), and the Lodge accordingly did so and "resumed its liberty".

Our readers will have already reached the opinion that the Brethren who belonged to the Obedience (if such it can be called) of *La Grande Loge Symbolique* were a rather turbulent lot. Accordingly, they will not be surprised to hear that stormy scenes ensued, and with characteristic instability the Lodge *Les Libres Penseurs* purged itself of its act and submitted to its Grand Lodge. Lantoine remarks that this "revolutionary gesture which, had it been practised by men of reflection, would have been an interesting departure, had no morrow".¹ In 1890, we are told, *La Jérusalem Ecossaise*, of which Dr. Georges Martin was Master, sent out a circular to all Lodges in France, inviting them to study the question of admitting women. The idea seems to have been that the new departure should run on lines parallel to the Adoptive Lodges which had once existed, and even flourished, in France. A masculine Lodge should take under its wing a mixed Lodge. Eventually, as we know, Dr. Martin prevailed upon Mademoiselle Maria Deraismes to found in 1894 the first Co-Masonic Grand Lodge, entitled *Le Droit Humain: Grande Loge Symbolique Ecossaise*.

Lantoine gives us his own version of how this was received. Naturally, he says, all the French Obediences refused to recognise this new schismatic power, and the original *Grande Loge Symbolique* was not a little irritated that the *Droit Humain* had made this attempt to capture its undertaking. But what could they do except protest? Georges Martin pointed out that Maria Deraismes had been made a Mason in an entirely regular fashion at Pecq, and that she was free to use her quality as Mason to initiate in her turn. The reasoning is specious, because she had only been received

¹ Lantoine, page 383.

as Apprentice, and had, in fact, attended the Lodge but once, and that on the occasion of her initiation. Even if she had been a Master Mason, she would not have been entitled on her own authority to start a fresh nucleus of Masonry. On the other hand, Georges Martin had a position of some importance in the outer world. He was a Municipal Councillor of Paris and Senator of the Seine. Several members of *La Grande Loge Symbolique* had been his colleagues in this political work, and the Lodge contented itself with showing him, with some acerbity of language, that they were not ignorant of the real instigator of this *coup d'état*. On the other hand nobody seems to have thought of pointing out that Mademoiselle Deraismes had only received the First Degree. It was twelve years after the event! Lantoine then seems to permit himself a quite unjustifiable insinuation, for he adds that one could without perturbation allow oneself the audacity to affirm that she had received the three degrees in one sitting. Who would think of referring to the Minutes of the Lodge *Les Libres Penseurs* which in 1894 was no longer existent?

Our author describes Dr. Georges Martin as taking a boundless pleasure in the vicissitudes of politics and Freemasonry, and remarks that he was able to ensure a magnificent flight for the *Droit Humain*. He credits Dr. Martin with a fervour in the promotion of his feminist work which never flagged till his death. All those who knew Dr. Martin, as I myself had the pleasure of knowing him, would unhesitatingly credit him with entire sincerity of purpose. He was not always discreet, perhaps, in the means he employed to further his ideas. I well remember his creating a commotion in the large international gathering of masculine Masons at the Hague at the time of the opening of the Peace Palace. But he was one of those pioneers of human welfare to whom one looks with respect and admiration. And he was imbued throughout with the spirit of Freemasonry. We are told

that Clémence Royer was elected Honorary Master of the Lodge, and that Madame Marie Georges Martin directed its labours "with admirable authority". To that I can agree. According to Lantoine, the *Droit Humain* was a success, and as recruiting was conducted with prudent intelligence, the undertaking seemed likely to make for the definite entry of women into Freemasonry.

Lantoine points out that in 1900 ninety-three deputies of the Grand Orient voted for the participation of women in Masonic work against 144 opponents, and in the following year 104 against 134. He speaks rather happily of these as honourable defeats, which enchanted Georges Martin, the more so as victory would probably have upset his plans. The *Droit Humain* would have been ruined if the regular Obediences had turned Co-Masonic. He says that Dr. Martin judged the admission of women to be exceedingly dangerous; he very much preferred that Co-Masonry should exist as a movement apart.

In 1896 the Grand Orient required those of its members who belonged to the *Droit Humain* to give up their membership on pain of expulsion. In 1909 this injunction was not only repeated, but the Grand Orient went so far as to authorise its Lodges to refuse entrance to their temple to members of the Grand Lodge who belonged also to the *Droit Humain*. In 1920 the Grand Orient recognised the *Droit Humain*, in the sense that male members might be admitted to the Grand Orient but not ladies. Lantoine rightly says that this situation is a little ambiguous and even paradoxical, for an Apprentice of the *Droit Humain* can gain admission to a Grand Orient temple, the doors of which would remain closed to its *Grande Maîtresse*. This, he says, does not seem to accord with the feminist doctrine of the *Droit Humain*, but the latter is open to reply that a battle is not always won by the first engagement, and that a

partial success is not to be despised. The Grand Lodge of France, in its relations with the *Droit Humain*, has shown itself somewhat distant, but more courteous. In 1903 it conceded the quality of Masons to members of the *Droit Humain*, but it regards them as irregular. On account of this, male members of the *Droit Humain* are not re-initiated into Lodges of the Grand Lodge, but regularised. I passed through such a process of regularisation myself in 1912. It does not discriminate between various mixed bodies. Some prominent members of the Grand Lodge, including, I believe, one former Grand Master, are in favour of its according recognition to the *Droit Humain*, and I believe that the question comes up for discussion every year.

Recognition by the Grand Orient has, perhaps, not been an unmixed blessing, for our Order in France has not been able to escape a certain submergence by so powerful a body. There seems even some danger that the Grand Orient may come to regard the *Droit Humain* as a feminine extension of itself. It is no secret that the Grand Orient is a powerful influence in French politics. Masculine Freemasonry in England has consistently forbidden its Lodges to enter into discussion of religion or politics. The Grand Orient, on the other hand, has been a political caucus. In 1877 the Grand Orient abolished the regulation which had obliged its members to believe in the existence of God and the immortality of the soul. There might have been much justification for the point of view if it had simply implied equal tolerance for those who held such beliefs and those who could not accept them. But the Grand Orient has, in fact, become actively intolerant of "spiritualist"¹ tendencies. Besides being anti-clerical, it works actively to substitute materialism for any form of spiritual philosophy. The divergence between Anglo-Saxon

¹ The cult of intercourse with spirits is in French called *spiritisme*; *spiritualisme* is the philosophy of which materialism is the negation.

and French Masonry is chiefly to be explained by the quite different conditions under which the two systems have had to work. In England the Reformation won for the people a certain freedom of religious thought and expression. In France it was Freemasonry which made itself the instrument of religious and social emancipation, a rôle which it never had to play in Anglo-Saxon countries, where such emancipation has easily and swiftly followed the development of thought. There is, of course, much justification for the amused contempt felt in France for the pomposity and social snobbery of English Masonry. Speaking of the decision of the Grand Orient, Lantoine says :

This scandal had at least the effect of proving, through the anger it roused amongst Anglo-Saxons, that for these last Freemasonry is only a sect enfeoffed with the Christian religion. From time to time this sect has camouflaged itself in Liberalism by accepting one who serves another faith¹ but it is, and remains, hostile to all philosophy. Our neighbours go into Lodge not in order to think, but in order to while away their time with symbolical games and pompous gestures, which, by the way, they do not understand, and to devote themselves to gastronomic pleasures. The Grand Orient gave the effect of being badly brought up, like a man who offends against respectability in a drawing-room, those present passing their personal opinions upon the incident. The irritation of the English has not died out, and the temples across the Channel do not open their portals to a French member.²

This derision is only part justified. The English are not a nation of philosophers, taken as a whole. But the fact is simply that the vast ocean of England's intellectual life does not need to find its outlet in Masonic Lodges. Freedom of speech has always been sufficiently tolerated to have rendered such a *milieu* unnecessary. To say that English Masonry is hostile to all philosophy is ridiculous. England has had its bout of atheism—the less severe because the Reformation had already broken the domination of the Roman Church. Consequently, English Masons do not have to occupy themselves with

¹ This is ludicrously untrue, as British Freemasonry in India amply proves.

² *Ibid.*, p. 348.

anti-clericalism, and such of their philosophic studies as have special relation to Freemasonry tend towards Theosophy and mysticism, in which the symbolism and ceremonies of Masonry are rooted. Incidentally, it may be added that the contribution of British writers to Masonic history and archæology is unsurpassed, as the citations in M. Lantoine's own earlier pages testify. Anglo-Saxon Freemasonry and French Freemasonry have developed in quite divergent directions, and it is to be hoped that the Co-Masonic Supreme Council will continue to realise that Masonry is no more the appanage of the Grand Orient than it should be of the Grand Lodge of England.

There is another incident in this story of Co-Masonic beginnings which is not without its interest. I have already spoken of two Lodges, *Diderot* and *La Philosophie Sociale*, Lodges forming part of *La Grand Loge Symbolique Ecossaise*, and which stood out when the latter mingled its destinies with the Grand Lodge of France. It would seem that these Lodges entered into fraternal relationship with the *Droit Humain*, opening their temples to visitors of both sexes from that Obedience. It appears that these Lodges in their turn began to initiate women, and eventually the *Droit Humain* found it necessary to break relations with them.

M. Lantoine is not least interesting when he writes of the elevation of the Co-Masonic governing body from a Grand Lodge into a Supreme Council. Steeped in the atmosphere of the discussions between the oligarchic Supreme Council of France and the democratic and republican element in the Blue Lodges, he foresees trouble on account of these changes, arising from the incompatibility of the two tendencies. Dr. Martin had himself been a protagonist of the democratic *Grande Loge Symbolique Ecossaise*. The truth seems to be that Dr. Martin was faced with the question of extending Co-Masonry outside his native land, and had grown persuaded

that a Supreme Council of the Scottish Rite, controlling the Degrees from the 33° down to the 1°, was the most suitable form of organisation for this purpose. This was said to apply especially to America. A point of some significance that we learn is that Dr. Martin had never himself possessed the 33°. He is alleged to have had recourse to a member vested with the necessary powers, who conferred them upon him. It is suggested that this member was of the Grand Orient. The conditions under which the 33° may be conferred by the Scottish Rite Supreme Councils are especially severe and would have precluded this Degree from being conferred regularly upon Dr. Martin. The same may be said of the Grand Orient. The communication of this Degree seems to be surrounded with mystery. The name of the member who thus stepped into the breach was not disclosed, and we have to accept Dr. Martin's word for this chapter of our history.

Of course, I am narrating all this on the authority of Lantoiné. It may be that our Supreme Council has a perfectly satisfactory account of the whole proceedings to lay before us; but I must confess to having been struck in my earlier research into our history by the lack of precise information on this point. Our French Masonic Brethren are apt to take what I may, without offence, call the democratic and materialistic view of Masonic rites, and, without actually foregoing the act of consecration, might think that the main feature in the case was that there had been a decision on the part of the democracy and an election to the Degree. *Vox populi, vox Dei*, is somewhat of a watchword in these democratic days; and I heard recently of the case of a Lutheran bishop who appears to have been conducting ordinations while he was still a bishop-elect, and not yet technically consecrated.

Perhaps our Supreme Council may see its way to lift the veil from this mystery—that is, provided that it is itself in

possession of the information. I do not wish to be thought of as casting any doubt upon the veracity of Dr. Martin. As I knew him, he was pre-eminently a French gentleman. Personally, I have never seen any reason to suppose that our Order lacked the supreme power. My own prerogatives in the 33° (in the Scottish, Memphis and Mizraim Rites) were derived from John Yarker, whose line of succession was certainly "valid," and I was afterwards affiliated to this Degree by the *Grande Maîtresse* of the *Droit Humain*, Madame Martin, who conferred it upon me in Paris in the company of Miss Esther Bright, and in the presence of our own Very Illustrious Deputy, Dr. Annie Besant.

It need hardly be said that Co-Masonry has not ended with our Order. Exactly the same phenomenon has occurred within our ranks (both in the French Division of the *Droit Humain*, and on more than one occasion in the English Division) that led to the separation from the masculine Supreme Council in France of the *Grande Loge Symbolique Ecossaise*. There exist at least three other Co-Masonic Obediences in England. The dissident *Grande Loge Mixte*, which was created in France in 1913 or 1914, seems to have suffered a good deal during the war. Later it recuperated, and then several of the newer Lodges, which had not been concerned in the original quarrel with the *Droit Humain*, plucked once more at the maternal bosom and were reintegrated into the Mother Obedience. But the chief of the schismatic Lodges, *Sagesse*, seems still to maintain its independence. It works to the Glory of the Great Architect of the Universe. Our own Supreme Council of the *Droit Humain*, since its International Congress held in Paris in 1920, permits its Lodges to work either "To the Glory of the Great Architect of the Universe" or "To the Glory of Humanity". That marks an attitude of great tolerance on the part of a Masonic body French in origin and domicile.

Let me conclude by heartily recommending M. Lantoine's book to my readers. It is full of interest and very well planned.

J. I. Wedgwood

THE WANDERER

WITH the wind, with the storm, through mountains
and woods,
Without a home or worldly goods,
I rove and wander wherever I list,
By nobody loved, by nobody missed,
Now staying, now leaving to wander on,
Hardly arriving and I am gone,
Seeking new footpaths untrodden by men,
Through field and pasture, through grove and glen.

O, let me rove with the wind and the stream
Through the realms of nature, through God's great
scheme,
Here and hereafter, through the regions of space
Where the stars are running their eternal race:
They are wanderers ever, without an abode.
Let the path they are treading be also my road!

ERNEST ERLE POWER

THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

(Continued from p. 327)

THE DIVINE SONSHIP OF MAN

IN the course of his address to the Athenian philosophers¹ S. Paul says that "in (God) we live and move and have our being," and then quotes with approval a saying of the Cilician poet Oralus. "For we are also His offspring."² The relationship existing between God and man is thus stated as that of Father and child in a natural, not a legal or transactional, sense. From what has been already said concerning God's Self-expression and outpouring of Himself through the Logos in Creation this will be sufficiently clear. God the Father is "over all, through all, and in all."³ But this truth has yet by the vast majority of mankind to be realised, not merely intellectually, but spiritually, in such a way that the consciousness of it will possess their whole being and govern their whole life. At present they are "alienated from the life of God through the ignorance that is in them,"⁴ and that ignorance has to be dispelled by the light of true knowledge.

¹ Reported in Acts xvii.

² XVII, 28.

³ Ephes, iv, 6. (R. V.)

⁴ Ephes, iv, 18.

How that ignorance came about will be in some small measure understood if some of the elementary facts of creation are borne in mind. Creation is, as we have seen, a dual process of involution and evolution, first the unfolding of the Divine life and energy in matter of successive grades of density, the quickening of that vast ocean of matter by the Spirit of God Who "brooded upon the face of the waters,"¹ and the "becoming" of all things through the Logos or Christ.² This becoming was and is, as the word implies, a continuing process, and it will last throughout the world-period. This Divine Self-expression through innumerable and infinitely varied forms reveals itself to us as an unfolding or evolution of that which is first infolded; it is a revelation of the manifold grace of God, life creating form, and in turn being conditioned by it and developing more of its latent powers through it; breaking those forms in what appears to us as death when they have reached the limit of their expansion, and thereafter creating fresh forms capable of giving fuller expression to the more developed life. So the great process of Evolution goes on. The indwelling life of God manifests first in the mineral, then in the vegetable, and then in the animal kingdom. At last animal man is formed as a result of a long creative process "of the dust of the ground"; and there is a living form which can be taken, indwelt, and used by a Higher Intelligence, coming direct from God, made in His image, possessing in latency all the Divine powers, needing only that they shall be developed through contact with an experience in the worlds which God has made to become an active and willing co-operator with Him in His age-long work. God as perfect Love must give Himself completely. He can never be satisfied except by His creatures becoming perfect as He is perfect,

¹ Gen., 1-2.

² S. John 1, 3; Col., 1, 15-17.

being "filled unto all His fullness,"¹ manifesting, not merely experiencing, His love and power, and so attaining to His Kingdom. So into the nostrils of man formed of the dust of the ground He breathes "the Breath of Life," and man becomes a living soul.² The "Breath" throughout Holy Scripture is a synonym for the Spirit. Here "the Breath of Life" stands for the spirit which is the real man who is made "in the image," the spiritual likeness, "of God". Sent down to become incarnate in an animal body, he is charged to work in the Garden of God, and to have dominion over all things. Looked at differently he is "God's husbandry,"³ sown "in the Adam nature" (ἐν τῷ Ἀδαμ), sown in "a psychical body" (σῶμα ψυχικόν), that it may be raised "a spiritual body" (σῶμα πνευματικόν), a body with all its spiritual faculties and powers developed, that "in the Christ nature" (ἐν τῷ Χριστῷ) it may be quickened, and with Him who is the First-born inherit not only the Kingdom of the world, but also "the kingdom of the Heavens" (ἡ βασιλεία τῶν οὐρανῶν).⁴ But it is evident that when first the real man thus becomes incarnate he to a very large extent dies to the spiritual world to which he belongs, his consciousness is limited by the body which he then takes and by the circumstances of the world in which he then finds himself. The real man descending into incarnation has been not inaptly compared to a diver, who assumes a diving dress and descends into the dense element of water, in order to do his work and gather treasure. His consciousness and activity are limited both by the diving dress and by the water; but when he has mastered his conditions, he can gather treasure to enrich life in the world to which he rightly belongs. One thing to which man dies through his descent into matter is the consciousness of

¹ Ephes., 3, 19.

² Gen., 2, 7.

³ I Cor., III, 9.

⁴ See I, Cor., XV, and the Parables of the Kingdom generally.

spiritual unity. This leads him to over-emphasise the lower personal self, and to mistake it for the higher spiritual Self in which he is one with God and with all through which God manifests Himself. The result is selfishness, and selfishness leads to sin. He is the Prodigal Son going with the endowments with which the Father has entrusted him into the "far country," seeking experience of the world with a view to his own pleasure and profit, and ending with the realisation of utter poverty of soul because his seeking has been all selfish, and the soul can only be fed and enriched by that which feeds and enriches all. So he "comes to himself," some memory of his Divine lineage awakes within him, and with penitent and chastened soul he says: "I will arise, and go to my Father and will say unto Him, I have sinned"; and so the way is prepared for the Father in His infinite love and goodness to take him and put him into the place of a son, to which he rightfully belongs. This is the meaning of "adoption," as it is spoken of in the English Version of the New Testament; but the root meaning of the word *υιοθεσία* used in the Greek original is simply that of putting into a son's place, and does not necessarily imply any legal or transactional sense.

This purification of the soul through penitence is the necessary prerequisite to the realisation of his Divine Sonship. "Blessed are the pure in heart, for they shall see God."¹ To see God means to become actually conscious of Him, and that consciousness can only be born in the soul that is pure. That spiritual birth St. Paul speaks of as Christ being "formed in you."² Here is the spiritual meaning of the doctrine of the Virgin Birth of Christ. We are not now concerned with the controverted question as to whether the Virgin Birth of Christ was true as a physical fact. The physical is not the essential, and controversy in religion has a way of

¹ S. Matt., 5, 8.

² Gal., 4, 19.

raging about non-essentials as though they were essentials. The essential is the spiritual and universal; and from the point of view of religion every fact in the physical world, equally with every myth or parable, derives its value from being a symbol or representation of a universal truth in the spiritual world. Symbolically the Virgin Mother represents the pure soul in which "Christ is formed". That birth, again, takes place through the agency of the Holy Spirit, Who is sometimes spoken of as the Spirit of God's Son, because He "proceeds from the Father through the Son," "*Because ye are sons*, God sent forth the Spirit of His Son into our hearts, crying Abba, Father".¹

It is unnecessary here to quote from the Gospel to show how frequently Jesus Christ Himself insisted upon man's essential Divine sonship. That truth is well known to all students. Nor is it necessary to discuss here the question as to how His life and death and His continuing work bring about man's atonement with God, seeing that that question is not involved in our present purpose. Those, however, who desire a simple and clear exposition of that question may be referred to Canon J. M. Wilson's Hulsean Lectures on the Atonement, now published in McMillan's Sixpenny Edition under the title, *How Christ Saves Us, or The Gospel of the Atonement*. It is sufficient now to say that He again and again told His followers that they must take up their Cross and follow Him along the Way He was treading; that in a statement which presents a striking parallel to S. Paul's words about Him in Rom. I, 4, He said that "they who are counted worthy to attain" . . . to the resurrection from the dead . . . are "Sons of God, being Sons of the resurrection,"² that in a number of parables He instructed them as to "The Kingdom of the Heavens" and as to the way in which that

¹ Gal., 4, 6.

² S. Luke, 20, 35, 36.

Kingdom is to be gained,¹ and that in agreement with that teaching He told those who believed on Him that they should do the works which He did, and even greater works because He was going to the Father. And finally, S. John says:

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him, for we shall see Him as He is.²

We may now very shortly note how S. Paul speaks of his own progress along the Way of Life trodden by his Master. There is first the Divine Birth in his own soul—"It pleased God . . . to reveal His son in me";³ He was baptised, and afterwards separated by the Holy Ghost for his special work. And here may be noted what seems to be an interesting reference by S. Paul to his own previous incarnations spent in the service of God. He says⁴ "I thank God, whom I serve *ἀπὸ προγόνων*." This is rendered "from my forefathers" in the R. V.; but this rendering is self-contradictory. If it was his service, then it had nothing to do with his forefathers; if it was theirs, then he had nothing to do with it. *Ἀπὸ προγόνων* may well be translated "from previous births" or "generations, and so it makes sense as a reference to his life and work as an Apostle prepared for by previous lives of service. He speaks⁵ of his having undergone an experience which seems to be that of the Third Great Initiation in the Mysteries of the Kingdom of Heaven, the Initiation known as the Transfiguration. He was caught up to the third heaven, into Paradise, and heard unspeakable words. He speaks of being crucified with Christ; and

¹ Note, that the phrase, "the Kingdom of the Heavens" really means fulness of life and power on every plane of Creation, not merely membership in the Church as some would teach. It does not mean exactly the same thing as "the Kingdom of God".

² I. S. John, III, 2.

³ Gal., I, 15-16.

⁴ II Tim., I, 3.

⁵ II Cor., XII—2-4

writing in the shadow of that approaching martyrdom in which his "crucifixion" was consummated, he said¹:—

I am now ready to be offered, and the time of my departure is at hand—I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love His appearing.

It will be remembered also how previously, writing to the Philippians, he said that he was seeking to—

know (Christ), and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means he might attain unto the resurrection from the dead. Not that he had already attained, or was already made perfect: but he followed after, if that he might apprehend that for which also he was apprehended of Christ Jesus.²

It is, of course, obvious that in speaking of his efforts to attain "unto the resurrection from the dead," and saying that he had not yet attained, he was not referring to the self-evident fact that he had not risen in a physical sense from physical death. He was referring to his efforts to attain to the spiritual stature denoted by the words "the resurrection from the dead," to become, in fact, a son of God, being "a son of the resurrection".³ So closely did he follow in the Way of Christ, and so ardently did he look forward to reaching the consummation of Christ.

The Apostolic writers recognise that amongst Christians there are degrees of moral and spiritual stature which certainly do not always coincide with physical age and stature. S. Paul speaks of "babes in Christ," and he looks forward to each of his readers attaining unto "a full-grown man, unto the measure of the stature of the fulness of the Christ".⁴ S. John⁵ addresses some as little children, some as

¹ II Timothy, IV, 7-8.

² Phill., iii, 10-12.

³ S. Luke, 2, 35, 36, C/. Rom., I, 4.

⁴ Ephesians, iv, 13.

⁵ Chapter II of his first Epistle.

young men, and some as fathers, according to their moral and spiritual characteristics and attainments. We have already seen the testimony of Jesus Christ Himself recorded in the Gospels as to the essential nature and ultimate destiny of men as children of God; and we have seen what S. Paul had to say about the matter, and what his hopes and expectations were for his own future.

Now some of the questions we have to answer are such as these: Are all these statements and promises vain? Having in view the enormous period during which, as we now know, man has lived on the earth, is it reasonable to suppose that God's ideal for man has never been fulfilled save in the case of One who perfectly accomplished the Divine will because of something in His essential nature in which other men are not and never can be in a true sense partakers? Is the statement that Jesus Christ was made a High Priest for ever after the order of Melchizedec a meaningless fiction? If no others have attained, and, as many conventional Christians tell us, none can hope fully to attain while living on the earth, has some part of God's creation separated itself from His Infinite Being and got beyond His control, and brought about if not a final defeat, at least a modification and indefinite postponement of His eternal purpose to sum up in Christ all things in Heaven and Earth? If this is to be admitted, then the admission involves the negation of the very idea of God in the absolute sense, and we find ourselves without any sure and certain hope. We cannot really believe in God if we think that He is powerless to carry out His plan in its completeness. But as a matter of fact both our faith in Christ and our reason compel us to believe that others, like Melchizedec, fulfilled God's purpose for them before the appearance of Jesus Christ in Palestine, and that others have since fulfilled it, many of them having been immeasurably helped by Him in their ascent of the Mount of God. Even the promises of

Christ are more credible by being related to the past experience of the race, and from having since been justified by actual fulfilments. Some having attained to the promises have passed on to other work in other parts of God's Kingdom. Some have chosen to remain in the world in order to help their younger brethren to climb the upward Path. Of that we have the testimony of men and women whom some of us know to be enormously above us in knowledge, wisdom, and the power of love and goodness. And some of us who have not yet had the privilege of meeting in the flesh those "just men made perfect," whom we speak of as Masters, have yet such experience of help and guidance received when we have looked to them, that we cannot but believe that that which is said of Them and their activity is true. We feel that spiritually we know, because spirit with spirit has met. Again, the very idea of human perfection involves the ability to live fully and work perfectly with God in His world. To us it seems that those who argue that we must all wait for the life of some other world, for the general resurrection at the last day, or for some other general consummation, in order to attain to the promises, are arguing against the truth, and in reality, although not intentionally, dishonouring God and the Lord Christ. Another consideration that suggests itself is that if it were possible for all together at some future time to attain to a static perfection, if for the moment that phrase may be used, then they would lose something which belongs to the perfection of God as He has revealed Himself in Christ, and as He has promised to communicate Himself in fulness to men. The perfection of God is above all else the perfection of love; there is no bliss or glory equal to that which results from the self-sacrifice of love; and love cannot be perfect unless it is bestowed upon those who are in need. So the perfection and glory of the Master are in some way dependent upon there being beneath Him on the Ladder of Life those

upon whom He can bestow in loving and helpful service all that He is, and all that He in turn receives from God. This seems to be one aspect of the truth contained in the saying in the Epistle to the Hebrews concerning many of the old time Saints, that they "received not the promise, God having provided some better thing concerning us, that they apart from us should not be made perfect".¹

Let it be remembered that the promise to the great progenitor of the Hebrew race was not merely one of personal attainment and glory, but that "in him all the families of the earth should be blessed". And it seems that in S. Paul's view, at all events, men, no matter how high they may rise, may look forward for long ages to come to there being further opportunities for manifesting the perfection of love in this way; for continually through the manifold forms which He has created in this world His Life is working upwards towards ever greater manifestations of the glory of His Being, and in due time "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God,"² and in the meantime "the earnest expectation of the creation is waiting for the revealing of the sons of God,"³ waiting for us to attain to the full dignity of our nature and calling, so that we may be effective channels and ministers of God's grace to those who are beneath us on the Ladder of Life. When all involved in this world order have attained to the Divine promises, other worlds and other work! In the meantime, the highest glory to which we can aspire, a glory to which some have already attained, is that of being like the Lord we serve, and with Him being instrumental in accomplishing the world's salvation.

A Seeker

¹ Heb., XI, 39-40.

² Rom., VIII, 21.

³ *Ibid.*, v, 19.

HYMN OF THE FELLOWSHIP OF FAITHS

[This was sung at Queen's Hall, London, before Mr. Jinarājadāsa's lecture on "The Vision of Gods and God."]

GATHER us in ; Thou love that fillest all,
Gather our rival faiths within Thy fold ;
Rend each man's temple's veil and bid it fall,
That we may know that Thou hast been of old.

Gather us in ; we worship only Thee ;
In varied names we stretch a common hand ;
In diverse forms a common soul we see ;
In many ships we seek one spirit land.

Thine is the mystic life great India craves,
Thine is the Parsi's purifying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its slaves,
Thine is Judea's law with love beside,
Truth that enlightens, charity that saves.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven.
Thou art the fullness of our partial sight ;
We are not perfect till we find the seven.

Some seek a Father in the heaven above ;
Some ask a human image to adore ;
Some crave a Spirit vast as life and love ;
Within Thy mansions we have all and more.

O glorious Triune God, embracing all,
By many Paths do men approach Thy Throne ;
All Paths are Thine ; Thou hearest every call ;
Each earnest seeker has Thee for his own.

G. MATHESON

EAST AND WEST

By BESSIE LEO

IF one observes and studies the manners, customs, and characteristics of the East from an astrological standpoint, one realises, as one could never do otherwise, the power of Saturn's sway over an Eastern nation. Especially to a student of the stars is the sight of Eastern life interesting and instructive; it reveals most vividly, as contrast ever does, the profound difference between Mars, ruler of the West, and Saturn, Lord of the East, where all his conditions are strongly represented.

All in the East moves slowly. Time is not a consideration; while the Eastern characteristics of calmness, serenity, patience, and the entire absence of any kind of hurry, turmoil or haste, are curiously effective in quieting the lower or concrete mind, as also the turbulent feelings, so allowing the spiritual vibrations to come in. Coming first from West to East, that is the first great thing that strikes one—that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday. Some writers term it the magic of the East. And if our astrological friends can imagine to themselves every condition of Mars changed to one of Saturn (a slowing down process), they may realise in very truth a wonderful axiom, which is to be seen on a monument in Peel Park, Salford, and which runs thus: "My wealth consists not in the abundance of my riches, but in the fewness of my wants."

1927

EAST AND WEST

471

In a land of perpetual sunshine, where heat is the main factor, luxury such as the Westerns know and love is not comfort but discomfort. Indeed, the asceticism of Saturn is one of the conditions of life in the East, any form of Western comfort, carpets, cushions, hangings, draperies, etc., serving only to make one uncomfortably warm. In every way simplicity strikes the keynote of the East. The simple life—oh yes, under an eastern sun the only life possible. There are no appearances to be kept up as in the West, and so the time given to externals, and physical things generally, is in this land devoted to prayer, contemplation, meditation—the internal rather than the external—in fact, worship of one kind or another is the main factor of the life of the East; prayer at sunrise; prayer at mid-day; prayer at sunset; every event turns upon it, and people pass to their temples, devoted to the various Gods, with the same enthusiasm and zest that in the West one associates with business or pleasure. The "survival of the fittest," the struggle for supremacy, the arrogance of self-assertion of the West are here exchanged for peace and rest in spiritual ideals. Although it is quite true that the Indians work, they work differently from Europeans. The work is a side issue as it were, and *not* the main factor of existence. The active, rājasic guṇa is not in evidence, the tāmasic and, in a few rare cases, the sātṭvic being predominant. Thus they are a patient and painstaking race; slow, cautious, reserved and suspicious, thorough, enduring, and philosophic. Science and mechanical ability, the latter especially, seem wanting in the Indian character; also it lacks energy and enterprise, these being qualifications which come under the planet Mars.

To a Western mind the Eastern is slow and stupid. When did Mars ever appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything, he will tell you, why

rush as if it were the last hour of your existence? The duty or dharma of Saturn plays an important part in Eastern life. Duty, not rights, is the Indian's ideal.

The Indian head is shaped quite differently from that of his Western brother, reverence and obedience being the largest organs, while combativeness and aggressiveness are very small. So duty, not rights, appears to be India's ideal. Each person tries to carry out his own duty, and interferes not at all with the duty of another. There is an entire absence of conventionality, everyone doing what he wishes. For instance, if a man chose to take a piece of carpet and sit in the roadway all day, or many days, no one would interfere with him, nor even question why he was there. India is quite free, both from the redoubtable Mrs. Grundy and busybodies generally, one is left severely alone.

The devotional spirit is very strong in all Eastern people, who have great reverence for holy things and places, and for elderly people—indeed, age is treated with the greatest respect, and perhaps in no land is the fifth commandment kept more than on the Indian soil, where they do indeed honour their fathers and their mothers—Saturn's influence of course. Now it has occurred to me that in the amalgamation of East and West, of Saturn and Mars, lies the great hope of progress for the world in the near future, for what the East lacks the West could most fully supply, and vice versa. For energy, activity and force, even self-assertion when balanced by reverence, respect for authority, calmness, devotion and patience, would make a splendid whole; and it all turns on one thing, *understanding*. Mars the planet of youth, Saturn the planet of age—if these two could be blended into one; the impetuosity of youth, its restlessness and inquisitiveness, with the calmness, content and restfulness and philosophy of age, how great the result would be! For with the unification of these two potent forces Mars and

Saturn, the malefic aspects of both would be neutralised, positive and negative become blended, and balance would be the result.

In any nativity we are judging, we invariably note that a good aspect between Mars and Saturn produces a strong character. When the passionate nature is willing to be ruled by the lower mind, when the Rāja of the senses makes obeisance to the power of the intellect, then evolution goes on rapidly; for the plane of the lower mind is the battle-ground of Kurukshetra, and Saturn is the ruler of the lower mind. Saturn loves the intellectual, and in India it is somewhat startling to notice in quite young children an extraordinary love of learning. Boys in India run to school as in England they run to play, study is to the Eastern mind a joy, and books a necessity. It is a land of seriousness and gravity, its quiet joys give birth to but little laughter; truly a product of Saturn is the Eastern character, as the West is a child of Mars.

The qualities of Mars and Saturn united, welded into one would make a marvellous polity, and a wonderful and powerful nation, for unity is strength, and in the day that West and East amalgamate and understand each other, become brothers, a wonderful era must dawn for the salvation of the world. According to the position of Mars and its aspects many changes and mighty upheavals are likely to be very much in evidence, but as *destruction* always goes before *construction*, this means only a breaking-up of forms too rigid to act as vehicles for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the hub of life is reached. This will be the order of things apparently, for the stars blazon forth their message in the sky, which only the wise can understand, for the old order changeth, giving place to new. Astrologers see in the exaltations of the planets great symbolical truths preserved—thus, Mars exalted in Capricorn, Mars

exalted in the house of Saturn, what does it mean but the force used for service, the force of devotion applied to the needs and sorrows of the world? When a man or nation uses the powers of the animal to serve the god, and the powers of the intellect in the service of humanity, then Saturn and Mars have indeed joined hands so that wisdom may come to birth. Mercury, the planet of wisdom, declares by the starry configuration that the time is near when a great Teacher appears, who alone can strike the note of harmony and peace which shall blend to a common purpose the warring wills of men, and the sooner men can prepare their hearts to receive Him, the sooner will His sublime power be manifested in the world. Through His chosen vehicle, Krishnamurti, a portion of that power has already been manifested, or in other words the Christ is *here* and *now*.

When two thousand years ago the Christ took the body of Jesus—born of Jewish parentage, in the despised Eastern race—they put Him to death, but the world has so changed to-day that the people who believe in His Coming are only thought to be deluded. The time is fast ripening when the manifestation will be so strong that even the challenge of the intellect will have to bow before the divinity.

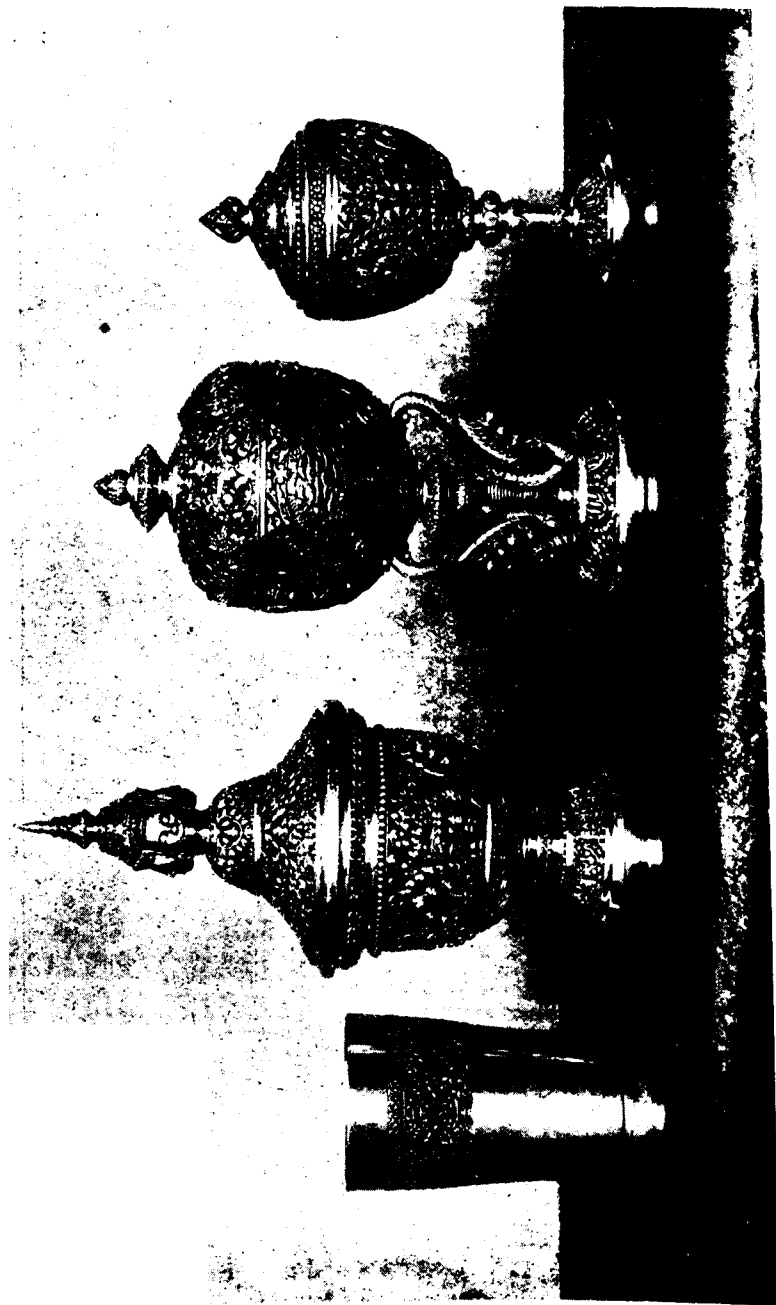
The new teaching seems to be a Gospel of Joy, the Peace of the Spirit, for there can be no joy without peace, and if the consciousness is miserable what is there that can give pleasure?

For long years astrologers have waited for this dawn—the dawn of the Light of the World. The last time He came He said He came unto His own, and His own received Him not. This time He preaches a new gospel—not the gospel of sorrow, but the GOSPEL OF JOY, and as all humanity seek happiness may *this* message reach their hearts.

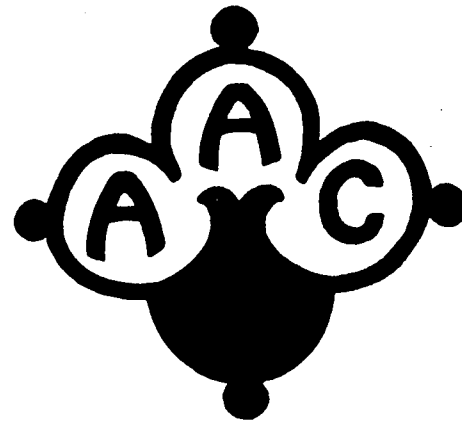
Bessie Leo

BRONZE FIGURINES OF BRAHMA AND GANESHA MADE BY THE PUPILS OF THE CAMBODIAN ARTS SCHOOL





SILVER ARTICLES OF REPOUSSE WORK MADE BY THE PUPILS OF THE CAMBODIAN ARTS SCHOOL



A SERVICE OF ARTS

By WILLOWDEAN CHATTERSON HANDY

WHEN the objects of the Service of Cambodian Arts were formulated in 1917 as being for the protection and the practising of the native's arts, it is probable that even the enthusiastic French initiators were ignorant of the extent of the service they were proposing to render to the remnant of the great Khmer people now inhabiting the central strip of Indo-China. Sensitive to beauty wherever found, the French nature had exulted in the architectural and sculptural glories of Angkor Vat and Angkor Thom and thrilled to the clear-cut character of the decorative art preserved in the palace of King Sisowath at Pnom Penh. The ancient Cambodian art they had acclaimed; and, in the rosy light of this warm appreciation, one Frenchman saw a vision—artists themselves. Sitting idly in the unkempt and little interiors of ramshackle, thatched dwellings he saw the joggers inertly, perched on loads of sand and crushed rock

the scooped bodies of ox-drawn carts he saw them; caked with grey mud, splashing in the shallow roadside pools with their fish traps he saw them. By faith Henri Marchal saw and greeted the artist in the modern Cambodian. In 1913 this appreciator, who played an important part in the preservation of the ruins at Angkor, stated his faith in a subtler heritage of the race, in a capacity for artistic productivity, which, though latent, might again be called forth.

This was the first glimpse of a possibility of resuscitating Cambodian art, of stimulating the practice, which the French perceived should accompany its preservation already undertaken at Angkor. By 1915 the feasibility was being discussed of opening a serious school of Cambodian art, inspired by the models preserved from the past and creating modern objects of art on the basis of the traditions still known to a few artists in the employ of the King. Enthusiasm was spreading from one French official to another, when the Great War paralysed the springs of action; but, during the sterile years, the Governor-General, M. Albert Sarraut, and the Resident Superior, M. Marius Baudoin, cherished the infant idea in their hearts. As if there had been no interruption, in 1917 when George Groslier, archæologist, artist, novelist, returned to Cambodia from France to pursue the studies which the war had halted, he was charged with the organisation of a school of Cambodian arts.

Perhaps it was because the need for this school was far more vital than these lovers of art realised, that George Groslier was born on Cambodian soil—son of a French official—and returned to it after the cataclysm in Europe just at the moment when the idea of the school became practicable. A genuine artist with an inner understanding of Cambodian art and a life-long acquaintance with the Cambodian people—this was the man commissioned by M. Sarraut to formulate the idea into a working plan. It was an artist's

idealisation which M. Groslier outlined for the Governor-General. A service of arts, unattached to any other service, independent, self-directing; a *service*, not merely a school, with freedom to grow beyond the walls of the school; a curriculum instilling pure Cambodian canons of art, uninfluenced by European principles, unaltered by the destroying touch of the "improver"; a formal fiat prohibiting the school from entering into commercial competition and thus crushing the spontaneity of the free artist; a national Museum created to preserve the artistic and archæological remains of ancient Cambodia and to provide models for the school; the whole, a unified scheme, executed without stinginess and in a manner worthy of the respect of visiting foreigners: this was the platform upon which M. Groslier would consent to erect the structure of modern Cambodian art. The artist had his way and the plan was adopted forthwith.

To-day, on a great square of land next the palace of King Sisowath in Pnom Penh, the buildings of the Albert Sarraut Museum and the Cambodian Arts School fulfil the promise of the dedication uttered at the laying of the corner-stone in 1917, "to the beauty of a country, until now neglected." Of a piece with the fairy-like and colourful architecture of the King's compound, the buildings are an appropriate form in which the spirit of native craftsmanship may perform its miracles. Such a spirit roused in a disintegrating people is destined to work miracles in human material even more beautiful perhaps than the transformations of wood and metals into objects of art.

These external accomplishments, which any visitor may see in this centre of the art life of Cambodia, the French are justly proud of. Nine departments are training native boys and girls for membership in a Corporation of Cambodian Artisans, every one a workman certified as capable of producing genuine Cambodian art. There is the school of

design, which every boy must attend when he enters training, a school presided over by native masters thoroughly versed in the canons of their ancient art, and instilling the traditions of proportion and colour, which had been zealously preserved by the King's architect, who was their hereditary depository. Grounded in these principles, the pupils begin to design according to the dictates of their creative imagination. Decorated fans and illuminated texts on palm leaves bear witness to their taste in the room of the Museum devoted to selling the output of the pupils. Some boys linger in this department, their special aptitude asserting itself thus early in the three years' course; but the majority pass into some other department, to which they feel drawn. They may learn to operate the primitive forge of their ancestors, fashioning boxes, betel sets, incense jars of bronze or silver, making even their iron tools with which they work out their repousse patterns. They may go into the department devoted to quaint enamel work, firing their boxes in the old-fashioned kiln of two telescoped pottery jars with a hand pump for bellows. Some find their places among the wood carvers, who at present are busy making the decorated panels and trimmings for a building they are erecting on the site of the great ruins, where the products of the school will be sold.

The department which models wax figurines of gods and mythological characters and casts them in bronze is popular, for Brahmā and Gaṇeśha and the dancing Shiva are still familiar concepts, as well as Rāma and Sītā and Rāvaṇa, whose story is still kept alive by the King's dancers and by a few village troupes. Some are impelled to go into the work of modelling theatrical masks, though the future for an artisan catering to so limited a field is not too bright. It is in the making of plaster casts of the bas-reliefs and sculptures being freed from the destroying fingers of the jungle at Angkor, that the pupils are beginning to render a world-wide service,

for, I understand, the school will send casts to Museums free of all charges save those of crating and shipping. The girls who enter the school are placed in the department of silk weaving, a large, sunny room, where there is always a feminine buzz accompanying the whirr of spooling the gleaming silk and the click of the looms after each shooting of the patterned wool thread.

The Service of Arts has accomplished its avowed purpose. Cambodian art is no longer dead. It is engrafted on its own roots and is producing legitimate fruit. When one reads on the books of the school that 18,327 objects of art have been made and sold since the opening, one begins to see that the influence of its high standard of excellence is indeed spreading beyond its walls. Seventy-seven artisans inscribed on the rôle of the Corporation of Cambodian Artisans, all capable graduates of the school, all raising the level of the artistic output of the city of Pnom Penh; sixteen similarly equipped young men, who have returned to their own provinces to leaven the productivity elsewhere; two annexes of the school already operating to meet local needs, one for slip painting in the pottery-making district, one for sculpture in the marble producing region: thus the service spreads in widening circles.

It spreads because it is a service, not only to art but to human beings. From the beginning, M. Groslier's plan took account of human needs. Animated by a sincere desire to establish the service for the benefit of the native artisans themselves, he foresaw some of the hardships, which might arise in the social economy, and forestalled them. Recognising that the majority of the boys and girls who sought admission would be from families of which each member must be self-supporting from an early age—though the son of the King himself has sat next the commoners in this school—he made provision for giving the candidates their midday

meal at the school and for paying each accepted pupil five piastres a month—sufficient to lift the burden of his sustenance from his family. Another evil was avoided by guiding the production of the school into lines which would not compete with established commercial artisans, gold and silversmiths in particular. By opening the Museum sales room to the work of natives unconnected with the school, provided only that it passed the scrutiny of M. Groslier as genuinely Cambodian in spirit and worthy in execution, he cemented the interests of the school with the interests of the people, and made it an integral part of modern Cambodian culture.

But the service does not end with this genuine resuscitation of Cambodian art, nor even with the creation of congenial and lucrative occupations for Cambodians. The gain of giving an adolescent youth a channel for the expression of creative activity may be counted only in terms of manhood. With mind fixed for six hours a day upon the contemplation of beautiful forms, with consciousness expanding to include now and then the reality behind them, with emotions rising in the pleasure of accomplishment, in the joy of evolving perfection from crudity, each one of the pupils is unconsciously moulding character as well as raw materials of wood and metal. In bowing to the discipline which guides the eye and hand to accuracy, definition and dexterity, he accepts also the discipline which beauty exerts upon the imagination. One who enters at the age of fourteen or thereabouts, a care-free, vague, drifting individual, must be made of finer, stronger stuff when he emerges three years later.

That the presentation of art is being made in terms native to the Cambodians insures a permanency in its effects upon them. It is not chance that races express beauty in particularised forms, stamped with the ideals peculiar to them and coloured by the emotional response natural to them. The same law which drives the one

to radiation in the many, limits each of the many to his own radius as a sure path of return to the central light. It is only when a people travels its own inner path to beauty that it arrives at its goal. Guided by unerring artistic judgment, the French have had the taste to prescribe Cambodian canons of art for Cambodians; and in so doing, whether by intention or not, they are offering a healing, restoring draught to the soul of a people, who had let their ideals slip from their grasp. To those listless under the dictates of an alien culture, an energising interest is offered, and it seems as if the native people were realising their opportunity and grasping it. A legitimate racial self-consciousness must inevitably be born in those who are being taught to think again in terms of forms evolved by the genius of their race. From respect for the classics to respect for the ancients is but a step. Once taken, the modern Cambodian may perhaps accept the responsibility of his rich heritage and set out again upon his journey, an individual contributing his share of beauty to the world, receiving his share of respect. *Gratias* to the Service of Cambodian Arts.

Willowdean Chatterson Handy

OPENING CONVENTION ADDRESS¹

By DR. ANNIE BESANT

FELLOW members, many of you are delegates from Lodges which could not come here bodily, and it is with the very greatest pleasure that I find myself presiding over your Fortieth Convention. You are, as a Section, only ten years younger than the Society itself. The Theosophical Society celebrated its Jubilee at Adyar, its International Headquarters, last Christmas time, and now, many months later, I find myself presiding as President over our oldest branch. Do you remember that the Society was formed in your city of New York in 1875? How astonished would have been our H. P. B. and your fellow-countryman and brother to all of us, Henry Steele Olcott, to see this huge meeting. Those were the ones who took upon their brave shoulders the tremendous burden of facing the trying materialism of their time, who came with a message from the great Brotherhood, that Brotherhood of Sages and of Saints in Whose hands lies the inner government of the world. We have many outer governments belonging to different nations, but there is one Government that rules over all the nations and over all space itself in our world—that Brotherhood, made of members who have climbed the steep ascent ahead of the evolution of Their brethren and who only use Their strength in the service of the world, that service being, as one of Them said, the very heart of Their Brotherhood.

Let me, in beginning the short speech that it is my duty to deliver to you as President to-day, read to you a message just received from one of our most energetic workers, Bishop George S. Arundale, whom I hope you will have with you next year. (Applause.) He was caught by Australia, who captured him as General Secretary for the present year. They certainly have found him a most energetic General Secretary. He says that their job is the Theosophising of Australia. You have a bigger job, the Theosophising of the United States of America. (Laughter and applause.)

The message, then, from Bishop George Arundale runs:

"The Theosophical broadcasting station opened on Monday. The Minister of Education was there. Great success. Excellent

¹ Given at Chicago, 1927.

transmission. We hope it will be one of the most powerful stations in the world, and we hope later to be in communication with America, India, Africa. Our motto, 'Broadcasting Brotherhood.'"

This broadcasting station is one of the many fruits of his energy in Australia. May I from this Convention send back a message to Australia, congratulating them on the first Theosophical broadcasting station in the world? (Applause and cries of assent.)

I will send it on to-day.

Your great work as the Theosophical Society in America is clearly to spread abroad, especially over your own nation, that great message of brotherhood which will unite all your religions, all your avocations, all your classes, in one great human national brotherhood for the helping of the world at large. We find in the world many nations; and some people ask why should we not go straight to internationalism. Mazzini, the great prophet of Italy, who dreamed Italy into a united country, a united nation, he spoke a wise word as to the value of nationality. He said: "God has written a word over the cradle of every nation, and that word is the nation's message to humanity." That is, I believe, a great truth. We cannot have a true internationalism, a real internationalism, until we have learned to spell out our own birth-word, our message to the world. It is the step that comes before the realisation of internationalism. For internationalism is a mighty sentence, made up of the words of every nation. We have been divided, perhaps, that we might learn our special duty, our special contribution to humanity. We shall unite again in one humanity, contributing to its enrichment, to its greatness, to its beauty, the perfect contribution of every nation, spelling out the message of humanity to the world at large.

Well, you, the American nation, you are placed in a position that may bestow on you a special work which other nations would find it harder to fulfil. Separated as you are from the Asian and the European continents by a wide stretch of water, bounded on the one side by the Atlantic ocean and on the other by the Pacific, it is as though you were separated for a time in order to learn your own lesson in peace and in safety. There are none, practically, who can assail your shores, none, practically, who can invade your great continent. In Europe many nations are quarrelling. In Asia many nations are striving with each other. You are in the position in which you can grow practically in peace. Try your own experiments, not for yourselves only, but for the world at large. For, safe as you are from the invasion of a great power, you ought to be able to perfect a great republic of Brotherhood and of Peace. In this great land of yours you have to solve some of the problems which are vexing at this time the minds and the hearts of every civilised nation. You have an unexampled material prosperity. What do you expect will be the lesson that you shall draw from the great spread of wealth within your borders, the

presence of men with fortunes so vast that they know not how to employ them usefully? Some, happily for you, there are who feel their duty to the people from whom they have drawn their wealth, and who are trying to give back, in the blessings of education, that wealth that has been drawn from the toilers in the industries they control.

Great experiments you can make for the shaping of a nobler Society than the society of to-day. Not forever in the days to come are the nations to struggle the one against the other in order that they may gain a wider domination, in order that they may stand, as it were, on a pinnacle of power in the world. It may be that your huge wealth, your great ability in all industrial occupations, it may be the one lesson that you have to learn in dealing with that wealth is that the wealthy are stewards of the nation; not the owners for themselves, but the distributors for the people at large. It may be that you will help the older lands to give an education to the whole of their population which will make them not only useful to their nation as citizens, but also spreaders among the people of the highest culture, of the most unselfish and valuable form of charity. And it may be that in the wealth accumulated in your hands you may realise how the workers who made it should also share largely in the product of their hands, and you may learn the supreme lesson that a nation should be founded on the basis of the family and not on the basis of the individual. Now that lesson has been learned in different ways in the different nations of the world. The great civilisations in the East, when the world was young, they were based on the ideal of the family. The great law-giver, for instance, of ancient India, said to the people: "Look upon all the elders as your parents. Look upon all your contemporaries as your brothers and sisters. Look on all the younger members of the nation as your own children." And that lesson, for many ages carried out in India, made the great civilisation which has been the wonder of the world. And then, running into excess, (for the excess of a virtue, you know, becomes a vice) it came to yielding too much—they were too easily dominated, thinking more of propitiating a power than of fulfilling their duty. And that great system of caste, which is really what you call vocation, that special calling for every child which is marked out for him by the qualities which he brings with him through the gateway of birth, that great lesson is coming back to the modern world. You do not call it caste. You call it vocation, that to which you are by nature inclined, your brain-power, your temperament, your manual ability, whatever may be the special treasures which you bring with you at your birth, that marks out your place of duty to your nation. You must give your very best to your people. All your qualities and powers, consecrate them to the larger self of the nation. So we find that, that lesson being exaggerated in India, it was corrected by coming into close contact with a modern nation which goes to the opposite extreme of individualism. And so our excesses are corrected by being brought into contact with our opposites, by that great inner

government of the world, having as its work the resolution of all discords into harmony, into a more splendid anthem of praise to Him from Whom we come. And the Theosophical Society is one of the great instruments in Their hands for the helping of the world. It was said that our society would be the cornerstone of the religions of the future, recognising unity where there is now diversity, recognising the value of diversity in perfecting particular powers, and bringing them together for the common good.

I have sometimes dreamed of your great republic beginning a righteous revolt against unjust authority in matters of believing, showing out its determination to be free and to work out its destiny unfettered by the little island on the other side of the Atlantic. You have before you a land populated by so few in proportion to its enormous extent. And we, in the most crowded nations of Europe, will look to you to solve wisely the great problem that faces your law makers and your statesmen, how not to shut your land against many new comers, but also how to make conditions for the new comers which shall give you added strength and not swamp your free institutions. And so to the older world, as it is called (though not really the older because over on this side of the globe there was formerly an ancient people) the older world looks to you to show it, with your freer institutions that you are worthy of that freedom; to show that you can have freedom without anarchy and law without tyranny, liberty limited only by the welfare of others, and substituting the law of love as in the family for the law of force.

And let me say to you who are members of the Theosophical Society, who have had a glimpse of the future which lies before the world, to you who know that a new type of humanity is rising, the sixth, as we call it, of the sub-races—you are face to face with problems that you must solve—solve to the welfare of the world at large, and spread abroad the best conceptions of your brains and hearts, to unite the nations in love and not to divide them in struggle.

Great is your opportunity. Great also will be your failure if you use your powers selfishly, instead of for the helping and the good of all. You as a nation name the name of Christ. Remember the law that He gave to His apostles: "He who is greatest [in nations as well as individuals] is he who doth serve." And He said: "I am among you as he that serveth." As the servant of mankind, your republic will be a blessing to the world.

Annie Besant

SEEDS OF INTERNATIONALITY

IN a lecture on Current Development of International Law, at Calcutta University, by Professor Mauley O. Hudson of Harvard, a refreshingly hopeful view was taken of the present situation. The lecturer pointed out that, during the nineteenth century, internationalism had been continuously obstructed by the prevailing philosophy of man's "natural rights," presumably endangered by any attempts to promote the growth of the greater man—common Humanity. This philosophy strengthened national independence, despite a growing recognition among the thoughtful of national inter-dependence; but the twentieth century has seen a change; men and peoples have found courage to strike out along new lines, renouncing shibboleths. So from the Peace Conference at the Hague in 1907, and the subsequent establishment of a permanent Court of International Arbitration, there has been steady progress, and though the World War of 1914 seemed a set-back, it served to quicken the birth of another baby organism, the League of Nations, so that between and around the two foci of the Hague and Geneva forces are being generated and released which will result soon in an effective form through which the Super-Nation can become operative.

Professor Hudson brushes away the objection that agreements reached at these Conventions are inoperative until ratified by national parliaments, and points out that every international agreement hitherto reached has been practically accepted by many more than have formally bound themselves under its terms. Automatically states fall into line when a good lead has been given, and delays in ratification chiefly occur through defects of national machinery. Necessarily precedence must be given to domestic problems of Government, and "the village pump" absorbs too much attention among men and states inadequately trained in the larger citizenship. Professor Hudson closes with a prophecy:

I think we may say that we are making progress toward transforming our world society into an organised community, and that it promises to become a community in which human endeavour, if not freed from the imminent possibility of defeat by war and strife, will be less subject to that fate than it has been in the past. And if we can trust ourselves for a glimpse into the future, I think we may say that mankind is moving slowly towards a larger loyalty.¹

In the Report of the Secretary to the Overseas Committee of the League of Nations Union, an ingenious device is noted as having been adopted in Japan, to popularise International Arbitration. The Children's Section of the League of Nations Society there is issuing a series of

¹ From *The Calcutta Review*, May, 1927.

card games suitable for children, in which the old catchwords, borrowed from Business or the world of Sport, are discarded in favour of words embodying ideals of peace and co-operation. Instead of competing to achieve "corners" in wheat, etc., the course of the game will be from International Hatred and War, through various intermediate stages of Conferences and compulsory arbitration, to universal Peace. Some enterprising theosophist might take a hint from this, and invent a game somewhat after the Steeplechase Model, called the Evolution Game, in which rounds and races might be shown on a well designed board, and monads start forth together, to win or get side-tracked by the numerous temptations on the way, the worst penalty involving a fresh start from the beginning. We might even have an attractive puzzle, like the popular old "Pigs in Clover," of little balls of quicksilver to be wriggled up a spiral path (of seven coils perhaps, with seven sub-coils in each) to a central goal where they may unite.

The International People's College at Elsinore in Denmark is appealing for money for further land-purchase, as their present accommodation is insufficient. Founded in 1921, this College fills a real need, and is described as "a miniature League of Nations," but it needs more support and more students from Britain.

The International Correspondence League, of the Theosophical Order of Service, reports increased life last year in all its centres, and an extension to seven new countries, viz., Brazil, Chile, Egypt, Guatemala, Japan, Uruguay and California. Special praise is given to India, where one enthusiastic member, Mr. Ganesh, had linked up 529 correspondents up to June 1926, with 28 different countries.

A leading article a short while ago in *The Times* deals with the report on the International Traffic in Women and Children, prepared for the League of Nations, and very reluctantly being published. It is a matter for some congratulation that even so much publicity has been achieved, and that the Committee urges the discontinuance of that State Regulation of vice which is too plainly euphemistic for State Encouragement. As long as brothels are freely licensed, horrors will take place to supply feminine material for them, and though entire prohibition of prostitution would not cure human vice, it would reduce its present abnormal stimulation. It is much to be regretted that even in this report names are withheld and full publicity not given to such outrageous conditions as have been discovered. The public conscience has been awakened, but it must make its voice louder, and the League of Nations is the only instrument for wide-spread repression of this evil—a far worse evil than drink itself.

There is publicity, and there is the League of Nations to organise and to conduct it. Opinion, as the Report testifies, has greatly awakened on this subject of recent years, and has spread among peoples who formerly paid little heed to international questions of a humanitarian kind. SIR AUSTEN CHAMBERLAIN and HERR STRESEMANN have appealed to it by insisting upon the publication of the first part of this Report. But the document mentions few names, and those it does mention are nearly all too

general to convey credit or to fix responsibility. Except in the incidental mention of Buenos Aires and in that of an unidentified "town in Turkey," all names are kept back. In this "town in Turkey" the woman is beaten who at evening does not hand over the right hire. So also we hear of girls starved into surrender, but we do not hear the scene of this wickedness. Is that the best that the League can do by way of publicity? Surely in such a cause it should be used to applaud the active promoters of reform, to shame and stimulate the sluggish, and to hold up to infamy the incorrigible patrons of iniquity? Each country should be called upon to answer for itself before the conscience of the world and have judgment according to its works. For the wretches actually engaged in the traffic, and particularly for "the principals" to whom it brings unholy wealth, no punishment can possibly be too severe. A first proof in any nation of abhorrence for this particularly base and sordid form of cruelty should be to see that its municipal laws are sufficient to inflict condign punishment on these criminals and on their agents; the next, to see that these laws are enforced with the vigilant severity so vile a crime demands. The League has more power than any human organisation ever had to pursue the destruction of this traffic to the end. It has only to tell the whole truth and the world will insist upon action. To keep back after due warning the names of any States which might acquiesce, or connive, in the continuance of the evil would be little short of complicity in their guilt. The League has begun well, but it must go forward much more resolutely if it is to satisfy the conscience of Christendom.

H. V.

A MEMORIAL FOR MISS JAMES

I HAVE the honour to inform you that inspired by feelings of gratitude to the late Miss James, her friends and admirers have decided to establish a memorial to her self-less and devoted services both to the cause of Theosophy as well as to the Indraprastha Girls' High School and Intermediate College, Delhi, which extended over a period of 11 years.

The importance and worth of the services she, in co-operation with Miss Gmeiner, the Principal of the College, rendered to this Institution in raising the efficiency and status of the College cannot be exaggerated. In the opinion of the promoters of the scheme no fitter memorial can be raised to her than to supply the scholars of the College with a goodly library comprising books reflecting the spirit of her life-work.

It is, therefore, proposed that a minimum fund of Rs. 1,500 be raised to form a permanent source of income and the income from this fund may continually serve to increase the literature on the subject, which might best reflect the spirit of her work.

It is hoped that you will not lose this opportunity to mark your admiration of the late Miss James' work by contributing your quota to the proposed Memorial Fund.

JUGAL KISHORE,

Hon. Secy., Indraprastha Girls' Intermediate College.

Hon. Asst. Secy. and Treas., Indraprastha T.S., Delhi.

May, 1927

THE THEOSOPHICAL WORLD-UNIVERSITY

TO THE MEMBERS OF THE THEOSOPHICAL WORLD-UNIVERSITY
ASSOCIATION (INDIA)

ONE need not be a prophet in order to declare that the Theosophical World-University will one day have a magazine of its own. In the meantime, communication is made between the Centres and Members through occasional booklets and letters. Professor Marcault's addresses and letters from the Sub-centre in London are an inspiration, and I am planning to have some of them passed on to the Members of the Indian Section of the Association.

Since the formation of our Section on January 25, 1927, by Bishop Arundale, we have distributed among the Members a four-page pamphlet, *Statement of Principle*, and an eight-page pamphlet, *Education for Leadership* by Bishop Arundale. These should be thoroughly studied by the Members and talked about among their friends. More copies can be had on application to Mr. B. Ramasubbier, Adyar Library, Adyar, Madras.

I write this letter on a tour during which I am combining vacation and work. I spent three weeks in Sind lecturing on various useful topics and conducting an exhibition of Indian paintings. After a couple of busy days at Lahore and a similar week at Jammu, I am now settled in a house-boat at Srinagar, with Mrs. Cousins, and with materials for some weeks' work on (among other matters) text-books for the Theosophical World-University.

Bishop Arundale regards the production of text-books for the University as of vital importance. As General Editor of this department, I am happy to report that a number of very valuable text-books are in course of preparation. Dr. Coode Adams' text-book of Occult Physics is announced by the Theosophical Publishing House, London, and Professor Marcault's text-book of Psychology will be ready soon. I have in hand typescripts for text-books of Geology, Economics and Animal Psychology by competent writers, awaiting authority and funds for publication. Special donations for this purpose would be very welcome. I have myself gathered materials for half a dozen books on Literature, Art and Philosophy which I shall gradually prepare as circumstances permit. I am at present giving a portion of my time to the writing of a book on what I conceive to be

the future of Literary Criticism. As a detailed study in this direction I am also writing a book on the Poetry of Shelley with a special study of his "Prometheus Unbound". I trust that these will make a useful contribution to the text-books of the new era in education. The pamphlet, *Principles of Text-book Reform*, is now out of print. Some Member or sympathiser could "acquire merit" by paying for its republication.

During my vacation tour I shall lecture at various places on the University's ideals, and endeavour to find Members for the Association and form local groups. I have already done so in Sind, and begun work in the Panjab and Kashmir. Fifty Members joined in Sind, and Mr. K. D. Shahani, B.A., has been appointed Correspondent for that area. He is located at Hyderabad (Bandhu Ashrama). Mr. P. M. Adwani, M.A., will act as Assistant Correspondent at Karachi (School for the Blind). Members and enquirers in Sind should communicate with either when necessary—and the necessity will, I hope, be frequent and fruitful. The annual subscription (four rupees, or a little over an anna a week) is low enough to allow a large number of Members to help and be helped by this most urgently needed and inspiring movement. The larger the amount of co-ordinated aspiration and effort towards the realisation of the University's ideal there is on the physical plane, the more fully and rapidly will the already accomplished University on the super-physical planes come into operation.

And speaking of the "super-physical" aspect of the matter, I may here say that in my lectures to the general public I have always frankly declared the occult source and inspiration of the Theosophical World-University. To me, as to many others, this is a living and continual reality. Naturally there are those to whom it is not so. But I have found that when one sets out the actualities of present-day education, and then declares the ideals and the proposed work of the University of the future, there is an intelligent and sincere response to the truth that is trying to find a way into the world through the University. After a public lecture in a North Indian city, for instance, an Indian gentleman concerned in official education, not a Fellow of the Theosophical Society, grasped my hand and fervently exclaimed, "Most inspiring! Most inspiring!" In fact, of the sixteen persons who joined the Association at the end of another public lecture, eleven were not Members of the Society.

I mention these matters for the encouragement of others. I believe that the world not only *needs* but begins earnestly to *want* what the Theosophical World-University has in its power to give just as soon as the necessary means to its giving are forthcoming. The appalling condition of humanity at present, after centuries of so-called civilisation and scientific progress, is beginning to be seen as the natural result of a false conception of the nature, the activity and the destiny of humanity. The Theosophical World-University is based on the unshakable law of the Unity of all Life. It will treat its students (among whom will be counted its teachers) as spiritual

entities endowed with divine capacities to be unfolded into activity sweetened by love and guided by wisdom. Its purpose is the utilisation of all true knowledge and all beneficent capacity through its students for the service of all beings. This is the essence of its designation "Theosophical". It takes its stand on the Divine Wisdom, on the totality of realised Truth, not on any single aspect of it.

As a gradual approach to the definite work of the University, the Brahmavidyā Ashrama at Adyar holds its study-sessions from October to March. At present its residential membership is limited to Fellows of the Theosophical Society for want of accommodation outside the Society's compound for non-members. But if a large enough number desired to join the Ashrama, I fancy some special arrangement for them could be made. As a help to scattered and isolated students I am considering the publication of correspondence courses. It would help me if intending correspondence students would let me know what subjects they want to take up.

JAMES H. COUSINS,

Adyar, Madras

Organising Secretary of the

May, 1927

Theosophical World-University Association (India).

BRAHMAVIDYĀ ĀSHRAMA, ADYAR, MADRAS

PRINCIPAL'S REPORT OF FIFTH SESSION

THE Fifth Session of the Brahmavidyā Āshrama was closed on March 26, 1927. The following is the Principal's Report :

In her address to the Āshrama at the end of the Fourth Session (1925-1926), the President, Dr. Besant, expressed the hope that the Āshrama might soon fulfil that part of its original intention which concerned the training of Theosophical lecturers. This work was not taken up as a special activity of the Āshrama in previous sessions because, as Dr. Besant also remarked, of the unanticipated growth of other aspects of its work. Moreover, the number of registered students is small; their desire is mainly to expand their knowledge, which they can do with varying degrees of fullness through English; and their natural means of expression is through other languages and mental modes than that of English. Yet, while specific expressional training has not been undertaken, there has been an obvious expressional development in most of the students through their daily contact with trained and articulate minds; and if enthusiastic work

in affinity with that of the Ashrama which is being done, for example, in Holland and South India by past students may be taken as typical. I think the original intention has been and is being fulfilled to a larger extent than is realisable by observation of the Ashrama's work in its physical habitation at any given time. These remarks do not apply to the lecturers or to the students whose mother-tongue is English. Most of these are already competent lecturers. The use of the Ashrama to them is the filling out of their minds and the development of the capacity to focus them not only on Theosophical teachings, but *through* these teachings as lenses on the manifestation of the Cosmic Life in the Universe. The services of such students and of the lecturers have been largely made use of outside the Ashrama.

Certain movements were, however, made during the session in the direction of expressional training. Dr. Roest initiated a Question and Answer Class one morning a week, and a weekly experimental Speakers' Class was conducted for some time. These will probably be continued in the next Session in a form modified by the experience gained in these efforts.

In the matter of work on individual capacity there is a constant flux of personality in the Ashrama. This at present makes continuity almost impossible. The Ashrama can only make the most of the human material at its disposal in any given session. What remains as ever-continuing and ever-increasing in the work of the Ashrama is its accumulation of knowledge approached and presented by Theosophical minds, and brought into a central relationship through the Ashrama's fundamental intention of making a synthesis of universal knowledge. To this work some notable additions were made during the session. I shall summarise them under their main headings.

Religion. Dr. C. Kunhan Raja gave 8 lectures on "Post-Vedic Ideas in the Rig Veda". Some of these have been published in newspapers and magazines, and it is hoped that they may ultimately be gathered into a book. They elucidate an important aspect of religious history. Of a similar nature but on a different department of Indian religion were Mr. L. B. Raje's 16 lectures on "The Interpretation of the Purāṇas". These were full of profound knowledge and challenging conceptions, and indicated the necessity for modification of the statement by Professor S. Radhakrishna in his Oxford (1926) Lectures on "The Hindū View of Life," that "The Purāṇas, with their wild chronology and weird stories, are mainly imaginative literature". Unfortunately the Ashrama is not yet able to afford the expense involved in fulfilling the desire expressed by the President in her closing address in March 1926, that all the lectures should be published, nor can we hope for an early version of Mr. Raje's lectures from his own hand; but the full notes and synopses provided by Mr. Raje are in the files of the Ashrama for future students. A casual visit of Dr. E. C. Handy of the Bishop Museum, Honolulu, enriched our knowledge with a lecture on "Polynesian Religion," on which he is an authority. His recently published

volume on the same subject, the result of many years of research, will be added to the Adyar Library. My own lectures on "The Old Celtic Religion" were repeated with some variations on those given in previous sessions.

Philosophy. My anticipation in last year's Report of the succession of Dr. G. Srinivasamurti to the late Pandit A. Mahadeva Sastri as an exponent of Hindū Philosophy was very happily fulfilled. Though Dr. Srinivasamurti's 15 lectures on "Hindū Philosophical Systems" were a repetition of his course in the previous session, they were given with a freshness and fullness that made them practically new. His diagrams were exceedingly helpful in getting a bird's-eye view of the subject. It is hoped that he will some time be able to put the lectures into a text-book for the Theosophical World-University. I repeated my lectures on Chinese Philosophy (Taoism and Confucianism), and these have, at the request of friends, been published as a transaction of the Ashrama under the title "Two Ways to Wisdom".

Art. In this department new additions were made to the lectures as follows: by myself "Art as Medicine" (1), a sketch of the preventive and curative uses to which art may be put, published as a transaction; "Some Elements of Japanese Culture," (3) published in THE THEOSOPHIST; "Interactions of Asian Art" (1); "The Evolution of European Painting" (4), in connection with which I have begun a collection of reproductions and photographs of European paintings for future reference, alongside a similar collection of Indian paintings; "Speech and Song" (3), dealing with the technique of vocal expression in association with the weekly Community Singing which was begun this session at the initiative of Mr. C. Jinarajadasa, and in anticipation of the development of personal expression in the preparation of a drama next session. Mrs. Handy gave two lectures on "The Nō-drama of Japan" which she illustrated by gramophone records of the Japanese vocal and instrumental method. The latter gave the start to making a collection of records of speech and song from various countries for future study. Mr. Duncan Greenlees, formerly of the Harvard Egyptian Exploration, lectured on "The Pyramids of Africa". I repeated my lectures on "The Synthetic Study of Poetry" (18), "The Drama, its Functions and Characteristics," (2), "Early Indian Architecture" (1), and Mrs. Cousins repeated her lecture on "Music East and West".

Science. Important additions were made in this department during the past Session. Mr. A. F. Knudsen's course of 13 lectures on "Geology and the Secret Doctrine" are now in typescript, and it is hoped that they may appear in print before long. Mr. A. E. Ellis' 22 lectures on "Brain Consciousness, its Nature and Expression" opened up many considerations of interest and value in the study of the craniological indications of character, capacity and health, and led towards Theosophical classification of the ascertained brain-centres. Mr. Ellis has presented the Ashrama with a collection of model heads,

pictures and diagrams that will be of the utmost use in the future development of this most important subject. He presented a number of books to the Adyar Library, and has put his notes (the result of fifty year's work) into shape for preservation and for publication when funds permit. Mr. Ellis made about 100 head measurements with their indications. Certain of these are to be placed alongside the astrological readings of Mr. L. B. Raje. In the next session we hope to have some of the persons observed psychologically. In this way it is hoped to be able to initiate a future three-fold method of ascertaining the nature of young people with a view to enabling education to deal with them accordingly. Some of Mr. Ellis' lectures have appeared in THE THEOSOPHIST and others will probably follow. Dr. P. K. Roest's 36 lectures on "Anthropology" revised the work done in previous sessions by Mr. C. S. Trilokekar and Mr. Leonard Tristrām, and repeated former courses in Anatomy, while they added the most recent advances in Anthropological technique, research and speculation. Other new lectures were, "Some Orthodox and Occult Views in Science" (1) by Mr. Yadunandan Prasad, "Analysis and Synthesis" (1) by Mr. A. Glucklich Feliz, "Hindu Astrology" (4) by Mr. L. B. Raje, "The Era of the Woman" (1) by Mrs. Cousins, and "Education in India" (1) by myself. Under the auspices of the Ashrama (as the nucleus of the future Theosophical World-University) Bishop Arundale gave a lecture inaugurating the Theosophical World-University Association (India) of which I was appointed Organising Secretary. The lecture has been published by the Association as a pamphlet entitled *Education for Leadership*. Three lecture periods were given to reading from a summary of Ouspensky's "Tertium Organum" kindly made by Mr. Lancaster D. Burling, B.Sc. who maintains his interest in the Ashrama from America. Repeated lectures were, "Bose's Researches" (2) by Professor T. Natarajan, "Relativity" by Mr. Yadunandan Prasad (1), "The Shape of the Earth" (1) by Mr. Yadunandan Prasad, "The Field of Geographical Study" (8) by myself (one lecture sketched a field of study in the relationship of human karma to environment, and has been published as an Ashrama transaction under the title *Geosophy*), "Botany" (4) by Miss Noble (unfortunately cut short by her illness and departure for England, but hoped to be completed next Session and published as a text-book of the Theosophical World-University), "The Platonic Solids" (1) by Mr. Jinarājadāsa, "Animal Psychology" by Mr. Knudsen, now in typescript for the text-books of The Theosophical World-University.

Lectures on specifically Theosophical subjects were given as follows: "The Fifth or Scientific Ray," by Dr. Roest, "The Evolution of the Substance of the Earth," by Mr. Feliz, "The Third Life-Wave," (2) by Mrs. E. G. Crotty, and "The Etheric Body," by Miss A. C. Armour.

For the benefit of residents not able to attend the morning sessions of the Ashrama, and for the illustration of special subjects,

lantern lectures were delivered one evening a week by Mr. Jinarājadāsa and myself, most of them being repetitions of former lectures on architecture, sculpture and painting eastern and western. Mr. Knudsen also gave a new lecture showing the great and the small in the make-up of the surface of the earth (the Himalayan mountains and the Atlantic foramenifera.)

The presence of Bishop Arundale in Adyar was taken advantage of to receive from him a reminder of some of the fundamentals in the Ashrama's work. His address to the lecturers and students has been published as a pamphlet entitled *Exploring Towards Reality*.

A visit by the famous Indian painter, Sriji K. Venkatappa of Mysore, to give the Ashrama a private exhibition of a series of new works, indicated some of the extensions of the Ashrama's activities through certain of its members. I have myself this year travelled over ten thousand miles in India organising exhibitions of Indian painting and giving lectures on its history and characteristics in places as far apart as Benares and Calicut, Madras, Karachi and Srinagar. Mrs. A. E. Adair has been travelling through Europe on similar work. The pioneering efforts of the National University (Adyar) to raise the status of music in India are now bearing fruit. Mrs. Cousins' compilation of a music curriculum for the National University and her lectures in the Ashrama and elsewhere have led to the inclusion of music as a degree subject in two Indian universities and in movements in that direction in three others.

The lecture work of the past Session may be summarised as follows: Religion, new 25, repeated 3, total 28; Philosophy, new none, repeated 18; Art, new 16, repeated 22, total 38; Science, new 83, repeated 33, total 116; Theosophical, new 5; Lantern, repeated 24; General; in all, new 130, repeated 100, total 230. Synopses of most of the new lectures have been added to the Ashrama's files.

It will be noticed that the department of Mysticism had no lectures, while Science absorbed half of the total lectures. This was due to exceptional circumstances and the necessity for the Ashrama to take advantage of special contributions when they are available; it does not indicate a permanent departure from the Ashrama's special function of gathering a body of synthesised and illuminated knowledge for future students, particularly with a view to the Ashrama's taking its place in due time as the post-graduate department of the Theosophical World-University.

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

AN interesting new activity, calling itself the Theosophic-Socialist Society, has been started in New Zealand, with Mr. F. G. Rex Mason, M.P., as President, and Mr. David W. Miller, J.P., as Organising Secretary. Its aim is to draw together Theosophists who are socialistic in their political view, and Theosophise Socialism. Certainly no side-branch of Theosophical work can be more important than this, since Socialism is fundamentally a political creed that sounds the note of the New Age, and there is great danger lest it may be diverted, by enemies of the light, into wholly destructive channels. If the word Fellowship were substituted for Society in the title, it would be more pleasing to the ear. It is to be hoped that many members will join, though certainly they must see that the T.S. is not compromised by their actions. Good theosophists may also be convinced fascists or even Last Ditchers for all we know, but one thing is certain, that no one to-day can afford to be neutral in the great clash of principles out of which we have to raise a new social structure.

A curious corroboration of occult teachings comes from Mr. J. W. Dunne, the aeroplane designer, who has written a book purporting to demonstrate that the past and future both exist in the present, in the same sense and in approximately equal degree, and that under certain conditions of consciousness they are equally accessible to the normal mind. It seems to be by a methodical investigation of his own, and other people's, dreams that Mr. Dunne has reached his conclusion, and he invites all to follow his lines of enquiry, and test the truth for themselves. From the account quoted in *The Englishman* from *The New Statesman*, one gathers that only the fringe of the mystery has been touched, and theosophists will find themselves considerably ahead of Mr. Dunne's cautious admissions, but it is symptomatic of the times that popular science should be "sitting up and taking notice" of phenomena which it recently

derided occultists for maintaining. As a witty Frenchman said, "I do not say that it is possible but I say it is a fact." There is hope for scientists now that they are less disposed to reject facts because these do not fit in with their theoretical credibilities!

We are reminded of H.P.B.'s warnings against the dangers of harnessing to our use forces very imperfectly understood when we read of strange accidents befalling listeners-in. A lady is reported to have recently been found dead, with the head-phones attached to her ears, having apparently been electrocuted, and a still stranger case occurred last year in Nottingham, where a young girl fell back from her wireless set in a trance, which lasted more than a year. It seems that we are in too great a hurry to bring down higher forces into an unpurified world, not to say to exploit them commercially, and we need a grim reminder on occasion.

A finely appreciative article on the Indian poet, Harindranath Chattopadhyaya, occurs in the quarterly called *Poetry and the Play*, organ of "The Empire Poetry League". It is refreshing to see that Mr. Fowler Wright views a great deal of the poetic libertinism of to-day as merely the mood of a generation, or still worse, as part of "the skin disease that blackens and sterilises" the surface of the earth. But he looks to a time of recovery, when again people will prefer "the poetry of courage to that of cowardice, of nobility to baseness, of music to discord, and of faith to cynicism," and then only will Harindranath Chattopadhyaya be assured of the reputation he deserves. He can do what even Tagore fails to do, because the latter has never attempted the mastery of the English tongue as a medium, whereas the younger poet easily achieves it, while yet "maintaining the integrities of his own spiritual and intellectual position". "It is India speaking—unmistakably India. But the voice is English—unmistakably English."

It is interesting to note how very possible this is, and has always been held to be. In these ultra-national days of mental divisions, we are apt to think a language too inviolably a garment of independent self-respect; but after all, it is the mind that matters, and any language will serve for its self-expression, provided it reaches a wide enough circle of sympathy, for the poet needs his audience. English no longer belongs to the people of Britain, any more than Greek did in old days to Hellas or Latin to Rome, but to the world, so far as the world can use it.

This gem is worthy of inclusion in any Golden Treasury:

NON SERVIAM

Drunk with free-will, drowsed in his pride of power,
Man cried, "I will not serve Thy heavenly need!"
God hid His dauntless patience in each flower,
His hope in every seed
"I will not serve Thee!" . . . startled echo ran
From Star to Star and filled the hollow night.
God answered the tempestuous voice of man
With silence on the height.

But this specimen is not rightly characteristic of the young poet, in that it does not shew sufficiently the Indian quality he contributes to English verse. Mr. Fowler rightly finds in him "evidence of the radical difference in the relative spiritual values of Asia and Europe," especially as regards progress.

In practice, if not in precept, we regard earthly existence as an end in itself. Progress implies that children must be wiser than parents in a continual succession. Latterly, we have developed our ideas of progress with a literality at which gods must laugh. When we analyse the 'advance of civilisation,' we find that it consists very largely in being able to be elsewhere very quickly, wherever we may happen to be. For this problematical advantage we expend wealth without stint, leaving ourselves ill-provided with the most elementary and vital necessities. Yet we have not contrived to be in two places at once, and we usually end where we began . . . But the standpoint of the Indian poet is widely different. He has no vision of a Heaven-on-earth triumphant, when a limited number of birth-controlled Europeans will be ceaselessly whirled about in motors and aeroplanes, at ever-increasing velocities, with a loud speaker always beside them, for the extent of their surgically-protracted lives. It may be a noble vision. It may be in process of realisation. But it is not his.

Neither, we may add, is it the vision of *any* poet worthy of the name, western or eastern, but it is true that the Indian poet contrives to keep more entirely free from these false entanglements of the modern world. Where the western poet becomes depressed at the modern jangle, and at best sings like a caged bird, the eastern can be serenely unconscious of these unrealities. By virtue of his inherited Indian mental outlook, he easily possesses the right of entry into a world of realisation of Truth into which the western poet hardly wins his way after manifold struggles and bruising of spirit.

H. V.

ARGENTINE

The Council of the Argentine Section decided unanimously to join the Latin American Theosophical Federation. In our May number we published the similar resolution of the Chilean Section. We hope that by the time this number will reach our

readers, the Latin American Theosophical Federation will be already working with the heretofore dispersed forces united for Peace, Love, and Harmony.

BOLIVIA

"Paz" the only Lodge working in the Republic of Bolivia belongs to the Argentine Section. Its members are doing their best to form centres in the different cities of Bolivia and spread the teachings that gave them their spiritual "Paz," Peace. May their efforts obtain soon the desired reward.

MEXICO

Through the Press nothing but more or less distorted news reach us from Mexico. Still the prognosis of the editor (October number) seems to be justified. In the struggle between Church and State extremists on either sides are causing great difficulties to the people of a much suffered country. Among the conciliating elements Theosophists take prominent part. In one of the strongholds of the Roman Catholic Church, in Puebla, the Angelopolis of Mexico, two eminent Theosophists Prof. José Romano Munoz and Lic. Augustin Garza Galindo addressed the general public on "The Religious Problem" and the numerous audience has paid great tribute to the Theosophical ideas expressed in their views about this question of world-wide importance. No doubt their exposition brought the fighting parties nearer to Understanding.

A. G. F.

CORRESPONDENCE

THE LIVES OF ALCYONE

I BEG to draw the attention of the authors of *The Lives of Alcyone*, through your esteemed magazine, to the following, and I would request them to explain it more fully:

"After the Lord Buddha resigned His physical body, the office of World-Teacher passed to his successor, the Lord Maitreya. Taking advantage of the tremendous outpouring of magnetic power left in the world by the Lord Buddha, he soon incarnated himself in the person of Shri Kṛṣṇa in India, and almost simultaneously he sent Lyra to appear in China as Lao-tze, and Mercury to teach the Greeks as Pythagoras. A little later still he sent Pallas to Greece as Plato."

From this statement we can conclude two things:

1. If it refers to the Shri Kṛṣṇa, giver of Gīta then it means that Gīta was written after Lord Buddha. But being a gem of *Mahābhārata*, it was compiled by Lord Buddha, when he came to India as Rṣhi Vyas, as it is Rṣhi Vyas who is said to be the writer of *Mahābhārata*. Therefore this certainly cannot refer to the Shri Kṛṣṇa, giver of Gīta.

2. It may refer to some other incarnation of Lord Maitreya in India. It cannot refer to Lord Gorang as he was born in the Muhammadan Period, after a long time of His incarnation as Christ.

Therefore, I would request the authors to explain it fully so that the public may not misunderstand it."

5 Shah Khake Street,
Meerut, India.
May, 1927

JAGESHWAR DAYAL VAISH

* Volume II, p. 681, just below chart No. XLVII.

* See following page for references. Ed.

THE CHRISTIAN THEOSOPHIST

IN sending you this first number of our little magazine—*The Christian Theosophist*—I hope to interest you in the International Christian League of the Theosophical Society which we, the members of the Christian League Lodge, T.S., are now making a definite attempt to establish. It has received the warm approval of our revered President, Dr. Besant, and once it is in working order we hope that it will act as a link between all Theosophists who are Christians and who desire to interpret the Divine Wisdom in terms of their own religion.

It is also hoped that the International Christian League will later on be affiliated with that "Fellowship of Faiths" which Dr. Besant has alluded to in some of her recent speeches.

To join the League all that is necessary is for F.T.S.—or those interested in Theosophy—to send in their names and addresses to our Business Manager, G. Philipson Carter Esq., Mineral House, CHESHAM, Bucks, together with the sum of 2/6 (Two shillings and sixpence) as one year's subscription to the magazine (enclosed) which is to be its official organ.

This small sum will not, by a long way, cover our expenses of printing, postage, etc., so it is hoped that all Members who can afford to do so, will voluntarily double this amount, thus enabling us, later on, to enlarge the magazine and improve it in various ways.

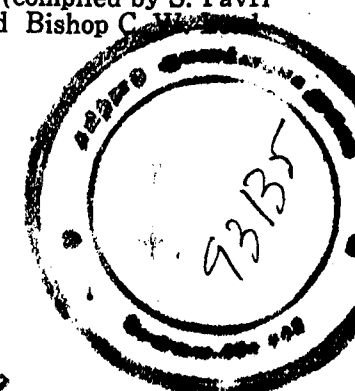
If we receive the necessary support we shall try to make it a bi-lingual, and even a tri-lingual, paper, occasionally publishing articles in French and in either German or Dutch.

Mon Abri

J. M. BLAKE

Chorley Wood, Herts.

WE refer the writer, *inter alia*, to *The Immediate Future*, lectures given by Dr. Annie Besant in 1911, p. 61. Fuller details are given in *Theosophy Explained in Questions and Answers* (compiled by S. Pavri from published works of Dr. Annie Besant and Bishop C. W. Leadbeater), p. 394. Ed.



Q.M. m2, m78
N27-48-10-12

REVIEWS

A Primer of Occult Physics, by W. R. Coode Adams. (Theosophical Publishing House, London. Price 3s. 6d.)

This is the clearest exposition we have yet encountered of the results of the latest revolution in Science and Philosophy. The lay reader here can easily grasp the essentials of the doctrine of relativity, and its bearing on earlier hypotheses, while at the same time the light of Theosophy is used to illuminate the whole problem of the universe. The author frankly states from the first that he means to reverse the usual inductive method, and to start with inferences as to first causes, deriving these from the teachings of Occultists; and as he deals with one subject after another, Time, Space, Matter, Energy, Evolution in turn, it is remarkable to see how completely the attitude of Physicists to the problems of life has changed since *The Secret Doctrine* was written. Consciously or unconsciously the Twentieth Century has used the key supplied them, and though the author expresses the fear that scientific knowledge is "passing over into materialism," since it "is becoming a catalogue of the properties of matter rather than an understanding of Nature," it is evident that the words "materialism" and "matter" have so entirely changed from their earlier connotation that materialists of the last century would probably fear and denounce the present process of scientific thought on exactly opposite grounds.

The usual diagrams, with Cartesian rectangular co-ordinates of Space and Time, are used to shew the illusory nature of the latter (it could equally well, by the way, be used for the former), and the explanation is unusually clear. "It is only necessary for the observer to get a clue as to the direction in which to place his axis of reference" for any two events to be brought into simultaneity in time or congruency in space.

The two chapters on Evolution are specially useful to bring the average reader up-to-date with developments of thought along this line. Darwin has been left far behind, and it has been conclusively demonstrated that man is far less the creature of environment than

he supposed. "All the characteristics that an evolving species can show were inherent in the original cell. The process of evolution is simply a system of releasing these inherent potentialities, and that largely by removing other inhibiting factors which prevent their release."

It would seem as if Science is again drawing nearer to Philosophy, and a pregnant quotation is included from Bergson:

"The world is not so much a being as a becoming. It is not for any observer to comprehend the world, but only a particular cross-section at his particular time. Everything is changing, and you will never understand the world till you become it yourself."

H. V.

Professor Ernest Wood has added another refreshing book to his list of contributions to world thought.

The Intuition of the Will, as his new book is entitled, is written in Professor Wood's happy style, bringing to the reader a sense of deep earnestness and abiding joy.

Professor Wood is never ponderous even in his deepest researches. He seems to have plenty of fun from his labours. Nothing could be more stimulating to the mind and emotions than the chapter in his book on "Training for Intuition". One cannot but feel that Professor Wood gives his readers knowledge gained through his own firm and deliberate efforts. He is not a copyist but a creator; not a pedant but a teacher who has, in his most studious moments, a warm and fraternal interest for all those who grope in darkness.

(Theosophical Publishing House, Adyar. Price 1s. 6d.)

M. W.

The Pathway to Reality, by Viscount Haldane. Being the Gifford Lectures delivered in the University of St. Andrews 1902—1904, reprinted in 1926. (John Murray, London. Price 16s.)

The Pathway of Reality includes lectures given orally for a mixed audience, so the language is less abstract, easier to follow than in his other philosophical works. It forms an introduction of the study of Idealistic Philosophy, which is elaborated in his later works, "Human Experience, a Study of its Structure"; the "Reign of Relativity"; "Philosophy of Humanism"; etc. He presses the point, in this book, that in the interpretation of experience we have to recognise that Art and Religion form as much part of reality, and

have as great an influence in it as abstract thinking. Otherwise it is not possible to comprehend the significance of God as imminent in our minds. Apart from such a doctrine the reality of the World, as we finite beings know it, would be unintelligible.

All students of philosophy, all thoughtful people, for the matter of that, will enjoy the fine scholarship, sound reasoning, the master-hand with which he handles the deepest problems of the mind.

Let us set out on the search after the nature of God with our minds free; let us try to get some clear notion of that of which we are in quest. To me it seems that by God we mean and can only mean, that which is most real, the Ultimate Reality, into which all else can be resolved, and which cannot itself be resolved into anything beyond; that in terms of which all else can be expressed and which cannot be itself expressed in terms of anything outside it. For God could not be less than the Supreme Reality.

This simple consideration excludes the notion of God as Cause, first in time and acting *ab extra*, that is in space. Nor could he be defined as Substance. For that again imported a relation to properties distinguished from it. What then could His real nature consist in if the conceptions of Cause and Substance were inadequate to it? We had to try whether we had better fortune if we spoke of Him as Spirit, as Subject and not as Substance.

God means Absolute Mind conscious of itself as completely realising the higher ends. He is the completed consciousness which comprehends itself in its completeness as the "prius" and source of the whole of the movement that forms its content.

God as self-consciousness, the basis and presupposition of even our capacity to reflect about Him, must have an object from which He distinguishes Himself. If the Absolute Mind must have, as is implied in the fact of self-consciousness, an object, it is plain that that object can only be itself. For the Absolute Mind nothing can have any meaning outside itself. Its object must fall within itself, can only be within itself. It must find the necessary distinction from itself in an Other that is just itself. The mind of God must have in its Other itself, and must recognise in that Other just Himself in the form of Otherness.

That is how the Absolute Mind realises itself in the process into which it is necessary that it should go in order to the enrichment of its self-consciousness. Without an object there could be no self-consciousness; without these distinctions there could be no content for the Absolute Mind. That is how God's nature is eternal activity, how He, so to speak, goes out into series and yet remains as the sum of the series—an Eternal Now, which is not distinguished from, but is the inclusion in itself, in a superseded and transmuted form, of the moments of Past and Future. In an ordinary time series we distinguish past, present and future, as three moments which are related to each other and are not wholly mutually exclusive like parts in space, yet we never transcend wholly the foreignness which time presents, the externality to each other of the members of its series for thought. But in such a series as I have been describing to you the whole of the series is summed up in an Eternal Now which does not make time unmeaning, but must transmute and supersede the notion of the past and the future as facts which limit or make finite the now, the eternal now of perfect comprehension. So comprehended the now is an eternal now within which past and future arise as distinctions of the mind.

In the same lucid way he treats and draws together in a synoptic vision Philosophy, Art and Religion, because in actual life, Art and Religion are the highest form of what for finite intelligence is concrete, and directly given as representative of the ultimate reality.

M. G.

Indian Philosophy, by S. Radhakrishnan, Vol. II. (George Allen & Unwin, London. Price 25s.)

The publication of Prof. Radhakrishnan's *Indian Philosophy* is a great service to those who wish to know, from an authoritative source, something about the systems of Indian Philosophy and the general trend of Indian thought, and who have no access to original sources in these matters. There are no books in modern languages that give a comprehensive idea of the subject. P. Deussen's *Allgemeine Geschichte Der Philosophie* and Max Müller's *Six Systems of Philosophy* are more histories than expositions of the Systems. This is the first time that an Indian philosopher, well equipped in European Philosophy, has tried to present to the modern world the thoughts of the ancient Indian philosophers in a systematic way. Prof. Radhakrishnan has escaped the danger of presenting his own philosophy when explaining other philosophers—a danger into which most people fall. He has "endeavoured to give an objective treatment and avoid playing tricks with the evidence" (preface) and he has well succeeded in his endeavour.

In this second volume, Prof. Radhakrishnan deals with the six systems of Indian Philosophy (including the various Vedānta Schools) and also the Tantric systems. The author appears to be on more familiar grounds in dealing with the Systems of Philosophy than when he wrote the first volume. The present volume is more scholarly and thorough, and consequently more difficult. No apology is needed for the book being stiff reading, as no-one expects an Exposition of Indian Philosophy easy enough for an arm-chair. The author has made a thorough study of a wide field, and anyone with the necessary intellectual equipment and patience can now wander safely through the once-dark wilderness of Indian philosophy with as much ease as on a public road in broad day-light. He has cautiously avoided all those dangerous portions which can never be made accessible to a modern explorer. The books in Samskr̥t on Indian philosophical systems are divided into Prakaraṇas and Vādagranthas. The former deal with the main subject matter, while in the latter there is a minute examination of particular points with all sorts of hair-splitting arguments, definitions, objections and replies. The author does not meddle much with this class of literature, though the omission is regrettable in the case of Nyāya Philosophy.

As is usual in nearly all writers, it is the better known portions of a subject that are handled with greater thoroughness and in greater detail. The Nyāya Philosophy occupies 147 pages; Vaiśeṣika 72 pages; Sāṅkhya 88 pages; Yoga 38 pages; Pūrva Mīmāṃsā 56 pages; but the

Advaita of Sāṅkara 214 pages. The extant literature on Sāṅkhya and Yoga is comparatively small. Vaiśeṣika and Nyāya became a single system. The literature on Nyāya and Pūrva Mīmāṃsā is very extensive, but not very easily accessible. The Pūrva Mīmāṃsā is very difficult to understand, and the subject matter has not that charm for a modern thinker which Sāṅkara's Monism has. But it must be borne in mind that it is the Vedic Dharma, as detailed in Pūrva Mīmāṃsā, which has carried the Hindū nation safe through many a vicissitude, and not the monistic philosophy of the Vedānta; and it is regrettable that modern scholars, especially Indian philosophers, who write about Indian Philosophy, fight shy of Pūrva Mīmāṃsā, and do not take the necessary trouble to study the subject. According to Pūrva Mīmāṃsā, Vedas form the only real basis for Dharma, and the attitude which the author takes towards revealed literature in general does not promise a capacity for a sympathetic understanding of Pūrva Mīmāṃsā; his attitude is illustrated by the following passages:

1. "Critics forced their opponents to employ the *natural methods relevant to life and experience*, and not some *Supernatural revelation*, in the defence of their speculative schemes." (P. 18.)
2. "To the devout it must have appeared that the breath of life had departed since *intuition* had given place to *critical reason*." (P. 18.)
3. What Kaith says of the Nyāya and the Vaiśeṣika is true of other systems as well. "The systems are indeed orthodox and admit the authority of the sacred scriptures, but they attack the problems of existence *with human means*, and scripture serves for all practical purposes *but to lend sanctity to results which are achieved not only without its aid, but often in very dubious harmony with its tenets*" (I. L. A., p. 3), (p. 21, n.) (Italics mine).

I am very sceptical about the competency of an ultra-rationalistic philosopher, with such an attitude towards revealed literature, for a correct presentation of Indian Philosophy.

The author is not very sympathetic to the later Naiyāyikas, the followers of Gangesopādhyāya. The following description of the Naiyāyikas does not seem to be a very true presentation of the case: "The scholastic subtleties, the logical legerdemain, the fine hair-splitting in which the successors of Gangesa indulge, terrify many and even those who have grappled with them cannot be sure that they have comprehended their ideas. Many of those who have waded through these works are impressed by their brilliant dialectical feats, but find them often more confusing than enlightening" (p. 42). "Of

some at least of these works it may be said that they merely succeed in showing how learned one can be about one knows not what" (pp. 42 and 43). One can only pity the writer of such lines. The very fact that later on Nyāya became a system of logic and its metaphysical side dropped off shows that ancient Indians regarded it more as logic than as metaphysics; and it is not an accurate presentation of the fact to devote much space for explaining the atomic theory, God and creation, and to say practically nothing of the *logical method* of dealing with a subject, as is seen in, say, Gadādharaḥṭṭa's Sāmānyanirukti or any other Vādagranthas. The author himself admits that the book is not a complete presentation of the whole field of Indian Philosophy, and that "it has been necessary to select, emphasise and even criticise particular aspects, which naturally betrays the direction in which my own thinking runs" (Preface). Even this privilege has its own limits.

As far as the book goes, it is a very able handling of a rather unwieldy subject, and the book throughout shows a mastery over the subject, a capacity for a comprehensive view over vast areas, and a power of clearly presenting a complicated system. The book concludes with a survey of the course of Hindū Philosophical development, an examination into the cause of the decline of philosophic spirit in recent times, and a peep into the future. Every one may not agree with the pessimistic view of the author that "after all the attempts of philosophers, we stand to-day in relation to the ultimate problems very near where we stood far away in the ages—where perhaps we shall ever stand as long as we are *human*". (P. 767). There are many perfected *human* beings to whom the Light has been revealed, and every one of us human beings can one day see the Light. Nor can all agree with the author's view regarding the purpose, or purposelessness, of philosophy, that "it is not the end of the voyage that matters, but the voyage itself. To travel is a better thing than to arrive". (P. 768.) Any way Indian Philosophy does not show any sign of this spirit of globe-trotters—a spirit which perhaps the author absorbed during his recent tour to America.

C. KUNHAN RAJA

. . . *Et la lumière fut*, by Marguerite Triaire. (Henri Durville, Paris. Price 1fr. 80.)

This is a well-worked-out tale of re-incarnation. A clever young scientist, of the most advanced school of materialistic thought, is betrothed to the daughter of an older Physicist, his master in the science, and waits only to complete his book—the last word on atoms, and a complete vindication of material philosophy—before

celebrating his marriage. The young girl is of a religious temperament, and unwilling to accept the views of her father and lover with regard to the universe and its causes, but she is over-borne in logical argument. But Dr. Livier one night, on the completion of the work that is to bring him fame, has a remarkable dream, living again in a former body that he had worn in old Atlantis, when as Ramtar he had turned from the religion of Light to that of Darkness, and had tried in vain to seduce to the same faithlessness Ardeiza, a pledged votaress of the Light, in whom on waking he recognises his modern fiancée. Convinced of the reality of his experience, he struggles with himself as to whether he can now publish his book, and resolves to sacrifice it. All must be revised in the light of his new knowledge. So he shows himself to be the true scientist, the seeker after truth, not making a fetish of his own theories. But is this really characteristic of the scientific man of to-day? As a tale this is good, and all its parts fit in harmoniously, but we fear it is not founded on a real, human experience, for such a man as Dr. Livier is shown at first, especially if a re-incarnation of an Atlantean dark magician, would not be open to higher revelations, even in dreams.

In the final chapter, the converted Doctor and his friends assist at a séance, where another young girl acts as medium. Forming out of ectoplasm, a radiant personage appears to give them his blessing on their work, allowing them to photograph, measure and weigh his materialised form, and even to take a drop of its blood for examination.

Again the doubt occurs, whether a Master of Light would avail himself of the doubtful practices of the modern materialising séance, identical with those of the dark magicians who ruined Atlantis, to reveal Himself to a chosen few. Why should He do so, when there are other ways, in every way safer and sanctioned by tradition? It is good that materialistic people should be convinced of super-physical realities, but there is no need to resort to the arts of the Witch of Endor, nor has anything worth having ever yet been revealed to mankind by these means. Let the Children of Light, now as in the days of Atlantis, eschew the works of Darkness.

H. V.

BOOKS RECEIVED

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

A Primer of Occult Physics, by W. R. C. Coode Adams, B.Sc., London, M.A., *The Kingdom of Faerie*, by Geoffrey Hodson (T. P. H., London); *The Call a Drama in Two Acts*, by Louis C. Henderson (C. W. Daniel Co., London); *Et la lumière fut*, by Marguerite Triaire (Henri Durville, 23 Rue Saint Merri, Paris); *The Principles of Theosophy*, by Theodare Mainage (Sheed & Ward, London); *An Anthology of Mysticism and Mystical Philosophy*, by W. Kingsland (Methuen & Co., Ltd., London); *Zoe and Zaida a Romantic Reconstruction*, by Alain Raffin (C. W. Daniel Co., London); *At the Feet of the Master*, by Alcyone, J. Krishnamurti (Illustrated) (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (May), *The World's Children* (May), *Revista Teosofica Chilena* (March), *Modern Astrology* (May), *Monthly Summary League of Nations* (April), *Theosophie in Ned.-Indie* (May), *Yuga Pravesha* (March, April), *Theosophy in South Africa* (April), *The Theosophical Review* (May), *Bulletin Theosophique* (May), *Theosophisches Streben* (March, April), *The Herald of the Star* (May), *El Loto Blanco* (May), *The Canadian Theosophist* (April), *The Indian Review* (May), *Service* (Spring), *The Messenger* (May).

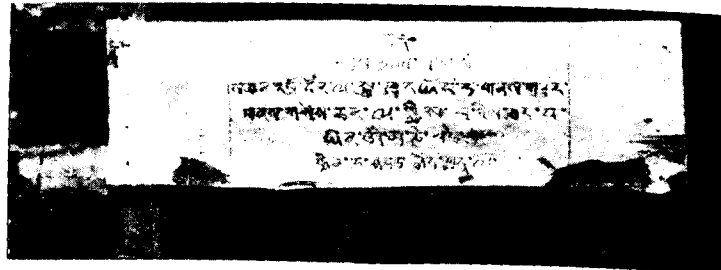
We have also received with many thanks:

The Beacon (April), *Le Phoenix* (April, May), *Prabuddha Bhārata* (May), *The Vedānta Kesari* (May), *Bulletin of the Museum of Fine Arts* (April), *Gnosi* (March, April), *Teosofia en el Plata* (February, March),

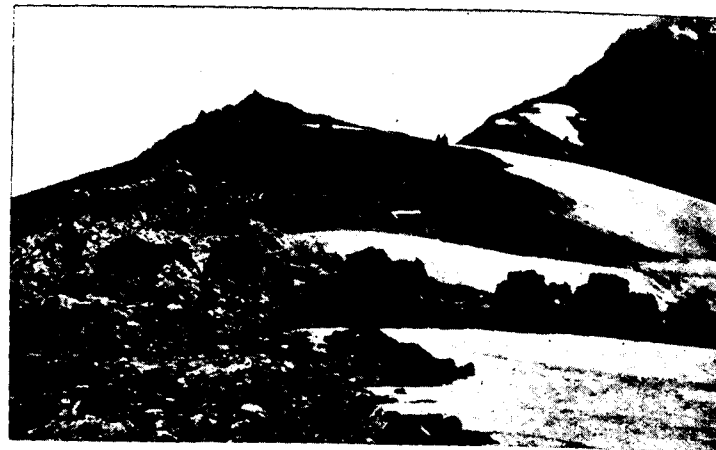
Teosofi (February, March, April, May, June), *Theosofisch Maandblad* (May), *Lucifer* (February, March, April), *Blavatsky Press Bulletin* (May), *Pewartas Theosofie* (May), *Norsk Teosofisk Tidsskrift* (January, March), *Fiat Lux* (May), *The Mahā-Bodhi* (May, June), *El Mensaje* (February, March), *Rural India* (April), *Theosophy in India* (May), *The Vedic Magazine* (May), *De Theosofische Beweging* (May), *Theosophical Society in England General Secretarys' Report, 1926-1927*, *Teosofisk Tidskrift* (April), *The Occult Review* (June), *La Revue Theosophique* (April), *Theosophia* (May), *Third Session Disarmament Conference, The Cherag* (March, April), *The Indian at Home and Abroad* (May), *Revista Teosofica* (March, April), *The Jewish Theosophist* (April), *Het Sterbeven in Indonesia* (May), *The Journal of Oriental Research Madras* (April, 1927), *Towards Burma's Glory* (January, March), *Theosophy in Ireland* (January, March), *Theosophy en Yucatan* (March, April), *Heraldo Teosofico* (April), *The Young Theosophist* (April), *Prabuddha Bhārata* (June), *Blavatsky Press Bulletin* (June).

A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

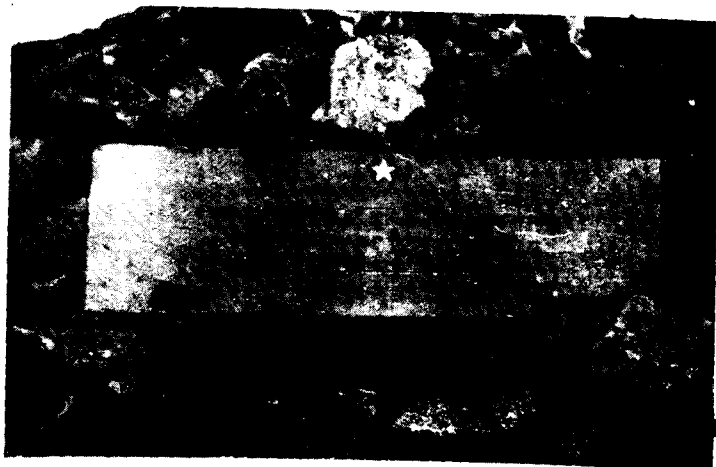
I



II



III



See pp. 519-525

VOL. XLVIII



11

THE THEOSOPHIST

A UNIQUE MEETING

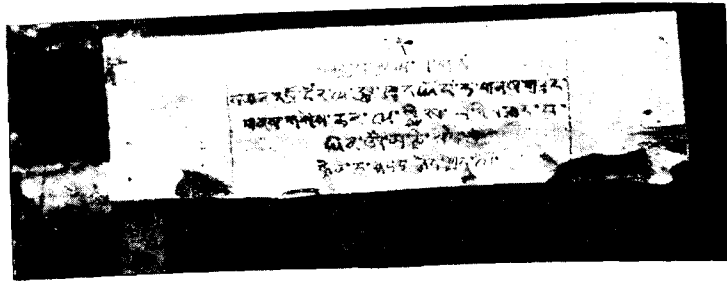
THE first meeting of the Fellowship of Faiths in Europe was held in London, City Temple, on 22nd July. Seven Religions—"Buddhist, Muhammadan, Hindū, Christian, Confucian, Jewish and Theosophist"—were represented on one platform. The City Temple was packed and an overflow meeting was held, which shows what tremendous enthusiasm must have prevailed on the occasion. The meeting began with *Muezzin* and ended with a Christian hymn. Dr. Norwood who presided declared Brotherhood "as the acid test of all religions". After the prayers ten minute addresses, by several representatives of the Faiths, were delivered. Speakers from India were Dr. Annie Besant, Mahārāja of Burdwan and Mr. Silva (Ceylon).

From *Reuter*

opens the course, and is followed by a Musalman, a Unitarian, one on the "Religions of China," a Spiritualist, a Hebrew, one

A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

I



VOL. XLVIII



11

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

I cut the following pleasant paragraph from the *Yorkshire Weekly Post* :

A CITY BIRD SANCTUARY

Built high on a blossom tree in Queen Square, Leeds, is a nest. This year is the first time during the past thirty years birds have built in these particular trees.

The Square is, moreover, becoming the home or haunt of many different songsters, whose presence and merry piping must be looked upon as a complete triumph by Mr. C. S. Best, of the Theosophical Society, who has been mainly responsible for restoring beauty where, a few years ago, was an ugly bit of waste land haunted by a few dejected sparrows.

In addition to the healthy trees and revived grass lawn, there are numerous bright beds of flowers, and it is not surprising that students from the adjacent School of Art assemble in the Square for sketching practice.

Wherever there is a Lodge of the Theosophical Society, some definite addition should be made to the beauty or the relief of suffering in the surroundings. Another very useful piece of work by the Leeds Lodge is a series of lectures on the Religions of the world; a Canon of the Anglican Church opens the course, and is followed by a Musalmān, a Unitarian, one on the "Religions of China," a Spiritualist, a Hebrew, one

See pp. 519-525

on the "Origin and Function of Religion," Hindūism, a Free Churchman, Buddhism, "The Christian Religion through the Eyes of a Scientist," "The Fellowship of Faiths". It is good to see the course of steadfast service done by the Leeds Lodge in its own city.

* *

The Welsh school-children have done a great service to the world by sending out to the young of other Nations, on May 18, 1922, the following appeal:

We, boys and girls of the Principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another. Long live the League of Nations—the friend of every mother, the protector of every home, and the guardian angel of the youth of the world.

They have sent out this appeal each year. The United States of America, in 1925, sent out the following reply:

We, school children of the United States of America, answer the hearty cheer of the boys and girls of the Principality of Wales and of Monmouthshire on the commemoration of Goodwill Day with the hope that all the children on the face of this earth received their message, and pledge themselves to learn and when old enough to vote for peace under all circumstances. May the Almighty God give courage to the people working for this great cause, multiply their numbers, encourage them and protect them, for they are the most wonderful people of to-day, the people who are giving up their lives for goodwill and peace, restored and perpetuated.

Australia has been the third country to answer, in 1927, when *Advance! Australia* asked:

Could not 18th May be declared, not an educational holiday, but a day of commemoration of the Spirit of Goodwill, of goodwill between faiths and sects, between nations, between classes and castes, between the human and sub-human kingdoms of Nature? It would not be difficult for teachers and professors to arrange suitable programmes, inviting the co-operation of parents and guardians, of the churches, of various movements, of public bodies, and so forth. Part of the celebration would naturally consist in the commemoration and exaltation of goodwill through some suitable celebration, with music, readings, addresses, tableaux, etc.

The proposal has been warmly taken up, and in some States, the Governor has declared May 18 as "Goodwill Day". Why should not Indian young people join in? No country needs more the spread of mutual Goodwill.

* *

The Theosophical Order of Service in the U. S. A. has issued the following Prayer for Peace, to be offered daily at noon:

O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies, and to love Thee in them.

So shall Thy Peace spread over our world and Thy Will shall at last be done on Earth as it is done in Heaven.

* *

I am very glad to see that Sinhalese Buddhists are raising, as a memorial to Colonel H. S. Olcott, a Buddhist Headquarters for Ceylon in its capital City, Colombo. It is to be a three-storied building, with a central dome, says *The Ceylon Daily News*, and it is expected to be finished in October next. Colonel Olcott is lovingly remembered in Ceylon as having founded the Buddhist Theosophical Society, which started the great and successful movement for Buddhist Education in Ceylon. The hall on the first floor with its broad verandahs will afford ample accommodation for 1,500 people. The second floor will consist of eight rooms, each 20 feet by 22 feet, two of which will be used as offices, and the other six as guest-rooms for distinguished Buddhist visitors. The third floor will be occupied by a dagoba, or Shrine Room, "modelled on similar constructions in Anuradhapura," the famous sacred place of Buddhist Ceylon. The foundation stone was laid on Vaisākh Day, 1927. Colonel Olcott passed away in 1907. His splendid work in bringing into Sinhalese Education the wonderful teachings of the Lord Buddha—to which the Sinhalese have a hereditary right—has gone on and prospered since he left us; twenty years later, this fine building is rising up to add a physical testimony to

that pride in Buddhism which he helped to give back to the Buddhists of Ceylon, their birthright—the Illumination He shed in His Life and in His teachings.

It is very pleasant to read in *Swarājya* (Madras) of the researches in Magnetism of Professor C. V. Raman, of the Calcutta University. He and his pupils have succeeded in making an apparatus so sensitive to weak magnetic properties, that they can study very small quantities of rare gases, and the Professor has been able to show in papers published by the Royal Society and the Académie française that the magnetic character of a molecule can be shown to be related to its chemical structure. So Calcutta University is again making its mark in the scientific western world.

We have just had what we should formerly have called a “flying” visit from Bishop G. S. Arundale and his wife Mrs. Rukmini Arundale. It happened to be a “train and boat” visit and lasted, so far as Adyar is concerned, rather under a fortnight. The Bishop came to India on some urgent work for the President, as her duties in other countries prevent her from coming until October, as is at present arranged.

We were so glad to have them amongst us, and now they are once more on the high seas *en route* for England and then on to America to attend the Convention of the United States.

The following message has just been received and forwarded to the President—

“Orissa Federation from Cuttack send you and Krishnaji respectful greetings.”

We have received some very interesting cuttings from *The Cape Argus* which give us a pleasing account of *The*

Overseas League, The Overseas Magazine and The Overseas Club; we are sorry that they arrived too late for us to do anything more than just mention their names but we shall write further about them under the heading of “Seeds of Internationality” in the September number.

With these cuttings we received the following letter:

The enclosed cuttings may interest you or your readers, especially in view of the fact that South Africa and India seem destined to be drawn into a closer relationship with one another, whether they like it or not, and the best way of promoting a friendly understanding between the two countries would be to increase their knowledge of one another.

The Overseas Club in Cape Town will afford a comfortable base for any visiting members of the British Empire to explore the country, and our Indian brothers share its membership with our Australian, Canadian, and New Zealand brethren. Quite a number of our T. S. members belong to it, even in our local Lodge, and I know the Club in London is a great boon to South Africans when they go over.

The appointment of Mr. Sastri as Agent-General for India in South Africa will do much to stimulate interest in each country; he became very popular in the short time he spent here with the Indian Delegation, and probably his presence here will incline other cultured Indians to come and see Africa for themselves. In the Cape Province I think they would be very happy, there is no colour bar, and the climate and scenery are delightful.

319 Main Road, Sea Point (Sd.) MONICA E. RETIEF (MRS.)
Cape Town, South Africa.

W.

HOLY MOTHERHOOD

NOTES FROM A TALK BY BISHOP LEADBEATER¹

WHAT is all-important is to achieve the spiritualisation of the idea of Motherhood and of Marriage; the realisation that Motherhood is the greatest and holiest duty of woman.

¹ Given at the Manor, Sydney, in 1925

Motherhood is not understood at all. It is not regarded as it should be, as a high and wondrous privilege. Instead of that people look down upon it as degrading. Women rebel, quite truly and properly, against the idea of being slaves to the lusts of men. But a wrong view of the whole matter is being taken both by men and women, and the first great move to raise them to a higher freedom of mind and to put things right must come from the women.

The true view of this matter must be put before the world, and it must be shown that, instead of marriage and Motherhood being out of fashion, they are, on the contrary, a glorious opportunity. The provision of vehicles for incoming souls is that thing which a woman can do, and which no man can ever do.

The present state of affairs in Europe, and most especially in England, is undesirable to the highest degree. The best and noblest of the people hold back from marriage and from Motherhood, and women are especially liable to spend their time in the pursuit of all kinds of masculine ideals which do them no good.

To a very large extent the carrying on of the race (out of which, among other things, the new sub-race has to be formed) is being left in the hands of the least desirable parents. Now all that need not be so if the facts were explained to the people. If the spiritual ideal could be aroused among them there are many who would accept it and who would follow it. The only thing needed is to put this great spiritual ideal before the world.

It is really only lately, perhaps within two hundred years, that this spiritual ideal has been so much lost. It was felt to some extent at least in the Middle Ages. Those Ages may have been a time of darkness for many other things; they certainly were; but at least *that* great truth was a little better understood than it is now.

If the British race, and the other races at present ruling in Europe, cannot take up this matter, cannot introduce some change, we have been told that the LOGOS Himself will have to bring into prominence some race that will do these things. What exactly was contemplated was not made clear; some inrush from Asia perhaps. It was not said. But at any rate if we fail in this in Europe, then other parts of the world will have to come into prominence. Should that happen we have only ourselves to blame. That is not *desired*, of course, because great care has been taken to build up this western European race to a position where it could provide the bodies that are necessary. It is providing a few, but not nearly enough. We produce a few good specimens, but thousands more are wanted.

How are we to get the thousands more? The best way would be by educating parents to understand, and—what is still more important—by getting the young people who are at present unmarried to understand what marriage really means, and to see the side of it which is high and beautiful, and not to be swept away by all sorts of lower considerations. At present our people marry for money, for lust, because their properties adjoin—for every reason except the real one. Therefore is it necessary that these truths should be put before the people.

There are women—hundreds of women—thousands perhaps, who would grasp at the idea if it could be put before them. There are some who already look at the subject in this way, but they are afraid to say anything, lest the whole thing should be ridiculed. It seems to them something high and holy and beautiful, as indeed it is. But if they put that view before their male relations, they would probably laugh at it. There are many other great women who would also think in this way if the truth were presented to them. For truth it is, as we all admit when the ideas are explained to us.

It should become a great world movement. But it must begin with women.

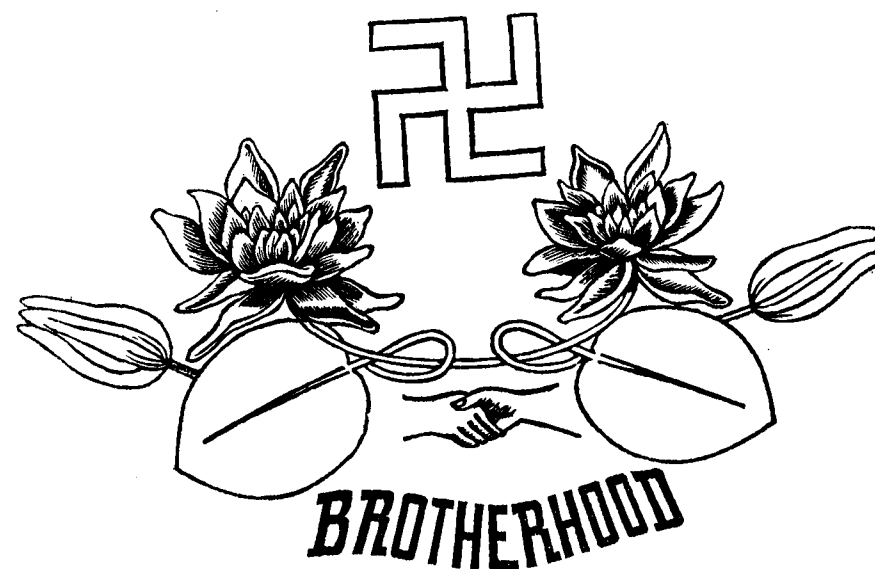
With such ideals inevitably it will arise that all the best of the younger women who are growing up will marry only such men as hold similar ideas. And if there be no men who hold such ideals, then they must be put before them and explained to them.

Another matter of greatest importance is that of purity. Although we may be shocked at such a statement, it is doubtless true, when we pause to think of it, that even a return to the old Indian system of polygamy would be preferable to the conditions which exist in Europe at present. It is simply unlicensed polygamy of the worst possible kind. The result of the present state of affairs is that young men, as a matter of custom, as a matter of habit, as a matter of desire, plunge themselves into all kinds of complexities and put themselves into a position which prevents them from carrying out the promise of their youth. The system of prostitution is a curse to the world.

The world is ready for this new view of things. It is tired of the old line. There is a large number of women who would spring forward to support this, because it opens up such a tremendous avenue of social service.

The men also should be got to understand that Fatherhood is a great and holy thing, a great and high opportunity for them. What must Joseph have felt when he found he was the father of the Christ?

There are not sufficient people fit to be parents, fit to provide physical bodies. Education is needed all round, for adults as well as for children.



A MESSAGE OF THE COMING AT THE GATEWAY OF TIBET

By PATHFINDER

“THE Road to Shigatze”! A magic phrase surely for servants of our Masters!

For three ardent souls, thrown together by circumstance at the southern end of this road, the potency of the magic was irresistible. Government passes having been obtained permitting entry into Sikkim State and transit to the Tibetan frontier—but not into Tibet, sternly stipulated—the three, accompanied by two faithful Nepalese coolies carrying bedding and emergency provisions, set out on the morning of May twenty-second, from Kalimpong (about twenty miles east of Darjeeling) along the Road to Shigatze.

Misgivings as to the sanity of the party seemed to be flickering in the eyes of friends and strangers as the wayfarers took their departure and along the route; for among other novel innovations that they proposed to inaugurate in established conventions of travel, they were undertaking to make the journey on foot, to depend to a considerable extent on provisions to be found in the country, and to cook their own food. Walking and cooking are two functions in living and travelling for which "Sahibs" (Euro-Āryans) in this part of the world are theoretically incapacitated. Poor *sahibs*, with atrophied limbs, and ever facing starvation if there is no menial upon their horizon! How happy were the two Euro-Āryans and their Nepali brother making up this trio when, after fifteen days of joyous treading the glorious Himālayas, unsullied by the atmosphere of menial service, they had proven to themselves that even in this caste-burdened land anyone who will may live and walk with the humility that is befitting on the threshold of the Holy Land of the Masters, thereby reaping the happiness that is the boon only of the free in spirit.

Such a happy adventure as is herein recorded should be attempted only by ardent souls endowed with a considerable degree of concrete-mindedness. Only such, in fact, will truly appreciate the fun of such a trip. For mists, rain, hail, and snow, mud, slush, and ice, steep, long, and tortuous ascents and descents over stones slippery and rough, not to mention leeches and mule-flies, are very definite concrete realities of the physical plane which require transcending by cheerful and concrete practicality of mind. For the information, therefore, of the concrete-minded, who study maps, the specific nature and route of the Road to Shigatze may be briefly defined. It is the main trade route into India from central, eastern, and southern Tibet, leading from Lhasa via Shigatze and Gyantze through the Jelap Pass upon the

Eastern frontier of Sikkim at an altitude of 14,400 feet. Indiaward along this route pass mule trains, laden with wool mostly, but with some musk, turquoise, and other minor items of trade including the splendid silver, copper, brass, and ironwork sold to Europeans in the Darjeeling bazar. The southern terminus of the route is Kalimpong, in the Darjeeling District of British India.

From Kalimpong our three wayfarers followed the road northeastward via Pedong, Rhenok (here crossing the Sikkim frontier), Rongli, Sedonchen, Gnatong, and Kapup. For the first three days the journey was along generous mountain slopes covered with terraced Nepali and Lepcha farmsteads, overlooking stream-cut valleys; up over cool wooded ridges of five to six thousand feet elevation, covered with splendid semi-tropical forests of great trees garlanded and shod with mosses, ferns, calladia, and lovely orchids of many varieties; and down into deep warm valleys through which milky water from melting snows plunged uproariously in forest-crowned gorges. In the valleys the road was frequently gladdened by visions of gorgeous butterflies, that posed coquettishly before us for our admiration of their wonderfully blended colour schemes and the beauty of their forms.

From Rongli, nestling peacefully by a splendid rushing torrent at only 2,700 feet elevation in the very heart of the mountains, the steady upgrade to the top of the world commences; first through the semi-tropical forest, through which the roar of the Rongli river ever echoes; then away up above the river, with splendid distant views of dizzily perched homesteads of the energetic Nepali pioneers who are making this land theirs by right of cultivation, then greater vistas to southward over ridge after ridge, at times veiled in clouds, at times joyous under clear sky and sunshine. Sedonchen, with picturesque and very malodorous mulesheds and Tibetan tea house and bazaar, is perched at 6,500 feet, just at

the beginning of the steepest part of the ascent, as though to give weary man and mule a good breathing place where eyes may roam and rest upon a vista of many hundreds of square miles of lower southern ranges.

From Sedonchen the wayfarers ascended approximately six thousand feet in about five miles, up and up and up, with many many pauses for breath, counting innumerable lakhs of the cobblestones with which the trail is paved for the convenience of mules. Frequently it was necessary to draw aside from the trail to avoid being jostled off by the lumbering wool packs of descending mule trains, shepherded by stupid gruff chow-dogs, and jolly, patient eyed Tibetans drably dressed except for gayly coloured boots and turquoise ear and finger rings. But there was no danger of being taken by surprise by a mule train, for as one approaches it the whole mountain-side is melodious with the jangle of small collar-bells and the deeper plung-plung of large pendent bells worn by leading mules, which are also distinguished by pendent red pompoms and masks of bright coloured cloth, designed to frighten wild beasts and demons.

The physical fatigue of the ascent from Sedonchen was well nigh transcended when, at about nine thousand feet, the glory of the Himālayas in May began to unveil itself before wondering eyes. From an elevation of nine to twelve thousand feet, the mountains are here forested with rhododendrons. They are abloom in May, vast slopes being literally clothed with flaming crimson and scarlet bloom upon trees, some of which are as much as sixty or seventy feet high. With increase in altitude, the trees become smaller and smaller and the blossoms lighter in colour—lovely salmons, pinks, lilacs, and creams—until at twelve and thirteen thousand feet they are but low bushes protruding bravely through snow banks, yet fully in leaf and brilliant with delicate yellow flowers. At these altitudes there are some stunted

pine, balsam and juniper; and there are many vivid white, golden, violet and purple wild flowers where snow has vanished leaving dun-coloured slopes of arctic grass and moss. At this time these uplands are places of fog, rain, snow, and hail, with rare sunshine; yet the wild flowers on the dark earth-covered slopes flanking the forbidding rocky and snow-clad peaks would rival those of many a more genial Spring-land. Later, in the Himālayan arctic summer, these high shallow valleys with their little lakes and rivulets, will pasture herds of yaks driven up from lower valleys by their Tibetan nomad herdsmen, whose black tents will add the last sombre note to a very sombre scene.

The venture upon the Road to Shigatze was started with a vague, though concrete and expressed, sense on the part of the wayfarers of its being purposeful in some way in connection with the work of the Masters. Commencing with the first night's stop, it became evident that there was to be a unique opportunity of spreading the knowledge of the Coming along the route. At Kalimpong, the party had been given cards showing photographs of a monument and a great boulder inscribed in Nepali script, near the town, announcing the Coming. (This good piece of work was done by His Highness Prince Latthakim of Burma.) These cards proved invaluable. As opportunity occurred they were produced, and the Nepalese brother, entering enthusiastically into the spirit of the game, explained their significance, always, apparently, to the genuine interest of his audience. At Sedonchen, on the evening of May 25th, was born a new idea, which came to be for all the burning inspiration of the last stage of the pilgrimage. Upon Jelap Pass itself should be planted a sign to tell all entering and leaving Tibet that the Lord Maitreya has spoken in India! When the end is clear, the means may always be found. At Gnatong, a Tibetan scribe was found who wrote in Tibetan characters the desired message, which was given to him in

Nepalese. At Kapup a good stout, planed board was secured and on it was burnt the Tibetan inscription, surmounted by a five-pointed star cut from a butter tin, inset in the wood and well greased to prevent rusting. On the morrow, it remained only to ascend the last 1,400 feet from Kapup to the Pass. This was accomplished with ease over the rough, stony trail through a tiny glacier-cut valley, up its side and over extensive snow-fields, till the border of Tibet suddenly loomed in view, marked by a low, tumbled stone wall. At the crest were two cairns, one on either side of the trail, topped by many sticks on which fluttered innumerable bits of cloth and rice paper invocations. Not forgetting to throw each his stone on the larger cairn, for good luck, the pilgrims ran and leapt and shouted joyously between the cairns and stood long in silent delight gazing into the mist-shrouded land of the Great White Lodge.

The southern side of the northern cairn was chosen as a site for the sign, where it would be visible to those both entering and leaving India; and soon willing hands, including those of the two faithful coolies, who had volunteered to carry up the board, had the inscribed plank securely built into the cairn with large and small chunks of granite. After a short rest, the three wayfarers then dedicated the site with a prayer in their hearts and on their lips that this gateway between the two great holy lands remain forever a centre whence shall radiate the blessing of our message. Wind, fog and cold, drenching rain had suddenly begun to sweep through the pass; but these in no way affected the remaining and more important part of the work. Three times, after Hindū fashion, the cairn was circled *pradakshina* (clockwise). One then took his place at the east, a second at the north and the third at the west. Heads were bowed to the east. Then was recited "O Master of the Great White Lodge . . . , Save the world that is

longing for Thy Coming". Then followed a few minutes of meditation. Then "By the power that streams through the Star: By the love that streams through the cross". Then all recited in unison, "O Hidden Life . . . May each who feels himself as one with Thee, know he is also one with every other". During and after the simple ceremony, the most glorious exaltation, with feeling and perception of immanent power and light, was overwhelmingly sensed.

The Tibetan message, literally translated, reads:

The Lord Maitreya Bodhisattva,
To bless the World of all beings, is taking birth.
Whatsoever being shall be born
It shall be as daylight to him.

—"The Year of the Wooden Bull" [1925] (Hindustan).

The gateway to Tibet is the gateway to Central Asia, to Mongolia and to China. What immediate and useful purpose this effort, this gesture, in the service of our Lord may subserve, no one can say. To the wayfarers has accrued the joy in the spontaneous doing which distinguishes all Star service. May some, perhaps many, far to northward and to eastward be blessed with the peace and happiness that is theirs, who know of the immanence of the Lord of Compassion.

KEY TO ILLUSTRATIONS

I. Board inscribed in Tibetan Script, announcing the Coming of the Lord Maitreya.

II. The Jelap Pass. The inscribed board may be seen lying on the hillside in the Tibetan side of the border.

III. The inscribed board in place, in the cairn at the Jelap Pass, Tibet.

Pathfinder

HUMANITY HAS REACHED A CROSS-ROAD

By WILLIAM A. GOWRIE

HUMANITY has reached a cross-road, and is stopping to read the signs.

The one reads:

TO THE LEFT: { INTOLERANCE.
FAITH DIVORCED FROM REASON.
NARROW-MINDEDNESS.

The other reads:

TO THE RIGHT: { TOLERANCE.
FAITH ALLIED TO REASON.
BROAD-MINDEDNESS.

And, Humanity is in doubt, but inclined to turn to the right.

The fog that prevented our seeing the other shore is lifting, and, here and there, a rift permits us to glimpse wonderful vistas that tap, within the matrix of our souls, wells of hope exultant.

We are beginning to realise that, there are no walls to our prison but those which we ourselves have built with stones of religious dogmas cemented with our ignorance; that, there is no darkness without, but that resulting from the dimness of our light within. Humanity is at a cross-road, and the signs of the times have made her pause and consider the advisability of continuing to build upon foundations the stability of which she is beginning to question.

The wall between the knowable, and what the Church Fathers considered unknowable, is crumbling in spots. People are curious, more than curious, genuinely interested in what others are affirming concerning what goes on, on the other side of that wall. No longer are they quick to class as flighty those who affirm their belief that consciousness is not blotted out when the body dies; but continues to function under other conditions, for the number of intellectuals arrayed on the side of continuity and reincarnation is legion. We are beginning to ask ourselves if, after all, there is not something in the other fellow's philosophy that we are missing; and to question the rights of others to impose upon us blind acceptance of dogmatic teachings.

The day of orthodoxy is passing. The church, with its accumulated excess baggage of dogmas, is in danger of losing its hold on the people, for doubt is springing up in the minds of men creating indifference. Before arriving at the cross-road there was religious intolerance; but there was blind belief also. To-day there appears to be religious tolerance; but, were we to analyse this tolerance, we would find that ninety per cent of it is indifference. No longer are we content to accept religion on faith alone, we want Truth also. And, if we are finding out that there is no Religion Higher than Truth, and the orthodox churches all over the world look in vain for the old credulity in its votaries, so much the worse for the churches, and so much the better for humanity.

"Uneasy lies the head that wears a crown." And, I add: Uneasy lie the heads of the orthodox churches throughout the world, for they realise that their greatest problem to-day is: how to reconcile their dogmatic teachings with the findings of science. Orthodoxy knows that she must get on the wagon of Evolution, or be left behind; and, how to bring this about, how to demolish the house without letting the

tenants know what they are about, is making those heads lose much sleep.

Did I read somewhere that Catholic Priests in Mexico made a plea for religious tolerance? Shades of Torquemada. Think of it!

We are beginning to be "on our own," to assume the government of our souls, not following the lead of our spiritual advisers blindly, like sheep, without daring to use the intellect that God gave us, and the right to inquire, the right to question, which is our birthright. Humanity does not want to shirk responsibility, she is inviting it. But humanity wants to know that Man alone is responsible for his failures and for his triumphs; that nothing anyone may do can affect him; that punishment is an invention of man and does not exist in the natural order of things; that hell is not just around the corner. Men are beginning to wonder as to the nature of the fuel used by His Majesty, and, whether olive oil or 3 in 1 is used for frying; and, from doubting these things to doubting hell at all is but one step; and without hell there is no fear of the hereafter; and without fear of the hereafter the orthodox church loses its sword of Damocles.

But let us not become iconoclasts in our new freedom, rather let us study our images more closely, that we may understand them better, and know where the clay is, and where the gold.

We are beginning to "be on our own," and the millennium is at hand if we but dare to lift up our eyes and look at the sun. Our caravan is on the march, let us move to the head, that we may be among the first to gaze upon the golden turrets of the City that is to be our abode for a time, ere we resume our journey . . . to Destiny.

William A. Gowrie

THEOSOPHY AND AMERICAN CULTURE

By HAMILTON STARK

WE live in a world of appearances, and even though it is the realm of contact and locomotion, where precision must be learned, yet the ephemeral phase of existence experienced here is the opposite of that state termed Reality. In the arts, sciences, theologies, philosophies, and all other lines of endeavour, we assume seeming fundamentals as true, and if well grounded in logic they are valuable in erecting working hypotheses, but after all we must recognise that there can be no finality in our findings; to the enquiring mind there is always indicated more to be learned; more facts, and deeper meanings to those already known.

Although we find ourselves limited in many ways, groping for the absolute at the back of relative values, it is clearly in the nature of reason to choose that which seems more rational, less ill-logical. Intuitively we feel that there must be a reason for cosmos—its integrity and continuity—its every attribute and detail. The creative and sustaining cause is the most real and dependable thing about the Universe, is in fact the totality of Being, whether manifest or not. The virility of Nature, the vastness of duration, the coherence of a functioning universe—the undeviating course of its methods—such realisations make us aware of the perfect necessity that indicates with much certainty a state of consistency and truth at the heart of all.

It is with a sane assurance that we rely on an inexorable Will whose constant urge is towards growth; whose essence is order and compensation without regard for our personal wishes. The consummation of complete awareness, or life at its full, is being steadily arrived at for all alike, by reason of compelling logic. The mind, the will, the action. There is no perceptible evolution in the methods of Nature, but the life and forms involved in our scheme of things are becoming more highly organised by the methods of Nature. No imperfect mind can remain satisfied, however much it may try to do so. Through the observable repetitions in the methods of Nature, and their analogies with all self-evident logic, we may feel sure of such postulates as the law of periodicity—regular appearance, disappearance, and reappearance of all entities and forms. Manifestation comprises karma or cause and effect, and evolutionary reincarnation that of necessity follows, and is particularly significant as applied to humanity.

If therefore, we arrive at the hypothesis that is at the back of all we see or sense, there is an abiding reality, a basis of absolute truth, it follows that realisation increases as we proceed from circumference to centre. In the days of humanity's infancy, the Golden Age, truly Divine Kings ruled and guided the masses of helpless beings. Their rule was perfect, but They retired from the world of active affairs, when humanity was sufficiently grown to begin experiments in self-government. If always governed by Those beyond its limitations, the infant could never learn to stand alone. Those majestic and all-wise Rulers left the records of Their teaching in safe places, to which advanced pupils are taken as They find that advisable. In the course of regular cyclic rotation, we now find ourselves in the midst of a long age of darkness, and if our ignorance and other limitations press heavily upon us, we have nothing to blame but our own mistakes, past and present. When we

have suffered enough, we will realise the common sense of conducting ourselves as becomes the members of one family. Brotherhood is a fact in Nature, no matter how much of a travesty our competitive systems make of it. Meanwhile we may profit to some extent by the theories, as they must remain until we practise them, that were taught and demonstrated by the ideal Kings of millions of years ago.

The Plan is inclusive, everything that is true is Theosophy or God-wisdom. It is the body, soul, and spirit of all existence, whether manifested or formless. Accuracy, consistency, and completeness are some of its characteristics, but it embraces Truth in every sense of the word. When applied to conduct it means "the disposition to be perfectly fair and impartial"—that being the course of Nature itself. Theosophy cannot have regard for anything but the essentials: it appraises the things of a day, merely as such, instead of giving them a value out of all proportion to their importance. In this three dimensional world, the plane of illusion, there is neither truth nor untruth excepting as related to the needs of any given entity. Every condition is needed at some stage of its progress, by every individual, but when a condition or concept has served its usefulness, a sense of attachment becomes a hindrance. Trying to stand still in a world of progress, makes life painful for so many people. Adaptability would direct attention to whatever is next, but all they know is to cherish outgrown modes of living. There is only one way to truly succeed; try to understand the purpose of life, with the intention of living in agreement with that. It means a willingness to do what we know, so that we may know better what to do. At the last, there can be no such thing as having outwitted Nature. Theosophy then, is the truth contained in any idea or teaching; the sum of all learning, and the unlearned reality at the back of distorted ideas—all Truth whether relative or absolute. Whatever of tradition,

knowledge, or prophecy is or may be true; whatever basis there may be in reality for appearances as we severally sense them; the totality of logic in the entire scheme of existence—that is *Theos-sophia*. Anyone at all who tries to understand the nature, method, and purpose of Life; whose desire is to penetrate the illusions of sense-impressions, is a student of Theosophy, and to the extent that he lives what to him is knowledge, to that extent is he a theosophist. What could better be called common sense than to want to understand all that can be learned, regardless of how preconceived notions may be upset? It is appalling, how little there is of the wise attitude of wanting to face all the supposed facts. Millions are hypnotised by the inertia of ignorance and conceit. Self-deception means also the inability to be truthful. The culture that is ours by inheritance and by preference, promotes deception.

The generally current idea of success is to get the best of other people in every way; to prosper at the expense of others. That ambition captivates the imagination of those who would excel, because it is the idea that our acquisitive natures most readily respond to the ruthless craze to get things mainly for the joy of possessing them all to ourselves, plus the wish to remain ignorant if information threatens our confirmed beliefs. Our conceit may keep us ignorant of the inevitable outcome of so suicidal an attitude, but disaster will overtake the American, as it did the Atlantean and other highly specialised systems of exploitation during the long past. More so-called civilisations than are recorded in secular history, have destroyed themselves by greed, oppression, and the many other forms of short-sightedness. That horrible holocaust, the world-war—product and pride of materialism—was merely an indication of what will occur unless humanity speedily comes to its senses. The way is being prepared for the most appalling cataclysm since the one of

9564 B.C. The futility of predatory life, now as then, attracts the attention of the few, but the multitudes remain steadfast in the pursuit of their own confusion. Insincerity is to-day the curse of the world, the chief characteristic of commercialised thought.

Quite generally we believe ourselves clever, and are carried away by the idea that cleverness consists in “beating the game,” instead of playing it according to the rules of equity. Our leading examples of “success” reach that objective, but are they satisfied? They have gained wealth, fame, and power, for a time at least, but what of it? Their desires have usually become immoderate, and cannot be satisfied. Their highly specialised efforts result to them in the greater development of certain faculties, which must sometime be done, but that development could be had concurrently with the administration of business with a view to benefitting all instead of the few. Such public-spirit was found feasible in very ancient times, but the system so conducive to public welfare, deteriorated as it came to be administered by selfish men. They misused their opportunities and intelligent government became a thing of the past. The extraordinary knowledge possessed by those sinister people, who grew in power until they held the great majority in abject bondage, is always accessible to the earnest seeker, but he had better be sure of the benevolence of his motives. If he is inclined to disregard the general good of his fellow-men, he is eventually better off without the knowledge which confers such power. Information out of proportion to moral stamina produces great cruelty, and to save the world, it becomes necessary at long intervals, for Those behind the scenes of the world’s stage, to destroy the institutions that perpetuate perverted power.

About 1850, when the mass consciousness of mankind had again reached a dangerously materialistic bias, the hidden

side of things was purposely revealed a little, to save aspiration from becoming altogether degenerate. The continuity of life was demonstrated, but that attracted mainly the wonder-hunters whose curiosity had been aroused, but who did not appreciate cultural possibilities in the study of the suggested rationale of life. Pupils versed in the philosophy followed, and have been endeavouring for more than fifty years to inculcate certain principles meant to be dominant in a better order of living that will come at the proper time. Environment always conforms to the best interests of the evolving man, and until he deserves it, living conditions will not permanently improve.

Knowledge of the hidden side of life is of great use both before and after death, but if we undertake the study of Occultism in the same spirit that we are used to in acquiring other things, we induce a very dangerous situation. Knowledge means power, and equally it means responsibility. Selfishness is no longer commendable, no matter what useful purposes it may have served during the period of involution. The "naturally" selfish tendencies that influence our whole inner attitude toward acquisitiveness just for the sake of ownership, may be as influential in colouring our motives while in pursuit of that rarest of knowledge, a working acquaintance with the forces of Nature. Wrong use, whether intentional or not, means misery to others, and also to the evil-doer "in the fulness of time". Intellectual hunger needs satisfaction, but the safe way is first of all to get control of powers already functioning in us. The senses that are awake, are too insidious and unrelenting for us to maintain the mastery that is compatible with intelligence. Instead of owning and directing ourselves, we are quite generally slaves to our desires and impulses, even though protected from the hidden world of distractions and attractions that curiosity impels us to try to break into. A strong and

positive sense of honour: force of character—that is the great need. Self-control in every detail of thought, feeling, and act, is a necessary preparation for becoming a student of "the occult," and means prolonged hard work on the part of every aspirant. When awareness has been greatly increased, intuition allowed to become a factor in life, and a controlled, always exerted will is "second nature," then perhaps it is safe to explore the unknown if the one desire in life is to be of greater use in giving happiness to all other people—to become lost to self in the rôle of an impersonal philanthropist.

As previously stated, a devastating result of the system of *limitless* personal profits, is the mental and emotional state of the great majority, who live in a world of deception. They are actuated by a willingness to deceive, an official intent to deceive: the vibrations to which they most easily respond make them unable to think, feel, or live honestly. They resent the idea that there may be an unfailing law of compensation, that will ultimately balance every account. Their accepted Scripture states that God is not mocked, that whatsoever a man soweth, that shall he also reap, but there is only a very occasional Christian whose life is influenced by any such thought, either by its value as common sense, or by its implied threat. The average person is likely at any time to be unreliable, by force of his environment. The momentum of human selfishness is the urge that actuates him, usually unsuspected by him it is true, but it is also true that usually he does not want to know any better.

Every temptation arouses his cupidity, and there is a limit beyond which his inherent honesty will not bear the strain. Being raised and trained in an atmosphere of falsehood, it is greatly to the credit of the exceptional man, if he awakens and exerts himself sufficiently to escape the thralldom of duplicity, which rests like a thick fog over the world of

supposedly bright people. But if he declares against the treacheries of schemers, or the systems of education that equip potential thieves-within-the-law, his liberty is in danger from the vindictiveness of both oppressors, and the oppressed or would-be oppressors. Now and then a George Bernard Shaw triumphs over the mob, being tolerated because of some saving trait, but the men whose goodness makes them very great as well as different, must either live apart, as do the Adepts of the Wisdom-religion, or be crucified as have been nearly all uncompromising disciples of the principle of "truth for its own sake". Those who earnestly try to do right just because it is right and for no other reason, are strangers in the world at this early stage of Evolution, and if otherwise unmolested, are regarded as queer and impossible. One of the high Initiates, a Teacher-adept, said not so long ago :

"The Chiefs want a BROTHERHOOD OF HUMANITY, a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

By Chiefs he meant Those who keep close and constant watch over the world, and who are in a position to know what is best for it. They are still human, but are nearly perfected men, and Their influence is so impersonal and impartially for the best good of all, that it is like a beneficent Force of Nature. But the predatory instinct is still strong in us, and the suggestion that our system of "no limit to personal profit" may be an unenlightened one, is usually met with derision by the most able men and women of this our triumphant mechanical age.

"The good old rule, the simple plan, that he may take who has the power, and he may keep, who can."

When your average man is honest, it is because that suits his purpose best at the time. Sufficient temptation will overcome him when it is in agreement with his object of personal

profit. That is exemplified without shame, probably in every municipality in the United States, as well as everywhere else, during peace or war. The bribe-givers and the bribe-takers are everywhere, ready to betray the common-good, if only they can gain some unfair advantage by it. That willingness to be unfair has so long and constantly exerted a pressure in politics, that it now characterises government in all its ramifications, from lowest to highest. It is the distinctive culture of this time and people, and considered quite the proper thing. Let a man show that he is thoroughly honest and truthful, and he is indexed as a "radical" because of the derision felt for him, by the ordinary citizen. Impartial faithfulness arouses contempt. We make a pretence of rebuking those who become conspicuous in the customary treasons, but even that gesture is being more and more disregarded, as shown at each succeeding election. The true patriots, and especially those who are also true statesmen, are mercilessly ridiculed by the politicians and opportunists of every walk of life. If a constituency fails to return a malefactor to office, and that rejected aspirant for public trust has been a rubber-stamp for the gamblers, he is taken care of by the high appointing powers: he is an organisation man, entitled to the best.

C. Bascom Slepman resigned from Congress after his sales of postmasterships had been exposed for political effect. But his name was presented with that of two others, so that the President might choose a Private Secretary, one to employ every political device to insure his re-election. Coolidge chose Slepman, apparently with no sense of the indelicacy of sponsoring a man then in disgrace for moral delinquency. And when in 1926, Representative J. Will Taylor of Tennessee was exposed for extorting money from Federal employees, Coolidge ignored the request made to exert a corrective influence. He knew the indifference of the average voter. It all goes back to the character of the

American people, and the prevailing idea of success, or "salesmanship" by trick and device. We prefer to think that speculation is more sure than are the results of creative work, therefore we have widespread, approved gambling in many forms, while the real sources of wealth and public welfare are subjected to fluctuations in values because of depredations upon them, committed with the consent of Government.

The inspired statesmanship of a Woodrow Wilson, the enlightened legislation of a Robert M. La Follette, must always fail of enduring accomplishment, as long as people in general treasure their superstitions, afraid to use their powers of self-improvement. The inner attitude of willingness to deceive, is so general and overwhelmingly insistent, that the faculty of awareness is dormant, and intuition is dead. We are suggestionised by appearances and short-sighted self-interest, which makes the abiding object of our lives, the intent to deceive so that we may profit at the expense of others. We have a great deal to learn by facing all of the facts, and revising out-worn formulas. Let the student consider logic instead of magic. To think, feel, and live such truth as we may be able to sense; to maintain a fresh outlook on life as a whole; and to bless by good-will instead of seeking to exploit the weaker—tends toward the nobility compatible with true culture. In the words of a great Teacher of the Wisdom:

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which, the learner may climb to the temple of divine wisdom."

First of all, a clean life; conscientious and genuine, freed from all out-worn and out-grown matter of every kind. No trying to go two ways at once. The curse of the world is human pretence. Until we constantly try to be true, kind, and unselfish, all added knowledge or power only imposes more responsibility that we shall fail to live up to, and that means additional suffering. A person may be friendly to the cardinal tenets of Theosophy as a mode of thought, accepting its explanations of the rationale of life, and yet he may come far short of being a Theosophist or a wise Occultist, because an adequate response entails a mode of living that few consistently adhere to. Our greatest need is sufficient determination to do what we already know, regardless of custom or any other hindrance. Well-being comes of willingly doing what we know. That is the practical common sense of Theosophy, its application to daily life, and from which it is never properly separated.

Hamilton Stark

THE SOUL OF A PRISONER

By W. H. JACOBSEN

THE title may appear just a little strange. Somehow we do not always associate a prisoner with any soul. Truth to tell, this holds good, applied to our grocer or stockbroker. Perhaps, it even applies to ourselves.

As a matter of simple fact a definition of the soul is no easy thing. And as a rule there is a common conspiracy to adjourn the finding of the solution to some distant date. Very distant indeed! Yet it is conceivably possible that all the time we do recognise the soul's existence. Even in the grocer or stockbroker; even in ourselves.

It may well be that while waiting for the grand solution we are taking the soul for granted and putting into practice the natural and necessary sequences arising out of the hypothesis. Now when you come to think about it, it does not so much matter whether much scientific theorising is in play. Our lives are far more concerned with practical acceptances. And so we will return to our subject of the soul of a prisoner with a very practical object in view.

I should be inclined, with or without the approval of the wise textbooks, to consider the soul as a kind of depository of the essences of action. Let me at once confess that the above sentence does not err on the side of clarity. So we had better try again.

How would this do? "The impulses of conduct proceed from an inner force of consciousness." Or in other words, "Thought controls action."

If this be true, it is most essential that the thinking faculty should be influenced by fine ideals. Ideality, thought, action. The average prisoner comes into gaol because action has been impressed by false idealism resulting in a very poor quality of thought.

Can we get a simple illustration? Jack Roberts, we will say, is an office-boy whose wages allow of retaining pocket money of the magnificent sum of ninepence per week—11s. 3d. to his mother, 9d. for himself.

Well, you cannot get a great deal of fun out of life for ninepence. Can you? Jack has companions. And these companions have much more than ninepence per week to spend. Perhaps 1s. 6d. or even 2s. 6d.! One has to do in Rome as Rome does—so we are told. Jack finds it impossible to get eighteenpennyworth of fun for ninepence. He sees that the former sum brings things that he cannot aspire to. And gradually these things form a kind of idealism. "If only I had more to spend I should be the happiest lad in the world."

Now the ideal thus formed—horrid, false, and untrue as it is—begins to suggest thoughts. And the thoughts after weighing up certain aspects—we wonder if an aspect can be weighed—commence to issue orders. Stringent, despotic, menacing orders! The orders are dutifully obeyed. What orders? Why, simply, to get more pocket money for more enjoyment. Jack in pursuance of the line of logical sequence does act. The action amounts to theft. So Jack Roberts becomes a thief. Thieves, as a rule, sooner or later get into prison. This is the simple exposition of the working of the system.

It will suit our present object a little better if we can conceive of our friend Jack Roberts, the petty purloiner of

the office stamps, becoming John Roberts, the adult who afterwards comes into gaol as a kind of habitual criminal. The same person with the same false criterion of idealism and thought and action. There is the prisoner.

What on earth are you going to do with him? I mean, of course, on the remedial side. The rules, regulations and edicts will keep Mr. Roberts busy enough but in themselves will only produce the spectacle of a somewhat older thief at the expiration of the sentence. It is possible, however, that "something" may have intervened during the imprisonment. This "something" almost impossible to define, has touched his inner consciousness and has given him a new ideal and therefore, new thought. Let us content ourselves with assuming that the inner consciousness stands for the soul. It is pretty evident that what we have termed the rules, regulations and edicts, will not go far in the way of reformation.

The prisoner who obeys knows the alternatives. The prisoner who disobeys is just a fool for his pains. Modern prison life recognises to the full the stern necessity of adding other rules, other regulations, other edicts. These are suggestible—by and through various agencies—for self-application. The supreme desire on the part of the authorities is to capture, as it were, this inner consciousness of which we have been speaking. Therefore, the "human touch in prison" is encouraged to a large extent.

Here is a scene from the daily life of a great English prison. A number of men released from the toil of the day assemble in a warm comfortable room for tea. They can talk as much as they like. After tea they can read papers, play draughts and enjoy books. Up to the time of dispersal to their cells there are no officers present. Comparative freedom prevails. On certain nights outsiders come in to direct debates or give lectures. The prisoners are asked to

take an active part in discussion. Other means are employed to bring the sense of the human touch. And perhaps best of all is the institution of a president of the Mess Room who is recognised as the due representative of law and order.

Honour is the working principle. Now it is true that all this refers to a small section of the prisoners, but the moral is obvious. And let it be observed that right throughout the whole prison means are taken to introduce pleasure and relaxation.

This prison contains a fine library for the use of all. Voluntary visitors are allowed to see the men in the privacy of their cells.

A word should be said about the chaplains. The old-fashioned mechanical figure-heads have vanished. The present chaplain in the prison is a man prepared to be a guide, philosopher and friend to his charges. It is the chaplain who is only too eager to offer all the assistance in his power. He seeks to bring reconciliation as between husband and wife. He advises to the best in his power. The Prison Chaplain knows the full value of the human touch of sympathy. He acts upon it.

There is a certain latent suspicion in the minds of certain not very intelligent persons that once a criminal always a criminal. This is the language of blasphemy and the sentiment of Hell. On the contrary there are very many prisoners who never do return to prison. And this is particularly noticeable in the case of the men who are best treated. A very small percentage of the Mess Room occupants ever come back.

As I write, there is a letter before me highly suggestive. I give as much of it as will supply the necessary information without trespassing on the privacy of a private and confidential matter. "I have got a chance of a job so I will be going next week. I have got a chance at last and I mean to

THE KINGDOM OF HEAVEN

By J. VIJAYATUNGA

IS it not strange that man does not understand, nor appreciate the simplest truths, which are, after all, the highest. The more complicated a creed, the more confusing it is, the more awed man becomes before it, and the more he venerates this confusion, turning his back ungratefully upon the simple truths, his true heritage through the ages.

This is borne out in our everyday life, that we spurn unkindly the things we have and turn longingly to the things we have not. But it is more true and more marked in what we call man's spiritual journey through life or evolution. In vain he racks his brain in search of the Higher, in vain he pours over bulky volumes—in vain truly—for he misses it everywhere. For while he sharpens his brain in pursuit of knowledge, he has neglected his heart, and there have grown round it thick encrustations that neglect brings.

What use is mere cold knowledge—"dim heights of perpetual snow," I think Rabindranath Tagore calls it—when we have no more within us that power for feeling. The song of the Universe is ever the same. In this maze of conflicting experiments and voices we have lost the strain of it. From time to time great Teachers come down to us and pick up for us the threads of the music. A few catch hold of it, but the many, excited over their vain searchings, miss it. There is

nothing new under the sun. As the young poet Harindranath Chattopadhyaya says :

The evening sky still brings its moods of grey
The same old diamond glitters in the dew,
The same old light and dark make night and day,
The same old spirit burns in me and you
Here's nothing new !

If there is anything new it is to realise anew the same old truth, and this realisation cannot come from mere meditation and austerity. We forget that,

Earth's crammed with heaven,
And every common bush afire with God.

Whosoever is blind to the beauty around him will be insensible to the beauty beyond ; whosoever loveth not his fellow-men whom he hath seen cannot love God whom he hath not seen ; whosoever is dull to the sublimity which seems spread around him will be indifferent to those which a spiritual insight might afford ; whosoever is untouched by the visible man will be unmoved by the invisible God.

I have pondered over these thoughts because at the present time there is a great longing in the hearts of many for a new manifestation. The new manifestation is here right enough, but I am afraid many who have been expectant will be blind to it, if they have thought that it is going to be some new form of knowledge, some new food with which to gorge their minds. The trouble is that we believe that everything is capable of being understood by pure reason and logic. It is not so. So long as our hearts are closed so long will the message wait for us. We read that during the time of the great Thathagata, the Lord Gautama Buddha, that often an ordinary farmer or peasant attained *arahaṭship* after listening to a sermon from the Buddha, while many a learned paṇḍit had to remain out in the cold, his only comfort being his little stock of metaphysics. My mother used to describe to me, as a child, the end of the world. "When this Kalpa is going to end," she said, "a *deva* will make a drum out of the skin of a mosquito and beat it with the stalk of a love grass. The

good people only will hear the sound and they will hide in caves and safe places. The bad people will see themselves as wild boars and other fierce animals, and they will rush on each other and kill themselves. When they have all destroyed themselves the good people will come out and re-start life on earth." I think already the message is being sounded on the drum of "mosquito skin" with the "stalk of love grass," but the wise men drown it with their learned discussions. What did the Christ mean when He said that the gates of heaven open only to the children? What does the lesson of the child Jesus, discussing with the learned men, teach us?

One impulse from a vernal wood
Will teach you more of man
Of moral evil and of good
Than all the sages can,

said Wordsworth. So I say, in the words of our own revered poet, Rabindranath Tagore :

Leave this chanting and singing and telling of beads. Whom dost thou worship in this lonely dark corner of a temple with doors all shut. Open thy eyes and see; is thy God not before thee.

We are apt to think that evolution is a selfish business of drawing our garments closer around us away from "the healthful dust of the earth" and "the great fair of common human life". It is not by withdrawing oneself, like an exotic plant into a hot-house, and make-believing that one is holy and good, and evolving, that one can hear that message that is being sounded upon the drum of "mosquito skin" with the "stalk of love grass". It is only when we can feel

This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world,

that we can hope to enter the Kingdom of Heaven, which is the Kingdom of Happiness.

J. Vijayatunga



THE ANCIENT WISDOM IN AFRICA¹

By PATRICK BOWEN

THAT Asia is the source from whence all philosophy sprang is a universally accepted belief; and that Europe is the custodian and preserver of the knowledge originated in the elder Continent will likewise be generally maintained. Few ever consider that Africa also was once the home of a learning as profound as any Asia can show; and few, if any, will believe that such learning remains alive to-day among the inhabitants of the Dark Continent. Yet that such is the truth,

¹ All rights reserved.—P. B.

I assert, and shall endeavour to make clear in the following pages.

Many years ago, when I, a boy of ten or twelve years of age, followed my father's wagon through the wild Bushlands of the Northern Transvaal, Portuguese East Africa and Mashonaland, I met and gained the friendship of many Natives—principally Zulus—of the class known as Isanusi, a term, popularly but improperly interpreted as "Witch Doctor". Why those men, who with Europeans and even with their own people are always intensely reserved, should have favoured me with their confidence is something I do not, even now, clearly understand, yet they certainly did so. I recall a conversation with one of their number, by name, Mankanyezi (The Starry One), with whom I was particularly intimate, which impressed me deeply; so much so that I have never forgotten it. My father had declared his intention of placing me in care of a Missionary, in order that I might receive some education, and learn white men's ways. I repeated his words to Mankanyezi, who shook his head doubtfully on hearing them and said:

Your teachers are doubtless learned men. But why do they strive to force their beliefs on us without first learning what our beliefs are? Not one of them, not even Sobantu,¹ knows anything of our real belief. They think that we worship the spirits of our ancestors; that we believe our spirits, when we die, enter the bodies of animals. They, without proof or without enquiry, condemn us, the Isanusi, as deluders of our more ignorant brethren; or else they declare us to be wicked wizards having dealings with evil spirits. To show how ignorant they are, I shall tell you what we teach the Common Man (ordinary Native). We teach that he has a body; that within that body is a soul; and within the soul is a spark or portion of something we call Itongo, which the Common Man interprets as the Universal Spirit of the Tribe. We teach that after death the soul (*Idhlozi*) after hovering for a space near the body departs to a place called *Esilweni* (Place of Beasts). This is a very different thing, as you can see, from entering the body of a beast. In *Esilweni*, the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher, of which Common Man knows

¹Sobantu. Bishop Colenso—a great authority on Native Tongues.

but little. For a period which is long or short, according to the strength of the animal nature, the soul remains in *Esilweni*, but at last it throws aside its beast-like shape and moves onward to a place of rest. There it sleeps till a time comes when it *dreams* that something to do or to learn awaits it on earth, then it awakes and returns, through the Place of Beasts, to earth and is born again as a child. Again and again does the soul travel through the body, through the Place of Beasts to its rest, dreams its dream and returns to the body; till at last the Man becomes true Man, and his soul when he dies goes straight to its rest, and thence, after a space, having ceased to dream of earth, moves on and becomes one with that from which it came—the Itongo. Then does the Man know that instead of being but himself, apart, he is truly all the tribe and the tribe is he. This is what we teach, I say, for this is the utmost the Common Man is capable of comprehending; indeed many have only a vague comprehension, even of this much. But the belief of us, Wiser Ones, is something far wider and greater, though similar. It is far too wide and great for Common Man's comprehension—or for yours, at present. But I may say this much, that we know that the Itongo is not the mere Spirit of the Tribe, but is the Spirit within and above all men—even all things; and that at the end, all men being one in Spirit, all are brothers in the flesh.

Mankanyezi was a pure Zulu, of the royal blood. What his age might have been, I do not know, but certainly he was at least seventy. He was a tall, lean man, light chocolate in colour, of a distinctly Jewish cast of countenance, without a trace of the Negroid, with the exception of his snow-white hair which was frizzled. Both by the Natives and by the few white hunters who knew him he was regarded as a powerful magician, but only once did I get a glimpse of this side of his character.

A year or two subsequent to the talk above quoted, in company with a famous Boer hunter named Sarel Du Pont, I met Mankanyezi near the Limpopo River. "You go on a far journey," he said after some preliminary remarks.

"Only as far as the Zambezi," replied my companion.

Mankanyezi shook his head. "Much farther, I think. You will ere you again see this river visit the Great Lake of the North (Lake Nyassa). To the eastward of that lake, you will visit the springs of another river, and there you will meet one of my elder brothers."

"Indeed," said Du Pont, "if it should happen that we go so far, which is not our intention, how are we to know this brother of yours? I suppose he is not your brother in reality, but merely one in the Spirit, as you say all men are?"

"He is, as you say, not my brother in the flesh. I call him my elder brother because he is an Elder in the Family (Society) to which I belong, whose members are the guardians of the *Wisdom-which-comes-from-of-old*. There are many of us—one at least in every tribe and nation—throughout this great land. We are of many ranks, from the learner to the Master, and to those Higher Ones whose names may not be spoken, I am a common Brother; he of whom I speak is my Elder."

"But," I said, in some surprise, "how can you know this man, seeing you have often told me you have never travelled beyond the Zambesi?"

"I know him, because I have often seen him, though not in the flesh. Often have we spoken together. Do you think the mind of Man can travel only in the flesh? Do you think thought is limited by the power of the body? See this, and try to understand."

As he spoke he pointed to a lizard which basked in the sun, near by. Fixing his eyes upon it, he extended his hand, palm upward, towards it, and began to breathe, slowly and regularly. In a few seconds, the beady eyes of the little reptile turned towards him. It took a little run forward, then stopped, its sides expanding and contracting, rhythmically. After a few seconds' further pause, it again darted forward and settled itself upon the old man's open palm. He let it rest for a minute, then slid it gently among the leaves where it quickly concealed itself. He looked at us and smiled gently. "That is witchcraft (*ubutakati*) perhaps you will say," he said, "perhaps I sent an evil spirit to call the lizard to me. Or perhaps it is itself an evil spirit which serves me. If I tell you that my mind went out and entered its brain and our

two minds became one, you will not believe. Some day, perhaps, you will understand."

Over a year later, near the source of the Rovuma River, to the east of Lake Nyassa, we put up at a Native village, and there met an old man (a Masai—not a Zulu) who greeted us as friends of his brother, Mankanyezi. From careful enquiries made by my companion, it became certain that this man and Mankanyezi could never have met. The one had certainly never been south of the Zambesi, and equally certainly the other had never been north of the river. Yet there was no question of their intimate knowledge of each other, a knowledge which could not have been gained second hand, for a thousand miles separated their dwelling places, and the tribes had no point of contact whatsoever.

About the time of Dr. Jameson's Raid on the Transvaal, I entered the service of the B.S.A. Co. (Chartered Company), and since then down to 1924, I have been almost continually employed by one or other of the Colonial Administrations from the Equator to the Cape, always in some capacity which brought me in intimate contact with the Natives. Of the existence of the Society, mentioned by Mankanyezi, I received constant assurances, and once came in close touch with certain of its higher ranks.

Some years after the Boer War, I was engaged in work on behalf of the Natal Government, in a certain large Native Reserve,¹ in the course of which I was astonished to find occupying a remote, inaccessible valley, a small community of people—perhaps less than a hundred of all ages and both sexes—who were certainly not Zulus, nor, in fact, of an African Race I had ever seen. Had it not been for the fact that they lived the life of the Natives, and identified themselves in all respects with their Bantu neighbours, I should have

¹ The confidential nature of the work upon which I was engaged and other circumstances makes it necessary for me to be vague concerning dates and places.

said that they were members of some Southern European Race. In colour they varied a good deal, from the brown of a high caste Hindū to pure white. Their features were of pure European type, more uniformly classical indeed than is usual among Europeans.

The chief of this little community bore the Zulu name of Mandhlalanga (Strength of the Sun). He was a man of striking appearance, well over six feet in height, slight of figure, with wavy, snow-white hair, olive complexion and features which, with the exception of the cheek bones which were rather prominent, were almost pure Greek in type. Among the Zulus, he bore the reputation of being a super-natural being.

From the first, Mandhlalanga was extremely friendly towards me, and showed a desire to win my confidence. He gave me invaluable aid in the work upon which I was engaged, and that, eventually, I completed it successfully was largely owing to him. As regards himself, he remained for a time rather reserved, however. He and his people, he gave me to understand, were Berbers, or rather Khabyles (he pronounced the name Kha-beel-ya, the "Kh" he pronounced as a guttural), from North Africa. But what they were doing five thousand miles from their native habitat, or why they chose to identify themselves with the Zulus, he did not explain.

Time, however, brought about a change in his attitude. One day I was speaking of the inexplicable manner in which news of distant happenings spreads among the Natives, when suddenly he said:

Thought is speedier than the electric spark and needs no wires for its conveyance. All it requires is a brain to despatch it and another to receive it. Would you believe if I told you that I and others of the Brotherhood to which I belong can transmit our thoughts one to the other, no matter how far apart our bodies may be?

This was a rather startling statement, but I recalled what I had learned from Mankanyezi. I replied, "Yes, I think I might believe that, but I should be more sure if you explained how it is done."

"To attempt to explain our science to you," he said, smiling, "would be rather like trying to explain the differential calculus to a child who is ignorant of simple addition. However, I am satisfied that you have a mind unclouded by the average European's prejudices and pre-conceptions, so, if you will, I will take you as a pupil and teach you the simple addition of our lore. Whether you ever reach knowledge of the differential calculus, will depend entirely on yourself. I can teach, but I cannot guarantee that you can learn."

After some consideration I agreed to become Mandhlalanga's pupil, and for a year continued under his instruction. Then circumstances arose which led to my abandoning my studies and quitting this portion of the country. I never again encountered my Teacher, nor up to a month ago did I ever receive a communication from him. With another of his fellows, however, whom I met at that period, I have several times been in contact, and have received from him communications at infrequent, though regular intervals.

The sum of the information I gained from Mandhlalanga, during that year, is not very large, and I am so far from clear concerning its exact significance that I shall make no attempt at explaining it. I shall content myself here with certain extracts from the copious notes I made of his discourses at the time they were delivered and allow the reader to interpret them as he sees fit.

Mandhlalanga, I may explain, is a Master, or Teacher in the Brotherhood mentioned by Mankanyezi. He has travelled in Europe, Asia and America. He speaks English and other European languages perfectly, but his talks with me were conducted in the secret Bantu tongue, which to the ordinary Native has been dead for ages, and of the continued existence of which few Europeans are aware. In the following quotations, the reader must realise that many obscurities are probably due to the difficulty of rendering in English the exact shades of meaning.

Mandhlalanga deals as follows with: "The Riddle of Existence."

The *Itongo* (Universal Spirit) is ALL that ever was, is, or ever shall be, conceivable or inconceivable. The *Itongo* is ALL things, all things are of IT; but the sum of all things is not the *Itongo*. The *Itongo* is ALL the power there is, all power is of it; but all power, perceivable or conceivable, is not the *Itongo*. The *Itongo* is ALL the wisdom there is, all wisdom is of IT; but all wisdom conceivable is not the *Itongo*. ALL substance, ALL power, ALL wisdom is of IT, and IT is in them and manifest through them, but IT is also above them and beyond them, eternally unmanifest.

Man who is of the *Itongo* can never know the *Itongo* while he is Man. All he can know of IT are certain manifestations which come within the range of his perceptions.

The pupil is generally taught that the manifestations are three in number. Namely:

- 1 Universal Mind,
- 2 Universal Force.
- 3 Universal Substance or Matter.

But really there are but two manifestations, Mind and Matter. What we call Force is not a separate manifestation. It is simply certain of the lowest, or grosser grades of Mind. *Force is simply that portion of Mind which endows Matter with Form.* It is that portion of Mind which transmits the idea of Form to the higher grades where Consciousness dwells. Let the Pupil think and he must see that this is so. Colour, size, shape, what are they? Simply light vibrations which when passed on to the Consciousness give the idea of Form. And what is vibration? It is Force. Heat, cold, hardness, softness, varieties of taste and smell are all vibrations, and therefore also Force. If you make Force a separate manifestation, then also must you make those planes of Mind which transfer the ideas of passion or emotion separate manifestations.

In the beginning of a Cosmic Cycle the *Itongo* first manifested in all the many grades of mind, downward into all the grades of Matter. But at first both Mind and Matter were unindividualised. When, how, or why, only the *Itongo* can know. Individuality began in the highest planes of Mind—those planes which touch on pure Spirit. Understanding of what occurred is best gained by the following conception. Think of the Cosmos, just before Individuality began, as a vast, amorphous ocean of Mind and Matter, its surface ripples and upper reaches, those planes of Mind which touch on Spirit; growing denser and denser, downward till Matter, in Etheric form, is reached; downward till Ether becomes Gas, which may be likened to the mineral-charged lower strata of the ocean; downward till gases become liquids (muddy water); finally into solids (thick mud).

The beginning of Individuality in this Cosmic Ocean may be likened to the starting of myriads of tiny "whirlpools" among the

ripples of the surface (the Spiritualised Mind). These "whirlpools" under the force of a growing flood-tide, extended deeper and deeper, till at last all strata were involved in the swirl. Thus we have Individuality set up, extending from Spiritual Mind to the Physical Plane. The "whirlpool" on the surface represents the birth of the Soul. Its extension to the muddy depths represents the Soul's descent into matter. In matter the Soul has reached the aphelion of its cycle, and now it begins its long, slow return journey. By the process of evolution it climbs slowly upward, from mineral to plant, from plant to animal, from animal to man; through all grades and states of human development, shaking off, slowly and painfully as it climbs, the gross accretions gathered during its descent; up through the lower mind to the higher, it climbs, till at last, its cycle complete, it merges with its source, the *Itongo*, and ceases to be Individual, being one with the ALL.

On Man and his destiny, Mandhlalanga discoursed thus:

Man is an individual having in him, as has everything on the physical plane, all the attributes of the Cosmic Ocean of which he is an individualised portion. He has reached on his upward journey the stage of personal consciousness. I speak of Man in general. There are undeveloped men whose personal consciousness is but rudimentary as there are others who have transcended personality and *know* their real Selves—that immortal portion first individualised from the lofty planes of the Spiritual Mind.

Man is on a journey, the goal of which is union with the source of his being—the *Itongo*. To reach that goal he must first pass through all experience the Cosmos affords, and must shake off all accretions accumulated on his descent from individualised Spiritual Mind into grossest Matter. To do this, he is born and born again, for his physical body dies, as do his lower mental principles; only his higher mental principles which are akin with the *Itongo* survive from age to age, retaining throughout the Cosmic Cycle the individuality bestowed upon them at its opening.

These are the Principles of Man:

(1) The Physical Body (*Umzimba*).

(2) The Etheric Body (*Istunzi*). This is merely the etheric counterpart of the physical body, and not really a separate principle, normally. But in certain abnormal states it is partially separable from the physical body. It is the medium through which the Lower Mind (or Force) functions.

- (3) Lower Mind (*Amandhla*). That portion of the Mind which shows as Life-force and other forms of what we call Energy.
- (4) The Animal Mind (*Utiwesilo*). The planes of Mind which manifest as passions, emotions, and instincts.
- (5) Human Mind (*Utiwomuntu*). The planes of Mind which manifest as human consciousness, Intellect, higher emotions, etc.
- (6) Spiritual Mind (*Utiwetongo*). The higher planes manifesting Spiritual Consciousness.
- (7) *Itongo*. The Ray, or spark of Universal Spirit which informs all lower manifestations.

My Teacher gave the following account of the Brotherhood in which he holds the rank of Master.

We call our Brotherhood, *Bonaabakulu abasekhemu*, using the ancient Bantu speech which is the mother-tongue of the most wide spread group of languages in the Continent. The name may be rendered in English as *The Brotherhood of the Higher Ones of Egypt*.

The Brotherhood was founded in Egypt in the reign of the Pharaoh Cheops; its founder being a Priest of Isis. It has as its objects the spreading of the *Wisdom which comes from of Old* among all races and tribes in Africa, and the study and practice by its members of what we call *Ukwazikwesithabango*, which means that Science which depends on the power of Thought. It is the only true Science there is.

These are the grades of the Brotherhood and some of the powers and functions they exercise.

(1) The Pupil.

The Pupil is one under probation which lasts from one to three years. During this time he is under instruction by a Master and subjects himself to certain disciplines. If found worthy he enters the brotherhood as a Disciple, at the end of his period of probation. If unworthy he is dismissed back to the world.

(2) The Disciple.

The Disciple is an avowed member of the Brotherhood and subject to its disciplines. Under instruction he develops certain powers. That which in English is called "Mesmerism," is usually one of the earliest to develop.

(3) The Brother.

A full member of the Order with many developed powers, of which I may mention, only, power of communication by Thought with those of equal or higher development, and what European Occultists term *Astral Consciousness*.

(4) The Elder.

An advanced Brother.

(5) The Master.

The Teacher of all lower grades. The Master has many developed powers: (Clairvoyance and Clairaudience on the Etheric Plane, and control in a certain degree of Master, among many others). Mastership can be attained only by one who in a past life has reached Elderbrotherhood.

- (6) Those who Know (*Isangoma*). Of these it is not permitted to speak save to say that they have attained Consciousness on the Plane of the Real Self. Only one who has reached Mastership in a previous life can gain Isangomanship.

Besides the above, we have lay Disciples and lay Brothers. They are men who are prevented by circumstances from becoming vowed to the Brotherhood. They are subject only to self-imposed disciplines and receive but such teaching as can be given from afar. We have many lay Disciples, not merely in Africa but in Asia, Europe and America. Lay Brothers, however, are but few, for without direct instruction from a Master few can reach this grade without incurring grave dangers. We constantly warn all unavowed Disciples against the danger of attempting to attain a brother's powers, unaided by the direct instruction of a Master.

regard them (and on this point we are ourselves perhaps a trifle hazy), he nevertheless brings out many points which should lead us to pause and to think. Meditation upon his criticisms of Theosophy as he sees it—and which may very well be the way in which others of his sort see it—will be well worth our while. I am not concerned with trying to answer these criticisms; I do not consider myself profound enough philosophically to risk entering into such a debate. My remarks are in no sense a defence or apology for Theosophy; rather do I seek to point out certain constructive lessons which I think can be learned from these observations of the “critical philosopher”.

When we ask ourselves whether Keyserling has interpreted the essentials of Theosophy correctly we meet the first difficulty, for I doubt if many of us could agree upon this point among ourselves. At least it is to be hoped that we could not agree upon its content, for if we are able to define Theosophy in terms of doctrine then we must admit the stagnation of its teaching, and all that Keyserling says concerning its spiritual sterility and the remote possibility of its ever occupying a world-position becomes true. He certainly seems at times to misconstrue the essential features of Theosophical teaching, as some of us see them, but this is perhaps less his fault than ours. It should not be possible for an outsider to mistake any body of dogma, however refined, for the essence of Theosophy.

The great danger we face is the possibility of orthodoxy. If I may say so, we have of late been too prone to listen to authority just because we believe it to be authority. Repeatedly have we been warned against this by the very “authorities” themselves, but we refuse to hear. We tend to wander from the original and fundamental meaning of the word “Theosophy”¹ “A direct, as distinguished from a revealed

¹ See Webster's or any good dictionary.

knowledge of God.” Are we more anxious for revelation than we are to search within ourselves for the Highest? Is there perhaps truth in Keyserling's characterisation of Theosophists as sitting patiently waiting for orders from Higher Up? To be sure, we like to think of ourselves as an army of Servers, and there are, of course, virtues to be acquired in the ranks. But let us beware lest in so doing we fail to become captains of our own souls.

Keyserling's experience of Theosophists has apparently been gained from his contacts at Adyar, and we would regret to think that those fortunate enough to reside there are not at least an average cross-section of the Theosophical world in general. However, one is a bit surprised at his firm conviction that the pursuit of psychic and occult powers is the prime motive of Theosophists. How often have we been warned against desire for the *siddhis*! Perhaps, as an impartial observer, he has read us more truly than we think.

On the other hand, his contention that the striving for evolutionary progress is incompatible with true spirituality is hardly as evident as he believes. The reader must search out in the original the bases for this contention; it is too lengthy a discussion to repeat here. It is apparent throughout the whole of Keyserling's work that he regards perfection and self-revelation as the same thing and as the motive for existence. The Theosophist will give unquestioned assent to this. But that true self-revelation is postponed and rendered more difficult by the striving of man to push himself to higher and higher biological levels—as in occult development, and presumably including even progress on the Path—to this the Theosophist will not so quickly agree.

Much as I hesitate to offer criticism of the philosophical profundity of such a clear thinker and close observer, I must say that in one way he fails to be convincing. To him, facts mean nothing, only their significance. Doubtless this is

characteristic of the metaphysician; I am not enough of one to be sure. And it is perhaps this attitude which leads to his frequent categorical generalisations. Nevertheless, it is somewhat disconcerting to one whose mental training has been directed along the lines of scientific method to hear a serious statement made to the effect that progress in any one direction must be paid for by retarded development in another, or that beauty is always accompanied by enfeebled mental power. Such approximations can no more be taken as fundamental in the philosophy of life than can the principle of conservation of mass be now taken as fundamental in a universal philosophy of matter. They do not fit the truth-measuring facts, however attractive they may be to our metaphysical sense of "significance". And I believe that any Theosophist who really believes his motto, "there is no religion higher than truth," must be materialistic enough to follow the same reasoning.

Reference to our motto leads us to the next point: To what extent shall the search for Truth motivate us? All organisations like ours, be they religions, churches, or what not, are actively contemplating what each regards as Truth. We like to consider that we are not a religious sect, nor any kind of a sect, but that we encompass all. Let us not deceive ourselves. The bald fact of the matter is that looked upon in cross-section, as the world sees us—and as Keyserling the observant critic sees us—we are basically no different from any other sect, with our body of doctrine in which we believe and which we are anxious to pass on to the world.

What must we do to escape the threat of sectarianism? How shall we insure our being what we believe ourselves to be: Followers of a Principle underlying all lesser principles? The only way is to make our Theosophy transcend "our Theosophy". Our Ideal must be something too big to confine in any textbook, any outline, even in any secret doctrine.

It must partake of the search for pure Truth. We must be led back to the striving for self-revelation and perfection, the principle which Keyserling himself lays down. Occult powers, reincarnation, karma, the Great Ones, the evolution of life and of man—all these things which we "believe-to-be-true" and teach—they must become the lesser items in a greater realisation, which is somehow impossible to express in words. If we were able to express it, it would cease to be worth striving for. It is the motive which keeps the world moving onward. It is what was summed up in: "Know thyself, and all is known." It is a "direct, as distinguished from a revealed knowledge of God".

If one can look upon the so-called Theosophical teaching as only a small and perhaps inconsiderable part of a greater Theosophy, he is not concerned over imperfections, inconsistencies, fallen idols and the personal frailties of individuals. One can take the same view of current Theosophy that Keyserling takes of all religions: that whether or not they are founded upon a basis of fact or historical verity is of no importance; the really important thing in each one is the Ideal which it embodies and the reaction of this Ideal on the individual. His distinction between "faith" and "believing-to-be-true" is a most important one for him who wishes to take stock of his mental and spiritual equipment. Faith in an ideal has a real function, even though it is founded upon something which is not objectively true—a viewpoint from which the fundamentalist and modernist might see eye to eye.

Keyserling's view of the significance of the theosophical movement, though not flattering, is worth considering. He remarks, quite truly, that the Theosophical Society has "attempted to save the idea of universality and make it serviceable for its own purposes by including all religions within its own". And this, he says, weakens rather than

strengthens it, for it must have a positive *basis* in order to have unity.

His statement,

It is true that Theosophy does not wish to be a profession of faith, but it relaxes this determination against its will, for it must be one in so far as the movement is to endure,

should lead us to reflect seriously, for if it be true it sharply defines our field. But it seems to me that this very ideal of universality *is* Theosophy and that it must be maintained at all costs, to whatsoever extent the unity and external strength of the movement may be weakened.

And here is the crux of the whole matter: How are we to relegate doctrine to the background and make Theosophy the real search for Truth? Doctrine and dogmata must be mere incidents in that search—aids to be cast aside when their usefulness to us is exhausted. Can we make Theosophy big enough to include that urgent desire for "recognition," for "union," which is the mainspring of existence? If we can we shall make it the biggest ideal in life; if we cannot we must prepare at some time to abandon it in the pursuit of the higher. The advancing person throws off his worn-out religious beliefs when he perceives a higher ideal.

The fact is that what goes currently under the name of Theosophy is the product of the cerebrations of a certain few people—or, if you prefer, has come *through* a certain few channels. This is perhaps inevitable if Theosophy is to be evolved into a "system" of teachings. It is altogether possible—perhaps, rather probable—that with the growth and development of the organised movement, with the increase of "propaganda" and the public demand to know definitely what Theosophy is and what it teaches, such a system will become more and more definitely crystallised, until it becomes in very truth one of the many professions of religious faith. Perhaps this is not to be avoided,

perhaps it is not to be deplored, but at least we should think whither we are going, and if this is to be Theosophy then let us recognise that over and above this—as over and above all religious forms—lies the striving for recognition of, and union with, the Universal *Ātman*. We shall then have to consider Theosophy one means of such recognition, but only one.

Norris W. Rakestraw

A SUDDEN separateness made you-and-I
And made the mournful joy of touch and sight,
And gave the earth its scarlet, and the sky
Its myriad coloured light.

It tinged the ocean shell with golds and blues
Angelical and dreamy, gave the night
Its silent festival of falling dews
And dawn its birds in flight.

It is a sudden ancient separateness
Which made the world aware of song and fire
And filled the peaceful deeps of Loveliness
With anguish of desire.

Back to the One we will all go again
And in the old ecstatic quiet blend
When love and longing hungering and pain
In deep repose will end.

HARINDRANATH CHATTOPADHYAYA

SŪFISM AND ISLĀM

By S. M. RAHMAN, LL.B., M.R.A.S.

EVEN a cursory study of the history of the great religions of the world demonstrates, beyond a shadow of doubt, that the Prophets, the law-givers, and the promulgators of Religions have, invariably, been beset with one very serious difficulty. It is the conflict between knowledge and ignorance, the heart and the head, science and superstition, which, at times, becomes interminable. The upwards and downwards movement of thought has, in its elusiveness, been the despair of many a preacher of religious truths. The educated, the intelligentsia, struggle hard to raise the Faith to a higher pedestal of intellect and endeavour to impart a philosophical setting to it, while the uneducated, equally persistently, try to drag it down to its pristine plane. No religion, known to history, has been immune from this "internal conflict". That Sūfism, like all other philosophical and mystical schools of thought in Christianity, Hindūism, and Buddhism, owes its origin to this universal tendency of the human mind, will be apparent, if we study the genesis of this highly interesting and important school of thought in Islām.

European writers, who always try to show that every thing good emanates from the West, identify the word *Sūfi* with *Gopos*, which means a wise-man, in Greek. In the

beginning the term was applied to those persons who used clothings of wool, coarse clothing—the cotton fabrics of Dacca and Calicut being the monopoly of the nobility in those days—and avoided every kind of luxury and ostentation. The name of *Pushmina-posh* was, therefore, given to Sūfis in Persia. Some writers are of opinion that the word is derived from *Ahlul-Sufhah*, or the "people of the bench". However, the popular conception is to trace it as derived from *Safa*, which means purity.

We all know that the Prophet of Islām preached his creed to the simple sons of the desert, whose intellectual horizon was confined to the oases, dotted here and there, in the midst of their parching home-land. They were a plain folk, the real offspring of Nature, who occasionally came into contact, in the course of their commercial peregrinations, with the learned men amongst the Christians and the Jews, inhabiting the fertile plains of Palestine and Syria. This contact had but helped to distort their notions of religion and confirm their faith in the worship of *Lat* and *Manat*. That period was also an epoch of disintegration—national, social, and religious. The holy flames kindled by Zoroaster, Moses, and Jesus had been quenched in the blood of men. A corrupt Zoroastrianism, battling for centuries with a still more corrupt Christianity, had stifled the voice of humanity. The never-ending wrangling of warring Creeds and Rituals had converted some of the simplest faiths into an eternal labyrinth of sacerdotal speculation. Never in the history of the world was there a greater necessity for the promulgation of a simple creed.

The message delivered by the Arabian Prophet was meant alike for the high and the low, the peasant and the prince, the learned and the unlettered, and, therefore, could not but consist of a set of simple formulæ, that may be understood by the most ignorant among the ignorant. But the great

of the most important doctrines of their creed. The priesthood had become immersed in outward forms and practices.

The conquest of the middle East and Persia had opened the coffers of the "Kaisers," and glutted Arabia with untold wealth, which, in its turn, had given rise to untold evils. The Prophet himself and his immediate companions lived a very simple and austere life. Sūfism, therefore, soon took a firm root in asceticism. The *Ahlulbait* or the members of the Prophet's family were confirmed ascetics. The Caliph Ali, both by precept and practice, taught self-renunciation without which salvation was not to be attained. We find from his famous sermons, collected by Imam Shareef Raza in "Nahejul Balaghat," that complete abstinence is the only means of true Knowledge and Love. The pure, we may say, the sublime and exalted side of this philosophy was subsequently developed by Imam Gazzali, Ibue Tuffail, Maulana Jalaluddin Roomi, and Fariduddin Attar, and in course of time, certain platonic conceptions became a part and parcel of it. The doctrine of evolution and progressive development began to be adhered to most tenaciously. The doctrine may be summarised thus:

"In the region of existing matter, the mineral kingdom comes lowest, then comes the vegetable kingdom and finally the human being. Above him is God. The lowest is combined by a chain of progress to the highest. The human soul perpetually strives to cast off the bonds of matter, and becoming free, it soars upwards again to God from whom it emanated." The theory has found expression in the world-renowned *Masnawi* of *Maulana Roomi*, and the beautiful couplets are often recited by the dervishes in their *halkas* during transports of ecstasy. The incorporation of this philosophy in the *Masnawi*, the book which is called the *Qurān* in Persian, by the Sūfīs, *Masnawi-i-Maulvi-i-Manwi* (*Hast Qurān dar Zabane Phalvi*), is an important landmark in the history of Sūfism.

POINTS OF CONTACT BETWEEN SŪFISM AND THE VEDĀNTA

A comparative study of these two systems of philosophy brings into relief many striking points of contact, on account of which certain bigoted *Ulemas* have not been slow to pass strictures on Sūfism, and condemn it as an unwarranted innovation in Islām. They erroneously infer from certain well-known affinities that the doctrines of Sūfism must have been borrowed from the *Vedānta*. Human nature being what it is, unconscious coincidence of doctrines is one of the commonest features of the development of the great religions of the world. We find the idea elaborated both in Sūfism and in Vedāntism that the spirit of man when completely purified by contemplation, religious fervour, and love, becomes that of God from Whom the spirit of man is an emanation. One who makes a deep study of the contemplative and mystical theology and aspires for his communion by spiritual means is the *Sannyāsi* of the Vedāntism and the *Darvesh* of Sūfism. *Bodh* of the Brahmin is *Ilm* (knowledge) of the Sūfī, both equally vehemently declare that the emancipation of the soul is impossible without knowledge.

A class of later day Sūfīs, the *Bakhtashees*, hold that the soul, after separation from the human frame, may enter into the body of an animal, or a man. This belief, which is not shared by the generality of the Sūfīs, is more or less in conformity with the theory of *Avagawan* or transmigration of soul, and they call it *Tanasukh*. The Ismailees, the followers of the Aga Khan, had borrowed the doctrine from the *Bakhtashees* before their flight from Persia, their home-land. *Uppadhi* is nothing but the *Nafs* and the *Alam-i-Misal* (the world of illusion) is almost identical with the *Māyā* of Vedāntic philosophy. These parallels between the Semetic and Āryan schools of contemplative philosophy, which can easily be multiplied, are the most

to all that is precious to him in this life and to every object of his heart's affection fills him with dismay and he is struck aghast by the terrors of the Dark Unknown, which he pictures out in imagination. This thrill of dread is so general that it proves man's faith in his survival in some form after death. The universality of the emotion renders it probable that it has its root in the nature of man and that the fear cannot be false, unless nature be a lie.

In most cases conceivability is the primary test of truth and possibility. The inconceivable are generally impossible, though the converse does not stand or hold good. The survival of an independent self after the decay of the body is at least conceivable, while we can hardly conceive the cessation of our being or existence in its entirety without the possibility of a revival.

It may perhaps be urged that profound sleep and certain abnormal states of the body like swoon, coma, fits and so on are for the time being attended with a total suspension or interruption of conscious existence, and that, if the sleeper never wakes or the patient never recovers, absolute cessation of existence is not only conceivable but is actually realised. But the argument is scarcely valid, since the interruption of consciousness is not warranted by evidence. Before proceeding further, the nature of the self and its connection with the body has to be explained in some detail.

The pure self is infinite and unspecialised knowledge and existence, or knowledge simply, since it implies existence. Knowledge or consciousness is not an attribute, but the very essence of the self. It is the summum genus of all knowledge and the highest generality of all existences. All other existences may be ultimately reduced to the self by eliminating all the appearances super-imposed upon it by the illusory principle called *Avidyā*. Consciousness and existence coincide in the self, which is a simple and homogeneous entity. It has had

no beginning, nor will it have an end. It is unlimited by time, space or condition and is subject to no change.

The self is one at all times; but it is falsely diversified in the following manner. The *Avidyā* creates the apparent mind, body and the senses. The mind being in contact with the all-pervading self has the fitness to receive a reflected image from the self like a mirror. The original self being knowledge, the reflected image is likewise knowledge in nature, though false like the images in mirrors. The image which is false knowledge, because it is reflected in the mind-mirror, erroneously identifies itself with the mind, just as the materialists, missing the mind, now identify the self with the body. The real relation between the false self and the mind is that of a lord and his servant, because the mind ministers to the enjoyment of the reflected self by conveying impressions to it from without through the senses.

The subtle body consisting of the mind, senses, and the chief vital air forms the limiting adjunct of the apparent self or the individual soul. In it the soul remains fettered through the infinite series of its migrations from life to life until it is finally released from it by the dawn of true knowledge and it is refunded into or retracted into the Universal Self.

But the *Avidyā* creates not one set of body, mind, and the senses, but infinite bodies with infinite minds and senses and infinite external objects. In all these minds is the one self reflected to form individual souls which, the moment they are formed, are imbued with "*Ahaṅkāra*" or the sense of one's own individuality as distinguished from those of others. Thus the one self is to all appearance rendered manifold.

Though the individual soul as such, the mind, senses, and the external world are all mere *Vivarthas* or false presentations, yet they are all valid for practical existence. Just as our dream-experiences which remain valid during the continuation of the dream are sublated only when we rise

from sleep, so the diversity of the world is sublated only when genuine knowledge springs in us.

The laws of Nature which the scientists discover from time to time are by no means the laws of truth. They are the laws and conditions under which the Avidyā presents its illusions to the deluded individual self. The true self is the purest and the most generalised form of existence. It is homogeneous in nature and absolutely free from all elements of variety. If it should project a variety of appearances, it should be acted on by a foreign entity. But an entity foreign to the self which is bare existence should be non-existent or unreal, and this unreal principle is the Avidyā whose manifestations, for example, the apparent world and so on should likewise be false or deceptive.

The bare contact of the pure self with the limiting adjuncts of the mind and the senses is by the passive fitness of the contact attended with the following result. The unspecialised or the most generalised consciousness which is the nature of the self appears to be differentiated by the mind receiving the image of the self and the senses conveying external impressions into such specialised states of consciousness, as sensation, perception, feeling, volition, judgment, memory and so on. The Avidyā divides itself twofold; the one part modifies itself into the mind and senses which together with the reflected image of the self form the agent in perception and so on. The other part changes itself into the external object of perception. In short, the Avidyā projects itself both as the subject and the object, and the inter-action between the two with the reflected individual self as the agent and the enjoyer, and the pure self as a witness or passive spectator, brings about the manifold states of specialised consciousness and the multiform phenomena of the external world. All these are merely phenomenal, while the pure self constitutes the sole underlying reality.

How to pierce through the veil of illusions that intercepts our view of the self is the point to be considered next. Place a book, a picture or any other object before you and by an act of will fix your attention firmly on it. This will withdraw your mind and senses from other objects. In a few moments, the attention will relax and you will call up the images of your past experiences. With a fresh effort of will add intensity to your concentration. When it fades a little you will feel, "I think; I exist."

This "I" element is foreign to the true self and with redoubled vigour put forth one more effort to make the concentration as tense as possible. You are now all attention and nothing else. The "I" feeling is totally dispelled and you are oblivious of yourself and the apparent world. In this state the true Self shines forth in all its glory, in which the subject and the object, or the percipient and the object perceived, are unified with a thrill of ecstasy. By degrees the potentialities of habitual diversion assert themselves and you become conscious of yourself and the objects around you. You are again shrouded in the veil of Avidyā, but you recollect your trance-experience.

The above explanation is calculated to throw light upon the phenomena of profound sleep and other apparent interceptions of conscious existence and of death. In all these phenomena the true Self in the form of unspecialised consciousness and existence is left intact or unaffected.

In deep sleep the limiting adjuncts consisting of the body, mind and the senses which are done up with the day's work suspend their functions and enjoy perfect repose. The senses receive no impressions from without and the mind fails to call up the images of its past experience. All specialised states of consciousness are now brought to a stand still owing to the arrest of the activities of the mind and the senses. The conscious nature of the reflected individual self is an exact facsimile of

that of the original self and continues as such as long as it is undifferentiated by the mind. Now that the mind is inactive, the individual self is indistinguishable from the universal self, and becomes one with it. Or it may be, that the mind being inoperative during sleep is rendered unfit to receive reflection or intelligence from the true Self. It is perhaps this feature that is poetically pictured out in the *Upanishads* when they state that—"The living self is embraced by or refunded into the Real Self during sleep". The condition of the self (no matter which self) is not remembered during waking hours because no trace of it is left in the instrumental body consisting of mind and so on, whose activity is paralysed during sleep. Here it should be borne in mind that what we fail to recollect after waking from sleep is the state of the self when detached from the mind; but the moment the sleeper wakes, the reflected self enters the mind and identifies itself with it. The mind which was left a blank during sleep is on waking illumined by reflection and feels the gap in its continuity which lent fresh vigour to it. The individual self now transfers this experience of the mind to itself which is expressed by the consciousness "I have had a refreshing sleep". Thus it is obvious that the continuity of conscious existence is maintained through sleep and that it is the activity of the mind and other instruments that is suspended.

In swoon, fits and other abnormal states the limiting adjuncts consisting of the mind, body and senses are out of order and quite inoperative. All specialisation being stopped, unspecialised consciousness alone still holds on.

In dream-land, which is a state intermediate between sleep and waking life, the senses are paralysed; but the mind continues to feel, will and imagine. The higher powers of comparison, verification, inference and so on are very much enfeebled. In this state the mind calls back the images of its past experience and perceives them as vividly as in external

perception by the light of the reflected self. Thus the dreaming self or mind takes even incoherent images presented in the most grotesque fashion for realities. The channels of external perception being closed the mind is unable to compare its images with facts of actual perception. Even in waking life we take for truth those images that correspond with facts of actual experience, while we reject as false those that are in collision with external facts.

The individual self with its gross adjuncts is an agent and enjoyer, or sufferer in the gross outer world during waking hours, storing up merit and demerit which bear fruit in due course. The same self with its subtle adjuncts is chiefly an enjoyer or sufferer in the subtle world of mind-matter in dreams contracting neither merit nor demerit. The very same self is unified with the universal self unconsciously during sleep, consciously during trance, and consciously and permanently during final release in the Brahman world where it is neither an agent nor an eater of fruit, and where no evil touches it. In the gross outer world the practical reality of an object is tested by perception and inference. In the subtle dream-world the condition precedent to the existence of an object is its being made an object of thought by the dreamer. The dream-world with its multifarious phenomena is the product of the dreamer's thought determined by his previous deeds of minor importance. In fact those deeds are requited by the pleasurable and painful emotions attending dreams, while the graver deeds are repaid in the invisible worlds of heaven and hell and in re-births in the gross outer world. The design of the dream-world and its phenomena is sketched by the previous minor deeds of the dreamer. The materials are supplied by the experiences of the waking hours. Constructive imagination is the mechanic or artisan and the creation is completed by its being made an object of thought!

Nothing that can be made an object of thought is impossible. Thought and existence are mutually convertible. Inconsistency, absurdity, impossibility and so on are ideas foreign to the realm of dreams. Every moment an object appears, disappears and reappears and is transmuted into a quick succession of other objects! Truth, fiction, error, right, wrong and similar words are destined never to obtain currency in the dream-world. The most fanciful and curiously shaped images, assuming different forms every fresh moment, are taken for solid realities as long as the dream abides. They are sublated only by the experiences of the waking hours. By sheer thought the dead are roused to life in dreams, and this rising from the grave is valid for subsequent dreams also. The absurdity of the phenomenon is noticed only after rising from sleep. It may perhaps be that the waking man confounds the subtle body which is seen in dreams and which is never subject to absolute death with the gross body of the dead which can never rise from the grave. Nor are the gross world and its experiences during waking life absolutely true, for they are in their turn rendered void by the dawn of right knowledge as in emancipation. Our actions in dreams are non-moral; no merit and demerit spring from them.

The self regains its own nature for the time being in trance. With the relax of concentration it is again disintegrated as the individual self. In final release it is permanently established in its own nature, being washed of all its impure adjuncts. Oneness, or the absence of all diversity and change, is the feature of release or the Brahman world.

Man passes from life to life in an endless series up to his final release. His delusion, egoity, passion, hatred and love of life combine to urge him to activities in pursuit of pleasure or by way of avoiding pain. These activities beget virtue and vice; merit and demerit. Powers develop by

exercise. Passions and cravings stir up men to self-indulgence which in its turn reacts upon those affections to strengthen them. The potentialities of the affections and activities together with the aroma of the powers are impressed upon the subtle instrumental body by an appropriate modification. These form the seeds of a fresh birth and life of mixed pleasure and pain. When life passes away, the individual self confined in the subtle instrument leaves the gross body and traverses the invisible world of pleasure or pain until at last it returns to this gross earth with a fresh gross body to eat the fruit of the Karmas of one or more of his previous lives. Only in a separate treatise can this migration from life to life be established beyond a doubt.

The true philosopher seeks to fathom the self shrouded in the deep veil of the Avidyā's projections. He rejects the veil itself as a deceitful presentation. The scientist, on the contrary, repudiates the true Self and investigates the laws and conditions under which the Avidyā draws its false veil. The philosopher takes the man, and the scientist his suit of clothes for the sole reality!

From the first there have been materialists calling in question the existence of a self distinct from and surviving the body. The details differ here and there; but their main arguments may be summarised thus:

The self or consciousness is seen in organic bodies only. The self, though not observed in elements and their products, may yet appear in them when shaped into an organism. In other words, consciousness springs from matter under certain definite conditions of composition and arrangement. The self exists where an organised body exists, and does not exist where the latter is not. From this it follows that the self is but an attribute of the body. The features of the self, namely, consciousness, memory and so on are observed only within bodies and not outside bodies. Therefore they must be qualities of the body and must perish with the body. No self can survive the body.

The above arguments are of very little force and may be met as follows: In the first place the self is not an object of

perception; the real properties of the body, such as colour, form and so on are perceived along with the body, but consciousness is only inferred from the movements it starts in the body. The self is the agent of the movement and the body is only the object thereof, or the instrument thereof, as the case may be.

The self in its pure nature is so simple, homogeneous and not easily analysed, that it cannot spring from the combination of substances, in what-so-ever way you shape the new formation. Admittedly, the self is not found in the elements and their inorganic products. That which is not in anyone or more of the component elements, either actually or potentially, cannot be found in the composite formation. If you admit the potential existence of the self in common elements, you cannot hold that the self perishes when the body perishes or dissolves itself into its component parts.

Ultimate destruction means decomposition into the ultimate parts and these parts are in themselves indestructible. Your atom you admit is not liable to decay. We cannot start motion in a body without the application of external force. If the self is but a property of the body, it cannot generate motion in the body; but man jumps, runs, cooks, tills, weaves and displays a large variety of other activities. So the self must be distinct from the body and is in its nature so simple and so difficult to analyse that it cannot perish or be decomposed into further or more ulterior parts. The self must therefore survive the death of the gross body.

Even the specialised and more complex states of consciousness are in a large measure independent of the gross body. They are the products of the interaction between the subtle instrument of the mind and senses illumined by the individual self on the one hand and the gross external objects on the other into which the principle of Avidyā bifurcates itself. The individual, self-fettered in its subtle adjunct,

continues to retain memory and other mental states even after death. The gross body which alone the materialists recognise is not meant so much for the exercise of passive mental states as for the origination of activities directed towards gross objects and beings and for eating the fruit of the Karmas to be eaten here in the gross body or adjunct. That the gross body serves as a medium for communication with beings similarly constituted is concurrent with the main object thereof. Hence the self shut up or reflected in the mind-matter together with the subtle senses can pass out of the dying gross body and live independently of it. The individual self is detached from the gross body by death and from the subtle body by the realisation of its oneness with the Absolute Self.

The materialists beg the question when they say that the self or consciousness can appear in elements and their products when shaped into an organism. The application of the term "organism" ranges from the primitive organisms of the ascidian, the jelly-fish and the protozoa quite up to the highly developed organism of man. But for the common feature of consciousness appearing in all of them, there would have been no reason for calling them organic and other bodies inorganic, so that the view of the materialists may be restated thus:

Consciousness, not observed in elements, can appear in them when shaped into bodies possessing consciousness!

This is by no means an explanation, but a restatement of the same fact in different words. An ascidian and a double-necked bottle are shaped alike and it rests with the materialists to explain why the self or life exists in the one and is extinct in the other! Painters and statuaries who imitate human figure with consummate skill have not yet been able to infuse life into their masterly portraits thrown into strong relief or executed in high relief. It serves no purpose to propound theories which do not admit of proof. No materialist has yet

been able to shape organisms and restore life to them; while the survival and independent existence of the self can be legitimately established by inferential proof.

The body is by no means an absolute condition of the existence of the self; for, if from the fact that consciousness, memory and the origination of motion are found where a body exists, you conclude that they are the qualities of the body, you must also conclude that they are not the qualities of the body from the circumstance that they vanish from the body even while it abides and continues to manifest all the other qualities which are admittedly its own.

The real qualities of the body, such as colour, form, smell, extension, weight, roughness or smoothness, resistance and so on are exhibited up to the moment of its decay and decomposition. They are actually perceived; but no one has actually perceived the self. Its presence in the body is only inferred from symptoms. The body displays its real qualities even after the self has departed from it. Hence the assertion that the self exists wherever a body exists is false and it therefore vitiates the conclusion based on it, *viz.*, that the self is a quality of the body.

Nor does it follow from the inseparable association of the body and the self, which the materialists take for granted, that the self is a quality of the body; for it may as well be that the body is an attribute or adjunct of the self or that the body and the self are each a distinct entity indissolubly welded together or inseparably combined to serve some ulterior design.

The theory that the self is but an attribute of the body is at best a mere hypothesis invented to explain the phenomenon of death. The condition precedent to the validity of a hypothesis is that it should adequately explain the phenomenon and that the latter should admit of no other explanation. The theory that the self is a property of the body is defective for

the reason that the manifestation of the self is subject to intermission during sleep, swoon and so on, while the admitted properties of the body exhibit themselves without intermission up to the moment of the dissolution and long after the self has left it. Thus the body is adventitious and foreign to the self. The migration of the self from body to body is a valid hypothesis.

But here the materialists come forward with the following objection: It is absurd to explain the familiar phenomenon of death by postulating an unfamiliar individual self leaving the gross body. Such leaving cannot be verified by perception and other means of proof. A thing that is neither perceived nor inferred is non-existent. No man has as yet perceived the self; and if you infer it from the phenomena of life and death and at the same time explain the phenomena of life and death by the presence or absence of the self, you will simply be arguing in a circle.

The objection is met as follows. In the first place the individual self is not a mere postulate. Its independent existence will be established later by more direct proof. Meanwhile it is worth while to note that hypotheses are not without their own value. Gravity is a hypothesis formed to explain the phenomena of falling bodies. Ether is assumed by some to explain vision and by others to explain sound. The existence of gravity and ether is now generally recognised. Similarly the postulate of the individual self has led to the formulation of laws relating to voluntary actions and the facts deduced from them are found to be in harmony with our experience.

A distinction has to be drawn between "that which is actually perceived" and "that which is perceptible under certain favourable conditions". The conditions of perception are both subjective and objective. Certain primitive organisms whose feeling is confined to a faint irritation of the primordial sense of touch cannot justly deny the phenomenal existence

of objects not in contact with them. The external world of a blind and solitary deaf mute is much more limited than ours. The microscope reveals objects that are too minute to be viewed by the naked eye. Elves, fairies, goblins, ghosts and so on may possibly haunt our common tracks; but we cannot perceive them for want of a set of senses different from ours and perceiving subtle objects. Similarly, the individual self may be realised by rising above the body and cultivating transcendental vision.

There is no co-ordination between the subject and the object. Nothing can act on itself. The hot sun or fire, though it burns other bodies, cannot burn itself. The sword cannot cut itself. A man cannot ride himself or a child mount his own shoulders. The finger cannot touch itself, the eye see itself or the tongue taste itself. The agent and the patient should be two distinct entities.

The conscious human being perceives his own body and the bodies of others. If this perceptive consciousness were a mere property of the body, as the materialists hold, this property which cannot be disintegrated from the body would not be able to see the body in which it inheres as the agent. In other words the perceiving organism cannot perceive itself. No property of an orange can make that orange or any other orange its own object. The individual self with its subtle senses perceives the gross body which serves as a mere outer adjunct of it and the gross bodies of others; but it perceives neither itself nor the individual self of others. Self-realisation means the permanent establishment of the self in its own nature, and not the actual perception of the self by itself! None can see the seer. If the organism is the seer, it cannot see itself. Hence it is clear that the self is distinct from and independent of the body.

Again, if consciousness springs from the combination of elementary substances, those elementary substances and their

products form the subject of perception and they cannot therefore be perceived, as it is absurd that the same thing becomes the subject and the object of the same perception. A rose does not perceive its own colour and fragrance or the colour and fragrance of another rose. An orange does not taste its own sweetness or the sweetness of another orange. A body or organism or a definite cluster of properties never acts as an agent. It is purely passive and becomes *perceptible*, when presented to the *percipient* self. The difference between the body and the self is that the former is perceptible and the latter percipient. If the self is accounted as a mere property of the body, the parallelism between the self on the one hand, and the admitted properties of the body on the other, cannot be called in question. Now, colour, form and other admitted properties of a body do not make that body or any other body their object. Thus the self either will not perceive anything. Thus the self of the materialist has the effect of reducing the whole universe to the state of an absolute void for want of conscious and knowing agents! You shall have to fall back upon selves independent of and surviving gross bodies to resuscitate the lost universe! If the self were a property of the body, it would be perceptible to the real independent self just as the colour of an orange is perceptible. A man can perceive his own body, because the agent of perception is different from the body which it perceives.

P. Sankunni Menon

(To be continued)

LOVE DIVINE

BE with me when all else is from me drifting
O Love Divine—I would be near to Thee.
The sands of time which through the glass are sifting
Brings life but nearer to The Powers That Be.
I've passed the shoals with grief and with regretting
That for Thy love I'm bringing naught to pay;
But from the dawn until my sun's low setting
I've lived life for this mortal house of clay.

Be with me now, O Love Divine, I'm needing
Thy guiding hand—the shelter of Thy wing.
The hours of life for me are swiftly speeding,
O send the light that doth Thy wisdom bring.
Let me not shrink at tasks that are repelling
Nor cast aside those burdens which are mine;
But do Thy will, all evil thoughts dispelling.
Then I shall know—the light of truth will shine.

Be with me now the sunset's glow is fading
The twilight casts her shadows 'round my form.
Let me be brave to walk the Path's dark shading
Tho' it may lead through bitterness and storm.
We reap as we have sown—life has no ending;
And self is not the goal that is to be.
We climb the Path through scorching sand ascending,
But it will lead—O Love Divine—to Thee.

MAE BALDWIN HARDEN

THE PATH OF THE INITIATE KING

By DUNCAN GREENLEES

THE Egyptian Sun is the dominant Power in Nature for her, so it is not strange that the Great Ones Who founded her Religion chose it as the supreme Emblem of the Divine. Even as the "Sun of Righteousness" pours down His rays of light and warmth, spreading joy in all the world and driving the dawn mists far away and the futile clouds that try to veil His glory from our eyes—even so do the King of Gods and Men to Whom They gave the Name of Rē^c, (the Day), and those "Undying Stars" whom we have called the Masters.

"They that turn many to righteousness shall shine as the Stars for ever and ever."¹

No respecter of persons is He, our Greatest King; His light and His joy are spread abroad on all His children; careless is He if they bask in His rays or foolishly gaze away into the darkness, tightly closing the windows of their life against His radiance.

This would seem to be our oldest Faith in Egypt that we may yet trace in the documents that have survived the long rolling years. Doubtless it was brought to her by the Great World Teacher when He came in early days to pour His Wisdom into her ancient and fertile valley.² This Religion of the worship of the Light is quite separate from the Osirian Faith; *that* was early looked upon as of service only to the

¹ Dan., xii, 3.

² *Man: Whence, How and Whither* by Bishop C. W. Leadbeater and Dr. Besant, pp. 284-287.

younger and weaker Souls of the Race. This is the Faith of Kings, the *Rāja Yoga* of Egypt, the Western India, and only by the royal-hearted Souls can it be truly understood or followed. Not lightly may its secrets be given to all lest harm should seize upon some who are not ready for such glorious truths.

Rē is the great Father of Men; through the action of His Will Omnipotent all things came to be as He uttered the hidden Word of Power. He is their King Who continually watches His children if they may be found worthy to serve Him—pure as He is pure, and shedding always, as He sheds, their blessing on all the worlds while seeking no return. He is the Source of all purity, physical and moral, and no one who is yet impure may dare to approach Him.

Rē is indeed the King of Men and Gods, but He is also our Father, as the old Pyramid Hymns love to tell us:

*O Rē Atūm, Thy Son comes unto Thee, I come to Thee; raise me unto Thee, fold me to Thee in Thine embrace; I am Thy very Son for ever.*¹

And again,

*My Father art Thou, O Rē.*¹

He is indeed the very Being within our hearts, the real Self of all the divine and noble in soul,

*I am Rē indeed come forth from Nūt Who daily gives birth to Rē.*²

We turn now to the Candidate for Initiation in the Solar Mysteries. Through all these early Hymns sounds the glad Keynote of Joy and Power. He who would attain to the heights may do so only with a glad and bold heart, fearless and royal in its proud majesty. He must be a great Adventurer, one who is pledged from his birth to "live dangerously," as Nietzsche once expressed it. He must early put away from him all lowness and humility, together with

¹ *Egyptian Pyramid Texts*, pp. 160, 886.

² *Ibid.*, p. 1688.

all the petty, impure, unworthy things of his life. Only the great in heart, and the high in spirit, and the wide in thought,—the true Knights of the Eternal Grail Quest—may draw near to the presence of "the Great God, the Lord of Heaven".

Nowhere in our Faith do we find that humble approach or reliance in confession of sin which we associate with Christianity in its modern guise. He who would tread the Path of Holiness—"the Ladder of God set up on Earth," as it is called in our Hymns, whereon the Gods are standing eager to aid us upward to our Father's Throne and to the arms of our eternal Mother, Nūt the Queen of Heaven—must tread it as himself a God, by the inherent right of his own Divine and Inmost Nature.

Nay, it is the very essence of our faith that Man may only consciously become Incarnate God by a deliberate assertion that he is God. (*I am Brahman*). By the repeated statement that he is pure, all defilement is washed from him, he becomes immortal by ceaseless denial that Death has any power over him. Thus by his own divine, omnipotent Will he creates such vibrations of immortal power as drive far from his Soul the feeble vibrations of earthly mortality.

Loudly and joyously are the Hymns crying,

I am a God, I am the Brother of the Gods. Stoop down, ye Heavens, that ye may receive this God within you so that He may become an Undying Star within you. Open, ye doors of Heaven, stand wide, ye gates of Paradise, that I may pass through and take My seat among My Brethren the Gods;

Surely this ancient cry will find a secret echo deep in the hearts of many of a later day, some of whom are not wholly strangers to its majesty and beauty.

So to the Initiate in these Mysteries the Path outlined is simple and direct. No weary Indian road with laborious stages of slow and painful growth shall we tread. We shall use no toilsome "staircase" but swiftly soar to the heights

upon our God-given "lift," or on the mighty wings of the Eternal Eagle to the skies. All the Path shall be trodden in a leap by one fiery act of Imagination followed by a supreme effort of Will. Swift and easy is the road whereon the Initiate travels in our Religion,

My messengers hasten, My couriers run, My heralds haste themselves to announce to Rēc that I am coming, and even

*Rēc bends down to welcome Me at My coming.*¹

As another book, drawn from the Himālayan libraries, has put it,—

"Calm and unmoved the Pilgrim glideth up the stream that to Nirvāṇa leads."²

Yet always must we remember that these are the secret Hymns of the Initiate King, and the Path that we now describe is only that which opens to the Soul when the Portals have been passed. Once it is realised that the One Being is within as well as without, that "Man is himself the Object of his search," that the Soul is indeed a God and One with the King of all the Worlds, then the obstacles to real and conscious Union fade away as mists before the glory of that sudden Illumination, even as, in the words of our Hymns—

The Clouds flee vanquished before the might of Rēc at His coming.

Then indeed do all the Gods come to His side and raise Him on Their hands unto the loftiest Heaven, for He has learnt the real nature of His life, and swiftly His soul expands to cover all the worlds.

And then the heavenly doors fly open at the King's approach as He returns to His true celestial Home to dwell among His Brethren and thence to govern all the worlds from His shining Throne. Each Portal's Warden cries aloud His

¹ *Egyptian Pyramid Texts*, pp. 1539-40.

² Seven Portals.

sacred Name to His Neighbour; the sound of it thunderously runs before Him through the Heavens to the very feet of Rēc Himself, and all the Gods pour forth to welcome Him. Low on Their knees They fall before Him, for He returns a Conqueror after long campaigning in a distant land. See, the Divine Mother with infinite compassion feeds Him with the Nectar of Her own Body, and Rēc Himself receives Him on His "Bosom, sitting among the Stars of the Dawn."

Once again while entering the Adept's new life He is born of Nūt, the Spirit-Goddess of the Sky, and *the Earth trembles and the Sky cries out at the birth of this Great One*, while

*Clouds darken the Sky and the Stars rain down.*¹

This is indeed the emotion of Nature at the triumph of one of Her Sons, so vividly told in nearly all the Scriptures of the world. We read in Asvaghosha's *Life of the Buddha* how at His birth the Sun shone with a new, more radiant light, the trees burst into flower and poured their beauty at His feet, while lilies fell from a cloudless sky.² So likewise is it told of Christ in the Apocryphal Gospels and of Shri Kṛṣṇa at His birth.

Swift, then, as the hawk's flight to the Sky, straight and unwavering, eager to bathe himself in the Sun's warm and beautiful rays, is the progress of the Yogī in this Path. In vain the Lords of Death, Usire and His Kin, try to impede His steps; in vain the Great Enemy tries by violence or by treachery to keep Him from His Throne. Dauntless and unhesitating He pursues His flight—on, on, on, to the very Throne of Rēc Himself—for *in Him is the power of every God* and with Him is the wisdom of all the Shining Ones, He who is the *Child of the Moon*³ and *Son of the Morning Star*.⁴

¹ *Egyptian Pyramid Texts*, p. 393.

² *Buddha-Chārīta*, I, pp. 40-45.

³ *Ibid.*, p. 1104.

⁴ *Ibid.*, p. 929.

No words can avail to describe His glory as He enters thus into the Heavens, *wearing His (sacred) Robe with the Rod of Power in His hand,*¹ with the United Crowns upon His head, and white sandals, *the Ships of Truth,*² upon His feet which *trample the serpent underfoot.*³ Vainly do the Hymns attempt to tell us of that splendour; often, often they take up the tale and yet perforce they leave it half untold.

*I am indeed the Sunbeam; the Son of Rēc, the Support of Heaven and Guide of Earth and the Controller of the Gods.*⁴

Even the sight of His glory spreads joy in all around—

*How happy are they who see Me adorned with the Shawl of Rēc . . . when I ascend unto Heaven.*⁵

Or if we may quote once more the same Himālayan book, whose many beauties we shall always owe to our great Outer Founder, Madame H. P. Blavatsky, and to her heroic work in our midst—

“He standeth now like a white pillar to the West, upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind; like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in His strong hand. Yea, He is mighty. The living power made free in Him, that power which is Himself, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra.”

Greater is He than all the Gods, wiser than the Logos Himself, and mightier than Rēc and Nūt Who gave Him birth. There come to do Him reverence all the Gods and all the Spirits of North and East and South and West, while all men sing His praises as *the Eternal, shining in, the Heavens, for*

¹ *Egyptian Pyramid Texts*, p. 907

² *Ibid.*, p. 1315.

³ *Ibid.*, p. 663.

⁴ *Ibid.*, p. 952.

⁵ *Ibid.*, p. 546.

*He hath set His memory before men and His love before the Gods.*¹

Then, at the hidden signal when the Dawn arrives, once more the heavenly doors fly open as the King comes forth with Rēc and all the Gods, to wash in the Dawn, in the misty fields of the Horizon where the reeds of memory are ever waving, so that He may travel with Rēc in His Ship across the Sky.

And here in the earlier days a veil was drawn, and the details of the downward path of the Adept were only later revealed in their fulness to men.² Only a vague hint was given in the Pyramid Age, a hint that reveals to our eyes that the Teaching of the Bodhisattva was known even then;

*When the King exalteth His Ko and withdraweth, then He bendeth (?) Himself down. O Good Guardian, who exalteth the Ko, return and be bended down. Remain, O thou King, under the womb of Heaven as the Beautiful Teaching upon the centres of the Lotus Pool.*³

Having joined the Company of Rēc and His Gods in the Divine Ship, seated upon a shining chair beneath a canopy of gold, the Initiate King travels daily with Him through the Sky, pouring down sweet beams of joy and light and strength upon men. Daily is this sacred journey performed, and daily the Ship of the Gods, having gathered to itself the radiant glory of the Noon, descends again towards the Earth. Lower and lower it comes, then having lightly touched the Earth in passing through its green fields and brimming water-channels plunges down into the dreary realms of Night. There is kingdom after kingdom, bounded by Serpent-guarded portals whose doors fly open to greet the King of Light, Rēc brings the joy and beauty of His presence to the Souls who are

¹ *Egyptian Pyramid Texts*, p. 1180.

² *Book of the Dweller in the Dawnland, and the Book of Gates.*

³ *Egyptian Pyramid Texts*, pp. 2060-61.

hidden in the darkness of the lower worlds, and everywhere songs of praise rise up to welcome Him as He passes by and with Him all His glad and mighty Sons, the Kings Initiate of our Earth.

Thus is the daily circling of the Sun around the world made to tell, for those who can understand, the story of the Soul's Pilgrimage. Ever as It has daily received in the upper realms of Heaven some new vision of Cosmic beauty and Cosmic power so It plunges again deep into the darkness to bring the Light to those who cannot yet soar for themselves into the Realm of Perfect Light, Nirvāṇa.

Daily at dawn and at sunset the Solar Spirit of Man bathes in the Field of Reeds—at dawn that He may be pure before entering the Inmost Shrine of Heaven, at sunset that the glory He brings with Him may not blind the gloom-dwelling children by too-sudden and radiant appearing . . .

This, then, is the Form wherewith Man's highest and most inspiring Dream was clothed by the gracious Serpent-Teacher Who gave the Faith of Ages to the men of oldest Egypt, a Faith which shall never die, because always among the voices of the other Religions the quiet Voice of its eternal memory sounds in the heart of all her children, scattered though they be in many lands to-day.

And for those who could not in their thought aspire to such a mighty Destiny, the Great Teacher in His eternal compassion came again to the Land of the Nile and taught as Usire another road, the sacramental road of justification through faith in Him and in His Resurrection and in His celestial Kingship. At other times again He came in Egypt showing the Way for those who sought the Truth, the Beauty or the Life. For many are the roads to God as the Sons of Men who tread them.

Duncan Greenlees

SOME CURIOUS EXPERIENCES

By HAROLD ROBERTS

IT is by the exchange of experiences one with another in a new country that coherency of knowledge is obtained, and it is with the object of supplying details in psychic bye-paths, to augment the already fairly large existing record of psychic knowledge, that these lines are written. All these experiences followed at various times after my taking up the study of Theosophy in 1904, and which I took to as a duck takes to water, and in the same way as water is native to the duck, so I feel that Theosophy is native to me.

An entranced study of Theosophy resolved itself into the fact that the supreme aim in life should be the following of the Path, and arising out of this, the relationship of the development of psychic powers. These, I determined, I would make no effort to stimulate, and following on this decision, I had the following symbolic dream, which I consider one of the best types of symbolic experiences I have known of. I dreamed I was sitting legs folded under me, Hindū fashion, on a serpent coiled up on a square stone pedestal, set amidst a rushing stream, and on the front of the pedestal was the word "Soma". I interpreted this as meaning that amidst the dangers of psychic powers (Soma) and the astral plane (water and rushing stream) the serpent of wisdom gave me security and safety (stone pedestal).

No doubt it is fairly common amongst occult students that various phases of conditions out of the body during sleep, such

as pushing through walls and over objects, which appear to be semi-solid, happen on first being awakened on the astral. Then comes the exquisite feeling of being free of the body, irrespective of the external condition which teaches one that the mere fact of being alive after death must be a beautiful feeling. Such feelings, of course cannot be conveyed to another, they can only be known by experience.

Another fact one learns is that, out of the body, you do not want to embrace one you care for, but that sitting next to the one gives you just as much satisfaction, owing, I suppose, to some exchange or mingling of the auras.

I remember meeting, one night, a friend who had passed over, and as I stood talking to him, strata of colour followed each other across his face, confirming the teaching as to colours in the astral body. On many occasions, I have had the experience of apparently being wide-awake and looking about the room, and then only finding out I was not in the brain consciousness, because I woke up afterwards. On one of these occasions, I remember laying in bed watching the clock on the chest of drawers, and felt some curious noises in the head, like wheels whirring round, and the next moment I found myself in the other side of the room. My first thought was that I had died, and that the noises in my head meant something had happened to my brain. However it did not give me any concern, and I moved to the window and was passing through the venetian blinds which were down, and as I did so, tried to move the splats, without any result. I went through the window and glided down to the street, and with the idea of testing where I had been while out of the body went to certain places. A curious condition is the difficulty one has to get the attention of another who appears to be ordinarily conscious, yet you speak to them but only after several attempts do you get any response. I suppose it is because they are so wrapped up in their own thoughts

they are not conscious of anything external of these. After one or two minor experiences, I found myself in a town in Scotland (I was living in London) and after much effort got the name of the place from a man, which was a three syllabled one. The next thing, I found myself back in my bedroom and lying in bed, and as I thought, awake, but I was not really so, as I woke up afterwards. Thinking over what I had done, I thought "I'll do that again," and again I had the same noises in my head, and the next moment I found myself standing upright a few feet above the bed, and the next moment in space, where nothing was visible. I seemed to be right away from the earth, and all I can remember of this was a sort of dedication of desire. I appeared to be quite alone and said, "I desire to know and serve," and added on second thoughts "and love". As I said this, a small blue cross appeared before me. The next thing was I awoke really, and found myself, naturally in bed and in the brain consciousness. About the same time, I remember laying in bed, awake apparently, but not so, and looking at the clock, and it appeared that the ticking played tunes, which I laid listening to, and then woke up. Just then, my wife also woke up and said "I've just had a funny dream—I dreamt the clock was playing tunes!" Was this telepathy?

My wife is highly psychic, I should judge according to her horoscope, but owing to certain things I saw therein, I have discouraged any attempts along this line, so that these matters have been left alone. But she has had certain experiences, one of which was as follows. Between 1-30 and 1-45 on a bright sunshiny day, she was crossing Hackney Downs on one of the paths leading across, and which have railings on either side and was surprised to see me coming down towards her. After a few seconds, she glanced away, and then found I had disappeared. As there was no cover excepting at the end of the path, which there was really no time

for me to have reached, she concluded I must have rushed back, trying to mystify her. On reaching the end of the path, where there were some bushes and trees, she tried to find me, but without success. She told me all about this on my reaching home from the City at about 6 o'clock, but I could throw no light upon it. The next day I mentioned the matter to a friend, who had been with me at that time (we were in a train on the District Railway going from Charing Cross to Earls Court), and immediately he said he had noticed how curious I looked (he was sitting opposite to me in the train) "just as though you were not all there" and when I throw my memory back, I seemed to remember only passing through about three stations, instead of about eight. It appears as though I must have gone out of my body for a few minutes and been seen by my wife in my subtle body.

A further experience touches the possibility of making oneself invisible. A favourite practice of mine since childhood, when I have wished to kill my time during which I have had nothing interesting externally for my mind to be engaged on, has been to start a train of imagination, and so intense and interesting has this been, that I have found myself at my destination (if I was walking from one place to another) having been practically unconscious of anything on the way. On one occasion, on leaving the City from work, I had started a line of imagination, which was concerned with imagining that I had the power to make myself invisible (by bending the rays of light), and that I was at the German Court and influencing the Kaiser along certain lines (this was during the war). This occupied my mind until I reached home, and knocking at the front door, found no one to open the door to me. I went four doors further up to my wife's parents to see if she was there, without success, and as I returned to our front gate, found the wife with our child just walking to it. She was emphatic that they had been walking up

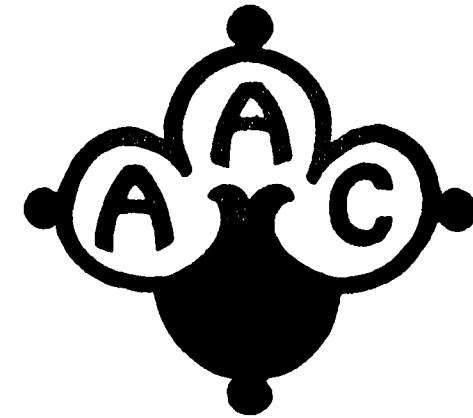
and down the road, on the same side as I had come along, to meet me, and I was just as emphatic that no one had been along there, except a policeman; she also confirmed the policeman being there. The road was a quiet residential one, and naturally, it lead to words and argument, as she was positive I could not have come along there, while I was positive that she and the child could not have. So we had to leave it at that. Thinking of it afterwards, I wondered if the fact of my imagining myself invisible had affected her mind so she could not see me, or whether I had really made myself invisible. The child also did not see me, and yet we must have passed each other on a footpath of about five feet wide. I have never heard of any case of invisibility, but perhaps some expert in occultism could say if such a thing is possible.

Incidents of telepathy between my wife and myself are too numerous to mention, and some of such an exceptional nature, that coincidence is altogether out of the question. Brain interpretation of travelling while out of the body has varied. When a child it was flying over the roofs, later an impression was of travelling fast about a yard from the ground, again as long leaps, and clenching of the muscles to reinforce power. Dreams have been one of the strongest phases of my life, but the special ones are those where you have the self-consciousness of knowing you are out of the body and go where you like, giving such a sense of freedom and adventure. One curious dream was being in the City of London and crowds rushing in one direction, shouting "The Christ is here!" I went with the crowd and found myself going up some steps on to a platform in a public square. I prostrated myself on reaching the top, but when I looked up, it was Krishnaji sitting in a sort of armchair.

One dream I had was that C. W. L. had a certain job to do, but for some reason or other, could not do so, so A. B. said: "Oh

well, Roberts will have to do it then" (I cannot flatter myself I am qualified to do any job that is part of C. W. L.'s work). When I have dreamed of the little people of nature, there has been a feeling of letting myself go, so as to know them, but there has been also a feeling of danger as though I should lose being myself, which has kept me back. But as regards dreams, these I have not space to dilate upon, as they cover too wide a field.

Harold Roberts



ROBERT LOUIS STEVENSON—A MEMORY

By A. F. KNUDSEN

WE all knew R. L. S. in Honolulu. He was there in 1887 and again in 1893. He was a Scot and a mystic. So am I, and my mother and my grandmother before me "had the sight," and now I am asked by an Irishman to write about him. True enough the Irishman is a poet, but still I wondered why an Irishman should ask me to write about a Scot. Yet there is something marvellously akin between the mind of a Scot and the mind of an Irishman. These two alone can tell the truth so that you know it is the truth. No other Europeans have that gift. It is a strange gift to be able to see just that essential and yet intellectually insignificant touch that is no logical proof but is the hall-mark of veracity. It is different with every man and with every story he tells. One day in a great lounge, just off Piccadilly, I was introduced to a perfect stranger by a man almost as strange to London as I was, and I told him one of those tales that are unbelievable.

Later on, when I commented on his strange acceptance of it without cavil, he said, "Why, a man could never walk as you do who hasn't walked hundreds of hours in the desert, in the open and in the dark." I have wondered to this day how he knew it, who had never been out, but had merely watched the men who came in from far places.

And so when men's minds come in from far places, especially from that farthest place where they stand face to face with the messenger of truth, that brings something that they are hardly aware of—then you believe them. And so it was with Robert Louis Stevenson. It was wonderful how that man knew the very soul of things. There on Wākiki beach he knew what was going on in the mind of the old woman on the reef, picking edible limu; and he knew what was in the heart of every Hawaiian carrying on into the world his message of human solidarity in thought, word and deed, living to the very last letter the law that another immortal Scot has put into the phrase, "A man's a man for a' that." For us who had grown up in Hawaii and knew it, it was such a wonder to have this man, a Haole, a Malahini, to whom we could talk, to whom we could tell the story of the meaning of the surf and the tune of the cocoanut leaves and the throb of the earth as we could not even whisper it to our own parents.

You could not hide the truth from Robert Louis Stevenson, because he never saw anything else and he was not so very much of a talker. He could draw out the Kanaks, he could thaw all the bashfulness out of us, who by the dozens had grown up in Hawaii and did not know what a crowd was and somehow did not know how to speak to people who were strange. Of course, one finds all that in his books. He wrote on everything and he made that which no one makes clear seem an every-day occurrence. He spoke to boys and girls in a quite natural way and his own naturalness has gone down into the literature of the world in his *Pueribus Puerisque*.

Somehow or other his mind helped you to grasp him. He never seemed to consider that the truth lay in his words. His words merely pointed the way to a great truth. It was as if the words were a gesture, and then your mind's eye, following the gesture, saw the vision that was in his mind, a vision that made every little thing of life a Holy of Holies.

R. L. S. was altogether too fine a man for even such a little place as Honolulu. He had to get out of the rut of calling-cards and afternoon teas, and away from the lion hunter, so that he could write to all boys and girls, to all open-minded people around the world. But while he was there it was wonderful to go down on the beach, it was wonderful to see him come up off the reef, his trouser-legs rolled up, one higher than the other, an unbuttoned shirt hanging loose across his shoulders, a lean lank figure, and yet so utterly impersonal, that you forgot the man in everything that he said. He noticed everything about you; he noticed the whole environment; the little things were as marvellous as the big things. You can see that in his essays on "Writing" and on "Literature". He finds the "iota," a marvellous letter, but it never became with him a capital I, and so each detail in nature with him became a means of identification by which significances came to the surface.

We who came and went through Honolulu to our country homes in the outlying islands made much of every day in town, and R. L. S. would often jump into the carriage with us, and we would drive on up the White Road, up into Manoa, into the then little known Palolo, or over Kaimuki, into the then practically unknown, unspoiled South Sea Island beach-life that stretched away out eastward to Makapuu. I loved to drive, I loved to explore. I knew Honolulu and the bye-ways of Oahu and the short cuts away across the ranches as few of the boys of Oahu did, and so my mother let me drive where I pleased, choosing my destination, showing some

quaint thing when we came to it, but more often waiting for him to point out and my mother to comment on the nature that we went through. All in all they were not very many hours, but they set one thinking, and helped to give one lines of explorations with which one is not yet done.

Mrs. Stevenson was no less a wonder than R. L. S., but our people did not understand her. They had to understand him or pretend to, but many of the Puritan minds pretended that they understood her perfectly and then they tried to explain him through her. She was vivid, strangely dramatic and powerful in all that she said and did. She was strangely complete as a wife. She played up to him for her own completeness. She did not try to use him as a background. There was absolutely no duality in their actions, so that in everything that happened there was a complete story, a finished setting, a perfect ending. With all her individuality and vivid personality she never clashed with his mood. What he taught, she and he lived. It was a wonderful story, and yet my mother never saw it. She could not understand that Mrs. Stevenson really helped him to dramatise his plan of life.

Then the South Seas drew a veil across their stage, the personalities vanished, Vailima became a name, the name of a portal or a wicket of Valhalla through which the voice of the Seer came. We watched for his writings, we knew when they came out. We wondered when, if ever, we would see the personalities again. We also went upon our ways, for my mother and I both lived busy lives, and we lived them very much together. R. L. S. passed out, and the opportunity did not seem to come for some years; and then one day Mrs. Stevenson met us in California as if twenty-five years had never existed between our last meeting. Strange to say the barrier between her and my mother had vanished, and all three of us could talk together as deep unto deep, for a

generation is as nothing when the souls understand. I then had gone far into the realm of consciousness and the science of being; what had been dreams in 1893 had become experiences, and experience had made the philosopher. We spoke much of the dead, of our future state, of going there and coming back, we spoke much of Theosophy, Devachan, Nirvāṇa. Mrs. Stevenson was then far from well. We spent a week with her at Palm Springs, but she was failing. We saw her off one morning to motor back to her home in Santa Barbara. She said something about her confidence in immortality being thoroughly restored, how she had never doubted it while R. L. S. lived, how few there were then around her that cared even to talk of it. Both my mother and I knew that we should not see her again, and sure enough within two weeks we heard that she had gone on.

There is something strange in the way you meet people. If you are not at cross-roads you pass by with a nod. If you are at the cross-roads you will stop and ask the way, and the man who tells you the way will seem full of knowledge and a great and beautiful citizen of that vicinity. It does not mean that the man whom you nodded to was not even greater; others might meet him, and give and take, and tell you how great he was: and you will tell them what a wonderful man put you right when you were questioning as to your direction. But that is no criterion that the man who set you on the right road will ever again meet anyone at the right moment to give them an essential bit of information that they will remember vividly and gratefully.

A. F. Knudsen

ON SYMBOLS

By ELISABETH LOURENSZ

2. THE CIRCLE AND ITS DIAMETER

WHERE the first symbol,¹ that of "The Circle and its Centre", stands for the Ultimate Unity, this figure symbolises the Eternal Duality in Nature, but emphasises at the same time, by its circumference, the fundamental oneness of this apparent duality. If taken in this way, we see that the diameter can then be considered to be the film of Maya, with which Manifestation begins.²

Numerous have been the terms in which the human mind tried to express this duality in Nature: spirit and matter, positive and negative, male and female, good and evil, light and darkness, life and death, sun and moon, involution and evolution, descent and ascent, the scales of Libra, besides the numerous pairs of opposites as quoted in *The Bhāgavad-Gītā*.

Usually the symbol is depicted by the circle and its horizontal diameter, but it seems to me that the vertical diameter is more appropriate to denote that both the pairs of opposites mentioned above are of equal value in God's Manifestation, that both have their higher aspect as well as their lower, and that both are indispensable to one another, in fact, that without the one no "Be-ness" of the other would be possible.

To take a few of those "pairs": spirit could not manifest but for a medium, matter; no evolution would be possible without a primary involution; no light would be discernible without the contrasting darkness; no life, here Eternal Life, would be possible without the gathering of the experiences death gives; the poise of Libra's scales could not have been reached before the swaying from one side to the other had been in existence.

¹ See THE THEOSOPHIST, January, 1927, p. 470.

² See Swami T. Subba Rao's Lectures on *The Bhāgavad-Gītā*.

In pondering over this symbol we are confronted with the Eternal problem of good and evil, the necessity of evil, its use in the maintenance of the equilibrium in God's manifested universe, but to get even the faintest idea of this difficulty to the lower mind we have to raise ourselves to that state of consciousness where time is non-existent, where all times, past and present and future, are included within the boundary of our symbol, within its circumference. From that point of view only is it possible to reconcile ourselves with this vexed question of the necessity of evil, for there only shall we be able to understand that evil too is part of the Eternal Becoming.

It is with this symbol, as with every other symbol, we shall only get a clearer vision of its meaning when we attempt to enact it, to live it, to be it.

As long as the personality domineers us, we shall alternately find ourselves in either of the two halves of our circle, which we can then most appropriately consider to stand for evil and good. Only when we are able to stand on the diameter and have reached "the equilibrium which is Yoga"¹ in that personality, can we to some extent raise ourselves out of that personality and keep the balance steady. When applied to the personality, the diameter in our symbol stands for the ego.

Once the man is firmly established beyond his personality, quite another meaning is to be attached to our symbol. The two halves of our circle then represent the Divine Man and the Personality, between which two the scales sway. The equilibrium restorer is then the Divine Will in Man, that film of matter, that first garment, in which the Monad clothes itself when it wants to enrich itself by experience in the lower worlds, and in our Symbol its Diameter, whereas the Circumference then stands for that Spark of the Divine Flame, One with Itself in essence, the Real God in Man.

Elisabeth Lourensz

¹ Yoga, though usually defined as "Union with God", has also its various meanings according to the stages in evolution Man has reached. For the man still enmeshed in the personality Yoga means union with the Ego; later on it stands for union with Buddhi, Ātmā and Monad successively, in which last stage it can be most fittingly described as "Union with God".

SEEDS OF INTERNATIONALITY

THE EAST AND THE WEST

The Review of Nations for March, 1927, contains a thoughtful article on "The Soul of China" by Prof. Richard Wilhelm, Head of the China Institute at the University of Frankfurt. The immemorial conflict between the East and the West has for so long come to be accepted as an inevitable fact of Nature that, but for a few idealists, the savants, especially of Europe and America, have been finding out the reasons for it not so much to help to end the conflict, but to justify its existence and, therefore, its continuance. Prof. Wilhelm's thesis, therefore, is of special interest in that he goes to the root of the cultures and civilisations of Asia and Europe, and shows how, apparently antagonistic, yet for the conditions of the modern world and for its future civilisations a happy blending of them both is essential.

It may take too much space to explain the Professor's clear and unerring exposition of the soul of the Chinese civilisation, its organic and harmonious development through the Ages and the distinct individuality it has given to the Chinese people or nation. With a shrewd insight he also describes the nature of the modern contact of the West with China, and which is also the cause of the rub between the latter and the Western Nations, which in its turn has been affecting the world's peace in no small degree. The West came to China in a peculiarly unattractive form, which was bound to produce an irritating effect; "it came as undisguised force and exploitation without any kind of moral superiority or beauty." This is typical of all the Western contacts with the East in modern times and the result has been mutual jealousies, competitions and conflicts among the Western Nations themselves while the Eastern Nations were being slowly driven to despair, bitterness and at last brought to bay. "The side of European culture which could be hurried through the press in the form of abridgements, was after all only the most superficial and outward aspect." Secondly, "it was not realised that although a large number of agents and propagandists of Western Culture were loud in its praises in China, it did not by any means follow that the old civilised countries of Europe were willing to accept the new China as an equal member of the Western Community of Nations." All sorts of frivolous promises were made, but China was treated in spite of everything like a second-rate Negro State. And adds Prof. Wilhelm rather significantly, "for it is part of European

psychology to do everything possible to awaken a desire for the products of European civilisation in non-European countries, but only with the object of creating fresh markets". Japan faced the problem earliest and solved it by copying the Western methods herself though it meant "a strain in Japanese mentality and the Nation sustained severe damage affecting the very roots of its being". China was saved the same fate by the European Armageddon of 1914 when the mechanical civilisation of Europe collapsed or rather its "supporting spiritual foundation". To the Chinese the most far-reaching puzzle was: "what had become of Christianity, which the Missionaries had always said was the soul of this civilisation?"

In the present welter of confusion and despair, Prof. Wilhelm advises the West to ponder, "does Europe possess, in its civilisation, spiritual forces which are native to it, and which are of as much value for other races in the development of mankind as the profoundest ideas of Chinese philosophy are for us?" And according to him, there are certain attributes in the history of European civilisation which are of great value for the future of Humanity. It is beyond doubt now, thanks to the triumph of mechanical invention, "the period of limited civilisations confined to certain regions is drawing to its close," and it also provides a common basis for all possible future civilisations. "The embodiment of the soul of civilisation will no longer be the group, but the individual." There is also a great danger involved in this "if under the pressure of materialism, local and super-individual forms of culture were to decay, and the result be an atomisation of mankind which would at the best reduce the human race to a machine". The remedy is for Europe to recall *in spirit* the message of Jesus Christ who

"By freeing mankind from the bondage of all the individual phenomema of life, and yet at the same time adopting an affirmative attitude, gave man that inner strength which alone can enable him to attain the position of absolute sovereignty in relation to external nature and civilisation which the man of future, who will have to combine universality with the most profound loneliness, must possess if he is not to be crushed under the weight of the material which he has to control."

The freedom which was preached by Jesus of Nazareth was so long "misunderstood" and misapplied. But it is also undeniable that "everything in the European mind which is of profound value shows this tendency towards the freedom and independence of man, who experiences the Divine in his own person".

For the peace and welfare of the world, both the East and the West will have to contribute their special message which will be complementary and which will also form the common ground for them both to meet and unite. For—

"If mankind is to set itself free from the bonds of the temporal and the local, it needs two things. The first is profound penetration into its own sub-conscious, until from that beginning the way is

opened to all those living experiences to which access is gained intuitively in mystical contemplation. This is the contribution of the East. On the other side mankind needs the bringing of the free individuality to the utmost pitch of intensity, until it gains sufficient strength to bear the full pressure of the external world. This is the contribution of the West."

And only by the union of the two can the problem of life be really solved.

* * * * *

THE BERLIN CONGRESS

The Eleventh Plenary Congress of the International Federation of the League of Nations Societies was held in Berlin lately. In all some twenty-four National League of Nations Societies were represented. Never has this annual gathering been more successful, never have the visiting delegates enjoyed hospitality so generous and so general, never has the actual mechanism of the meetings run more smoothly, and never has satisfaction at the class of the discussions been more universal or more profound.

The Berlin meetings, in fact, would be marked as unique by one feature of them alone. To understand what it meant for the delegates to hold their opening gathering in the actual Chamber of the Reichstag and to be greeted by the Chancellor of the German Reich under the presidency of a French Chairman, it is only necessary to draw a simple parallel and imagine a like gathering taking place in the House of Commons with an address of welcome delivered by Mr. Baldwin and, let us say, the President of German Society in the Speaker's Chair. . . .

As a whole, the quality of the delegates was probably higher than at any previous Federation meeting, and the discussions themselves were distinctly more business-like and practical. Next year's Annual Conference is to be held at the Hague, and, in the meantime, the Federation will make an interesting excursion into new territory by convening its October Council Meeting at Sofia.

* * * * *

THE WORLD ECONOMIC CONFERENCE

"Economic conflicts and divergence of economic interest are perhaps the most serious and most permanent of all the dangers which are likely to threaten the peace of the world." So said the President of the World Economic Conference, held in Geneva, last May, under the auspices of the League of Nations. "No machinery for the settlement of international disputes can be relied upon to maintain peace," he rightly concluded this part of his address, "if the economic policies of the world so develop as to create not only deep divergencies of

economic interest between different masses of the world's population to a sense of intolerable injury and injustice." The Conference itself, in its present stage, was a promising success: "194 members, ended by 157 experts, drawn from 50 countries in all quarters of the globe, including not only countries which are members of the League but Non-Members," attended and agreed upon a body of far-reaching recommendations and resolutions. So the gathering was international and its deliberations and resolutions were conducted on their national aspects and adopted in an international point of view. Naturally when all the countries and nations of the world are not yet free to evolve on their own individuality and according to their own genius, special circumstances had to be considered, "some which political and social rather than economic in character". It was, it is hoped, a broad hint at such of the western nations as are holding dominion of some sort or another, but mainly economic in import and, therefore, potent of mischief at all times, over the weaker peoples of the world.

The Conference dealt with Industry, Commerce and Agriculture the three interdependent factors in world's economic life and laid down certain principles for their individual development as well as their harmonious regulation simultaneously. The most important solution of the Conference seems to be the one that recognises that successful application of the principles on which it has agreed depends "not only upon the good-will of governments and administrations but upon an informed and supporting public opinion throughout the world".

M. R.

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE

By MAX WARDALL¹

ONE of the highly interesting activities of the Theosophical Order of Service in the United States is the World-Peace Department. The plan of work is briefly as follows: The Chief Brother in charge of the national Order of Service work appoints, in such centres as he has organised, an official known as Head Brother. The Head Brother, after a careful survey of the material available in his Lodge, appoints, subject to the approval of the Chief Brother, his cabinet of seven brothers. One member of this cabinet of seven is known as World-Peace Brother; he is chosen because of his special interest in the problem of the abolition of war. This official proceeds to draw about him six helpers, all of whom are definitely interested in peace problems. These helpers may or may not be members of the Theosophical Society. The Peace Brother arranges with his associates for a short meeting once a week, preferably at the noon hour. At this meeting there is a short meditation and discussion of some phase of Peace work, or a reading of a paper upon the subject. This meeting consumes about half an hour and is a period of quiet intensity. Before closing the meeting the Head Brother asks each of his associates for a pledge that he will, during the ensuing week, repeat at noon the following prayer written down by our President, Dr. Besant, especially for this occasion:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on Earth as it is done in Heaven.

Each of the group is also requested to draw as many others as possible into the noon observance. Ideally it is hoped that each of the seven will secure seven others and that in turn each of these seven will secure others and so on in endless chain.

The principles upon which this frame-work is built are purely Theosophical. The organisation is hierarchical, the septenary division is observed and the activities are both inner and outer. The

¹ Chief Brother, U.S.A.

greatest emphasis is placed upon the meditation and members are repeatedly advised that wars descend from the mental and emotional world, and that it is vain and useless to attempt to stop the revolting spectacle of mutual human slaughter by legislative acts, diplomatic agreements or peace treaties. These are good, but WAR IS A STATE OF MIND.

Every reasoning being knows that war is a far greater curse than any evil it seeks to eradicate; that war has been proved futile as a means of adjusting political or economic or social disputes: *it settles nothing*; that it destroys the finer instincts and hardens the minds of the victors and vanquished into hate. Everyone knows that wars are made by old or middle-aged men who do not fight, but shove the young and innocent into the shambles; that war is a negation of life's purpose, a crime against humanity, a consummate blasphemy.

Everyone knows that civilisation cannot survive another war and that war is the worst and most imminent danger that threatens mankind to-day; and yet—what are we doing about it? The majority of our race, doomed to certain extinction by its own lethargy and blindness, does nothing to ensure a greater security. Only a handful among us are intelligently working to combat this appalling danger, for remember *Peace does not happen; Peace must be made*.

War is the state of mind in which human beings are bathed in fear, suspicion and mutual hostility; its condition can only be changed by creating a new mental atmosphere. Deep Peace prayer and meditation fill the thought-currents of the world with vibrations in which Peace efforts can travel. It is useless to work backwards; we must create fair and constructive mental conditions first. This we aim to do. On Armistice Day, 1926, in the United States we had more than 10,000 people repeating our prayers for Peace. To-day we have fifty-five centres in America carrying on each day in the manner described. But it is not enough. Our radiant ring must stretch round the world. Unless men's minds are kept moving in Peace times they will settle down to their "own affairs," until another inconceivably terrible war becomes "inevitable".

We are therefore asking in the name of the International Order of Service, and in the name of Humanity, with the sanction of our President and International Secretary, for complete co-operation in this work. We ask brothers of the Order everywhere to begin at once the formation of these meditation channels, the spreading of the chain through prayer or meditation amongst receptive organisations wherever they may be found. We ask that workers identify themselves with Peace movements, doing all they can to help by continually and incessantly emphasising the value of thought-power, as a means of changing the currents of suspicion and hatred into trust and brotherhood. There is enough good-will in the world to make practical and complete Peace possible, but this good-will is not mobilised and concentrated into effective channels. The concept of thought-power as taught by Theosophy must be spread to counteract the immature idealism which attempts by soft words to produce

Peace in a civilisation that is based upon struggle and competition. The greatest preventative, the surest remedy, for the dangers that confront us is directed thought and aspiration.

Will you, therefore, at noon each day, broadcast into the world-mentality a clear, strong, ardent desire for Wisdom and Peace in the conduct of human affairs? Will you help us to project a ceaseless flow of noble thought into life's muddy stream? We ask no dues, no funds, no recognition. We ask only this: that you will tune in with us at noon, sending out into our glowing stream your own wave of longing for Peace and Human Brotherhood.

Max Wardall

TO BUDDHA, ON HIS BIRTHDAY¹

THE world, seized by the fury of the carnage,
 writhes in the ceaseless grip of conflicts.
 Crooked are its ways, tangled its coils of bondage.
 Wearily waits the earth for a new birth of thine;
 Save her, Great Heart, utter thy eternal words,
 Let blossom love's lotus with its honey inexhaustible.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
 take, Divine Beggar, our pride for thine alms.
 Soothe the sorrowing worlds, scatter the mist of unreason,
 light up Truth's sunrise;
 Let life become fulfilled, the sightless find his vision.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.
 Man's heart is anguished with the fever of unrest,
 With the poison of self-seeking,
 With a thirst that knows no end.
 Countries far and wide, flaunt on their foreheads
 the blood-red mark of hatred.
 Touch them with thy right hand,
 Make them one in spirit,
 Bring harmony into their life,
 Bring rhythm of beauty.
 O Serene, O Free, thou Soul of infinite Sanctity,
 Cleanse this earth of her stains, O Merciful.

RABINDRANATH TAGORE

¹ From the Vaisakh number of *The Visva-Bhārati Quarterly*.

INTERNATIONAL FELLOWSHIP IN ARTS AND CRAFTS¹

IN framing the objects of the Fellowship, every effort was made to keep them as wide as possible, not only in order that each national or local group might feel free to work in any way that seemed best suited to supply the needs of their own district, but to avoid the feeling of restriction at which artists instinctively and rightly chafe. Thus the work is very varied, and many beginnings have been made, rather than great progress in one particular direction.

I. Most of the outer activities are included under the first object: "Through work for beauty to co-operate with all work for brotherhood."

In the official report it is difficult to know what to include—apart from the difficulty of inducing artists to send in reports of their work!—because, in order to economise effort and avoid overlapping, as much as possible as done through, or in association with, other organisations. For example, one of our members is this month producing "Sacrifice" by Rabindranath Tagore, under the auspices of another Society in Edinburgh, the scenery and costumes being designed by a second; while in the United States a movement for giving opportunities for dramatic work in Labour Colleges has resulted from the efforts of a member, though the name of the Fellowship does not appear in connection with it.

On the other hand, different groups are invited to bring their work to us, as is the case in London, where a series of plays have been given in Mortimer Hall, under the auspices of the Arts Lodge (Bayswater) which serves as the London Centre for the Fellowship, by students of the Royal Academy of Dramatic Art, and other organised groups. The most satisfactory way of interesting artists in Theosophy is to enlist their co-operation in some piece of work, and in many cases it brings also a new audience, the members of which would never otherwise have entered a Theosophical hall.

In many countries suitable music is provided for various types of lectures, and concerts given to those who especially need music, such as the lepers in Iceland, the blind and poor in London and Geneva, and prisoners.

¹ A talk given during the Convention of the French Section of the Theosophical Society, Mr. C. Jinārādāsa, M.A., President of the Fellowship, being in the Chair.

As the aim is always to provide a means of artistic expression for all, experiments in possibilities in this way are constantly being made. Community singing, now established in popularity, has been introduced by the Fellowship not only into Theosophical Conventions, but into little Clubs that give a touch of colour and joy to working women in poor districts.

In Poland, where a small group is creating and producing mystery plays, one that I had the pleasure of seeing, in the woods, gave an opportunity to the audience, in the last scene, of joining both in the dialogue—their part being written in the programmes—and in a candle-light procession which closed the proceedings.

The flexible form known by the unfortunate name of "Community Art Celebration"—a programme of miscellaneous items, musical or dramatic, welded into a coherent whole by unity of idea—has been adopted by the Fellowship as one admirably designed for such co-operation of audience and players. On two occasions programmes have been designed for the Kingsway Hall meeting of the Order of the Star in the East on January 11th—for the Fellowship serves all organisations.

Other types of service given to the various movements include such work as the painting of stained-glass windows for the Liberal Catholic Church in Vienna, the designing of the cover for the new book of Round Table Ceremonies, the composing of music for the ceremonial of the Theosophical Order of Service, an organ class for Co-masons, etc.

The many types of work, old and new, demanded by the different movements, require in an increasing degree some measure of artistic technique, in speech, music, or action, and classes are arranged as required to enable workers to acquire what is needed.

Efforts are also made to include in our lending library books which will help beginners with little time and less money to gain the necessary technique needed for their own expression. If you want to write poetry, produce plays, or compose music, you can borrow books by means of which you can learn the elements and reach the stage of learning by experience, simply by defraying the cost of postage.

A result of the library section of the work is that we have been invited to affiliate to the Association of Specialised Libraries and Information Bureaux.

It is part of the work of Headquarters to collect and circulate information, such as lists of music of any special type that may be needed.

A beginning has also been made in re-creating the work of Lodges of the Theosophical Society, both for beauty of environment, so necessary for emotional health, and for making every form of Lodge activity a work of art in its own way. Exhibitions of pictures and

craft work are being held in some Lodge rooms, stimulating the interest of the members and making contact with local artists.

A list of practical suggestions for Lodges was published in THE THEOSOPHIST (for December, 1926 or January, 1927). Once I met a member who had read them!

II. The second object: "To form a link between all workers in the arts, of all countries, who are in sympathy with the Theosophical movement, thus promoting mutual understanding of national characteristics and outlook."

III. The third object: "To investigate the hidden forces that lie behind artistic expression, with the purpose of applying them to service," is of particular interest to Theosophist members, including as it does not only present experiments with music, colour and dance in relation to healing but the approach to the great new science of the future that will give full understanding of the place and purpose of the arts in relation to life.

Groups in England, South Africa, and Hungary are especially interested in this line of work.

On the dramatic side of this object, a series of mystery plays with music have been created by the combined work of the Community in Brussels, and a longer one, "The Temple", by the Arts Lodge in Vienna.

In Vienna also the very successful experiment has been made of introducing first-rate concert-lectures in the primary schools, a movement that has now formal Government support.

IV. The fourth object, "To endeavour to improve the conditions for artistic work," embodies our ideal of removing the lack of understanding that is so serious an obstacle for artists, both in life and work, and that is partly the result of the nonsense that is largely talked about the "artistic temperament," and partly due to the under-development of true artistic sensitiveness.

Our first attempts are directed towards making people realise why they should neither talk during music nor applaud after a piece designed to create the right atmosphere for work that is to follow.

Do not think that you cannot do all this and much more because you have not large funds. We have never had any, but each thing somehow pays for itself as we go along, and the accounts balance more or less.

For centuries the name of France has been almost a synonym for beauty, and as the artists of the world respond to the new call that is sounding out, her light must shine among those who lead and have experience to give.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

A SCIENTIFIC CONFIRMATION OF CLAIRVOYANT RESEARCH

IN *Occult Chemistry*¹ mention is made of the nature of ultimate matter—the “æther of space”—as revealed by clairvoyant examination.

“It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression; so much denser that it seems to belong to another type, or order, of density. But now comes the startling point of the investigation: we might expect matter to be a densification of this koilon; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.”

The difficulty of the above description has been to reconcile the property of great density with a state of matter which is yet invisible to the physical eye; to picture a substance which is denser than platinum, but more tenuous than the most rarified gas.

Prof. Eddington, in a discussion on the internal constitution of the stars in *Stars and Atoms*,² says:

“Is it impossible that a perfect gas should have the density of iron? The answer is rather surprising. There is no earthly reason why a perfect gas should not have a density far exceeding iron. Or it would be more accurate to say, the reason why it should not be *earthly* and does not apply to the stars. The sun’s material, in spite of being denser than water, really is a perfect gas. It sounds incredible, but it must be so. The feature of a true gas is that there is plenty of room between the separate particles, a gas contains very little substance and lots of emptiness. Consequently when you squeeze it you do not have to squeeze the substance, you just squeeze out some of the waste space. But if you go on squeezing, there comes a time when you have squeezed out all the empty space; the atoms are then jammed in contact and any further compression means squeezing the substance itself, which is quite a different proposition . . .

¹ Appendix p. ii.

² Pp. 38-9.

The big terrestrial atoms which begin to jam at a density near that of the liquid state do not exist in the stars. The stellar atoms have been trimmed down by the breaking off of all their outer electrons. The lighter atoms are stripped to the bare nucleus of quite insignificant size. The heavier atoms retain a few of the closer electrons, but have not much more than a hundredth of the diameter of the fully arrayed atom. (The significance of this is that density is the ratio between mass to volume, and that the mass of an atom is almost entirely dependent upon the nucleus, the mass of the encircling electrons being negligible compared with that of the central nucleus.—L. C. S.). Consequently we can go on squeezing ever so much more before these tiny atoms or ions jam in contact. At the density of water or even of platinum there is still any amount of room between the trimmed atoms”

The confirmation by astronomy and physics of the statement in *Occult Chemistry* is all the more noteworthy since it is many years since the book was written (1908), and that even to scientists the result of their observations and calculations was at first incredible.

In *The Secret Doctrine*¹ there is a note on the nature of ultimate matter in the following terms:

“‘Mother’-Chaos is a cold Fire, a cool Radiance, colourless formless, devoid of every quality.”

Some remarks of Prof. Eddington’s may serve to elucidate the apparent paradox of “cold Fire” and “cool Radiance”. Discussing the nature of radiation, he says that it is due to the emission of energy, when atoms that

“have lost their planet electrons are occupied in catching new ones. Just as energy is required in order to wrench away an electron from an atom, so there will be superfluous energy to be got rid of when the atom tames a wild electron. This superfluous energy is radiation”²

Certain fixed lines in the spectra of stars tell us that interstellar space is filled with atoms of sodium and calcium, the latter having lost two of its electrons. “We generally think of interstellar space as excessively cold. It is quite true that any thermometer placed there would show a temperature only about 3° above absolute zero—if it were capable of registering so low a reading. Compact matter such as a thermometer, or even matter which from an ordinary standpoint is regarded as highly diffuse, falls to this low temperature. But the rule does not apply to matter as rarified as the interstellar cloud. Its temperature is governed by other considerations, and it will probably be not much below the surface temperature of the hottest stars, say 15,000. *Interstellar space is at the same time excessively cold and decidedly hot.*”³

¹ P. 655, footnote, Third edition.

² *Stars and Atoms*, p. 61.

³ *Stars and Atoms* p. 69. The italics, are mine.—L. S.

Again, in the course of some remarks on certain states of matter in relation to "white dwarfs" (stars of small bulk, but great density and high temperature) Prof. Eddington says:

"... a star when it has reached state No. 1, no longer radiates; nevertheless its particles are moving with extremely great energy. What is its temperature? If you measure temperature by radiating power, its temperature is absolute zero, since its radiation is nil; if you measure temperature by the average speed of molecules its temperature is the highest attainable by matter. The final state of the white dwarf is to become *at the same time the hottest and the coldest matter in the universe* (italics writer's) ... If any stars have reached state No. 1 they are invisible, and like atoms in the normal (lowest) state, they give no light."¹

59 Carlton Hill

London, N.W., 8.

LEONARD C. SOPER

DEATH PENALTY FOR HERETICS

YOU will be interested to hear that even in our own times the penalty of Death is openly claimed by the Roman Catholic Church.

On January the 23rd, 1927, a sermon on this subject, advertised in the local papers, was held in l'Eglise des Martyrs at Turino, Italy, by Antoine Oldria, a Jesuit priest, before a large congregation.

To quote some of his words:

"Though the Church is a perfect spiritual unity, she is nevertheless composed of men and it is her duty to encourage her members to protect the existing order out of love for the social community. Herefrom we must conclude that if repeated warnings and menaces are ineffectual and if the Church has exhausted all her resources of Christian patience, when every endeavour to persuade has failed, and if no spiritual and material prompting has lead to the expected result and if the culprit, bereft of his goods and expelled from the community endanger the social order by his heretic propaganda and to disturb the peace of Christian consciences, the Church is forced to make an example of him by taking refuge in the penalty of death in order to protect herself and her members and in order to teach the heretic the correct interpretation of the Roman Catholic teachings.

"If the Roman religion is at present the only one recognised by the Italian State then it may go to work against the disturbers of Belief with greater vigour than the Church would. But as to that

¹ Stars and Atoms, Appendix, p. 127.

which makes for a disturbance of audience and the protection of Belief, which forms the basis of economic welfare, the State requires counsel. The necessity therefore for a competent and a religious tribunal follows, which judges and even, if necessary, pronounces the death sentence, hereafter delivering the culprit to the civil force for the execution of the sentence.

"The Roman Catholic State has the right and the duty to protect her Religions, to wit the only Religions which she recognises, and to exclude the spreading of every different Belief by hindering the open practice of a heretic service. For such a cleansing the penalty of Death is necessary.

"Remember that a heretic is worse than the greatest criminal, so do not let your conscience be disturbed by a penalty, which is required in order to remove from the world the evil germs of moral and material contagion."

2^e Helmersstraat 20

Amsterdam.

J. K. HAPPÉ

SNAKES¹

MY interest has been greatly aroused by the letters of Mr. Verma and others published in THE THEOSOPHIST regarding the subject of snakes. When I was a young boy, I used to hear many strange things about snakes and their apparent close relation to humans. I remember we had a servant—an honest and truthful old female—who told me that one of her relatives had given birth to a child and a snake, and that there was such a rapport between them that when the child took sick the snake would likewise act sickly and not leave the trunk where it was kept, nor go out and climb a certain tree in the yard as it customarily did. This snake had uncanny human eyes which sometimes welled with tears. Once a relative came to visit the folks and seeing a snake coiled around the tree in the yard, drew his bolo from the scabbard and killed the snake, to the alarm and grief of the mother. The child languished rapidly and soon died. I have also heard other similar stories about snakes, told by people I would hesitate to doubt or distrust. Among the natives of this country these occurrences are not very rare and they are treated in a matter-of-fact way, while, "cultured" people here of course treat them as mere superstitions. I personally know a young man belonging to a good family, certainly not occupying a very low place in the ladder of evolution, who also had a snake for a twin brother, but the latter died shortly after birth. This fact has been kept by the family more or less as a family skeleton, although the young man will not hesitate to tell it to a good friend or relative.

¹ See April, 1927, pp. 126-7 also footnote.

Since I have been engaged in the study of Theosophical and occult subjects, my inherited scepticism about this and other kindred subjects, has changed into respect for these mysteries of Nature about which we have yet much to learn, because many of the so-called "superstitions" have a very plausible explanation in the light of occultism. We should therefore, I believe, approach with appropriate respect all these subjects which still remain a mystery to us.

There are also people who have a strange affinity with snakes since childhood. Sometimes a mother or nurse will find a snake peaceably sleeping beside the child in his cradle or bed, or the child playing unharmed with a reptile on the lawn or sward. When these children grow up, they meet and find snakes very easily because the latter seem somehow to be attracted to them, to the surprise or discomfort of their friends. It may not be venturing too much to say that perhaps these persons are karmically linked to the beings expressing themselves physically as snakes and who perhaps are humans thrown back, as Rev. E. F. Udney says, in the ladder of evolution for some reason, or who take the snake form for reasons not as yet clear to most of us.

Many years ago if I remember right, there was a cinema film wherein an Indian black magician condemned his disloyal Occidental sweetheart to wear the body of a snake in her next incarnation.

Can these human-snakes or snake-humans be the remnants of the Third Race, oviparous "men," described in Volume II of *The Secret Doctrine*?

It is not difficult to believe that snakes and serpents belong to a high position in the scheme of evolution since they are used as symbols of Wisdom, Initiates, Sages, Angels, and so forth; and that in the astral world they are different from what they appear to be physically.

To me the following foot-note on page 161 of Volume III of *The Secret Doctrine* is extremely interesting and illuminating: "The great serpent placed to watch the temple" comments De Mirville; 'how often have we repeated that it was no symbol, no personification but really a serpent occupied by a god!' he exclaims; and we answer that at Cairo in a Mussalmán, not a heathen temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there, for centuries we were told, and was held in great respect . . ."

I earnestly hope that our revered Leaders will enlighten us fully on this most engaging subject if this is permissible at this stage of the proceedings. It would likewise be interesting to have a clear explanation of the old Irish legend of St. Patrick and the serpents.

1394 Gral. Luna, Manila, P.I.

EDUARDO MONTENEGRO

THE THEOSOPHICAL FIELD

THOUGHTS FROM KALIMPONG

DOES it interest you to hear something about Kalimpong where good luck brought me this summer? Some of your readers may have to consult a map, they will find it on the Darjeeling-Himalayan Railway on the border of Sikkim; it is one of the main roads leading to Tibet. It would seem almost as if Kalimpong promises to become an educational centre. On one of the slopes overlooking the village you find the St. Andrew Colonial homes where over 600 Anglo-Indian children are being educated. From 30 to 35 children live in one cottage, girls and boys are separated, they have to do all the housework, cooking included, they are taught how to earn a living and are then sent out into the world. A good many emigrate to Australia and New Zealand. English is the only language used but they do not come into touch with Indian life.

The Scotch mission have schools in Kalimpong as well as in the neighbourhood; connected with the Mission is an Industrial school where carpentry, fine needlework, weaving and carpet making are taught.

A Roman Catholic convent has a boarding school for Indian girls attached to it.

KALIMPONG

Kalimpong is lucky in having an active Secretary of the Order of the Star, Mr. Pradhan. There are about thirty members. He has organised a Star Scout group which does good work; they have started a night school for the small Kalimpong raga-muffins. The idea seemed to be infectious for at the same time the Kalimpong merchants started a youth movement for their young people.

There are a few T. S. members, but as yet no Lodge room where they can meet regularly and through which more publicity might be given to the opportunity of hearing about Theosophy. Some of the

T. S. and Star members are eager to have a girls' school on modern lines where girls of the better classes would receive a sensible education. They think that many girls from Nepal, Sikkim and even Tibet would come; one member knew of seven girls of his own family.

We went as far as looking over possible sites and I have one in my mind: in the midst of living, growing things, two bungalows ready to live in, space to build a proper school, and best of all nothing between one's self and the view on the mountains towards East, North and West. The snow peaks radiating purity, urging one to try and unravel the meaning of purity. I failed when I tried to put into words their message to me; then a friend drew my attention to the following from *The Voice of the Silence*: "when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, that will feed the hungry."

Can we apply these words to the school which may come into existence? The girls will have to break many bonds, the school will shield them until the time of harvest when they will be ready to help their mankind with the building up of India.

May the dream come true.

* * * * *

THE NEW ATTITUDE

I. In the School

From a private letter we glean the following about a recently held conference of Special Schools' teachers in New Zealand: "You would have liked the spirit of the conference. I have been to many Institute meetings, but there the teacher has been the important subject, or at least he or she bulked very large; here it was wonderful to see how teachers, personalities and everything else was quite lost in the one absorbing topic—the child. No one wished to shine; all that sort of thing seemed to have dropped right out of sight; no one wanted to argue; everyone wished to learn of others or give to others what he or she had learned. We had some very fine speakers, among them Dr. Sutherland of Victoria College: we had him twice. I wish we could have had an unseen audience of inspectors and headmasters! . . . There is a man here (in Wellington, where the conference was held), and Mr. Butt, who manages the Model School. He is a

wonder. I spent a morning with him and his charges, I have never seen so serene, quiet, entirely unbustled a teacher. He has been four years now at work in his present position and has steadily given more and more liberty to the children and made himself less and less in evidence in school; and all has worked admirably; he intends to go further still. He has written one or two booklets on education, one being called most suggestively *Hands off the Child!*

II. In the Office

From another private letter, that of a banker, also a New Zealander, we take the following: "I think the world has changed a great deal in the last quarter of a century; there seems to be more love and less cruelty and harshness about. For instance in the institution in which I play my humble part, the staff receives a deal of consideration. The Head Office is always ready to help in cases of difficulty, and the Branch Managers and Inspectors are very considerate and helpful . . . There is a spirit of friendliness abroad, and human frailties do not seem to loom so large as formerly. There appears to be more of true brotherliness everywhere."

* * * * *

The Bishop of Salisbury is trying to awaken the conscience of England in regard to the young men she is sending abroad.

Some of the promising men of the best families are glad of the adventure and possibilities of colonial life, but very often it is the ne'er-do-weel of the family who is packed off to Australia, South Africa or Canada, where vast territories are far from public opinion. Often the men who go abroad arouse hatred in the minds of the natives and lay the seeds of future upheavals and reprisals when the powers of modern science in warfare become known.

Every colonist who makes the original inhabitants of the country love him, and many of them do this, is making it possible for the tie of love to draw the natives into incarnation into more advanced families in the future. Every school boy should be taught that he bears with him the honour of his motherland when he goes abroad and that his morals must be as well guarded as they are at home. Theosophical students know that just as the best of the third root-race incarnated in the fourth, so the advanced souls of the fourth may find quick progress by incarnating in the fifth.

* * * * *

SIMON MAGUS

In view of what H.P.B. writes of Simon Magus in the Vol. II of *The Secret Doctrine*, the reference to him in Rhys' work in connection with the Druido-Celtic world is very interesting. Was there a Simon Magus cult? One begins to see why H.P.B. rehabilitated S. M. apart from justice to S. M. himself!

"Among the oldest instances in Welsh poetry of the use of word *derwyddon*. Druids, is one where it is applied to the Magi or Wise Men, who came with presents to the infant Jesus, and in its Irish cognate *druí* was not only used in the same manner, but was usually rendered into Latin by *magus*, a magician. Now and then also, point is given to this term by giving the druid the name of Simon Magus, whose appearance on Celtic ground is otherwise inexplicable. The Goidelic Druids accordingly appear at times under the name of the School of Simon Druids: they were soothsayers, priests, and medicine men, but their principal character was, perhaps, that of magicians."

The writer of an "ancient hymn, ascribed to St. Columba" therein makes the Saint say: "Christ the Son of God is my druid."

"(A) passage in the Second Epistle of Gildas,¹ possibly not part of the original, but written, at any rate, before the druidic tonsure had disappeared, is to the following effect: 'The Britons, contrary to all the world, and hostile to Roman customs not only in the Mass but also in the tonsure, are, with the Jews, slaves to the shadow of things to come rather than to the truth. The Romans say that the tonsure of the Britons is reported to have originated with Simon Magus, whose tonsure embraced merely the whole front part of the head, from ear to ear, in order to exclude the genuine tonsure of the Magi, whereby the front part was wont to be covered.'"²

Did "Britons" have Mass celebrated?

* * * *

A HEART-RENDING "HEART BRACER"

"Cardaissin" is the new "heart stimulant" discovered by Dr. H. G. Cameron of Saskatoon in the University Laboratory of Sasketchawan, and its official announcement has been made by the *Canadian Lancet and Practitioner*. The "new discovery," however,

¹ P. 71. *Celtic Britain*, by Sir John Rhys, Oxford.

² P. 72. *Ibid.*

³ An Ancient Celtic writer of note.

⁴ P. 74. *Ibid.*

seems to be on a line with the other similar discoveries of serum therapy in its gruesome horror. Its process of manufacture is thus described: "Cardaissin is obtained from the super-adrenal glands of cows, and 2,000 glands are required to make 10 grammes of it. At present it takes from one to three months to turn out a small quantity." It is not stated what the adult dose of the new stimulant is. The heart tonic now extant in medicine is Digitalis "which is obtained from the ordinary foxglove. It is a most useful drug, which has saved hundreds of lives". But, of course, "its acknowledged pride of place is likely to be seriously and effectively disputed" by the new discovery whose efficacy so far has been tested by experiments on frogs' hearts. But the heart-rending process of the manufacture of the new stimulant deprives it really of any mark of approval as a scientific discovery for the benefit of humanity. Man can never benefit by the torture and ruin of lives in the sub-human kingdom.

BEES

The following notice which occurs in the [ancient] Welsh Laws, show that bees were regarded by our ancestors, in later times at least, with a sort of religious veneration:

"Bees derive their origin from Paradise, and it was because of the sin of man that they came from thence, and God conferred on them His blessing, and therefore Mass cannot be chanted without their wax."¹

It is interesting to compare this with what C. W. L. says on "Candles" in Mass in his *Science of the Sacraments*.

CENTRAL AND SOUTH AMERICA

Presidential Agency. Señor José B. Acuña, President of the "Dharana" Lodge in San José, Costa Rica, has been recently appointed by Dr. A. Besant as Presidential Agent for Central and South America, which have till now formed part of the Cuban Section.

The Federation of the National Theosophical Societies of Latin-America is very near its realisation on the physical plane. The General Secretary of the Cuban Section has sent out to all the National Theosophical Societies for their approval or amendment a Project to regularise the said Federation. As this was done in March, we are justified in believing that by now all necessary

¹ *Leges Wallicae*, Lib., iii, C 5, Sec [10 From *Traditional Anna's of the Cymry*.]

preliminaries are completed. We hope, that one of the first results of the combined action of the composing Sections will be, that they will send a few students to the Brahmagyda Ashrama at Adyar, where at the same time they can fulfil a long felt need of semi-constant representatives for the Spanish speaking countries.

ARGENTINE

"Andino" Centre of Matahuasi, Peru, belonging to this Section developed into a full-fledged Lodge, choosing the name of our beloved President as the name of the new Lodge. With the name "Besant," the composing members desired to give to the world, in one word, their programme and the ideals that their Lodge stands for—incessant activity in labouring for the Great Plan. This is the fifth Lodge in Peru enriching the files of the Argentine Section. It is not so far distant, that a proud satisfaction will fill the hearts of those, who are now working in Argentine and Peru in the early formation of a Peruvian Section. This will mean a loss to the Argentine Section, a loss which will make it richer by the gratitude of the brethren of Peru, who will never forget the help they have always received from their Argentine brethren.

BRAZIL

The membership, during the past year, increased over 30 per cent. Brazil is keeping pace, even if we do not always take note of it.

CUBA

This is a "fast working" Section, so much so, that we feel that our news is always out of date. While we registered the formation of two new Lodges and five new Centres this spring we recommend to everybody interested in the progress of the Theosophical teachings, to pay his special attention to the work of the Cuban Section. In last year's report we read of 34 Lodges in this Section. In last recently decreased by 9, due to the formation of the Presidential Agency of Central America, and still we find that the Cuban Section counted last March 35 Lodges and 8 Centres.

GERMANY

We read in the *Theosophisches Streben* some interesting notes on the change of the formation of the Earth. The measurements of the American and French scientists show, that in the Great Ocean, especially well noted between W Long. 158° to 180°, and N. Lat. 20°

to 30°, the bottom of the sea was pushed up in a remarkable extent. Near Nihoha Island, where the bottom of the sea was formerly 3,500 meters deep (some 10,500 ft.) now the lead hits bottom at about 50 meters (150 ft.). And this is not an isolated case. The rising of the bottom of the sea goes on not only on spots, here and there, but on a coherent and evidently connected area. We are presencing the birth of a future Continent on the place pointed out by Dr. Besant and C. W. Leadbeater in their book *Man: Whence, How and Whither?* We cannot expect scientists to accept all that is said in this book, but they should pay some attention to it, instead of disregarding it entirely as a fantastic fairy-tale. Sometimes fairy-tales give the thinking mind the clue of some inexplicable fact. Many things look fantastic, to some people, while they are the commonest experience to others. It seems to us, it would be fairer if scientists would give a thought to all the predictions of the two seers, and a good, long thought too!

SPAIN

There are not many Sections which have met with greater difficulties than this one has done for some time past. It seems to us, that the difficulties were tests of endurance, and now those who have endured are experiencing a very rapid and most promising renaissance of the Theosophical movement, which must inspire them to still greater activities. In Seville the recently occupied ample hall became insufficient to hold the increased number of members and sympathisers attending the meetings. The Masonic Temple of this City has been completed. The Order of the Star in the East is working with renewed enthusiasm. A brother donated a site to the Zanon Lodge, so as to build upon it a home for the Theosophical Society in Seville.

A new review of philosophy, ethics, and mysticism, called *Fiat Lux* with its appearance in Valencia gives one more evidence of the spiritual upheaval in Spain. Its aim is to lead people to find the ideals, which will be the ideals of the dawning New Era, the New Civilisation. We wish this magazine the greatest success in accomplishing their programme expressed in the title of the same: *Fiat Lux*.

ART IN INDIA

By JAMES H. COUSINS D. LIT.,

FOR some years past, prominent members of the Theosophical Society have been active in forwarding the revival of indigenous arts and crafts in India, particularly of painting. An Exhibition of Indian art is now a feature of the Annual Convention of the Theosophical Society. But the activity goes on all the year. The exhibition of Indian paintings at the Convention Benares in December last was taken straight to Calicut, on the west coast, a distance of about 2,500 miles. Later it was installed in the Senate House of the Madras University. After a month's repose at Adyar, it was taken (with some additions by the artists and subtractions by art-lovers) to Hyderabad and Karachi in Sind, a distance of 1,900 miles.

At the time of writing this note the exhibition has gone on another thousand miles to Kashmir. It is not impossible that it may find a permanent home in a large city as the nucleus of a municipal gallery of Indian painting. In each case the exhibition broke new ground and was run under Theosophical auspices. The Theosophical groups and their local habitations profit by these activities. Things of beauty, and especially of spiritual beauty, such as the paintings by the artists of India always are, bring and leave good influences both visible and invisible. A Theosophical Lodge room which has been transformed temporarily into an art gallery never quite resumes its former appearance. A case in point is the Theosophical lecture-hall in Karachi. For some time past the local group has gradually been putting into practice the gospel of beauty and art which the leaders of the Theosophical Society have been proclaiming with increasing emphasis. Through the generosity of certain members a handsome stage has been constructed in the hall. The proscenium is built of brown Jaipur stone. In addition to lectures and general Theosophical functions the members of the lodge and of the Order of the Star in the East give musical and dramatic entertainments.

1927

BOOKS RECEIVED

635

For several years the Karachi Theosophical lecture hall has, like its sister hall in Hyderabad, been a public centre of cultural activity. Now it is the centre of a definite art-movement that is exercising a most important æsthetical and social influence in Karachi, and may well be the beginning of an All-India movement in which the inner necessities of art-expression will peacefully and beautifully solve some of the problems of artificial restriction in the social life of India.

Those who know something of the general attitude of orthodox India to the appearance of women as public entertainers, particularly in association with men, will realise something of the significance of the occasion. Moreover, the orchestra and chorus represent the unity in art of the five cultures that dwell side by side in Sind—Hindu, Zoroastrian, Christian, Mussalman and Sikh. The Indian musical instruments used by the "Star Strings" are made with artistic devotion by a local craftsman. The musicians render Indian and Persian songs in chorus with instrumental accompaniment. The continuation of such performances will probably lead to a natural development of harmony in oriental music. A slight beginning in this direction has already been made.

James H. Cousins

BOOKS RECEIVED

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

Magnetism and Magic, by Baron Du Potat Du Sennvooy (Allen & Unwin, London); *The People's Classics* Nos. Four to Nine (C. W. Daniel Co., London); *Theosophy as the Masters See It*, by Clara M. Codd; *Art as Will and Idea*, by C. Jinarajadasa; *The Ancient One*, by Esther Bright; *The Parting of the Ways*, by F. W. Pigott; *A Dictionary of Theosophy*, by Theodore Besterman; *A Help to Worship in the Liberal Catholic Church*, by E. Frances Udney (T.P.H., Adyar); *A Pixie's Adventures in Humanland*, by Jean Delaire (T.P.H., London); *The Intuition of the Will*, by Ernest Wood (T.P.H., Adyar); *Annual Report of the Smithsonian Institution, 1925* (Washington).

Government Printing Office); *Workmen's Compensation Legislation of the United States and Canada*, July, 1926 (Washington Government Printing Office).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (May, June), *Yuga Pravesha* (June), *The Calcutta Review* (June), *Theosophie in Ned.-Indie* (June, July), *The Herald of the Star* (May, June), *Modern Astrology* (June), *The Theosophical Review* (June), *Bulletin Théosophique* (June), *League of Nations* (May), *The Indian Review* (June), *The Messenger* (June), *Light* (June), *The Australian Theosophist* (May, June), *Revista Teosofica Chilena* (April), *Mod'at Ha'Jehudoth* [*Jewish News*] (June).

We have also received with many thanks:

The Vedānta Kesari (June), *The Visva-Bhārati* (April), *Wanted !! A Practical Solution of Britains' Industrial Problems*, *Orphee Bulgarie*, *Toronto Theosophical News* (May), *Teosofisk Tidskrift* (May), *Annual Report of the Madras Christian College, 1926*, *Teosofisch Maandblad* (June), *Pewarta Theosofie* (June), *La Revue Théosophique Le Lotus Bleu* (May), *Vivir* (February, May), *Teosofia en el Plata* (April, May), *Le Phoenix* (June), *De Theosofische Beweging* (June), *Theosophia Jaargang* (June), *Theosophy in India* (June), *Bhārata Dharma* (June), *A. R. U. Gazette*, *S. Australia* (April, May), *Rural India* (May), *Heraldo Teosofico* (May), *The Occult Review* (May, July), *The Young Theosophist* (May), *Vaccination Inquirer* (June), *Bulletin of the Museum of Fine Arts* (June), *Lucifer* (May), *The Islāmic Review* (July), *Prohibition* (July), *Prabuddha Bhārata* (July), *Cherag* (May), *The Safi Quarterly* (December), *Koinonia* (July), *Der Herold* (May, June), *Het Sterleven in Indonesia* (June), *Australian Star News* (June).

REVIEWS

The Kingdom of Faerie, by Geoffrey Hodson. (Theosophical Publishing House, London. Price 3s. 6d.)

Among the many books now appearing on this subject, those of Mr. Hodson are specially welcome, since he speaks with the rare authority that comes from direct knowledge, and a personal experience protracted over many years. Recently he has met with much corroboration, where formerly his was a "Voice crying in the wilderness" of scepticism, but he has never troubled himself over the difficult task of convincing the unconvinced or laying scientifically baited traps for the Little Folk. To any reader who has prepared himself by a thoughtful consideration of the subject, the author's tone of sincerity and sane observation is his best credential.

One interesting addition to Theosophical information about this elusive Kingdom of Nature is an explanation of the part played by a flower or tree-fairy, as distinct from the Group Soul of the species, in nursing the evolving consciousness. It would seem as if, for the lower kingdoms as for the human, a short-cut may be taken instead of the evolutionary spiral, and the author hints at the possibility that, in some cases, the same nature-spirit has nursed an evolving consciousness through vegetable and animal lives, up to the threshold of individualisation and entry to the human kingdom. Perhaps such nursing may account for poets, and generally for such other-worldly people as seem to have special affinities with Nature and the Faerie Kingdom. It may be remembered that Maurice Hewlett seriously proposes that Shelley should be regarded as a Fairy Changeling.

An interesting chapter deals with the Kingdom of Pan, showing this as belonging to an altogether different and lower, or more deeply involved, streams of life. The crucial difference is that whereas, for the fairy races, the physical-etheric form is their densest vehicle and is played on by vibrations from the subtler and higher, the etheric forms in which fauns and satyrs can alone be contacted by humans is at the apex of their triangle of manifestation, the emerging points of unknown depths, with no super-consciousness. The author suggests

that this may be because this stream of life is still on the downward arc, but even so it would seem that there would be super-connections, unless these sinister beings are connected with the mysterious eighth sphere, and represent dissolving personalities that have cut themselves off from their higher triads, so left to a backward course in evolution. Certainly tradition points to oft-proved danger for humans in any contact with these horned and hoofed ones, though they are not without beauty and attraction.

H. V.

A Dictionary of Theosophy, by Theodore Besterman. (T. P. H. London. Price 10s.)

This volume attempts to fill a much felt want to help students of Theosophy. In the Introduction the author refers to other books which have been compiled in earlier days having a somewhat similar object. We welcome it cordially and with appreciation of the work that it must, of necessity, have entailed.

We hope that for the benefit of the many that a cheaper edition may be shortly forthcoming though we appreciate the get-up of the book which is decidedly above the average and pleasing to the eye and to the feel.

G. H.

The Ancient One: To the young folks at Home, by Esther Bright. (T. P. H., London. Price 6s.)

Every line in this short volume breathes a sincerity of soul and a love for all kingdoms of nature. It is quieting, inspiring, full of a great understanding and knowledge of life in many forms and an understanding and an intuition of Life without form. A largeness of heart, rare to contact, and a great simplicity that belongs only to bigness of soul.

It is rare, quite exceptional, to read the outline of a life, written by one who tells of her own life, without one bit of the personal side peeping out. One reads it with interest and one is able to forget utterly that the writer is writing of herself, so completely does she stand outside herself telling the story as it were, of some one else. That is a grand accomplishment, one great lesson of this sweet little, lovingly beautiful book.

DRAGON FLY.

From Atlantis to Thames, by W. P. Ryan. (Theosophical Publishing House, London. Price 6s.)

This "epic-drama" of Fleet Street is a study in re-incarnation, its hero Aidan Delvin, having sold his soul's birthright in a heritage of immortal seership for "a mess of pottage," viz., a place on the journalistic staff of a big London daily, *The Shield*. The author implies that journalists are the modern lineal descendants of the Bards of old, and we have a striking picture of the stale sub-editor's room, with its jaded, unhealthy workers, turning night into day, feverish drinkers and smokers, slave-driven by Sir News—Nose, yet withal a brilliant and likable fellowship.

"We Protean artists in the Wizard Street,
Distil from murders, booms and burglaries,
From shocks and comedies of continents,
From fright and folly, politics and pain,
Most pregn essence. Deeply do we limn
A quaint and crazy picture of the world;
And this the fancy-fatted multitude,
Accepts in faith as sheer reality,
Yea, all magicians, with no magic, we;
Weird makers of the millions' mental sphere."

Contrasted with this hectic world of "Owls," K. Aidan from time to time has glimpses of another, when his subliminal self asserts itself, making him conscious of rich gardens and mountain slopes, guarded by an Ancient Shepherd whom he knows of old and acclaims with rapture. Moreover the Lady Felicia, daughter of Lord Beechumere, and brought by him on a visit of curiosity to the Press, shows a strange kinship with him in these spiritual adventures. She too is ultra-modern, late of Girton, and has been interested in Aidan's poems, for the most part brilliant satires on society, but she also knows a more real world, over which the same Ancient Shepherd holds away. Already a professed Messenger, Angus of the Isles, has awakened Aidan's restless longing for further light on the Mysteries of life, but Felicia completes his disillusionment. There is danger that both will be led away from their quest by mere earthly passion, for their lower selves seek to assert themselves in old, familiar ways, each in turn is victor in a weird conflict, beautifully shown, as "The Battle of the Ghosts".

"I hungered to be near Felicia's paths
A little while before I went for aye,
Among the seekers in the silent isles.
Her glamour drew me, step by step anear,
E'en though I fled her: love so flies and feints.

And then the world became a mocking world.
 In vigils, fastings, agonies I drew
 From Nature and from self, appalling stores,
 I seemed a hundred raging entities
 'Twixt dusk and midnight, then a hundred ghosts
 Gloomed in me from the midnight to the dawn.
 And every ghost appeared a tortured 'me,'
 All alien to my tried, familiar self."

So he fights his dwellers on the threshold, while Felicia too is being called by the Ancient Shepherd King back into her soul memories, that "vestal soul on Nature's hearth in far Lemurian and Atlantean days".

"These later lives, e'en as your life to-day,
 I read as flash and waste. Poor power you've won
 In thought, in passion, in soft social arts,
 But lost the Nature-Magic once your joy."

Reproached by the Shepherd King for wanting to lure back a soul that wills to rise, Felicia is startled back to recognition of her true goal.

"Ah true! a chain of wilful lives and dreams
 I've wrought till Nature coldly turned away,
 Unfitted for her service deeming me,
 Yet I would do her regal will again
 From life to life, from sphere to sister sphere,
 Nor ask reward in æon of them all
 Beyond, her peace within the serving Self
 Ah me! the Self's a slow, unrising Star.
The Shepherd King.
 Sweetly it rises with the wakening will."

So both win to light in their different ways, seeing past lives are all as a training for the present and future. Aidan's life-task is to bring to birth "an epic song that will illumine for hosts who toil, and dream the gods beyond the prisoners in themselves," Felicia's to be his inspirer, to be Nature's High Priestess and interpreter of her joy, playing "life's game of charm as gaily as a child culls meadow flowers".

It would seem as if our poet were entangled in the illusion of twin-souls, but perhaps that is only by poetic license, and Aidan and Felicia may be taken a typical man and typical woman of the ages, Adam and Eve brought up-to-date.

H. V.

The Ego and Spiritual Truth, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 7s. 6d.)

This is the second of a series of books by Mr. Isbyam, in which he sets forth a new philosophy of his own with much skill and freshness of style, which makes the reading of a deep subject a fascinating pleasure. Mr. Isbyam's philosophy seems to be founded upon the Spiritual Pluralism of Mr. James Ward, and those whom Mr. Ward has interested should be especially attracted by this author's works.

More than half the volume is taken up with a brilliant introductory essay by Mr. Louis Zangwill, entitled "The Quest of Spiritual Truth," and while not showing any agreement with his friend's philosophic arguments, being a Dualist, he gave him a friendly pat on the back and applauds his production. This essay is of the nature of a general review of the important systems of Eastern and Western philosophies.

The chief chapters of the book are entitled "Entities other than Physical Force" and "A Dialogue on the Principles of Causality". The following extract from the chapter "A Discourse upon Entities" gives a clue to the trend of thought of the author.

"My own experience leads me to distinguish Ego-entities of several kinds. In my belief: Physical force is one. The impulse or appetite to use it is another. There are emotions that order these impulses for a third. Then there is the Ego-entity that I am, when I frame a purpose, and master or try to master these emotions; which makes a fourth kind. Moreover, I believe also, the spirit of love, the spirit of truth, and the spirit of beauty, are Ego-entities."

Of this Mr. Zangwill in his essay writes:

"These Ego-entities, as known to us in sensation, exhaust for Ward and Leibniz the category of existence. But the Ego-entities experienced by us are of many varieties, says Mr. Isbyam, and by no means exhausted in sensation. To James Ward, thoughts, passions, ideas—all the phenomena of the inner life—are psychic states. To Mr. Isbyam they are all equal Ego-entities: spiritual existences of the Platonic kind that operate through the Ego, identify themselves with it, and so render it no less plural than the play of forces manifesting itself as the physical cosmos . . . The most casual glance at all these Ego-entities shows them as of diverse grades or orders. The lower are those manifested in sensation: the higher are those of the Platonic kind. All the intellectual and ethical activities of our inner life are a play of Ego-entities in consciousness."

Students of Theosophy will recognise in many of these entities thought forms of good and evil, possessing a very real life of their

own, that enter the minds of individuals from outside and arouse in them emotions and thoughts of a high or low type according to their value. One of the great difficulties of Western philosophers arises from ignorance as to what the mind is, and what it is in our nature that is affected by emotions. Theosophy gives this information, and many are beginning to accept the teachings of Theosophy, so perhaps this difficulty will disappear in the future.

We agree with Mr. Zangwill that the true source of a great part of the reasoned philosophies of Europe is the philosophic thought of ancient India, and this again proves the greatness of India's past civilisation. For does not philosophic thought denote the highest type of human mind? In other ancient lands buried cities are sought to prove their past greatness, but ancient India was not of a materialistic type, and her wonderful systems of philosophy, which have never yet been approached by sages of other lands, stand to-day above all others in proof of the greatness of her past glorious civilisation—and to many as a token of a wonderful resurrection in the near future.

This may appear to be a digression, but this ancient land is still saturated with philosophy and religion and it is difficult to write of philosophy without touching upon India. So no pardon is asked.

L. A.

The Secret of Ana'l Haqq, by Khan Sahib Khaja Khan. (The Hogarth Press, Mount Road, Madras. Price Rs. 2.)

This should prove a most interesting work to students of Sufi as well as of comparative mysticism. It consists of about 300 sayings of Shayk Ibrahim, who was a native of Nagpur in the Central Provinces. He was, it appears, a "Shuttari Sufi" or "Ana'l Haqqwala". The latter words mean literally "I am the Truth," which sound so much like the Soham ("I am He") of the Hindū, and are attributed to the Persian saint, Mansur-i-Hallaj, who lived about a thousand years ago in Persia and was done to death by his contemporaries who considered his doctrines contrary to the laws of the Musalman Shariat. His follower, Shayk Ibrahim also was evidently unorthodox, so much so that some of his sayings have on that account been omitted from the work under notice. Khan Sahib Khaja Khan has translated the sayings from Persian and arranged them into chapters according to the main ideas which they convey. The thoughts of mystics are very largely the same all the world over, whatever their outward garb as

regards language, religion or symbol. Anyone acquainted with them may easily perceive that the translator has performed his task with conscientious accuracy, understanding and sympathy. It would not serve any very useful purpose in this review to go into the doctrines treated in the book. They are expressed with that peculiar felicity which characterises Sufi teachings in general. The sayings, being attempts to penetrate the nature of the Absolute Reality (Dhat-i-Bahat), of the method of its manifestation, of its essential unity with man, and of the means of his spiritual ascension from "the last point in the lowest end up the upward arc" are aphorisms that must be meditated upon before their essence can be grasped. The translator came across these sayings in Hyderabad (Deccan) in 1911. One wonders how many more heaps of such gems lie hidden in the possession of men that know not their value.

N. S. R.

Raja Ram Mohun Roy, His Life, Writings and Speeches. (G. A. Natesan, Madras. Price Rs. 3.)

Leaders of the Brahma Samāj. (G. A. Natesan, Madras. Price Re. 1-8.)

The Brahma Samāj was the earliest of the Indian Renaissance movements of modern times, as the result of the impact of the aggressive western civilisation on the then supine Indian culture. In India any reform movement, to be successful, should naturally express itself through religion and make a spiritual appeal to the people. So the Brahma Samāj started with the rousing of the religious consciousness of the Hindūs, heavily overlaid by the agelong formalisms whose import or purpose had long been forgotten and which therefore were merely choking the national life, back to the life-giving message of the ancient Rishis of the Upanishads. Raja Ram Mohun Roy was the pioneer in this work and the study of his life and writings show how he was in a sense the prophet of modern India. Deeply learned in oriental literature he was equally at home with that of the contemporary west, of the later eighteenth and early nineteenth centuries, and so his survey of the problems of life show an unmistakable impress of meticulous study as well as breadth of vision and universality. The result was that they carry an intellectual conviction as well as give an idea of the great dynamic influence which they must have exercised on the writer himself in putting his ideas into practice.

The religious ignorance and confusion among the Hindûs at the time was but a part of the social, economic and political disintegration, when many wrongs were inflicted on the weaker classes and even supported in the name of religion and custom. Raja Ram Mohun Roy's efforts were therefore to free the community and the whole nation from all the evils and restrictions that were cramping and hindering its natural growth and expression. Hence his papers on the various subjects are of perennial interest and inspiration, to all lovers of Freedom. His message was faithfully carried out by a band of other Bengalees in various fields of activity. Maharshi Devendra Nath Tagore, the mystic; Keshub Chunder Sen, the fiery and uncompromising reformer; Pratapchandra Mazumdar, the mellifluous preacher; Sashipada Banerji, the cheery humanitarian who called his own troublous life in the cause "a romance of the play of His fingers on the harp of time"; Ananda Mohan Bose, the religious-minded and idealist politician; and Pandit Sivanath Sastri, the scholarly theologian—these are some of the honoured names in the Brahma Samâj, for their arduous labours of self-sacrifice and suffering in its cause. An account of their lives, therefore, is a valuable lesson to everyone with an ideal, as how to live and labour for achieving it.

S.

The Difficulties of Dr. Deguerre, by Walter R. Hadwen, M.D. (C. W. Daniel Co., London. Price 22s. 6d. net.)

Originally contributed as a serial to *The Abolitionist*, between 1913 and 1918, the articles have been now put into this book-form strongly bound, with various illustrations. As may be guessed the story treats of the horrors of vivisection and serum therapy connected with it. Into the months of fictitious characters, representing the laity and the medical profession, the author has put all that can be said for and against vivisection and its practice in modern treatment. Dr. Deguerre is the average doctor brought up on the "orthodoxies" of the modern medical Science, and his "difficulties" are precisely those which every one in the profession meets with if he has open eyes and an open mind, but the majority of the practitioners simply fall in line with the orthodoxies lest they should be ostracised by the high-priests and suffer the concomitant hardships. The whole subject is treated in an easy and non-technical manner, so that the man in the street may know for himself all about the various diseases to which mysterious names are given and new fangled

remedies, prepared out of the most gruesome sufferings on the sub-human groups of animal life, are put in—and all on wrong or false hypothesis and with futile results in the long run. The book is very instructive, but its price will stand in the way of its wider—and may we say, necessary—reading by the public.

S.

John Bull, Mystic, by Judex. (Walter Gandy, London. Price 3s. 6d.)

This is a surprising and entertaining little volume, being a collection of weird happenings recorded in the English Newspapers of recent years, up to June 1926. There is little attempt at selection or arrangement, but it is interesting to read, and provides striking testimony to the change of attitude undergone by the man in the street towards the super-physical. It has taken three hundred years to convince hard-headed England of the truth of a saying of her greatest son, quoted here opposite the title-page:

"There are more things in heaven and earth, Horatio Bottomley, (John Bull) than are dreamt of in your philosophy."

A popular group of stories centre round the spectre of Queen Bess (of hypothetical "goodness"), who certainly died with a guilty secret on her conscience, if ever woman did so. Windsor Castle has long boasted two ghosts, Henry VIII and his red-haired daughter, and recent appearances of the latter, to such unimaginative people as sentries, seem well-authenticated and recorded since the year 1897.

Gruesome light is thrown on certain occult practices of the black variety in the account of evidence produced in a Scotch Court where three young men were charged with cruelty to a horse. They were members, it seems, of a mysterious cult called. "The Horseman's Word," claiming to impart to its initiates complete mastery over horses, and an essential part of the ritual consists of fastening a running noose round the lower jaw of a Clydesdale mare and buckling up one fore-leg. No women are admitted and an oath pledges members "All to conceal and never reveal" its secrets.

Judex is to be congratulated on the judicial fairness and tolerant common-sense of this extract on J. Krishnamurti and the Order of the Star in the East, partly defending these from another contributor to the press, but abstaining from controversy. With extreme moderation and good taste he points to the lack of adequate

knowledge on the part of Krishnaji's assailant, directs him and others to the Order itself for that knowledge, and quotes from a personal letter received from a visitor to Ommen, giving a word-picture of the Gospel of Happiness and its exponent.

To conclude, let us take an extract of quite opposite quality, showing a delightful humour which the occultist will be the first to enjoy. Beachcomber, of *The Daily Express* fame, imagines the complications that will ensue when Reincarnation becomes an accepted commonplace, and sketches a dinner-conversation:

Hostess: Mr. Beachcomber, I want to introduce you to Mrs. Rubble, whom you strangled about six hundred years ago.

Myself: Rubble, Rubble? Can't recollect the name.

Hostess: Oh, she was an Italian merchant's wife then. It was rather after my time. Perhaps you remember my husband?

Myself: Didn't we meet at Hastings?

Husband: Rather! I fought next to you. Old Harold got it badly in the neck, didn't he?

Myself: In the eye, rather. What's become of him now?

Husband: Oh, he was something or other in the Church, and then he was a French baron, a Chinese philosopher, a minstrel and several other things in succession.

Myself: Is he here to-night?

Husband: No fear! He is a dock-labourer now. But you remember Taillefer, the fellow who tossed his sword up and sang about Roland? Well, he's over there. He's on the Stock Exchange, and loathes being reminded of all that business.

Myself: One moment, I'll rejoin you soon. I've just caught sight of Morrison—you know, he was Adam. Tells awfully interesting yours.

Husband: A vegetarian, isn't he?

Myself: Not he. He's got a kind of complex about fruit . . . Won't look at the stuff—calls it racial memory.

H. V.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes:

"London's first Fellowship of Faiths" is announced at a meeting in the well-known City Temple, where "Peace and Brotherhood, as taught by seven living World Religions" are to be proclaimed. Addresses, each of ten minutes, will be delivered by representatives of the religions. A Buddhist of Ceylon, a Christian of America, a Confucian of China, a Hindū of India, a Jew, two Musalmāns and a Theosophist are the speakers. Mr. Charles F. Weller who, with his wife, started the admirable League of Neighbours has, with Mr. Kedarnath Das Gupta, organised a London Committee, and may be reached at 59 Egerton Gardens, London, S.W. 3. Since our Jubilee Convention in 1925, at Adyar, where we began each day by a joint "Act of Worship," the habit of such "common prayers" has grown among our members, and I am very glad to represent the Theosophical Society at the above gathering. At the Convention of English Theosophists last month in London, one of the meetings began with such a recital. Dr. Wei Chang Che'n, the Chinese representative, sends a message, as he is not able to be present in person.

The Fellowship of Faiths, it is said,

brings together, in a spirit of mutual appreciation, the adherents of various religions and promotes Spiritual Unity by emphasising those spiritual fundamentals in which all great faiths agree.

All of us will welcome this declaration, as this is the work which has been steadily carried out by the Theosophical Society, and we welcome joyously a fellow-worker in this field. I like very much the note struck of the "Appreciation" of the merits of a religion by those who do not belong to it. The following is very well put:

Appreciation is the New Bridge across those dangerous Chasms of Prejudice—Religion, Race, Colour, Possessions and Distinctions of Class or Culture.

Toleration is not enough. Toleration merely permits an alien to live—on the opposite side of the chasm.

Appreciation, bridging the chasm, leaps to the neighbour's side, saying: "Teach me to co-operate with the contributions that you are making to our common life."

During twelve months, no less than 253 meetings have been held, we are told, with an attendance of about 38,515 persons, in New York, Boston, and Elizabeth (New Jersey);

In Jewish synagogues, "Tributes to Christianity," by adherents of Nine Other Faiths.

In Christian Churches, "Tributes to Judaism," by followers of Nine Non-Jewish Creeds.

Tributes to Buddhism, to the Religions of China, to Hindûism, to the Roman Catholic Faith, each in a conservative Protestant Christian Church, by neighbours of Other Religions.

Peace and Brotherhood discussed by Bahai, Buddhist, Christian (Protestant and Roman Catholic), Confucian, ~~and~~ Culture, Friends (Quakers), Greek Orthodox, Hindû, Jew, Muhammadan (Islâm), New Thought, Theosophist and other faiths.

Hearty congratulations to these true human "Neighbours".

I see that an American visitor to India has written on some of the blots on Indian civilisation. We cannot complain so long as we do not remove them. But Britain, which is so proud of its civilisation has also many blots, such as 13,000

houses in Glasgow, that have been condemned as unfit for human habitation, are still inhabited by human beings, 66 per cent of the inhabitants of Glasgow live in one or two roomed "houses". And Glasgow spends £3,000,000 per annum on hospitals, infirmaries, etc., to cure diseases caused by such conditions. Similar conditions have lately been found—not for the first time—in Westminster, London, close to the most luxurious dwellings.

* *

Any who remember the shocking epithets showered on my old and dear friend Charles Bradlaugh and myself, because we re-published Dr. Knowlton's pamphlet (published in 1833) on birth-control, may be surprised to read the following paragraph from the scientific journal *Nature* (July 16, 1927):

Fifty years ago a significant event occurred in the history of the human race, whether regarded from the biological or the sociological point of view—the trial of Charles Bradlaugh and Mrs. Annie Besant for re-publishing Dr. Charles Knowlton's pamphlet *Fruits of Philosophy*, in which principles and methods of what is now called birth-control were described. From that trial sprang the neo-Malthusian or birth-control movement; the Malthusian League having been formed on July 26, 1877, followed by leagues in Holland, Germany, France, and several other European countries, and culminating in the American movement pioneered by Dr. W. J. Robinson and Mrs. Margaret Sanger. The interest evoked by the trial was so great that hundreds of thousands of copies and translations of the Knowlton pamphlet, of Dr. George Drysdale's *Elements of Social Science*, and other booklets were sold within the next few years, and the birth-rate of England and several other countries, which had been rising before the trial, showed a more or less strong downward tendency from that year. Man had already begun to apply science to master most of the external forces of Nature, but he was still subject to the law of the struggle for existence due to excessive reproduction; and the year 1877 opened up a new era of man's control over his own destiny by the substitution of rational for natural selection. The Malthusian League will celebrate the jubilee of the Knowlton trial and of its own formation by a dinner at the Holborn Restaurant on July 26, at which Prof. J. M. Keynes will preside, and the speakers will be Dr. Annie Besant, Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner. Particulars can be obtained from the Secretary of the League, 120 Victoria Street, S. W. 1.

When I closed my address to the jury with the words: "History will say to us, 'Well done,' whatever your verdict

may be," I did not expect them to be realised during my lifetime. My fellow-warrior passed away before the justification came; but that noblest of men did not seek for recognition; all he cared for was to serve the people. On July 26, a large hall in the Holborn Restaurant was crowded at a dinner given to celebrate the foundation of the Malthusian League.

* * *

The newspapers over here seem to be much surprised that I should be so busy at my present age. Here is a specimen paragraph from an evening London paper, *The Star*:

A JUBILEE FUNCTION

Dr. Annie Besant is to be the guest of honour at a dinner to be given at the Holborn Restaurant next Tuesday in celebration of the Fiftieth Anniversary of the famous trial in which she and Charles Bradlaugh, the famous M.P., were prosecuted for republishing Dr. Charles Knowlton's pamphlet, *The Fruits of Philosophy*. One of the results of the trial was the formation of the Malthusian League, of the original group of which Mrs. Besant is the only survivor.

Professor J. M. Keynes is to preside at the gathering, and the speakers will include Mr. H. G. Wells, Dr. C. V. Drysdale, and Mr. J. Sumner.

This will make the third function in which Dr. Annie Besant, who is an octogenarian, takes a prominent part in a week. The others being the India Commonwealth League reception (at which she was the guest of honour) at the Caxton Hall on Monday, and the Fellowship of Faiths meeting to-morrow.

I decline to fall into the error that I should be laid up in lavender merely because I have nearly completed eighty years in this body. I will drop it and assume another when it is worn-out but, meanwhile, why should I not go on working?

* * *

An American traveller, Miss Katharine Mayo, has published as the result of her tour, a remarkably wicked book, slandering the whole Indian people. It has been bought up with extraordinary avidity, as such books are apt to be, gratifying the pride of the Nation which rules India, as well as the pride in the supposed superiority of white races over coloured. It is naturally praised in the most exaggerated way

in English papers, as when *The New Statesman*—notorious for its haughty tone towards Indians—writes of it as "one of the most powerful defences of the British *rāj* that has ever been written". It is as though one described the Westminster slums as the results of democratical rule in Britain. Some one who signs himself "47 years in India" wrote to *The Westminster Gazette*:

INDIAN CHILD MARRIAGE

SIR,—Your article, "Child Marriage in India," is, permit me to say, unfair to the Indians. It is precisely as if an Indian were to select the most appalling evils of our civilisation. There is a bright side to the picture. Child marriage or not, there are no old maids or spinsters; animal sacrifice notwithstanding, India does not slaughter animals for food at the rate of a score for each tick of the clock. If Miss Mayo would read *India, Bond or Free?* by Annie Besant, or *The Hindu Point of View*, by Professor Radakrishnan, it might possibly open her eyes.

I have spent in India the greater part of my time since 1893, living as an Indian, welcomed in their homes as though I were one of their own people, and I have never come across the horrors she describes. I have myself worked against child-marriage, with the help and support of large numbers of Indians, men and women; everyone knows that the "first marriage" among Hindūs is only a betrothal—though if the boy dies, it makes the young wife a widow—and the girl-wife remains in her parents' house until the "second marriage" takes place. I have received an advance copy of this book, and on opening it I found that the very first division of Part I called for some unexplained reason "The 'Bus' to Mandalay," is devoted to a revolting description of the Kali Ghāt Temple. Miss Mayo is conducted through it by a "Brahman friend," clad in "his white petticoat-trousers and his white toga, the usual Bengālī costume". The last words show that the Brāhmaṇa wore the dhoṭī and shawl, but the description reveals the underlying motive of the book, to make ridiculous one of the most graceful and decent costumes ever invented by men. I do not know how far the revolting description of

the sacrifices offered there is accurate, since I have never visited a Kālī Temple in which blood-sacrifices are offered; I am told that all who go have blood smeared on their forehead, and I would no more submit to that outrage than I would sing in a Christian Church of being "washed in the blood of the Lamb". Naturally Miss Mayo does not mention—perhaps she did not know—that masses of the worshippers of Kālī never take part in any blood-sacrifice, and that while such sacrifices go on under British rule, the Indian woman-Regent of Travancore abolished them in the State she rules. Similarly when an attempt was made in the Indian Council to raise the age of consent (before the reforms of 1919) it was frustrated by the British Government. That has been the obstacle to reform, as it was the obstacle to free and compulsory education. That has only been passed, over nearly the whole of India, by the reformed Legislatures. We must look to Indians for the abolition of blood-sacrifices. So long as foreign meat-eaters rule and have their ghastly slaughter-houses, how can we expect them to legislate against these cruelties of the Left-Hand Path?

The book becomes more and more slanderous as it proceeds. The writer seems to have merely sought for filth. Does she imagine that if her presentation were an accurate picture of Hindū civilisation that Hindūism could have produced a civilisation in India dating from the sinking of the Island of Poseidonus, some 9,000 years before the Christian era? It would have been smothered in its own putrefaction. But India has a future even greater than her marvellous past.

The modern treatment of the aborigines in India, those who form the outcastes, has been hard in its exclusiveness, and I do not wonder when I see that an old and disregarded warning of my own, spoken when I first went to India in 1893, is being realised. I warned the castes that if they did not give

better treatment to the outcastes, the latter would turn from Hindūism to Christianity. I read in an English paper a sermon given in Brighton by an Indian Christian Bishop—the Bishop of Dornakal—who stated that in the first 20 years of missionary work in India, only six families, Brāhmaṇas, had been converted. But during the last 60 years, 150,000 converts had been made in his own diocese, "outcastes very largely". They come crowding in, ostracised as they are by the "orthodox" Hindūs, the natural result of the treatment they have experienced at the hands of the castes.

The following comes from an American paper, the *Los Angeles News* of July 7:

ON ROAD AT LAST

Is this a new world we're living in? It begins to look so.

Item No. 1—Ambassador Herrick has arrived back home from France bearing proposals for a permanent treaty of peace.

Item No. 2—It seems probable that out of the conflicting national claims at the arms limitation conference will come some reduction in war-craft construction.

Item No. 3—A political election takes place in Ireland. One faction refuses to swear allegiance to the King, but instead of swinging shillalahs over it both sides, go to church and, shoulder to shoulder, kneel down in prayer. Upon their appearance on the street they are cheered by the bystanders.

All these things indicate that at least people are THINKING TOWARD PEACE.

They are thinking harder and more effectively than ever before in history.

When enough people want war abolished, it will be abolished. That will make this old world a new one.

We may not be there yet, but we seem to be on the way.

And we shall reach our goal the more rapidly as Devas and men co-operate more and more. The chief use of religious ceremonies is to bring about this increasing co-operation, and as the Seventh Ray is now coming into its period of domination, we act wisely in working with Nature and taking advantage of the opportunities she places in our way.

Mr. Sidney Ransom, Acting General Secretary for the T.S. in South Africa, writes to me that during the year, July 1, 1926 to June 30, 1927, 117 new members have joined the National Society. Of these only six are unattached, the remaining 111 having joined Lodges. The Johannesburg Lodge has received the highest number, 26. This is decidedly encouraging. Moreover, it is specially important that Theosophy should spread in South Africa, as it would help greatly to harmonise the relations between South Africans and Indians. The time is also very favorable, as the Rt. Hon. Mr. V. S. Srinivasa Sastri has been appointed High Commissioner in South Africa.

* * *

The T.S. in Cuba is making good progress. A sign of practical enthusiasm is shown in the cable sending me news of its Convention, for it mentions the fact that the annual dues were raised "fifty per cent to intensify propaganda". Another pleasant telegram, this time from Ireland, conveyed the news that Masonic Lodges were started this month (July) "joyfully and successfully" in Dublin and in Belfast. They are the first Co-Masonic Lodges in Ireland. A letter from the 14th Marāthi Theosophical Federation, sending good wishes to Krishnaji and myself,

also expresses its sense of firm and full confidence in their leadership in undertaking new activities in the service of humanity and of the world.

This is a very kindly and significant thought.

* * *

(Received later)

A very interesting meeting was held in London, at the City Temple, in connection with the American movement for the "Fellowship of Faiths". Six world religions were represented, and I was invited, the seventh, to represent the Theosophical Society. The great building was crowded, and an overflow meeting was held in a hall belonging to the Temple, forming part of its basement. It is a sign of the times

that such meetings should be held, replacing the strife which was formed in days which some of us can remember. Some of the London newspapers seem to be rather surprised.

—

We are hoping and expecting to welcome the President of the Theosophical Society in October (in either the third or the fourth week), at Adyar.

* * *

We received the following notice of the probable outline of the movements of Bishop and Mrs. Arundale for the next few months.

August 17th, 1927: Leave Southampton, White Star s.s. *Olympic*, for New York.

In the United States of America till

November 19th: When we embark on s.s. *Olympic* for Southampton, arriving about the 25th.

December 1st: Leave London by P. & O. *Express* for Marseilles, where we embark on

December 2nd: For Bombay by the P. & O. s.s. *Kaisar-i-Hind*.

December 16th: Reach Bombay and proceed to Madras for the International Convention.

January 29th, 1928: Embark on Orient Line s.s. *Otranto* at Colombo for Australia.

April: About the third week—embark on Orient Line s.s. *Orama* for Europe.

This programme is as at present arranged, but our programmes are unusually susceptible to alteration.

THE UNITED STATES OF EUROPE

The President of the Theosophical Society, lecturing in London recently, appealed for a Federation of the European Nations, in other words for a United States of Europe. She sees in the United States of America a unique example of a Federation of States which is on the way to renounce war and it, in that case, might well form a pattern for Europe also. Mr. Phillip Snowden, Chancellor of the Exchequer of the late

Labour Cabinet in England, visualises the same ideal, and also offers a practical means for achieving it, in an article, "High Finance—World Peace". He also instances the financial system of America which "divides America into 12 economic units and *disregards State boundaries*, these units being controlled by a Federal Reserve Board on which each unit is represented". The same might as well be the model for the economic structure for the new Europe. The interlocking and inter-dependence of financial interests of the several Nations, Mr. Snowden thinks, may act as a great deterrent of war and waste of National resources on preparations for war.

* * *

At the Silver Jubilee of the accession to the throne of the Mahārāja of Mysore held on August 8th and following days, H. H. gave a very inspiring reply to an address offered to him by his subjects from which we give the following quotation :

It is my earnest desire that this spirit of brotherhood should be extended to the continuous improvement of the conditions of those who are less fortunate than ourselves, remembering that all the communities alike are members of my people and children of our country.

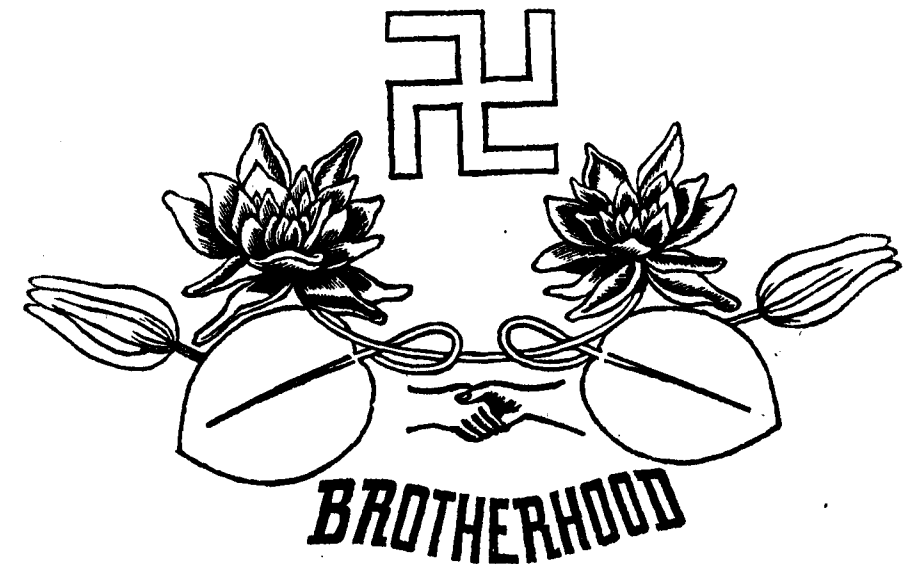
I pray that a similar spirit may extend itself to the dumb creation, and that we may see animals, and especially those we hold sacred, treated with ever-increasing consideration for the feelings which they cannot express.

And I appeal specially to the rising generation to hold before themselves always the ideal of brotherhood and of good citizenship, so that when they come to fill our places, they may continue in all good ways to advance and increase the welfare of our beloved Motherland.

Finally, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavour to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this the supreme object of my life and rule.

* * *

The Silver Jubilee of the Co-Masonic Order in England will be celebrated in London on September 26th.



TOWARDS FULFILMENT¹

By THE RT. REV. J. A. MAZEL

RECENTLY a book came into my hands, which gave me so much joy, that I should like to try and share this with others. The book is *The Cloud upon the Sanctuary* by Karl von Eckartshausen,² and I shall begin by freely quoting from it.

The author writes :

That illuminated Community of God which is scattered throughout the world, but is governed by one truth and united by one spirit. This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

¹ A condensed report of a Lecture.

² Translated from the German by Isabelle de Steiger.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. Perfect knowledge of God, of nature and of humanity are the objects of instruction in this school It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church.

Hence this Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love, has been occupied from the earliest ages in building the Grand Temple to the regeneration of humanity

This interior community of light is the reunion of all those capable of receiving light and elect thereto, it is known as the *Communion of Saints* it alone is in the possession of the science of the Saints. By it the agents of God were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter

This school of wisdom has been for ever most secretly hidden from the world

By this school were developed the germs of all the sublime sciences, which were next received by external schools, were then clothed in other forms, and in fine sometimes degenerated therein

All men are called, the called may be chosen, if they become ripe for entrance.

Anyone can look for the entrance, and any man who is within can teach another to seek for it; but only he who is ripe can arrive inside.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself

Religion and the Mysteries go hand in hand to lead our brethren to truth; both have for object the reversing and renewing of our natures; both have for their end the rebuilding of a temple wherein Wisdom dwells with Love, or God with man.

It is, therefore, with these views, which accord exactly with ours that you will compare religion, and the mysteries of the holy schools of wisdom, to loving sisters who have watched, hand in hand, over the good of mankind since the necessity of our birth

We are approaching the period of light, and the reign of wisdom and love—that of God, Who is the source of light. Brothers of light, there is but one religion, whose simple truth spreads in all religions, as in branches, returning through multiplicity into the unity of the tree.

Sons of truth, there is but one Order, but one Brotherhood, but one association of men who are agreed in the sole object of acquiring light. From this centre misunderstanding has brought forth innumerable orders, but all will return, from the multiplicity of opinions, to the only truth and to the true Order—the association of those who are able to receive the light, the *Community of the Elect*.

Morning follows night, the sun rises, and all moves on to full midday, where shadows disappear in the vertical splendour. The letter of truth must exist in the first place; then comes the practical explanation, then the truth itself; it is only thereafter that the Spirit of Truth can descend which testifies to truth, and sets the seals closing the light

Until the present time the inner sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts; but the day is coming when the Innermost will be re-united with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer may pass in.

My best blessing upon you, O my brothers, if you understand these great truths. The recovery of the *triple word* and of its power will be your reward. Your happiness will be in helping to re-unite man with man, with nature and with God, which is the real work of every craftsman who has not *rejected the Corner-Stone*.

Now we have fulfilled our trust; we have announced the approach of high noon, and the joining of the inner Sanctuary with the Temple; we leave the rest to your own free will.

These teachings were given out by von Eckartshausen not later than at the end of the eighteenth or the beginning of the nineteenth century, and yet for us as Theosophists, they are so living that, remembering how long ago they were printed, on reading his book one experiences glad surprise following glad surprise.

If we notice the difference in the attitude of the people of his day and those of the present time with regard to such truths, as are quoted in this article, we may say that it augurs well

that, whereas in the beginning of the nineteenth century there could have been but a few amongst the Occidentals acquainted with these truths—and of these, fewer still could have understood them—these few have now grown into several thousands, thanks, for the greatest part, to the work of the Theosophical Society. And if, furthermore, we see what has happened within the ranks of the Society, we have still more reason for rejoicing.

Much of that which von Eckartshausen announced has been fulfilled.

Thousands now know of the existence of that "One Order," that "One Brotherhood," and know that we shall all one day enter the "One Truth" and the "Real Order," the "Society of the Elect"—the Great White Lodge.

Thanks to the fact that the "Letter of Truth" has not been altogether lost¹ it became possible for our great leaders, building upon that foundation, to give "the practical explanation" which was soon followed by the "Truth itself" and through which, greatly owing to the work of some of the movements which originated within the Theosophical Society, much more has been told than has been found possible to give out for many centuries past. Only recently is it that more fully "the Spirit of Truth can descend which testifies to truth".

In those movements the "desire" and the "aim," the "office" existed "to revivify the dead letter and to spiritualise the symbols, turning the passive into the active and death into life" supported by "His spirit of Light, Who is Wisdom, Love and the Light of the world".

"The Temple" is now no longer "beset with those who belong only to the precincts," but the day has come

¹ Let us never forget that we owe great thanks to those who, without perhaps knowing it, have, nevertheless, in the course of the centuries, faithfully assisted in the Church and the Temple to preserve this "Letter of Truth".

"when the Innermost" is, at least partially, "re-united with the Temple, in order that" some "who are in the Temple can influence those who are in the outer courts, so that the outer may pass in".

For there is nowadays in our Society many a one "capable of receiving light and elect thereto," who entered because he was "ripe," "often where he thought least likely, and at a point of which he knew nothing himself". And the number of such is constantly increasing.

There are many amongst us who "seek for it," who endeavour "to become ripe".

There are still more among us who, having understood that "religion and the Mysteries go hand in hand to lead our brethren to truth," have joined and are now working with all their heart, with all their soul, with all their mind and with all their strength, in the movements which are aiming at revivifying religion and the Mysteries in a purified form.

All this has become possible, especially during the later years—and this is also a cause for rejoicing—through the greater freedom from bondage to form which has gradually become manifest in the work of the members of the Theosophical Society.

It is to a large extent through doing work in the movements originating from within the Theosophical Society that we have learnt—that we are busy learning—to transcend form and to become consciously masters of form. We are no longer bound by it, we choose forms because of their intrinsic qualities, because of what can be done by means of them for the uplifting of humanity.

There is less room for dogmatism, at least not with our free workers who are conscious of what they are doing, and we certainly think more independently than we ever did before.

This, at least, is being encouraged in all our activities, including the movements mentioned above, as can be seen for instance from the "General Information" in the beginning of the Liturgy of the Liberal Catholic Church:

It permits to its members freedom of interpretation of the Scriptures, the Creeds and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought.

It is precisely through the inauguration of the additional movements that many of our members have been forced to use their discrimination in order to be able to choose to which of these they should apply their energies, and this has caused them to think more clearly and independently than before.

The multiplicity of these activities which have arisen around the Theosophical Society, as so many facets to this disseminator of Truth, has largely averted the danger of sectarianism, prejudice and orthodoxy.

We have come into touch with so many and diverse ideas, whose right of existence we must acknowledge, that we have been forced to become more tolerant than before. There is now still less room in the Theosophical Society for a narrow, and never intended, dogmatism.

We less than ever exclude anything because it bears a strange label, we are less than ever bound by a title, we have become more broad-minded and we have acquired a larger sense of appreciation. We less than ever exclude anything because our literature has not yet put its seal upon it, thereby stamping it as an acknowledged Theosophical subject. We are free to make our own choice. We are, at present, still more impatient than before of people who merely repeat what others have said, of people who are full of mere book learning. We desire to think for ourselves. In the present time we are certainly more extensively *doers*—

the great impulse which was originally given to the Society has multiplied itself over tenfold during the latter years. We are giving our time and our energies more joyfully than ever before.

We may congratulate ourselves with the direction in which we have been marching. May we continue to proceed in this manner with confidence, with courage and especially with great love for Those Who have enabled us to take part, for however small a fraction, in Their Work.

J. A. Mazel

COMMERCE

By PHILALETHEIAN

THE PLACE OF COMMERCE IN COMMUNAL LIFE

COMMERCE is a function of communal life. The purpose of that life is the evolving of increasing powers of virtue, understanding and art.

The function of commerce is to provide and distribute the necessary food, clothing, shelter, ornaments and utensils for the convenience of our physical life with the minimum of effort and the maximum of utility and beauty, at the same time offering scope as a field of evolution for the development of their faculties to those engaged in it.

Business which is conducted in harmony with these purposes of life will prosper, provided the personnel is able and willing. If a business is based on selfishness it will eventually collapse however phenomenal may be its apparent success.

THE MAIN FUNCTIONAL ORGANS OF A BUSINESS

Business activity naturally divides itself into departments of which the main divisions are:

1. Finance—getting the money-capital and applying the profits.
2. Personnel—engaging the staff.
3. Equipment—getting the means of working.

4. Buying—getting the materials.
5. Production—making the goods.
6. Research—improving the goods and creating innovations.
7. Costing—calculating the prices.
8. Selling—getting the orders.
9. Accounting—recording the transactions.

FINANCE

Money is the medium of exchange of physical property and labour. Commercial wealth results from the alignment of financial success (monetarily profitable exchange) with spiritual wealth by dedication to the law of true economics—mutual real gain by exchange. Pseudo-wealth may result from selfish financial manipulation.

Capital may be owned and profits received by a nation, a municipality, a producing group, a purchasing group, or money-lenders as such. Profit is the principle of growth and expansion working in finance and commerce. Financial profit may be spent, dissipated, exchanged for existing commercial wealth, or converted into further commercial wealth by being wisely applied to commercial progress.

THE IMPORTANCE OF PERSONNEL

A business is run by a living organism of men and women, interdependent in function, each unit necessary for the proper working of the corporate body.

The well-being of the whole depends on the well-being of every unit. A weakness in any unit of the staff reflects itself in inefficient work, the consequences of which are detrimental to the service rendered and react on the whole concern. It follows from this that the most essential factor in a business is the personnel. Every post should be filled by a person

He needs, too, the ability to spend money productively, that is, to be economical, not parsimonious, not extravagant.

THE MANAGEMENT

The Managers chosen by the Managing Director must be able to execute and further elaborate the schemes of their chief: to refer to him for guidance when in doubt, and to be self-reliant enough, rarely to be in doubt.

They must have special aptitude and knowledge for their particular sphere and the ability to select wisely the staff necessary in their departments.

EQUIPMENT

Here the importance of personnel is obvious. The selection of the right and best equipment for the purpose in hand, and the arrangement of it in the most convenient working order depend upon the judgment and organising skill of the one in charge, and his or her weaknesses and deficiencies clearly hamper the efficient working of the business to the detriment of those concerned.

BUYING

The position of the buyer particularly calls for reliability, idealism and technical knowledge of the products required.

Reliability—because in a transaction between one man and another, or one firm and another, the building of trustworthiness is the insurance against fraud and secures ease of working. The buyer has not only to be trustworthy himself for payment of accounts when due, but also to call forth the trustworthiness of others with whom he is dealing, by expecting a square deal and by closely defining what he expects until reliability has been proven.

Idealism—because whilst he must buy in the cheapest legitimate market, he needs the strength to refuse to buy inferior products and from sources where sweated labour is known to be employed.

Technical knowledge—because however high his character, if he is not familiar with the goods he is handling he cannot buy with proper discrimination.

PRODUCTION

Care for the maintenance of the standard of quality and finish, flexibility of organisation to meet demands quickly, and imagination and initiative to look for improvements and to deal with emergencies are outstanding necessities in this department.

RESEARCH

Commerce cannot stand still. Public taste is not monotonous, it demands variety. Increasing knowledge brings opportunities for improvement. Commercial undertakings must ever be bringing out something new. There must be the imagination and contact with the trend of public taste to foresee what type of article will find public favour in the immediate future, and to devise the necessary modifications and introduce improvements.

COSTINGS

Thoroughness is essential here. Inaccurate costings may lose business on the one hand, or lose money on the other.

With precision there is needed also an awareness of the fluidic nature of costs resultant from the variability of many of the factors under different circumstances. Hard and fast

costing is liable to lose profitable business in competitive commerce. There must be a margin of "play" to adjust principles to expediency in particular cases—but the margin must be limited.

SELLING

The method of selling will vary considerably according to whether production is speculative or by requisition.

If goods are supplied according to the requirements of the community, selling, as an assertive function, disappears into service according to need. The commercial system then exists to supply what is needed.

In competitive commerce where goods are produced speculatively, selling consists in convincing intermediate traders and the public that they want that which the particular salesman has to offer, by propounding the advantages of the product and as far as possible stimulating the desire for possession over and above the usual demand.

Speculative commerce is wasteful and uneconomical. It approximates to sound commerce in so far as it aims to serve the needs of the community. In so far as by keen foresight it economically supplies that need it will become stable and secure.

SECURING ORDERS

In socialised commerce, orders are received according to the fall of stocks in the stores which supply the needs of the community.

In competitive commerce, orders are secured according to the enthusiasm and astuteness of an organisation of salesmen, energised, enthused and supplied with literature and arguments by a Sales Manager.

ADVERTISING

Advertising is the means by which the public are advised of what is available for them to purchase.

In competitive commerce it is also a means whereby they are induced to buy.

In socialised commerce it hardly need consist of anything more than catalogues supplemented as improvements, innovations and new varieties that are produced.

STOCK AND DESPATCH

The needs of the community must be served rapidly and efficiently. To do this, well-balanced stocks are essential. To control stocks is easy when the demand is regularised according to need, but problematical when trade is speculative and orders depend upon stunts and the stampeding of public fancy.

ACCOUNTING

Complete financial records are needed and accounting is a training ground in precision. Statistical records, analytical and composite, also fall naturally under this division.

CORRESPONDENCE

Enquiries, complaints and correspondence generally, in whatever department, must be promptly, efficiently and courteously attended to. Laxity in this respect is significant of weakness in the personnel, and, if not corrected, will degenerate into disruption and chaos.

Philaletheian

THE RUBY

JEWEL with semblance of a living wine,
Wrought from the rock and stone to frozen fire,
An earthen blossom, and an humble shrine
Of the illimitable Life-Desire!

So small—upon a hand of slender mould
Thou mayst add lustre to its fine intent;
Of such a splendour, that to sovereign gold
The glow of secret royalty is lent.

Each beauteous thing but tells of beauty's Self,
Unveiling That which is for ever veiled;
For beauty without mystery is pelf—
God is not seen, but through the seen is hailed.

Our earth and sky yield nothing to the eyes
To equal that deep Secret in their breast.
Beyond our vision further vision lies
To goad the flagging spirit into zest.

Through all we know and sense the spirit yearns
To the unspoken, ever unrevealed
Heart of our heart; and still unsated burns
For the One Truth, One Love, It holds concealed.

DOROTHY M. CODD

DIVIDING THE INHERITANCE

A LAY SERMON

By DAVID W. MILLER

And one of the company said unto Him, "Master, speak to my brother that he divide the inheritance with me."

And He said unto him, "Man, who made me a judge or a divider over you?"

And He said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."¹

INSEPARABLE from the highest ideals are the issues that pertain to the holding of property. In this is included the right attitude towards those who do not possess, and the various claims presented by and for those who are propertyless. No rational view of modern conditions is possible unless there be an intelligent understanding of the many and complex questions involved. Nor can the inquirer shirk the obvious fact that we have now reached a stage in evolution when the ethics of possession are, very properly, frequently challenged. Nor can it be disputed, I think, that to live in an attitude of rosy-dream personal ecstasy, unmindful of the cruelties necessarily in operation under the law of supply and demand, is both spurious æsthetics and nauseous religion.

In the Biblical reference above, it seems as though one in the crowd desired an authoritative pronouncement on a felt case of injustice. It looks as though this practical inquirer

¹ S. Luke, XII, 13, 14, 15.

was rather weary of the apparent vagueness of the Teacher, and sought to bring the matter to an immediate application. A very ardent believer in social justice might interpret Christ's answer as an evasion. The exhortation to beware of covetousness, and the further affirmation, though true enough, stresses the enormous and first place significance of the right inner attitude.

It would not be correct to infer that the Master was indifferent to the matter raised, but rather that He saw the need in this particular case of emphasising the folly of personal desire. It is not suggested that the claimant had a bad case. One is justified in giving him the benefit of the doubt. It would seem that the great idea of the Teacher was, that it is possible to claim justice in an unjust manner; and that such assertion of just claims was in itself equally an error with the alleged unequal division of the property.

Herein is a hint for all workers for universal brotherhood. One cannot question the need for much outer reform and readjustment, but there must be no personal feeling in the work, no personal resentment, angry disputation, or acquisitiveness. It is curiously possible to resent tyranny with a tyrannous spirit; to oppose inartistic conditions in a most inartistic manner; to advocate lofty ideals with a spirit which is the negation of them.

As the public conscience is becoming more sensitive, there is a great danger of attacking certain evils with the wrong weapons: of paying the offender with his own counterfeit coins. Such opponents of wrong, using thus the sword of the oppressor to punish the oppressor, is not overcoming evil with good. He is perpetuating the special genius of the sinner, instead of supplanting it with a better. The resultant may be a trifle better for the moment, but the fruit of the angry vindictiveness cannot but be after its own kind. Hence it is questionable whether real improvement has been effected.

There are, generally speaking, two methods of approach in the endeavour to embody nobler conceptions of life. One is to give expression to scathing denunciation, and organise forces to smash the offending enactments and to peremptorily deal with the upholders of such institutions. The history of the world has numberless instances, such as these, which, I venture to think, suggest their unsatisfactory nature. The inevitable reaction of the unideal wielding of the ideal axe, so to speak, has occasioned fresh combats.

What is the other and better mode of approach? Surely it is via the seer of the vision splendid, who is in love with archetypal revelation. Must it not inevitably be via the souls purified of all personal desires, who have no emotion contrary to love? Indeed, can anything frustrate the agent of Divine Love? Even the perpetrator of injustice cannot but feel the victorious nature of an ideal which includes indiscriminately himself as well as the victim. It is sound constructional common sense to remember the many implications of "hatred ceaseth by love". The materialistic reformer is a contradiction in terms. He but paints the rotten building. The devotee, aflame with the vision of a new creation, cannot but "make all things new". The old, whether it be unjust and complex economics, childish conceptions, or many and varied personal inflations, soon cease to be, for lack of attention.

It is probable that the brotherhood yet to be, will not be achieved by the old, noisy, and wasteful machinery of present methods. Men will have seen and felt an inner harmony that discards old arrangements as does the aviator, the stage coach or bullock waggon.

The disputant re the inheritance has distorted vision owing to "seeing through a glass darkly". He is absorbed by the thought of his "rights," and has left no place for the more important "duties". He was clamouring to possess, instead of being eager to give. In seeking to adjust the

personal and smaller matter, he has missed the collective and larger point of view. Is it not always so? The personal quest, even when "justice" be admitted, is restrictive, disappointing, partial, and deadening to both the individual and all his contacts.

It is otherwise with the man who has deliberately let go all efforts for self. The burden of personal interests having gone, he is joyously free to seek the things of the spirit which, while vaster than anything material, yet includes all within its concern, even the material. The man wise enough to accept uncomplainingly all personal disabilities, but who works to lift burdens from others, is himself freed, sooner or later.

The parable which follows the Biblical quotation gives further light on the significance of being "rich toward God". This spiritual state does not imply aloofness from earth's toils and troubles, but it frees the individual from the disabilities that make for sourness, harshness, confusion, and indifference. He is afire with the energy of God, and his whole nature is alive to express the beatific vision. He is the irresistible reformer. As his life does not consist in "the things which he possesseth," he is voluntarily free from many personal cares. He can then place the whole weight of his capacity into the effort to adjust material concerns to conform to spiritual purposes. His limitations come not from within, but are imposed by the purblind majority who still cling to the relatively unimportant. But the seer is not distressed or offended when his angle of vision is discredited. He is but concerned to maintain the clarity of his God-given vision, and with personal unobtrusiveness but with inner dynamic force, works for its own joyous embodiment.

David W. Miller

ALIENS

By SATURNIAN

As there are aliens to be found in every country of the world, so amongst our humanity do we have aliens from another kingdom, a kingdom evolving like ourselves under certain conditions which are termed Nature's laws, laws which are applicable to the plane on which they operate; for conscious entities functioning on any level must conform to the conditions appertaining thereto.

These immigrants from the realm of the Devas, who have joined our evolution and become human, are not, relative to the world's population, numerous; it would be more correct to say that they actually number a very small percentage only of the whole human race, for these beings have joined our ranks at different times, some ages ago, others comparatively recently, and it might be assumed that the migration, though small, has been going on all the time.

Those of them who have had numerous incarnations, and therefore become thoroughly humanised, do not show so unmistakably the traces of their ancestry as do the more recent arrivals who are so often distinguished by an eeriness, an insouciance, a naïvete and a quite different way of regarding things from that of the average human; but, however numerous the incarnations they have experienced, these Deva folk do possess certain tendencies and characteristics by which they can be distinguished from ordinary men and women.

If fortune smiles on them they are generally discovered in the realm of music and the arts, they love nature and dislike the crowded life of cities, they form strong attachments to individuals but human beings in the mass are abhorrent to them, they are Bohemian in taste and unconventional, unmoral rather than immoral, but none can deny that they supply a want that the world could not afford to dispense with.

What brings them into our kingdom is a mystery; it may be the desire to experience, the wish to emulate, but, having done so, they invariably pile up Karma which keeps them on this plane until it is finally worked off.

Some, indeed, are weary of earth life and would fain return to their own folk, but, having incurred kârmic debts, they have to remain human until the last penny is liquidated: happy are those who are possessed of highly developed faculties and can, at will, be conscious of their own kingdom and its inhabitants despite the fact that they themselves are enmeshed in matter one degree more dense.

Some take to floriculture, arboriculture and horticulture, and in such occupations feel at home; alas! how little man appreciates the work of those who contribute so much to the perfecting of his fruit, his vegetables and his cereals.

In this particular work we, of course, find many true humans as we also do in all the arts and crafts, for there are men and women whose propensities are akin to those who inhabit the Deva world, and surely these belong to that class which, when it has completed its human evolution, will select the Deva kingdom in which to continue its Monadic progress.

In the great races that have yet to come into existence, the sixth and seventh Root Races, there is certain to be a better realisation of the other great kingdom, a *rapprochement* and affinity, a desire for mutual help and co-operation; already in

our fifth sub-race of the Fifth Root Stock there are individuals working, some consciously and some intuitively with the Devaic powers, and, in the future, their number, which at present is not so small as some might imagine, is certain to increase.

Now, it is probable that the population comprising the kingdom of the Devas is, in some respects, as unevenly distributed over its sphere of operations as humanity is over its more solid core, and may we not assume that the manner of this distribution has been to a certain extent brought about by the work of man in so much as it has affected the natural order on the surface of this planet?

It is easy to understand why manufacturing districts like the black country lying between Birmingham and Wolverhampton, Leeds, Sheffield and other industrial centres would be avoided by nature spirits, for these would naturally congregate in those places which the hand of man had not defaced and defiled; also, in localities like the Zambesi Falls, and, in bygone times, the Niagara Falls, where nature is both majestic and beautiful, such places would be likely centres where the great powers of nature, and hosts of minor spirits had congregated, but, now that even these beauty spots have fallen under man's sway and become infected with undesirable human vibrations, it becomes understandable how that concourse may have become reduced, for it is very few of the truly human that the Deva folk can bear with.

There are, however, places in the world which might be termed Devaic Centres, places that are protected from the inroads of human beings by the nature of the localities in which they are situated, in the possession of climatic and other conditions not favourable to human life, malarious tracts infested with musquitos (anopheles), the prevalence of malignant fevers; these are often of surpassing beauty though surrounded by zones inimical to men.

Some of the most sublime scenery in the world has been discovered and opened up for man's edification, some has never been discovered except by a favoured few, other places will possibly never be known until man has approached much nearer to his goal.

There must be very few who have been privileged to penetrate into any of these centres, and to have escaped with their lives, but they must have received impressions which the lapse of years would fail to dim, for, while the physical might suffer almost unto death, man's higher principles would have experienced and realised that great unity of life, the oneness with all, for, in spite of being cut off from kith and kin in some remote but lovely jungle, in some wild ravine or on some desolate mountain, always there must be felt the presence of unseen friends, no consciousness of loneliness, rather only one of absolute peace and harmony, and subsequent sorrow when a continuance of physical life compelled withdrawal.

Saturnian

WHITHER GOEST THOU?

By THE LADY EMILY LUTYENS

MANY members are, I am sure, a good deal troubled at the present time by the various and many claims made upon them both for work and money by the many organisations which exist side by side, all with an equally good object, and all claiming special donations and work. Perhaps I can explain myself best by putting the matter from a personal point of view.

I am a member of the Theosophical Society and my membership costs me £1-0-0 a year. In addition I am supposed to subscribe to THE THEOSOPHIST (12s. per an.) and *The Theosophical Review* which is my National organ and which costs 7s. 6d. I am further expected to give a yearly donation in order to defray the perpetual deficit. So much for money but I am also expected to work for the Society.

Then I am a member of the Order of the Star in the East, to which organisation I also have to give donations both for international and national work. I subscribe to *The Herald* (12s. per an.) and help to support *The Dayspring*. For this organisation I also have to work.

Then I am a member of the Co-masonic Fraternity and have to pay a yearly subscription of £1-1-0 to each Lodge and Chapter to which I belong. This organisation also publishes a Journal at a yearly cost of 8s. 6d. and much time is expended in meetings.

I am also a member of the Liberal Catholic Church which claims support both in work and money and has a periodical of its own (7s. 6d. per an.).

In addition to these we have special funds for the Happy Valley Foundation, the 80 Year Young Fund, the General Purposes Fund and others.

I am not offering the slightest criticism of any of these organisations or of any of these funds. All may be excellent and necessary, but I am sure that the moment has come to pause and ask: Are we dissipating our energies and our resources by undertaking too many things and would it not be wiser to choose the way that accords best with our particular temperament and the goal which we have set before ourselves, and throw all our energies into the organisation which best furthers that goal rather than become bankrupt, financially, mentally and physically, by attempting to support too many activities? I have found the answer myself to my own question and think that my solution may help to clarify the minds of others.

Since first I heard in 1910 of the coming of the World-Teacher I have had no other goal in view but to serve and follow Him when He comes, and since first I saw Krishnaji in 1911 I have never doubted for a single moment that he would be the representative of the Teacher to the world. That belief of former years is now a certainty, and therefore I feel that my relation to all these various organisation has to be reconsidered.

Every Church and Order and Society may be a signpost along the path, but none should be taken as halting places.

The Theosophical Society is the parent of all these organisations and all must owe to it a debt of gratitude, for without the Theosophical Society they would not have come into existence. The Theosophical Society has been for me the door through which I have entered on to the path of peace which has led me to the feet of my Teacher and for that reason I hope to remain always a member of it and to support

it with what time I can spare from that work for the Order of the Star in the East, which for me comes first.

I am not by nature or temperament a ceremonialist and that which drew me to Masonry was the idea that here was another organisation based on Brotherhood which by its tenets was helping to prepare the way for the coming of the Master Builder and I helped to found a Lodge for that special purpose. But now that the Master Builder is here I propose to withdraw from active work in symbolic building as my time is needed for co-operating with Him in the building of a new social order.

I joined the Liberal Catholic Church because, although belief in the second coming of Christ is not incorporated in its principles, nevertheless it is preached from its pulpits and its Sacraments are intended to aid its members to be worthy to serve Him when He comes. I have derived much help and inspiration from the Liberal Catholic Church. In the Eucharist I have realised the mystic union with the Christ I worship. But the Sacrament of the Altar is primarily a commemoration of the past to be performed by Christians, as stated in the Communion service of the Church of England, "until His coming again". Therefore now that He is here in His living presence there seems to me to be no longer a need to look backwards. I believe that I have found a simpler and more direct path to union with the Lord whom I worship, a path which exists for all without the aid of priest or ceremony. The morning mists which hang over the mountain are beautiful but they fade away before the rising of the Sun; the lesser good is transcended by the greater.

I wish to make it clearly understood that in stating my own position I do not intend the slightest criticism of the Liberal Catholic Church or of Masonry. I recognise to the full the excellence and value of both, but so far as I am personally concerned I have but one goal in life henceforth, which is to serve my Teacher and I therefore place all my

time, money, intelligence, and energy at the service of Krishnaji. My highest ambition is to co-operate with him in bringing happiness and liberation to the world. As to the Kingdom of Happiness there are no barriers, so I would break down every barrier in my own life which separates me from my fellow men. As Happiness and Liberation are the goal for every human being and not the exclusive property of any Society, Class, Church or Sect, so, having found Happiness for myself, I would share it with all those who are less fortunate, no matter where they may be found.

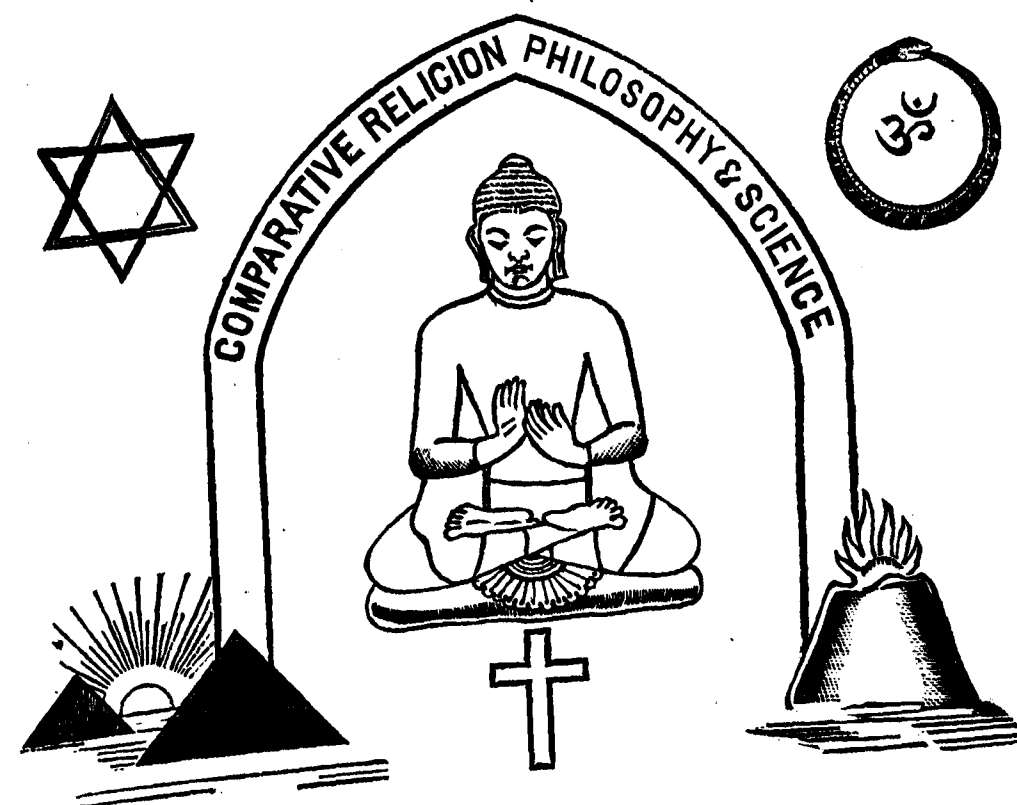
I know that Liberation is only to be won from within, that no outside form can bind the soul that is free. I know that one can belong to any Church, or Society, or sect and yet be free; that one can belong to none and yet be bound.

Every Church and Society may be a path to Liberation, but I yet believe that there is a shorter path outside them all and that is, as Krishnaji so beautifully puts it: The simple union is best.

I am struggling to be free within, to break the fetters which are self-imposed, to follow Krishnaji into Liberation. That is a question of interior attainment and not of outer obligation. Liberation can be won in any life, at any stage of the long path of evolution. But it is not in every life that the Teacher comes and that the opportunity is given to us to become His disciples. There are thousands in the world who will continue to follow the old paths, the old religions, the old customs; thousands who love ceremonial and find in ceremony their closest touch with Truth. There are only a scattered few, perhaps, who are ready to follow the Teacher along the new path, which leads to Happiness and Liberation.

It is the chief desire of my life to be one of the few, if He will accept me, as His servant and disciple.

Emily Lutyens



THE WAY OF ATTAINMENT IN DRUIDISM

By D. JEFFREY WILLIAMS

"There is no holiness but in compassion for every living thing."

A Druidic Saying

EVERY great religion, every school of truly mystical thought, has outlined for men a path of spiritual attainment. In the great religion of Hindûism we find three different paths are traced, and they may be called the Path of Action, the Path of Knowledge, and the Path of Devotion. In Buddhism we have the Noble Eight-Fold Path with its

emphasis upon sorrow as man's lot in this world, the cause of sorrow, and the cessation of sorrow. Sir Edwin Arnold's beautiful poem, *The Light of Asia*, has outlined the Buddhist path in a very wonderful way. In China the Ways of Taoism and Confucianism are well known. And in the West we have the traditions of the Mystery Schools of Egypt and Greece as well as the "inner" side of early Christian teaching.

A tradition of this path of spiritual attainment has come down to us also from Druidic sources. Students of early Welsh and Irish legends, tales and poems, have often come across many references to secret rites, initiations, to purificatory disciplines, baptisms, and regenerative processes, which have either puzzled them very much or have been the occasion of smile or sneer.

Apart, however, from the legends and poems, apart from the fragmentary references in the works of Roman historians to the secret rites of the Druids, I am going to claim that in the Triads and manuscripts which have come down to us through the medium of the Welsh language, we possess a clear and definite outline of the way to the goal of high spiritual possibilities. In *Barddas* alone is given a profound conception of man's origin, as man, of his progress through this world of limitation and matter, his final destiny as a triumphant victor over all limitations imposed by the conditions of this world, and his attainment of perfection, of freedom, in a universal realm of Light and Bliss.

If I felt the need of the support of a great occult authority for such a claim, I might quote some words of Dr. Annie Besant in *THE THEOSOPHIST*¹ when she wrote in acknowledgment of the greetings sent by the first Convention of the Theosophical Society in Wales:

"I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their

¹ December, 1922.

own, and a form of the 'narrow ancient way' from Druidic sources which should add a valuable ray of light to our ever-widening knowledge."

In order to be able to appreciate better the "path of return" in Druidism, we must for a moment consider its conception of the path of man's forthgoing from the Divine Source. Man, the little world, came forth, as did all living things, from the Great World. From the unmanifest, unfathomable Abyss of Godhead, from the One without a Second, from the All-Enclosing Circle of Infinity, the Universe issued forth and defined itself as a Circle of Light. God limits Himself within this Circle of Light. Within this Field of Light the Divine Mind operates and creates the Patterns of all things which will appear in His Universe. This Circle of Light is the plane of Divine Ideation and in it are found the Archetypal Ideas of which Plato speaks.

The Unmanifested Unity appears as a manifested duality; "God lay hold of the dead," that is, primordial Matter or Substance, with a view of imparting life to it. God insinuates Himself into the Substance of His love, is the way Thomas Vaughan puts this idea in his *House of Light*. God broods over the surface of the deep, is a more familiar poetic description. "Only a pair can manifest," says *A Study in Consciousness*.

On the Plane or Circle of Light the Manifestation is really triple, and the Druids symbolised this triple manifestation by three rays or columns of light. This symbol conveyed the idea of the Sacred and Unutterable Name of God. That God's Name was forever secret and sacred seems to have been regarded as the first truth of Druidism.

It is worthy of note that the Blessed Ones who exist in the Circle of Light perceive God "in one communion of glory, without secrecy, without number, and without differentiation that could be ascertained, save essential light, essential Love,

and essential Power". This would mean in modern Theosophical terminology that existence and life on that level would be a consciousness of unbroken unity, of the very nature of the Divine Glory save for the conception of separation in the Divine Mind Itself. On the highest spiritual planes we are told that all separation, all that implies disunity, all that suggests partition, in any sense, is seen as a complete illusion. On the highest spiritual levels we are one with the highest as well as with the lowest in creation. Because Light, and Love, and Power, are perfect on this high level, the Druidic maxim said that on this plane we realised a truth, some meaning of which the words "God and enough" conveyed, to us down here, this maxim has been regarded as the second truth of Druidism.

We came forth from the divine world of Light and Bliss as potential selves. We came forth to define ourselves, to find ourselves, to realise ourselves, in a word to become self-conscious beings. We should not have done anything by way of self-definition if we had remained on the lofty levels of Light and Bliss. We shared in that Bliss certainly, but we shared in it unconsciously and without effort or knowledge on our part. We had to come forth to the more and more unplastic regions of matter to learn to become Selves capable of knowing and being known. We too had to create our own world, draw a circle round ourselves, and create a self-hood of endless possibilities. For this purpose we entered upon a long evolution in *Abred*, the Circle or World of Matter, with its four stages culminating in humanity. In this world of matter, in all the stages from the mineral to man, shall we find the conditions that will enable us to build up a self-conscious individuality. It is only in this sense that man is the goal of creation in this world. Man is the goal where matter is concerned. God is the Goal where spirit holds sway. But in learning to master the

conditions of matter man forgets God and the Circle of Bliss; he shuts himself up in a prison in order to build himself and therefore must shut God and all else outside for a while.

In the world of matter man becomes subject to the bondage of matter. In the mineral world the bondage is complete. The Druidic writings describe the world of matter as death, evil, opposition, necessity and limitation. In the sub-human stages of the journey through matter there is no power of choice because all beings below the human stage are under the dominion of evil and necessity. Because they are creatures of necessity they have no responsibility, and therefore are not subject to any law in the moral realm of nature. We now would say that animals did not create any *karma*. When we reach the human stage spirit comes more and more into play and hence man comes to exercise the power of choice, begins to exercise discrimination in the moral sense of the word. Man becomes a responsible being in the light of moral law, so to speak, and becomes the recipient of punishment and reward for his deeds. In reality he is neither punished nor rewarded, but receives the natural consequences of his own actions. "Thus is it seen," says Barddas, "that the state of humanity is a state of probation and instruction."

A Triad says there are three things which cause or determine all action, namely, "necessity and contingency in the Circle of *Abred*," that is, in the sub-human kingdoms; choice by reason of liberty in the life of man; and choice from love when he attains to the consciousness of the Circle of Light. If we reflect over this Triad it will reveal to us the whole story of the evolution of human consciousness from one point of view. It is quite clear that in the sub-human stages of evolution all action is determined by some necessity or other, by the desire for food, for instance. Action in the human stage is clearly determined by desires for outer things which give satisfaction to the man himself and also by motives

which impel him to work for the good of others. Selfish or unselfish motives give rise to action where human beings are concerned. The question of the freedom of man's will in relation to action is seen in the light of this and other Triads to be one of a power to choose in what I may call a vertical and not a horizontal manner. A man cannot choose to be other than he is, but he can choose to be better than he is. He is at liberty to choose to make progress at every stage while he is a man. When he was an animal he was compelled by outside considerations to go forward on the path of development. In the earlier human stages perhaps this power of choice was very, very feeble, almost non-existent; in the later stages of the human path, this power of choice consciously dominates everything in a man's life, his thoughts, desires, emotions and actions. As he reaches the stage of perfection the motive of love, of unselfish service, will determine all his action. When love perfectly determines a man's action, when love is fully expressed in every action, then he lives and works from a higher realm of consciousness altogether, and the Druid would call this higher realm the consciousness of Gwynfyd, that is, of Bliss or Light, within him. When man truly loves he co-operates with God, says another Triad. In *At the Feet of the Master* love is defined as "the will to be one with God . . . in order that because of your deep love for Him you may act with Him and as He does".

We are now in a position to see the rationale of the Druidic path of return. One of the most outstanding truths in Druidism and one that is strongly emphasised, is that the world of reality is the world of Light from which all things have descended and to which all things must return. We have no abiding city in this realm of matter and death. I do not mean to say that Druidism taught that we should escape from this earth in order to live in some heaven. The realm of death is the realm of limitation and necessity.

It is the realm of the lower, personal nature in man. It is a realm of darkness. In his real nature man belongs to Light, in his real nature man is essential Light and Truth. To this realm he is to return, and to this realm, if he is wise, he will choose to return. Instead of remaining in the condition of a prisoner he can, if he chooses, win his way to freedom. It is entirely according to his choice and attachment to either the lower or the higher, according to the wisdom he possesses in deciding for himself whether he remain a slave or become a master of his destiny.

The great purpose of our coming to Abred, the world of limitation and matter, was to define ourselves as individual self-conscious beings. For this purpose we are to go through every experience of good and evil, of pleasure and pain, and of every "opposition" and suffering. Evil, matter, limitation, are terms which connote opposition to the spirit and intelligence within man, and against which the divine nature within ever struggles and grows by means of these struggles. It is only by experience that we learn discrimination, only by defeat do we come to achieve victory, only by the painful process of foolishness do we become wise, and only by suffering do we learn to sympathise and to love.

When men begin to realise what the real purpose of existence in this world of sorrow and unsatisfied longings means, then they begin to think about it. From thinking about the purpose of existence they will perhaps decide to learn how to throw in their lot with that purpose and to try to co-operate in so far as they are able to understand it. Druidism advised that men should range their energies on the side of the higher in their nature at all times, that they should choose the fight on the side of the higher in their nature. Druidism is not for the very timid folk who are afraid to fight! To use a homely simile, Druidism advises the firm and fearless grasping of the

nettle of the lower nature, though it never suggests the crushing out of that nature.

Man's true nature is bliss; but in this realm of limitation man must suffer until he realises that he can win freedom from suffering. He will continue to suffer until he comes to realise that joy is the root and ground of his existence in the real sense. He will continue to wander and grope until he finds the one Path that the eternal pilgrim within him desires to tread. He will continue to be baffled and defeated until he identifies himself with the unconquerable Hero within who ever waits the hour to strike on his behalf. He must continue to be the plaything of ephemeral fancies and thistle-down beliefs until he learns unerringly to guide his life by the silent polestar of Intuition. He will never be compelled to choose, he must make the choice himself at every stage of the way.

Druidism, as far as I have come across its teachings, has enshrined its deepest and profoundest truths in short Triads, and with an admirable economy of words. Presumably, these terse statements were intended as an aid in memorising the truths cast into this simple form. The Buddha Himself adopted a very similar method in teaching His followers. Hence, we find that the three primary sins or enemies which man has to conquer in his lower nature are pride, cruelty and falsehood. These three terms, of course, refer to something deeper than the surface meaning which we may be inclined to attach to them. In pride we have the essential nature of separateness and egotism, and separateness is the great heresy, said H. P. B., quoting some Eastern scriptures. It was from pride that men fell into Abred, says a Druidic fragment. This means that separation from the Divine Unity was a condition of suffering; "man" fell into matter because he desired to separate himself as an evolving life from all that was not himself in order to evolve himself. On the path of forthgoing

this separative individualism is both right and necessary; "it could not be otherwise"; but on the path of return this separative pride is one of things that must be gradually overcome and finally eliminated. In cruelty we have a natural outcome of the nature that feels itself apart and separate and selfish, the nature that has its hand against all men and against all creatures, the nature that is Cain's, that fights, kills and destroys. On the path of return that nature must be transcended and more and more transmuted into the nature of love, and all the refined counterparts of hate and cruelty, all cruelty of thought and word, must become more and more impossible. In falsehood we have the blindness that is a natural accompaniment of separateness and cruelty in human nature. An intense egotist or a wholly self-centered person will always be blind to the real truth about the unity of all that lives, even about the truth of the brotherhood of man where his own nation, race and colour, are concerned. It is idle to pretend that the truth is seen and appreciated when we can inflict cruelty upon other human beings, children and animals, by being indifferent to their sufferings. We are responsible for inflicting all the cruelty upon others that we do not try to prevent or alleviate. If we are apathetic, if we are contented that all is well with those who suffer, then the truth is far away from us and we are merely victims of falsehood and illusion. This is a spiritual law, and this is one of the fundamental truths of Druidism so far as I can understand its teaching. "Inaction in a deed of mercy becomes an action in a deadly sin."¹ Our comprehension of spiritual truth may be measured by the extent or intensity of our compassionate activity.

Before a man can be finally restored to the realm of Light, of Truth, he must have completely destroyed all the qualities of separative pride, cruelty, and falsehood. The

¹ *The Voice of the Silence.*

escape from the dominion of the lower nature means the "victory over pride, uncharitable hatred, and cupidity," for no one with these qualities can enter the kingdom of unity and non-separateness.

The conditions needed for the attainment of the goal on the path of the return to the Circle of Light are set forth in the following Triads. When I first chose these eight Triads I had in mind the intention of quoting them as being generally representative of the Druidic conception of the way of return to Gwynfyd, the World of Bliss. I did not at the time notice that a special emphasis is laid in each of them upon love or the active expression of the love-nature as an indispensable condition of the return. Love, compassion, affection and habitual kindness, are a definite requirement, as will be seen.

"The three victories over evil and opposition: Knowledge, power and love.

"The three restorations of Gwynfyd: Primordial Awen (Genius), primordial Love, and primordial Memory; because without these there can be no Gwynfyd.

"The 'three plenitudes' of Gwynfyd are said to be: 'Participation of every nature; conformity to every Awen or Genius, though excelling in one; and love towards every living thing in existence.'

"The three essential characteristics of the Circle of Gwynfyd: Love as far as necessity for it exists; Order (for Harmony) which cannot be improved; and knowledge as far as thought and perception can reach.

"The three principal elements of Awen from God: Innate justice, habitual kindness, and natural understanding.

"The three constituents of Awen: Knowledge or understanding, strong affection, and devotion.

"Three things will confirm Awen from God: Energetic service, correct meditation, and courteous affection.

"There are three things, and God is found where they are sought after: Compassion, truth, and peace."

Over and over again in Druidic writings do we come across the insistence upon an all-inclusive love. Clearly, we cannot participate in every nature unless and until we have learned in the school of Love to reverence and sympathise with everything. "The heart of him who in the stream would enter (must) thrill to every sigh and thought of all that lives," says *The Voice of the Silence*. We cannot participate in any nature unless we are able to feel and understand exactly as that nature feels and understands. And a perfect love leads to perfect harmony with all things. There is nothing in the whole world that is naturally out of harmony with ourselves if we could only realise our true selves. "Everything is as divinely here as any is here," wrote Walt Whitman. The real and fundamental harmony of the human heart responds to everything in the universe.

Universal Love implies a universal need for it. A fullness in any degree cannot be conceived without a corresponding void that draws the fullness to itself. It is the realisation of the immeasurable necessity for love that characterises the consciousness of Gwynfyd in men. It is strictly in keeping with this view of love, measured by the extent of need, that Druidic thought included every living thing as sharing in this need. It is not a question of loving in the way of personal liking and attraction; it is rather a matter of becoming love in an impersonal way in order to meet every need in every human being. Animals and birds and vegetables and "all inanimates things" also share this need for love, and existence of any need, anywhere, is the whole reason for the existence of love to fulfil it. The greater the realisation of the necessity for love, wherever manifested, the greater the realisation of the realm of Bliss within ourselves.

A knowledge that is without limit must follow in the wake of a love that is without limit. A love that includes all, and a harmony that fully responds to all, must give an intimate knowledge of all. It is profoundly true to say that we do not understand a person or a thing because we do not love that person or thing; it is equally true that we fail to appreciate the beauty in any person or thing because we fail in love. The absence of love is a decided limitation. Every hate, every dislike is a limitation, a shut door. Everything in the universe is an expression of the Divine Life and Nature, and all our personal dislikes and hates are closed doors and barrier-walls that we must pull down if we are to understand the things they shut out from us. When we love anything we begin to see its beauty, that is, we begin to see its real nature, which is the Divine Nature. Said Whitman:

I swear the earth shall surely be complete to him or to her who shall be complete!

I swear the earth remains jagged and broken only to him or her who remains broken and jagged!

The three restorations of Gwynfyd are those of primal Genius, Love and Memory. Writing on this Triad in *The Winged Destiny*, Fiona McLeod says:

For I think that nowhere, in any age, in any faith, is there a finer spiritual promise than what this Triad holds. If we be sure of these things, we need not trouble about any other. To remember morning of the world; to enter into the genius of the ecstasy of the one with every breath of life, to share every separate rapture; to be at thought like flame, and life like clear water, and death like the shifting shadows of clouds; to be an eddy in that clear, swift-flowing water; to be a flame of thought, shaken like a plume of fire before the mirrors of a myriad mind, or to descend like fiery snow into their hills and valleys—and yet never to be lost, never to be drowned in light or fire, eternally errant, yet ever at the call of the Herdsman—that, indeed, is to live back into the life that was, and to live on into the life that is.

¹ To the Sayers of Words—Walt Whitman.

We may or may not subscribe to Fiona McLeod's claim of there being nothing finer as a spiritual promise for men in any age or faith than the one contained in this Triad? I doubt whether Fiona McLeod quite meant to make a comparison in the ordinary way. More likely, what was meant to be conveyed was that no spiritual promise known to him equalled this one. Certainly, it is a most wonderful promise; certainly, it is a spiritual promise that tells us as much of the truth as can be known in mere words about the life beyond the personal and the individual in consciousness. "Ye are all Gods," said the Christ. This Triad holds out the promise of our sure return to the Godhead within us, and of our being restored to, or united with, the creative power of the immortal spiritual Genius that is our real Self.

I like to think of this Genius in its aspect of creative activity, the power of the Higher Mind in us. It may, of course, be looked at from the standpoint of Its being will or love, but if we think of the Triad as meaning the creative and active Genius within man, we shall find some words from *Gods in Exile*¹ very helpful.

Thought in us is the manifestation of God the Holy Ghost, just as will is the manifestation of the Father and love of the Son. God the Holy Ghost is God in creative activity, God the Creator, and when we realise that power in us we feel ourselves inspired, possessed by boundless creative energy, by the power to do things. It is only thought in us which does, only thought which creates and carries out the decrees of the will. . . . Its power to create seems unlimited; when once we realise it we know that as Egos we can 'do all things,' we feel a boundless creative energy within us to carry out whatsoever the will may decree. It is only when this third power, the creative thought or imagination, does its work that realisation in action follows. That is why its power is so dangerous to man until he understands that he must consciously direct it, for if he fails to do so it will be directed by his lower nature and he will become its slave.

We have wandered far into the exile of the world of matter and will return to find that we are Gods in very truth. We shall return to find, according to "our endowment or

¹ By Dr. J. J. Van der Leeuw.

cast of Genius," that is, according to our Ray or line of development, the full inheritance of power that we have travelled through Abred in order to win in a far more real sense as Self-directed agents. Yet it is a power we gain by losing ourselves in the whole; it is a power we wield when our personal and selfish desires have been utterly vanquished.

Primal genius, primal love, and primal memory, are ours to re-discover. In other words, our essential nature is glowing fire that is one with the fire of all Creation, whether of stars and worlds or of the art-labours of men. The Genius in each one of us is waiting our invitation to flood our lives with one creative desire, one undeviating purpose, one renewing joy, one rapture of perfect vision, one tremendous energy and activity, and one unconquerable passion for achievement. The Genius is our Self, our Ego, who ever waits the hour to reveal something of hidden glories of his own entrancing world to the self that ever perishes for lack of vision.

Under the inspiration of this Genius the man yet again defines himself, and separates himself from the world that is not to be any longer his world. He dies again to be born again. He dies to the commonplace, the counterfeit, the imperfect, in every sense, and henceforth demands the real, the essential, the perfect, as a natural condition of existence! He must henceforth live and move and have his being on a higher level within himself. This raising into an individual power, says *Light on the Path*,

does in reality identify him with the nobler forces of life, and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next, and at once become an intrinsic part of the divine power as he has been of the intellectual power . . . "If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then he has power to lift the Gates of Gold, then he is the true alchemist, in possession of the elixir of life."

When man is restored to a consciousness of unity with the Whole, he is also restored to the possibility of sharing in the hidden Memory of Nature. He is then able, if he desires, to obtain accurate glimpses of the past as it is mirrored on Nature's imperishable records. In *The Ancient Bards of Britain*, the following fragments are given by Mr. D. Delta Evans, which show how remarkably clear was the view of the Druidic past in regard to this Memory that the restored man could obtain.

Man in the state of Happiness recovers all that he observed and experienced in every mode of existence (through) which he has migrated since his coming into being in Abred (the World of Matter).

Arriving at a state above that of the human, man recovers a perfect memory of all his former modes of existences, and eternal retains it. It is this, and this alone, that constitutes a being's consciousness of having been, since its first creation, through all the stages of animated existence, and of still being identically one and the same.

The words "Awen from God" are often used in the Triads to describe the inspiration of the God within; it means that the light of the Intuition or the higher self—the only light that will ever be shed on the spiritual path—guiding the aspirant. The literal translation of the word Awen is Muse, and in the legend of the Cauldron of Inspiration and Enlightenment we are told of nine maidens or fairies who breathed silently under it! The inspiration from within will find expression in a sense of justice, and the man of Awen will be a man of innate justice; or he will be a man of devotion, or action, or knowledge, or of kindness, compassion and affection, or power, peace and truth, and of all these qualities in measure. The perfect man will be endowed with every "cast" of Genius or Awen, though he will have one predominant! One is reminded of the phrase in *The Bhagavad-Gītā* about being "intuitional according to dharma".

When we have earned the right to live back into the World and the Consciousness that was, is, and will be ours in the only real sense, we shall be no longer at the mercy of the world around us, the world that limits and hems us in at every turn. And we can earn this right by deciding to remain unsatisfied until we have found. Until we find our true world we should feel like banished Romeo when he tells the Friar:

"There is no world without Verona's walls,
But purgatory, torture, hell itself.
Hence banish'd is banish'd from the world,
And world's exile is death . . ."

D. Jeffrey Williams

FOUL DISEASES AND IMPURE CURES

By A. F. KNUDSEN

ORDINARY science and especially ordinary medical practice knows nothing of vitality, has never studied it and except for the preachment of light in cases of rickets, has not yet found a remedy for devitalisation. Ordinary medical practice only thinks of vitality coming through food and does not realise that air and sunlight are the most vital foods. Some little is beginning to be understood in the discovery of the vitamins but we have not yet found much change in medical practice because of this; but when we take hold of the idea of vitality we get life and death.

With death we have nothing to do, life brings us at once in touch with organism and organic life means the taking in of nutriment and the throwing off of waste, and all waste is foul matter. That is, it becomes the most dangerous thing to the life of the organism until that same waste has been re-polarised in the crucible of nature. Human waste is deadly to humans, animal waste less so, both are food for plants, plants again come back as food for the more complex organisms. How do we throw off this waste? There are many ways of deflection, organisms throw off solids, liquids, gases. With that we are familiar, but we also throw off all kinds of ethers. That which we have expended makes other people tired. If we are thoroughly charged with etheric vitality we can heal by our presence and by the laying on of hands reduce swellings, ease contusions, bring balm where pain

rages—that is the higher aspect of it—the every day aspect of it is that tired men make other men tired. Throwing off the vitality, worn out and useless, it is a vibratory impurity and therefore the laborer must bathe, get rid of the contact with the workshop, and begin to refresh and recuperate his lost vitality and wasted tissue before he can be pleasant company again and companionable. That is why no one should be worked beyond a certain point before there is a chance for recuperation. The more vitality one has the quicker the return to normal. But in the realm of emotion too we are already well aware of what we send out or shed upon our fellow men at all times. Every emotion is catching. Joy, happiness, enthusiasm, faith, they all can be transferred to the others; so fear can be frightfully depressing and if it becomes panic easily becomes an epidemic. So too with ideas, we are beginning to realise that thoughts are things, that if you think rightly your emotions will react properly, but the realm of thought is outside our present field.

The great question is: Are you working with nature or against her? All naturalists are scientists, all achievement worth while is in harmony with nature's law. Health is nature's normal state and therefore all natural men and all animals are in a very fair state of health. But very few scientists to-day are naturalists, they only want to know nature in order to crucify her. They think they have achieved when they have imposed something on nature and much of the field of modern scientific investigation is in the realm of artificial coercion and not co-operative adjustment with nature. The naturalist is always the greater scientist and many a so-called untutored savage has more real touch, understanding and resultant harmony with nature than the scientist of the biological or psychological laboratory. Many of the recent discoveries with regard to the atom, etc., are not nature's but purely artificial products, chemicals under

pressure, and a heat greater than that of the sun cannot be said to be discoveries of the state of the atom or elements within the Solar System. These are pure artificialities that lead us nowhere, unnatural and therefore useless.

When it comes down to surgery and medicine we find at once the most harmful application of these artificialities. There is only one other field that makes the same deadly assault on the future of mankind and that is the artificiality of finance, with its fictions of profits and its superstition of money, and the gold basis which makes many men rich but prevents the exchange of the necessities of life. Now we find that the only peoples that are stunted, generation after generation, are the highly industrialised communities of the gold basis countries, the stunting being due to the commercialisation of space, overcrowding, absence of light, absence of air and underfeeding, the latter being particularly the handicap of childhood. The result is that whereas the savage has space, not only elbow room, the European has not had any space even to bathe himself, the further result is that it is the European who is the most addicted to personal uncleanness and instead of increasing vitality, by removing that which soils, the medical science of Europe has met uncleanness with uncleanness. Though it is absolutely a false application of the theory it does seem to be an admission on the part of allopathy of the homeopathic maxim that like cures like, only of course the application is different. Practically all diseases that we are contacting to-day are diseases from impurity and all the vaccines, serums, that are injected are impure, that is they are waste products, broken down material from the cell life, deflected tissue of some sort and really offal, (off-fall) that is, "stuff that has fallen off".

In all these diseases, small-pox, etc., the body throws off poison, only a part of each community takes it, only a part suffers even in the worst cholera or yellow fever epidemics,

the total number of cases is seldom more than one in a thousand and they are never all mortal.

Let us assume then that you have injected a serum or a vaccine. It is substance taken from a sick animal, from a very sick animal, in a few cases they take it from sick men; the result is that by getting into the blood it paralyses the power of the organism to throw off the real poison. It is never a cure, it is a prevention or it is called immunity but it really is a permanent defilement of the blood. What nature has guarded in every way has been violated and the power to throw off the disease, the poison, and to maintain the more perfected organism, is paralysed. A few bold doctors, naturalists and truth seekers, rising above the commercial aspects, have been bold enough to tell us some truths. Some of these maintain that vaccination for small-pox merely gives each victim a bovine syphilis. Whatever the results are they are produced by violence, a thwarting of nature's aim and even if we do not see the aim that does not give us the right to thwart it.

Each soul has a centre of virtue. That is where man finds his conscience, however vague it may be, that is where each man has his self-respect. However silly the person may be there is some awareness of that soul centre, it is there that man maintains the purity of his motives. It is the touch on earth of the ego, the causal body, where no sin can enter. However primitive the ego may be, the personality has something of that. But the body is the mirror of the spirit and so here in this complex body there is a vitality citadel, a place of inner purity, the source of vitality, energy and resolve, there motive reigns as initiative, the "will-to-live," the will to fight for one's life. There no impurity can enter, no outside substance can come into that centre, no foreign matter can intrude into that citadel, for it is life itself. The blood is the life, the gateways to the blood are few, the ramparts are extensive, the blood only takes up what it wants in its own

way, it takes sunshine through the skin and nothing else, it takes oxygen through the lungs, it takes substance through the intestinal skin. Nothing can get through the outer skin and that inner skin, made up first of the coating of the stomach and the wall of the intestinal tract merely present substances from which the dweller in the citadel can replenish himself. These surfaces, these tracts, cannot force anything upon the blood, the blood selects from this, accepts it, approves it and transmutes it into the substance wanted and converts the acceptable into the useable. That whole process of assimilation is as much an enigma to-day to man as it is to animals. Contemplate it for a minute and you will see what a desperate blunder it is to compel the blood by violence to accept something from without. The will-to-live in the heart of the being, call it the human ego, is nature's force by which evolution has been perfected and the whole wonderful arrangement achieved and carried on. So-called science, unnatural science, claims the right to upset all that. By violence it breaks down the guard of nature and puts foreign matter in its way.

Basing the whole matter on false logic, the minds of the second and third rate scientists, who carry out the ideas of sanitation and medication, simply refuse to see the point. They supply the utmost nicety of procedure with horrible and bestial matter. They provide with the utmost nicety of cleanliness that each impurity shall be by itself and they guarantee it to be pure, however foul. Nastiness of the most awful kind, thwarting nature with legal power at the back of it and while the more scientific countries like America, England and Germany are forced to admit laws, making vaccination voluntary, yet in the frontiers and many of the outlying colonies vaccination is still compulsory. It is ridiculous to see these impurities carried on in expensive livery with state, pomp and held in reverential veneration, and yet these minds that hold vaccines and serums in such veneration

have no veneration for anything else. Except in a few cases it will be almost impossible to awaken in such minds a true veneration for nature, the veneration that marks the great minds of the day.

But one cannot violate nature with impunity. Nature is so slow to act that each individual scientist has lived and died before the reaction to his violation became apparent to the average mind.

We are now at the turning point and the most vaccinated nation will be the first to die. The continent preaching violence shall be the first to fade out. It will take three or four generations to make the thing fully and vividly noticeable. No one can remain true to nobility of character with foreign matter from the blood of a beast in his veins and the blood of Europe is becoming foul with foreign matter which nature has not yet found a way to throw off. But why, one will ask, why should the vitality of the race be sapped by prevention of disease, a vaccinated man seems so efficient? But he is not, all possibilities of deeper refinement of mind are shut off and the great egos that make a great Nation, the higher standard of egos that make the leaders and the officers and the inspirers of a Nation will simply be born in some other country where these affronts to nature are not so drastic.

Of course there are many other contributing causes to the downfall of a people. Nature has provided a high tide and a low tide for each race but this is an additional cause, unreasonable, unpractical, unnatural. It will make the natural decadence come all the more quickly.

It is only by working in complete harmony with nature, co-operating with nature, using nature, that we can be led to the fuller science of the future. The complete man is the super-naturalist.

A. F. Knudsen.



THE SELF AS DISTINGUISHED FROM THE BODY

By P. SANKUNNI MENON, B.A.

(Continued from p. 589)

A man has an almost endless series of perceptions from birth to death. In all these perceptions the objects vary; but the knowing agent continues the same throughout and recognises all these perceptions as his own. The perceptive consciousness is in nature simple and uniform. It cannot be analysed into simpler elements. Therefore the conscious self is eternal and unchanging.

The presence of a luminous body, such as the sun, a lamp, is a necessary condition of perception. If from the fact that consciousness is where an animal body is, and is not where the latter is not, you argue that consciousness is a property of the body, you are constrained to admit that perceptive consciousness is a property of the sun or a lamp because the former is where the latter is, and is not where the latter is not! The pure self or conscious existence is the only reality that underlies every act of perception, while perception itself as a specialised mental state is a fiction of the *Avidyā*. The *Avidyā* modifies itself as subject in the form of the mind and senses, and as object in the shape of external bodies. The interaction between the subject and the object terminating in the perception of the object by the subject is brought about by the mind moulding itself into a picture of the objects and rendered intelligent by the reflection of the pure self. The individual self means "the mind rendered intelligent by the reflected consciousness of the pure self, or the reflected and unspecialised consciousness of the pure self specialised by the mind and appearing as an agent and eater of fruit". The conjunction between the mind and the reflected self has had no beginning and they will remain inseparably associated until final release when the individual self will no longer remain as such, but will become one with the highest self and the mind will be dissociated.

The pure self is the barest existence. All diversity is a *Vivārtha* or false appearance superimposed upon the self by the beguiling *Avidyā* which inveigles us into a belief in the reality of its shadowy presentations. The so-called laws of nature which scientists discover from time to time are not the laws of the substratum self, but the conditions under which the principle of illusion projects its shadows. The materialists draw amiss when they take matter for reality and the self for

fiction. That matter is semblance without substance will be shown presently.

A nugget of gold is a unity. It appears to be diversified when made into a ring, a chain, or medal. These three articles seem to differ from one another and from the original nugget by reason of their different shapes. But in essence they are all the same. The shape or form is but a presentation or appearance without corresponding objective reality. No form exists as form pure and simple. A substance loses nothing if it be robbed of its form, nor does the robber gain anything. Form is but an unreal abstraction that does not interfere with the nature and quantity of the substance which remains unaltered, though the mind feels the illusion of a change.

Similarly the one self or unspecialised consciousness that pervades the universe is rendered multiform by the *Avidyā* which, with the aid of the reflection from the self, engenders in each being the feeling of individuality and presents a large variety of false impressions. Thus the one self looks as if it were many! But the difference of beings or objects from one another and from the self is no less false than the difference of chains, rings and medals from one another and from the nugget of gold. Just as gold is the only reality amidst the false presentations of form, so the self is the only reality amidst the false presentations of a cluster of mere mental impressions.

The above analogy may perhaps seem false for the following reason. The form of a ring or chain is but a visual impression, without a corresponding reality. Rings, chains and medals may easily be restored to the original form of a nugget, lump or mass; whereas the manifold objects of the world can hardly be dismissed as nothing more than different clusters of sense impressions. Their solid substrata with their characteristic resistance, density and weight will reassert

themselves with a crushing force that will bear down all opposition. No man has yet been able to lay aside his individual form and recede into the original self!

It is easy to rebut the above argumentation. Take an orange, for example; it presents certain visual impressions, such as yellowness, roundness. It also presents certain sensations of touch, taste and smell. Apart from these sensations we know nothing about the orange. An orange may even be defined as the possibility of a definite group of sensations when presented to the percipient mind or self. Even what you call resistance, weight and density do not constitute the substratum of the orange. They are mere sensations caused by the tension, pull and push of the muscles. What we are conscious of in an orange is our own sensations and not the substratum of the orange, and these presentations are mere appearances without substantial reality, as in the case of the forms of rings, and so on. Just as gold is the only reality in rings, chains and medals, so the self is the only reality both in the subjective and in the objective phenomena. Nevertheless all sense of diversity is valid for the practical life, since we continue to see diversity until we realise the ultimate truth not in theory but by actual experience which is brought about by the cultivation of dispassion aided by a long course of discipline.

The true nature of the self is temporarily realised in a trance in which the distractions of the mind and senses are checked for the time being. The self is permanently established in its real nature in final release when it is finally delivered from the fetters of its limiting adjuncts. In this state all diversity is totally removed.

The contention of the materialists that the body is a necessary condition of conscious existence is contradicted by our dream-experience. In the state of dream all functions of the gross sense-organs and all except the reflex activities of

the gross body are suspended. The gross body and sense-organs are practically dead during dreams. Nevertheless, the mind is illumined by the self-experiences of a large variety of dream-perceptions with the sense of personal identity, memory, imagination. The materialists who recognise neither mind nor self can hardly account for dream-phenomena.

A burning body bursts into flames. The objective reality corresponding to the flames is only certain vibrations in the burning body. These vibrations are interpreted into flames by the mind or self. The phenomena of flames cannot be satisfactorily explained on the ground of stimulus and reaction.

Colour, form and other properties of matter are so simple and passive that they do not originate subordinate properties of their own. If consciousness were but a passive attribute of the organism, memory, ratiocination, constructive imagination, the notion of a permanent conscious being, could not spring from it. The solution of subtle and complicated problems in mathematics and science, elaborate processes of geometrical reasoning, the discovery of the laws of nature and their practical application, cannot adequately be explained by the assumption of a mere passive consciousness inhering in the organism as a property. We are driven by the complex phenomena of the mind to recognise an agent independent of the gross body.

Unlike colour, nobody can perceive the self, the self is inferred from its manifestations. If the self be a property of the body, it is manifested by the application of stimulus to the body. If a hundred stimuli be applied in succession, a series consisting of a hundred selves will be manifested in the same body; but none of these selves will identify itself with the foregoing or subsequent members of the series. Thus the one continued self of which we are conscious is split up into countless momentary selves! Thus one momentary self, for instance, meditates revenge on an enemy; a subsequent self,

blows his brains out; a third self is brought to trial and a fourth self, absolutely innocent of the crime, dies by the hand of the law! All punishments are vicarious. The recollection of past events and the recognition of personal identity cannot be satisfactorily accounted for, unless we postulate an independent self in whom all our experiences from birth to death are linked together and called back by the principle of suggestion. The innate aptitudes of particular individuals for special lines of culture and special vocations strongly favour the view of a self, permanent in spite of the death of the gross body.

If it be argued that traces, left in the system by impressions in the form of organic modifications, are sufficient to beget the memory of past experiences and the sense of personal identity, the system itself is subject to incessant waste and supply. The alternate processes of depletion and repletion are going on in the organism from moment to moment and the entire body is replaced in a very short time. Thus there take place countless renewals of the system in one life, so that the slightest relic of the child-body or the traces of impressions which inhere in it can be noticed in the body of the grown-up man. Thus the self connected with the grown-up man's body should be quite different from the self connected with his child-body. Thus, if the self were but an attribute of the body, the adult man could have no reminiscence of his experiences as a child. But this is contradicted by the experience of a nonagenarian who lucidly calls up the experiences of his childhood. Hence the permanent self which links together all the experiences from birth to death is different from and independent of the body.

With the materialists all aspiration to posthumous fame is devoid of meaning. Man's desire to be glorified by posterity when he rests from the labours of life, is an integral part of his nature. The warrior fights to the last, disputing every

inch of the ground. The statesman not content with his blue ribbon craves for a statue and yearns to be celebrated in history. Poets advanced in years are driven on by their passion for posthumous glory to expedite their works and hope for juster rewards in the life hereafter. Tombs and other memorials erected in honour of the dead and the preservation of their graves from desecration have a significance, only if the Self survives the dead. To conceive one's own permanent extinction is an impossibility. Man's nature does not permit him to think that he shall perish for ever without revival. The moment he, by an effort of will, strives to imagine the end of his existence, the idea of his revival springs back into his consciousness. The materialists who ascribe all reality to the body and count the self as an attribute cannot justly ignore the suggestions proceeding from the very nature of the organism which they hold as real.

"I am hungry and I eat." Here I feel the craving of hunger and am a sufferer. I eat and so am an agent. I feel the pleasure of gratification and so I am an enjoyer. Here the being who is the sufferer, the agent and the enjoyer, and who is subject to a change of state from inanition to repletion is the individual self. "I am everywhere; but I am never active; I am subject to neither change nor pleasure and pain; but I am witness to the pain, remedial measure, and pleasure of the deluded self or my own image reflected in the mind-mirror, a product of the *Avidyā*, my illusory principle. The evils of the deluded self do not cling to me just as the real moon is not affected by the agitations of its image in the trembling waters." This is the true or all-pervading Self. Everyone knows that he exists. He who exists is the individual self and the knower of it, the true Self. The knowledge of our own existence implies the existence of the knower, and of his knowledge; the true Self is bare existence and knowledge.

The essence of the pure self is intelligence. The individual self, being a reflection of the true Self, also partakes of the nature of intelligence; only it is unreal, like all images in general. The mind, the senses, and all external objects are mere fictions of the *Avidyā*. They assume the nature of semblance without substance and conjure up different clusters of false impressions tending to hide the genuine self from our view. The whole world is an illusion in which the *Avidyā* with the aid of the self acts as subject and object. The mind rendered intelligent by the self imbibes the notion of "I" ness, feels, wills and thinks. It now feels diversity and is conscious of the manifold objects of the word, distinguishing them from itself and one another. It is the individual self seeming different from the true Self. The individual self and the external world are both illusory presentations. Though illusory they are not evanescent. They continue to present their appearances through the infinite series of existences to which the individual self is subject, quite up to its final release. The individual self or modified mind, though false, yet thinks, feels and wills, however false the data may be. The *Avidyā*, though spurious, is systematised and it operates under well-defined laws.

The mind in its apparent character as the individual self is the agent of all activities and the eater of their fruit. As long as a man erroneously identifies himself with the false individual self, he is implicated in the *Samsāra* state or the state of successive births and deaths. The moment he breaks loose from the fetters of the limiting adjuncts and realises beyond a doubt that he is one with the true Self, he secures final release and all the projections of the *Avidyā* cease to exist for him. The individual self is the object and the true Self the subject of our self-consciousness. "I know that I exist." Here "that I exist" is the object of, "I know". The individual self is perceived by the true Self which remains

unperceived for want of another seer. The true Self is the only seer. He is everywhere. In introspection and self-consciousness everyone identifies himself with the true Self as the conscious agent. The true Self is bare conscious existence being and immaterial, it is not composed of parts and it does not admit of existence in a state of plurality. Since it is everywhere, it is one and all-pervading. Since, in Self-consciousness, everyone identifies himself with the true Self as the conscious agent, everyone has his real nature in the true all-pervading Self.

Though the individual self, mind, senses and the external world are ultimately unreal, yet for practical life they are as valid as if they were real. Just as our dream-experiences which are as valid as if they were real, during the continuance of the dream, are vitiated only during waking hours; so the experiences of the phenomenal world which are valid through the infinite migrations of the soul, are sublated only during the dawn of right knowledge which dispels the clouds of the *Avidyā*'s illusions. The released soul ceases to perceive the cinematograph of the illusory *Avidyā*.

The all-pervading Self is the only reality and it abides for ever. All phenomenal worlds vanish during a great latency. The true self is without a second. The numeral "one" cannot be predicated of the true Self. All numerals are the fictions of the *Avidyā*. The notion of unity does not arise before it is contrasted with diversity. The *Avidyā* hides the true Self from us and raises the apparent self in its place. As long as the individual Self is active with the senses and their objects, we miss the true self. The moment we turn away from the perception and thoughts of the world, we are established in the nature of the Self, though the latter is indefinable.

The *Avidyā* is a stereoscopist. Stereograms are delineated on the plane of the true Self. The individual soul or mind as the false child of the *Avidyā* and the true Self directs its looks

into the stereoscope, and the stereographs of the *Avidyā* present a succession of solid-looking objects in the shape of the multi-form world.

On the decay of the gross body one ceases to be discernible. The individual soul still confined in the subtle instrumental body becomes unable to communicate with the external world for want of a medium and to carry on activities affecting gross objects, until it is born again with a fresh gross body.

The independent manifestation of the self may be realised thus: Check the functions of the senses by fixing the mind steadily upon some particular object. The senses now fail to convey and the mind to receive external impressions. Cut off from all communication with the external world and secure from internal distractions, the mind is conscious of nothing but the object contemplated upon. Nor can this consciousness either abide for long, since an unvaried recurrence of the same image cannot continue long and change is necessary to consciousness. But all change is rigidly checked by a firm will, so that the mind or the individual self is left a perfect blank or void. In this state the meditator losing all sense of his own individuality becomes oblivious of the world and is, as it were, merged in or refunded to the Supreme Self which beams forth with a steady radiance!

Thus the Self alone is real and the body is but a varying accident. The expression "go to one's rest" is preferable to "give up the ghost"; not because the latter is rather archaic, but because the former is more nearly allied to the truth. The self discards the decrepit body, just as one puts away one's worn out suit of clothes; or more correctly, the soul is born with a gross body to eat the fruits of its previous karmas. When the fruits are consumed, the body is no longer required, and the soul leaves it, the plausible reasons being old age, illness, broken heart, violence, the hand of the law, drowning, fighting, being devoured by beasts of prey,

falling from a precipice, and so on, as determined by the nature of previous karmas. It is the immediately antecedent condition that common people reckon through ignorance as the cause of death. A body cannot decay through old age, since every organ is admitted to be periodically renewed. If the self is but an attribute of the body, and the body is periodically renewed, no man whose body is protected from accidents can possibly die!

If death is the ultimate goal of all existence, life is a chaos and progressive evolution a chimera. Birth is the warrant of distress and imminent death that of despair. The world lasts for an infinitely long period. Man lives here for a few decades. Certain moths appear and disappear in a few hours. Man's life is not after all much longer or broader than the ephemeral existence of a moth in a world of nearly infinite expansion and duration; nor are the enjoyable objects, available at a given stage of the world's progress; anything when compared to the vastness of pleasurable objects procurable in all the stages taken collectively. Thus we remain denizens of the world for such an infinitesimal portion of its duration that our existence can hardly be distinguished from non-existence. Is such a life worth living for?

Does progressive evolution make man a wit happier or better instructed? Change is the main characteristic of all progress. It may be that the change is an onward march from the simple to the more complex. The conditions of existence vary from age to age and more complex conditions involve greater trouble and more complex efforts. By the time fresh conditions arise, people grow oblivious of the old conditions. They simply adapt themselves to the new conditions or to the change for the time being. It is at best a substitution and by no means progress. Nobody can boast of having been perfected by a mastery of all the conditions relating to the past, present and the future. If death is the

terminus of all existence, progressive evolution is an idle fancy, and it does not matter whether or not we are perfected. "Race" is a collective term comprehending all the individuals composing a continuous series; and if the individuals are perfected at no stage, the race either is not perfected, the race, apart from the individuals, being an unreal abstraction. If man does not survive death, instant death is preferable to a long life of alarm, care and worry, with death staring him in the face from time to time.

Nature does not supply us with ready-made articles of food and clothing. Man has to struggle hard in the battle of life. The acquisition and preservation of all the objects that contribute to our happiness involve restless care and anxiety. We are subject to diseases. Matrimony multiplies our cares. The wickedness of our neighbours gives us a world of recurring troubles. Inherent ambition incites great designs and these are liable to fatal miscarriages. From blighted ambition springs broken-heartedness.

Death is a panic that upsets the even tenor of life. None but the unborn has yet escaped death. Fear of death divests life of the greater part of what little charm there is in it. Life is thus characterised by a preponderance of misery. Unless there is a surplus of pleasure over pain there is no justification in endeavouring to prolong life. Even if there be such a surplus it does not seem to be worth while to seek it earnestly, seeing that life is transient, and death puts an end to all existence.

The theory that the self does not survive death has the further effect of turning our ethical code topsy-turvy. An infanticide, who delivers the child from the ills that flesh is heir to, has to be welcomed as a saint and saviour; while the doctor who gives it a fresh lease of life merits our execration. Murderers become the real benefactors of the world. The theory perhaps justifies the murderous designs of fanatics.

None but the self-deluded seek earthly life as an end in itself. The wise are sustained through life by the hopes of future reward. A fleeting life which threatens us every moment with death is clipped of all its charm, and the wise look forward to an equation of merit and reward in a life hereafter. If all existence terminate in death, woe to the human dayfly! The enormous bustle and trouble of active human life is "much ado about nothing," and the game is not worth the candle.

The vast administrative machinery with its ultimate ramifications, life-long devotion to arts and sciences with the pain and fatigue of steady toil, commerce, handicrafts and other branches of systematised human activity are all much too profuse or prodigal for an ephemeral existence terminated at both ends by an unending void!

Teleology discovers grand and elaborate designs. The mutual connection of the different worlds and the interdependence of Gods, men, animals and plants lay open to view designs too complex and marvellous for chance or adaptation to account for.

A design implies a designer. Gods, plants and animals enjoy the benefits of the design. Eternal relations of objects and their reciprocal services cannot have been meant for mere successions of momentary existences. The bounties of nature are too lavish, if lives are transient, and it is cruel to cut off beings when they shrink with horror at the thought of ceasing to exist. So the vast universe with all its bounties must have been meant for beings existing at all times, sometimes in one form and at other times in other forms. This view has also the merit of saving the Grand Designer from being taxed with the imperfections of cruelty and prodigality.

A man continues to live when his limbs are cut off. The self shrinks into the head and the trunk which can yet serve

as a medium ; but the moment the head and the trunk are cut asunder, the self quits both since neither is a fit medium.

Our consciousness testifies to a self distinct from the body. We can conceive that the self quits our body, but not that the self ceases to be. In dreams we are often conscious that we are murdered by our enemies and yet conscious existence survives the consciousness of murder while the dream abides. This is an indication that the conscious self survives the death of the body.

"I am now conscious that I am bringing this discourse to its conclusion." Here the person who concludes the discourse is the self as an agent corresponding to the image of the moon in trembling waters which seems to shake and move, while the real moon is steady, fixed and motionless. The person who is simply conscious of the conclusion is the self as mere witness corresponding to the real moon. The former self is phenomenal ; while the latter is real.

He who disavows the Self stands self-contradicted or contradicted by his own self ; for the very act of disavowal and the consciousness thereof reaffirm the Self with redoubled force !

If the self survives the dying body, lust of power and gold leads people aside from their *summum bonum*.

P. Sankunni Menon

IN ALL THE WORLD HE COMES

THE Lord will come and go
Before some know He's here,
Soft as the zephyr's breeze
Which gently stirs the air.

Strong as the mighty blast,
Of northern winter's gale,
Sweeping away decay,
And ending tyrant's tale.

In all the world He comes,
Though focussed in the one ;
Everywhere life is new,
The old is past and done.

Everyone stirs in sleep,
And asks : " Can He be here ?"
Few from illusions's dream
Waken to see Him there.

Many have no time left,
From works done in His Name,
To spare a glance for Him
Although He comes, the Same.

Not less He blesses them,
And pours God's glory far,
Flooding the world throughout,
With power from the Star.

But those who will, He guides
To Path of Holiness,
His Kingdom's gate throws wide,
Kingdom of Happiness.

From man to superman,
He shows the ancient Way,
He who is Guide and Friend,
Companion, Truth and Stay.

Each has his own concept
Of how the Lord should come,
But when we hear His Voice,
We know, and we are dumb.

With love our hearts o'erflow,
With love born from above,
Love to the Light of God,
Love to the Lord of Love.

M. E. R.

THE HAPPY VALLEY OF THE EAST

By MARGARET E. COUSINS, B.MUS.

AT this time when the thoughts of Theosophists and Star members throughout the world are being directed to Ojai—the “Happy Valley” of the Western Hemisphere—it will prove corroborative of the possibility of its great future destiny to describe a little of the Happy Valley of the Eastern Hemisphere, namely, the Valley of Kashmir in the Western Himālayas, which in its day of happy opportunity long, long centuries ago, was used as a similar foundation for the sending forth into India of the Āryan First Sub-race of the Fifth Root Race from its first home in Central Asia. Only a few of the Ākāshic Records can give any description of that early migration and settlement that was guided and led by the greatest lieutenants of the Manu, through the wild passes of the North-West Frontier, over chains of mountains that seemed to prove a Ring of Fire, a barrier, over whom the impossibility and heart-breaking difficulty to those who were urged on by the goad of expelling circumstances behind, and the strength of the God-given promise and prophecy before, pressed ever onwards, and who suddenly found themselves in view of the delectable land as they crossed the Zoji-La Pass, where the Vale of Kashmir spread at their feet over an area of eighty miles long and twenty miles wide, traversed by shimmering rivers, with lovely lakes, green, fertile, wooded, with a perfect climate and enfolded in peace and retirement by its encircling

range of snow-capped mountains rising from 10,000 to 18,000 feet high.

Only occultists can give us any idea of the actual events of that far-off date, yet the character and position of the Valley and the life of its people within historical times, extending over 2,500 years, remain as a parallel to what the Californian Happy Valley has every possibility of becoming. The spending of a summer holiday in this historic land and the reading in its midst of the Gospel for the New Race Foundation in the Happy Valley of a New Era and a New Sub-race, urges me to pass on to my fellow Theosophists a study on the spot of its precious features in physical, mental, æsthetical and spiritual life.

The Valley is a plateau 5,000 feet above sea level in the North-Western corner of India and it and other portions of the State of Kashmir are encircled by various ranges of the holy Himālayan mountains, and contain four beautiful lakes, of which one, the Wular Lake, is the largest area of fresh water in the vast sub-continent of India. The Happy Valley is flooded by the Jhelum River and by many canals, and is like a garden with gifts of Nature in picturesque scenery, climate, perils and fruit, tree and bird life to an unrivalled degree. It is guarded by extremes of climate. It is like a nest in a high tree perched in a wild country of snows, hardships, and save one from intrusion by the Spirits of the Air who live in the great snow ridge which blocks all entrance to the Valley for seven months in the year.

As the two nearest railway stations to the Valley are at a distance of two hundred miles, it is evident that the Valley is a reward of karma gained only by those possessing will, strength or leisure. In olden days religious pilgrims, merchants or military aggressors, were its only visitors, but later times have brought pleasure-seekers, the citizens of the Kingdom of Happiness for its own sake.

The inhabitants of the Valley are accounted the most beautiful people in India, and we may expect that this characteristic will repeat itself in the Californian Valley. Though the Āryan stock became mixed with Scythian, Pathan and Arabian race types, the blend has resulted in a continuously handsome race, now numbering about three and a half millions, but the root Āryan stock remains as a tenth of the people who are unique in appearance as a pure Aryan type. These are called the Kashmiri Brahmins, the primary aristocrats of India, the direct descendants of the Manu. All the men are termed Paṇḍits and specialise in intellectual attainments, being renowned for their subtle and metaphysical minds, and their general cleverness. The women are renowned for their fair skins, rosy complexions, limpid expressive eyes, often grey or hazel in tint unlike the dark browns or blacks of all other parts of India. They have the purest Aryan features, aquiline nose, refined, gentle expression, good height and notable grace of carriage. In fact every woman in Kashmir walks like a queen, and if there is a besetting sin in the original Kashmiris it is pride of race.

Traditions state that a great Ṛshi named Kashyapa was the founder of the Kingdom of Kashmir, giving it his name, and to-day the Theosophical Lodge of the Valley is called the Kashyapa Lodge in his honour. He found the valley enclosing a great lake, then called Satisar (the lake of Saṭi or Pārvaṭi, the consort of Shiva), and he is said to have drained it and thus made the fertile extensive valley as it now is. A guide-book occultly says "Naught should go seriously wrong with a land over which his shadow broods."

Man: Whence, How and Whither says that Corona who was deputed by Mars to lead one of the three immigrations of the Āryans into India through the Kashmir route, spent forty years founding this kingdom before he joined his leader in

Bengal; and one can understand how it fascinated him with its actual beauty and infinite possibilities!

In historical times we know that Asoka founded an earlier capital than the present one, of which some remains still stand and which are still highly magnetised. He established Buddhism which flourished so exceedingly that in A.D. 40 a devout Buddhist King, Kanishka, inspired to the act by the great Buddhist sage, Nāgārjuna, who lived near Srinagar, called in this Valley the third great Buddhist Council (much like a Star Camp at Ojai) which laid down the whole important formulation of the Mahāyāna Doctrine which still holds sway over the majority of the Buddhist world. It was therefore a place from which international influence went forth of a very far-reaching kind only five hundred years after the Lord Buddha had walked amongst men.

Tradition places the building of the temple to Mahādeva in the year 2629 B.C. by King Sandiman. This temple is on the peak of a conspicuous hill a thousand feet above the plateau overlooking the city of Srinagar and the beautiful lake. One can imagine the power of Shiva which streams down its sides, gathered there by the devotion of worshippers for over three thousand years at least. It was no wonder then that, after a period of Buddhist domination, Shaivism reasserted itself. In the year A.D. 850 a great Hindū sage, living at the same consecrated spot as Nāgārjuna had lived in, had a dream that he would find the lost scriptures of the Vedānta, inscribed on a rock on the mountain named Mahadeo. On awaking he sought and found the rock and this led to the development of a special Kashmiri philosophy of the Shaivite doctrine, which again in our time has received renewed attention through the works of Sir John Woodroffe.

As if to balance up all this preoccupation with the metaphysical aspect of the Divine Science, came the Moghuls to Kashmir in the sixteenth century; but while they

conquered it politically, it concaptivated them aesthetically. They delighted in its natural beauty and its climate, and gave it gifts of exquisitely laid out gardens at the foot of the hills rising from the lake. Here they placed playing fountains of many descriptions, planted trees whose successors are the glorious, noble chenars (maples) of today, laid out terraces and constructed handsome sculptured and pillared pavilions; all for the free use of the general public. As thousands of people go annually to the various festival pilgrimages in Kashmir, so every Sunday and public holiday go thousands of the people of the city and international visitors to these renowned gardens. Of one of them the Emperor Jehangir said, "If there be Paradise on earth, then it is here." The Moghul Emperors had an intense appreciation of natural beauties. They also proved that mankind can bestow gifts on Mother Nature by setting off her charms to the best advantage. The great gifts that the Muhammadan conquerors of Kashmir bestowed on the Valley were courtesy, soft voices, soft hands, beards, Persian designs and the two most idyllic gardens in the world.

No religious faith in existence is more democratic than the Mussalmān; and when these glorious gardens were created they were not merely for the summer rest-houses of the rulers, but were the happy gift of a happy ruler to the common people to make them happy also. Since the Nishat Bagh was opened in 1620 as the Emperor's gift to his beloved and capable Queen, it and its sister garden the Shalamar Bagh have been the centres through which happiness radiates during nine months of the year for thousands of people. What a persistent and pure thought-form of innocent enjoyment has been created there! Happiness pervades those great garden areas not felt elsewhere on earth in such quality and measure. Representatives of all nations meet there united by Beauty, the beauty of lawns and trees, fountains and

flowers, the snow-capped mountains behind, the sparkling waters in the foreground, and the picturesquely perched temple of Shiva always claiming focal attention. All comers worship the one God, Beauty; all are devotees of the one Goddess, the Earth, and all are united by Ananda through sharing in the Bliss of the Supreme Artist. Everyone in the gardens has the interest of a friend in everyone else. Nowhere is there noise. There is no drinking of anything more stimulating than tea prepared in handsome silver or brass samovars. There is no gambling or betting or vulgar side-shows, no strident loud sounds, hardly any smoking. No matter what crowds are present one hears only laughter, or quiet chatting, or religious singing. The enjoyment by all of colour and shape, formal garden architecture and glorious scenery, is tangible. The air sparkles with happiness, one's aura expands through contact with the inner established rhythm, one's feet dance along the poplars-fringed road which leads from one famous garden to the other.

As Oxford's inner and outer being is impregnated with the quest for learning, Lourdes' with the gift of healing, Rome's with the sense of power, and Benares' with spirituality, so is Kashmir's, and especially Srinagar's, inner and outer being impregnated with happiness through loveliness.

The Book of Genesis states that God walked in the Garden of Eden. Where there are regal gardens, the gift of kings to their people, the people who walk in the gardens become God-like. The beauty of God without evokes the beauty of the God within. In the presence of loveliness the intellect dies down, the prying mind ceases to slay the real, Realisation emerges, one is content in just *being*.

Thus though at present the people of Kashmir are practically illiterate they are refined. They are born artists in design and craftsmanship. Their womanhood, both Hindū and Muhammadan, moves about freely; they all carry

themselves like priests or kings after the order of Melchizedek. They are indeed in every way the earlier prototypes of the present Happy Valley Foundation.

As Eden and Kashmir, the earthly Paradises, have known that the company of flower, fruit, foliage and landscape are the environment which bring out the best in man and woman, so the function of the garden aspect of Ojai may be anticipated as a primary factor in the Kingdom of Happiness which is sequentially being founded in California for the new Race and the New Gospel, and wherein similarly will walk the Great Ones who see the unfolding Plan of Evolution.

The Happy Valley of the First Sub-Race to the Happy Valley of the Sixth Sub-race, Evoi! Hail!

Margaret E. Cousins

LOVE IS SAFE

THE message that will quell your fears
In one hot moment, writ with tears,
Flashes through from mystic land.
Which ever lies so close at hand
That love is all it ever hears,
Across etherical strand.

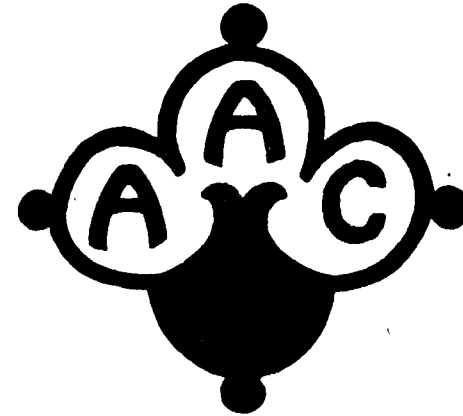
We cannot pierce the veil with lines
Nor words nor sounds, but only signs.
The symbol of ourself we send
As 'bove the mortal soil we blend
And this the victory of minds,
On which we may depend.

Thus ever drawn to those who grieve,
No danger that we ever leave;
For all is known and all is seen,
And all that is has ever been
Since Time began its weave
Of thinnest veil between.

So count no good thought ever lost,
Though on emotion's sea 'tis tossed.
Of one thing ever be so sure—
That love is ever more secure
To one who's left, or one who's crossed,
And memories endure.

MAE BALDWIN HARDEN¹

¹ Fourteen days after passing from physical.



NÔ: THE YOGA DRAMA OF JAPAN

By WILLOWDEAN CHATTERSON HANDY

As the spirit of the dawning era begins to quicken the sensibilities of different individuals, there will be born in some, perhaps, a reasonable hope that along with the revivification of the other arts, which must accompany and express the spiritual renaissance, will come the reinstatement of that most debased art, the drama. Some of these seers will perhaps begin to grope about for dramatic material compatible with the exalted idealism of the new teaching. Some will begin to feel for dramatic forms appropriate to the larger and subtler values which must be presented. Some may even dare to hope that this great art of co-ordinated arts may become not only a vehicle for carrying the teaching, but in and of itself a mode of worship and a purifier of the worshipper.

Such a conception of the drama carries with it certain inevitable suggestions as to its probable characteristic features:

universal rather than particularised themes, archetypal rather than personal characters, real rather than realistic presentation, devotional rather than ambitious acting. It may be long before such a complete reversal of the present evaluation of the drama can take place; but it is not an impracticable ideal. It has been realised, is still being realised, in the Nō drama of Japan. For our encouragement, for our inspiration, it seems profitable to undertake an analysis of this rare bloom of the art, which, fashioned by Buddhist thought, unfolded its petals 600 years ago in Japan and still continues to shed its fragrance over a few faithful devotees.

The themes of the Nō plays of Japan are never trivial or casual. Designed as pictures to teach the noble philosophy of the Greater Vehicle of Buddhism, they attempt to objectify the hidden truths—the transitoriness of human existence, the working of the law of karma, the efficacy of prayer to Amida Buddha, the Way of Enlightenment. They are concerned with the petty events of human life only as they forge links in the chain of lives, only as they make karma. Such a causal moment, a karma-making moment, each drama depicts in terms of its aftermath of suffering. The culmination of past lives is summed up in a single mighty emotion, uncomplicated by minor or fleeting feelings but caught at the moment of its maximum intensity, when the wave is at its crest, about to break and dissipate into calmer levels. Briefly stated, the plot of a Nō drama is concerned with that moment in the life of the hero (or heroine) when, driven by his emotions, he committed a deed, for which he suffered throughout the remainder of his life, or, more generally, after his death. The matter is not presented chronologically—deed followed by suffering—but, by reversal, effect is followed by cause. In other words, we are made to feel the agonies of the sinner before we see him commit the wrong, so that the deed is for him and for us full of its consequences. In such

fashion is time sense eliminated and cause and effect are visioned as one.

A very simple plot mechanism achieves this double vision of the effect in the cause. Drawing upon a universal practice of the Japanese—that of making pilgrimages to sacred or historic places—for its thread, a typical Nō story runs thus: Some one, usually a priest, goes upon a pilgrimage. He describes the beauties of the land through which he passes and of his destination, where he encounters a humble stranger, of whom he inquires concerning the history of the famous place. The stranger begins to recount the tale in the third person, but, soon, under stress of great emotion, lapses into the first person, and confesses that he is the hero of the old story. In reality, he is the unhappy ghost of the hero, who is earth-bound because of some intense emotional attachment formed in his past life. The first part of the play ends with his request that the priest pray for him, so that he may be liberated from his sufferings. In the second part, through the prayers, the hero is materialised in the form which he wore at the time of his death and the climax of the play comes, when he re-enacts his sin. The priest's blessing, his own pardon, follow.

The hero, then, is always an outcast: usually a ghost exiled alike from the earth and from the Western Paradise; but sometimes an outcast in the flesh, a cripple, a pauper, fallen from power, exiled from his domains, an exemplification of the doctrine of the transitoriness of earthly power and position. Sometimes he is an outcast from the world of reason, being a mad creature possessed by the spirit of one whom he has wronged. His plight is always the result of the commission of a wrong, a wrong Buddhistically defined—dying in battle, neglecting the ordinances, taking innocent animal life, taking one's own life, taking the life of another

even innocently, indulging in cruelties, prides, jealousies or hatreds.

These are characters entirely outside the range of realistic drama, other-worldly, astral beings, each embodying a single compelling emotion which pulls him to earth and keeps him in wretchedness. There are also the horrors of the other plane, demoniac embodiments of jealousies and hatreds and furies. And there are often supernatural beings who are outside the range of human evolution: goddesses, such as the Blessed Dragon Lady of Paradise; *tennin* or nature spirits; and personified animal natures, the lion, tiger, fox, dragon, mountain goat, spider, each depicted in terrifying guise.

Such are the typical super-physical characters and themes of the Nō dramas designed to convey a sense of essential human emotions enlarged and intensified by their release from physical limitations. Only a very unusual technique of production could create the proper atmosphere for such material, and the form evolved by the Japanese is indeed a triumph of dramatic art. Noble as is the material of these dramas, it is as acted plays that they are the creations of genius. For the form is not only a perfect instrument for the super-physical material, but it is also, in itself, a channel through which players and audience may flow to a higher level of consciousness, attaining in degree, that state of realisation in which are found true spiritual refreshment and purification, which may result in the healing of sin and disease. It is recorded that at times in the early days of the Nō, these dramas were performed to heal disease. Even to-day, the true devotees seek in the Nō theatre the same exalted state of consciousness which others find in the temple. A Nō theatre is in effect a temple of dramatic art dedicated to the eternal and offering those who understand the opportunity to participate in a ritual which will draw them close to the divine.

It need not be pointed out that not everyone in the audience nor even every player finds all this in the Nō. The intellectuals do not find it, those who take the books of texts and pore over the archaic lines while the play is going on. The Nō masters call these "book-neckers," referring to the wagging of their necks as they look from book to stage and back again. Nor do those, who delight in precious criticism concerning the exact quality of a singer's tone or the precise length of the dancer's steps or the accurate shade of the colour of his costume, find that subtler pleasure. Not even do the dilettante aristocrats, who are taking up the singing as a fad to-day, find much beyond the classical beauty of the poetry. But it is all there for those who will open themselves to its dynamic intention. Six hundred years of the traditional rendering of ancient words, six hundred years of traditional movements, have built up a form of great power, which may legitimately be called a ritual, and the professional Nō players and singers and musicians perform it as priests performing a ritual.

Even to-day the old custom continues of purificatory procedure before the acting of plays in which the gods appear. For one week before such a performance, the actors eat no meat, prepare their food with their own hands over fire made from flint and steel and used for no other purpose. It has ever been the intention of the Nō player to build up a proper vehicle for the use of the noble dramatic idea. Seami, the son of the founder of the Nō, sets down in his manuscript, written in the fourteenth century, certain rules governing actors in training, among which is found: "venery, gambling and strong wine are strictly forbidden; be resolute in study: avoid disputation". Fenellosa quotes Umewaka Minoru, the Nō actor who restored this drama after the fall of the shoguns, as saying that if a Nō actor acted his best, he could read his character. "The spirit must out, the whole man," he said,

"the actor cannot conceal it." And so he always instructed his sons to be moral, pure and true in all their daily lives. Otherwise they could not become great actors. There is still a great deal to be investigated concerning the training of the Nō actor, for it is regarded in the old writings as a form of mystic initiation and the teaching is spoken of as "deeply secret". The spirit of the Nō actor is apparent, however, even to-day. In the closing lines of the play, *Sotoba Komachi*, that of a mad woman possessed by the spirit of her dead lover, she offers her poetic talent to Buddha in words which would be applicable to every genuine Nō actor:

See, I offer my flower to Buddha,
I hold it in both hands.

Concretely, what are the conventions which have been evolved in presenting the Nō dramas? The effort throughout is to make things not realistic but real. Sham, illusion, imitation, simulation are not tolerated. The aim is actually to create a super-physical consciousness, not to pretend that it is there on the stage.

The construction of the stage itself furnished a suitable substructure for super-physical effects. Both in conception and in execution, it is set apart from the actual world. It is perhaps not thought of to-day as a sacred spot, being no longer connected with the temple compound, still there remains a sense of its being dedicated to higher things and every year before the opening performance of the season, a certain play is given to purify the stage for the year's work. The platform which once stood in the temple grounds has been moved indoors, so that the audience may be protected from the weather, but it is interesting to note that it still by intention keeps its own separate roof, which is never included under that which shelters the audience. Further more it still stands on ground untrodden by the people, for around it is kept a strip of pebbled earth, the dividing line between the

sacred and the profane, between the absolute and the relative.

In order to amplify every sound made on the stage, so that it will contribute its entire volume and its full musical content, in order to free sound, as it were, from the dulling of atmospheric conditions, two devices have been invented. The roof of the stage is double, so as to form a sounding board, and under the floor are large pottery jars, half sunk in the ground, their open mouths tilted to catch and reflect the sound. Just as the chanting of the poetry lifts the speech of these dramas out of the realistic realms, so does this enlarging of the sound values contribute towards the greater than physical proportions of the Nō. Similarly, by device, the locomotion of the actors is freed as nearly as possible from friction. The white cypress flooring of the stage is polished to such mirror-like smoothness that running and walking steps become a glide so free as to give the sense of floating released from gravity.

The problem of a scenic setting for plays of that more real world, where neither seasons nor death prevail, was solved by the adoption of the pine tree as a permanent backdrop. Whether by accident or design, the first Nō plays were performed under a large pine tree at the temple Kasuga at Nara. Partly to commemorate the place of origin and partly to suggest longevity and changelessness in the setting, a three, five or seven tufted pine tree is always painted on the back wall of the stage; while a similar number of genuine small pines are set along the entrance bridgeway to mark stations in the progress of the actors. In the making of the few small stage properties that are used, every effort is made to suggest the essential nature of objects, so that the imagination will be stimulated to perceive the archetypal forms rather than any temporary representation of them. Slender strips of bamboo lashed together are sufficient to suggest a

house, a well, a cave, a tree within which dwells a nature spirit, even a temple bell. The actor himself may carry some such symbol of his estate as a mallet, a sword, a broom, a bow and arrows, or a fan. With the fan he makes gestures symbolic of the poetic ideas being chanted by the chorus.

Even the costuming makes a striking contribution towards the building of a picture of more than realistic proportions. Those beings who are not of the physical world are clothed in gorgeous and voluminous robes, half again as large as those worn in ordinary life and far more splendid, which enlarge their stature and enhance their dignity. They become heroic figures, the personal curves of their bodies hidden under the stiff lines of the heavy draperies. Like great archaic statues they swim across the polished stage, to all appearances superhuman beings. For those who have eyes to read the symbols, the story of the play is retold in the costumes as it is in the movements of the fan, in the notes of the flute, in the taps of the drums. These costumes are woven or embroidered or painted especially for the parts which they are to adorn. The colours of the fabric reveal the age, sex and rank of the wearer. The patterns suggest the nature of the rôle. He may be a mysterious character dealing in magic, and clouds and pine trees will be woven into his garment; or perhaps he is a dancer, whose nature is suggested by the flying maple leaves embroidered on his cloak. If he be the moon-maiden of the feather coat, the feathers of a bird are painted on a sheer fabric. If he be a ghost whose death transpired through drowning, the woof threads of his transparent kimono are shoved into wavy lines indicative of water. If he be a demon, there may be golden skulls shining in the grass at the hem of his garment. Thus, by suggestive visual details, the audience is lured into the spaces of imagination.

The wearing of masks is yet another device for removing the characters from the world of personality. Since the

players are all men, those playing women's parts are always masked, and for these there is a whole gallery of faces representing not different personalities, but simply the feminine face at different ages and under stress of different emotions. Likewise, the face of a god, of a young boy, of a demon, of a ghost or of an animal is represented by a mask. The old craftsmen who carved the masks were skilled enough to select only the planes in their modelling, which would convey the essential nature of the character. They even considered to a nicety the quality of the polish they bestowed upon different masks, one depicting grief being given a dull tone, one of youth and strength a shining countenance. It is evident that a mask removes the character from the personally dimensioned world of the human actor to the serene spaces of idealisation. The essential emotional values of the visage of the character are not disturbed by the fluctuating facial expressions of the actor, which must always be personal to a degree. However impassive his face might become as he succeeded in giving himself up as a vehicle for the poetry, it would still be stamped with his personal lineaments, often necessarily at variance with those of the character. Thus the mask aids the selective genius of the dramatist, who gains his effect by striking a single note over and over again and by eliminating all others, for throughout the play the immobile beauty of the mask holds all eyes upon a single idealised concept.

All these traditional forms, austere in their simplicity, even bleak, by their very rigidity become intensifiers of the power poured into them. What is this power and by what spirit and technique do the actors infuse this paraphernalia with life?

It is said that one has not become a Nō actor so long as he has any desire to display his talents. The Nō actor aims at universality, at the impersonal, and to this end he lays

down his limited personality. He spends a lifetime training his physical body to suppleness and strength, intensifying his emotional perceptions and perfecting his mental control through rigorous concentration, until he builds up a co-ordinated vehicle of extraordinary power and responsiveness; yet he treats it simply as a machine. He retires into the inner self, where he centres his consciousness and whence he directs his vehicle, aloof, serene, disinterested. He reaches a meditational state of mind in an identification with the idea of the play. Thus he achieves his ideal of the unity of mind and action, which is the "accomplishment" referred to in the naming of the drama—Nō.

The full implication of this ideal is that the Nō actor aims not to act or to simulate, but to be. The attainment of such being or identification brings about a release of power far beyond that of his personal vehicle. He breaks through to the hidden reality, *yugen*, as the Zen Buddhists call it, whose exquisite symbol is a white bird with a flower in its beak. It is this ability to make himself an unobstructed channel through which beauty itself may flow, suffusing his tones and his movements with the inner grace of the spirit, which is spoken of as the "flower" of the actor. Seami says that it is by aiming only at the beautiful that the flower will appear, and if the flower be lacking, there will be no beauty in the actor's impersonation. It is not by imitation of the external characteristics of a decrepit old man or of a vigorous young girl, for example, that success is achieved, but rather through identification with the nobility of the one or the modesty of the other. Herein lies the explanation of the Nō actor's ability to satisfactorily present women's parts, as well as those of ghosts, nature spirits and animals; there being no attempt to imitate the posture, gait or voice of any one of these, but simply to identify himself with their emotional nature.

In the governance of his body, the Nō actor's achievement of the unity of mind and action is often startlingly demonstrated in feats which seem to be super-physical. Not through any trickery is he able to leap high in the air, for example, and light upon his bent knees without any hurt, or translate a moment of frenzied grief or furious passion or ecstatic joy into breath-taking swoops or leaps, all apparently without effort. Every movement is controlled, made normal for the man by a long training, in which a system of breathing plays a large part, and in which concentration teaches him to work marvels. He has become mentalised, so to speak. He moves his body as if it were a piece of furniture with unflagging calculation. Through the pattern traditionally prescribed for each play he moves his body, himself in control, along the three, five or seven step lines, making the proper turns, the correct rests, handling his fan or his sleeves according to fixed rules. And yet, being centred in the inner self, and not in his body, he is free. He is vivid. His prescribed gestures are not wooden and meaningless. They are charged with suggestion, flooded with *yugen*. The hand raised to the brow of a drooping mask brings tears to the eyes of the watcher. The hand that stabs the empty air stabs us. We feel the grief or pain as we could not were it concretely suffered by someone on the stage. It is left a universal experience, not limited to a single character.

Under the sway of such being, not acting, not even the mask covering the actor's face remains wooden or meaningless. At one moment, the impassive mask of a young woman's face seems alive with maidenly expectancy; at another, with shyness or grief. It is slightly tipped, perhaps, this way or that, but no physical explanation could account for the transformation. This power to make a mask live is so recognised a fact among the Nō players that there is a class of masks made purposely to test an actor's ability in this direction. Such

masks were carved by the greatest artists, and intentionally without a vestige of expression. Only a great actor ever attempts to wear one of these; and it is said that if his flower is sufficiently developed so that he may vivify it, the effect is far more wonderful than that achieved through a mask on which is stamped the requisite expression.

Ordinarily, however, the mask reiterates in plastic form the supreme emotion of the play, so that, once the actor has mastered the mechanics of its use, it becomes an aid to him. By necessity he must identify himself not only with the emotion of the play but with the mask which envisages it, and to this end he hangs the mask in his room for two weeks preceding a performance, so that he may feel himself into it. His acquaintance with it undoubtedly begins as an objective study, but he gradually penetrates to the essence of its form, to its nature and significance. Finally, just before his entrance on the stage, in order to test his oneness with it and with the emotional rôle which both he and it are to externalise, he stands before a great mirror hung outside the bridge entrance. If he is ready to play, he will see there not himself wearing a mask of a young girl in grief, for instance, but simply a young girl's grief.

It should be clear that the Nō actors are consecrated towards the attainment of a level of consciousness, where they may tap powers far greater than their own. The same ideals and methods animate the other human contributors to the drama—the members of the chorus, whose flower appears in the vocalisation of the poetry; the flutist, who identifies himself with the mood of the piece and spins a shadow web of melody above the pattern of vocal tone; the drummers, who are the heart beats of grief or pain or woe. Each of these brings through his contribution from his own inner self. The harmonisation occurs not by tuning in on the physical plane, but by achieving unity at a far higher level.

It is the harmonisation not of chords, but of individual melodies. Before a performance, in order to test out the attainment of that unity, actors, chorus and musicians gather in the mirror room and try over a bit of the play, the master judging whether the harmonisation has been achieved.

There is an element contributed by the drummers, the significance of which seems to be forgotten to-day, but which is possibly a very direct link with the hidden powers to nature that the Nō aims to tap. The undignified name of "cats" has been applied to these accompanists because of the unarticulated cries which they utter in connection with their tapping of the drums. May not these be such nature-sounds as were employed in the mystic operations of the theurgists of ancient Egypt to bring men into touch with divine operations? Certainly they seem to fall into that class of symbolically invocational sounds, into the "hissings" and "poppings," the Greek terms for which have been so suggestively translated by Mead.¹ It is unknown to the writer whether the articulated speech sounds in the Nō are so delivered as to set up sympathetic vibrations with unseen energies through the root-sounds or vowels; but it is certain that the unarticulated and discordant sounds of the drummers produce a deep and thrilling effect upon the hearer.

There remains to mention the further harmonisation of the production as a whole with the conditions under which it is performed. Seami writes:

In everything success depends on a proper harmonisation of the negative and positive. The day-spirit is positive and the skilful player will make his Nō as quiet as possible in order to balance by negative playing the positive tone of the environment.

Conversely, at night, the playing must be positive to balance the negativity of the night. Here are subtleties such as the future drama must take into account, and those

¹ *A Mithraic Ritual*, by G. R. S. Mead, p. 15.

straining for the dawning vision of it will do well to ponder a saying which Seami quotes from the *Book of Criticism*:

Forget the theatre and look at the Nō. Forget the Nō and look at the actor. Forget the actor and look at the idea. Forget the idea and you will understand the Nō.

No discussion of the Nō would be complete without the recognition of it as a Japanese contribution to the art. Though Buddhist thought and Zen method are responsible for the evolution of such drama, it should not be forgotten that it is the Japanese who have applied these to art. They are not inventors of new forms. Their genius lies in penetrating to the heart of inherited or acquired forms. For 600 years they have added nothing to the form of the Nō, but they have worked with unflagging zeal at polishing the original archaic form, paring it down to its bare essentials, refining it to its utmost attenuation. The result is a form so pure as to be almost geometric in its outlines. Its ultimate is of course archetypal. As far as the form side goes, the Japanese may be said to have concentrated upon the atom and visioned the universe. On the life side, they have made religion an art and art a religion. They have lifted the drama to its rightful place as an act of purification and worship. While the new era must evolve its own concepts and forms, its own dynamic ritual of art, still those who are to come may find the Japanese classical drama a not unworthy forerunner of their ideals.

Willowdean Chatterson Handy

SEEDS OF INTERNATIONALITY

A SANE IMMIGRATION POLICY

SENATOR COPELAND who has introduced a Bill in the American Congress to amend the present Immigration Statute, by a wider definition of the word "white", delivered a very sensible speech on the subject on May 4th last, at Mecca Temple, New York, where a dinner was given by the Indian Freedom Foundation. The Indian Community in U.S.A. and the whole Indian Nation were thrown into painful consternation at the recent decisions of the American Courts that Hindūs and Indians are not "white persons" and hence ineligible for rights of citizenship in the States. Apart from the various hardships which it involved to those Indians already settled in U.S.A., which Senator Copeland himself described as "extremely inhuman in application", it meant not a small insult to India in her present efforts to gain equality in the British Commonwealth and an equally respected place in the world's councils of Nations. Senator Copeland's pronouncement therefore was very opportune and the principles which he laid down as to what should regulate a sane and sound immigration policy may with great advantage be followed by other white nations, not only in their direct relations with the coloured peoples and nations of the world but also in their general attitude towards them.

Senator Copeland very wisely said "that geographical boundaries do not coincide with racial distinctions". The arbitrary partition of the earth into the present continents "will do well enough for political reasons, but these divisions do not satisfy the compelling facts of human relationships". By denying immigration and citizenship rights to individuals merely by fact of their belonging to certain "designated limits of latitude and longitude—we blind ourselves to the revelations and distinctions of Nature herself". The admission to these rights should, therefore, be on considerations of those qualities which "original Americans have, except colour". "Educational, religious, professional and industrial groups are never divided in this silly way" of geographical locations, but the human races are, and "the unfortunate Hindūs are dumped into a miscellaneous group, designated as Asiatics". With regard to colour "shades of complexion are determined by the sun's rays and not by racial origin," and it is proved beyond doubt now that "colour is the most unreliable of proofs of racial origin". When it comes to a question of language, again "we must concede to the Hindūs the same origin as ourselves". Then as regards physical traits, the Hindū "is as truly 'Nordic,' in the final analysis as the blonde citizens of Sweden". So "within the spirit, if not the letter, of that law of 1790, the Hindū is entitled to American citizenship."

Then what should be the policy of the U. S. A. regarding the admission of immigrants? Examining the various proposals that have been put forward, Senator Copeland went to the root of American greatness, the vitality of its life and the splendour of its achievement, to the rich variety of racial stocks—belonging to “the so-called alien races”—composing its present population. And specially referring to Indians, he exclaimed.

Who can witness the useful service of the Hindūs without a thrill of pride in their achievement? No more intellectual persons are to be found in our country than the natives of India who have migrated here. Who can question that their legal admission will benefit the country.

So the new criterion for admission to American citizenship is not the false test of colour, race or Nation, but “Is this applicant for admission to the United States physically, mentally, and morally qualified for our citizenship?” This is a sound and statesmanlike rule and it is earnestly to be hoped that Senator Copeland’s Bill will be formally enacted into Law.

What Senator Copeland now seeks to do by law in the United States has been the message of Indian History from the earliest times, an unwritten law of Hindū social life and polity. Every fresh invader into India has been admitted and absorbed into the social and political order perfected by the previous settlers; even more remarkable to note is the fact that even the original inhabitants or the aborigines had a definite place in the arrangement and were not wiped out of existence. What India has been standing for from times immemorial America may well now adopt as an example to the western nations.

THE OVERSEAS LEAGUE

The Overseas League, with its Headquarters in Park Place, St. James London, and its object “to increase in every way possible the sense of good feeling and ‘at-one-ness’ among all sections of members of the British Commonwealth of Nations” is potent with immense possibilities of serving as a powerful connecting link for the several parts of the greatest Commonwealth of the modern times. It has a large membership of over 35,000 and its branches, named Overseas Clubs, are being started in several parts of Great Britain and the Self-governing Dominions. One of the latest was in Cape Town, in South Africa, about which Mrs. Monica E. Retief wrote a very hopeful letter which was quoted in the Watch-Tower notes of THE THEOSOPHIST for August.¹ There will be no small service done there in bringing together, in friendly spirit, the Indian and the white elements, and it is to be fervently hoped very soon the natives also as members of one Commonwealth. It will be interesting to know whether there are any branches of the League in India. If there are they ought to be multiplied in number and strengthened in membership. If there are none, why not make immediate attempts to start as many as possible? The League is fortunate in its magazine

¹ See p. 515.

The Overseas, which is said “to act as a veritable encyclopædia of the news of the world”. If it is not so already it can well be made the medium of disseminating the intellectual, moral and spiritual treasures which the several parties of the Commonwealth possess. Their exchange and understanding by the several countries, more than the mere commerce of material commodities, are the surest, binding ties of not only the Commonwealth but of the whole world.

THE MASONIC PEACE MEMORIAL

A noteworthy event towards the future Brotherhood of Nations, and good will and peace on the earth was the imposing ceremony in the Albert Hall, London, in the middle of last month. It was the laying of the foundation stone of the new Grand Masonic Temple in Holborn, by the Duke of Connaught, Grand Master, in the presence of 9,000 representatives from English and most distant Empire lodges. The new temple is a Masonic Peace Memorial and covers two and a half acres. The ceremony, even on the physical plane, was imposing by the employment of the latest scientific devices.

An electrically operated model of a crane, operated by push-buttons which raised and lowered the model of the foundation stone, stood on the stage at Albert Hall and operations in the Grand Lodge there were duplicated on the site of the new building in Holborn. The actual foundation stone was laid in position simultaneously with the Symbolic Model.

A ceremony of great portent which, let us hope, will be repeated on a greater scale by Masons belonging to all the Nations of the world.

THE NEW PERSPECTIVE

After the devastations of the last War and the yet unhealed wounds of it left on the world in the race conflicts, economic exploitations and other unbrotherly features of modern life, it is becoming increasingly necessary to have a new perspective for all human thoughts and activities for the future. The great Indian poet-philosopher has sensed the new perspective rightly, which is that of universal man, and in the April number of *The Visva-Bhārati Quarterly*, the journal of the international University founded by him in Santiniketan, where he has sought to represent and actively cultivate this new ideal, he writes: “I strongly felt that, under the continued threat of impending catastrophe likely to involve the whole human world in desolating hostilities, every individual to-day should realise his responsibility for training the mind of the present generation to enable it to see all its important problems in the perspective of universal man. For the most outstanding fact of our age is that the drama of our destiny to-day has the whole world for its stage. Let the politicians mishandle this world situation according to their tradition of nationalistic fanaticism, but the rest of us should have the power to think and act upon a broadly human basis of behaviour.”

M. R.

AN INTERVIEW WITH MR. J. KRISHNAMURTI

A BEAUTIFUL country site, unspoiled nature, a sunny summer's day, the scent of the pines, squirrels playing among the branches of glorious beech trees, far from the noisy city with its hurry and bustle, here, where every thought of evil is banished we are to visit Mr. Krishnamurti. He whose name is now so often mentioned in connexion with the World-Teacher, who according to the Theosophists will reveal Himself and has already done so through the body of this young Indian, in the same manner as He used the body of Jesus in Palestine about 2,000 years ago.

The headquarters of the Order of the Star in the East is at Eerde near Ommen, the old country-seat of the barons van Pallandt. Krishnamurti, the head of the Order will receive us here.

Groups of members are seen reading or meditating outside in the park. One senses an atmosphere of unrestrained yet controlled liberty, there is a feeling of peace and of friendliness. An English atmosphere pervades the hall of the house; the gardens seem to speak of peace and happiness.

Krishnamurti joins us, stretching out both hands in friendly welcome. He takes us to one of the rooms where we sit down together, side by side. Peace goes out from him, there is peace in the expression of his sympathetic face; he looks serious but when speaking he often smiles, while energy and life shine forth from his dark eyes. He asks me, in a melodious voice, what it is that I wish to know!—A short explanation of Theosophy and of Theosophists. He tells me that, Theosophy, Divine Wisdom, is at the basis of every religion, every system of philosophy or spiritual movement. As a movement it is contrary to all materialism, it holds on to the spirit which it considers the motor-power of all things. Man thinks too much of the outer things, he thinks to find happiness in the possession of material objects, autos and luxuries of all kinds.

He goes on to say that, in a community, and in a system of education too, which is built upon a desire for material or physical possessions, all naturally want "to take," not to give. This is because of the nature of the physical body which exclusively wants to take, that being its condition of life.

¹ Translated from an Illustrated weekly, *Het Leven*, Holland.

A Theosophist, looking from the spiritual point of view, recognises the principle of giving and acts accordingly. Through the unity of spiritual life the brotherhood of humanity will be brought about. "To serve" must become a habit in the small daily affairs so that, if at any time, any thing great can be done, the opportunity may not be missed. Then there is courtesy, gentleness and specially tolerance which we must all practise towards everybody, whoever we may be.

He has spoken slowly and convincingly, occasionally gesticulating, and he asks me whether I have understood.

Thanking him I ask: "What is your opinion on the relation between East and West?"

Mr. Krishnamurti replies that, from a general point of view, the Eastern puts greater value on the inner life, the soul of things, the Western, on the contrary, thinks more of the intellectual and the material side of life. This difference of outlook is very noticeable in the young. For instance when children of the West play they like to play at fights, to figure as conquerors which are expressions of materialism, but when children of the East are together they like to play at being great men, messengers, teachers. Thus I played when I was a child, I dreamed of being Shri Kṛṣṇa (the Christ) and my mother encouraged me.

East and West are to be considered as two waves and it is the duty of us, Indians, to form as it were a bridge between these two, to bring them together in order to fraternise humanity.

I mention Tagore, the Eastern philosopher and poet. Yes, I have met him, I have a high regard for him.

Your judgment about his work?—Ah, I cannot say, he is too great a man for that.

My last question: Reincarnation?—We believe in reincarnation. One of the principles of Theosophy is as follows; human beings form one order of the creatures which evolve on this earth and each human being evolves through consecutive periods of time while he gains experience and thus builds up his character, always reaping where he has sown until he has learned the lessons which are taught him in the three worlds—the earth, the inter-mediate condition and the heavens—until he has reached human perfection and enters into that brotherhood of the perfectly just, who reign over the evolving beings and guide them in all stages of their growth.

Mr. Krishnamurti goes on to say, that thus shall the World-Teacher take possession of my body; this has already happened a few times.

The Message to make a happy humanity, has been entrusted to me and I take this Message to be my task.

INTERNATIONAL CO-OPERATIVE WOMEN'S GUILD

PRESIDENT: FRAU EMMY
FREUNDLICH

SECRETARY: Miss A. HONORA
ENFIELD

Vienna—1, Ebendorferstrasse 7

38, Downshire Hill, Hampstead,
London, N.W.3

AN INTERNATIONAL OF WORKING-CLASS MOTHERS

THE old saying "Woman's place is at home" has a new meaning to-day. Instead of acknowledging it as any argument against taking part in public life, married women urge that their work in the home cannot be successful until they take their full part in the politics and economics on which home conditions depend. So in many countries, married working women have organised themselves and drawn attention to their needs as wives, mothers and home-makers. These organisations are united in the "International Co-operative Women's Guild" which met in Conference at Stockholm, on August 12th and 13th. The International Guild was formed three years ago after three years of preparatory work, and the first triennial report records steady progress. Co-operative women's organisations in ten countries are affiliated, and the movement is spreading rapidly in other countries from the United States in the West to Japan in the East.

Married women are the typical consumers, and the most accomplished artists in consumption, for they must daily make their small means provide adequately for the well-being of their families. They look on the Co-operative Movement, which alone organises trade and industry for the benefit of the consumers, as their own, and do their utmost to promote its prosperity and progress. At the Conference the best co-operative policy as regards prices will be dealt with—a subject on which their practical knowledge and experience is unique.

And wives and mothers realise fully that all their labour will be in vain if war comes. Throughout the last three years they have strongly opposed the resort to force by governments, and urged disarmament. At coming conferences they will again have the opportunity of registering their determination to end war. The home-makers of the world are a strong power for peace, for they understand that to secure better times for their homes they must work for closer intercourse, trade and friendship between all nations.

A. H. E.

THE WORLD UNIVERSITY IN SPAIN

ON Tuesday (July 12th, 1927), a Section of the World University, which will be founded in Holland and which will have branches all over the world, was inaugurated in the Spanish Theosophical Society.

The object of the World University is to blend the knowledge, progress and culture of the West with the spirituality of the East. Its aim is to unite all human wisdom into one great synthetic whole, infusing spirituality, sentiments and humanity in Science, giving a logical and scientific basis to religion and spiritual science. It aspires to train scholars to create their own belief, to live their own science and to understand and direct their own emotions as well as their mind: to discover for themselves the truth and not to repeat fragmentary truths, that they may find through the mind of the author of any book, without sincere endorsement from themselves.

At this first meeting, the object of the Brahmavidya Ashrama, at Adyar, was explained, by myself, also its aims and curriculum. Immediately afterwards, Mr. Barroso gave the first lecture of the new organisation, as a beginning to the course of lectures which he proposes to deliver on "The History of the Earth". Beautiful lantern slides were exhibited and both speakers were applauded and congratulated by the numerous hearers.

A. DE LA PEÑA GIL

THE THEOSOPHICAL FIELD

THE WELFARE MEDITATION UNION

THE power of thought is markedly recognised in the foundation of the Welfare Meditation Union, 29 Craven Road, Reading, England and it is as well to reproduce the circular of the Union's Hon. Secretaries and its first leaflet.

The condition of the world at this time is so grave, the crisis so acute and so full of the possibilities of terrible evil—and yet also of the hope of vast changes for good—that it is urgently necessary that the Powers working for progress should be reinforced in every possible way. Each member of the Welfare Meditation Union can and should give special help at this time by daily thoughts of Love, Peace and Good-will, and by purifying and calming the mental atmosphere about him.

The world is indeed at the parting of the ways, and it should be the duty and privilege of those who have some knowledge of the Great Plan for Humanity, to give their utmost aid in promoting a right spirit and helping to lead the nations to an understanding of the Unity of all Life and a readjustment of the sense of values whereby the spiritual should be the real and the material the unimportant.

Members are asked to formulate their own thought in these matters, realising how vastly important is right thinking, and how helpful to the world at this time. There are numberless brief intervals during the day when a thought of Goodwill could be launched. With a little persistent effort it would eventually become a habit to have such thoughts at the back of the mind almost automatically discharging themselves into the world for its helping.

This is work we can all do. Let us do it gladly.

THOUGHT HAS TO PRECEDE ACTION, AND WISE ACTION WILL FOLLOW WISE THOUGHT

The Union asks for the help and co-operation of all thinking people irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to "broadcast" into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs.

This valuable aid to the world's welfare would further tend to provide at the back of the mind, a body of helpful and uplifting thought ready to be discharged into the mental atmosphere during the day at any moment when the mind was sufficiently free. Such a ceaseless stream of noble, unselfish thought would, in the mass, become a most potent factor for good, especially if the transmitters were numbered by the thousand.

Apart from the value to humanity of such addition to the good thought of the world and the purifying of the mental atmosphere, a marked effect for good would result to the transmitter by the developing of character and the increased efficiency of the mental life.

It is hoped to issue fresh Thought Slips every few months, or when any great question affecting the welfare of humanity is prominent. But the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Any friends who are in sympathy with the objects of the Union and care to send their names and addresses for entry on the register, will have sent to them a copy of any further Thought Slips issued.

At present the Union has no list of Patrons and makes no appeal for funds. The expenses, which consist solely of printing, postages and stationery, are met privately. If the Union grows, and the ideal would be for it to become world wide, we may have to ask for a few pence each year from members.

In the August THEOSOPHIST an account of the American Section of the Theosophical Order of Service, which is also working in the same direction, has appeared.

NO ANIMAL SACRIFICES

Public opinion in India is unmistakably strengthening against animal sacrifices in religion, and it is gratifying to see that Theosophists are taking an active part in the movement. In Travancore, ruled by a Maharanee Regent, animal sacrifices are now forbidden by State Regulation, the pioneering propaganda work having been done by an earnest member of the Theosophical Society. It is easier to obtain such prohibitions in areas governed by Indian rulers, provided of course the movement has been carried on in the proper spirit, than in British India. The Bombay Humanitarian League has now passed a resolution demanding "that the British Government and the ruling Indian Princes should prohibit animal sacrifices to Deities," and its delegate to England submitted this proposition last month before the Anti-Vivisection Congress at Caxton Hall, London. The Congress passed an amended resolution to the following effect: "cruelties perpetrated on animals by means of sacrifices to Deities should be prohibited by Governments of countries in which such sacrifices occur." It is doubtful how far this resolution can be effective. In India, so long as the British Government actively encourages the slaughter of cattle for supplying beef to the British soldiers stationed in the country, it cannot have the moral justice to legislate for it. The anti-animal sacrifices movement can in the meanwhile be strengthened by those who are really religious in spirit and understand sympathetically the position of the worshippers employing such sacrifices by substituting a healthy and enlightened form of

worship. In the Theosophical Society's compound in Adyar, there is a tree which was occupied by an elemental who was accustomed to animal sacrifices by the neighbouring villagers. When this was known a purificatory ceremony was performed under the tree with offerings of incense, flowers and fruits and the result has been that the elemental has departed from the place and the villagers do not feel its influence at present.

* * * * *

DESECRATION OF THE SABBATH

An interesting case of superstitious formalism in religion is reported from Clyde, in Scotland. An assistant lighthouse-keeper at the place refused to assist in testing a wireless set on Sunday on the plea that "it involved desecration of the Sabbath". The man was forthwith dismissed. His case was warmly taken up by an M. P. who remonstrated with the officer who ordered the dismissal, and the officer's reply was that the work involved "no more breaking of the Sabbath than winding up a clock or working the lighthouse apparatus which the man did everyday". The pious M.P.'s reply is even more amusing. He compared the officer's attitude with that of the "Claverhouses towards Covenanters and the Russian Soviet towards religion". Surely, the need for common sense and a sense of humour is very great as the "religious" M.P.'s attitude clearly shows.

M.

CORRESPONDENCE

WANTED—AN ORGANISATION OF PĀRSI THEOSOPHISTS

IN the early days of the founding of the Theosophical Society, Pārsi Fellows of the Society played an active part in its organisation and maintenance. It is sad to see that the same spirit of enthusiasm and push is not discernible amongst Pārsi members at the present time.

The first Pārsi member who joined the Theosophical Society in India in 1877 was Mr. Kavasji Merwanji Shroff. Mr. Shroff was the Editor of an Anglo-Indian daily newspaper, the *Jame—Jamsheed*, which is still recognised as the pioneer newspaper amongst the Pārsi. He did much to introduce Theosophical ideas amongst the Pārsi community, many of whom later on joined the Society, rendering it yeoman service.

Mr. J. R. Aria, a prominent Theosophist has presented "Besant Grove" to the Theosophical Society at Adyar.

Mr. N. D. Khandalavala joined the Society in 1880 and helped Theosophical work in India, H.P.B. sending him a special letter from Europe in 1884, a copy of which is published in *The Golden Book of the Theosophical Society*.

Mr. K. N. Seervai, who I think was the Income Tax Collector, Bombay, and Mr. Dorabji Dosabhoy rendered good services in the beginning, while Mr. S. J. Padshah accompanied the Founders to Ceylon in May, 1880, with another Pārsi, Mr. P. D. Shroff.

Mr. Jehangir Sorabji worked as the General Secretary of the Society, Indian Section, from 1908 to 1911.

Mr. B. P. Wadia, who is also a Pārsi, was interned with Mrs. Annie Besant on 16th June, 1917, under the Orders of the Madras Government.

Mr. Jehangir Jameetji Vimadalal, Solicitor, Bombay, has rendered good service to the Theosophical Society by giving public lectures, thus spreading the cult of Brotherhood and Piety.

Mr. Nusserwanji Framji Billimoria of Bombay, published several books on Zoroastrianism in the light of Theosophy, and spread

Theosophy amongst Pársis, by publishing a Gujarati monthly magazine *Cherag* (or Light), which is still being published by his son Mr. Ardeshir Nusserwanji Billimoria from Navsari.

Readers of THE THEOSOPHIST will thus see that Pársi members of the Society have rendered good services to the Society's cause, since its founding to the present day. What I want to impress upon my co-religionists, however, is that as a body we, Pársi Theosophists, have not done sufficient services to the Society, as we ought to have done, owing to there not being an organisation of Pársi Theosophists. At present, there are many able members of my community, who can spread the light of Theosophy amongst Zoroastrians, if all the present Pársi members join unitedly into an organisation called the "Society of Pársi Theosophists." I would suggest that its headquarters should be located either at Bombay or Navsari, and that they meet there every year, and devise plans and ways for the future of Zoroastrianism in the light of Theosophy. Such an united body will do a lot of good to the community, and all the Pársi members working unitedly in a body will achieve very good and efficient results. At present in the Theosophical literature one finds ample evidence of Hinduism and Christianity playing prominent parts, whereas Zoroastrianism seems to be neglected. An organisation, like the one alluded to above, is likely to produce excellent results, uniting all the Pársi members of the Theosophical Society in one body, with benefit to the Society as well as to the community itself.

BURJORJI NUSSERWANJI MENGUSI,

President of the Theosophical Lodge, Billimoria.

REVIEWS

The World-Teacher (in Question and Answers), by P. Pavri, B.Sc. (Indian Star Headquarters, Adyar. Price Rs. 2-8.)

This is the fourth edition of the author's popular book *The Coming of the World-Teacher*, which has been revised and brought up-to-date in the light of the great fact, that the *World-Teacher Has Come*. The size of the book has been nearly doubled to what it was in its previous editions. The subject has been treated in a comprehensive manner, not only in the light in which a Theosophist or a member of the Order of the Star in the East receives it, but in the more valuable aspect of how it strikes an average sceptical man of the world. The questions cover a wide and varied range and so do the answers to them, which, whether they will convince everybody or not, are sure to make everybody seriously think. The author has described at great length the work of the future as it was announced in Ommen, on August 11, 1925, which will help every one, whether belonging to the Order, believing in the Advent or not, at least to understand the main streams of world's progress and fit himself into it, suitably to one's temperament and capacities. As a companion volume to the author's *Theosophy Explained*, the present book will be found useful to students of Theosophy, lecturers and others interested in understanding the spirit of the new civilisation.

S.

Education for Life. The Training of the Girl Worker, by Julie Eve Vajkai. (Weardle Press, London. Price 1s.)

The Plan of the Educational Colonies Associations (of Great Britain and India), by J. W. Petavel R. E. Retired. (The Educational Colonies Associations, London.)

These two books have practically the same message to give, namely that the present educational system is unreal and useless and that it must be modified to suit the grim realities of life. Madame

Vajkai's book relates the specific instance of successful experiment carried on in the Save the Children Fund institutions in Hungary. Captain Petavel discusses the question in its wider aspects with special application of the problem to conditions in Britain and India, more to the latter than to the former. The contents of the books are mainly the substance of Capt. Petavel's lectures delivered in the various universities of India on the poverty and unemployment problem in the country and how to combat it. His solution is to start educational colonies where the children along with literary training can be taught the various methods of producing their daily necessities which will not only make them fit to solve the bread problem in life later on but contribute materially towards the cost of education during the period of the training.

Experiments in America and Switzerland have shown the immense possibilities of the scheme being worked out on wider lines in India and Britain. The chief defect of the present system, according to Capt. Petavel, is the pathetic waste of efforts in all forms. If only our efforts and our resources are co-ordinated no department of the community's activities need be isolated from the rest. So co-operation in its all-embracing import is Capt. Petavel's palliative for the present ills. In developing his theme he explains how the effort, begun in the education of the young at the lowest rung of the ladder, would progressively effect human society reforming its productive and distributive system, more land being brought under intensive cultivation and the modern slums in industrial towns converting themselves into happy garden-cities. Capt. Petavel finds fault with the generally accepted tenets of socialism based as they are on Karl Marx's theories which he holds are but half-truths based on Malthus' theory of population. According to him, therefore, many of the bogeys, raised by the Socialists and for which wild and impracticable remedies are suggested, can all be avoided by adopting co-operative education. The book is thought-provoking in its speculations on the economic and sociological tendencies of the times. It is a valuable idea which he puts forth that Britain and India are best fitted at the present time to work out in practice his scheme—which suggests that in many more activities than education an intelligent and active co-operation between the two countries will create the patterns for the future ordering of the world on better and happier lines.

B.

The Self-Seeker and His Search, by I. C. Isbyam. (The C. W. Daniel Co., London. Price 5s.)

This is the third of a series of volumes by the Author. In this volume he explains more of his philosophy, and apparently his explanations are to run into further volumes.

The object of the book is to show that without a philosophy of life it is not possible to have high ideals or to correctly order one's life. To illustrate this a confession is given of a person who acted purely on his own convictions and whose one aim in life was the pursuit of pleasures at the same time avoiding pain. In this way the Seeker learnt some of the lessons of life through his mistakes.

The Seeker begins by stating that he was supplied by education and circumstances with an artificial conscience which he must get rid of so as to start his search quite clear of artificial encumbrances. His contention was that all human progress proceeds by way of trial and error—we must do wrong if we want to do right. This was his view of all human evolution; he did not see any higher guidance or urge, or, apparently any lessons to be learnt from past human experience.

The Seeker does not appear to have got very far in his search, but he makes one great discovery, which is that physical, emotional and even intellectual pleasures give no lasting satisfaction, and from that a wish arises within him to discover what is the true nature of ideals. This confession is given to the Author who attempts to correct the Seeker's mistakes by applying his own philosophy of life.

The volume is dedicated to *Creedless Men*. It is not clear if the Author takes into account any higher guidance than that of his Ego Entities. Nevertheless, his final advice to the Seeker shows how by keeping out of the mind all lower thoughts and by allowing only those of the higher types to enter a great step forward in human progress can be taken. These *thoughts* are the Author's *entities*.

To follow the book closely with interest the Author's earlier volumes should first be read.

L. A.

My Master (Greater India Series 6), by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 4.)

This is a small booklet in which Mr. Vaswani's thoughts in prose and poetry, and addresses on Shri Kṛṣṇa delivered before student's gatherings have been brought together. As may be easily gathered Shri Kṛṣṇa is the Master about whom Mr. Vaswani speaks, and it is the message of His life and teachings which he fain would have the youth of India to assimilate in the regeneration of its Motherland. There are several phases in Shri Kṛṣṇa's life, each lovely and fragrant in itself. But Mr. Vaswani emphasises the aspect of the teacher on the Kurukshetra, when through *The Bhagavad-Gītā*, the message of Dharma was preached to Arjuna. India at present is very much in the position of Arjuna facing the Kaurava hosts, sceptical, sentimental and hence weak and in despair. The various problems confronting India can therefore be solved only in the manner in which Shri Kṛṣṇa instructed and bade Arjuna to solve his difficulties on the battle-field. Mr. Vaswani is insistent on the theme that "Kṛṣṇa-bhakti must become Kṛṣṇa-Sakti," in other words the devotion and love should not be of a merely sentimental and complacent kind, but of a living and dynamic character which will readily respond to the problems of the hour and deal with them in a spirit of human love and brotherhood. Apposite instances from the life of Shri Kṛṣṇa are given to help the Indian youth to tackle the problems of poverty, ignorance, care and the preservation of cattle and other members of the sub-human kingdom, and caste differences—to name but a few—the proper solution of which is a part of the larger patriotism to the motherland which should animate her children.

X.

Modern India—Its Problems and Their Solution, by V. H. Rutherford. (The Labour Publishing Co., London. Price 7s. 6d.)

This is a work for which a wide circulation is to be hoped in England, for its candid exposure of the ills to which India is necessarily exposed by alien rule and exploitation. It is the result of "An extended tour in India," and suffers somewhat from the inevitable limitations attached to a tour of inspection, namely, that there is no time to assimilate the problem in its entirety, so that second-hand views must be adopted, after insufficient testing. So it is evident from the first page to the last that Dr. Rutherford too exclusively associated himself with the followers of Mr. Gandhi, ignoring or

depreciating other toilers for India's freedom, and eulogising past attitudes of the saintly leader which are now generally repudiated as mistakes, even by himself. Thus he too easily assumes the entire and intentional falsity of the Montague-Chelmsford Reforms, ignoring the fact that Mr. Montague tried his hardest in vain to persuade the deputations that waited on him to give up demanding communal representation, and to unite in attacking the principle of Dyarchy.

Naturally it follows, if Mr. Gandhi is to be always in the right, that some facts which arose from his mistakes of policy—never of intention, of course—must be distorted. So there is a mis-statement about the Chauri-Chaura outrage, that an unarmed procession was first attacked by the police, instead of an organised attack, accompanied by the utmost brutality, on a totally unprepared police station. It was good for India that at the time there were wiser heads within her borders, to stern heroically the violence which the ill-judged Satyagraha movement and Non-Co-operation called forth in the masses. No doubt the verdict of history will be that Gandhi was a great son of India, and did worthy and disinterested work; but whether he will loom as greatly as Gokhale and some others is open to question, though he may still retrieve—and more than retrieve—past mistakes if he will yet use his influence over all parties to get them to set aside differences in the coming Congress, and unite in supporting that Commonwealth of India Bill which is already before the House of Commons, and which will finally give India power in her own house.

F. V.

The Parting of the Ways, by F. W. Pigott. (Theosophical Publishing House, London. Price 2s.)

The Regionary Bishop of the Liberal Catholic Church has served well his Church and country by republishing these articles, under the above title, which have already appeared in *The Liberal Catholic* magazine.

Those who are earnestly seeking Light and Truth will find very much herein contained that will be of valuable help to him in his search.

A Help to Worship in the Liberal Catholic Church, by E. Francis Udny. (Theosophical Publishing House, London. Price 2s.)

Bishop Pigott has written a short foreword to this book which is a study of the Eucharistic Service and of the Nicene Creed. Mr. Udny

has written this book mostly on the lines laid down by Bishop Leadbeater and quotes at length from much of his writings. To the reader it will be helpful therefore to study it side by side with *The Science of the Sacraments* so as to get a clear idea of what Mr. Udney is trying to teach.

G. H.

Observed Illuminates, by W. Winslow Hall, M.D. (The C. W. Daniel Co., London. Price 10s. 6d.)

The distinguished author has done a service to the western world in collecting and publishing records of well-authenticated cases of Illumination, a term which he adopts, in preference to that of Cosmic Consciousness, for an experience which is far commoner than most people suppose. He confines himself to cases that have fallen under his personal observation, and submits each to the test of a formal set of questions, answered by the subjects themselves, so that all evidence is direct; then this evidence is admirably sifted and arranged, so that certain broad generalisations and probable hypotheses are seen to emerge. Of course he is too advanced a thinker to limit Illumination to the Christian religion, and one of his examples is Abdul Baha, late leader of the Bahai movement. In one sense his inclusion seems regrettable, since otherwise the book need only have with the East would have soon provided Dr. Winslow Hall with many examples as good as his one Eastern exemplar, since this God-consciousness is a recognised factor of Eastern religious life, whether Hindû, Muslim, Buddhist, Sufi or Jaina. It seems that every Illuminate enters—whether temporarily or permanently—that same Kingdom of Happiness of which we Theosophists are hearing so much to-day.

An interesting experience recorded by K. B. G. on the night of December 22nd, 1922, fits in remarkably with utterances by Theosophical leaders.

It was a night of such ecstasy of music! . . . I heard the song of angels rejoicing, and I asked the meaning of that ocean-flood of rapture. Then I had a mental concept of some one explaining. 'The two thousand years of the Religion of Sorrow are over! The two thousand years of the Religion of the Religion of its birth—a new era—a new Christmas!'

Another interesting extract may be taken from the Author's conclusion:

Mankind needs, above all things, to be reminded of that larger and more exacting Good News which is to be found in the teaching and life of Jesus, as well as in the teaching and life of the holiest souls of all religions, the Good News of Illumination . . . Men will discover that a life of righteousness and loving service builds up a soul compact of human nature's best, and that this, working ever on and on, in love with God and man, enlarges into that felt oneness with the whole which is the essence of Illumination . . . In the future, as more and more individuals attain to Illumination, so will the ethics of the gospels come more and more to the front in national affairs. The material will be everywhere recognised at its true value, as only a vehicle for the spiritual. Distrust will give place to trust in man and God. The dominance of fear will yield to the dominance of love. Safeguards and penalties will be less and less required; instead, men and nations will, for the joy¹ set before them, wholeheartedly *be good* and *do good*. Indeed the spirit of man can respond nobly to the loftiest imaginable challenge. Simply because our personal ideals are now too low have the nations drifted into their blind materialism . . . Then what is our Twentieth Century Gospel to be? At least this:

Illumination full and free,
Illumination, here and now.
Illumination for all.
Illumination as a step to ever higher heights.

H. V.

The Science and Art of Speech and Gesture, by Rose Meller O'Neill. (The C. W. Daniel Co., London. Price 7s. 6d.)

Besides a very interesting biographical sketch of the life of François Delsarte, Rose Meller O'Neill has written many chapters, gives charts, diagrams and illustrations, in her attempt to explain and put before the public the Art and Science of life as Delsarte saw and practised it. He had, by observation, so proved his theories with regard to gesture and expression of the body, as to enable him to form it all into an exact science. He shows by his teaching how each person can get complete control over his mental, moral, and physical bodies; how to gain perfect poise, harmony and grace of movement, expression and balance. It is a pity that some of the charts, especially those of the eyes and eyebrows, are so badly drawn. A set of carefully worked out exercises are given to teach relaxation and give poise—they appear to be very excellent, but there are so many different methods whereby one can accomplish these things to-day, that one feels hesitation in taking up and trying to understand still another one.

This book ought to be exceedingly useful for those who are studying for the stage and hope to take up that life professionally.

N. D.

¹ Italics ours.

With Mercy and With Judgment, by Alexander Whyte, D. D. (Hodder & Stoughton, London. Price 3s. 6d.)

A selection of Sermons by the late Dr. Whyte. This volume proves the writer to have been a strict adherent of the Christian Faith, a preacher full of fire, filled with the ardent desire that his hearers should work out their own "salvation". The book ought to be welcomed by those who have heard the sermons preached.

Ivory Gates and Golden, by Hilda Wood. (Theosophical Publishing House, Adyar. Price Re. 1.)

"A budget of wonder stories for young and old." The theme of some of the stories is old and has been clothed in modern language. Other stories are about fairies and the wonderful things our thoughts can bring about. The pen and ink drawings are quaint. A suitable little gift to those of our friends who do not come into touch with wonder stories.

J. I.

BOOK NOTICES

The Divine Art of Healing, by Rosa Hobhouse. (C. W. Daniel Co., London. Price 1s.)

This Author's points are well and clearly stated, and they would doubtless be extremely interesting to all students who search into old Medical works to find Religion and Art therein.

The A. B. C. of Religious Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 4d.)

This booklet is a conversation between a nurse and an invalid and the healing methods are clearly stated and easy to understand and follow.

Rheumatism and Allied Ailments, by Valentine Knaggs, L.R.C.P. (C. W. Daniel Co., London. Price 1s.)

Many people would find this book valuable for home treatment if they suffer from this painful disease, as the remedies are fully described, and much valuable advice is given to ease the attacks.

Health and The Spiritual Life, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 6d.)

1927

REVIEWS

Here we find much good matter pressed into a small space. Lady Emily Dwyer in her introduction says: "Mr. Hodson's pamphlet offers some valuable advice within a very short compass, and should be read and studied by every member of the Star."

The Uplifted Heart, by Antonia R. Williams. (L. N. Fowler, London. Price 1s.)

The Author calls this little book, "Joyous adventures in the Way of Silence," and all through its pages silence is insisted on as the way to obtain spiritual enlightenment into the innermost of Joy, Peace and Love.

A Renaissance in the Art of Healing, by Lawrence J. Bendit, M.A., M.R.C.S., L.R.C.P., London. (Price 2s. 6d. net.)

This book deals with the theosophico-medical views of some problems of healing. The views are wide and cover much ground in past and present methods of healing, from the times of Hippocrates in Greece to Albert Abrams of the present day.

The Three Truths, a Simple Statement of the Fundamental Philosophy of Life, by "Brother XII". (The Chalice Press, London. Price 2s.)

These Three Truths are taken from *The Idyll of the White Lotus* and are therefore well known among all Theosophists. The author comments upon them and puts them out as a warning to the nations in their present unrest.

The Child's Path to Freedom, by Norman MacMunn.

This book in its first form appeared in 1914 and was rewritten in 1920.

This edition is a re-issue after the death of the author. A foreword has been added by T. P. Nunn and a biographical note by the author's wife.

S. W.

BOOKS RECEIVED

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

The Masters and the Path (2nd Edition), by the Rt. Rev. C. W. Leadbeater (T.P.H., Adyar); *My Journey to Lhasa*, by Alexandra David-Neel (William Heinemann, London); *The Quest of the Golden Stairs*, by Arthur Edward Waite (T.P.H., London); *The Cancer Mystery Solved*, by Andrew Sergeant McNeil, L. R. C. P. (The C. W. Daniel Co., London); *How Psychology Can Help*, by Rupert Croft-Cooke (The C. W. Daniel Co., London); *Education for Life: The Training of the Girl Worker*, by Juli E. Vaikai (The Weardale Press, London, W. C. 1.)

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (July), *Modern Astrology* (July), *The Theosophical Review* (July), *Yuga Pravesha* (June), *Theosophy in Ireland* (April, June), *News and Notes* (July), *Revista Teosofica Chilena* (May), *Light* (July), *The Indian Review* (July), *The New Era* (July), *El Loto Blanco* (July), *The World's Children* (July), *Theosophy in New Zealand* (July, August), *The Messenger* (July), *The Australian Theosophist* (July), *The Herald of the Star* (July), *Bulletin Théosophique* (July), *The Servant of India* (August).

We have received with many thanks:

The Indian Humanitærean (June), *The Vedānta Kesari* (July), *League of National Life, Rural India* (June), *El Heraldo* (February, March, April), *The Beacon* (June), *Theosofisch Maandblad* (July), *Bhārata Dharma* (July), *The Fifty-Fourth Annual Report of the Carmichael Library, Benares, 1926*, *Rincarnazione* (January, February, March, April, May, June), *Theosophia* (July, August), *La Revue Théosophique Le Lotus Bleu* (June), *Cherag* (June), *Blavatsky Press Bulletin* (July, August), *The Vedic Magazine* (July), *Vaccination Inquirer* (July), *Pewarta Theosofie* (July), *The Schick Test and Immunisation against Diphtheria*, *The South Indian Boy Scout* (July), *The Standard Bearer* (July), *Sri Madhviswambhariyam 1st Part*, *Dirya* (July), *Teosofio en Yucatan* (June), *Heraldo Teosofico* (June), *Het Sterleven in Indonesia* (July), *Prabuddha Bhārata* (August), *The Occult Review* (August), *An Ideal Alphabet*, *De Theosofische Beweging* (July, August), *Lucifer* (June).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES		RS.	A.	P.
T.S. in England, April, 1927, £13-0-3	...	172	13	3
Mr. W. H. Barzey, Free Town, Sierra Leone, per 1927, £1	...	13	4	6
T.S. in France, £8-0-4	...	106	5	3
Hongkong Lodge, T.S., China—Entrance Fees and Dues of 4 new members, per 1927, £2	...	26	0	0

DONATIONS

Mysore T.S., and Youth Lodges, White Lotus Day Collection	...	6	0	0
T.S. in America for "Adyar Day"	...	19,337	0	0
Besant Lodge, T.S., Hyderabad, Sind, for "Adyar Day"	...	12	11	0
		19,674	2	0

Adyar
10th June, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST
OLCOTT PANCHANG SCHOOLS
FINANCIAL STATEMENT

JULY

The following receipts, from 11th June 1927, are
acknowledged with thanks:

DONATIONS		Rs.		
WHITE LOTUS DAY GIFTS:				
Mr. Lalji Srivastava, Ajmer	...	...	...	...
Nadia Lodge, T.S., Krishnagar	...	...	...	...
Ahmedabad Lodge, T.S.	...	...	...	...
Hyderabad	...	...	...	...
Darbhanga	" " Deccan	...	...	...
Alwar	" " "	...	10	0 0
Gaya	" " "	...	5	0 0
Delhi	" " "	...	13	0 0
Besant	" " "	...	10	0 0
Shanti Dayak	" " Bombay	...	17	0 0
Midnapur	" " Moradabad, for Food Fund	...	34	0 0
Blavatsky	" " "	...	7	0 0
Multan	" " Bombay, for Food Fund	...	5	0 0
"In His Name", for Food Fund	...	...	100	0 0
Rai Bahadur Shyam Sundar Lal, Kishengarh State	...	...	5	0 0
Mr. C. N. Subramaniam Iyer, B.A., Adyar, for wages of	...	...	100	0 0
a weaving instructor	...	...	200	0 0
Mr. M. B. Fricke, Amsterdam	...	...	42	0 0
Donations under Rs. 5	...	...	27	3 0
	...	...	6	0 0
			604	3 0

Adyar

10th June, 1927

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Pinetown, Natal, S. Africa	Pinetown	...
Toulouse, France	Bonheur	17-2-1927
Royan, France	Agama	19-3-1927
Hintereben, Austria	Bruderschaft	15-4-1927
Llanelly, South Wales	Llanelly	17-4-1927
Port Talbot, South Wales	Port Talbot	1-5-1927
Calcutta, Bengal, India	K. H.	do.
		19-5-1927

Adyar

10th June, 1927

A. SCHWARZ,
Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THEOSOPHICAL SOCIETY was formed at New York, November 1902, and incorporated at Madras, April 3, 1905. It is an abso-
sectarian body of seekers after Truth, striving to serve
on spiritual lines, and therefore endeavouring to check
m and revive religious tendency. Its three declared

1.—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 antago-
nisms 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 know-
ledge, 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 eternal life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to see the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST.

THE Theosophical Society, as such, is not responsible for any article or declaration in this Journal, by whomsoever expressed, contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Rs. 11-4-0 for all foreign countries. *Single copies*—Re. 1, post free.

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India. *Single copies*—As. 14, post free.

Great Britain and Europe: (Agents: T.P.H., 38 Gt. Ormond St., London, W. C. 1.)

U. S. and Canada: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Dutch E. Indies, etc.: (Agents: Minerva Bookshop, Blavatsky Park, Weltevreden, Java.)

Subscriptions sent to T.P.H., Adyar, are only payable in Rupees.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name.* The renewal form, duly filled in, should in all cases accompany subscriptions. All communications relating to subscriptions should be addressed to him.

CAN YOU AFFORD TO IGNORE A

The Manchester Guardian, in referring to the contents of the *Asiatic Review* wrote: (The Asian Circle which publishes its articles in the *Asiatic Review* support, pointing to the immense economic potentialities of Asia, and ferment at work in her. If Western nations continue to ignore these one day wake up to find all their plans and calculations upset because the Asia."

Why not make up your mind to read about Asia in the

£1

per annum

ASIATIC REVIEW

Each issue contains nearly 200 pages and is generally illustrated.

THE VERDICT OF THE PRESS, 1925-26

ENGLAND: *The Times*: "The January issue brings that quarterly year of its steadfast devotion to the mission of providing a platform and opinion on Asiatic affairs—political, social, literary, educational, artistic, and general . . . many eminent names appear in the list of contributors."

Public Opinion: "The *Asiatic Review* renders a fine service."

United Empire: "Succeeds in covering every quarter of the Asiatic continent in an authoritative but at the same time readable form."

U.S.A.: *New York Tribune*: "A well-informed quarterly dealing with Oriental affairs."

FRANCE: *Les Dernieres Nouvelles* (Strasbourg): "La grande revue de Londres."

INDIA: *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

HOLLAND: *Handelsblad*: "De *Asiatic Review* toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel huldigt der vrije tribune. Bovenal is zij er op uit haar inlichting slechts te verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld geregeld gastvrijheid aan de verslagen der steeds zeer competente sprekers der East India Association. . . . En last, not least kan men bij haar deopstellen terug vinden van den *Asian Circle*, een studiekreis voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de *Asiatic Review*, ook, en zelfs voornamelijk, nog haar elgen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude or dus door de medewerking van Nederlandsche specialiteiten op koloniaal gebied met behulp der *Asiatic Review* veel goeds zijn te bereiken."

Gazette de Hollande: "The well known *Asiatic Review* now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the *Review of Reviews* as "very representative," and by the *Morning Post* as "covering a very wide field".

SOME CONTRIBUTORS IN 1925-26

INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon, Dr. Zai Uddin Ahmed, Lady Chatterjee, Sir Howard d'Egville, Prof. N. Gangulee.

FAR EAST: Mr. Sidney L. Gulick, Mr. K. K. Kawakami, Mr. Taw Sein Ko.

NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

CENTRAL ASIA: Lieut.-Colonel Etherton, Lieut.-Colonel Sir Armine Drew.

FRENCH COLONIES: Auguste Brunet (Deputy).

COMMERCE: Sir Alfred Chatterton, Sir Montagu de P. Webb, Indian Trade Commissioner.

FINANCE: Sir James Wilson.

SCIENCE AND MEDICINE: Major-General Sir Gerald Giffard, I.M.S.

TOURISM: Java, by P. C. Coote, Syria and Palestine, by D. Talayarcarn.

ART: E. B. Havell.

ARCHAEOLOGY: Lieut.-Colonel Waddell.

LITERATURE: Stanley Rice. BOOK REVIEWS: Sir Malcolm Seton, Olga Novikoff

Louis Massignon, Sir Thomas Arnold, Miss F. R. Scatcherd, Sir Patrick Fagan.

Proceedings of the East India Association: Papers with full discussion on Agriculture, Unemployment, Trade Development, Education, the Indian States & Indian Culture.

3 VICTORIA STREET, LONDON, S. W. 1

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th June to 10th July, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% Dues per May, 1927, £24-12-1	327	6	8
" " Cuba, per 1925 and 1926, \$279.83	761	0	0
French Section, T.S., 10% Acct. Dues, £8-1-2	104	0	0

DONATIONS

"Daintrey Estate," for "Adyar Day", \$110.25	299	14	0
T.S. in Portugal, £8	106	8	8
" " Norway, £4	52	13	10
" " Finland, £7-15-7	103	6	9
" " Cuba, \$134	364	8	0
	2,119	9	11

Adyar

11th July, 1927

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1927, are acknowledged with thanks:

DONATIONS

WHITE LOTUS DAY GIFTS:		RS.	A.	P.
Agastya Lodge, T.S., Ootacamund	...	20	0	0
Satya Prakash Lodge, T.S., Jhansi	...	5	0	0
Melbourne Lodge, T.S., Australia	...	49	0	0
T.S. in England, £22-16-10	...	303	15	4
" " Wales, £2-10-0	...	33	4	4
Mrs. Edith Priest, Claremont, £2	...	20	0	0
Dr. Brij Behari Lal, L.M.S., Saharanpur City	...	30	0	0
Anon, Java	...	17	0	0
T.S. Employees' Co-operative Credit Society, Adv.	...	8	2	8
Donations under Rs. 5	...			

Adyar

11th July, 1927

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Francisco, U.S.A.	Krishna Youth Lodge	7-3-1927
Greenwood, "	Greenwood	8-3-1927
Lawton, "	Lawton	11-3-1927
Ojai, "	Ojai Valley	28-3-1927
Hood River, "	Hood River	1-4-1927
Harrisburg, "	Harrisburg	16-4-1927
Helena, "	Helena	23-4-1927
Matahuasi, Peru, S. America	Besant	28-4-1927
Vienna, Austria	Arbeitsloge (Action Lodge)	May, 1927
Nowgong, India	Nowgong Lodge	15-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Napa, U.S.A.	Napa Lodge	11-5-1927
Eugene, "	Eugene	18-5-1927

Adyar

9th July, 1927

A. SCHWARZ,

Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of all religions by unveiling their hidden meanings, and thus justifies them as they are ever justified in the eyes of the bar of intelligence.

Members of the Theosophical Society endeavour to live them. Every member should be tolerant, to aim high, and to work perseveringly for the good of the member, and it rests with the member to become a true member.

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Rs. 11-4-0 for all foreign countries. *Single copies*—Re. 1, post free.

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India. *Single copies*—As, 14, post free.

Great Britain and Europe: (Agents: T.P.H., 38 Gt. Ormond St., London, W. C. 1.)

U. S. and Canada: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Dutch E. Indies, etc.: (Agents: Minerva Bookshop, Blavatsky Park, Weltevreden, Java.)

Subscriptions sent to T.P.H., Adyar, are only payable in Rupees.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name.* The renewal form, duly filled in, should in all cases accompany subscriptions. All communications relating to subscriptions should be addressed to him.

Hindu Religion and P

Ramanand to Ram Tirath. Recounts the lives of Saints of Northern India including the Sikh. To Subscribers of *The Indian Review*, Re. 1-4.

Sri Krishna's Messages and Revelations. By As. 8. To Subscribers of *The Indian Review*, As.

Light on Life. Six Discourses by Baba Prem. Re. 1. To Subscribers of *The Indian Review*, As.

Hinduism. A Handbook of the Hindu religion. Das. Price Rs. 3. To Subscribers of *The Indian Review*, Re. 1-8.

The Bhagavad-Gita. With the Text in Devanagari. Translation by Annie Besant. Price As. 4.

The Three Great Acharyas. Sankara, Ramanand, study of their Lives and Times and their Philosophy. To Subscribers of *The Indian Review*, Re. 1-8.

The Life and Teachings of Buddha. By A. As. 12. Second Edition. To Subscribers of *The Indian Review*, Re. 1-8.

Sri Sankaracharya's Select Works. The Text in English Translation. By S. Venkatramanan. To Subscribers of *The Indian Review*, Re. 1-8.

The Vaishnavite Reformers of India. Critical Sketches of their Lives and Writings. By T. Rajagopalachariar, M.A., B.L. Price Re. 1. To Subscribers of *The Indian Review*, As. 12.

Swami Vivekananda's Speeches and Writings. With four Portraits. Sixth Edition. Price Rs. 3. To Subscribers of *The Indian Review*, Rs. 2-8.

The Mission of Our Master. Essays and Discourses by the Eastern and Western Disciples of Ramakrishna and Vivekananda. Price Rs. 3. To Subscribers of *The Indian Review*, Rs. 2-8.

Aspects of the Vedanta. By various writers. Third Edition. Price Re. 1. To Subscribers of *The Indian Review*, Re. 1-8.

Essentials of Hinduism. Price As. 12. To Subscribers of *The Indian Review*, As. 10.

Maitreyi: A Vedic Story. By Pandit Sitanath Tattvabhushan. Price As. 4.

Books are given at concession rates only to subscribers of *The Indian Review*. Any one who wishes to buy books at concession rates must remit Rs. Five, one year's subscription to the *Review* in advance.

G. A. Natesan & Co., Publishers, George Town, Madras

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th July to 10th August, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Dutch East Indian Section, T.S., Java, 1,935 members, per 1927...	967	8	0
T.S. in England, 10% of dues, per June, 1927, £8-9-9	113	2	8
" " Ireland, " for 120 members, per 1927, £3	40	0	0
" " Spain, " per 1926-27, £3-3-0	42	0	0
"Chinese Lodge," T.S., Hongkong, Entrance fees and dues of 18 new members, \$36	46	13	0
J. Arnold Esq., Shanghai, per 1927	15	0	0

DONATIONS

T.S. in Spain, £21-18-1	291	14	10
H. Frei Esq., Colombo	200	0	0
A Visitor for Adyar Library	0	8	0
	1,716	14	6

Adyar
10th August, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Olcott Lodge, T.S., Rangoon, White Lotus Day Gift	28	0	0
Harriett N. Knott, U.S.A., \$2	5	7	0
Marie Wegert, " " 5	13	9	0
T.S. in Scotland, White Lotus Day Gifts from the following Lodges: Edinburgh, Olcott, Aberdeen, Dundee, Fair City, St. Andrews, Forfar and Leven, £11-18-8	159	1	9
	206	1	9

Adyar

10th August, 1927

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Karlsruhe, Germany	Wiedergeburt Lodge	1-12-1926
Wesel, "	Bruderschaft	15-12-1926
Essen, "	"	16-12-1926
Lunen, "	Teutonia	9-1-1927
Berlin, "	Annie Besant	26-3-1927
Isberg, "	Parzival	1-5-1927
"	Adyar	11-5-1927
"	Shanti	do.
Mannheim, "	Bruderschaft	21-5-1927
Duisburg, "	Wahrheit	7-6-1927
Dortmund, "	Rote Erde	12-6-1927
Hamburg, "	Ojai	17-6-1927
Bonn, "	C. W. Leadbeater Lodge	23-6-1927
Moyeuvre-Grande, France	Evolution	29-6-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Leavenworth, U.S.A.	Leavenworth Lodge	26-5-1927

Adyar
9th August, 1927

A. SCHWARZ,
Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Rs. 11-4-0 for all foreign countries. *Single copies*—Re. 1, post free.

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India. *Single copies*—As. 14, post free.

Great Britain and Europe: (Agents: T.P.H., 38 Gt. Ormond St., London, W. C. 1.)

U. S. and Canada: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Dutch E. Indies, etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

Subscriptions sent to T.P.H., Adyar, are *only payable in Rupees*.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, *never to individuals by name*. The renewal form, duly filled in, should in all cases accompany subscriptions. All communications relating to subscriptions should be addressed to him.

CAN YOU AFFORD TO IGNORE ASIA?

The Manchester Guardian, in referring to the contents of the *Asiatic Review*, recently wrote: (The Asian Circle which publishes its articles in the *Asiatic Review*) "claims support, pointing to the immense economic potentialities of Asia, and of the political ferment at work in her. If Western nations continue to ignore these facts, they must one day wake up to find all their plans and calculations upset because they had forgotten Asia."

Why not make up your mind to read about Asia in the

£1

per annum

ASIATIC REVIEW

5/-

per issue

Each issue contains nearly 200 pages and is generally illustrated

THE VERDICT OF THE PRESS, 1925-26

ENGLAND: *The Times*: "The January issue brings that quarterly to the fortieth year of its steadfast devotion to the mission of providing a platform for information and opinion on Asiatic affairs—political, social, literary, educational, commercial, artistic, and general . . . many eminent names appear in the list of contributors."
Public Opinion: "The *Asiatic Review* renders a fine service."
United Empire: "Succeeds in covering every quarter of the Asiatic continent in an authoritative but at the same time readable form."

U.S.A.: *New York Tribune*: "A well-informed quarterly dealing with Oriental affairs"
FRANCE: *Les Dernieres Nouvelles* (Strasbourg): "La grande revue de Londres."

INDIA: *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

HOLLAND: *Handelsblad*: "De *Asiatic Review* toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel huldigt der vrije tribune. Bovenal is zij er op uit haar inlechting slechts te verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld geregelde gastvrijheid aan de verslagen der steeds zeer competente sprekers der East India Association. . . . En last, not least kan men bij haar deopstellen terug vinden van den *Asian Circle*, een studiekring voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de *Asiatic Review*, ook, en zelfs voornamelijk, nog haar elgen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude or dus behulp der *Asiatic Review* veel goeds zijn te bereiken."

Gazette de Hollande: "The well known *Asiatic Review* now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the *Review of Reviews* as "very representative," and by the *Morning Post* as "covering a very wide field"

SOME CONTRIBUTORS IN 1925-26

INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon of Kedworth, Uddin Ahmed, Dada Chatterjee, Sir Howard d'Elville, Prof. N. Gangulka.

FAR EAST: Mr. Sidney L. Gulick, Mr. K. K. Kawakami, Mr. Taw Sein Ko.

NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

CENTRAL ASIA: Lieut.-Colonel Etherton, Lieut.-Colonel Sir Armine Drew.

FRENCH COLONIES: Auguste Brunet (Deputy).

COMMERCE: Sir Alfred Chatterton, Sir Montagu de P. Webb, Indian Trade Commissioner.

FINANCE: Sir James Wilson.

SCIENCE AND MEDICINE: Major-General Sir Gerald Giffard, I.M.S.

TOURISM: Java, by P. C. Coote, Syria and Palestine, by D. Talsaryarn.

ART: E. B. Havell.

ARCHAEOLOGY: Lieut.-Colonel Waddell.

LITERATURE: Stanley Rice. BOOK REVIEWS: Sir Malcolm Seton, O.M., M.A., Louis Massignon, Sir Thomas Arnold, Miss F. M. Scott, Sir Patrick Fraser.

Proceedings of the East India Association: Papers with full discussion on Agriculture, Unemployment, Trade Development, Education, the Indian States & Indian Culture.

3 VICTORIA STREET, LONDON, E. W.

INDEX

	PAGE
Advanced Art, by An Artist	343
Adyar Art Centre, The, by J. H. Cousins	365
After Care of the Prisoner, The, by A Prison Visitor	32
Aim in Art, by An Artist	225
Aliens, by Saturnian	675
Ancient Wisdom in Africa, The, by Patrick Bowen	549
Art as Medicine, by J. H. Cousins, D.Lit.	97
Art in India, by J. H. Cousins, D.Lit.	634
As Others See Us, by Norris W. Rakestraw, Ph.D.	561
Beginnings of Co-Masonry, On the, by the Rt. Rev. J. I. Wedgwood	447
Bishop Brown Expounds His Heresy	114
Book Notices, by S. W.	762
Books Received	135, 252, 366, 509, 635, 764
Brahmaviḍyā Āshrama, The: Addresses by Bishop Arundale and Mr. C. Jinarājadāsa	26
Brahmaviḍyā Āshrama, Adyar, Madras, by James H. Cousins	491
Brotherhood of Angels and of Men, The, by Geoffrey Hodson	391
Castes, The, by D. E. O	328
Centres and the Centre, by Helen Veale	408

	PAGE
Christ and the Individual, by E. C. Lauder ...	352
Commerce, by Philaletheian ...	662
Convention Address, Opening, by Dr. Annie Besant ...	482
Correspondence ...	122, 500, 622, 753
Craftsmanship, by R. J. Roberts, A.M.I.E.E. ...	64
Curious Experiences, Some, by Harold Roberts ...	599
Dharma of Races, The, by P. K. Roest ...	162
Direction of Interest, The, by E. Marion Lavender, M.A. ...	292
Dividing the Inheritance, A Lay Sermon, by David W. Miller ...	671
Druidic Symbolism and Philosophy, by D. Jeffrey Williams ...	307
East and West, by Bessie Leo ...	470
Educative Ritual: The World Religion in Practice, by Augustus F. Knudsen ...	278
Exchanges, Our ...	135, 253, 366, 509, 636, 764
Ferryman, The, by Duncan Greenlees ...	211
Foul Diseases and Impure Cures, by A. F. Knudsen ...	699
Happy Valley Foundation, The, by Annie Besant ...	106
Happy Valley Foundation Fund, The, ...	272
Happy Valley Foundation Fund, The, To Members of the Theosophical Society, by Annie Besant, P.T.S. ...	6e
Happy Valley of the East, The, by Margaret E. Cousins, B. Mus. ...	721
Historic Musical Event, A, by M. E. Cousins, B. Mus. ...	235
Holy Motherhood: Notes from a Talk, by Bishop Leadbeater ...	515

How Uruguay Received Theosophy: Report of an Address by Señor Radaelli, Consul of Uruguay in Cape Town, by Radaelli ...	244
Humanity has reached a Cross-Road, by William A. Gowrie ...	526
Idealism of Theosophy, The, by C. Jinarājadāsa ...	297, 427
ILLUSTRATIONS:	
Bronze figurines of Brahmā and Ganesha made by the pupils of the Cambodian Arts School ...	to face 474
Dancing Faun of Pompeii 300 B.C., The ...	103
Message of the Coming at the Gateway of Tibet, A ...	511
Resting Mercury of Herculaneum 300 B.C., The ...	103
Silver Articles of Repousse Work made by the pupils of the Cambodian Arts School ...	475
Subramania Aiyer, Dr. S. ...	137
International Co-operative Women's Guild, by A. H. E. ...	748
International Fellowship in Arts and Crafts, by Sybil Marguerite Warner ...	619
Interview with Mr. J. Krishnamurti, An ...	746
Joy of the Return, The, by C. Jinarājadāsa ...	90
Kingdom of Heaven, The, by J. Vijayatunga ...	546
Lord's Coming, The, by V. Savinkov ...	143
Masters, The: From a Christian Point of View, by A Seeker ...	215, 317
Memorial for Miss James, A, by Jugal Kishore ...	488
Message of the Coming at the Gateway of Tibet, A, by Pathfinder ...	519
Natural Piety, by Arthur Robson ...	414
Neruppumedittal, by Arthur Glucklich Feliz ...	117
Nō: The Yoga Drama of Japan, by Willowdean Chatterson Handy ...	729
On the Watch-Tower ...	1, 137, 265, 383, 511, 647
Path of the Initiate King, The, by Duncan Greenlees ...	591

	PAGE
Pathway to Greatness, The, by the Rt. Rev. G. S. Arundale	147
Pathway of National Regeneration, The, by K. S. Chandrasekhara Aiyar, B.A., B.L. ...	41
Peace, by E. M. Amery	333
Persian Mystics, The, by C. Narayanaswamy	75
Phenomena of Brain Direction, The, by A. E. Ellis	183
Philosophic Evidence for the Existence of the Fourth Dimension of Space, by A. C. Hanlon	436
POEMS :	
Adyar, by Caxton Hall	63
Buddha, To, On His Birthday, by Rabindranath Tagore	618
Each in His Own Tongue, by Prof. Carruth ...	390h
Eternal Verities, The: A Dream Fragment, by Daphne	210
Frozen Music, by Nellie Hoare	31
Hymn of the Fellowship of Faiths, by G. Matheson	469
I Am, by A. F. Knudsen	234
In All the World He Comes, by M. E. R. ...	719
Indian Yogi, The, by Peter Gray Wolf ...	168
Love Divine, by Mae Baldwin Harden ...	590
Love is Safe, by Mae Baldwin Harden ...	728
Man's Cry to Womankind, Anon	342
Our Path, by Mae Baldwin Harden	426
Poem, A, by Harindranath Chattopadhyaya ...	567
Pūjā, by E. S. C. H.	316
Ruby, The, by Dorothy M. Codd	670
True Brotherhood, by Carol Ring	545
Wanderer, The, by Ernest Erle Power ...	458
Prayer, A, from the <i>Rāmāyana</i>	413
Racial and Personal Field for Monadic Evolu- tion, The, by M. R. St. John	273
Reason and Common Sense, by Elizabeth Lourensz	354
Re-union, The, by Nibaran Chandra Basu ...	338

REVIEWS :

Ancient One, The, by Esther Bright	638
Ark of Refuge, The, A Way of Escape, by Ion ...	260
Astral Body and other Astral Phenomena, by ...Lieut.-Col. Arthur E. Powell	372
Brahma Samāj, Leaders of the	643
Buddhism and Christianity, by J. Estlin Car- penter, D.D.	261
Chakras, The, by the Rt. Rev. C. W. Leadbeater	369
Coming World Changes, by H. A. Curtiss and F. H. Curtiss, B.S., M.D.	381
Congregational Pūjā for the Hindūs, A, under the auspices of the Bhārata Samāj	370
Debt to Greece and Rome, Our, by E. B. Osborn	261
Dictionary of Theosophy, A, by Theodore Besterman	638
Difficulties of Dr. Deguerre, The, by Walter R. Hadwen, M. D.	644
Education for Life, by Julie Eve Vajkai ...	755
Ego and Spiritual Truth, The, by I. C. Isbyam ...	641
... "Et la lumière fut," by Marguerite Triaire	507
From Atlantis to Thames, by W. P. Ryan ...	639
Get Well and Keep Well, by Dr. Josiah Oldfield	381
Help to Worship in the Liberal Catholic Church, A, by E. Francis Udny... ..	759
Henry Jones, by H. J. W. Hetherington ...	373
Hindū View of Life, The, by S. Radhakrishnan	377
Indian Philosophy, Vol II, by S. Radhakrishnan...	505
Intuition of the Will, The, by Ernest Wood ...	503
Ivory Gates and Golden, by Hilda Wood ...	762
John Bull, Mystic, by Judex	645
Kingdom of Faerie, by Geoffrey Hodson ...	637
Kingdom of Happiness, The, by J. Krishnamurti	367
Light from the East, by the Hon. P. Aruna- chalam, edited by Edward Carpenter ...	375
Man the Master, by Eugene Del Mar	264
Mary's Son, by Ada Barnett	380
Meatless Meals made Easy, by F. E. J. Mills ...	373
Modern India—Its Problems and Their Solution, by V. H. Rutherford	758
My Master, by T. L. Vaswani	758
Observed Illuminates, by W. Winslow Hall ...	760
Old Lamps for New, by Claude Bragdon ...	264
Parting of the Ways, The, F. W. Pigott. ...	759

	PAGE
Pathway to Reality, The, by Viscount Haldane	... 503
Philosopher's Den and Other Tales, by Edgar J. Saxon	... 259
Plan of the Educational Colonies Associations (of Great Britain and India), by J. W. Petavel R. E. (Retired)	... 755
Polarisation, by Paul Tyner	... 258
Primer of Occult Physics, A, by W. R. Coode Adams	... 502
Psychology of Your Name, The, by Nellie Viola Dewey	... 263
Pythagorean Way of Life, The, with a discussion of the Golden Verses, by Hallie Watters	... 372
Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson	... 258
Raja Ram Mohun Roy, His Life, Writings and Speeches	... 643
Ruysbroeck, the Admirable, by A. Wautier D'Aygalliers, translated by Fred Rothwell	... 378
Secret of Ana'l Haqq, The, by Khan Sahib Khaja Khan	... 642
Self-Seeker and His Search, The, by I. C. Isbyam	... 757 21
Science and Art of Speech and Gesture, The, by Rose Mellor O'Neill	... 761
Talks on the Path of Occultism, by Annie Besant, D.L., and the Rt. Rev. C. W. Leadbeater	... 254
Temple of Labour, The, by Maud MacCarthy	... 371
Theosophy Explained, by P. Pavri, B.Sc., L.C.E.	... 255
Twelve Houses of the Zodiac, The, in their Relation to the Twelve Organic Structures of the Human Constitution, by the Rev. Holden E. Sampson	... 256
With Mercy and With Judgment, by Alexander Whyte, D.D.	... 762
Woodrow Wilson's Message for Eastern Nations	... 260
World of Dreams, The, by Havelock Ellis	... 263
World-Teacher, The, by P. Pavri, B.Sc., L.C.E.	... 755
Second Flower Show, The, by Dragon Fly	... 120
Seeds of Internationality	112, 235, 357, 486, 612, 743
Self as Distinguished from the Body, The, by P. Sankunni Menon, B.A.	... 575, 705
Service of Arts, A, by Willowdean Chatterson Handy	... 475

	PAGE
Soul of a Prisoner, The, by W. H. Jacobsen	... 540
Sound Wave Interference, by William V. Hukill	... 93
Star Meeting at Krotona, The, Ojai, California, December, 28th, 1926...	... 7
Star Meeting at Krotona, The, Ojai, January 11th, 1927	... 12
Stevenson, Robert Louis, A Memory, by A. F. Knudsen	... 605
Studies in Occult Chemistry and Physics, (Second Series): XX. Hydrogen, by G. E. Sutcliffe	... 194
Successful Attempt at Community Life at Indore, A, by A. L. H.	... 359
Sûfism and Islâm, by S. M. Rahman, LL.B., M.R.A.S.	... 568
Suggestions for Lodge Activities, by Nagendra Kumar Bose...	... 251

SUPPLEMENT:

Change of Name	...	ii
Financial Statement, T.S.	...	i, v, ix, xiii, xvii, xxi
" " Olcott Panchama Free	...	ii, vi, x, xiv, xviii, xxii
Schools	...	ii, vi, x, xviii, xxii
Lodges Dissolved	...	ii, vi, x, xviii, xxii
New Lodges	...	ii, vi, x, xiv, xviii, xxii
Symbols, On, by Elizabeth Lourensz	...	610
Symbol of the White Lotus, The, by N. Raman Pillai	...	441
Test by Faith, The, by Harold Roberts	...	233
Theosophical Field, The	129, 238, 361, 496, 627, 750	
Theosophical Magazine for the Blind, A	...	128
Theosophical Order of Service: World Peace, by Max Wardall	...	616

	PAGE
Theosophical World-University, The, by James H. Cousins	... 489
Theosophy and American Culture, by Hamilton Stark	... 529
Towards Fulfilment, by the Rt. Rev. J. A. Mazel	... 655
Way of Attainment in Druidism, The, by D. Jeffrey Williams	... 683
Way of Sorrow and the Way of Happiness, The: The New Message, by Annie Besant	... 66
What is Moral Perfection? An Answer from Europe and America, by W. J. Heyting ...	... 169
Whither Goest Thou? by The Lady Emily Lutyens	... 679
Women of India, The, by Mrs. Malati Patwardhan	... 121
World University in Spain, The, by A de la Peña Gil	... 749

JL

0200002, 0078

0200002, 0078-10-12

