

The Theosophist

1928 - October - 50-1

Nos. 1-3.

October - December.



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VOL. L

No. 1

# THE THEOSOPHIST

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

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

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page vi

VOL. L

No. 2

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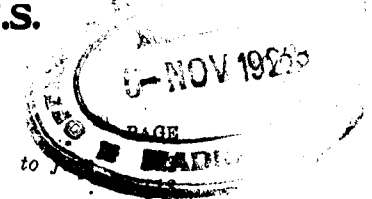
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page xa



VOL. L

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THE THEOSOPHICAL PUBLISHING HOUSE

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## **The T.P.H. Calendar for 1929**

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This will shortly be ready in pocket size ( $6\frac{1}{2}'' \times 4''$ ), Art card—fourfolder, printed in two-colored ink. The two middle faces contain pictures—the right one of our Leaders—Dr. Annie Besant, Bishop C. W. Leadbeater, Krishnaji and Mr. C. Jinarajadasa; the left one has a picture of the beautiful statue in the T.S. Headquarters Hall. The two faces at either end contain the calendar with Leaders' birthdays, etc., marked. A fine pocket and table calendar, useful for members and Lodges.

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(Free to all sending 2 annas postage stamps  
for packing and postage)

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**Theosophical Publishing House**

ADYAR—MADRAS—INDIA



## RECOGNITION

TO A. B.

MEN judge her, in their blindness,  
With futile praise or blame,  
For this or that achievement,  
They censure or acclaim.

But we saw a golden sunset,  
Over a sapphire sea,  
Melt into rose and orchid,  
And we knew that it was she.

THERESA M. MCLEAN



## ON THE WATCH-TOWER

(By G. S. A.)

WE have been hoping against hope that the President herself would be able to write these notes, but the tremendous pressure of political work during these last couple of months, since her return from abroad, has been such that everything else has had to give way, and although more than once she has settled down to write them urgent work has always intervened. We have been postponing the issue of THE THEOSOPHIST for October in what has proved fruitless expectation, and we can postpone no longer, so the task of writing the Watch-Tower once more falls upon G. S. A.

\* \* \*

In some ways it is just as well, for I can write a few things that the President herself certainly would not and probably could not write. I can say to start with that she is wonderfully improved in health, though there is still need for further improvement before she will reach again her pre-illness standard. But that she will reach such standard I have not the slightest doubt, for she has marvellous recuperative powers. In any case, she works even now as she alone can work, and I myself feel utterly breathless as I watch her ceaseless activity. By seven o'clock in the morning she is at work and she continues without a moment's interval until

eleven, when she takes a breakfast which a little bird would disdain as entirely inadequate. Then *New India* and the usual newspaper office rush until after five in the evening. After this there will be meetings, or conversations with important personages, and then she will return to Adyar for further work. Or, if there be no meetings or conversations, she will return straight to Adyar and work until about nine o'clock when she partakes of another meal no less to be disdained by birds. Then her doors are closed, but within them I should not be surprised if she works all night. And day in and day out this goes on without intermission, unless it be for tours, on one of which she is busy as I write these lines—travelling by night and an inundation of meetings by day. All this, together with a thousand and one things to think about, to decide, to plan, to put right, for one who is in the eighties, and who is only now recovering from a serious illness! Sometimes kindly people say to some of us who are around her: "You ought not to let her do so much." We can only smile. Who is going to let her or not going to let her. She has the Masters' work to do and she will do it perfectly, knowing what she is about, and taking more care of her physical body, since it is necessary for the work she has to do, than people quite realise. We smaller people are often ourselves careless of our physical bodies. Often we drive them when we ought not to drive them, just as we often do not drive them when we might very well drive them. So we imagine her to be equally unskilful. But she is master of her bodies, and uses them. She does not abuse them. So we mind our business, by seeing to it that we do not interfere with hers.

\*\*\*

It is abundantly clear, despite the disturbing effects of the new vitality from which people here and there seem to be suffering, that all is going very well in every department. The great work of advancing India to her freedom is going on

in a manner beyond our expectations. Our President herself is more than ever revered, and is the subject of ovations wherever she goes. Behind the newly-framed National Constitution all parties are rallying, though, of course, there are in evidence the inevitable misanthropes and pin-prick politicians to give food for the hostile press in various parts of the world. India is becoming wonderfully united, and her freedom cannot be far off. Dr. Besant herself says she will not pass away until that freedom is established. Some of us, therefore, in mischievous mood, are half thinking of starting an anti-Home Rule League for the postponement of India's freedom, simply to the end that we have the President with us in the physical body almost indefinitely. I know this is very wicked, but why not be wicked from time to time for a change? Fortunately, India's freedom is yet a little way off—I do not know whether our editor would quite like me to put it in these words in her own journal—so we shall rejoice in her presence for some time to come. But apart from the political department we need her physical presence for the harmonisation and unification of the work as a whole. She is She, an indispensable She at present. There is no one to take her place. There is no one like her. There is no one with the power, the wisdom and the love that She has, and which she uses to make all work One Work, to gather all divergences within the One Unity. *Magna est Vasanta et prevalebit!*

\*\*\*

In the Theosophical field all is going well, very well, too. Our President's re-election seems to have given a great impetus to Theosophic life throughout the world, and everyone is settling down to a new era or cycle of Theosophical prosperity. We shall all miss the Vice-Presidency of Mr. Jinarajadasa tremendously. But even though he may not have office in the Society at present—he is an advocate of

change—his own unique tilling in the Theosophical field will continue uninterruptedly. At present, he is on the way to South America, to hitherto neglected South America, where he will be immensely welcome and where he will sow seed in most congenial soil. When he will be back we do not know; certainly not until after the Convention at Benares. South America needs him for as long as he can be with her, and with the help of his presence there South America will soon develop into a most important part of Theosophical activity.

It is expected that Mr. Warrington, nominated Vice-President by the President in place of Mr. Jinarājādāsa, will be unanimously accepted by the General Council, and there could not be a worthier successor. Mr. Warrington has for years been a tower of strength to the United States, and, if I may venture to say so, is an American gentleman of the finest type; and there is, let me tell you, no finer type of gentleman anywhere than the American gentleman. There is in him just the right blend, including, of course, the French ingredient without which no true gentlemanliness is possible. In the true American gentleman the old world and the new find harmonious expression, so is it that Mr. Warrington is the best possible choice our President could have made. Of course, I ought not to have written all this until the Council's confirmation is received. But it will be received, and I wanted to write this before the opportunity passes from me.

In all countries there are signs of re-awakening life, and I expect that the next few years will be memorable in the annals of the Theosophical Society. One fact is ample evidence that all is going well Theosophically—the absence of H.P.B. We are told that H.P.B. is in incarnation, living somewhere in northern India. We are also told that she-he takes no less interest in her-his Society than before. Well, I

am quite convinced that if anything were to go wrong with us she-he would descend like a wolf on the fold, gleaming in purple and gold and in all other colors of the rainbow. To bring this about, one might feel inclined to stage a little catastrophe as a bait—here is another example of my wickedness—but the bait might not tempt, since the Society is in such obviously safe hands. Still, were the need to arise, an urgent need, down would descend H.P.B. upon us in all the panoply of new initials, and it would be back to Blavatsky with a vengeance. But I can imagine H.P.B. now saying: Why should I bother myself about you since all is going so well. I have much more interesting things to do up here.

\* \* \*

We hear splendid news of the Order of the Star, too. The recent Camp at Ommen seems to have been full of power and peace, though letters come to us indicating that plenty of food for uneasiness has been given by Krishnaji to those who attended. So much the better. Uneasiness of the right kind is the best stimulus to growth, and one only asks that those who are thus fortunate enough to feel uneasy will keep their uneasiness to themselves, at least to the extent of not trying to coerce people into their own peculiar forms of uneasiness. Let people become uneasy for themselves. Let them grow into uneasiness. Let there be no dogma or doctrine about uneasiness, so that there is orthodox uneasiness and unorthodox uneasiness. It is good to be uneasy, for the simple reason that few are really easy, and they had better know it. But to each his own uneasiness, at the right time and of the right kind. Personally, I rejoice that so many winds are blowing upon us from so many different directions. In my house are many rooms, and I am happy to know that all can get fresh air, for they do not all face the same aspect. I can

turn to one wind and refresh myself immensely. I can turn to another and refresh myself no less. All the time I am being refreshed, and winds may come and winds may go but I go on for ever; so I do not lose myself in any wind—I use the winds and thank them for their vitalising powers. And let us not forget that there is but One Wind, blow it whence-soever it will.

I have not heard from officials of the Star as to the nature of Krishnaji's programme for the next few months, but it seems likely that he will go to Benares some time before the Convention, and that after the Convention there will be a Star Camp, though nobody seems to know where. Some say there will be a Camp in Benares after the Theosophical Convention and another later in the south. Some say that there will be a Camp in Madanapalle, while others say that the water arrangements are not yet adequate there and that the Camp will be on the west coast. It is all shrouded in mystery. But mysteries unveil themselves, and *tout vient à ceux qui savent attendre*.

\*\*\*

The best of news comes from the land of the Southern Cross, over which Bishop Leadbeater presides with such extraordinary effect. *The Australian Theosophist* has been revived under his editorship, as readers of THE THEOSOPHIST know, and the first two issues are excellent—as is not unnatural seeing that the Bishop himself contributes quite a large proportion of the articles. The subscription is seven shillings or equivalent within the British Empire and eight shillings or equivalent outside the British Empire—post free. In the first issue under the new auspices, Bishop Leadbeater says:

It is our earnest hope to make *The Australian Theosophist* in a very special sense the magazine of our Masters for the Southern Hemisphere, to publish in it such information and such suggestions as may be valuable to those students who are aspiring to reach Their

feet. We must try in all humility to make it not altogether unworthy of Them; and we know that it will serve Them best if we can succeed in our effort so to guide it that it shall be useful to our fellow-travellers on the Upward Path.

We shall welcome the aid of our members in this new emprise; some may help us by sending suitable articles or by bringing to our notice items of news or discoveries of interest which might otherwise be overlooked; some may work for us showing our magazine to their friends and obtaining additional subscribers. This which we have undertaken is a heavy task, my brethren; if you can give us your assistance in any part of it we shall be deeply grateful.

The first issue is mainly devoted to most valuable explanations of the work of the World-Mother from the pen of Bishop Leadbeater himself, explanations which are continued in the second number, and there is a fascinating article by the Bishop entitled "How Theosophy Came to Me," continued in the next issue, which everyone should read. I know people will say—they have indeed good cause to say—"Another magazine!" True; but you will agree that a magazine edited by the Bishop himself is something special in the way of magazines, and purses positively must be opened.

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We are constantly being asked as to plans for next year. But it is almost impossible to forecast with any degree of accuracy the plans of any of us. The President will, I think, without doubt spend the earlier portion of next year in India, perhaps the first six months or so. The political work in India must have first consideration, for upon its successful issue depends the progress of the whole world. After this I expect she will attend the World-Congress in the United States, which she has asked to be fixed in August if at all possible, since she must spend as long a time in India as possible. She will then return to Europe, and thence will proceed to India. I know nothing of Bishop Leadbeater's plans, but I have been told that he has received a very warm invitation to attend the Theosophical World-Congress in the

United States, and I know also that he has been urged to spend some time in Europe, especially in the interests of the Liberal Catholic Church. Huizen would feel very much honored to have him. Then I also know that the President counts upon him to be at Adyar for the 1929 Convention and to stay on indefinitely afterwards. He is much needed in India. But I do not in the least know what his own plans are—these are plans other people are making for him; and while one can drag a horse to the water, one cannot always make him drink.

Krishnaji's plans no one here knows, as I have already said; but there are always the Star Camps in the United States, in Europe and in India. Mr. Jinarājādāsa's plans after South America are similarly veiled from my mortal gaze. I should think he would be glad to go into retreat for awhile after the strenuousness of the tour on which he is now engaged.

Rukmini and I have our plans cut and dried, which makes me very suspicious of them. As at present advised, we leave Madras on January 10th for Batavia via Singapore, for a few weeks stay in Java at the invitation of the East Indies Section. Thence, in the beginning of March we proceed, at the invitation of Bishop Leadbeater, to Sydney for a few months, attending the Australian Convention at Easter. After that our cut and dried plan takes us to the United States where we shall attend the World Congress and perhaps stay a little while in California. Then we hope to be at Huizen for some time, thereafter settling down in Europe for special study and work generally. Herein you see man disposing, and hereafter you may see God opposing. But this is what we have so far planned.



## IS THEOSOPHY A CREED?<sup>1</sup>

By C. JINARAJADĀSA

**I**s Theosophy a Creed? The general public thinks of Theosophists as professing a particular creed. In the public mind, the Theosophists are another body of religious people, with a set of beliefs quite as worthy to be named a religion as the beliefs of any other existing faith. We cannot help the prevalence of this idea in the public mind that Theosophy is a creed; but we can and we ought to make clear to members of the Lodges that Theosophy is *not* a creed. We must prove that Theosophy is not a creed in the ordinary sense of the word, by showing to those who come to us what is our true purpose, as the organisation known as the Theosophical Society.

<sup>1</sup> An address to the Federation of Southern California Lodges, Theosophical Society.

What is our purpose? Who shall declare the purpose of Theosophy? The Masters have declared it; the two founders of the Society, H. P. Blavatsky and H. S. Olcott, have again and again in their writings proclaimed the purpose of the Society, and the President, Dr. Besant, has proclaimed it. Yet I do not know that any one of us has completely understood in this present generation what is the final purpose of Theosophy. It seems to me that the generations who come after us will also discover certain elements of the purpose of Theosophy which we cannot now discover, and that therefore as a matter of fact it is impossible to say to-day what is the full purpose of Theosophy and of the Theosophical Society.

Furthermore, the purpose of Theosophy will vary very greatly with each individual member. The purpose as you see it, as your neighbor sees it, as I see it, is bound to differ slightly, though we may all unite on fundamental points. The beauty to me in Theosophy is that it does so differ with each one of us. The uniqueness of Theosophy is that each of us can gain his own special view and vision of what is Theosophy.

This afternoon, as one member of the Society, I want to add my vision of what is the purpose of Theosophy. To me the purpose of Theosophy is dual; and let me say that when I say Theosophy, I mean, for the moment, our work as a body of Theosophists who are trying to proclaim Theosophy. Of the two purposes, the first is to help each individual to discover his own individual religion. It is quite true that there are many religions in the world; but each one of us becomes effective in life only when he constructs his own religion. Now, in Theosophy we bring a mass of knowledge from the past religions, from the traditions of mysticism, and also a most wonderful body of knowledge which we call Occultism. All this knowledge has to be presented to the member within the Lodge, not as a creed to accept, but rather as a guide book to study, with the help of which he is to go on a journey.

The membership in the Society, and the acceptance of certain ideas in Theosophical books, are only the beginning of the search of truth. Even if you accept the teachings of the Masters, and because there is nothing discordant in your mind as you study those teachings, you have not found Theosophy. The finding of Theosophy is an individual experience. It is only when each of us shall find Theosophy for himself that then we shall live a truly effective life, where religion is the same as business and both the same as philosophy.

In order that those who come to us may be enabled as quickly as possible to discover each his own individual religion, the wisdom that is presented from our Theosophical platform and in our study classes should be given, not with any kind of an authority, not with any sort of proclamation: "Here is the wisdom; H. P. Blavatsky says so; Dr. Besant says so; you have got to accept it." That I know is sometimes the way that we offer to solve people's difficulties, as if their challenge of our convictions showed a kind of original sin in them. But their challenge shows a kind of original virtue in them, and when we recognise that, we Theosophists will realise we are not to proclaim a creed which every other Theosophist has to accept, but rather to arouse the spirit of inquiry and the desire to go forward to discover truth. Then we shall find that our Lodges become real centres of strength and inspiration.

So, then, we ought to take as an axiom in our work in Lodges, and in public propaganda also, that we are not offering something to be believed, but rather something to be inquired into, to be temporarily accepted as a guide book, but all the time with the clear recognition that each individual must go forward on his road to the discovery of his own individual and unique religion. In connection with helping a person to discover his own religion, it is very necessary to encourage

the application of Theosophy to all fields of human action or study. We cannot know the inwardness of Theosophical ideals merely by knowing intellectually how beautiful they are. There is something that is striking about ideas, and it is that ideas are fundamentally inseparable from action. A great and powerful idea always generates action, for ideas are centres of power. Perhaps that is the reason why in Palestine they said that the "wisdom mightily and sweetly ordereth all things." An idea is always a centre of revolution.

So, it is a fact that we understand the real inwardness of a Theosophical idea only when we apply it in conduct. For instance, it is not difficult to proclaim Brotherhood merely as an intellectual creed; but it is when we strive to apply it, to bring about Brotherhood out of unbrotherly conditions, that then we begin for the first moment to feel that Brotherhood is not a mere ethical idea, but a tremendous force of the life of the Logos flowing through all existent things. Because of that it is that we must in all our Theosophical Lodges inspire members to apply Theosophy, to go out, as is attempted in the Order of Service, to understand how life is to be changed in the light of Theosophy.

When there is then in the Theosophical Lodge the true recognition of what study is, that it is not for belief and acceptance but rather as an aid to discover truth, and when also Theosophy is applied in practice, then we enable each individual member to prove Theosophy for himself. The proof of Theosophy comes when through the keenness of the mind, through the profound sensitiveness of the heart, and through the expansion of the imagination the ideas that are called Theosophy appear as absolutely inevitable. When a man can no longer get away from karma, reincarnation and progress to Adeptship, no more than he can from his own shadow, when just as to live is to breathe, so to think of Theosophy is to think of the world in certain terms of

idealism, then he knows that Theosophy is true. He does not need to possess clairvoyance; he does not need that a Master of the Wisdom should come to him to answer his questions.

Do you know that one of the striking things about the asking of Theosophical questions, if you ask a question not superficially, but because you have come across a real difficulty, is that somehow as you ask the question intelligently, a little glimpse of the answer comes at the same time? Strive to understand the wisdom, and in that very striving the wisdom comes nearer to you. Present the Theosophical scheme absolutely logically to the mind, as is done in these days in our text books, and then the scheme itself comes to the observer with its own proof. It is a striking thing how the intrinsic sense of fitness in the Theosophical scheme proves its truth, just as when we study science and understand the scheme of evolution we know an intrinsic sense of fitness in the evolutionary and biological schemes. The whole theory proves itself to us, although we may still have a thousand and one gaps in the great edifice of knowledge which we are building.

It is then possible through rightly presenting the wisdom, not as a creed, but shall I say as a text book and a guide, to make each individual inquirer discover Theosophy for himself. From that follows the striking fact that there are as many forms of Theosophy as there are inquirers into Theosophy, and that it is only when each has found his own Theosophy that then he can look a man in the face and help him to discover *his* Theosophy. So, then, the first purpose of our Society is to help each individual to discover his individual religion.

There is a second purpose, which to me is to proclaim that the wisdom grows with the growth of the universe. There is somewhat too much of an idea to-day that because Theosophy

is so marvellous, therefore we have to-day in our Theosophical literature all that there is to be known of the wisdom. Some of us Theosophists do go about proclaiming as if we have the whole body of knowledge that is ever going to be discovered. Do we not write books from that standpoint? Have I not written one of my own, *First Principles of Theosophy*, proclaiming a finality of knowledge and calling it "First Principles"? We are all famous as Theosophists for our "cocksureness". Indeed the world knows to-day that you can always tell a Theosophist, and that you cannot tell him much! Now it is that conception of Theosophy, as something ready to be found on the surface, that we must get away from. Even if we consider the wisdom which the Masters have now about the universe, logically that wisdom cannot be the ultimate wisdom of Infinity, for the universe is growing, expanding, and surely all those myriads of events of the future as they happen will contribute something to the final perfection of the wisdom.

Therefore it is that we ought to take care, in our understanding of Theosophy, not to start with the assumption that because we have *The Secret Doctrine*, because we have this and the other work, therefore we have all of Theosophy. We have only a part, a wonderful part, so far as our lives to-day are concerned; but suppose we were to go with our Theosophy to a great congregation of, shall we say, Dhyān Chohans. Probably they would say: "Oh, yes, that is all very nice; but it is only the A B C; can't you give us something more?" And then we shall reply: "It is Theosophy first and last." I think they would smile and say: "Yes, children, it is all very nice for you, but there are bigger things yet to come." It is that sense of the infinite vastness of the wisdom that we need to have with us always.

For that, first and foremost we must see that in our Theosophical Lodges no barriers are allowed. Barriers are very comforting things. We keep out a vast forest, as it were,

of the unknowable, by erecting a barrier and saying: "We know all about you." Certainly to-day we do have a sense of truth with regard to what is religion. Already in the Theosophical Society we have a breadth, a wonderful brotherly attitude, toward all religious aspiration. But there is somewhat of an idea that, "Oh, science, you know these scientists, they only talk about matter; there is no great point in understanding all that". There is with many of us a sort of keeping scientists off because they are "unspiritual". There is something of the same attitude with regard to Art. Only last year one of our Theosophists in London said: "Art, what do we want Art for? Haven't we got Theosophy?" It is the same with regard to a hundred and one problems of life. But if we are really to gain the spirit of Theosophy, we must see that there are no barriers to the avenues of knowledge which the world is to give to us.

Therefore it is that each Theosophical Lodge should be a miniature world, not merely a place where we understand religion alone, but also where something of the critical spirit of scientific inquiry is developed by some at least, if not all, of the members. I do not mean to say that all members must take up a study of science. The whole world does not consist of scientists, but some of its workers are scientists and their work is necessary in the world. Similarly each Lodge should encourage the scientific temperament to develop, to give its own particular contribution. In the domain of Art, there should also be a recognition by the Lodge officers that the field of Art should be brought forward in connection with the work of members. The side of philanthropy is already being brought forward in the Order of Service, the side of applying our knowledge, for instance, to social reconstruction. But national reconstruction in the political field is applied as yet only in some Lodges in some countries. All these possible avenues of knowledge to Theosophy should be kept open within the Lodge.

We Theosophists throughout the world have to guard against one great danger, and that is to come to any final conclusions as to what Theosophy is. There can be no final conclusion as to what is Theosophy, until the universe itself concludes itself. Until then, there is an infinitely developable wisdom. If for the moment there are certain recognised ideas as to what the permanent atom is, let us remember that those are not the final ideas as to the construction of the permanent atom. But, you may say: "Dr. Besant says so." Yes, but that is not final. You may say: "The Masters say so." Yes, but that too is not final. We are seekers of the wisdom, and we must therefore see that in our seeming conclusions there is no finality. If we are writing Theosophical books, let us not be so dogmatic that a person says, taking up a book: "Oh, I see, so that is Theosophy, is it?" We ought to write Theosophical works in such a way that when a person has read it, he says: "That is Theosophy so far, is it; what more next?" It is that spirit of leading a person to a vision of larger truth that should characterise us all, as we study and proclaim Theosophy.

When we really live Theosophy, then it is that for the first time we begin to know its inwardness, which is, that it is a creative power. A person may have read *The Secret Doctrine* a dozen times, but the simplest truths of Theosophy have not yet released the power latent in them unless his character has so changed that it is dynamic. A child may know only the simple truth of reincarnation, but if he has lived it, believes in it and sees the joy of it, he will have a more dynamic quality than the student of *The Secret Doctrine*.

Each Theosophical idea is a way that the Logos is thinking all the time, and as His thought is power, it releases power for change, above all to change things in the world around us. If you can put your thought parallel to His thought, then subtly, by a kind of induction, the power of the Logos flows

into your character. It is in those ways that slowly, as we assimilate one idea after another in Theosophy, we get to know that there is a power in a life which comes to our mind as an inspiring knowledge, to our heart as a profound tenderness, to our intuition as a divine insight. And as this power comes to us, then we shall know that that power which seems to come from without comes indeed from within. Naturally, following the accepted label, at first we call that power "God," the God without. But then, as we live Theosophy, we shall know that that power without is the power within, which is man himself.

When we have so discovered something of that power within, then in some ways we can leave all our Theosophical libraries behind, and go and look at men, and find volume after volume of the true Secret Doctrine. As we look at the faces of men, the great "wisdom which mightily and sweetly ordereth all things" pours its knowledge into us, not only through the characters of the past great ones of the world, but also through the future great ones of mankind, the myriads of men and women who now are sunk in ignorance and sin, yet each of whom is a Master to be.

When along such lines as this we have discovered our creed, the Theosophy is ours, we must not—really, as a matter of fact, we cannot—impose it upon another. My creed is my Theosophy; my Theosophy is my creed; but can I lead another person on with my creed? Never. The only way that I can lead another person is not by giving him my creed, my Theosophy, but by living it myself, and then somehow showing him by my life that there is for him his creed, his Theosophy. That is the only way that we shall add to the ranks of the true Theosophists of the world, not so much by giving lectures. Our lectures and books are only just the first indication of what is our character, our spirit of dedication.

Each of us, then, possessing his own individual Theosophy, becomes a finger-post on the great road of discovery of Theosophy by every other seeker. You may say it is rather a striking road, where there are millions of finger-posts, one after another. Yes, but they are not one after another, for the curious thing is that each of these finger-posts is pointing in a different direction, very much as if to make a person ask, as he sets out: "Is it religion I must follow? Is it science I must follow? Is it art I must follow? Is it philanthropy I must follow?" These are all ways to truth, but each does his part to help another by being a finger-post, not necessarily by asking each individual who comes to follow his finger-post. Our rôle as a finger-post is merely to say: "Here I am, a finger-post." And happy shall we be when here and there out of the myriads we find a brother soul who is of our temperament, who will follow our particular road to his discovery. What has every great Teacher been but a finger-post? What is the proclamation of the truths of Christianity by the Christ, except that He is a finger-post to the Christian life which each of us must live? The Buddha said again and again: "I have trodden the way, and you can tread it." So it is with each one of us, we who are such little people compared to Them; yet as each one of us is even now, with his little knowledge of Theosophy, he can be a finger-post to hundreds and to thousands. There can be nothing more beautiful than that—not to be leaders whom others follow, but rather finger-posts that proclaim where lies the goal.

If in these ways we can proceed with our work for Theosophy, first by helping each inquirer to discover his own individual religion, and second, by preventing all barriers to the development of the understanding of what is Theosophy, then we shall have done in this generation what is expected of us. For, whether the world knows of it or not, there is always a wisdom which is a power, which does indeed order all things to

good, and that power crystallises itself in our brains and minds and hearts, flashes through our imaginations so that we join this Society, so that we stand forth as gossellers of Theosophy. But that power is seeking others, not through you or me, but direct. You and I can only be a mirror to flash the light to others, just for a sufficient time to awaken each of those others to look up and see the great light shining into their own hearts.

I do not know anything more wonderfully comforting than that, that though we are so limited to-day, so far as perfection is concerned, yet every one of us, if we strive to live the Theosophical life, can be mirrors of the great wisdom to others, and sometimes, oh, how unconsciously sometimes, we can pass on the message of Theosophy, all unknown as we sit in street cars and railways, as we pass by in the street. We do not know in what way we may be flashing the message of inspiration to another; but in order that we may be always a radiating centre of inspiration, let us see to it that our understanding of Theosophy is not narrow, but vast, that we seek not to give our creed to another in order to inspire another towards his creed, but rather, because we live our creed, because we realise that there are as many creeds as there are individuals, as many roads to God as there are numbers of His children. Then we shall live in the world communing with Him, yet at the same time rejoicing that there are myriads of ways of communion with Him, as many ways as there are His embodiments in this world of manifestation.

C. Jinarājadāsa

TO DR. ANNIE BESANT, P.T.S.

You are so patient with our ignorance,  
Our selfishness ; as slowly we advance  
You stop to guide, and hearten on our way  
To tell us, after night must dawn the Day.

You who can see so clearly, know that we  
Stumble through fear and through stupidity,  
And to our blundering footsteps lend your aid  
To us, poor children, blinded and afraid.

We yet shall plant our footsteps where you trod,  
The splendor see, undazzled, of our God.  
And shall remember all the weary night  
You promised us, the dawning of the Light.

F. H. ALDHOUSE

ST. MICHAEL'S, HUIZEN

By PENMAN

INTRODUCTORY

["Penman" is a composite name and will represent various members of St. Michael's Centre who, at the invitation of the Editor, will contribute its news from time to time to the pages of THE THEOSOPHIST.]

THERE is in life a certain quality of allure which the last age seemed almost to have lost but could not lose because, after all is said and done, it is an inherent quality of existence, and that is—mystery. For all that Science and the practically-minded may say, it is the ever-receding mystery in things, luring us on from each discovered point to others undiscovered, "from glory to glory," as it were, that gives to life an enduring zest and, when we repeatedly "die" to the world that seems to have no more to offer, raises us again to a new and fuller existence.

We see the reflection of this universal principle in the work of our Theosophical Movement, in its successive waves of inspiration, spreading itself over increasing areas, drawing in a multiplicity of types, and offering to each a greater intensity of experience. We began as the Theosophical Society, and listened as to a wonder-story to the truths of karma and reincarnation, rounds and races, and the mystery of the Occult Path. Then came the Message of the Order of the Star in the East, bringing the inspiration of a great dedication, and we heard of the dawning of a New Age and the founding of a new Race. This was followed by the social

and political work for India. It was in the year 1917, while the great war was still raging, that three lines of work were specially indicated to us—Theosophical Education, the “new Theosophical Church” and Masonry. This vague indication assumed more definite shape in 1925, when the three movements were announced—the Fellowship of Faiths, the Theosophical World-University and the Restoration of the Mysteries.

Synchronously with this gradual unfoldment of plans came the founding of our three Centres. First, Adyar, that home of peace and power. Then Sydney, the Centre of Wisdom, for the training of the younger generation of workers for service in the future. Lastly, a Centre was founded in Europe to be the channel for the influence and activity of our Lord the Mahāchohan, now beginning to dominate the world. All of this has arisen from our T.S.! After fifty years of work a great tree has grown up, with many branches of endeavor to suit the many types of souls in our world. This has been done in preparation for the Coming of the World-Teacher—and He is here! Only the years to come will show what He will make of these our small beginnings.

#### THE WORK OF THE CENTRE

St. Michael's, at Huizen, is then our third Theosophical Centre, not only the Centre of the Liberal Catholic Church, but the focus in our world of the power of that great Being whom we call the Mahāchohan, under whose direction are the activities of the Five Rays. Thus the work of the Centre ideally includes, not only Seventh Ray work, but also Sixth, Fifth, Fourth and Third Ray work, and it is the training centre in Europe for people of all types. (The Bishop reminds us, that the Centre does not despise First and Second Ray people and tries to do its best with them, however difficult

that may be.) Bishop Wedgwood, the head of the Centre, said in a little pamphlet published two years ago:

We shall at St. Michael's try to assume responsibility for such orderly cultivation of the artistic, intellectual and psychic faculties as should proceed *pari passu* with genuine spiritual growth. Work of the kind contemplated needs the pure environment of Nature; it cannot safely and properly be done in the unfavorable magnetic conditions of town life, which are especially unsuitable for those whom it is possible to prepare for discipleship.

He has also told us that part of the work of the Centre is to train human beings to co-operate with the angels and denizens of other worlds, and to train these also to co-operate with us in our human forms of service.

Various activities are thus linked up with the work of St. Michael's. There is the Wilhelmina Catherina Lodge, T. S., which numbers 90 members; a branch of the Order of the Star; a group of Young Theosophists, called the Activity Group; Groups of the Round Table, Healing, and the World League of Motherhood; a section of the Netherlands Theosophical World-University Association, which has founded a Theosophical Lyceum in the neighborhood; and in the Centre grounds we have a very successful and growing Montessori School. The “Nieuwe School” of the Society for Humanitarian Education is supported by some of our members. We shall hear of these again in later pages.

#### THE RESTORATION OF THE MYSTERIES

The particular work to be carried out through the instrumentality of this Centre is that for the restoration of the Mysteries, a work which has been specially entrusted to Bishop Wedgwood. Again I will give his own words, taken from the before-mentioned booklet:

There are two institutions in the Western world which are especially the repository of the Mystery tradition—the Christian Church and Freemasonry. Both have been designed to help the multitude, and both in consequence have suffered degradation to the

level of those to and by whom they are ministered. But each of them contains a richness of undiscovered wealth, each teaches the method of unfolding the higher spiritual possibilities of man; and if the rites of the Christian Church and of Freemasonry are performed under suitable conditions and by people of developed spiritual power, it is possible to gain results which will be a veritable revelation of beauty and high achievement to all who take part therein.

Those who have had the privilege of living continuously in St. Michael's Centre and of taking regular part in its Church services, have already had some foretaste of that "revelation," and can testify not only to the strengthening and deepening of one's own nature which ensues, but to a power and beauty which one learns increasingly to apprehend as it flows out in a mighty stream of help and healing over the world; and one is filled with a certain sense of awe at the daily miracle of the Mass as one comes to appreciate even in a small degree the great "worth-whileness" of such service. For nothing that one could do with one's hands, or even with one's thoughts as an individual, could equal that in potency, and nothing that men as a group, however big, could do would contain the quality of that Influence which reaches the world through the Blessed Sacrament, and therefore through the spiritual mechanism of the Holy Eucharist, and goes out to change men's hearts and the thought-trends of the world. Even those who attend the services at Huizen for a few days or a few weeks become aware that the regular congregation, which has received some training by our Bishop, do not come to the church for their soul's comfort and saving. The ceremonies are for them no "crutch," but rather a means of strenuous service in which their whole nature is called into use for the helping of others. The daily attendance is in the nature of a discipline, and the blessing which comes to themselves is a natural result, but not the motive of their worship.

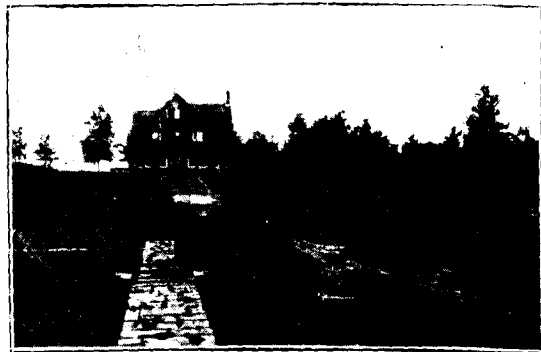
The Liberal Catholic Church is, therefore, at the present time the principal activity of the Centre, and in January, 1926,



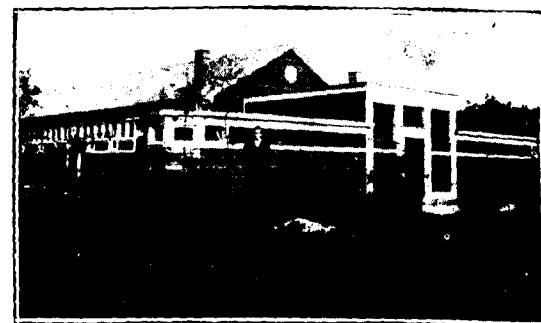
The Rt. Rev. Bishop J. I. Wedgwood



St. Michael's, Huizen



The Garden at St. Michael's



Masonic Temple, Huizen, built in 1928.

the General Episcopal Synod appointed St. Michael's to be an official training centre for the clergy of the Church. Our Bishop has charge of the diocese of Continental Europe (excepting the British Isles), and in another issue we will go over the ground of the gradual development of the Centre and its activities, in order to make more real for Theosophists in other parts of the world the regular notes we shall write of the life and happenings in our Centre at Huizen.

### OUR BISHOP

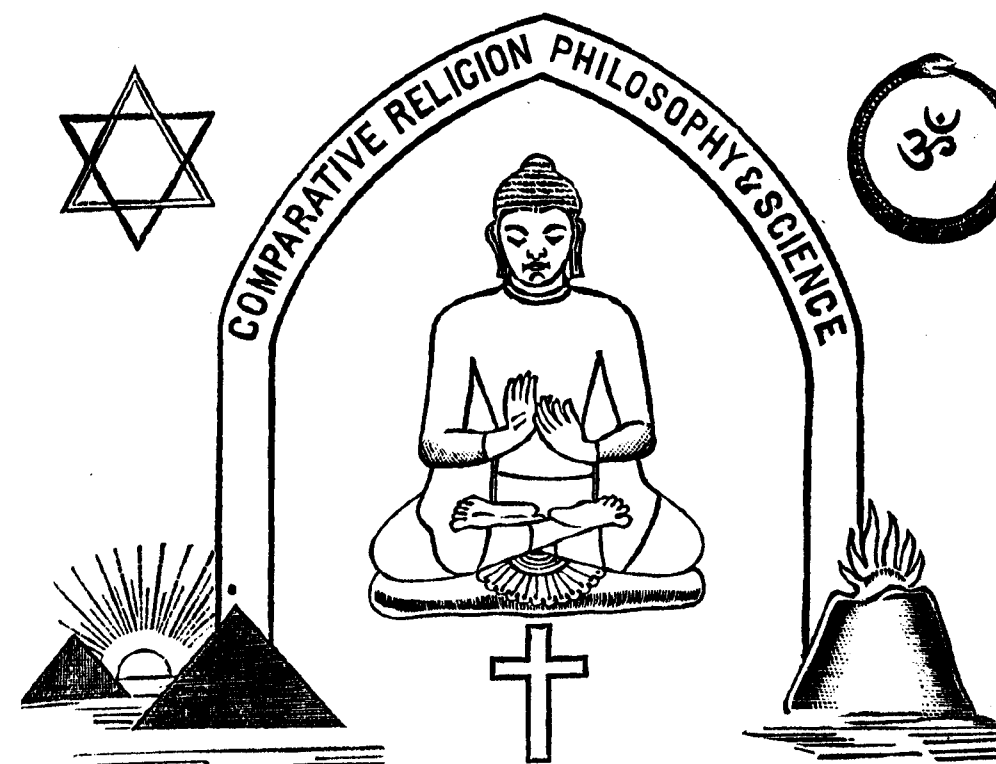
This introduction is not complete without a word about the central figure and force of this place—our Bishop. Bishop Wedgwood, who was born in London, is a great-great-grandson of Josiah Wedgwood, the inventor of the famous English porcelain, great-nephew of Charles Darwin, and grandson of Hensleigh Wedgwood, a well-known philologist, pioneer of the Spiritualist movement in England and a founder of the Society for Psychical Research. Looking back to his early life, one cannot help being struck with the fact of how much it was a training for his present work for humanity. He was already an authority on organ construction when quite young, and when an earnest student of the subject asked to meet the well-known Mr. Wedgwood, he was astonished to be introduced to a young man 18 years old. Bishop Wedgwood studied church music, and organ playing at the Nottingham College of Music, and was then an articled pupil to Dr. T. Tertius Noble at York Minister, whilst he was studying for Holy Orders in the English Church. He has written several valuable books on organ construction and a Dictionary of Organ Stops. The same subject for his thesis obtained his degree of Docteur de l'Université de Paris in the Faculty of Science at the Sorbonne. He was not ordained, however, in the Church of England, but by the Old

Catholic Archbishop Matthew in 1913. A little more than two years afterwards Archbishop Matthew brought his movement to an end and, Mr. Wedgwood was elected to Presiding Bishop of the reconstructed Church and consecrated in February, 1916. The name of the Church was changed from that of "Old Catholic Church in Great Britain" to "Liberal Catholic Church" soon afterwards, when it adopted a new and completely liberal theological basis, partly because it did not wish that the Old Catholic Church on the Continent (with which Dr. Matthew had broken off relations) should have to suffer from any confusion with this more "foreward-looking" movement. Bishop Wedgwood became Bishop-Commissary on the Continent of Europe in 1924.

He joined the Theosophical Society in 1904, and was General Secretary of the Society in England in 1911-1913. His Theosophical publications are well known to all good Theosophists, so need not be enumerated. He is also well-known as a lecturer in most countries of the world, where he has travelled on Theosophical or Church work. He is, as all will know, a leader and authority in Masonic work and was for some years Grand Secretary of the Co-Masonic Order in the British Jurisdiction.

Tall and dignified, he is a much beloved figure among his little group of workers at Huizen, and when he returns among us from his many and constant tours, a heartening wave of life spreads over the place, and he, for his part, tells us nearly every time, how nice it is to come "home" to the peace and beauty that certainly dwell in this sacred spot.

Penman



### GLADSTONE AND BESANT

BEING an article in *The Nineteenth Century* for September, 1894, by the Right Hon. W. E. Gladstone, entitled "True and False Conceptions of the Atonement," and Dr. Annie Besant's reply thereto in the issue of June, 1895.

The following summary of Mr. Gladstone's article on our President's "Autobiography" will, we feel sure, be perused with deep interest by our readers, as also the reply of Dr. Besant which we reproduce in full. Though both articles date back over thirty years, they are of no less interest to-day than when they were written, and we are very glad to have been able to reproduce them with the kind permission of the Proprietors of *The Nineteenth Century and After*, and,

in the case of Mr. Gladstone's article, with the kind permission of the Right Hon. Viscount Gladstone.

G. S. A.

This article was written by Mr. Gladstone after reading Annie Besant's *Autobiography*, published in 1894. The first few pages, which Mrs. Besant dismisses in her reply as "personal *badinage*," are interesting reading because they show how different public opinion is now from thirty-four years ago. Mr. Gladstone considers the writer "as a person highly gifted, as a seeker after truth," but he finds it hard to understand "by what mental process Mrs. Besant can have convinced herself, that it was part of her mission as a woman to open such a subject as that of the ninth Chapter," this for him "borders on the loathsome". In this chapter the history of the Knowlton pamphlet is given.

The book is called "a spiritual itinerary" showing "with how much at least of intellectual ease . . . vast spaces of mental travelling may be performed". The writer says: "Her several schemes of belief or non-belief . . . are nowhere based upon reasoning . . ." He does not think it necessary to follow her in her experiences as an atheist and a Theosophist; his purpose is to test one of the four propositions which Mrs. Besant set herself to examine after her faith in Christianity had been shaken. (*An Autobiography*, p. 99.) He takes the third of her problems:

The nature of the Atonement of Christ, and the justice of God in accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner.

The second part of the statement: a vicarious righteousness from the sinner, Mr. Gladstone puts aside, for "if the first part of the case can be met, the second which is an ulterior, and perhaps in various ways a questionable development, at least as it is often put, never will arise". He agrees that unwise or uninstructed persons have often made statements which give countenance to the charge, obviously

suggested in Mrs. Besant's proposition that "God accepts from Christ the suffering which, but for Christ, would have been justly due to the sinner, and justly inflicted upon him; and that Christ, being absolutely innocent, injustice towards Him is here involved".

Mr. Gladstone finds that both "the objector" (Mrs. Besant) and "the disowned defender" (the unwise person) look at the forensic or reputed aspect of the case, not at the ethical. Explaining the meaning of the word, forensic, he says "it refers to proceedings of condemnation or acquittal in earthly courts of justice, and . . . express not certain truth, but our imperfect effort to arrive at it. They are therefore necessarily disjoined from ethical conditions, in so far that they have no fixed relation to them." The writer turns to considerations which are properly ethical and contends that there is in Scripture, in Christianity, "nothing forensic, which is not also ethical, they are two distinct, but not clashing forms of expressing the same thing; . . . one expressing it as law, the other as command; one as justice, the other as will."

Twelve propositions are given, with no pretension to authority, yet the writer hopes they may be conformable to the established doctrine of Scripture and Church:

1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin; and we partake by inheritance this ingrained fault of our race . . . we are not here specially concerned with the form in which the doctrine has been declared.

2. This fault has not abolished freedom of the will, but it has caused a bias towards the wrong.

3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

4. A Redeemer . . . comes into the world, and at the cost of great suffering establishes in his own person a type, a matrix, so to speak, for humanity raised to its absolute perfection.

5. He promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of

grace whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. He works in us and by us, not figuratively but literally. Christ, if we answer to His grace is formed in us.

6. . . . Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained and appointed to His office in this incorporation, through suffering. His suffering . . . is thus the means of our recovery and sanctification. And his suffering is truly vicarious . . .

7. This appears to be a system purely and absolutely ethical in its basis; such vicarious suffering implies no disparagement . . . to the justice and righteousness of God.

8. . . . The Christian Atonement is transcendent in character, and cannot receive any adequate illustration, but yet the essence and root of this matter lies in the idea of good vicariously conveyed. And this is an operation appertaining to the whole order of human things, so that, besides being agreeable to justice and love, it is also sustained by analogies lying outside the Christian system . . .

9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences . . . Take away this unnatural severance, and the objections fall to the ground.

10. The place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins . . . Were we justified, admitted to pardon, by our works, we should be our own redeemers, not the redeemed of Christ.

But there are unwarranted developments of these ideas which bring us into the neighborhood of danger.

11. The danger is pointed out in this proposition, where the writer says that "we open the door to imputations on the righteousness of God" if we disjoin the vicarious suffering of Christ from moral consequences in ourselves. Not for a moment can pardon be severed from "a moral process of renovation". It is an error to say that "the condition and means of pardon are simply to believe that we are pardoned". In Holy Scripture there is "no possibility of entrance for such an error."

12. What is the place of pardon in the Christian scheme? Is it arbitrary and disconnected from the renewing process or is it based upon a thorough accord with the ethical and the practical ideas which form the heart of the scheme? Is it not the positive entry of the strong man into the house which he is to cleanse and to set into order, while he accompanies his entry with a proclamation of peace and joy founded upon the work which he is to achieve therein?

The writer admits that some preachers have lacked in precise accuracy, not expressing the whole truth, making comparisons with earthly courts of justice and "have vulgarised the transaction as one across the counter".

The word pardon is somewhat loosely used in theology; it does not primarily signify righteousness but acquittal. When man has reached the point, and turns to goodness and to God as its source, the taint of former sin is not at once removed. "The man remains sinful except in his intention for the future." There is no pardon, there is no justification if there be not "the sovereign faculty of will turned to God, and actually and supremely operative upon the workings of the whole man". "Pardon is a thing imputed." A man works out his own pardon; but something is imparted to him as well. What is this? He is not relieved from the consequences of sin. "None of our actions end with the doing of them; their consequences will ordinarily come back upon the doer in a multitude of forms."

The writer finds the answer to the question from what consequences of sin the pardoned sinner is exempted, in the distinction which he draws between corrective and vindictive justice.

The results of sin, such as the pain, and shame of recollection, the inward struggle are not opposed to pardon, they are co-operators and contribute towards "the accomplishment of the proper work of pardon". The Atonement of Christ, the doctrine of free pardon has "its foundations deeply laid in the moral order of the world," it is not a derogation from "the moral order which carefully adapts reward and retribution to desert".

The writer agrees that the doctrine of pardon has often been represented as if, when obtained, "we have only to enjoy it, and suffer it to work out its results." But such a representation in his view is not justifiable.

Pardon, as between God and man is a real power, helpful to the great end of sanctification. "It is an anticipation of that freedom from the effect of past sin on the habit of the mind which may be only fully attained in the future; at the same time it is a seal or stamp, verifying the renunciation of sin, and imparting vigor to the motives by which it is to be resisted. It is vital to bear in mind that pardon is in its essence a recognition of a change which has already taken place, as well as instrument for producing further change. . . . If pardon were disjoined from the condition of a converted will, it would be a license for transgression, instead of a powerful means for its avoidance."

Mr. Gladstone in his conclusion again repeats that rash things have been said on the doctrines examined by Mrs. Besant. A great lack of wisdom has been displayed in examination and defence. Narrowness and excess of zeal are to be blamed when we are told "of the indiscriminating grace of God, which saves or consigns to damnation according to mere choice or pleasure, and irrespectively of anything in the persons whose destinies are so controlled". Again, representations have been made "which seem to treat the Atonement of Christ not as a guarantee but as a substitute for holiness". The moral laws are in danger if it is held that sin is nothing but a debt, which may be paid by any person, the debtor thus being relieved of his burden but remaining the same as before in all other things.

These openings to errors the writer ascribes to the shortcomings of individuals, or of factions of the Church; he welcomes therefore attacks of "the enemy," as being of the greatest utility to those in whose care the safety of the established doctrine of Holy Scripture and of the Christian Church is entrusted, for "the great Sacrifice of Calvary does not undermine or enfeeble, but illuminates and sustains the moral law."

## "TRUE AND FALSE CONCEPTIONS OF THE ATONEMENT"

By ANNIE BESANT

MR. GLADSTONE'S very interesting article under the above title in this Review<sup>1</sup> for September last, did not meet my eyes till some months later, and even then I had not the means of answering it, having neither a copy of my biography nor of my early essay on the atonement within my reach. This must be my apology for my belated answer; but the questions raised are so important, and the inner truth hidden under the ecclesiastical dogma of the atonement is of such perennial interest, that I take advantage of the unwritten law which gives to an assailed person the right of reply in the periodical that assailed him, less to defend myself than to submit to the thoughtful public a "conception of the atonement" that may, to some, prove suggestive and helpful.

I may dismiss in a few lines the personal *badinage* with which Mr. Gladstone fills his first pages. I do not care to retort in similar fashion, curiously easy as the task would be, did I wish to hurl *tu quoques* at the venerable statesman. It is enough to say that intellectual growth must imply intellectual change of view, and that the change will occur in the field in which the intellectual energy is exerted; thus we see Mr. Gladstone clinging in his age to the theology of his boyhood, but in the sphere of politics, where his intellect has

<sup>1</sup> See before p. 27.

spent its strength, how vast and numerous his changes. Changes are a sign of weakness only when a person sways backwards and forwards in opinion, without new evidence being available; to remain doggedly fixed in immature opinions against new and cogent evidence is rather a sign of intellectual obtuseness and obstinacy than of strength.

I am a little puzzled with Mr. Gladstone's statement that there is no evidence that the propositions he quotes were subjected to any serious examination, or any pains taken to verify them as found in the teaching of the Churches; and with his phrase, "the *ipsa dixit* of Mrs. Besant". For it is equally difficult to believe that he made this grave accusation, lending to it the weight of his great name, without referring to any writing of mine on the atonement, or that having so referred, he could have penned so misleading a statement. Leaving this as unintelligible, I content myself with quoting two brief passages, from an essay in which the growth of the doctrine in the Church was traced from the patristic conception—in which the death of the Christ was a sacrifice made to Satan, that no injustice might be done even to the devil, in wresting man from him—down to the crystallisation of the mediæval conception in Anselm's *Cur Deus Homo*.

I wrote:

The seal was set on the "redemption scheme" by Anselm in his great work, *Cur Deus Homo*, and the doctrine which had slowly been growing into the theology of Christendom was thenceforth stamped with the signet of the Church. Roman Catholics and Protestants, at the time of the Reformation, alike believed in the vicarious and substitutionary character of the atonement wrought by Christ. There is no dispute among them on this point. I prefer to allow the Christian divines to speak for themselves as to the character of the atonement. Luther teaches that "Christ did truly and effectually feel for all mankind the wrath of God, malediction and death". Flavel says that "to wrath, to the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hand of his own father". The Anglican homily preaches that "sin did pluck God out of heaven to make him feel the horrors and pains of death," and that man, being a firebrand of hell

and a bondsman of the devil, "was ransomed by the death of his only and well-beloved son"; the "heat of his wrath," "his burning wrath," could only be "pacified" by Jesus, "so pleasant was the sacrifice and oblation of his son's death". Edwards, being logical, saw that there was a gross injustice in sin being twice punished, and in the pains of hell, the penalty of sin, being twice inflicted, first on Jesus, the substitute of mankind, and then on the lost, a portion of mankind; so he, in common with most Calvinists, finds himself compelled to restrict the atonement to the elect, and declared that Christ bore the sins, not of the world, but of the chosen out of the world; he suffers "not for the world, but for them whom thou hast given me". But Edwards adheres firmly to the belief in substitution, and rejects the universal atonement for the very reason that "to believe Christ died for all is the surest way of proving that he died for none in the sense Christians have hitherto believed". He declares that "Christ suffered the wrath of God for men's sins"; that "God imposed his wrath due unto, and Christ underwent the pains of hell for," sin. Owen regards Christ's sufferings as "a full valuable compensation to the justice of God for all the sins" of the elect, and says that he underwent "that same punishment which . . . they were bound to undergo".<sup>1</sup>

To show that these views were still authoritatively taught, I wrote further:

Stroud makes Christ drink "the cup of the wrath of God". Jenkyn says "He suffered as one disowned and reprobated and forsaken of God." Dwight considers that he endured God's "hatred and contempt". Bishop Jeune tells us that "after man had done his worst, worse remained for Christ to bear. He had fallen into his father's hands". Arch-Thomson preaches that "the clouds of God's wrath gathered thick over the whole human race: they discharged themselves on Jesus only." He "becomes a curse for us and a vessel of wrath". Liddon echoes the same sentiment: "The apostles teach that mankind are slaves, and that Christ on the cross is paying their ransom. Christ crucified is voluntary devoted and accursed"; he even speaks of "the precise amount of ignominy and pain needed for the redemption," and says that the "divine victim" paid more than was absolutely necessary.<sup>2</sup>

In face of this, in addition to the lists of books given as studied in the biography, Mr. Gladstone's "*ipsa dixit* of Mrs. Besant" is—well, unintelligible.

But to turn away from these trivialities to the main question. We may rejoice in the distinct repudiation by Mr. Gladstone of the idea of sin as a mere debt, which

<sup>1</sup> *Essay on the Atonement*, published in 1874.

<sup>2</sup> *Ibid.*

can be detached from the debt and paid by somebody else, so that the debtor is clear; such a view, we are definitely told, puts moral laws in danger—my own old contention. Also “the indiscriminating grace of God which saves or consigns to damnation according to mere choice or pleasure,” is repudiated—again Mr. Gladstone and my old self are at one. Whether Mr. Gladstone does or does not slip into heresy need not concern us: we can note and be glad of his statements. Also he admits that man is not relieved from the consequences of his past sins, but only from their “penal consequences,” *i.e.*, eternal damnation, and this is wholesome and true teaching, though it will bring Mr. Gladstone into conflict with vast numbers of worthy Christian people, who will find this enunciation of inevitable sequence, of consequences that cannot be evaded, the reverse of “comforting”. Instead of analysing Mr. Gladstone’s twelve statements one by one, I prefer to put over against them a different “conception of the atonement,” and leave the reader to judge whether of the twain appeals most to his intuition and his reason.

I need not here argue the question of the Divine Existence, whence is our world; for Mr. Gladstone as Christian, and I as Theosophist, can agree that our world and our universe result from the Will and Thought of the Logos, who was and is “God”.

Now, if we study this physical world, as being the most available material, we find that all life in it, all growth, all progress, alike for units and aggregates, depend on continual sacrifice and the endurance of pain. Mineral is sacrificed to vegetable, vegetable to animal, both to man, men to men, and all the higher forms again break up, and reinforce again with separated constituents the lowest kingdom. It is a continued sequence of sacrifices from the lowest to the highest and the very mark of progress is that the sacrifice from being involuntary and imposed becomes voluntary and

self-chosen, and those who are recognised as greatest by man’s intellect and loved most by man’s heart are the supreme sufferers, those heroic souls who wrought, endured, and died that the race might profit by their pain. If the world be the work of the Logos, and the law of the world’s progress in the whole and the parts is sacrifice, then the Law of Sacrifice must point to something in the very nature of the Logos; it must have its root in the Divine Nature itself. A little further thought shows us that if there is to be a world, a universe at all, this can only be by the One Existence conditioning Itself and thus making manifestation possible, and that the very Logos is the Self-limited God; limited to become manifest, manifested to bring a universe into being; such self-limitation and manifestation can only be a supreme act of sacrifice, and what wonder that on every hand the world should show its birth-mark, and that the Law of Sacrifice should be the law of being, the law of the derived lives.

Further, as it is an act of sacrifice in order that individuals may come into existence to share the Divine bliss, it is very truly a vicarious act—an act done for the sake of others; hence the fact already noted, that progress is marked by sacrifice becoming voluntary and self-chosen, and we realise that humanity reaches its perfection in the man who gives himself for men, and by his own suffering purchases for the race some lofty good.

Here, in the highest regions, is the inmost verity of vicarious sacrifice, and however it may be degraded and distorted, this inner spiritual truth makes it indestructible, eternal, and the fount whence flows the spiritual energy which, in manifold forms and ways, redeems the world from evil and draws it home to God.

The working out of human evolution shows us another phase of the great truth, and its bearing on the individual soul. The world in which we are, the universe of which it is a part,

is but one in the mighty chain of universes which runs backwards into the darkness of an infinite past, as it stretches forwards into the darkness of an infinite future. Each universe has for its harvest a multitude of perfected souls, grown to the "measure of the stature of the fulness of Christ". Christs that are the outcome of the long training of many lives in which experience brought pain, and pain gave knowledge and endurance and sympathy, until on the anvil of life, in the fire of suffering, the metal had been wrought into perfection. These Christs of one universe are the father-souls of the next, who generate within the physical and animal beings evolved by lower nature, the embryonic human souls for whose evolution the universe itself exists. These souls they watch over and aid and guide, giving another example of the ever-recurring sacrifice in its loftier form, and as ever of self-sacrifice, sacrifice for others, vicarious sacrifice.

The soul itself, in its evolution, offers another instance of the same law. At first ignorant, it gathers a little experience in its life on earth, and then, passing through death, it spends a long period in assimilating and working into its own nature the experience gathered; with this enriched nature it reincarnates on earth, its faculties and its powers depending on the amount of experience it has assimilated, and so on, life after life. This persistent individual taking on body after body, life after life, is, in a very real sense, a Christ crucified in the body of this death, and between it and the yet active animal side of man there is constant conflict; its continuous memory is the voice of conscience striving to rule the lower nature; the reflection of its agony is the remorse that rends us when we have fallen; its hope is the lofty ideal which in silent moments shines out before our eyes. This is the Christ that is being formed in every man, for the forming of which the Christ-souls travail. Remains the truth at first repellent, then austere but attractive, finally

peace-giving and inspiring, that each step upward is only won by pain. By pain we learn when we struck against a law, and the law which pierced us when we opposed it becomes our strength when we place ourselves in harmony with it. By pain we learn to distinguish between the eternal and transitory, and so to strike our heart-roots only into that which endures. By pain we develop strength, as the athlete develops muscle by exercising it against opposing weights, by pain we learn sympathy, and gain power to help those who suffer. Thus only is the Christ-soul developed and at length perfected, and when this is once realised pain is no longer grievous nor an enemy, but a sternly gracious friend whose hands are full of gifts. Nor are these gifts for self, as separated, but for all. For men are one by their common origin and their common goal; they are one body, and every gift won by the pain of each circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We can neither live, nor die, nor enjoy, nor suffer, alone, for that which one feels all are affected by, and all gains and losses enrich and impoverish the whole.

If the vicarious atonement be made into a merely historical event, be regarded as unique, and be isolated from the general law of the world, its defenders are compelled to guard it by forensic weapons, and these wound the truth that is defended more than they drive back its assailants. Here, as elsewhere, "the letter killeth". But if the Law of Sacrifice be seen as the necessary condition of the manifesting Logos; if it be seen as the law of progress; if it be seen as that by which man ultimately becomes united to the Divine Nature; then vicarious sacrifice becomes the foundation-stone of the world, and in all its forms it is recognised as essentially one and the same truth. We shall understand why it appears in great religions, and shall be able to separate the essential truth from the allegories that often garb it, and the ignorant

distortions that conceal. All sacrifices made for love's sake are seen as spiritually flowing from the supreme Act of Sacrifice, as minor manifestations of the Divine Life in man, as reflections of that cross which Plato—holding the ancient doctrine here set forth—spoke of as drawn by Deity on the universe.

Besides, this conception of vicarious sacrifice—of atonement, if atonement means not a propitiatory offering, but a uniting of man with God—leaves no room for the undermining of moral laws in the minds of men: a danger from which the historical and forensic conception will never be free. That law is inviolable in all regions of consciousness, as inexorable in the mental and moral as in the physical world; that a wrong consciously done must result in injury to the moral nature; that an evil habit formed can only be slowly unwrought by painful effort; that the cruellest thing that could happen to us would be if disharmony with the Divine Nature, expressed in the laws of the spiritual, mental, and physical worlds, *could* bring aught but pain—all this needs constant enforcement if man is to grow upwards, to become the Christ in strength not in weakness, triumphant not crucified.

Thus have I learned from the teachings of the Divine Wisdom, from the Theosophy which is the core of every spiritual religion.

Annie Besant

## CHANGING SCIENTIFIC CONCEPTIONS OF TO-DAY

By ALEXANDER HORNE, B.Sc.

IT is hard for us to realise what revolutionary changes have come about in our scientific conceptions since H.P.B.'s onslaught in the science of 1875. These changes bring modern science into line with the ancient wisdom in many ways. The very spirit of science, and the attitude of scientists, has undergone a profound change, and those who are anxious to be of service to an inquiring world will increase their capacity for service by acquainting themselves with what this change implies.

## THE SUPERSTITION OF MATERIALISM

The Nineteenth Century was an age of uncompromising materialism. Matter was the sole reality; nothing else had real existence, of and by itself. Consciousness was the by-product of cerebral activity, a sort of foam thrown up by the activity of our brain-cells. Life, biologically considered, was but a manifestation of cellular activity, nothing more. The soul was ephemeral; immortality, a pious delusion; abnormal superconscious activity, a manifestation of hysteria; and genius, a species of insanity. There was no place for God in such a system of thought, and no justification for the faintest spiritual aspiration.

To-day the tables are turned; Science has widened its scope, and to-day takes to its bosom many an outcast that a few years ago it persisted in branding with the taint of illegitimacy.

Take the address that Dr. Mitchell gave before the British Association as a case in point. Before a body of cold and calculating scientific thinkers, he dared to talk on "The phenomena of mediumistic trance," and dared moreover to publicly declare his conviction in the reality of telepathy and the possibility of survival and communication with the so-called dead.

As far back as 1903 Sir Oliver Lodge wrote, with remarkably keen insight (considering present-day corroborations): "The modern tendency of Science is towards the invisible kingdom; the more we exhaust the physical world, the more shall we find ourselves pushed into the other territory."<sup>1</sup> His words remind us of a similar evaluation made sixteen years earlier by another and keener student of nature, though not herself a scientist, in the accepted sense. "Modern science," H. P. Blavatsky said, "is every day drawn more and more into the maelstrom of occultism; unconsciously no doubt, but still very sensibly."<sup>2</sup> The implication was of course denied by the men of science of her day; yet present-day scientific investigation is encroaching decidedly on the domains of the hitherto occult.

A statement made by Balfour in his presidential address before the same association, a quarter of a century ago, is still more significant. From rank materialism, he said, some scientists had come to admit, with Lodge, that "all matter is only the instrument and vehicle of mind," regarding "the very stones on which we tread as vehicles of mind and sensitive embodiments".

<sup>1</sup> *Scientific Corroborations of Theosophy*, by Dr. A. Marques.

<sup>2</sup> *The Secret Doctrine*, Vol. I, p. 149.

The number of scientists who have been thus turning away from the materialism of a preceding century—as from an exploded superstition—is increasing. To-day, Dr. Whitehead, Professor of Philosophy in Harvard University, says: ". . . 'Scientific materialism' . . . is an assumption which I shall challenge as being entirely unsuited to the scientific situation at which we have arrived. It is not wrong . . . if we confine ourselves to certain types of facts, abstracted from the complete circumstances in which they occur . . . But when we pass beyond the abstraction, either by more subtle employment of our senses, or by the request for meanings and for coherence of thought, the scheme breaks down at once."<sup>1</sup>

The same view is expressed by another eminent man, Dr. Millikan, world-famous physicist of the California Institute of Technology and discoverer of the new "cosmic ray". "Materialism, as commonly understood," he says, "is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men."<sup>2</sup>

Even "miracles," that much abused word, find some sort of justification at the hands of liberal-minded scientists. Speaking of his experiments in connection with the mediumistic materialisation of ectoplasm, the late Dr. Gustave Geley (eminent physician, and, till his death, director of the *Institut Métapsychique* at Paris) says: "These apparently mysterious powers [of mind] over matter simply prove that the laws which preside over the material world have not the absolute and inflexible rigor which they were thought to have; they are only relative. Their action may be temporarily or accidentally modified or suspended."<sup>3</sup>

Enough has been said to show the general trend of modern thought. Now let us see if we cannot follow in our

<sup>1</sup> *Science and the Modern World* (1925), p. 24.

<sup>2</sup> *Science and Life*, p. 58.

<sup>3</sup> *From the Unconscious to the Conscious*, pp. 68-9.

mind's eye some of the steps that have led science to its present position.

### THE UNREALITY OF MATTER

Nothing demonstrates the complete reversal of scientific thought to-day so well as the electric, or electronic, theory of matter. Formerly it was thought that matter, represented by elemental atoms, was all there was. Even the various energies that the eighteenth century scientist was acquainted with—heat, light, electricity, etc.—were only “imponderable” forms of matter. Later, correlations were found to exist between electricity and magnetism, between electricity and heat, and so forth, and the idea grew up that these things were after all only different forms of one thing—energy; and thus the idea of energy as something apart from matter took root.

Still later, in studying the behavior of electric charges when travelling with appreciable velocities, it was found that the body carrying the charge seemed to grow in weight. Might not all the weight of a body be due simply to its electric charge? The electric theory of matter posits that this is indeed so, and not only that, but that *matter itself is nothing but electricity*. An atom is envisaged as a nucleus of positive electricity (to reduce it to its simplest terms) around which one or more electrons (units of negative electricity) are revolving, much as the earth revolves about the sun. But what has become of matter, then? The conclusion is obvious. It has become altogether dematerialised. Matter, as such, does not exist. It is only a manifestation of electric energy.

From a point of view that looked to matter as being the sole reality, scientists now see this ultimate reality in energy, while bolder thinkers (as has been pointed out) go still

further, and posit something higher as being the basic reality, namely, mind.

### THE QUANTUM THEORY

One would think that by this time there would be no matter left to dematerialise still further, but not so. The quantum theory enters on the scene, and with one stroke, shatters our fondest illusions.

The old conception of matter was as of something solid and continuous. A block of iron, for instance, was imagined as having iron present at every point of space comprised by the block. The atomic theory showed the fallacy of this, and gave us, instead, the conception of extremely minute particles travelling with extremely high velocities, so that they *seemed* to be everywhere at the same time, thus giving rise to the appearance of solidity. Then came the electric theory and showed that the atoms were not really material particles, solid in themselves, but were only tiny solar systems of electric energy. Now comes the quantum theory and tells us that the atom is a vibrating system, and needs a whole period of vibration in which to manifest itself. This we shall try and make clear by means of an example.

Take sound, for instance. Sound is a sensation produced by a certain range of air-vibrations impinging upon the ear drum. Sound itself is a psychological phenomenon; it has no physical reality. Only a complete sound-wave can manifest itself as a sound. At any one instant of time, sound has no existence. As with sound and sound-waves, so do quantamists claim it is with matter and energy-waves. A complete energy-wave brings about the manifestation of matter. At any one instant of time, however, matter does not exist. It is discontinuous. Just as if (to use Prof. Whitehead's simile) an

automobile should bob up into existence at every milepost, while having no real existence in between.

Here is a more homely example :

Open and close your hand in continuous succession. At every closing of the hand a certain entity—a fist—comes into existence. It no sooner comes, however, than it has gone again, only to recur at the next closing of the hand. In this analogy, the hand represents energy, the sole reality; the successive opening and closing resembles the sinuous up-and-down motion of a wave or vibration; the temporary form that the hand assumes when it is closed represents matter. Matter thus has no more reality *per se* than a fist has. It is a state, a condition, a psychological phenomenon, a name, but not a *thing*. Such is the metaphysical conclusion that the latest physical science leads us to.

#### THE THEORY OF RELATIVITY

But if you think that matter has now been completely dematerialised, you are mistaken. We have yet to hear what Einstein has to say.

It was Einstein who correlated matter and energy, and showed that the two were mutually convertible terms, one gram of matter being equivalent to  $9 \times 10^{20}$  ergs of energy. In the transformation from matter to energy, matter becomes completely annihilated. As to gravity, he shows it to be not a force at all, but a property of space.

Thus, if a heavenly body, moving in a straight line, passes near another heavenly body, it is seen to deflect slightly in the direction of that body, before going on in its journey. Newton said that this deflection was due to the pull of gravity. Einstein says: nothing of the sort. Matter produces a curvature in space in its immediate vicinity. All passing objects have necessarily to travel along this temporarily

curved space, and, in so doing, are deflected in the direction of the disturbing body, merely because the curvature is in that direction. Gravity, in this way, is shown to be a property of space.

And what becomes of matter? The answer, from the philosophical point of view, is significant. Matter, not only *produces* a curvature in space, says Einstein, but it *is* that curvature, and nothing more. If anyone henceforth twit you with the objection that Theosophy makes unreasonable demands upon one's credulity, page Einstein.

#### THE UBIQUITY OF LIFE

In yet another direction has science demonstrated the inadequacy of the old materialistic hypothesis. Life and conscious existence, to the old school, was a prerogative of man and the animal kingdom alone. The mineral kingdom was "dead," and the vegetable kingdom, only possessed of a vegetative energy devoid of all psychological implications.

Later scientific research has demonstrated the fact that Matter is not as dead as it looks. It is in continual activity. What is known as the Brownian Movement (visible under the microscope) demonstrates a phase of atomic activity impossible to fully appreciate, for these atoms that appear so still are continually in such violent agitation that they collide with each other five billion times a second. Nor is this all, for within the atom itself are found electrons which revolve around their nucleus with a speed of in the neighborhood of a hundred trillion revolutions per second.

Going a step higher we find Binet, in his *Psychic Life of Micro-organisms*, showing that these organisms are undoubtedly capable of initiating a form of conscious action, and that in many of their nutritive and reproductive acts, conscious choice often plays a part. Clifton Farr carried the argument

further and pointed out, in an article in the *Atlantic Monthly*, that a clear line of demarcation between plant micro-organisms and animal micro-organisms is non-existent, the specific characteristics, claimed for one order, being found possessed by micro-organisms of the other order, and vice versa. In other words, if we allow some sort of consciousness to one class, we cannot logically withhold it from the other. In this connection, the experiments of Dr. Bose, the Hindū scientist, are by now classic. He showed that plants exhibit symptoms of fright and of pain; they can be drugged, revived, and killed. Plants have sensory nerves, and they have a heart-beat, each cell contracting and expanding, and by this method pumping the sap up from the roots to the topmost branch in a manner analogous to the circulation of our blood. He has even carried his experiments into the mineral region, and has shown us metals with physiological properties. Dr. Otto von Schroen finds life in stones, vital sparks in crystals. Prince Kropotkin finds alloys to be as complicated as organic cells, and suggests that they be studied as living organisms instead of as "dead" matter. Is it then, after all, an extravagant assumption to believe that this rising scale of activity—atomic, mineral, vegetable, animal, and human—is but a graduated manifestation of the immanence of God, each kingdom manifesting as much of His glory as it is capable?

#### BIOLOGY

Knowledge of the human organism, similarly, has expanded. The "aura" of the body, so long defended by occultists and scoffed at by materialists, has found its scientific supporters in our day. It has been made visible by a fluorescent screen, and has been photographed. "Ectoplasm"—a fluidic emanation from the human body, having none of the characteristics of ordinary physical matter

—has likewise been photographed, and its manifestations receive serious consideration at the hands of reputable scientists.<sup>1</sup>

Dr. Geley, in his book, already mentioned, brilliantly refutes the classical theories of natural selection and adaptation, and the psychological theory of functional dependence, (according to which, consciousness is only the activity of our nerve-centres and brain cells). In a book replete with biological and psychological enigmas, he shows that their only solution lies in the theory of what he calls, a "superior dynamo-psychism," over and above the physical organism, organising it, evolving it, repairing it, perfecting it, working through it. He shows evolution to be a conscious striving for perfection on the part of something which is beyond the body itself. Religionists call it the soul.

#### PSYCHOLOGY

Dr. Geley furthermore shows that the normal, waking consciousness is only a small and, in many ways, an insignificant portion of our total mental equipment. Abnormal Psychology discloses the fact that the subconscious and superconscious levels of man's mind are enormously richer in content and in potential ability. Subconscious memory, "subconscious rumination,"<sup>2</sup> inspiration, intuition, genius—these are the manifestations—not of hysteria—but of something behind and beyond the physical body and its cerebral mechanism. The new psychology, Dr. Geley asserts, undeniably shows evidence of the soul as a totally independent entity.

<sup>1</sup> See the extremely interesting photographs at the end of Dr. Geley's book.

<sup>2</sup> "Subconscious rumination" is a scientific term to describe that faculty of the mind which enables it to work at a problem while the waking consciousness is either asleep or busy upon a totally different line of activity. A Theosophist would prefer to call it "superconscious rumination," for it is a manifestation of the Ego's activity.

## CONCLUSION

We live in a century of hope. Materialism has been shaken to its foundations; the day of scientific idealism has dawned. A scientific education no longer compels one to keep his religion and his science in water-tight compartments. When the physicists show him that matter is an illusory phenomenon, he can well see that spirit may therefore have a basis in fact. When the Relativists speak of a four, and even a five-dimensional universe, he can begin to understand how there may be room in the cosmos for a spiritual world. When the biologists speak of the reality of that which is beyond the physical body, he can well believe that man may have other bodies, more ethereal than this dense body of which he is normally conscious. And finally, when the psychologists show that the subconscious and the superconscious are regions in man which have a wealth of power and to which the normal waking conscious is but a dream in comparison, he can well believe that the highest aim on earth is the evolution of the soul, and that the highest manifestation of his powers is that spiritual life—in action and in thought—which Theosophy and Religion inculcate. Far from there being a conflict between Religion and Science, the latter but gives substance to the noblest teachings of the former.

Alexander Horne

## THE THEOSOPHY OF ISLĀM

By NADARBEG K. MIRZA

THE ordinary Mullah of Islām, on whom the majority of Muhammadans rely for their spiritual guidance, would have you believe that there is no philosophy in Islām outside the Holy Qurān. To seek knowledge from an outside source is to him a sin, and the seeker of such knowledge a "kaffir". He does not believe in yoga and he laughs at bhakti and dharma. But of late, fortunately for humanity, the Mullah is losing his power and educated Mussalmāns are beginning to think for themselves. And, well they may. For, as we shall see, there is a great deal for them to think about even in their own religion.

Islām, as we know, is the name of a religion which was revealed at Mecca by its exponent, Lord Muhammad, on whom be peace! He claimed no other distinction except that of being inspired by Allāh. The Holy Qurān itself directs Lord Muhammad to make no other claim.

*Qul innama ana basharam mithlikum yuha illayya.*

Say I am only a human being like unto you, save that I am inspired.

It is not necessary to review the history of Arabia at the time of the revelation of Islām. Suffice it to say that in the midst of materialistic discord, a religion was born which preached the gospel of unity and peace. Islām means and implies "resignation," "submission," "peace" and "striving after the truth," regardless of caste, creed and color.

He who professes Islām has to believe *Yuminuna bi 'L-ghayb*, in the unseen. Seek and ye shall find, but seek in

the mysterious unknown which is to be found *fi anfusikum*, within you. That the source of all knowledge is to be found within one's self is a principle which is generally accepted and taught by all Sūfī teachers in Islām.

O my son, thine own meditation within thyself is quite sufficient for thee; both the disease and the remedy are within thine own self. Thou art a small body, but within thee there is a vast region, a great universe . . . macrocosm. Thou art the Mother of the Book.

Nor are we left without a hint as to the nature of this mystery. It is the *Nur al-samawati wa 'L-ard*—Light of heaven and earth. The word "Nur" of course is ordinarily translated as "light," though it refers to that spiritual "light" or "knowledge" which is neither perceptible to the senses nor comprehensible to reason; for:

*Subhanahu wa ta 'ala 'ama yasifun.*

It is hallowed and high above all human description.

Far from it being a sin to attempt to seek and to find, Allāh commands:

*Wa ma Khalaqtu 'L-jinna W'Linsa illa li-ya 'buduni.*

All created beings are to know, to realise.

In the Qurān itself there are definite instructions for conducting the worldly and spiritual affairs of man which suit all ordinary occasions in a man's life. Besides the teaching of the Qurān the Prophet of Islām has preached justice, equality, benevolence and charity, four qualifications which form the basis of good-fellowship and harmony.

Summarising the teachings of the Qurān and the Holy Prophet, Mr. Hussain Qari, in his book on Islām, comes to the conclusion that:

(1) There is a self-subsisting something which is a perfect whole. *Inni an 'llah*—I am Allah, All or Self. *Lailaha ilaha huwa*—

(2) That that something is manifested in everything visible and conceivable. *Huwa 'lawwalu wa 'l-akhiru wa 'l-zahiru wa 'l-batin*—He is the beginning, He is the ending, He is the evolution, He is the involution.

(3) That everything which is thus the manifestation of something can realise that something.

(4) That the perfect state of realisation is the complete absence of the apparent difference between everything and that something.

From this it follows as a matter of course that Islām believes in the unity of Allāh. There is none but He. We emanate from Him and to Him we shall return; the soul of man is a mirror in which He is reflected:

We offered our Trust to the heavens and the earth, and the mountains, but they declined to bear the burden and were afraid thereof; and man came forward and bore it . . .

It would seem that though instructions are given for the guidance of people of all temperament, Islām lays particular stress on the Path of Service. The rules of *Shariat* give directions for action of all kinds. So far as the exoteric teaching of the Qurān goes, even without a guide there are sufficient instructions to regulate prayer and charity, fellow-feeling and purity of thought and word and deed, which bring the aspirant to that point where the guidance of a special teacher or *Murshid* is necessary. *Shariat*, which might be compared to the Order of Hearers of the Pythagorean School of Philosophy, is thus a preparing-ground for the disciple, where strict adherence to rules and regulations is insisted upon. By following strictly the rules of *shariat*, the pupil becomes what is commonly known as an "ordinary good man of the world," with reasonable control over his body, senses and the mind.

At this stage there is usually a yearning for more light and higher knowledge which is imparted by some teacher; and a comparison of the higher teaching of Islām and the various schools of Hindū and other philosophy leads one to the conclusion that fundamentally all systems teach the same broad truths. The differences lie mostly in the modes of expression and superficial technicalities.

In the Islāmic schools of philosophy, as in others, different disciplines are provided for varying natures. But, as

has already been said, greater stress has been laid on the Path of Service, for the man of energetic activity. A Mussalmān, who not content only with being good, is anxious definitely to tread the Path, who, to use the language of Islām, is anxious to pass from *Shariat* to *Tarikat* and beyond, is enjoined not only to *be* good but also to *do* good. As said in the Qurān:

Verily the Qurān leads to the best Path and gives glad tidings of great fruition to the faithful who do good work.

Those who have faith and do good work, they shall reap the fruit.

Let there be a class of people among you who should invite mankind to do good work.

Those who believe and do good work, they are the best of men.

Again and again the Holy Qurān urges a Mussalmān to do good work. Service and sacrifice are the two requirements on this Path. Service not of fellow man alone, but of all God's creatures is insisted upon.

Thus far an aspirant can attain by his own individual effort. But the principle of work for work's sake requires the guiding hand of a *Murshid* who by degrees leads the disciple to dedicate all his activity to Him. Whether at home or abroad, in a monastery or in everyday life, the disciple must become a channel for His force to flow to the world, until he can truly say:

*Inna hayati wa nusuku wa mahyaya wa manati li'llahi rabbi 'l-'alamina.*

Verily, my wakefulness, my sleep, my life, my death are for the Lord of the Universe.

The discipline differs in various schools for the disciple with an emotional nature. The commonest of all is meditation on the predominant virtue in the disciple. All the disciple's love is brought out and focussed upon the attribute of God which attracts him the most till he cares for nothing else. Up to this stage there are three things for him to contemplate: The lover, the beloved (God), and the attribute. Later he loses sight of the attribute and contemplates God

alone. At a still later stage his own individuality merges in the beloved, he becomes lost in Him and does not feel himself in any way separate. Truly has it been said that:

*All-ishk narun Yuhriqu ma siwa'llah.*

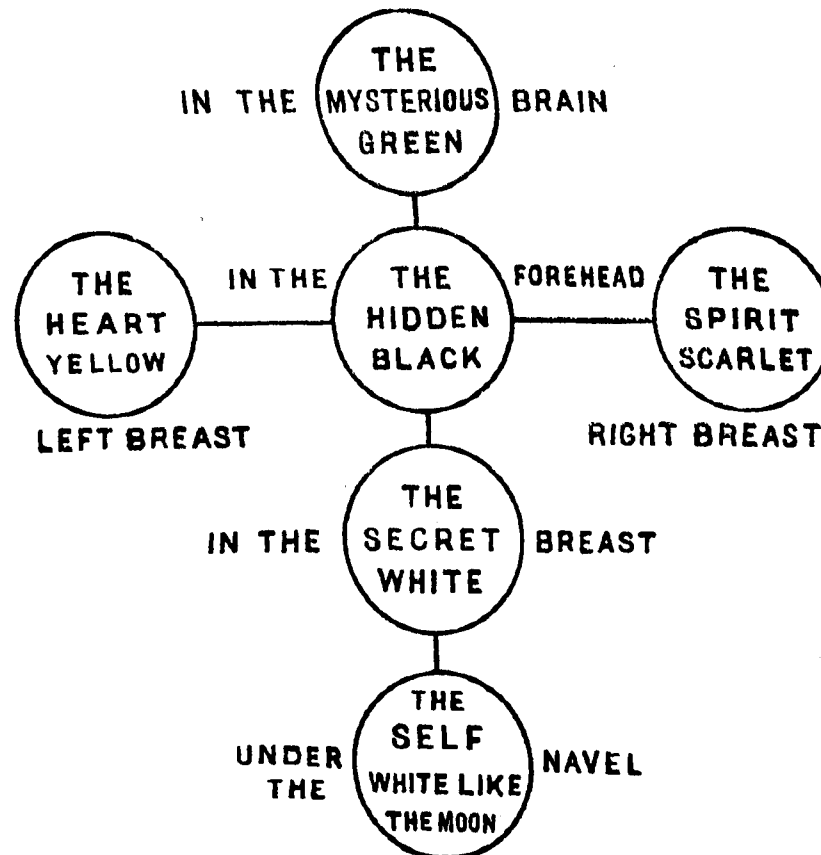
Love is a fire which burns all alien things and leaves God alone.

Disciples in these schools are often encouraged to love some human being, for love for a human being leads to divine love. This, which is known as *Ishk-e-mijazi*, love for the apparent or unreal, is to be transmuted to *Ishk-e-hakiki*, love of the real. It is said that *Ishk-e-mijazi* alone has the power, when carried to its extreme, to lead one to one's goal. A prominent instance of this is to be found in the story of Majnu, the Romeo of the East. Majnu passed through all the three stages of love, in his love for his human beloved. At first he cried: "I love Laila!" At this stage there was the I, the Laila and the Love. Later his cry changed to "I am Laila". Love as a separate attribute disappeared, leaving only "I and Laila". Still later it was only "Laila! Laila"! After that he became silent and died. Mansur, the well-known Sūfī poet, was only at the second stage when he cried: "*Inal-haq*, I am God," for which he was slain. But Majnu soared higher when he attained oneness with his beloved, which is the goal of the seeker.

But, if the disciple has no such opportunity of human love, then he is attracted towards his *Murshid*. He meditates on his guide, imitates his manner, his dress, his speech and his qualities till he attains to the stage known as *Fana-fi'l Sheikh*—Annihilation into the Sheikh. Next, the disciple is spiritually linked to the Prophet and, repeating the same process he reaches the stage of *Fana fi'l-Rasul*, Annihilation into the Prophet. And finally he becomes *Fana fi'llah* . . . Annihilated into God.

As regards the mystic student, the *Murshid* or guide selects a series of healthy exercises which correspond very

nearly to the practice of yoga, so well known to the student of Hindū philosophy, which leads to the discovery of the inner light. According to the Naqashbandiah school of philosophy there are six centres of force or light in the human body situated as follows.



The student of comparative philosophy will not fail to recognise in this the system of "chakras" so graphically explained by Bishop Leadbeater and otherwise known to Theosophy. The colors and the positions are somewhat different but it may be that the allusion here is to the sub-centre which are said to exist side by side with the accepted centres. By regularly meditating on these centres in a given order each centre becomes alive and illumines the spirit of the pupil.

At this stage he sees differences of color. When, however, all the six centres are awakened, the disciple is taught a certain process of meditation known as *Sultan-al-adhkar*, the King of practices, (is this Rāja Yoga?) whereby the colors disappear and the disciple discovers the sameness of light within himself. Later he finds the same illumination without, till the spiritual and the material are to him the same. Thus he becomes perfectly harmonised in body and mind and attains that unity which he set out to find.

For the student of philosophical mind the practice is as simple as it is profound. He is given but one object to meditate upon—the SELF. "Man know thyself," is the only instruction he receives. The solution of the one great question:

WHAT AM I?

forms the basis of the realisation of Self.

I am not body,  
I am not senses,  
I am not mind, etc.

He goes through this process of elimination till he finally realises that:

It is in this body  
It is in everybody  
It is everywhere  
It is Omnipresent,  
It is ALL  
It is Self  
It is IT—the Absolute One  
It is Islām or PEACE.

Nadarbeg K. Mirza

(To be continued)

## ANGEL WORSHIP OF THE SUN

By AN ANGEL

THROUGH GEOFFREY HODSON

ALL angels still limited to worlds of form engage in worship of the Sun. For this purpose they assemble at the higher altitudes and take their place according to their degree in a series of rising circles, angel-built, which reach up into the formless worlds. The radiant bodies of the shining ones thus united form a chalice of living light. Order upon order, rank upon rank, they form a sacramental cup which reaches from the lowest levels in which they live, upwards towards the Sun.

Every angel heart is full of love and adoration. Every eye is turned upwards to the Lord of Life. All auric forces are blended to make a perfect whole.

When thus the cup is formed, a living stream of light and color flows up the channel, which their bodies make into the formless worlds. There the higher angels add their boundless love and aspiration. The stream swells into a torrent and flows on, up to the great Archangels who receive and pour it forth into the Sun. There it enters into the heart of the great and nameless ONE who is the Spirit of the Sun.

Music mingles with the flowing stream of light. Melodious floods of reverence and prayer flow upwards and, blending with the flood of angel adoration, exalt it to a glory and splendor not to be measured by the greatest light which ever shines on earth.

The music grows in volume and in power. The unity increases, adoration flows forth as from a single heart. A living ecstasy pervades the angelic hosts. Wave upon wave

of music, of color and of light sweeps upwards throughout all their ranks.

The light within the chalice grows more brilliant as bright colors flash and play across its wide expanse. The upward-flowing force lifts every angel into heights far beyond those in which they are used to dwell, closer and closer to the presence of Our Lord the Sun.<sup>1</sup> Each feels His majesty, His power, and His all-embracing love. Every aura is expanded and illumined with a measure of the glory of the solar light and power.

Still the force flows upward. Still, with wills and hearts overflowing, they pour forth the very essence of their souls in uttermost surrender, in selfless adoration to their Lord the Sun.

The music grows in grandeur. New tones are added, solemn and majestic until one harmonious and perfected offering of sound is borne up to the throne of Light. The highest archangel and the lowest sylph pour forth their noblest, truest, and most spiritual aspirations in and through that wondrous angelic oratorio. At last the highest point is reached, the peak of ecstasy attained. The chalice is full formed in all its perfect beauty of color, light and sound.

At that moment, when at once the highest and the deepest note is struck the answer comes. The Spirit of the Sun pours forth His mighty power filling the angel cup to overflowing with a flood of glorious light. Formed at its core of white fire, and glowing throughout with golden sunlight, shot through with all the sevenfold colors of His rays, the power descends and enters every angel heart, filling it with life and light, until the lowest ring is reached. There it is held, as all drink deeply of the consecrated wine of solar life.

The music ceases. Silence marks the solemn eucharist. Stillness surrounds and pervades the consummation of the

<sup>1</sup> Acknowledgment for this splendid title is due to Bishop G. S. Arundale, who uses it in his book *Nirvāṇa*.

worship of the Sun. Every angel meditates upon His glory, now revealed within their inmost being. All are lifted into a state of profoundest contemplation.

Once more, music bursts forth in glad strains of joy and thanksgiving. Angel choirs take up the song, singing in vast multitudes round the throne of light. The great gandharvas chant their eternal mantrams to the glory of the Sun. Trumpets, flutes, harps, lutes and viols, forming a glorious heavenly orchestra, give thanks for His outpoured blessing and proclaim His splendor throughout all worlds.

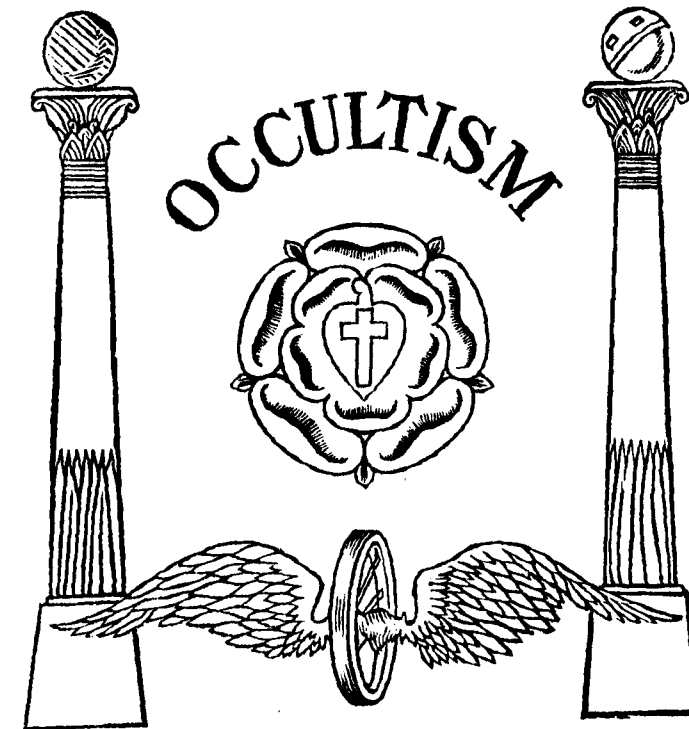
In the midst, our Lord the Sun Himself shines forth golden and glowing in all His sevenfold beauty. His solar angels bow in reverence before the majesty He thus displays. No tongue can tell the glory of that Presence, nor any words portray; even the highest angels bow down in silence before that awful Self-revealing.

The heavens are filled with the glory of the Lord from horizon to horizon. On every side, the sky is filled with countless throngs of shining ones, and in the midst of them—Our Lord the Sun.

Each angel sees the Vision Splendid in varying degree, according to his powers and to the stature which he has attained. However great, or small, his soul may be, it is filled full with the knowledge of the glory of the Sun.

Thousands who have not yet attained to conscious individual existence pass into angelhood, leaving the days of their faeriedom behind. These are received with exceeding joy into the company of the angel-hosts. The whole angelic evolution, down to the smallest nature-spirit, has been illumined and blest through the celebration of the mystery of our Lord the Sun.

Geoffrey Hodson



H. P. B. AND THE E.S.T.

By C. JINARĀJADĀSA

ONE most striking incident in the history of the T.S. is the formation of the "Esoteric Section of the Theosophical Society," which name was later changed by H. P. B. into the "Eastern School of Theosophy". The creation of this private and occult body of the T.S. members who pledged themselves to be guided by H. P. B. in their occult life was intensely disliked by Colonel Olcott, then President of the Theosophical Society. He foresaw the danger of an *imperium in imperio*; for it is obvious that a body of members who are

pledged to H. P. B., though only on matters concerning occultism, might control the outer policies of the Society. It required the direct action of the Master K. H. to change Colonel Olcott's attitude towards this problem, and this action appeared as the receipt by Colonel Olcott phenomenally on board a steamer at Brindisi of a letter, which is published as letter Number 19 in the *Letters from the Masters of the Wisdom* (First Series).

The substance of the letter was to instruct Colonel Olcott that, while he was to direct everything regarding the external growth of the Society, H. P. B. was to be given perfect freedom with regard to the arrangement of its inner and occult basis. Indeed, there is at Adyar, in H. P. B.'s handwriting, a record of certain remarks of the Master K. H. to the effect that after the Coulomb attack on the Theosophical Society, Colonel Olcott had allowed THE THEOSOPHIST to be changed somewhat in policy, being especially afraid of bringing the idea of the Masters to public attention, since it was that very idea which had, owing to various indiscretions of members, produced the upheaval known as the Coulomb conspiracy. The Master points out how, since H. P. B.'s departure from Adyar, owing to Colonel Olcott's policy, the Society had certainly developed on the side of Brotherhood and Comparative Religion, but that the true inner core, which was to contain the vitality given to the Society from the Adept brotherhood, had gone. The Master further points out that, as things were going, though the Society was growing, yet there was no real cohesion holding it together, and that at Colonel Olcott's death the Society would probably fall to pieces.

H. P. B. sensing the danger before the Society, determined that there should always be in the T.S. an inner nucleus of true students of occultism and seekers of the Way. Hence her determination to found the Esoteric Section, which was resisted by Colonel Olcott. However, as above mentioned,

when he received phenomenally a direction from the Master K. H., he changed. The E. S. T. was duly ushered in by H. P. B., and Colonel Olcott endorsed it officially.

It is interesting to note what was H. P. B.'s thought in connection with E. S. T. Throughout the world there were to be groups of esoteric members, the higher grades of whom were to take a definite vow of obedience, in connection with all things affecting their occult relations to her. The statement of this occult obedience was modified so as to make clear that an E. S. member was not forced by the E. S. to go contrary to his will in anything affecting the outer movement. The groups of the E. S. members were intended by H. P. B. to be like secret societies having a certain form of meeting. While the E. S. was not intended to be a ceremonial organisation, yet there was to be a certain form in it, which made the meeting of the esoteric members not like a meeting of the T. S. Lodge. I transcribe below the original form for the opening of a meeting of the E. S. members. The use of the knock and the simple form of phrasing in opening shows that H. P. B. distinctly desired a certain form to be associated with the meeting.

At the hour fixed, the members being assembled, the President taking the chair, gives one knock.

President gives a second knock.

President: I declare the . . . Lodge of members of the Eastern School of Theosophy to be duly formed, and I call upon (Brother or Sister) . . . to read the minutes of the last Assembly.

Secretary reads Minutes.

President: Do you all agree that the Minutes are correctly entered?

(Any necessary corrections can here be made).

I sign the Minute book in confirmation of their accuracy.

Secretary will read any communications from:

(a) Outer Heads of the School.

(b) Members.

(Other business or resolutions may be taken up.)

If new members are to be admitted the subjoined form of "admission of members" is to be used at this point.

If no new members are to be admitted the form of "admission" is to be omitted, and the President says:

Rise, brethren. (knock)

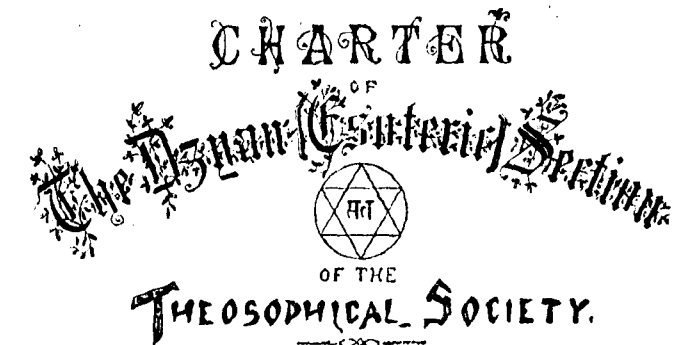
All the members repeat . . ., and then resume their seats.

The studies of the day are then proceeded with.

Furthermore, and far more startling, is the fact that each such group of E.S. members were to be a "Lodge," as is a Masonic Lodge, and working under a definite "charter". I came across two such charters last year in Spain, and they are now among the records at Adyar, and one of them is illustrated in the figure accompanying this article.

The particular E. S. Lodge, whose charter is illustrated, was that of Spain, and the charter was issued by H. P. B. to Señor Montoliu, the close friend and associate of H.P.B.'s warm friend José Xifré. The charter is signed by H.P.B., and counter-signed by G. R. S. Mead as Secretary.

Then after H. P. B.'s passing, the charter was transferred to Señor Xifré, as is written at the bottom of the charter, where appear the signatures of Dr. Besant and Mr. Judge. Then the charter was exchanged for a new charter issued a year later, and at the side in Dr. Besant's handwriting is the statement as to the issue of the second charter. The second charter too is at Adyar, but differs very little from the first charter illustrated, which is issued to Lodge "Pesh-Hun". Evidently, therefore, each E.S. group or Lodge was intended to have a name, and also a definite charter. The charter bears a large seal, the seal used by H.P.B. for the E.S., which is now at Adyar. The seal impression hangs from a ribbon, but it does not come in the illustration, because to bring it in would have made the illustration too small a diagram and the letters in it too fine for reading.



Whereas Brother Francisco Montoliu having made known to us his desire to hold a Lodge of the Pygmalion (Esoteric) Section of the Theosophical Society for the cultivation of the Universal Science, with the hope thereby to promote, extend and to aid, promote the happiness of our Brethren, and to bind Mankind together by unbreakable links of Brotherhood, Friendship, Peace and Harmony.

And Whereas our Lodge having taken this into consideration and found it concordant with our system of Universal knowledge We, with the consent of the Inner Lodge do hereby grant unto the said Brother Francisco Montoliu our Charter of Institution to be held with and attached to the Warrant of the Lodge of H. (E) to be known as the

PESH-HUN Lodge of the E. S. of the T. S.

With full power to hold a Lodge of the Pygmalion (Esoteric) Section of the Theosophical Society at Madrid (or elsewhere) in Spain, to meet at any place they may choose from time to time with such privileges as by right belong to the Inner Section or Lodge of the Theosophical Society.

Subject nevertheless to the Laws and Ordinances of the Inner Lodge of the Pygmalion (Esoteric) Section, already made or to be made.

GIVEN AT LONDON UNDER OUR HAND AND SEAL THIS 5<sup>th</sup> DAY OF March, 1890

Signed, H. P. Blavatsky

G. R. S. Mead

Sec. E.S.

Transferred to José Xifré, May 10, 1892

Anna Besant

William Agnew

Exchanged for new Charter, July 9, 1893.

All this shows what a great reliance H.P.B. laid upon the need of the E.S.T. in order to be the nucleus for all time of the outer organisation which is the Theosophical Society. In her own mind, it is evident, that without such an inner nucleus the true welfare of the outer organisation could not be realised according to the plan of the Masters.

C. Jinarājadāsa

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It is royal to do good and to be abused.

## DREAMING

By GEORGE S. ARUNDALE

CHATTING the other day with a group of students the talk ran on the future. Thoroughly conscious of our present ignorance and incapacity, yet we knew we are Gods in the becoming and that the fulness of the measure of our stature, if indeed there can be any talk of fulness, is very wonderful and glorious. One or two of us began to dream of the future, of the far distant future when we should move as Gods, self-conscious—in comparison with our present stature at all events—of our own Divinity, with Divinity self-realised in ourselves in all bodies, in all states of consciousness. We felt, indeed, that in some way we even now are such future—implicit but not explicit. We felt that the seeds of such future are already in us, and that only God's splendid gift of TIME is needed for the seed to grow into the perfect and eternal Flower. And of TIME we have ample store, so that the seed cannot fail to become the Flower.

Let us then dream awhile, we said to ourselves. Let each one of us try to outstrip TIME, anticipate TIME, live for awhile in the Future, in that which is coming to us sooner or later. With the help of the Imagination, with the help of the Will, with the help of the Intuition, with the help of such Wisdom as we possess—with the help of these let us fashion our Future and know ourselves not as we stand revealed in the shadow of the present but as we shall be in the Sunshine of the Future. Let us dare to imagine, dare to will, dare to

look, dare to demand. In the name of our Eternal Self let us grasp the Future and drench the present in its Lightning-Glory.

Thus determining, I dreamed my Future, as others were dreaming theirs. I dreamed of no ultimate Future, for perhaps there is no ultimate Future. I dreamed not even of a Supreme Glory. I went no countless ages ahead. I dreamed what I know shall come true before so very long, before so very many centuries shall have passed. I dreamed that which I can understand in my present state of consciousness, that which I can grasp as I am, at least to a certain extent.

It saw myself as a Master of Universes, yet a dweller in none. I saw myself as a Master of Time and Space, as a Knower of Worlds. I saw myself as an Agent of the Mighty Lords of Universes, as Their Messenger. Maybe in the infinitely distant Future we all may become Lords of Universes, Solar Logoi, remembering Ourselves, externalising our Divine Memory upon the Virgin Matter of Space, thus bringing into being a Universe and performing the miracle of arousing Divinity asleep on the bosom of Infinity into self-conscious wakefulness. This may come to us. But I had and have no thought of it. I thought of myself as an Agent of One of these Mighty Lords of Life, an Agent unrestricted by the limitations of a single world, unrestricted, as time passed, by the limitations of any world within a Solar System, unrestricted some day by the limitations even of a Solar System when I have learned to dwell consciously on the Plane which enfolds all Universes. I saw myself a Messenger of Our Lord the Sun Himself, concerned with no special world of His, with no special work of His, just His Messenger, one of Those who flash like lightning hither and thither, mouthpieces of His Will. I saw myself now here, now there, now in this world, now in that, now holding awhile some work for Him—making it grow in my Light, now carrying

with me a fragment of His Power for use in this world or in that, now standing against a danger threatening a part of His work, now representing Him at the Court of some other System, now flashing through His Solar Kingdom streaming forth His Life to its farthest boundaries, lent for a brief period to the Lord of this world or of that, but ever His, ever the Messenger, only a Messenger, a Messenger of the KING.

I saw myself learning the lessons of my life not in countries, not in nations, but in Worlds, in Systems, in the great stirrings of Space where Self-Conscious Divinity is at work. To-day I may roam through countries in this world. I may go here. I may go there. For a space I may dwell here, for another space there. But in no country, in no nation, in no faith, in no people, in no world even, is my Destiny. I learn through these. I train in these. I serve in these. But they are only stepping-stones to other work, I do not say larger work, for all work is one, stepping-stones to other work which from the beginning my Monad had determined should be His expression of His own Divinity.

Even now this Glory—for to me it is a Glory—casts its radiance upon the present, and my most fervent homage soars forth to Our Lord the Sun into whose personal service I am learning to enter. Even now from time to time I lose myself in contemplation of Worlds and Systems, of the great Dawnings in Nebulæ and mighty Clusters. Astride my imagination I visit the fascinating Dawnings as displayed in the Spiral whirlings of Pisces, of Ursæ Majoris, as displayed in the great Island Universes of Andromeda and Virgo; and I can contemplate for long periods the magnificent photographs of these marvels prepared by the Royal Astronomical Society. These photographs alone are enough to stir me to the depths of my being. I see myself gazing at these as I might gaze at a moving picture, fascinated and supremely moved by the knowledge that that which I call "I" passed through these

cataclysmic shadows of Divine Omnipotence. In the midst of one of such unfathomable marvels long, long ago was I, just a microscopic nothing. Yet to the end that countless microscopic nothings might emerge into something and some day into an "everything" the awful majesty of Divine Power sets in motion from which human contemplation almost shrinks appalled. Yet the infinitely small through the very playing of the drama becomes measurable, perchance someday almost immeasurable—immeasurable in the beginning, immeasurable in the end, if end there be, which I take leave to doubt.

Unconscious yesterday in one such Nebula, to-day I can gaze upon Becomings, conscious of Their Purpose. And tomorrow I shall be an Agent of the Will behind these Dramas.

What am I? My past is through kingdom after kingdom into the human kingdom in which I live to-day and in which I make my choice of future line of unfoldment. I have come to a parting of the ways. I choose no Ray. I choose no kingdom. All Rays are mine, and all kingdoms. I am a Messenger, no more, yet no less. I work on any Ray, though without the skill of him who is a dedicated servant of a Ray. I work in any kingdom, though without the skill of Him who is a dedicated servant of a kingdom. I am not a Master-Craftsman, only a Messenger, working now and then in emergency as a Craftsman, but ever holding work for others.

G. S. Arundale

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The Youngest Gen. Sec. in the T.S.  
The Rev. Harold Morton

## ON THE PATH OF DISCIPLESHIP

By BYRON CASSELBERRY

ALL of us as Theosophists are or will eventually be keenly interested in the conception of Men made Perfect, usually spoken of in our system as the Masters of the Wisdom. Not only that, but we will be interested also—nay, irresistibly drawn—to consider the ways and means open to us of drawing near to Them. Human nature—and especially the young—can rarely be permanently interested in an endeavor of any description that does not lead to some cognisable goal; no battle was ever fought that did not hold out to its warriors the inspiring ideal of victory in one form or another. “It is the hope of reward that sweetens labor,” and without the sugar of that hope our cup of life is a bitter one indeed. Not that we are incapable of loyal fighting in the face of certain defeat, should such an occasion arise; not that our labor is given only in anticipation of reward. We know that all noble works, like their ignoble counterparts, must have their just retribution, and that a service nobly done earns the inestimable honor of yet greater opportunities for service. That is our single motive force—the relentless urge to outgrow our weaknesses and become great in order that we may greatly serve.

So it is this true greatness—the greatness of the humblest servant of God—that is the special victory for which we fight, the hope which gives us strength to do battle with our lesser selves. And, whilst carrying on our serviceable labors in

lodge, in church, in office or in public, we are constantly on the alert for new weapons with which we may further arm ourselves, new qualities of character to supplant the weaknesses as they are uprooted one by one, until the moment comes when, all radiant and serene, we stand in the glorious Presence of Those Holy Ones whose pupils we aspire to become.

Now, as all of us know who have earnestly contemplated the requirements of the life of the disciple, there are four definite virtues or qualities of character stressed as being of greater importance than any others. They are given in *At the Feet of the Master* as DISCRIMINATION, DESIRELESSNESS, GOOD CONDUCT and LOVE; but our conception of them is likely to be rather theoretical until we have encountered them, and having so encountered are able to RECOGNISE them in daily life. A word is only a word until experience of that which it represents fills it for us with vital meaning.

The first thing we must realise, however, even before considering the qualifications for the Path of Discipleship, is the fact that a conscious desire—nay, a conscious will—to reach the Great Ones is on our part an absolute necessity. They force Themselves on no one, and although we are told They reach down a hand to one who no more than glances at Them, and run forward to greet one who but walks in Their direction, yet They do not—indeed, cannot—interfere with our complete freedom of mind. The will to know Them must originate with us. Unfortunately, many excellent souls carry the admirable and necessary attitude of humility so far as to allow it to cramp their capacity to feel the higher aspiration which leads to Union with the Master. In their humility they build a barrier between themselves and the Object of their reverence, considering It to be in a world apart, where all is so unutterably holy that any attempt to enter on the part of one

so unworthy as themselves would be in the nature of a sacrilege.

That is the first bogey we have to explode! NOTHING is too holy to be known of a Son of God—and remember that we each of us are no less than that. We are essentially divine, and in seeking the divine we but seek our rightful heritage. We seek, to be sure, with the utmost reverence and humility, for ours is a Sacred Quest, and our feet rest upon Holy Ground. But we nevertheless move forward boldly and grasp with gratitude the Hand held out to us; else are we unworthy of our Glorious Destiny, the Destiny to which Those to whom we aspire have already attained.

That, then, is the first move—to realise that the attainment of discipleship is not only not an impossibility for us, but a very great probability indeed if we will concentrate on the twofold purpose of serviceable activity and self-improvement. The former—serviceable activity—needs little exposition, since each knows best the particular form of service to which he is especially compatible. Suffice it to say that, at the commencement, we must not allow ourselves to become too concerned over the type of work we are to do, or the special “ray” to which we belong. Our concern must not be what is *not* our line but what *is* our line; and if we are honest in our desire to serve, we will soon find that very few indeed are the lines which are not ours. We cannot afford to be too particular in choosing our work, for not always is there a large selection from which to choose. For instance, we may live near a Theosophical Lodge, but far away from other forms of Theosophical activity. Under such circumstances we might feel inclined to say: “I want very much to serve, but lodge work does not appeal to me, it’s not my line, so I unfortunately am unable to do anything.” Or perhaps we live near a Liberal Catholic Church, but remain inactive because ceremonies do not particularly appeal to us. Or again, we may love church

work, but in the absence of a church may fail to throw ourselves whole-heartedly into the work, say, of a Star Camp—"because it is not my line".

That is one of the greatest barriers in our way—the failure to realise that all these various activities are but departments in the Master's great Cause, and that we serve Him equally in any of them. So if we cannot through physical circumstances carry on His work in the one that seems to represent our special line, then we do our very utmost in any other that happens to be near. And if our circumstances are such that we are constantly moving about, now near this centre, and now that, then we take part in all activities, as we come to them according to our lights. Thus and thus only are we truly serving the Master, and preparing ourselves, however slowly, for that far-off day when, like Him, we must become "all things to all men".

But let us glance for a moment at these four qualifications which are specified for the aspiring disciple. The first of them is called Discrimination. Of this we are told that it "is usually taken as the discrimination between the real and the unreal which leads men to enter the Path". But the significant phrase is added: "It is this, but it is also much more . . ."

The fact that we are members of the Theosophical Society, or any of the movements of which it is the mother, is definite indication that we have developed this qualification to a reasonable degree. We have seen and recognised the great outline of Truth, but we have now to commence an examination of its finer architecture. We have already discriminated between the important and the unimportant; our concern now is to separate the more important from the less important. Our task therefore becomes infinitely more subtle and difficult, for we are now constantly confronted with what seem to be the most hopeless paradoxes.

Take, as illustration, the apparently paradoxical situation represented in the contrast between the teachings of the Liberal Catholic Church and the statements of the World-Teacher. On the one hand we are taught that ceremonies are a great help in the spiritual life; on the other, that they are a hinderance. We feel, perhaps, a deep respect for both. Which are we to believe?

This situation is perhaps the most acid test of our discriminating faculties that we collectively have yet been called upon to undergo, and not all of us are proving ourselves as thoroughly grounded in this primary qualification as we might be. The thought, even for a moment, that there is represented in this particular paradox an element of antagonism proves not only that we are still weak in discrimination, but even more so in spiritual perception; for the very rock upon which is founded our conception of life is shaken by so profane an idea, questioning as it does the Omniscience of the Supreme. Little indeed have we gained from our philosophic studies if we are still able to harbor a conception of the universe which allows of a God that wars upon Himself!

There are a variety of ways in which we may test the accuracy and hitting power of our arrows of discrimination upon this tough ceremonial-non-ceremonial target. The first and most important is this: Suppose that after an examination of the facts we find ourselves at a loss, and are simply unable to explain a situation which seems to us to be inexplicable, suppose that all we are able to make of it is an outright contradiction of statements, or being equally drawn to both sides, what are we to do? If weak in discrimination, we will in all probability do one of two foolish things: (1) We will adhere to one statement and condemn the other, or (2) we will adhere to neither and end by condemning both.

But with a discriminating faculty made keen by deep reflection, our course will be quite different and infinitely

more wise. Supposing still that we are unable to fully understand the situation, our reasoning might be somewhat like this: "This is undoubtedly a difficult problem, concerning which I have so far been unable to attain anything approaching intellectual satisfaction. Indeed, it seems to rather upset my notions about many things. It is most annoying and unsatisfactory. But what have *my* problems to do with the Master's work? That is the important thing—that His work gets done. I'll simply pigeon-hole the whole thing and get on with my job, whilst continuing to respect the jobs of others. Perhaps I'll understand later."

In the first instance the less important—desire for intellectual satisfaction—dominated, and interfered with the more important—the Master's work. In the second, discrimination won through, and the lesser was sacrificed to the greater.

The supreme discrimination in this particular situation is, of course, a complete comprehension of the necessity of both statements, representing respectively the Old Dispensation and the New, and a full realisation that there is no lack of harmony between them, but that on the contrary they are complementary. When we can fully realise that fact for ourselves, we have passed this particular test, and may then quietly choose in which department of His Plan we will work without condemning or being bound to any.

The second qualification, that of Desirelessness, is one that has probably caused more doubt and heart-searching on the part of aspirants than any other. The Master puts it concisely in these words: "There are many for whom the Qualification of Desirelessness is a difficult one, for they feel they *are* their desires . . ."

That is especially true of young people. We feel strong emotions and desire in great variety, and it seems to us that they give color to life, and that without them life would be

insipid and dull. What uninteresting people we would all be without the power of desire! It seems on first thought that it is the very motive power of our lives—desire for happiness, desire for love, desire for achievement, desire for greatness, and so on. It seems to be the very centre of our interest in life.

What, then, is meant by this qualification of Desirelessness?

The key to the mystery is our capacity to attain desirelessness without in any way losing our desire-ability, but on the contrary enormously increasing it. We do that by raising and glorifying our desires until they assume the nature of aspirations, and that is really what is meant by Desirelessness. It is not in any sense a killing out, but a stimulation and purification. By that we simply mean the act of becoming emotionally unselfish, just as we have learned physically to be unselfish. So that presently we cease to desire happiness and commence giving happiness instead; we no longer desire love but give love; no longer desire achievement but achieve; no longer desire greatness but are great. We simply reverse the whole scheme of our emotional life; whereas in the past we have been principally emotional receiving-stations, absorbing greedily the pleasant influences sent out by others, we now become broadcasting-stations of the most glorious harmonies and color schemes, making beautiful our surroundings and helping the great multitudes who are still only in the receiving or desire stage. So far from becoming dull and uninteresting, we become immensely more alive and original, and are infinitely more interested and interesting than we were before.

Then comes the qualification of Good Conduct, one of great importance but some difficulty, especially to those of us who are young in body. It has, of course, many layers of meaning, but that which appears on its surface represents perhaps the principal one for our consideration. Ordinary good conduct

in our daily lives is an important part of the spiritual life, and one not always easy to fulfil. The position of the Disciple of a Master carries with it great responsibilities, and above all it demands that all our actions shall be balanced, well-intended and dignified. That does not for a moment imply that we must cease being happy and perfectly natural, not that we should discontinue the practice of whatever duties and civilities our respective positions require of us. The Master has pointed out that all such duties must be discharged with equal care and must be done at least as well, if not better, than they are done by others. But we must by degrees develop a natural and unassuming dignity which, whilst leaving us perfectly simple and tolerant, makes impossible to us any act, feeling or thought not perfectly in harmony with the serene Majesty of His Presence.

It is not expected of us that we shall not have periods of depression and reaction; they are inevitable and should be anticipated. But we are expected to do our very utmost to overcome them when they descend upon us—only so do we grow strong in the warfare of the Spirit. When we begin to make a conscious and really earnest effort to reach the Master it may at times seem to us that we are even weaker than before, and fall even more frequently into petty errors of conduct. That is only because the bodily elementals are reacting with increased vigor against our increased efforts to master them, and indeed is a healthy sign that we are making progress. It often happens, however, that we will find ourselves thinking how dull it is always trying to “be good,” and we may perhaps feel a strong impulse from time to time to let the elemental enjoy himself, and even to co-operate with him in his enjoyment—a kind of urge to “let off steam”! If not too frequent such minor “fallings from grace” are reasonably harmless, but we must not let them get the upper hand, else our purpose will be defeated. One of the best

weapons we can use in tussling with our elemental companions is to avoid telling ourselves continually that we must “be good” for a positive nature will often delight in not “being good” just for spite! A far more effective way is to challenge ourselves on the ground that we are weak, and that in giving way to the elemental we manifest all the objectionable traits of the weakling. This thought, if our nature is inclined to be a positive one, may succeed in arousing a feeling of pride, and in this case at least pride can be a stepping-stone to higher things.

But, “of all the Qualifications, Love is the most important . . .” That, we are told, is because love, sufficiently developed in us, will force us to acquire all the other qualities we need. It is obvious that to love all is to wish to help all, and in order to really help we must possess many special faculties, which, by reason of our love, we will immediately set about developing.

Many of us, however, may feel that we do not yet really know what love is in so broad a sense; to speak of “feeling love for humanity” is to propound a theory of which few of us have had experience. Love in the abstract is a very difficult conception at the beginning. Those of us who are attending schools and universities at the present time are naturally working chiefly through the mind, and unless we have had the good fortune of recently “falling in love” (and a splendid emotional cathartic it is!), we are apt to be largely locked up in our mental bodies, all of which tends to make our conception of the subject more theoretical than ever.

A young person of my acquaintance joined a meditation group soon after he became interested in Theosophy, and at the first meeting he attended, the subject chosen for meditation was that of love. He worked himself into a great heat thinking over and over again the thought of “love, love, love,” but with what seemed to him absolutely no results. Finally he

gave up in despair, and decided that, however unfortunate, he was clearly a person incapable of feeling love. There was simply no help for it. At the conclusion of the meeting, however, the leader of the group, who possessed a certain amount of inner sight, and had noticed his fruitless efforts, called him aside and asked if he knew anyone for whom he felt a strong friendship. Yes, he did. It was a boy younger than himself for whom he had, as it turned out, a very strong affection. So the group-leader set him to recall some occasion on which he had particularly enjoyed the companionship of his friend, with the result that our self-accused loveless one was soon generating a splendidly powerful stream of genuine affection. When it was pointed out to him that he was feeling love, he was perfectly amazed. "Oh," he exclaimed, "so that's love!"

Most of us have to begin to develop our love-natures in this way, by first thinking of someone of whom we are fond. By degrees we will find our affections becoming wider and more spontaneous, until they no longer will need a special object to draw them forth. But at the beginning the surest way of opening up this side of ourselves is to associate with people and to form many friendships. At this stage in our development it is much easier to feel devotion to the Master than love; He as yet is to us more an Ideal than a Reality, and it is easier to feel devotion than love to an ideal. But the time must come when He ceases to be for us an abstract Ideal, and becomes instead the dearest Friend in all the world. When at last we see Him in that light, our journey is at an end, our immediate purpose accomplished; for we have attained the Immortal Kinship of perfect Union with Him.

Byron Casselberry

## TWENTY YEARS' WORK

*(Continued from Vol. XLIX, No. 12, p. 695)*

Mrs. Besant and Colonel Olcott left Madras for Rangoon on the 5th of January, 1899, the Prince-Priest of Siam, Rev. Jinawaraswansa, accompanying the President on a Buddhist religious mission which they had jointly undertaken. In Rangoon she gave lectures on "Man, the Master of His Destiny," "Theosophy and Its Aims," "Theosophy, Its Place in Thought and Action," "Materialism Overthrown by Science," "Can a Man of the World Lead a Spiritual Life"? Returning to Calcutta, Mrs. Besant launched upon a lecture tour in northern India, arriving in England on May 6th, after an absence of eight months.

On White Lotus Day a statue of H. P. B. was unveiled at Adyar by the President-Founder. Mrs. Besant says:

How different is May 8th, 1899, from May 8th, 1891. Then sad hearts gathered round the cast-off body, wondering what would happen . . . Now her statue is unveiled in a world echoing with Theosophic thoughts; and some of her teachings are being justified by science and scholarship. The Society which she and Henry Steele Olcott founded is strong and well organised, at peace within and winning respect without; its literature is spreading and the teachings committed to its care are permeating modern thought.

Resuming her lecture work in England, Mrs. Besant spoke on "The Ascent of Man," on "The Mahābhārata," etc. She visited France, some eight hundred people listening to her lectures on "The Ancient Wisdom" at the Hotel des Sociétés Savantes. Again in England, she lectured on "The Christ" and "The Place of the Emotions in Human Evolution," in the latter adopting Bhagwan Das's classification of the emotions as forms either of love or hate manifested towards superiors, equals or inferiors, virtues and vices thus being permanent moods or modes of either love or hate. During August Mrs. Besant attended the Wagner festival at Bayreuth, where

she addressed a select audience of Wagnerites who had gone to attend the festival, on "The Legend of Parsifal". She writes of his music:

Truly some of his phrases and cadences belong to the Deva kingdom rather than to earth. They are echoes of the music of the Passion Devas.

After a short visit to Amsterdam and Brussels, she returned to London, giving a most successful series of lectures at the Banqueting Hall, St. James, on "Dreams" and "Eastern and Western Science".

She left London for India on September 22nd, was present at the First Anniversary of the Central Hindū College at Benares on October 27th, and delivered the closing speech. She gave the four lectures on "Avatāras" at the Indian Convention at Benares.

Mrs. Besant at the time was ailing, and remained at Benares, with the exception of one visit to Calcutta. On Sunday afternoons, she lectured to the Benares Lodge on "Light on the Path," in spite of ill-health. She left India early in April, 1900, arriving in Italy on the 22nd, where she spoke in Naples, Rome, Florence, and Venice, and reaching England on May 10th with E. N. Chakravarti and B. Keightley. Unfortunately the cold east wind prevailing at the time proved very trying to her and she lost her voice and was obliged to relinquish her engagement to preside at the quarterly meeting of the Northern Federation in Harrogate, and to lecture in that town. Recovering her voice, she gave a course of three lectures on "The Emotions, their Place, Evolution, Culture and Use". She attended the Congress at Paris with Mrs. I. C. Oakley, N. E. Chakravarti and Mr. Chatterji. During July was held the first Convention in the new rooms at Albemarle Street, London. The proceedings began with the reception of delegates by Colonel Olcott and Mrs. Besant. There was a large influx of French and Dutch members; Germany, Italy, Spain, Denmark and Belgium were also represented. The Section lecture room overflowed during Mrs. Besant's lectures on "Thought Power". In August she presided at the Northern Federation, addressing the Federation on "The Relativity of Morality," "Spiritual Evolution," "Whence Come Religions?", "Ancient and Modern Science". She continued lecturing in England until September, when she left for India.

Until the Annual Theosophical Convention met in Benares, Mrs. Besant worked in North India. At the Convention she gave four important lectures which were afterwards published under the title of *Ancient Ideals in Modern Life*. In the "Afterword," she has summed up the chief reforms proposed:

1. A resolve for parents not to marry their sons before eighteen, not to allow the marriage to be consummated before twenty; the first marriage (betrothal) of their daughters to be

thrown as late as possible, from eleven to fourteen, and the second (consummation) from fourteen to sixteen.

2. To promote the maintenance of caste relations with those who have travelled abroad, provided they conform to Hindū ways of living.

3. To promote inter-marriage and inter-dining between the subdivisions of the four castes.

4. Not to employ in any ceremony (where choice is possible) an illiterate or immoral Brāhmaṇa.

5. To educate their daughters, and to promote the education of the women of their families.

6. Not to demand any money consideration for the marriage of their children.

If pious men in all parts of the country carried out these reforms individually, a vast change would be made without disturbance or excitement; but they would need to be men of clear heads and strong hearts, to meet and conquer the inevitable opposition from the ignorant and bigoted. The worst customs that prevail are comparatively modern, but they are regarded as marks of orthodoxy and so are difficult to be put aside.

*Esoteric Christianity* was published during 1901 and widely reviewed; also *Thought Power*. Mrs. Besant appears again at the Adyar Convention. Colonel Olcott writes:

Our dear Mrs. Besant reached Adyar on December 24th from Benares in a state of prostration, after a violent attack of fever, which was sad to see. No one outside the number of us who recognise the fact of the watchful guidance of our Teachers would have dared to anticipate that on the second subsequent day she would be able to mount the platform and lecture. She faced a packed audience of 1,500 and discoursed for an hour and a quarter on "*Islām*," without a falter in her voice from beginning to end; and yet it had taken her almost five minutes to descend from her bedroom to the hall on the

floor below. This lecture was the first of a series which have been published as *The Religious Problem in India*.

After Convention Mrs. Besant made an extended tour of India. Of her return to England in 1902, Miss Edith Ward says:

Although she was much fatigued by the tiresome and delayed journey from Brindisi, she soon looked more like her old self and speedily took up a heavy burden of work with her usual cheerfulness. We all rejoice that the fever from which she suffered in India seems to have passed entirely away; and although it has left her far from strong, and more easily fatigued than in former days, we trust she will gradually regain her former powers of endurance. The work she has undertaken is very heavy, and we are now in the midst of three courses of lectures, besides special meetings and odd lectures here and there. Over 300 members assembled to hear her more advanced series, and people are turned away from the public lectures for lack of room. Speaking on "Theosophy and Imperialism," she showed what was the duty of an imperial race, and what should be its glory and function in the history of the world; she was heard to the farthest corner of the hall.

This year she visited Wales, Scotland, Ireland, Holland, Belgium, Germany, Switzerland, France and Italy; and in November left for India. She was present at the twenty-seventh Annual Convention, and lectured on "The Larger Consciousness," "The Law of Duty," "The Law of Sacrifice," "Liberation". Being appointed by the Italian Section to represent it at the Benares Convention of the Theosophical Society, she made a report of the progress of the Society in Italy, basing her remarks upon her own observations when visiting the Branches a few weeks previously. She left Benares to tour Bengal, Rajputana and Kathiawar.

At the Annual Convention of this year, 1903, the President, Colonel Olcott, finding himself in a dilemma on account of the number of people present, Mrs. Besant offered to give a popular lecture on the 27th December in the open air, before commencing her usual course of the four lectures at Convention. Her subject was "The Value of Theosophy in the Raising of India". On one of the lawns an area was enclosed with a fence, and seats and carpets were placed; but by early dawn such a crowd had gathered that they swept away the fence, and took possession of all the ground, the

benches and chairs being passed over their heads to the outside, and the crowd squatted on the carpet spread around the platform. By the time Mrs. Besant appeared, the audience numbered 5,000 persons. Her voice rang out clear and strong, in spite of the fact that she was suffering from a severe cold; and her lecture was listened to in profound silence with occasional outburst of applause. The tax on her throat was too much, however, and the subsequent lectures had to be given in the Convention Hall. At the first lecture the crush was very great, and so importunate were the outsiders that they actually smashed the heavy wood and iron western gate of the Hall and came in with a rush. In his address, the President says:

The Central Hindū College has greatly prospered during the year . . . The colossal achievements of Mrs. Besant in promoting the Hindū religious revival will never be thoroughly appreciated until her biographer takes up the story of her activities . . . To the reflective Hindū of the future, the fact of its all being accomplished by an English lady will enhance the wonder of the result of her labors. She has already received gifts in money and real estate for the College to the extent of four and a half lakhs of rupees.

Early this year (1904) a Northern Federation of the Indian Section of the Theosophical Society was formed. Delegates from almost all the Branches in the Punjab, Kashmir and Jammu, the North-west Provinces, Sindh, Rajputana and the Sikh States met on March 24th at the Lodge of the Lahore Branch. Bhagwan Das was voted in the chair, and Mrs. Besant laid the foundation stone of the building for the Lahore Branch. Very soon after the publication of her pamphlet, *The Education of Indian Girls*, a school for girls was opened at Benares, with Miss Arundale as principal.

The following letter from Mrs. Besant written from Benares on February 17th will prove of interest:

MY DEAR FRIENDS,

I am told, on what ought to be good authority, that there is a growing tendency in the Theosophical Society in London to consider me as a sacrosanct personality, beyond and above criticism. Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that, if it were set up, I would meet it with anything but the uttermost condemnation. Even a few

people holding and acting on such a theory would be a danger to the Society; if any considerable number held and acted on it, the Society would perish. Liberty of opinion is the life-breath of the Society; the fullest freedom in expressing opinions, the fullest freedom in criticising opinions, are necessary for the preservation of the growth and evolution of the Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought; and the Society would be safer if it did not number such a personality among its members.

Over and over again I have emphasised this fact, and have urged free criticism of all opinions, my own among them. Like everybody else, I often make mistakes; and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms with a view to utilise them, and I do not mean as I grow old to help the growth of crystallisation by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress. So I pray you, if you come across any such absurd ideas, that you will resist them in your own person and repudiate them on my behalf. No greater disservice could be done to the Society or to me than by allowing them to spread.

It is further alleged that a policy of ostracism is enforced against those who do not hold this view of me. I cannot insult any member of the Society by believing that he would initiate or endorse such a policy. It is obvious that this would

be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be the power of the candidate to serve the Society, and not his opinion of any person: Colonel Olcott, Mr. Sinnett, Mr. Mead or myself. We do not want faction fights for party leaders, but a free choice of the best man. Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial; but, as it is gravely put to me as a fact, I cannot ignore it. For the Society, to me, is the object of my deepest love and service; my life is given to it; it embodies my ideal of a physical plane movement. And I would rather make myself ridiculous by tilting at a windmill such as I believe this idea to be than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness in the world. In the T. S. there is no orthodoxy, there are no popes. It is a band of students eager to learn the truth, and its well-being rests on the maintenance of this ideal.

Mrs. Besant returned to England to continue her lecture work. In the small Queen's Hall, where she gave a series on "Theosophy and the New Psychology," hundreds were turned away each night. In June, 1904, she opened the eighth annual Dutch Convention, and was the chief figure of the International Congress which met in the same month. Some of the subjects treated this year were: "Is Theosophy Anti-Christian?" "The New Psychology," "The Message of Theosophy to Mankind". She visited also Sweden, Norway and Germany.

The first edition of the Indian Convention Lectures for 1903, *The Pedigree of Man*, published in September, was completely sold out in six weeks. On her return to India, she gave a week to Italy, inaugurating the new headquarters at Rome. *A Study in Consciousness* was published in the autumn, making a worthy third to *The Ancient Wisdom* and *Esoteric Christianity*. At the Indian Convention her four public lectures were entitled: "Theosophy and Life," "Theosophy and Sociology," "Theosophy and Politics," "Theosophy and Science".

(To be continued)

DR. ANNIE BESANT

THE snow of years has silvered all her hair,  
But the unchanging youth of heart within  
Spoke through her lips, and did not fail to win  
To love and sympathy, the list'ners there.  
"The Lord of Mercy" said she "Comes again  
For He has heard His creatures' cry of pain".

"And will you let His love and wisdom heal  
Your many sorrows? Or, as long ago,  
Rise up in hate, to answer with a blow  
The Love, that to your love would now appeal.  
Choose well and wisely, for that choice shall be  
The maker to yourselves of Destiny."

F. H. A.

## SONG

By HARINDRANATH CHATTOPADHYAYA

WHY do your eyes  
So darkly gloom  
As though the skies  
Were but a tomb

Of love and hope  
Born on the earth.  
Why do you grope  
In darks of birth,

When in your deep  
Being there burn  
Swift flames which leap  
Out of the urn

Of shadowed years,  
Of bygone days,  
In which our tears  
Are turned to rays

Golden and pure  
To shine above  
Dreams which endure  
In you, O Love.

Wipe, O wipe  
 Those blind, sad tears  
 For God grows ripe  
 On the bough of years.

And it is ours  
 To pluck His mute  
 Immortal flowers  
 Which pass to fruit.

Harindranath Chattopadhyaya

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God is the most ancient of all things for He had no birth ;  
 the World is the most beautiful of things for it is the work of  
 God ; Place is the greatest of things for it contains all things ;  
 Intellect is the swiftest of things for it runs through every-  
 thing ; Necessity is the strongest of things for it rules every-  
 thing ; Time is the wisest of things for it finds out everything.

THALES

## A WOMAN MESSIAH IN THE MIDDLE AGES<sup>1</sup>

By M. LAHY-HOLLEBECQUE

THE following article, translated from an important French magazine for women, appeared significantly in the same month as the New Annunciation at Adyar, and is historically valuable as an anticipation of the ever-growing recognition and ultimately triumphant manifestation of the feminine aspect of Divinity on a level of equality with the masculine not only in devotion to Her as the World-Mother but in the functions fulfilled by dedicated women as Her instruments in the outer world.

After a preliminary paragraph recalling the exaltation of woman in the Middle Ages, the author proceeds :

Religion shows us, by significant examples, that it also has succumbed to the temptation to divinise woman. Has it not made of Guillelma of Milan a new Christ, the messenger of the Third Age, in which all humanity will finally be gathered into one community of the Spirit ?

The fact, since it reveals the state of mediæval thought, is worth recalling here.

History—or rather legend—relates that about 1260 a woman, by name Guillelma, who passed as the daughter of the Queen of Hungary, came to live in Milan. There, by reason of her piety, she received the gift of working miracles and the supreme honor of being marked with the holy

<sup>1</sup> Translated from *La Revue de la Femme*, March, 1928, Paris, by Margaret E. Cousins, B. Mus.

stigmata. Noble ladies and lords and men of the higher middle class grouped themselves round her to receive her moral teachings. Struck by the exceptional quality of her faith, they very soon announced that Guillelma was the feminine incarnation of the Holy Spirit, and that in her the body of Christ had been renewed.

After her death her most fervent disciple, Andrea Saramita and his sister the nun Maifreda, of noble family, organised round her memory a veritable cult, and built a chapel over her tomb. Miracles having happened in this place, they obtained authority through the Bishop of Milan for the official canonisation of Guillelma. Influenced by certain ideas relative to salvation which for a century had been circulating in the Church, they began to preach their doctrine of Redemption by Woman. Guillelma, they said, was the new Messiah, come to complete the work of Christ. Thanks to her, the Jews and Saracens would at last enter the communion of the faithful, and women, set free from the Biblical curse, would exercise the functions of the priesthood.

Guillelma would thus be the means of fulfilling the prophecies of Joachim of Florence, an inspired monk, who, passing over the imperfect ages of the Old and New Testaments, announced the advent of a new age in the following symbolical words: "After the thorny briar of the Father and the roses of the Son will come the lilies of the Spirit."

On what proofs did the disciples of the saint found their certainty of her divine mission? On the accord that they believed they perceived between the events of her life and those of the earthly existence of the Christ.

Let us consider this.

The birth of Guillelma, like that of Jesus, was the object of an Annunciation, the Archangel Raphael having appeared to her mother, Queen Constance, to reveal to her the designs of the Holy Spirit with regard to her daughter.

Born thus in divine manner, Guillelma knew, amongst other things, the glory of the five wounds made visible in her in the form of stigmata.

Just as the Apostles received from Jesus the privilege of being visited on the day of Pentecost by the Holy Spirit, so the faithful obtained by her mediatorship the divine *touche* of the Paraclete.

Similarly to the Christ triumphant, Guillelma also experienced miraculous Ascension while her followers were awaiting the fulfilment of a prophecy of her Resurrection on the day of Pentecost in the year 1300 in the Church of Saint Marie Majeure.

But that does not finish the story.

As Guillelma was the feminine incarnation of God, she needed, in order to accomplish her work, the intermediary services of women. That is why, faithful to her teachings, Andrea Saramita created a College of Cardinals and a priesthood of women. Amongst other things he announced that, after the fall of the reigning Pope, as prophesied by Guillelma, the nun Maifreda would mount the pontifical throne.

To prepare herself for her future duties, and as a prelude to the great act of the Resurrection of Guillelma, Maifreda celebrated on the day of Easter in the year 1300 the Mystery of the Mass. Clothed in sumptuous sacerdotal vestments, she consecrated the host and administered communion to those present.

Alarmed by these doings, the tribunal of the Inquisition pronounced anathema against the heresy of the Guillelmites and condemned them to the penalties of death, excommunication and the confiscation of their property. Reduced in membership the sect disappeared without leaving any trace.

What is important to remember about this strange movement which carried the disciples of Guillelma to the founding of the cult of the woman-Messiah, is the exaltation

created in the Middle Ages around the doctrine of salvation made realisable by feminine instrumentality.

Moreover, the idea does not date only from the time of the Guillelmites. It arises in a more distant past. Sprung from the eastern Gnostic sects, it travelled across the ages and merged itself in Christianity in the ever-growing cult of the Virgin Mary. Towards the end of the seventh century it eventuated in the theory, so dear to the humble, that God, in order to redeem humanity, could use the services of women and children.

Two centuries later than Guillelma, when Joan of Arc appeared, the souls of the people and the nobles were equally ready to receive the annunciation of her divine mission—for in her the fusion had been accomplished of the two elements which would allow of her militant work and triumph—the doctrine of the possibility of woman as Savior and the attitude of the chivalric age towards woman.

M. Lahy-Hollebecque

## CHINESE WORSHIP OF THE FOX

By A. BHARATHI

THE worship of the ancestor of the fox family under the name of *hien-zun*, or genius, is universal over China; and his buttoned skull-cap, showing the rank he holds as custodian of the now defunct Imperial treasury, can be seen everywhere.

In North China there are many temples like miniature houses, dedicated to the *hien-zun* where votive offerings are made by all the people. Although the fox has thus been held as a sacred animal in China much as is the monkey in India, all Peking was taken by storm on February 14, by the report of the antics of a mysterious and invisible fox which has chosen a Chinese shop as its haunt and daily makes things uncomfortable for the employees of the establishment.

News of the strange doings of this "fox" has drawn immense crowds to the Tung Hsin Chen Shoe Shop, in that section of Peking City known as Chien Men, during the past few days. On February 14 a squad of eight policemen led by an officer went to the shop for the purpose of keeping away the spectators and maintaining order.

"No sooner had the officer entered the shop than his hat suddenly flew from his head and was suspended," according to the *North China Standard*, a Peking daily newspaper, "in the air for several minutes. The same thing happened to the men, although afterwards they found the hats on their heads again."

The same day in the afternoon two gendarmes entered the premises "but beat a hasty retreat when they felt someone hit them from behind. What is most strange, things in the house are often seen shifting their places without human assistance. At night mysterious noises are heard."

One of the employees of the shop, interviewed, stated that one night he suddenly heard the breaking of a window glass as if somebody had smashed it with a brick. He got out of his bed to see what had happened. There was no brick or pebble, although the pane had broken to pieces. He thought at first that this was the work of a mischievous person. But immediately a teapot on the table fell down and broke.

The next evening another window pane was broken, the man continued. What was more, other things in the house shifted their places. All the employees were alarmed and refused to sleep there at night.

So keen continued to be the interest of the Chinese in the antics of this animal-spirit that General Chen Hsin-yah, Chief of the Metropolitan Police, was obliged to station a squad of police to disperse the constantly large crowd of curiosity seekers in front of the establishment. While some are inclined to be sceptical about the whole story there are a vast majority of Chinese who are positive that the place is haunted, and believe in the existence of such a spirit.

Whatever be the belief, the truth remains that the store has since closed its doors!

While the reverence for the fox is universal in the republic, it is only in the extreme North of China that one finds that the tiger is deified.

The natives of scholarly Shantung Province scoff at the Manchus, the natives of Manchuria, who once prayed to the *Shan-shun*, or mountain-god against the tiger, the dreaded monarch of the mountains but who is now himself regarded as god.

These Shantungites while newly emigrants in Manchuria refuse to pray to tiger and *mwo*, the spirits of the wild beasts which abound in that section of the country. But when a long, painful and lingering illness lays hold of a member of their family and their friends point out with a dignified air of reverence that failure to worship *mwo* is assuredly non-excusable, these sceptics begin to repent—and the patient slowly recovers!

It is strange that the Chinese emigrants do not attribute the illness and recovery to the theory of acclimatisation.

There are any number of fables prevalent among the Chinese concerning the fox, and stressing the belief that the animal is capable of appearing at will under the human form, and of doing either good or evil to its friends or foes. In his *Strange Stories from a Chinese Studio*, Giles narrates no less than half a dozen such stories.

A. Bharathi

## CORRESPONDENCE

### THE CASE FOR ANTI-VIVISECTION

THE responsibility for the continuance of vivisection methods lies in:

1. The great misunderstanding, as to what is the real cause of disease.
2. The belief, that germs cause disease, whereas they are the result of disease.
3. The claim that knowledge is gained through vivisection, whereas, knowledge far more vital is lost through vivisection.
4. The ignorance of the Plan of Evolution, which postulates an orderly development in the mineral, vegetable, animal and human kingdoms, in a definite series of seven divisions of each kingdom, with five psychological stages in each division, *i.e.*, Self-discovery, Self-expression, Self-sacrifice, Self-surrender, Self-realisation.

Whereas the fact that the anti-vivisection-claim:

1. is morally justified;
2. has scientific fact behind its statements;
3. calls for public protest and Parliamentary action against the degradation of vivisection, vaccination and inoculation will I think be admitted, if it is understood:
  1. That all pain and all disease is a result of breaking the law of Purity and Love; and cannot be overcome by breaking that law; again as is done in vivisection.
  2. That the health of man is dependent upon that of all allied evolution.
  3. That there is widespread and growing public and scientific conscience strongly disapproving of vivisection and a lack of confidence in medical treatment based thereon.

4. That Scientific Research is not exhausted by, or limited to, apparatus and observation alone—for it is not known, as far as I am aware, (I speak with over seven years' experience of university experimental research work) *how the internal secretions react with the cells of the body to build up its complex structure.*

I suggest the answer to that lies in the province of consciousness.

5. That the ethical nature of the universe is not always considered by scientists of to-day, i.e. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto ME" (Matt., XXV, 40). For the rise of animal consciousness to higher levels depends upon the development within them of love and respect for humanity—at a glance therefore, it will be seen that any such course of action which tends to create in the animal world horror and fear of humanity, instead of love and trust, is a ghastly infraction of the Divine Programme.

6. That pure and clean methods of healing are essential. No one can claim purity for a method which consists of the introduction into the human blood of a filthy fluid supposed to guard it against small-pox and other diseases, and which often carries with it the diseased germs—far more loathsome than small-pox. If you want to make a body healthy, you should follow the laws of health, cleanliness and purity, and show care in ordinary matters of external decency and external life. You will oppose disease in that way far better than by poisoning the body, for by the beginning of this practice of introducing one disease after another, you set up a new cycle of mischief and disease, and eventually substitute one form of disease for another, or otherwise implant diseased matter and so cause disease. This is done wherever Schirk or Duck, etc., tests are applied.

7. That experiments on living animals brutalise the heart and generally mislead the intellect.

I think it would be hard to prove that vivisection helps the animal vivisected, or that it is useful to the animal maltreated (witness the manufacture of Insulin). It certainly is neither helpful nor useful to humans and finally, to quote the words of a well known Statesman:

"Suppose the arguments of vivisectors were true; suppose it were true that you and I could be saved from a disease that threatened the body by the torture of animals, and, suppose you could be rescued from death by the agony of the lower animals, are you prepared to pay that price for a few years longer of the body? Are you prepared to trample on mercy, that your physical life may be made a few weeks, months, or years longer than otherwise it could be? That is the final and unanswerable argument against vivisection.

A. G. PAPE

## REPLY TO "A MOTHER" IN SOUTH AFRICA

MRS. L. A. MOSS, leader of the Motherhood Group, T.S. Order of Service, at Sydney writes that this group meets in order to deal with the question raised by "A Mother" in the March number of THE THEOSOPHIST. Mrs. Moss writes that much help can be rendered on this point by Theosophists.

May we suggest that "A Mother" should write direct to Mrs. Moss, whose address is: "Camelot," Wolesly Road, Mosman, Sydney, Australia.

Regular meetings and classes are held at Sydney for mutual help and for the discussion about the many questions concerning motherhood, home and sex.

Mrs. Moss kindly offers her help through the columns of THE THEOSOPHIST. We cannot undertake this, but the question is certainly an urgent one and "A Mother" in South Africa might be helped to begin work according to the lines suggested by Mrs. Moss.

We regret to say that the address of "A Mother" has been mislaid; if she will write to us again we can forward Mrs. Moss's letter and a pamphlet which has come in answer to her appeal.

ED.

## NOTICE

CORRESPONDENTS and Subscribers are asked to kindly add the name of their country to their address. Subscribers to THE THEOSOPHIST are asked to return their RENEWAL NOTICE with their subscription to the T.P.H., Adyar, or to the agent of their country. This will greatly facilitate the work for the officials concerned. Thanks to those who have already complied with our request.

## THE EDITOR AT HOME

THE Editor reached home on Wednesday, September 12th, to be received with deep joy by enthusiastic residents both at Basin Bridge Station and in the Headquarters Hall, specially decorated in honor of her return in her new capacity as re-elected President of the Theosophical Society.

As for her health, she looked extremely well, notwithstanding the journey to Lucknow, participation in the All-Parties' Conference, lectures at Benares, Bombay, Poona, Lucknow, on the new Constitution, and innumerable other engagements, ending in Bombay with a farewell to ambassadress Sarojini Devi by the students of Bombay on Monday evening in the C. J. Hall, over which our President presided. The C. J. Hall is a very fine erection, worthy of its initials, though in fact these represent a very distinguished Bombay citizen—Cowasji Jehangir—and not our late Vice-President.

Looking at the President, we doubt the reports of her illness in London! But if they were true, then the care of her there plus the air of her Motherland have between them worked a miracle; for she looks fit for almost anything and feels fit for much.

What did she say when she reached Adyar? Well, in the first place Mr. Schwarz welcomed her home on behalf of the residents in a happy and touching speech, and told Sir Tej Bahadur Sapru, who accompanied her and is to be her guest at Adyar, how glad Adyar is to welcome him. Our beloved President replied that she thanked all very much for the loving welcome given her. She said: "I cannot tell you how glad I am to be once more at home. I have been very, very ill in England, and much out of my body. But the doctor was astonished at my vitality, and I am much better, though not quite strong yet. I came home a little earlier than perhaps I should have done, because of the Lucknow Conference. I shall be touring in the South of India and then in the North, for we must run about a good deal to familiarise India with the Constitution and to help people to stand unitedly behind it. So I must expect to be much away from Adyar, but I know that you will keep your love for me in your hearts. Our duty is to do the work, so that the will of the Rishis may be done."

*The Adyar Notes and News*

## THEOSOPHICAL ACTIVITIES

MR. FRED. ROGERS writes that the work of the International Correspondence League (England) has made steady progress during the year. We quote:

"The human side of the work can never be given in a dry annual report; but an occasional perusal of some of the letters that pass between our English correspondents and their newly made friends in far-flung lands, or a casual peep in at the International Social Centre where the nationals of many countries meet, reveals in a flash the solid basis of brotherhood on which the league is being built.

"Owing to some unexpected publicity respecting our work through the Berlin Broadcasting Coy., we were almost embarrassed earlier in the year by a flood of applications from non-T. S. students in Germany who wished to improve their knowledge of England and the English language. Every effort is being made to satisfy these enthusiastic young people who desire correspondence links, either through our own league or other agencies, but it is proving very difficult. The youth in this country appear very diffident in writing letters, and do not seem half so keen as their continental brothers and sisters at improving their knowledge of other languages. Students in U. S. A., Ceylon and India are also clamorous for contact with English students, and many are still awaiting links.

"Mr. Leman, the Magazine Secretary, is gradually building up a network of magazine distribution which stretches from Fiji to (nearly) the North Pole.

"Arrangements respecting Travel, Accommodation, etc., have recently been made for friends who have been visiting France, Belgium, Holland, Switzerland and Germany; and Miss Strang or Mr. Thimann will always be pleased to hear of Hotels and Pensions which are personally recommended, especially if vegetarians are catered for. Visitors to this country can now be met on their arrival at Folkestone, Gravesend and Southampton.

"Some delightful evenings have been held at this centre; Dr. Vocadlo gave a lantern lecture on Prague, and a compatriot of his a lecture with some beautiful slides on Bohemia. The Consul General for Lithuania and the Consul General for Czecho-Slovakia

provided interesting talks. Dr. Matthiasson from Iceland, members from the Egyptian Students Mission and a visitor from China, all gave illuminating addresses. A resident student from India delivered a series of three splendid lectures on India and Economics, whilst as a spice of variety an Isle of Man member provided an evening devoted to Folk-Lore and songs; and many evenings have been spent in classical and community music. The Theosophical Mayor of Chiclayo (Peru) and Miss Scala from Italy and the chief T. O. S. brother from Bucarest—Miss Calolari—recently visited the centre and sent their greetings to all and sundry.

"The social centre is never dull as visitors from the following countries have discovered:

"Ceylon, India, Holland, Australia, China, Germany, Sweden, Norway, Iceland, Finland, Russia, South Africa, France, Latvia, Brazil, Czecho-Slovakia and Spain.

"When I add that many, if not most of the visitors from these countries have been met on their arrival in London or at the ports, the places of interest in London shown to them, their transit to and from other towns arranged, and a hundred other little items of "service" rendered; it will be realised that Miss Strang's department is engaged on real brotherhood work.

"I believe the I. C. L. and the Social Centre in particular are doing a great work in breaking down our national insularity, widening our international horizon and broadening the scope of International brotherhood.

"The whole of the work of the I. C. L. in England is now concentrated at 84 Boundary Road, London, N.W. 8. Telephone: Maida Vale 3072."

Mr. Fred. Rogers has been appointed as "World Secretary of the International Correspondence League," instead of Miss Nicolaw of Spain, who resigned.

Mr. D. W. M. Burn sends us an account of Dr. van der Leeuw's visit to New Zealand. He encloses a bundle of cuttings from various newspapers, shewing that the lectures were well advertised and reported. He writes:

"Dr. van der Leeuw's talks to members of T. S., Star, and L. C. C., as also to Star workers (in the sense of officers and committee-men and women), were intensely practical, and marked by the same quiet reasonableness, the same assuredness, as his public utterances, while, naturally, at the same time, freer, more intimate, and lit at times by sallies of infectious humor."

In the last number of *Theosophy in New Zealand* Dr. van der Leeuw writes a letter, commenting on his visit and the work to be done there.

Mrs. H. K. Campbell writes from Wheaton about the first summer school held there:

"The subjects taken up were as follows: Advanced Theosophy, Mr. C. Jinarajadasa; Open Forum, Mr. C. H. Mackintosh; Lodge and Platform-work, Mr. L. W. Rogers; Speech Arts or Voice Culture, Miss Edith Houston.

There were 58 enrolments in addition to the Headquarters staff and the school-period lasted from July 20th to 28th inclusive. Everyone went away full of enthusiasm and anxious to apply the many new ideas gained during the sessions."

We send thanks for the photograph.

J.

Mr. Felix gathers the following from various magazines:

We heartily welcome a new member of the Star Theosophical magazines. *Gnosis* is a well edited, very neat Spanish magazine, published in San Pedro, Dominican Republic.

*Puerto Rico.* Some time ago we have reported, that in San Juan, P. R., Theosophists are giving lectures in the local jails as well as in the Tuberculates' Sanatorium. Now we read, that similar work has been taken up in the District Jail of Humacao with satisfactory results. This kind of work requires more real sympathy than erudite Theosophical knowledge to obtain the desired results. Such and similar activities are now very intensively cultivated all over the world by the members of the Theosophical Order of Service, whose aim is to put into practice the teachings of Theosophy.

From one of the magazines we understand, that Theosophy is being lectured on at the University of Leipzig, and from another, that a group of students of the Cardiff University College has requested the Welsh Section to appoint somebody, who will give them once a week regular lectures on Theosophy. The same paper reports that the Royal Infirmary of Cardiff gave official permission to a group of Theosophists to gather there daily with the object of curing the sick by mental power and meditation.

We read in the official organ of the Brazilian Section (*O Theosophista*): "Several University Professors have made great eulogy in Public Lectures regarding the activity of the T. S., and have presented our philosophy as one of the best ones known heretofore."

"Our teachings are penetrating all strata of the society, and, we may say without exaggeration, the sympathisers and students of Theosophy not affiliated to the T.S. number several thousands."

*Chile.* One new Lodge (Ernesto Wood) and three new Centres were recently formed in this Section "to promote the physical, intellectual, moral and spiritual progress of the members and their fellowmen". We hope that the Centres will soon evolve into full-fledged Lodges.

*Cuba.* The Young Theosophists of Cienfuegos are eagerly waiting Mr. C. Jinarājadāsa to inaugurate their Lodge, the first of its kind in Cuba, during his visit there.

Their expectations will probably come true as Mr. Jinarājadāsa intends leaving Europe for South America early in October.

*Greece.* Members of this the youngest Section of the T.S. will always associate the formation of their National Society with Miss C. W. Dijkgraaf's recent visit on her lecture-tour in Europe. The formation of the new Section was decided in a special meeting of the Presidents of the composing Lodges, presided by Miss Dijkgraaf on the 4th May, and it was announced to the members on White Lotus Day. The gratitude felt towards the French Section, under whose auspices the Greek Lodges were working until recently, may be best expressed by their saying, that they consider Miss C. W. Dijkgraaf the mother, and Mr. Ch. Blech, General Secretary of the French Section, the father of the new-born Section.

*France.* Three new Lodges were formed in different parts of the country. *La Revue Théosophique* publishes a lecture of Dr. Jules Regnault on "General Radio-activity and Human Radiations". Dr. Regnault, giving a brief account of his own and others' researches, said the following about human radiations: "Dr. Brunori and Mr. Gutierrez have found 2'336 metre as the average length of the human wave. For cancer they have found 2'133 metre, for an infection due to streptococcus 2'438 m. and 2.006 for tuberculose". Science is knocking at the doors of Occultism.

A. G. F.

## REVIEWS

*The Other Side of Death*, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar, Madras. Price: Boards Rs. 7-8; Cloth Rs. 9.)

Long out of print, this book comes out again, revised by the venerable author after 24 years of further research and matured study. There are 5 additional chapters, and 348 additional pages. This second edition is divided into four parts; Part I, 140 pages, deals with the evidence and misconception of, our attitude to clairvoyance, and how it is developed. Part II has 161 pages devoted to the Facts of After-Death Life, giving examples, the Astral Surroundings, Extension of Consciousness, etc. The unique description of the Desire Elemental is a chapter in this part, and also the Theosophic explanation of the Death of Children.

Part III contains The Evidence from Apparitions, while Part IV gives in 246 pages a full and convincing discussion of the relation of Spiritualism to the Theosophic Movement and the evidence that Spiritualism offers. There are three full and complete indices, for it is a book of reference, indispensable in every library.

*Spiritualism and Theosophy*, by the same Author and Publisher, is the full text of Part IV of *The Other Side of Death*, bound and issued as a separate book, with its own index, 256 pp. (Price: Boards Rs. 2-14; Cloth Rs. 3-4; Cloth and Gilt Rs. 3-12.)

A. F. K.

*The Causal Body and the Ego*, by Arthur E. Powell. (The Theosophical Publishing House, Ltd., London. Price 15s.)

With this volume Lieut.-Colonel Arthur E. Powell completes his splendid series of Text-Books, for which there has been a great need for a number of decades. In this series, scientifically following the subject step by step from the known into the unknown, the thorough student gets a complete and coherent grasp of Theosophy as a whole. He finds on each page numerous references to all the

other books and authorities on the subject. These will have made him fully acquainted with the best books in the field of occultism, and the student will lose no time in wandering ill-advised, or haphazard, across this baffling if not dangerous field. How unwillingly the Western Mind receives a truth; last of the continents to believe that the world is round, the West is loath to perceive, or receive, the "higher faculties of man" as fact. But the Theosophic Movement is growing apace, and the "Brahmin-Saheb" has proven his pertinacity by giving out these four accurate and complete books. It is a stupendous task that he has performed, for the references are complete and the co-ordination very satisfactory.

In the first three books the three planes of the personality were duly explained. In this last one the true or immortal man is studied, described, linked with what we all know, and then linked with the full egoic consciousness, and then with the Monad. This part, transcending any personal or, more accurately, any individual experience of the average man, is perhaps Lieut.-Colonel Powell's greatest achievement, for he has made it clear, believable for any intellect, if unprejudiced.

Only in the use of the words Buddhi, Intuition and Pure Reason will we beg to differ, but that is for another occasion. It is the wealth of new, original and clever diagrams that have made this book so unusual and so satisfying. All old students will read it and scan the charts with avidity; and it will help the new wanderer in these fields most effectually. The book is cheap at the price, for the diagrams alone.

KAHUNA

*Masters and Disciples*, by Clara M. Codd. (Theosophical Publishing Co., Ltd., London. Price 2s.)

The sub-title is *A Guide to Study*; and as such the book is a valuable addition to the literature of the Theosophic Movement. The book is small and the subject compact, well ordered, and complete. The most valuable adjunct to the book is the splendidly chosen and eclectic bibliography that accompanies each chapter.

Miss Codd, deservedly one of our favorite lecturers with the English-speaking public, gives in the Preface and Definitions, an excellent and concise introduction to Theosophy. Then follow ten chapters on: The Nature of Adeptship; The Evidence for the Existence of the Masters; The Constitution of the Occult Hierarchy;

The Masters' Methods of Work; The Nature of Discipleship; The Path: Preliminary Steps; The Path: Stages and Qualifications; The Path: The Great Initiations; Meditation and Manuals of Devotion; Hints on the Inner Life.

There is an appendix giving the very valuable papers on this subject that have appeared in *Lucifer* and *THE THEOSOPHIST*, these are invaluable, yet not easy to find; so we all owe Miss Codd a debt of gratitude for thus making reference to them easy for all. Now that the study of Theosophy is being taken up seriously, this book should be on every student's table. Well ordered study being half the battle with the confusion of ignorance.

A. F. K.

*Astrology and its Practical Application*, by E. Parker. (P. Dz. Veen, Amersfoort, Holland. Price 10s.)

Astrology is one of the Occult Sciences of which little is known in the West, because the Ancient Wisdom upon which it is based is not understood there, consequently in the West it is not generally regarded as a science. But in India, where much of the Ancient Wisdom is still known, there are Astrologers who practise Astrology in a higher and purer form, and amongst the Hindûs it is the custom for an Astrologer to be called in at the birth of a child to draw up his horoscope.

The author of this book, being a student of the Ancient Wisdom, or what is known as Theosophy, has taken his knowledge from that source, and has therefore been able to give to the West a clear and original outline of practical Astrology based upon that Ancient Wisdom. For this reason the book carries with it an authority upon which students can rely. In several parts of the book quotations are taken from the Secret Doctrine.

The book was published originally in Dutch and this is a good translation into English by Coba Goedhart. The Publisher, Mr. P. Dz. Veen has sent along with the book Veen's Tables for calculating horoscopes of those born between the years 1847-1916. (Price 2s. 6d.) These Tables are neatly drawn up and will be useful to beginners.

I. A.

*Satyagraha in South Africa*, by M. K. Gandhi. Translated from the Gujarati by V. G. Desai. (S. Ganesan, Triplicane, Madras. Price Rs. 4-8.)

This is a vivid story of real life. It shows the world problem of this century and is a history as well as sociological treatise, told simply and candidly, even without bias. It is a book for boys, and it is an essay for statesmen; at the same time it is a terrific indictment of the flimsy sham that is called Western Civilisation. It portrays the only instance that we have of the East and the West clinched in a struggle and in sufficient numbers to be typical, and in a sufficiently long period of time to make it a real test of morale and moral force. It is a story of a battle of ethics. No wonder Gandhi calls it "soul-force". The book must be read simultaneously in three lights, and as a bit of contemporaneous history. Though Gandhi begins his story 35 years ago, the struggle for a human, to say nothing of a civilised relation between European and Indian is still "to the death" in South Africa, Kenya, etc. Of Christianity in these dealings we find no trace, unless it is in the Indian Camp.

The first aspect in which we must read this fascinating account is that of the scientific anthropologist. Here we have two outposts of the two civilisations, the story is by a rarely unbiased man who was also in the centre of the whole struggle. Gandhi and a representative number against an aggressive and numerically overwhelming number of Europeans led by the best brains that the home country could send out to lead them on to victory. There is no more evidence needed that even to-day the war is "to the death".

What is Asia's method, "chivalrous regard for your opponent," "meet death for your cause but cause no hurt to your opponent," it is too chivalrous for Europe ever since the passing of King Arthur. Asia struggling to establish a "live and let live" policy against an avowed war of extermination. Europe not chivalrous enough even to spare the women. Even marriages recognised the world over were declared non-existent, and grown-up men and women, all children declared "illegitimate". One rolls up his sleeve, to see the color of his skin; were "white men" doing this? One wonders that all England, whose boast is "fairplay," did not rise up to clean this blot off the scutcheon of the ancient prestige of the race. No, the dastardly work goes on, has got right up to Kenya Colony. Have we forgotten the Angle-Saxon horror at the Congo situation 30-40 years ago; or in Cuba up to 1898; no, we are repeating them wherever English is now spoken. Samoa and Southern U.S.A.! We blush! Do we?

What is civilisation? Is the white race sounding the note of permanency, or merely driving people frantic, guided alone by the "mailed fist" ideal? Read this book and see just how Asia fought; her weapons, her chivalry, her harmlessness.

What are the crimes of the Asiatic? Dirt in his environment, yes, like the Boer, or any frontiers folk, they are too simple. It is all on the physical plane. READ THIS BOOK. Keep up to date as to S. Carolina and Florida and Samoa too.

What is the failing of the White Race? Conceit, arrogance, and spiritual darkness. I have seen "black-birding," "white slave traffic," indentured labor everywhere, leasing out of prisoners. The white race was always the aggressor, the man without compunction, the betrayer of real HUMAN intelligence.

The third point that one wonders over, as one reads, is the utter failure to apply Satyagraha in India. I was in India in 1920, was batted on the head by a frantic Non-Co-operator, on a railway platform, I have watched India struggle on, up to the splendid achievement of Lucknow, and I marvel. How did the man who won such self-discipline for his army in South Africa manage to forget it, or lose it, and go off at a tangent, nay, reverse his tactics?

Politics? There are no politics now except world politics. It concerned the United States and India in 1898 that Cuba was being crushed. It is a factor concerning the farthest and least people, all people, that any people are being crushed, and the enlightened nations of the world, clearing up the mess at home, will also want to see that messiness on a big, continental, scale is also cleaned up.

Mahatmaji has given a thoughtless world this thought-provoking and soul-awakening book; may the whole world read it. It is not a book provoking ill-feeling, it arouses one to fight the war of wars, the ending of violence as a weapon between men.

COSMOPOLITAN

*The Drama of Creation or Eternal Truth*, by Jwala Prasad Singhal. (C. W. Daniel Co., London. Price 6s.)

In philosophy we endeavor by concrete reasoning with our very limited intelligence to deduce ultimate facts of a Universe of unlimited possibilities, using the finite to explain the infinite. It seems that we attempt the impossible, yet it is true that some satisfaction can be gained through philosophy, especially when the form of philosophy used enables us to build up a scheme of life which will point the way to the highest virtues and from them to liberation.

This is what Mr. Jwala Prasad Singhal has successfully accomplished in his book *The Drama of Creation*. His reasoning is as simple as his language and the combination makes his book on a difficult subject pleasing and interesting to the reader.

His primal reality is the self of all the human races as well as the animals, the plants and inanimate matter, in fact the whole Universe, and with that as his foundation he reasons out his system of ethics which he considers should be a meeting ground for all Religions. To us it seems that his system is based on the principles of the old Wisdom Religion which we know as Theosophy.

In one part of the book the Author quotes from Dr. Besant's book *The Building of the Kosmos* and makes out from the quotation that Dr. Besant implies that the Para-Brahma is an evolving entity. We refer him again to the quotation which ends "This ever growing evolution to us means growth--what it means to Him, none but Himself can know." Dr. Besant would be the last person in the world to lay down laws regarding the Para-Brahma, and her own words given in the quotation surely show this.

L. A.

*Progressive Studies in Spiritual Science*, by Walter H. Scott. (Rider & Co., London. Price 3s. 6d.)

*The Eternal Quest*, by Cyril Harrison, (The C. W. Daniel Co., London. Price 4s. 6d.)

These two very readable books are a handy size and yet a very complete introduction to the subject of scientific research in the psychology of religion. Religion is only true insofar as it is true to nature and therefore a natural science. Occultism has always known this, and merely pointed the way, letting each prove the stupendous fact of his divinity for himself. The thinking world is coming to see that it must be so. The facts of Spiritualism have helped to make this clear, and it is from that camp that these two books emanate.

Philosophy and accurate science have at last got a foothold in that field, and these two books have without doubt a mission in the world. Differing as they do, they supplement each other.

*Progressive Studies* is by one who is thoroughly at home in the field of Theosophic literature, and analyses carefully all the authors in that and the neighboring field of New Thought as well. The standpoint is shown in the sentence: "Meanwhile, I look with more confidence to science than to the existing religions for new discoveries in spiritual truth." The immanence of God is indicated by the

quotation: "God is an all-pervading and ever-present force in every-body." And also: "religion is equally a state of consciousness, of life, and of experience." The question: was Jesus *exclusively* divine? is very well handled. Man is potentially divine, brotherhood admitting various grades.

The philosophy of the book only breaks on the question of man attaining perfection on earth. Mr. Scott sees man's achievement after death, and asks: "If it is here, why do not we see more examples of perfect men." We can but refer him to *Initiation, the Perfecting of Man*, by Mrs. Besant, *et alia*. For such a consistent synthesis, the paragraph: For the Moral Nature is far too weak; the Moral Nature being the highest and the subtle is the hardest to cultivate; Moral drill, or austerities, should surely have been mentioned. In the end of the book the advantages and disadvantages of the several different schools are arranged in parallel columns, a daring but incomplete undertaking. The bibliography is full and very well chosen.

*The Eternal Quest* presents the Immanence as Neo-panteism, and is a bold and well-thought-out presentation. Unfortunately the chapters have no headings, nor the pages, making closer study awkward. The "Infinite," is brought forward and the most rational term for the idea or notion of Divinity. In the first six chapters the real link between man and God, between Manifest and Unknown is very well traced and made clear. The book is concise and therefore clear, it is an ideal book for the average reader, it has no hair-splitting.

Chapter VIII deals with the sole reality of the Infinite, and is very interesting in its handling of the "Sonship" of the human soul. It is logical but also reverential, upholding the dignity of man. Chapter IX deals with individuality and free-will, and the future life. Freedom is evidently merely "apparent," but it is a matter of self-analysis and the "vital principle" making for self-knowledge though found, is not *realised* as the *Jiv-atma*. This is always the case. Each sees, as his stage of evolution allows him to see. But in the "Urge of Positive Direction" we get a very neat phrase and an analysis of what is the moral basis of man. In the end the reader is led to the possibilities of personal investigation, where of course the only solution of the whole subject is to be found. The last chapter is hardly any addition to an otherwise very consistent treatise.

A. F. K.

*Things that Count in Diet*, by Dr. H. Valentine Knaggs. (The C. W. Daniel Co., London. Price 1s.)

A useful little book with plenty of sound advice to those who know little or next to nothing about the combination of foodstuffs. Much unpleasantness and often worse than that, is caused by the wrong mixing of food and the caterer of food would do well to study the question. Some daily menus are given. The diet prescribed is not exclusively vegetarian, although almost so.

*Deep Breathing*, by Dr. Josiah Oldfield. (The C. W. Daniel Co., London. Price 6d.)

Good advice is given in this pamphlet, specially useful to those whose lungs are not in good working-order. Some breathing exercises are given which, if practised, no doubt will benefit general health.

V.

*True Ghost Stories*, by Cheiro. (London Publishing Company, London. Price 2s. 6d.)

That "there are stranger things in heaven and earth than are dreamt of in our philosophies" is a truth that is becoming more and more realised in these days when the high enclosing walls of the many mental "castles of illusion" are being razed by the encircling armies of Truth. It is nevertheless only the few who yet seek to know for themselves, and the teeming millions still are hardly aware of the "hidden side of things" and live as if there was no life beyond the grave of physical existence. Many however are becoming dimly aware of another side of life and to those there is no doubt that this book will be very interesting if not illuminating.

There is no doubt that the works of "Cheiro" have "done their bit" in the work of the armies of Truth but it must be acknowledged that they talk of the border-land only of the Inner World. Naturally one does not expect to know the whole length and breadth of a land or the heights of its mountains and the depths of its seas when one has just stepped across its borders and so one does not expect to find the deeper side of mystical or occult truths in these interesting tales of the border-land of physical life; nevertheless they are interesting and bring home to the sceptic how often the hidden side of things forces itself through and seeks to influence the trend of the everyday affairs of individual men and nations alike. We hope therefore it will find its way into many of the dark corners of men's minds.

M.



## ON THE WATCH-TOWER

FROM the President :

A letter posted last February in Vienna somehow went astray, or was overlooked, telling me that our good brother, John Cordes, had been re-elected as General Secretary for the T.S. in Austria for a period of three years from that date. Though this paragraph is very belated, I send to him my best wishes for a useful and therefore happy time. I was unable to see him, as illness prevented my hoped-for pleasure in attending the Brussel's Conference, the European Federation, the Order of Service Camp, all in Belgium, and the Camp at Ommen. Our loved Krishnaji was good enough to run over to London for a day, so I had the happy fortune of seeing him just before the Ommen Camp. I was to have had a few days with him at Eerde Castle, but that went the way of the rest of my plans.

\* \* \*

G. S. A. writes :

It falls to my lot once more to contribute the Watch-Tower notes, as the President has been simply overwhelmed with political and other business, to say nothing of some very strenuous touring which, I am afraid, somewhat exhausted her. There is very great pressure just now in India, for we are coming to the most critical period in the struggle which India must make for her regeneration; and continually must be sounded the three fundamental notes of all regeneration—

wisdom, united enthusiasm and sobriety. Wisdom has been attained in the new Constitution agreed upon by all parties. United enthusiasm has to be brought into being. Sobriety has to be guarded against the menace of wild and impractical extravagance. The bare truth is that Dr. Besant—please note that I do not say 'the President'—and her immediate colleagues are the one hope both for India, for a united Commonwealth and for world peace. But for them India would be plunged into anarchy. But for them the Commonwealth would be in danger of disruption. But for them there would be the very immanent danger of a color war throughout the world. I know these sound extravagant claims, and I know they will be laughed at unreservedly by those who do not know. But they are profoundly true, and future generations will declare them to have been true. It is, therefore, of deepest importance that Dr. Besant should concentrate every available ounce of her strength upon India, for the future of the Theosophical Society in no small degree depends upon what is going to happen to India during the next few years; and those who not unnaturally grudge so much concentration upon India should ponder upon this fact.

\* \* \*

Our business is to make things as easy for her as we possibly can. We may be far away from India. India may not be our immediate concern. We may have other duties altogether. But if we relieve the President of all preoccupations regarding our own personal affairs, if we add as little as possible to her cares, if we look after our own business so that there is no need for her intervention, if as far as possible we refrain from intruding upon her our own personal perplexities—making up our minds to shoulder our own burdens: if we do all these things we shall be helping her enormously; we shall be freeing her to attend to work to which she alone can attend, work which is the key to the future. For example,

she will only be able to spare a very few days for the Convention at Benares. She has to be in Calcutta for the session of the Indian National Congress—a session which may well compare in importance with those of 1915, 1917 and 1918. She must be there. And because she must be there we are hoping that members will come to Benares in large numbers from all parts of India so as to strengthen in every possible way a gathering which must needs suffer from her absence. It would be both cruel and selfish for members to say: "Well, the President is going to be in Benares for only a few days will not be worth my while to come." For what do we go to the Convention? We go to be fired with enthusiasm and filled with wisdom for the new year's work. We go to intensify our comradeship with our fellow-members. We go to deepen that unity which is our great weapon for the performance of the work entrusted to our care. We go to make Theosophy stronger for service. And if we do not attend a Convention simply because X or Y or Z do not happen to be there, we have, I think, a very poor conception of our privileges as members of the Theosophical Society, and a no less poor conception of what Theosophy really is. This apart altogether from the added burden the President has to bear, the added preoccupation, if she knows that a Convention will be poorly attended because she has more urgent duties—no less Theosophical—elsewhere. We should by this time have learnt to take care of ourselves and no longer call out to be nursed.

\* \* \*

The issue of this number of *The Theosophist* synchronises with the birth month of the Theosophical Society, and one cannot help thinking of November 17th, of H. P. Blavatsky, of H. S. Olcott and of that band of servers round them which was, and is, the nucleus of the Theosophical movement throughout the world. For my own part, I am less concerned

with the letter of their lives than with the spirit. I am less concerned with H. P. B.'s teaching and far more with her life. I am less concerned with H. S. O.'s organising powers and far more with his life. This is not to say that I have no interest in her teaching or in the way in which he organised the movement in most difficult times. I have been finding *The Secret Doctrine* a most wonderful and a most inspiring work. It has helped me immensely, as have all her writings. But what has helped me most has been her wonderful life. I could do very well, I hope this does not sound ungrateful or unappreciative, without *The Secret Doctrine*. I could do far less well without her life of marvellous courage, of extraordinary loyalty to the work given to her and to Those who gave it to her, of splendid fighting against overwhelming odds. Back to her courage, yes; back to her loyalty, yes; back to her warrior-life, yes. Back to these, if you have strayed from them. Back to these, if you cannot find them around you to-day. Back to them, if you must go back. But then forward with them into the present for the service of the future.

\* \* \*

But I say that her courage, her loyalty, her warrior-life, these has she made to live no less in the present than she made them to live in her own person in the past. I say that the spirit of H. P. B. broods over us no less to-day than in the past. I say that she watches to-day over the great child of her heart, now grown into vigorous youth, no less than she watched over it in its infancy. I say that the spirit of H. P. B. is in our Society to-day, for she was no weakling to bring a great movement into being and then to abandon it to adverse fate. She is the Watcher behind the Society, its Guardian Angel; and I see her power carrying the Society forward from strength to strength. It was not her body that made the Society, but her valiant soul. And her soul endures

as the heart of her Society. It did not die with the body. When we say H. P. B. we say the Theosophical Society. And if Annie Besant was chosen to be H. P. B.'s successor it was because her soul is of the breed of H. P. B.'s. They are of one blood, one race.

\* \* \*

As for the teachings, though I yield to none in my reverence for the wondrous revelations she disclosed to the world at what a cost, I maintain that these are but means, though precious means, to the end that we may know for ourselves. It is good to learn, but it is better to know. If H. P. B. or anyone else says that such and such is true, I express my gratitude for the information, I weigh it, I may take it as a working hypothesis; but it is not mine and it is not really true for me unless and until I know it for myself, unless and until it has become part of my experience built into me through my own seeking. The teachings of the greatest are but pointers, guides. They may show us the road, but the road we must tread ourselves. They may point out to us the way, but we must find our way for ourselves. I am afraid that there are people in the world who are angry with some of us because they think we do not believe in H. P. B. any more. They want us to believe her teachings, to subscribe unreservedly to the letter of her utterances. They want us to be exactly where H. P. B. was, and had to be, within the circumference of the written word, within their interpretations of it. We do believe in H. P. B. We do regard her teachings with the profoundest reverence. Just a few of us—I should not venture to include myself among these—know the truth of her teachings and know, too, that we have not swerved from it. But we are not satisfied merely with believing, merely with crying that H. P. B. says. We want to know, and for us our own knowledge is more precious even than H. P. B.'s teachings. For us to strive after knowledge, no matter where such striving

lead us, is far more than simply to believe without trying to know. We hold that we are truest to H. P. B. when we strive to know, using her teaching as a pointer but not as a dogma or doctrine which we disregard at our peril. For myself I want to know. No teaching, from no matter whom, can be compared in worth with that which I know or am striving to know. I do not care what I know so long as I know. I am not concerned to determine as I set out upon my search that I will reject all discovery save that which resembles some teaching I may have received. If my discoveries seem to be in conflict with my teaching, let me cling to the discoveries rather than to the teaching, for though my discoveries may be more or less wrong and the teaching far more right, it is better to walk and stumble among falsehoods than to lie asleep in a cradle of true teachings. It is better to be awake even among falsehoods than to be fast asleep even in the truth.

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Let us utilise November 17th to stir ourselves to have the fiery qualities of our two Founders. We should concern ourselves far less with their teachings and far more with their souls. They would be the first to say, with an emphasis I must not translate into the words they would be likely to use, that we had better believe ourselves rather than them, that we had better think for ourselves than remain content to be book-fed by them, that we had better stand upon our own feet rather than lean upon them, that we had better take our own pathway no matter where it may lead us rather than, for fancied safety's sake, walk primly and blindly upon theirs—which, by the way, we should soon find impossibly rocky for our weak feet were we really to follow it. Let us utilise November 17th to gird up our loins to fight our own ways to our own righteousnesses in the light our Founders have shed upon this herculean task because they have fought their ways

to their righteousnesses. Let us utilise November 17th to honor them, to love them with all our hearts, first because they are so wonderfully lovable, and second because they have so splendidly shown us what heroism really is.

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I wish someone else could write about the great success achieved by the Adyar Players—Young Theosophists living round about Adyar—in the entertainments they gave at Adyar and in Madras in the cause of charity. They gave their first entertainment on the occasion of the President's Birthday, and it was much enjoyed by the residents. Emboldened by the President's own appreciation, they decided to give two further performances in town, the Museum Theatre having been most kindly lent by the authorities. These performances were in aid of a proposed Besant Hospital for women and children which some leading men in Madras are thinking of erecting as a memorial to Dr. Besant's unique services to India, and also of a motor ambulance to convey suffering animals to the Veterinary Hospital for treatment. The two performances were so successful, both times every ticket was sold before the rising of the curtain, that they were prevailed upon to give a third, this time for Baby Welcomes and for Pañchama education. The Madras press was at one in according to the players unstinted appreciation, every newspaper being full of praise and giving free advertisement. The following was the programme :

1. A Tambourine Dance, Mavis Parker; 2. Scenes from the *Mahabharata*, Some Pupils of the National High School, Adyar; 3. Gavotte (Dance), Mavis Parker and Rukmini Arundale; 4. Minuet (Dance), Mavis Parker and Rukmini Arundale; 5. The Storm (Dance), Vasudeva; 6. Parsifal (A Tableau), K. M. Ridge; 7. Horus in Battle (A Tableau), G. Puttiah; 8. The Quest (Dance), A Group of Dancers; 9. An Egyptian Dance, Rukmini Arundale; 10. Omar Khyam (A Tableau), Shankara Menon; 11. The Pipes of Pan, Mavis Parker; 12. Recitation, Dr. Annie Besant; 13. Queen Guinevere as a Nun (A Tableau), Madame D'Amato; 14. Yama and Savitri, Vasudeva; 15. The Spirit of Spring (Dance), Mavis Parker and Rukmini

Arundale; 16. Incense (Dance), Vasudeva; 17. Yekalavya (A Tableau), Some Pupils of the National High School, Adyar; 18. Karna and Kunti (A Tableau), R. Krishnamurti and N. Visalakshi; 19. A Dream (Dance), Mavis Parker; 20. The Adoration of Kwan-Yin (A Tableau), Rukmini Arundale.

On the last day, as Dr. Besant was unable to recite, a splendid tableau was substituted entitled "The Leave-Taking of Prince Siddhārtha," with R. Krishnamurti and N. Visalakshi in the principal parts. The players themselves did admirably—I have the President's authority for this adverb—and the stage management was more than capably conducted by a number of Young Theosophists without whose lightning activities behind the scenes the entertainments would certainly not have been appreciated as they were. There is talk of repeating the entertainment in Bombay with the aid of local talent, also in the cause of charities. The President's presence throughout the first two performances and her impressive recitations from the Idylls of the King made all the difference, of course.

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I call the attention of Indian Readers especially to the draft programme for the ensuing Convention at Benares. It appears in the Supplement. We all hope for a large gathering of delegates. All who can make it convenient to be present on the morning of the 23rd December are earnestly requested to do so.

## STATUE

THE photograph facing this page shows the beautiful marble statue which was presented to our Adyar Headquarters in 1911 by the artist, Mademoiselle Henny Diderichsen of Denmark. At the Universal Exhibition in Paris of 1889 she was awarded for it a Diploma of "Mention Honorable," the original document in our possession being worded as follows:

### REPUBLIQUE FRANÇAISE

Ministère du Commerce de l'Industrie et des Colonies

EXPOSITION UNIVERSELLE DE 1889

Le Jury International des Récompenses

décerne un Diplôme de

MENTION HONORABLE

à Mademoiselle Henny Diderichsen

Danemark

Groupe 1—Classe 3

Paris, 29 Septembre, 1889

For a number of years the statue was placed in a niche the eastern end of our Headquarters Hall, till in 1925 it had to make room for the Symbol of the Mohammedan Religion, visible on the picture facing page 123, in order that the five great living Religions: Hindūism, Zoroastrianism, Buddhism, Mohammedanism and Christianity might be symbolically represented in our Hall with equal dignity. An even better place was then found for it, almost in the centre of the Hall, opposite the statues of the Founders of our Society,

visible from every point and arresting the attention of all visitors. The statue represents a girl carrying her younger sister across water, carefully stepping on projecting stones. It is one of those exquisite works of art which one never tires of admiring. The posture, the expression of protection and trust portrayed in the faces, the perfection in every detail, the whole conception, are ideal and no more beautiful or appropriate gift could have been presented to our Adyar Headquarters, symbolising so eloquently:

PROTECTION AND BROTHERHOOD

A. S.

#### NOTICE

OUR General Treasurer, Mr. Schwarz, the giver of so many good things to Adyar, has had a new series of photographs made of Headquarters Hall at Adyar. We give three of them, the first has been described, the second shows the statue of the Founders and that of Dr. Subramania Aiyar in the garden, which was unveiled last May. The third gives a very good idea of the greater part of the Hall, showing some of the symbols, the statue in the centre and the entrance to the library in the background. There are twelve pictures in all, these can be ordered from the Theosophical Publishing House at Adyar. A description with size and price will be found at the end of this magazine.

CENTRE OF HEADQUARTERS HALL





MAIN ENTRANCE TO HEADQUARTERS HALL



ANGELS AND MEN

By AN ANGEL

(THROUGH GEOFFREY HODSON)

THE angels represent the power, the life and the light of the One Supreme Source of power, life and light to all our solar system. When man contacts a member of their order he contacts that power; when he invokes the angels to his aid he invokes that life; when the scales shall have fallen from his eyes so that he sees his angel brethren, he shall see that light.

Power, life, light; these are the gifts which companionship with the angels shall place in human hands. Power that is limitless; life that is inexhaustible; light before which all darkness melts away. These shall be yours if, casting

aside all sloth and apathy, self-indulgence and desire, you will become your highest selves.

First, you must fill your souls with a love which knows no boundaries and in which self is utterly forgotten. Filled with love, you may clasp the hand of your angel brethren and share with them the labor which He performs who is the Great Architect, the Master Builder, from whose mighty labors solar systems spring.

Learn then the art of love; perfect your power of loving until you grow into great artists, supreme geniuses of love. The purpose of your long pilgrimage through time and space is that you may acquire the supreme accomplishment of love. As animal and savage you desired; as modern man you learn at last to love, but your love is still tainted with desire; as superman your love will pour forth free from every thought of self, unstained by the slightest tremor of desire; therefore take up the task of perfecting your power of love.

Renounce the love which seeks to have, to hold and to retain; in that renunciation a new love will be born. Cupid, the child of Venus, shall pierce you no longer with the arrows of desire. In your hearts the Christ-child will be born whose hands are empty, but who unlocks the flood-gates of a higher love, so that the springs of tenderness and of compassion well up within your soul and pour forth, for the healing and the saving of the world. Then, my human brothers, the gateway of the land of union shall be opened to you, and you shall see us face to face. Then together we may labor to do His will, who sustains our universe with its many wheeling globes by the inexhaustible abundance of His love.

Eliminate self, purify the soul, then call the angels to your aid in the name of pure and selfless love. No work that you may undertake shall ever go unblessed if, motivated by love, you call the angels to your side. There is no form of suffering which you cannot relieve; no evil which you cannot

help to dissipate; no darkness into which you cannot bring light by the combined magic of pure and selfless love and the invocation of angels to your aid. With this knowledge you may attack every evil in your midst, for before the power which it bestows all evil melts away. Seek the suffering with which your world is filled; shrink not from the pain, nor hesitate to call us to your side, however deep the anguish, however dark the sin and shame. Our united power and love will suffice to illumine the darkness and to banish the pain.

Those who would answer to this call, must organise themselves in bands and groups. With concentrated thought and determined will invoke the angels into their midst that, illumined by the love of GOD, we may labor to drive away all darkness, dispel all evil, heal all disease, destroy all ignorance, and bring the illumination of wisdom and of light into the hearts and minds of men. Purify the atmosphere of every town, that all the children who are born therein may come forth into a world of light. Attack every form of cruelty with a determination that shall be more powerful than the cruel hearts who thus deny the love with which our labors shall be performed.

Fear not the result; banish from your minds all doubt of our existence, and of our power to help. Quickly you shall have proof of the power and effectiveness of every work of love which men and angels undertake in mutual co-operation. Let there be no delay; the time is ripe for our common labors to begin. Already the Lord of Love treads an earth that is not worthy of His most holy feet. With all the strength at our command, with all the wisdom and intelligence we can employ, let us labor to turn our earth into a fair garden worthy of Him.

Meet in your groups with strong intent to send a mighty flood of power, of blessing, of love towards those people and those places whom you seek to heal, to purify and to illumine.

Seated in a circle, direct your thoughts to unity until you know yourselves and your angel brethren as one. Rise to the world of union and there invoke the power and the blessing of the Lord of Love, using these words:

"O Holy Lord of Love, Teacher of angels and of men!

We invoke Thy mighty power in all its splendor,

Thy undying love in all its potency,

Thy infinite wisdom in all its perfection,

That they may flow through us in a resistless flood into this (place or person).

Before the living stream of Thy resistless power all darkness shall melt away, the hearts of all men shall be changed, and they shall seek and find the way of light.—AMEN."

As His glorious power descends, project it with all the energy and concentration of your will upon the place or person you seek to serve. Then turning to the angel members of your group, direct them by your will to act as bearers and conservers of the power, and to labor in the common cause for which it was invoked.

Guard carefully against the illusion of apparent failure or success. Think only of the work; be entirely unmoved by the results which you produce.

Seek to form your groups of those who can bring to our common service minds which are calm and dispassionate, emotions which are perfectly controlled, and bodies which are spotlessly clean and in perfect health. If one among your number prove indiscreet, expel him from the group, lest the value of our work should be impaired. There is a mighty power in silence; therefore must silence be one of the essential virtues which you must seek in those who would share our common work. Keep all our work impersonal, and if any think he shine more than his brothers, or have a greater power, or show a pride of place, expel him from your

group lest the work be injured by lack of unity; for unity is the very core and essence of the power by which we work.

Thus, safeguarding our labors, may we begin to establish on earth a new era, which even at its birth shall be glorious, and which shall reach a splendor and a beauty beyond your greatest dreams; in the light of that splendor and that beauty angels shall once more walk with men.

If you would bring cheer to a soul that is weeping, pour forth upon that soul a flood of life and light and power which shall exalt the mind into a state of joy. Will that joy to descend into the mind, the brain, the heart, so that a living stream of power may enter the soul that is in sorrow and drive away its gloom. Unhappiness and useless sorrowing will then give place to bliss, and thoughts, which by habit brood continually upon the products of despair, will be illumined by the light of that eternal happiness which you, by meditation and by prayer, have learned to know.

Call forth the angels as you work that, filled with joy, they may help to drive away sorrow and grief . . . Bid them release a measure of their boundless vitality so that the soul may shine and the consciousness be freed from the limitations of its lower vehicles. Surround the grief-stricken with thoughts of joy; call angels of light to your aid, that grief may be dispelled. Thus may you console the sorrowing, thus heal the wounds of grief.

If you would render aid to one whose mind is filled with many nameless fears, who dwells in that grey land through which terror stalks, think strongly of the Will of GOD, by whose resistless rule the ordered progress of the solar system is maintained. Unify yourself with that Will; fill yourself with its fiery power; then turning to the fearful one, bring down in a vivid flash a shaft of Ætmic fire into his heart, and hold it there steady and unshaken like a lightning flash held still.

As thus you hold it, WILL that fear be driven from the fearful soul; that a dauntless courage be born within the heart and mind through which the shaft of power shines. Make a strong image of the suffering one as acting with fearless courage and unwavering will in every circumstance.

Invoke the angels in heroic guise and bid them call forth the latent heroism of the soul. If there be reason for the fear, bid them remove it; if ghosts, or shades, or hidden enemies, or beings of the darker elemental life, press too strongly on the soul, drive them away by the power of the ætmic sword, which you have learned, by contemplation, to draw forth from the rock of your inmost heart.

Command the angels that they stand on guard until the will within the soul you seek to serve is once more in command. Teach the sufferer to realise that no man is ever alone; that every form in every world is supported and sustained by the divine life; that angel companions are ever near, and that the power of darkness may be easily dispelled by the invocation of the power of light. Teach him to use these words:

"O mighty Power of Light! Ruler of all worlds! Protector of every form of life! I take refuge in Thee. I know myself to be surrounded and supported by Thy power and illumined by Thy light. Mastery of the lower self is born in me. By Thy power I rule my thoughts, my feelings and my acts.

"In Thy name I invoke the angels of light and power. I share their fiery strength; I am filled with their dauntless courage. Summoning them to my aid I drive all darkness from this place. Before my will—resistless now that it is one with Thine—all evil melts away."—AMEN.

Let him repeat this prayer thrice daily and, in addition, whenever he feels the approach of the gaunt spectre of fear. Do you repeat it too, and by the angels' aid, transform a

fearful and trembling soul into a man of dauntless bravery and of Godlike courage.

If you would heal the sick, first concentrate your mind upon that essential inner harmony behind the seeming discords of the lower worlds; that perfect and harmonious rhythm by which the ordered evolution of every form of life proceeds and the balance of the forces in the system is maintained.

Meditate upon the source of all the powers of that system; strive to touch that source and to sink into that inexhaustible fountain from which wells up power within every atom of every world. Then in perfect stillness contemplate the harmony and perfection of the outward flowing, and returning, streams of energy.

Let thought cease; dwell in utter silence in the harmony of GOD until your whole nature is pervaded by its power, governed by its rhythm and attuned to the measured beating of its pulsing life. When that rhythm is established within you the healing power will flow according to your will.

Look upon your patient from the point of view of harmony and rhythm; meditating, find the cause of the disharmony and irregularity by which his ill-health is produced. The broken rhythm must be discovered and restored, and the body be set once more in tune. Teach the suffering one to meditate as you have done, inwards to the harmony of GOD, till he too feels its rhythm. Teach him to lay aside the sense of separateness, the pride, the ignorance, the selfishness or cruelty by which the disease-producing error was committed.

None with impunity may break the harmony or disturb the rhythm of the flowing forces of the Creator and Preserver of all worlds. Only when the lower self, ignorant of its absolute dependence upon the One Life, is laid aside, may the soul be re-attuned and the divine harmony restored.

When the consciousness of perfect harmony has been attained, and when the steady rhythm of the abounding life of GOD is felt within himself, then the healer may begin to heal. This is a dual task. First, he must educate the suffering one in the science of harmony; then he may impose the rhythm of his own soul which is perfectly attuned upon his patient's mind, his feelings and his body, until he vibrates in perfect unity with the healer, and in terms of rhythm, the two are one.

Then invoke the angels that they also may work to restore the tone which has been lost, may pour their vital energy into every cell and into every organ until the body glows with life and strength, and all its functions are restored. Bid them remain until the One Will has been obeyed, whether its purpose be continuance of earthly life or freedom from the flesh.

True healing can only occur when the lower self is emancipated from the error which produced the disease. On the plane of the immortal self of man ill-health cannot exist, for on that plane error is impossible. Errors which produce disease are of many kinds; cruelty, selfishness, misdirected energy, misused powers, failure to express in action the capacities and knowledge which the soul has developed according to its evolutionary standing, these are the fundamental errors which produce disease.

The true healer must seek the cause and remove it, that the broken rhythm may be restored and the soul once more be re-attuned.

The nature of the activity of the myriad lives of which the cells of the human body are composed is governed by the relationship between their own instinctive consciousness and that of the owner of the body . . . Perfect health demands perfect harmony between these two streams of consciousness. The portion of his mind which man employs to co-operate with

the stream of elemental life is below the level of his waking consciousness for he has learned in ages long ago the technique of that co-operation.

The subconscious and the conscious mind of man are so closely allied that an interaction between them continually occurs. When the conscious mind is perfectly attuned and perfectly expressed according to the evolutionary level, so also is the subconscious; perfect health results, for the rhythm of the divine life which is ever flowing from the centre of man's being to his densest body is unbroken, and perfect harmony obtains. That all-pervading rhythm governs the activities of the myriad lives and maintains a perfect balance of their triple expression of that aspect of the divine which is within them. These many lives serve as creators, preservers and destroyers, builders, feeders and transformers; the health of the body depends upon the perfect balance of the action of their triple attributes.

Disharmony in any portion of the conscious mind disturbs the rhythm of the soul; that disturbance affects the subconscious mind and, through that, the nature and balance of the activities of the many lives; their creative, nutritive or destructive activity may predominate, and that which is essential to life may become a menace. Life givers become disease producers when balance and harmony have been destroyed.

Seek, therefore, in the conscious and subconscious mind for the cause of both disease and susceptibility to disease; remove it, and Nature will restore the conditions in which the rhythmic flow of the divine life may be resumed.

The triple functions of the healer are to educate, to cleanse and to attune. The angels are invaluable aids in their fulfilment, for their rhythm is never broken, their purity never sullied, and they receive a perfect education from that voice within which is never silent and which they never fail

to hear. Invoke them with full confidence to help you in your healing work, and if together you truly teach, cleanse and attune, disease shall be banished from the earth.

Man's whole attitude towards disease must be radically changed. Ill-health is one of man's most valuable teachers at his present evolutionary stage. The first appearance of a bodily affliction must be regarded as a signal that all is not well with the inner man. He must cease to regard it as an affliction imposed upon him from without, and learn to see it as an expression of a failure which has occurred within. He must be thankful for that expression, by means of which alone he may realise the imperfections of his soul and the errors of his life and, realising them, work to correct them. The sufferer must cease to dwell in thought upon the bodily aspect of disease and must turn his attention to its inward cause, so that while the physician performs his appointed task upon the body, the patient labors ceaselessly upon his own soul. The sufferer should, therefore, seek within himself for the cause of every physical complaint; he should analyse his motives with complete impartiality; should compare his ideals with his actions, so that he may discover the cause of the broken rhythm. By this dual process true healing may be achieved, valuable lessons learned, and new energies released.

Research into such dread scourges as cancer, consumption, and leprosy must be conducted in these two directions. If the mental states of patients suffering from the various diseases are carefully studied and compared, the mental symptoms will become apparent. This is one of the next steps in medical research. Scientists will discover common mental conditions behind each of the great diseases, and gradually will learn to recognise and diagnose them with equal ease and certainty by a study of the mind as of the body.

There is neither need nor justification for vivisection, which serves but to increase the heavy karma of disease, which

hangs like a pall over the human race. Modern medicine, like every branch of modern science, has studied and developed one aspect alone of the problem which it exists to solve. The solution of every physical problem and the ultimate explanation of every material phenomenon can only be discovered by research into the super-physical worlds: the physical and super-physical lines of research should be conducted side by side, and their results co-ordinated stage by stage. One deals with evolving form, the other with evolving life, and for that reason they are complementary and mutually inter-dependent. A research which concentrates on one to the exclusion of the other will, therefore, fail inevitably.

Man must learn to study force instead of matter; he must pierce behind the mechanism and find the power which drives it. At present he concentrates almost entirely upon the mechanism alone. Knowledge concerning the nature of vitality, of solar and planetary energies must be obtained; they are the other half of the puzzle and, until the two halves fit together perfectly its secret may not be laid bare.

The companionship and co-operation of the angels may be used to assist in every legitimate form of scientific research, as also in both the discovery of the cause and of the cure of disease. Angel teachers are ready to guide and to instruct those who will listen to their teaching. They offer their knowledge of the life side of all phenomenal existence to the scientist that he may combine it with his knowledge of the form; from this combination great results may be obtained.

Throw open wide your hearts and minds to their companionship and help, for they will lead you along new and unsuspected avenues of knowledge; they will guide you nearer to the heart of manifested life and, as you travel, Nature's secrets will be laid bare. Already many

scientists are unconsciously inspired; conscious inspiration awaits them if they will but provide the conditions and opportunities which such inspiration demands.

Such in part is the work of the Brotherhood of Angels and of men.

Geoffrey Hodson

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### LILĀ

WHAT is this strange music, oft un-noticed, yet unceasing,  
 Heard over and above all noise, because so true and sweet?  
 What is this appearance of a beauty still increasing  
 Through and in all ugliness—and so not yet complete?

Must it not be but a part of something greater:  
 Of some vast lovely sight which as yet is dimly seen?  
 And we who are the babes of time, now and in ages later  
 May try to spell its symbols out, with others who have been

Touched deeply by its mystery. Then sound and form's  
 unfolding

Seem but as pictures of a greatness known,  
 In splendor far beyond our senses' holding,  
 As ere the mind can capture it—the glory's almost flown.

M. B. A.

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### TWENTY YEARS' WORK

*(Continued from page 87)*

Speaking in Bombay in 1905 on "The Unification of India," Mrs. Besant pointed out that:

One of the greatest difficulties that struck at the root of unification was that there had never been a united India in the past. Temporary unions there had been from time to time; but never was there one unified nation extending from the Himālayas to Cape Comorin, from Bengal to Kathiawar . . . The task before Indians, therefore, is to make a self-sustaining and self-conscious nationality . . . Another difficult factor is religion, more so than the part played by religion in the West . . . Forgetfulness of sectarianism and the showing of public spirit could be instanced by the small Pārsī community, which being only a few thousands yet, owing to its education and worth, had not failed to contribute its share in the making of Indian nationality . . . For attaining unification, Mussalmāns must respect and love Hindūs, and Hindūs do the same to Mussalmāns.

Mrs. Besant also lectured on "Education for Women," and expressed herself as in favor of teaching girls English, otherwise part of their husband's mind would be alien to the wife. She also advocated the teaching of sanitation, simple medicine, the scientific qualities and values of food, some form of art, as music and embroidery. She said:

Nothing was so hopeless, as to build a nation out of only men.

The Theosophical event of the year in England was the International Congress. Representatives of thirteen nationalities spoke,

each in his own tongue. About 600 members were present, 200 of whom were non-British. Without a shadow of doubt it was due to Mrs. Besant that so much life, so much enthusiasm, could find such harmonious expression at every meeting. She, indeed, put most of the members to shame by the completeness of her devotion to the Congress, its work and its members, during the long busy days. No wonder a vote of thanks to her evoked a thunder of applause. *Thought-Forms*, the joint work of Mrs. Besant and Mr. Leadbeater, was published this year. At the Indian Convention in December she gave the usual course of four lectures on the Bhagavad-Gītā; then went Northward.

Her lecture work still stressed Hinduism and the need of a Hindu revival. In a letter to Babu Hirendra Nath Datta she writes:

The needs of India are, among others, the development of a national spirit, and an education formed on Indian ideals and enriched, not dominated, by the thought and culture of the West.

The present King George, then Prince of Wales, visited, with the Princess of Wales, the Central Hindu College at Benares in January or February. On the following morning the Princess sent for Mrs. Besant to write in her private autograph book; Mrs. Besant requested that a photo of the King be placed in the College Hall. Mrs. Besant and others were honored with invitations to the royal reception. "Lotus" writes in *The Theosophical Review*:

Nothing in India can be compared with Benares. Benares is, in truth, the heart of India. What prodigious vitality! No centre could have been more propitious for the renaissance of the great religious movement which Annie Besant is leading with all her moral power. Her aim is to restore the principles upon which was built the great Aryan civilisation. Such work demands extreme tact.

In May, Mr. Leadbeater resigned from the Theosophical Society, after a so-called trial presided over by Colonel Olcott; he left Harrogate for Brittany on June 1st. Feeling ran very high at first; and on June 7th Mrs. Besant received an account of the acceptance by Mr. Leadbeater before the Advisory Committee of the facts alleged in the evidence. Mrs. Besant was much upset, and thought and said that she had been the victim of glamor when she had spoken of having been with him in the Highest Presence on earth. Later she apologised to Mr. Leadbeater, retracted her words, and said:

Never a shadow of cloud can come between us again.

Colonel Olcott conducted the Chicago and London Convention and the Paris Congress in 1906, and then returned to India.

The Colonel died on February 17th, 1907, at 7.27 a.m. During his last illness, there were appearances of the Masters and instructions to appoint Annie Besant as his successor. Mrs. Besant also had similar instructions from her Master. In a letter to the Branches of the Theosophical Society, dated February 6th, she writes:

When friends had mooted the question of my becoming President previously, I had said that only my Master's command, addressed to me personally, would induce me to accept it. I told Colonel Olcott this when he wished to nominate me before They had spoken. [She had, in fact, urged the nomination of Mr. Sinnett.] When I was sitting with the President the evening before the visible appearance of the Blessed Masters to their dying servant, to bid him name me as his successor, and we were asking Them to express Their will in the matter, the two Masters appeared astrally, and tried to impress his mind. To me my own Master said: "You must take up this burden and carry it." The Colonel said: "I have my message; have you anything?" "Yes," I said. "What is it?" "I will tell you when you have announced yours." Then he said he would wait till morning and see if he received anything further. I then wrote down what had been said to me, sealed it, and locked it away. In the morning the Colonel was clear that he was ordered to nominate me, but he was confused about subsidiary details. I advised him to wait till all was clear, as some of the details seemed to me impracticable. On the evening of that day he asked me to sit with him again, and ask Them to speak. I refused, as I had had my answer and I could not properly ask again, and I went downstairs. Then took place that manifestation, borne witness to by the Colonel and his two friends, as already related by him in *THE THEOSOPHIST* of February, 1907. He sent for me and told me what had occurred while his friends were writing it down in another room. I then informed him of what I myself had been told. The written account exactly

corroborated his spoken account, and the Master Himself confirmed it to me the same night, as I sat in meditation. It hurts me to bring Their names into what has been made a controversy, but if I remain silent and allow the Theosophical Society to be swung on to a wrong line, I should be false to my duty.

In the account referred to above, the Colonel says:

Probably on account of the possibility of my life closing at any time, the two Mahâtmas who are known to be behind the Theosophical Movement, and the personal instructors of H.P.B. and myself, have visited me several times lately (in the presence of witnesses, being plainly visible, audible and tangible to all), with the object of giving me some final instructions about things that They wished me to do while still in my physical body.

Again he wrote:

They told me to appoint Annie Besant as my successor; and I cannot but feel glad that their decision confirms the view that I had myself already taken.

The chief reason for the opposition to Mrs. Besant's election was her assertion that she believed in the purity of Mr. Leadbeater's life, while she totally dissented from the advice he had given. There was a tendency, especially in England where there had been an expectation that Mr. Sinnett would succeed to the office of President, being then Vice-President, to question these visits of the Masters to the Colonel; but as Mr. J. Midgley wrote in *THE THEOSOPHIST*, for May, 1907:

It is intellectual suicide to begin to deny psychic phenomena after thirty-one years of investigation into the psychic and other powers latent in man, in accordance with our declared Third Object; after thirty-one years of combat for psychism and psychic phenomena as against materialism. And further, it would not only be intellectual, but also moral, suicide to begin to deny the existence of Masters and Their power and right to appear to Their disciples to instruct and counsel; and especially is this the case when we remember

that, but for the existence and appearance of these Masters to such disciples, this Society would never have had an existence. It is Their offspring, with that other great psychic phenomenon, H. P. B., as its mother. In infancy it lived and became famed on account of the psychic powers manifested by or through her. The wonderful information which has been given to the world during the last thirty-one years concerning all departments of nature: physical, psychical, intellectual and moral, has come mainly from one source; namely, these Masters, who are now somewhat contemptuously styled "apparitions" and whose "psychic pronouncements," we are told, spell "Theosophic slavery". Furthermore there was a quibble over the words "appoint" and "nominate" as applied by the Colonel to his successor; the former in a preliminary letter of information sent out in January 7th, the latter in the official notice of January 21st. This seems of little consequence considering the fact that the candidate must be "elected" by the vote of the whole Society.

Mrs. Besant was elected by an over-whelming majority.

Her Presidential Address of June 29th, 1907, is of vital interest, and furnishes a criterion by which to judge the Society's work since then:

The Society asserts itself as a nucleus of Universal Brotherhood . . . Its function is to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahmayidyâ, the Gnosis, the Hermetic Science—the one supreme fact that man may know God, because he is himself of that Nature which he seeks to know . . . The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion . . . We must welcome differences of thought . . . This is not only sound principle, but it is also sound policy; for thus only can new avenues to knowledge constantly open before us . . . As its President, I say to all men of peace and goodwill: "Come, and let us labor

together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven” . . . So much for our principles. What of our practice? . . . Our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of benevolent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies and debating associations . . . They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the spiritual instead of the literal meaning of Hindū, Buddhist, Christian and other doctrines should be explained, and the lives of the great mystics of all religions taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the light which they have received. People belonging to kindred movements should be invited to the Lodge, and visits should be paid to them in turn . . . It would be useful also if in every Lodge a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quiet hour, for combined silent thought for a given purpose and for united meditation on some inspiring idea; the members of this group might also agree on a time at which daily they should unite in a selected thought-effort to aid the Lodge. Another group should study under the Second Object, and this group should supply lecturers on Theosophy to the outer world. A third group might take up the Third Object and work practically at research, carrying on their work if possible under the direction of a member who has already some experience on these lines, thus increasing our store of knowledge . . . Let me close with a final word, to all who have

aided and to all who have worked against me in the election now over. We are all lovers of the same Ideal and eager servants of Theosophy. Let us all work then in amity. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancor.

Mrs. Besant had asked Mr. Sinnett to continue in the post of Vice-President; but on his issuing a pamphlet on *The Vicissitudes of Theosophy*, containing among other statements this, “that people had been led to believe that a certain Russian lady of very wonderful gifts and characteristics was chosen by the adept Masters as Their representative in the world of ordinary life and sent out to inaugurate the Theosophical movement . . . Beliefs of this kind belong to the mythology of the Theosophical movement,” she asked him to resign the Vice-Presidency and appointed Sir S. Subramania Aiyar, of Madras.

She continued lecturing in London, and presided over the Northern Federation in June. She was accompanied by Miss Arundale, George Arundale and Mrs. Sharpe. Her subjects at the Federation were: “Communication between the Planes,” “The Relation of the Masters to the Theosophical Society,” “Psychism and Spirituality,” “The Idea and Work of the Masters in Religion”.

The Convention of July, 1907, in London, was very tense. Mr. Thomas denounced the Masters and Mrs. Besant, while she was in the chair, could not reply. Annie Besant and G. R. S. Mead spoke in Essex Hall in the evening. She writes in THE THEOSOPHIST for October:

I write in Germany, in the midst of the woods of Saxony where I have taken refuge in order to do some necessary writing, after coming out of the whirl in England and before plunging into the whirl in America. It is truly said that change of work is as good as a holiday; and the change is great from the roar of London, with its rattle of cabs, its thunder of motor omnibuses and motor cars, its rumbling of heavy drays, its shrieks of newspaper boys, to the sough of the wind in the branchlets of firs and pines, the murmur of happy insects, the occasional cry of a bird, the rippling whisper of the leaves as they laugh to each other in their joy

in the sunshine and the caresses of the breeze. How different is the air inbreathed by the lungs! In London it is charged with the smoke of a myriad chimneys, with the petrol fumes of countless motors, with the breaths of millions of human beings, with emanations of uncleanness of every kind. Here it is sweet with flower-laden breezes and vital with the rosy globules of Prāṇa, tossed off from the exuberant life of the pine trees, catching more than they can use of the solar rays. It is good to be on the broad bosom of Nature, the Mother, and to feel the surging pulses of her nutrient life. Blessed is she, the Spouse of God, the Shakti of the Great Lord, and life-bringing, peace-giving, is the breath of her lips.

The Twenty-first Annual Convention of the American Section assembled at Chicago on September 1st. Mrs. Besant occupied the chair. Returning to Europe, she visited Holland and Sweden in fulfilment of outstanding promises. King Oscar granted her an interview, at which she presented him with *Esoteric Christianity* in English and *The Ancient Wisdom* in Swedish. She writes:

. . . he being a man deeply read in philosophical and religious questions, and he showed much interest in the points discussed. Few European sovereigns would care or would be able to talk over such questions. His gracious and warmly expressed good wishes will always remain a pleasant memory. From Northern Scandinavia I fled swiftly Southward to fair Italy, where Mrs. Cooper-Oakley awaited me at Milan. The lecture was in the Università Popolare, one of the institutions springing up all over Italy, wherein the results of university culture are placed at the service of students of all classes. I paid a visit to Ars Regia, a promising activity. It is a Theosophical Publishing business, started with a capital small in money but large in devotion. Mrs. Kirby, an Italian lady, is the chief translator. May it prove as successful as similar ventures in London and Benares. At Turin a lecture on "Theosophy and Modern Science" attracted many professors, among them Professor Lombroso. At Florence equally

interested audiences, and at the handsome villa of Lady Paget in the afternoon, the audience was chiefly English and American, so I was allowed to relapse into my mother-tongue—a relief after the French in which all the lectures and addresses were given. At Rome we arrived in the early morning. Never was such a place for interviews; they were incessant.

From Genoa, the last town visited, Mrs. Besant sailed for Colombo, where, she says:

My thoughts fled back to 1893 when the Colonel welcomed the Countess Wachtmeister and myself at that same spot. Then, as now, we went first to the Headquarters of the Buddhist Theosophical Society, where loving welcome was given. Then to the Musæus School for Girls, where Mrs. Musæus-Higgins with unflagging zeal and devotion has built up a successful boarding-school for girls. She has had to overcome suspicion, opposition, slander; but now, aided throughout by the never-wavering support of Mr. Peter de Abrew, she has secured success for her school and respect for herself. The Government has just recognised her school for teachers, the first for Buddhists in Ceylon. The prize-giving in the afternoon was a most successful function, and I was glad to distribute prizes for cooking, nursing and sanitation, among those for more literary accomplishments. The next day was full of engagements, including a visit to the aged High Priest, Sumangala, who was very friendly, and a lecture at Ānanda College on "The Noble Eightfold Path". Ānanda College is in a most flourishing condition, thanks to the Principal, Mr. Jayatilaka, and the Buddhist Theosophical Society. It was founded by Mr. Leadbeater, who gathered round him a class of twenty-five boys, and out of this little nucleus grew the now flourishing College. I visited also the High Priest Dharmarama, a learned man of middle age, who devotes himself much to the education of young laymen and

monks, and is highly respected. We went to Galle to visit our College there, where Mr. Woodward is devoting himself, heart and soul, to the good work. An address to the boys, and two lectures—one in the Temple where Colonel Olcott took *pansil*, finished the day. Back to Colombo, and a lecture to the Social Reform Society, of which I have been a honorary member from its early days, and then to Kandy through the splendid scenery that makes one of the noblest panoramas of outward beauty in the world. Back to Colombo, to the steamer to Tuticorin, the quay crowded with singing children and affectionate elders, and so farewell to the beautiful isle.

At home in India on the 30th November, and what a journey it was! Addresses, flowers, fruits, at station after station until the carriage was a garden. I never realised before how many Branches we had along the railway line. At Madras triumphant arches from Egmore to Adyar, and within the Adyar grounds also arches gay with flags and well-chosen mottos.

The Convention of 1907 met at Benares. The President gave the address, over 400 delegates were gathered, and many visitors attended from countries outside India. Not the slightest cloud marred the sunshine of love and peace which illuminated the great gathering. Mrs. Besant's lectures, the subject of which this year was "Yoga," were given in the College Hall.

*(To be continued)*

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## ATMOSPHERES

By JOSEPHINE RANSOM

TO travel. There is still a lure in the words that nothing can lessen. To travel: that is to learn the many strange and fascinating values of life, and to sense curious atmospheres of all sorts good and bad. These impressions of such atmospheres are not intended to be profound; nor are they criticisms, nor laudations. They are but impressions and observations, maybe at times only conjectures. Just? Well, each must decide.

India, then, the spiritual heart of the world. There are two Indias: one that might readily be mistaken for a sort of blurred copy of Western life; the other is the immortal India—deep, secret, incredibly alive and alert to those intimate immensities of consciousness which practically spell different worlds. And only India has kept open the road to them, only India really reverences those who vow themselves to exploration of those worlds. Only India understands the indomitable purpose signified by the odd top-knot, the tied beard, the triple staff or cord, the insolent nakedness, the ash-smeared skin, the terrible vigil, the tortured, wrecked body, the seclusion of the jungle. Oh, and a thousand other symbols which mark those, mad enough to seek out immortality, and ready enough to discard the pursuit of the fleeting shadow and grasp after the reality.

Because of her secret indrawn life, typified by the veiled eyes of the Yogī, India's mental atmosphere is austere, remote

—like the clear ethereal remoteness of some of the Himālayan heights, never to be ascended, except in imagination. The Yogi's powers of silence and unbreakable determination are imperative before that rarified mental world will yield any response. Yet, there only is to be found the beauty of perfect thought. Year piled on year of effort, and just occasionally, the fogs of the lower mental worlds are transcended and the radiant purity of utter thought is glimpsed. Even if the vision is but momentary you know why thousands aspire and struggle to attain and to abide in that world. You begin to realise something of the patient toil in thought that has made some of India's philosophies peerless. Pure thought, nothing less. True thought, gleaming, flawless. And the effort to reach it? So long, so patient, so fatiguing to the lower mind that dances gleefully in its own crowded world. Serene world of thought—not to be pulled down to look at and criticise; you must rise to it, nor otherwise shall ever know anything of it.

Another element in India's atmosphere is the strange element of magic. Every day in homes, in temples, ceremonies are performed, and have been for countless centuries. The same ceremonies. The morning and evening ceremonies in the home, the morning including the famous *Gāyatrī mantram*. Magic creates forms, forms transmit forces, big and small. Wander down the Ganges at Benares. (But Benares is not her true name; she is Kāshi, ancient Kāshi, to whom has ever turned India's longing thought.) Thousands worship there daily, thousands have always worshipped there. Temples in marble or stone jostle each other on the steep banks of Mother Gaṅgā.

And it is night, moonlit, silent. In jagged pools of shadow and light crowd temples and houses. Occasional tiny oil lamps flicker before dear shrines. Silence is scarce disturbed by the drone of some weary voice repeating ancient rhythmic *mantrams*. Those *mantrams*, those thoughts made musical,

have peopled the mental atmosphere. Here is Shiva in pure majesty, or engaged in His Cosmic dance, that dance is the whirl of planets and the energy of all things; there Viṣṇu and His adored incarnation Shrī Kṛṣṇa, blest babe and youth. Kālī too, in her dread destructive form, and Lakshmī, the gorgeous; there Sarasvatī, the radiant, and Umā, the wisely tender and above all the mysterious "Supreme Mother". Behold Bhīma too, the warrior in his grand rude giant strength. Angelic hosts also, flashing, ardent—and so many more, "lotus-eyed," with coruscating crowns and crowding myriads of joyous attendants. Are they real and invoked—or are they thought-made?

Indian nights. Who can forget them? Still, haunting, even a little terrifying. Minds are busy with mystery, with magic, worship, glory, evil, joy and misery. It is a little overwhelming—one had best sleep dreamlessly in India.

There are other currents running through this dominant atmosphere—Mohammedan, Jain, Christian, Buddhist and so on. They are still, after many centuries, but faint notes in the mighty chord of India's thought-world.

Then Ceylon. How different! Here is quiet joy. Not many devotions, but one devotion to Peace incarnate—the Lord Buddha. His Love, His Law, His Saṅgha (brotherhood) pervade the lovely island—ancient Laṅkā where Rāvaṇa threw the dice of evil and found death at the hands of his Lord, the perfect Rāma. Over Adam's Peak where broods the thought of the Lord pilgrims seek the mystic feet; at Anurādhapura is still the Bo-tree, severed branch from off that favored tree whereunder sat the Lord in meditation and from which He emerged the Enlightened; His fragrant spirit passed over Kelani and the perfume of it lingers still.

Temples are everywhere. Meditate in them. They attune the mind to large thoughts and to peace. Seek in that peace the meaning of Nirvāṇa, and mayhap some divine ray

of the blessed Lord's thought will illumine your mind and for ever you will be aware, dimly at first, of vast law and order swaying all things and in and through which moves man's immortal spirit with assurance and power. Sit in dim undisturbed temple corners and seek out in thought these high things. In that atmosphere of eternal peace vision seems near and possible . . .

In the cocoanut groves the moon flashes silver upon swaying fronds. The pathways beneath are in gloom. Into some open space come silent forms till all are assembled. Then the throb of the tom-toms breaks the silence. Into the circle of moonlight spring "devil-dancers," dark and menacing, whirling their fire-sticks. The air is a-quiver with disturbing rhythms. Here is dark thought abroad, ancient terrors expressed, the wild will in man a-riot, the call made to old mysteries of nature's untamed savage self. Akin is it all with those who place the pin-stabbed waxen figure in the house of an enemy that he may die mysteriously, and akin also to those who stealthily rob the grave of the wherewithal to concoct dread unclean images . . .

Soft exquisite nights when the firefly flickers in and out and—the body in repose—thought rises and seeks the Refuge and the Law. A benign Presence is felt in whom the mind may rest in long contemplation and know the comfort of the one Truth, the one Wisdom.

Australia. Here oldest land and youngest people meet. Lying silent so long beneath the Southern Cross, bereft of deep thought—for the slowly dying remnant of her dark sons knew few throes of soaring mind—ancient Lemuria slept a myriad, myriad years. Her rocks grew hoary, her forests slumbered, her fauna and flora knew no change, none tampered with bird or beast. No planting, no cultivation altered an incredibly ancient order of things. The black women dug bulb and root from the ground for food, the

black men with unerring skill tracked wild creatures, captured, killed and ate them. Nothing changed. Nigh silent the world of thought, save for vague uneasy stirrings of primitive minds, and the restless ghosts of a glory passed long since in the remote beginnings of things.

The nations of the "West" descend upon the shores of this old land and bring with them the incessant hurry and clamor of "modern" life. Thought springs colored by environment, where space offers freedom and tradition has no meaning. The thought-world seems empty, mind and body drowse in those sun-soaked spaces, life dreams and broods. Even in crowded cities there is not yet much clash of thought and few, as yet, well worn tracks in the mental atmosphere. Here too is a free spacious world to be filled. And fill it will, with thought known and loved and borrowed from all the world, and with thought new and speculative, and above all daring, daring . . . In the realm of emotions there is already a strong artistic tide running and this will come in the future to heights of powerful expression in color, in sculpture, in music.

South Africa, in parts, has also lain for ages beneath the Southern Cross, but not so silently, not so securely. Her broad, starkly beautiful bosom has been stirred, and rent, and scarred, and healed. She has seen the coming of early civilisations and has watched them depart. The ruthless black tribes have come down out of the North, the equally ruthless nations of the West have come over the seas and up through the South to be tested for fitness for Empire. Savage, intelligent, shrewd "gentlemen" those builders of black Empires. "Witch-doctors," keen-witted with wicked insight into the fears, frailties and passions of human nature aided and abetted, at a price, in the building. Then were tyrannous rule and haunting horrors and an untamed rhythm of life that throbbed in wild music and stamping fury of dance.

The "black" man's heart is mysteriously in tune with nature.

The Boer of bygone days trekked with amazing persistence across arid plains and defied the savagery in man and nature. His Bible was his only guide; his wife and family his only companions. His wife obeyed him in her own grimly superb way and yielded nothing to the staggering disasters and hardships that beset her. A chosen people—so they thought themselves.

Then the lure of wealth: buying and selling gold and diamonds, feathers, slaves, ivory, farming and hunting—all these and more, the best and the worst in the world, "smelt out" and struggled for. Then came governments and schools seeking order out of much diversity. There is the secret, but vivid nature-instructed, lore of all sorts of dark humanity; the long slow thoughts of the Bible-instructed Boer; the quiet of Indian thought, the clash of Christian missions seeking rewards, the growing definiteness of Universities. Romance of life, romance of thought, romance of scenery with great horizons and glowing glory of color . . . The atmospheres of South Africa are certainly distinctive.

Britain. Thought flowing steadily in many well-worn tracks, therefore traditions yielding but slowly. Ireland irrupts and thought is bent awhile, Scotland pulls uneasily and then settles back because her sons have their part to play in an Empire's fate; Wales lifts her broad shoulders at times and then tremors run through the Islands, England stirs with astonishing violence now and then, but her burdens are so many that she quickly quietens down again to the ceaseless consideration of them.

Political—that is perhaps the main thought current of Britain's atmosphere. Of that the centre, of course, is the Parliament—how best to rule with justice. Into that main current flows many a tributary stream from far and near, so

the thought-world of these little islands, set in grey Northern seas, is many-colored. It is crowded, too, anxious always. There is an insistent brooding sense of something about to happen. In such a Commonwealth of peoples momentous decisions are of daily occurrence, decisions that affect the destinies of thousands, millions. It is wearisome. Under the strain England's mentality has acquired some of that desirable dispassion which makes for a whole world's steadiness. It is as well. But it tends to a greyiness of life, for responsibility usually robes itself sombrely.

Yet despite the outward solemnity there is a way of escape from it all, for there's still a Pagan note in England's chord; there's a sweet wild call in her fairy glades and wind-swept hills where pucks and fairies and dainty elves disport themselves and birds sing and the shy wild things are at home. And the people answer the call readily. They explain it as "love of fresh air"!

There seems so little room for new thought in England, for thought that will make other tracks from which may be gained new vistas. England is like India in that. Both are mature—the one in action, the other in spirituality. Both have exhausted so many possibilities. What is there new, unknown, which may thrill or cause wonder, or even departure from the old and familiar! Yet, who knows?

In what ways will England remain for centuries yet a slow but sure disentangler of the world's many problems, including her own? Her children from over the seas can play games as well as she, can beat her at them, for they have still the zest for laurels. New nations and old are busy securing their share of the markets she once monopolised. And so on. She is concerned but not jealous . . .

But there's an age-long ambition at England's heart and its fulfilment has not yet been secured.

How to rule with justice?

She does not yet know, though she has tried, splendidly sometimes—and partly succeeded. Hence her power. But there are still bigger hopes burning at her inner shrines. Who shall reveal them so that the world may glow in their light? The hour has come. Shall it pass?

In France also run two currents: one is the bourgeoisie of all sorts and grades; the other is the old aristocracy.

The bourgeoisie (unpleasant word) are at heart a peasant people—though they flock the city streets and find curious satisfactions in dull, vulgar and flaunting places which only imagination can invest with any sort of attraction. The Boulevards, for instance, and those pavement cafés!

The peasant's heart is in the country with the soil he loves even though industry claims him. France is truly dear to him and draws his very soul in some strange magnetic way. France is his constant romance, which he would have the whole world admire . . . Yet is he practical, shrewd, level-headed, and, despite the waywardness of his emotions which lead him, a willing slave. For is not life an enjoyment? Who so foolish as not to sip its red wine and relish its flavor?

Meanwhile politics and trade, and the rest, and beyond all-farming . . .

The long furrows in the big fields, the happy vineyards, the rich fruit, the good vegetables and the radiant flowers. Then the great harvests and the many little customs that add spice to life! Then religion, for beneath all, your bourgeoisie is religious in his own way. Miracle! It is a word as constantly on his lips as on the lips of the aristocrat. Think of the recently made Saint—little Ste. Marie-Thérèse de l'Enfant Jesu—who died an early death not so many years ago. She prayed when living that after her death she might be allowed to help people and assist in granting their prayers. And already over four thousand "miracles" stand to her account; so many indeed, that she has not had to wait for

centuries before being canonised. Think of Lourdes and its thousands of pilgrims and the "miracles" there too, and of other shrines and holy places whereto the crowds resort for the healing of their many ills, mainly bodily. Dear beautiful sceptical France!

The Revolution set out to destroy the aristocrats but really carried them high on its violent tide and left them stranded. Duke, Marquis, Vicomte, Comte, etc.—all are still there in a web of social life where "the oldest name in France" still commands precedence. Into that world the bourgeoisie seldom steps, not even if it be high in political place and power. And the aristocracy is Catholic while politics are Freemason—and who shall understand these things without much patient consideration and close psychological study?

The aristocrat has an ineradicable love of the beautiful, the rare, fine, delicate and exquisite in art. It is part of himself and not to be denied. He collects, he surrounds himself with *objets d'art*. He handles them as a lover his beloved, with tender reverent intimacy. He is irresistibly affected by the subtle in the arts. In him moves always a passion for lovely things animate and inanimate. The wickedly, but cleverly grotesque too he cannot resist. It charms him . . . Life altogether intoxicates him. It polishes him at the same time and makes him brilliant and urges him to demand an audience before which to shine. He is impatient of a world in or out of France that does not admire him . . . Also, for him the dramatic moment is precious, poignant, necessary. Life is so stale without it, not to be endured!

And assuredly—"Life is an ecstasy."

Josephine Ransom

## LOVE

AMID the dim deep mystery of moonlit pines,  
We lingered, you and I, in sweet accord,  
And dreamed of faery palaces where we would dwell,  
Of journeys travelled over sunlit land and sea,  
Of work which we should do for Him,  
To lift the burdens and the sorrows of the world.

Then with grating iron wing came Strife,  
And stood between us as we sat.  
The fair frail chalice of our love was broke,  
Flung to our feet, the fragments of so sweet a form.  
We parted; and with salt and bitter tear we wept,  
And went our ways.

Then, as God willed, we met again,  
One summer eve amid the sombre trees,  
Chastened and bruised with battles in the world.  
Once more we built, with finer purpose bent,  
The Temple of our love;  
But now, cleansed of its dross by anguish's searing flame,  
We built with gold, the gold of Him  
Whose Love holds all within His Breast.  
We learned to live, to strive, to die for this.  
You were no longer you, no longer I was I,  
But in sweet harmony we learned to see—  
That all is Love.

L. J. B.



## WHAT IS WRONG WITH EDUCATION?

By WILLIAM A. GOWRIE

IT is quite evident that something is wrong with education. Educators the world over are worrying their heads over lamentable conditions that exist in schools and colleges, without determining the causes, or doing the necessary to change them. The press voices the general discontent, and, magazines publish articles on the subject offering solutions which, far from clearing up the tangle, serve only to emphasise the need of action along reasonable lines, by proposing plans too revolutionary and impracticable.

I have in mind an article by Mr. H. G. Wells published in the *Cosmopolitan* about a year ago. In his article Mr. Wells decries conditions in schools and colleges, and suggests that, universities, with all the paraphernalia of caps and gowns, degrees, athletics, etc., be done away with altogether. Mr. Wells considers the four years spent in college a protracted holiday; and believes that it would be more beneficial to bring youths from the age of fifteen or sixteen years in contact with the realities of life. In other words: the time spent in schools, others than the primaries, is wasted.

Instead of universities Mr. Wells would institute a plan whereby knowledge would be broadcasted through the media of literature, leaving a few institutions similar to our colleges, for the purpose of research, and for the benefit of those students who desired a close contact with the assistants of the distinguished teachers whose results it would be their duty to impart to them, and to other students all over the world.

We cannot help but think that the plan proposed is on a line with the author's literary trend. It may be that, at some future time universities will be done away with, and some other means found to convey education to students: through literature, radio, or, yet again, through some means yet to be invented; but, the problem before us is: not to do away with the secondary schools and colleges but, to make these institutions do the work for which they are intended; not blaming the colleges entirely for the adverse conditions found to-day in the educational world, because conditions within the university campus are caused, in part, by existing conditions in the outside world.

To the pressure from the outside world, of which we shall speak later, must be added the lamentable, but undeniable fact, that, our educators, with but few exceptions, are narrow-minded, and have no clear conception of what education is, or what is its purpose. That is the first stumbling block, and,

it must be removed before education can be established upon sound foundations that will permit a satisfying plan to be conceived and put into permanent effect. We must establish definitely: What is education; and what is its purpose. We must also determine what are "the realities of life" to which Mr. Wells refers. And, furthermore, we must find out what we are struggling for, or better yet, what are the things worth struggling for.

Education is, indeed, a most complex problem, and, its complexity is not lessened by the fact that, as the saying is: "We don't know where we're going; but, we're on our way." And, that is exactly our case. Some unknown force urges on to a hidden destiny. Something within us whispers that we must acquire knowledge; that we must strive for perfection. But, why we should do this, and for what ultimate purpose is beyond the ken of our educators.

Education has been defined as "the pursuit of knowledge"; but, evidently this cannot be an end in itself, but a means to some end. Now, is education to be considered as a means for the procurement of riches? A short cut in the acquisition of material well-being? Is education to be acquired that we may shine in the glory of our superior knowledge over our less favored co-inhabitants of this globe?

The prevalent idea seems to be in favor of education as a means for obtaining sufficient knowledge in some line of human endeavor that may be capitalised, either in dollars, or in honors. The profession is the thing; and, if we acquire a smattering of general knowledge to go with it, well and good; if not, it does not so much matter. Success in life is measured by those two standards, and we follow the precept to: "Let our light so shine before men that they may see our good works, and glorify us who are here on earth."

These dominant tendencies in the outer world have a corresponding effect in the college world. Then too, we are

living in an age of wonders. Every day brings forth another invention conceived that this world shall be made a more pleasant place to live in, from a material point of view. And, the consensus of opinion seems to be that money makes the wheels go round; because it is the means of placing within our reach all those pleasures and commodities made possible by modern inventions and manufacture. The average young man goes to college with but one ambition: to learn his chosen profession in the shortest possible time in order to get out in the world and make enough money to supply himself with all the physical comforts and pleasures available. The man who does not go to college also wants the same thing: money, and, we find this general trend moulding college education.

These conditions exist because we lack the broader outlook that could give us a comprehensive view of the present and the future in the light of the past, and our educators, to whom we should look for guidance, seem not to heed the lessons history has to teach. They seem to forget that, in order to realise true progress the physical must move parallel with the spiritual. That when the physical progress dominates we have . . . The Roman Empire; when the spiritual stifles the material progress we have . . . India. With these two object lessons before us we should, obviously, take the middle course. But, this world is being made so pleasant a place (materially) that we are losing our capacity for the pleasures of the spirit. We are becoming cerebral, and stifling our budding intuitive tendencies. Pleasure is supplanting happiness, and, that way lies danger.

The present conditions and tendencies are causing a plethora of specialisation: In the field of scientific research, in the industries, in commerce, in education and in letters, in fact, in all fields of human activities the specialist has supplanted the man of general knowledge. Universities prepare special courses and special programmes of study, eliminating entirely

those studies that are not absolutely essential for a working knowledge of the profession in question. Cramming into the shortest possible time the indispensable, trusting that the student will acquire what passes for an education after he graduates and gets out in the world.

This modality is due to the vertigo that has taken possession of humanity in recent times. Everything must be done quickly, and, it is considered best to do something mediocre in a hurry, than well but slowly. We seem to be afraid that old age or death will overtake us before we finish doing what we have at hand; and, humanity might be likened to a child who, in the absence of his parents takes from the cupboard a jar of jelly, and is bent on transferring to his tummy as much of the sweet as possible before someone returns and stops him.

The fact is, that we do not realise that life is like a fuel, that we must conserve in order to get the most out of. That if we use it with care it will last and permit us to reap great benefits; but, if we waste it, and burn it up carelessly it will soon give out and leave us stranded far from our goal. But, as we said before, the vertigo of velocity has taken possession of us and we are drawn into the vortex in spite of ourselves. Time is money, and, we must prepare ourselves in college, as quickly as possible, in order to get out in the world and make enough money before our life curve begins to decline. In a word, the objective is: Money. Let us not blind ourselves to that fact. The perfecting of the individual, and hence of the human family is relegated to a secondary place. We are at the acme of physical endeavor, and anyone who dares advance the opinion that we are on the wrong road, and that it leads to dissolution and disaster will be laughed at for his pains. And our educators, whom we should expect to know better, are themselves drawn into the current, and, following the line of least resistance, do not try to lead the students along the path of real progress, but allow them to formulate their own plans

of study. To-day, the college student holds the reins. The educators are powerless in their weakness.

Undoubtedly, one of the objects of the university should be the preparation of the student so that, on his graduation he shall be capable of taking his place in society as an efficient member, able to earn a livelihood for himself and those that may become dependent upon him. But, do we find that it is absolutely necessary for a young man to go to college in order to do that? Are the successes in life found only among college graduates? Is it not true that the college man is handicapped when he leaves college, and cannot compete with the man who is already in the field. That he must begin at the bottom just like any other man who has not had the advantage of a college education but has the experience? There are many men who laugh at a college education, and, why should not they, when without wasting four precious years in college they have acquired riches and as much knowledge as the average college graduate. There seems to be no difference either way; but, there should be. The difference between the college graduate and the man who has not received a college education should be, not in the greater amount of knowledge possessed by the former, but in his higher ideals. His contact with superior men, in an atmosphere devoid of egotism created by the money making craze, should leave its mark indelibly stamped upon his every thought and act. College life should be the realisation of the ideal life, and, the college graduate should carry with him through life the intense desire to extend those ideal conditions to the outside world. The college graduate should be to the world, what the teacher to the student. Knowledge alone does not make for education, there must be a correlation, a harmonious interweaving of the elements that will result in a multiphase growth: a veritable microcosm, capable of continued expansion in all directions. Such a man only, may be called educated.

The student should be taught that this great universe is evolving towards a higher state. That it is constrained by immutable laws that work for a definite purpose in accordance with a preconceived scheme of things, and that man has a place in this scheme. What that place is, and what is expected of him must be arrived at by educators before they are worthy of the name.

Teachers to-day believe that they are doing their duty when they simply impart knowledge to the students; but, that is only one phase of education. The teacher must have the capacity to instil idealism. He must prepare the way for the acquisition of intuitive perception. At present we are working along cerebral lines only; but, the organs of intuition exist in man, although they are at present atrophied by disuse, and must be energised into action by the proper methods.

We rely entirely on reason and common sense. Our teaching is objective; but, this is not the important point: not what is taught or how, but, for what purpose. The methods and plans may be defective, but, if the object is worthy and ever before us, the errors and deficiencies will disappear in time. We would not build a factory without knowing what we are going to manufacture; not shoot at a target if we did not know that such a thing as a target exists or where it is situated, and yet, we spend great sums of money, and infinite pains on education without knowing what education is or what it is for.

It is possible, as Mr. Wells asserts, that universities will pass away and become matter of history, and, that education will be imparted in other ways: through literature, radio or some other means yet to be discovered, but, whether the universities remain or go; whether we educate through this or that method, the fact remains that we must know what we are educating for. We are like travellers on the deck of a ship. All crowding to the bow, straining our eyes in trying to see ahead through the mist, and failing to do so. Whereas,

by climbing the mastheads some would be able, to see, if not the port of landing, at least the shoals and rocks on the path of the ship. The travellers at the mastheads should be our teachers, our leaders, to whom we should look up to in all confidence.

This Twentieth Century, that we insist on calling enlightened, has presented the shameful spectacle of a college professor before a bar of justice answering to the charge of teaching evolution. And, not so long ago a Cambridge professor was nearly dismissed because he happened to figure as co-respondent in a divorce suit. These two examples suffice to establish our real status of enlightenment. We pride ourselves on being broadminded, and, yet, we permit these things to happen. We are not even consistent in our errors. Since we proceed by elimination, why not admit all creeds, all philosophies, all theories, and study them all, taking from each what we consider of value? Why refuse to see but from our point of view? Why accept one religion, one method of investigation, one philosophy when we can take them all and make use of each in proportion to their worth? Why not follow the example of Walt Whitman and contain all?

Not until education is universal shall we make headway. To-day we are limited by regionalism, and nationalism, and, our schools and colleges teach that our best is the best: our system of government, our plan of education, our this and our that. But, that is not education. Education must be comprehensive with internationalism in view. The man who does his duty towards his family is worthy. The man who also does his duty towards his community is worthier. The man who, besides, does his duty towards his nation is worthier still; but, the man who is educated enough to do his duty towards these institutions, and besides realises that he owes a duty towards the whole human family, and takes his place as a citizen of the world, is really great, is really educated.

That should be the aim of all true educators, to make citizens of the world. Not: "My Country"; but: "My World."

As stated above, the Alma Mater should represent ideal conditions realised within the limits of the campus, and the aim of each student, to extend these conditions to embrace all the outside world. But, in order to realise this we must fill our university chairs with real educators. Men capable of leading, not following along with the student body. Telling the students what they shall have, not asking them what they want. There are such men in the world to-day. Let us find them, and pay them enough so that they may be able to dedicate their lives entirely to education. And, here we find a mark of our real esteem for education: the poorest paid profession in the world is that of the teacher. You may say that those we have are not worth more. Perhaps that is so. But you cannot reasonably expect a capable man to forego a lucrative position in the world in order to enter a college to teach for a salary equal to that received by a streetcar conductor, or a private chauffeur.

Education should be synthetic, but, ours is an age of specialisation. The college courses are divided and subdivided in specialities, and a student who goes to college to study a certain speciality, studies that and nothing more. Anything not directly related to his subject is discarded.

This limitation is a great obstacle to education. Universities are reduced to the category of institutions in which professions and specialities are taught, in preparation for the struggle that is to commence with the departure from college. A struggle that becomes more and more tragic, as we invent others and more complicated superfluities. The so-called struggle for existence is, to a certain extent, a myth. The real necessities of life are few, and within reach of the average man; but, the universities are being prostituted, the Alma Mater is being

commercialised, and, is taking more pains for the gratification of the pleasures of the body, than for the welfare of the soul.

Undoubtedly specialisation has made possible the enormous progress of modern times. It is true that allowing for the limited capacity of the average man, he will render a more efficient labor by dedicating all his activities to one line of action. There is a notable increase in efficiency; there are less errors; less time lost, and in the world of dollars and cents where time is money, the specialist has become indispensable.

It would seem from the foregoing that, specialisation by the individual is to be desired. That this dedication to a limited field, say of investigation, of a great number of specialists will result in a more comprehensive knowledge of the whole field. But it is not so. Specialisation in one aspect of a subject that possesses other modalities only serves to limit the range of vision of the specialist. He will see the details clearly; but, will lose sight of the correlation of the parts. He will lose the faculty of grasping the whole process at a glance; of looking at the painting in its entirety, so that losing the details, the strokes of the brush, the unity of the work may stand forth harmonious and splendid. Much may be learned by studying the stars through a telescope; but, more may be learned by looking at the firmament with the naked eye, and permitting the wonderful panorama to reveal to us the greatness of that Law that rules the universe. Let us study the stars through the telescope, by all means, but let us look at the sky with our naked eye also.

Every man should specialise in something; but, he should gravitate naturally to that limitation after years of preparation in other fields, so that the limitation he imposes on himself shall be in respect to his activities only, not because of ignorance of the others, as will obviously be in the case of a

student who enters a university and devotes all his time to the study of one particular specialty. And, so we have to-day that, the average civil engineer knows nothing of political science, biology, philosophy or letters. A lawyer knows next to nothing of mathematics; a mechanical engineer may have heard the word æsthetics, or he may not. The objection is offered that life is too short, and that we may not hope to learn all there is to be known in one short span of life. The argument is weak, and based on limited knowledge of the way in which life functions. Besides, the college education is not supposed to include all the knowledge there is in the world; but, it should crown the efforts of the preparatory schools by giving to the world young men possessing the fundamentals of life. The love of truth, and perfection. The desire for further expansion in all directions.

In spite of the fact that specialisation has helped material progress in a marked degree, it does not follow that it will light the spark of genius in the mind of the investigator, and it may be truly said that modern invention has been the result of natural vocation rather than specialisation. In chemistry, in physics, in electricity and, in fact, in all fields of human endeavor it has been the man of synthetic education, or the amateur who has triumphed. Men who, disregarding the signposts erected by the followers of beaten paths, the men of limited vision, dared to sail adventurously over uncharted seas, even against the dictates of common sense, guided by their intuition and their contempt for limitations. And thus we have that: The inventor of photography was an army officer; of the electric motor a bookbinder's clerk; of the telegraph a portrait painter; of the Packard loom a dressmaker and of the typewriter a farmer. A poet invented the sewing machine; and the disk talking machine was the night work of a clothing salesman. A lawyer's clerk invented the wax cylinder phonograph;

a grocery man the type casting machine; a physician the first pneumatic tire. The hand camera was the invention of a bank clerk, and the film roll of a country preacher. The motion picture machine of a stenographer. The tunnelling shield was the invention of an editor; and, the stock ticker of a dentist; two bicycle repair men made the first man-carrying aeroplane. A druggist clerk invented the loudspeaker.

We might go on accumulating evidence to prove our assertion; but, the above suffice.

Specialisation in any form, as the belief in any one religion, system of philosophy or line of investigation is a limitation.

There is a story about a man who had worked for years in the Ford automobile plant. Finding himself in France without money, he applied for work in an automobile plant. On being asked what he knew about automobiles he replied: "I know how to tighten screw number 455 of the left mud guard. I can tighten fifty screws per minute". That, allowing for exaggeration, is what specialisation does to the individual.

A person who knows only one language, and has lived in only one place may know his language and his place better than the traveller who has visited many places and knows many languages; but, the poliglot and traveller will be broader in his views; more comprehensive in his appreciations; will have more capacity to assimilate.

To the actor life is a gesture; to the mathematician a formula; to the religious a prayer; but, we know that life is something more, that life is many-sided, and that if we are to understand it, we must be many-sided also. If this is an age of enlightenment then let us destroy existing barriers to expansion. Thus, and only thus shall we gain freedom from ignorance and prejudice, the greatest obstacles to true progress.

William A. Gowrie

## CHRIST AND ANTI-CHRIST

By ALICE A. BAILEY

TWO major premises have governed the religious thought of humanity throughout the ages. One of them is the fact of man's search for God, and the other is the realisation of God's search for man. One is evidenced by the whole trend of the teaching and symbology of the great religious cults, and the other by the constant appearing of messengers among men, bringing a Word from God to His wandering sons, urging them to seek until they find Him, to return with speed to their home with Him, and not to rest until they find a resting place in His bosom. These two parallel lines of teaching can be found running like a gold and silver thread through the warp, woof and pattern of all religions. They indicate a fundamental truth—perhaps the fundamental truth where the children of men are concerned.

That this teaching has been allegorised until its original simplicity has been lost is, of course, inevitably the case; that it has been twisted by the theologians, distorted by academic doctrinaires, and hidden behind the puerilities of men's minds is indisputably true; but back of all the allegories, the dogmas and doctrines, the disputations and the commentaries of theologians lies a clear and simple truth, with a wide general application. As the centuries slip away this truth is emerging ever more clearly, and the laws which govern this reciprocal search will be increasingly made apparent.

This truth might be summed up for us in the following brief formula :

Every human being is a son of God, for all souls are one with the Oversoul.

Within each son of God lies the power to evolve and grow, just as there lies within the infant the potentiality of the man.

When full growth or perfection is attained, a son of God stands forth, with the right to stand in the Presence of the Father.

From that Presence He again goes forth to the place where His younger brethren struggle in the darkness to aid them in their evolution.

When that returning son of God is One who has achieved high place in the Father's home, He frequently brings a special message and carries a special type of force. In this case He is called a World-Teacher, an Avatâr, a Savior of the race.

This is the simplest statement of this occult truth, but it involves big issues, and the results of such an advent are so many and significant that history deals largely with them, and there ensues a world-wide recognition. The familiar story round which the faith of Christendom is centred gives us the picture of such a son of God, the eldest in a great family of brothers, the Master of all the Masters, and the Teacher alike of angels and of men.

For two thousand years the message He brought of love and service has sounded in the ears of men, and ever there has been with us the anticipation of His return. For the past twenty-five years this anticipation has been superseded by a conviction of the imminence of His near approach, and everywhere proclamation has gone forth : Lo, He is here ! Lo, He is there ! The Christian Church proclaims His near return ; cults in India give Him a name and say He is already with

us ; the Mohammedan peoples live in expectancy of the appearance of the Iman Mahdi, and the Buddhists of another Buddha, whilst the Theosophical Society, in line with the rest, announce the presence with us of the World-Teacher in the person of Krishnamurti. The Bahaist states that He has come and gone.

What is the truth in these matters ? How can we arrive at a certainty as to eternal verities in the midst of the turmoil of voices and the clamor of claimants ? What are the principles involved, which, when found, will act like Ariadne's thread and lead us out of the maze of speculation into the light of day ? What does the emergence of this expectancy at this time signify ? Is it possible that there is truth and fact underlying the veil of illusion, of glamor and of error ? There surely must be.

In the search for truth in this connection, in the spread of discussions about the matter, and in the general expectancy lies only good, for the power to discriminate and to think truly is developed thereby, and the growth of the intuition is fostered. Men grow by coming to their own decisions, and by knowing why and for what reason they accept or reject a doctrine, a dogma, a claim or claimant. If we accept intelligently a formulated truth and believe it, then that is the truth for us. If we intelligently accept a Teacher, then for us he is the teacher, and the same truth applies in connection with the World-Teacher. If we accept Him, then He is the World-Teacher, as far as we individually are concerned. But the reverse is equally true, and there is no sin or wrong where people intelligently, sincerely and thoughtfully reject a teaching or a teacher. There is no harm in questioning. Men grow by answering truthfully and in the light of their own souls such questions as the following :

Do I believe in the return of the Christ, or of the World-Teacher ? If so, why ? If not, why ?

Do I believe that this is the time for His return?

Can I state why He is looked for now, and why (under the cyclic law) the sound of His feet may be heard?

Do I believe, for instance, that Krishnamurti is the vehicle for the World-Teacher? If so, why? If not, why?

Do I reject the claim that is made for him because I am antagonistic to those who are sponsoring him?

Or, do I reject these claims because, after due thought, time and consideration I see no indication of a message given, a note sounded or of power pouring through the personality involved?

Again, do I accept the claims made for him because those I respect accept him and believe them, or because I am naturally a follower and devotee?

Questions such as these when honestly faced and candidly met will lead a man into the truth, and we arrive at the realisation that it is not the holding of this or that belief which is the thing of paramount importance but the fact of being sincere with oneself. It is not this doctrine or that teacher which is of moment, but the using of the God-given power of arriving at a knowledge of truth through the right use of the mind. We are saved by the light that is in us and not by someone else's light; we can know the truth and the truth can make us free, because in our own souls lie light and wisdom, and we need not walk by another man's truth or accept a formulation of truth on the evidence of another.

The problem before each one of us these days is to listen with sympathy and understanding to the varied presentations of truth and to the beliefs of others. We must investigate in love and with intelligence the differing claims and ideas. So few people use their minds; so many use their emotions and their loyalties or their prejudices! In the process, we must refrain from condemnation and loud-voiced derision, and carefully sift, watch and defer decision until such time as

our own inner monitor speaks, indicating the direction in which truth (for us individually) must lie. Then, having settled along what line our activities and allegiance must be organised, having cleared our minds through meditation and clear logical thinking, let us remember three things:

First, that the great "heresy of separateness" is the one damning sin.

Second, that every aspirant to light and knowledge has to guard himself from the danger of crystallisation, over-devotion to the form of truth which appeals to him the most, and from the tendency—present in all of us—to become a theologian, which is, after all, only misapplied devotion to a cause or a teacher or a form of truth. Let us watch against the making of Bibles, and of infallibilities, of popes and beloved teachers.

Third, that the true Occultist must remember to co-operate with all groups of thinkers who are helping others towards the light, even though their methods, technique, dogmas, and terminologies may not be his.

With these thoughts clearly in our minds, let us look at the whole subject of the Christ, and His return as the World-Teacher, from a wider point of view than the personal, and let us at the same time include in our thought the opposing great concept, that of the Anti-Christ, or Adversary. The two are inseparable, and together produce the perfect manifestation.

Let me say from the outset that I am not in sympathy with the point of view which seeks to prove that Anti-Christ is the Roman Catholic Church, or the Pope, nor do I believe that it is the sum total of those religions which the orthodox Christian regards as heathen. Books have been written to prove that some outstanding personality (historical, religious or otherwise, whose views differ from those of the writer of that book) is Anti-Christ. Anti-Christ is regarded by many as the teaching and the teacher whose theology differs from

theirs, yet—if this is so—they are, in their turn, Anti-Christ to others differing from them. Thus it becomes apparent that this interpretation is a figment of the imagination and indicative of a pugnacious disposition. The same separative and critical idea can be seen in the ranks of the Occultists and Theosophists, who call those who do not accept views identical with theirs, black magicians. Thus lines of demarcation are set up, antagonisms fostered, and separation brought about, simply because people disagree on terminology and interpretations, accept different teachers and swear by some Bible. These kinds of people are always with us and—are sons of God as we are!

Anti-Christ is not therefore the Catholic Church or any other religious body; it is not the aggregate of so-called "heathen" nations; it is not some mysterious man of power, or that person or teacher we do not like and from whom we differ. Perhaps we could define Anti-Christ as the sum total of all that opposes and stands in the way of soul freedom, whether we are concerned with the individual soul of man, the soul of humanity as a whole, or the soul of a planetary sphere, or of a solar system. It is all that obstructs progress and stultifies growth; it is that which prevents the entrance of the light and bars the way to truth. It is one of the divine "pairs of opposites," that duality which is the cause of manifestation. It is therefore the matter aspect, the body or form, the substance side of creation in contradistinction to the life, the soul, the spirit aspect.

Matter is frequently called the mother aspect, because in it and through it the germ of soul is brought to maturity, and the son is brought into manifestation. Anti-Christ is therefore that mother aspect of divinity seeking to retain hold upon the Son, forgetting that the Son of God must stand forth free and unrestrained by the Mother, untrammelled by form, and liberated from the lure of the body nature. The pairs of

opposites must travel together and serve each other until the inevitable time comes when Spirit, having "mounted on the shoulders of matter," emerges out of the realm of material form and functions as a Son of God (cosmic or individual) in full manifestation. Without the use of form, no Son of God could come into being; without the help of matter and the process of incarnation not a single human being could know himself for what he is—an individual free soul, with power to function on our planet and there to develop those potentialities and capacities which ultimately enable him to soar into the Heavens. Everywhere life and form are found together, and the interplay of the force of matter (which is the cosmic Anti-Christ) and the force of Spirit (which is the cosmic Christ) is that which produces evolution itself, that mysterious unfolding process which is carrying all creation on to its goal and consummation.

In individual man the same duality can be found. Soul and body function together and, relatively speaking, that force which is the life of the body-nature, works against the soul-nature and thus can, with equal truth, be called Anti-Christ. When the pull of that force no longer attracts the soul, and when the form aspect no longer has any allure, then the man stands free and we call him a perfected man. Later, when his knowledge has unfolded into perfect love and wisdom, we call him a Christ, and the command of the great Son of God, Who is the symbol to all humanity of divine possibility, is carried out: "Be ye therefore perfect even as your Father which is in Heaven." The son has attained his full growth.

The Devil (which is another name for Anti-Christ) might therefore be regarded as the aggregated intelligence of the body-cells, and of the atoms which go to the construction of that physical, emotional and mental something which we call the personal lower self. This is the great Adversary to the emancipation of the Sons of God. This is the intelligence of

matter battling against the wisdom of the soul. This underlies the cry of S. Paul when he says :

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would, I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man :

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Oh! wretched man that I am! who shall deliver me from the body of this death? <sup>1</sup>

Man is himself a paradox, the battleground and also the fighting warrior.

The same general concept can be found underlying all other types of forms—forms of nations, of organisations, and of all large groups, social, religious and political. These forms are governed by the same laws and veil the same inner struggle. Always the exoteric form seeks to hamper, hinder and hide the manifestation of the inner spiritual force. The union of these two—life and form—follows the same sequence of events as we see in the natural processes of nature: first the birth of the form, due to the struggle of life to emerge; then its growth, as that life impels it onward; next the period of usefulness, when the form is used to meet the purpose of the life, and finally its eventual death and decay, as it proves inadequate to the needs of this life. Such is the history of every race and nation, of every great religion and sect. Such also is the inevitable history of every occult and esoteric organisation, as can well be seen if we study those around us at this time.

<sup>1</sup> *Romans*, VII, 18-24.

Let us not forget as this is realised that as the Christ aspect, or soul, emerges through the use of form into the ever greater manifested perfection on the physical plane, so Anti-Christ or the form aspect equally gains and equally achieves perfection, for "the whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the Sons of God".<sup>1</sup> Matter is as divine as the Soul, and in the book of Job we find the Adversary, Satan, appearing among the sons of God and walking among them as his right. He acts in that wonderful drama as the hinderer and tester, calling out all the reserves of the soul and thus developing them. H. P. B. hints at this truth in the words :

It is this grandest of ideals, this ever living symbol of self-sacrifice for the intellectual independence of humanity, this ever active energy protesting against static inertia—the principle to which self-assertion is a crime, and thought, and the light of knowledge odious.<sup>2</sup>

Browning also had an insight into this idea in that passage where he speaks of the soul that has "learned, by the means of evil that good is best". Christ speaks to us of the prodigal son, who had no sense of values and no appreciation of his Father's home until he had identified himself with the pleasures of form and the husks of existence. The origin of the word "Devil" is in itself interesting, as given in Webster's dictionary. It traces back to two Greek words, meaning *to throw across*, and then on to a Samskr̥t root meaning *to fall* and in this connection two passages from an old Chinese Scripture and our Christian Bible are mutually explanatory and can be left to interpret each other.

One night the stars ceased shining in darkness, and deserted it, falling down like rain on earth where they are now hidden.<sup>3</sup>

Thou hast been in Eden the garden of the Lord . . . Thou wast the anointed cherub that covereth . . . Thou wast upon the holy mountain of God . . . Thou wast perfect in thy ways from

<sup>1</sup> *Romans*, VIII, 22, 19.

<sup>2</sup> *The Secret Doctrine*, II, 553.

<sup>3</sup> *Tchoon-Tsiseo*.

the day thou wast created, till iniquity was found in thee . . .  
Thine heart was lifted up because of thy beauty; thou hast corrupted  
thy wisdom by reason of thy brightness: I will cast thee to the  
ground.<sup>1</sup>

How art thou fallen from Heaven, O Lucifer, Son of the  
morning!<sup>2</sup>

The symbology of the Masonic ritual, particularly the  
third and sublime degree of Masonry deals with the same  
concept.

It is not necessary to deal longer with the Anti-Christ  
aspect, nor to lay the emphasis of our thought upon that  
which is antagonistic to the soul. It is not a good thing to  
concentrate upon the forms which imprison the soul. It is of  
value to realise their function, and to understand that the  
province of the Anti-Christ, in a human being and in the world,  
is to drive the Sons of God to such a state of mind that they  
will take the kingdom of Heaven by violence and free them-  
selves. It leads to intelligent living to realise that every form  
is the result of the energy of the Adversary, and that in the  
lower kingdoms of nature that energy must dominate, then in  
the human kingdom a balance is first achieved, and next  
comes the battle which must precede the emergence of the  
soul from the dominance of matter.

Alice A. Bailey

(To be continued)

<sup>1</sup> Ezekiel, XXVIII, 13-17.

<sup>2</sup> Isaiah, XIV, 12.

## THE BACKGROUND OF BUDDHIST THOUGHT

By A. F. KNUDSEN

WHEN one looks into the Buddhist field today it is not easy  
to see the links between Buddhism and Hindûism.  
The outward activities are most distinct. To the layman any  
link is inaccessible, for the links lie in the realm of philosophy,  
and that is a *terra incognita* to the real layman. It is how-  
ever, for the layman that this is written by a layman, to make  
a bridge as it were, between the two fields, so that the layman  
may know that there is a link. Some day more and more  
students of religion will seek the link between these two great  
faiths, and find the identity in essence.

What was the atmosphere of India at the time of  
Gautama's birth and what was being accomplished by the  
culture of the day? Was India alive or asleep? Was there a  
wave of materialism over the people, or was spirituality in  
the ascendant? What was the tendency? Up or down? There  
are some who like dry, hard, solid food. And to get at the  
root of the matter, and see the then world of thought is no  
light task. Take a book like Barua's *Pre-Buddhist Indian  
Philosophy*<sup>1</sup> and one finds in what a dry soil the tree of  
erudition has to grow at times. There one finds a period,  
preceding the coming of the Great Teacher, that one can  
compare with the state of Palestine, 2,000 years ago, or with  
the world today, when again there is a variety of expectations  
as to the return of the Christ.

<sup>1</sup> *A History of Pre-Buddhist Indian Philosophy*, by Benimadhab Barua, M.A.

Beginning with the earliest Vedic times Dr. Barua takes us step by step, philosophically speaking, up to the days of Gauṭama. Let us therefore take just the immediate two or three centuries preceding and see if we can find what the world was thinking and doing.

Of chronology we must expect little. We have a splendid series of books; a Race-Literature is there, but the foreign, as well as the Indian, authorities differ as to time, by centuries. The metaphysicians, the writers of the *Māndūkya* and *Chāndogya-Upanishads*, for instance, may be said to summarise the post-Vedic philosophy, but that does not fix a date to "Vedic" or "post-Vedic" eras. The sequence is what is important, and with that there seems to be no real difference of opinion. Here we have already the deep analysis of the human faculties relegated to four planes of activity, the *koshas* on five planes, or in some schemes an overlapping, as when *Māndūkya*'s waking plane includes both the *Anna* and *Prāṇa-maya Kosha* of Varuṇa. Yājñavalkya's much older psychological analysis of three states of consciousness fits also into the four of *Māndūkya*. But what is sleeping, what waking or awake, what is the dreaming state? We may name them as we use them, do we value them as they should be valued? Body-Soul-Spirit; Christianity takes the lowest and the highest possible, and makes a stew of all the other bodies of consciousness. This is practically what Yājñavalkya and the older ones do. *Svapna-sthāna*, the dreaming plane, *Sushupta-sthāna*, or sleeping plane; who dreams? of what? it is the subject matter that counts.

Then comes in the *Turiya* stage, is it *Sushupti* under another name, or another subdivision of the stages between *Anna-Maya* (food) and *Ananda-Maya*, (bliss) *Kosha*? We have the planes of consciousness summed up as the *Taittirīya* system in the *Brahmajala Sutta*, which follows precisely the *Māndūkya-Upanishad*. It is illuminating to put these two

*Upanishads*, the *Māndūkya*, and the *Taittirīya* in a diagram parallel to the usual Theosophic subdivisions from physical up to the nirvāṇic and see how gradually the details as to states of consciousness were found and were given out. Even in H.P.B.'s day Subba Row was loath to give out more than the five planes.

That is quite right; unless you are awake as to a plane it does not exist for you, and it is a waste of evolutionary effort to do any speculating about it. Yoga alone will bring you to a realisation of it. This is one of the most interesting points in the transition from Vedic teaching to the definitely Buddhist teaching. The Buddha seems to have ignored the ponderable physical shell as non-existent to the consciousness as a vehicle, but as a tool only. He shows the discrimination of four planes: *Kāma-vacara* (*kāma*-desire) astral, *Rūpa-vacara* (*rūpa*-form), the concrete mind; *Arūpa-vacara* (formless) the abstract mind or causal body; and finally *Lokuttāra*, all that was above, the permanent, or real, participator in the wheel of rebirth. Buddha's teaching as to the four kinds of food for these four bodies is also an interesting parallel or extension of the *Taittirīya* teaching that these higher forms of personality are 'food-eaters', fed from without and not self-sustained, therefore impermanent, and to be transcended.<sup>1</sup>

Dr. Barua's method of putting the Buddhist teaching alongside the older at every step is very valuable, whether it agrees or controverts the Vedic. This study of planes of matter, and human bodies on the planes, and faculties corresponding, should be carried by the student into the Jaina parallels and compared also with Patañjali. None of these give out the same details, but only enough to identify it to him who had a similar vision, lived and worked, on the plane in question.

<sup>1</sup> See *Taittirīya-Upanishad*.

In passing allow a digression to the contents of the *Subala-Upanishad*. It anticipates the Christian symbol of the child, inculcates "a religious ideal of child-like simplicity of outlook on life". And the Buddha controverts in a Majjhima Discourse<sup>1</sup> the idea that "the child is the very model of moral perfection". But that is really only discrimination between child as type of inexperience, or as moral agent, a very big difference. The wondering attitude of the child is necessary if one approach the Mysteries with any possibility of success.

In the *Chāndogya-Upanishad* (especially chapter VII) is a most complete synthesis, or condensation, of the post-Vedic philosophy. Dr. Barua confesses to a difference of opinion as to the order of importance of human interests, e.g., how water is more potent or important than food? That seems strange, but it gives the key to the failure of modern India. The learned Doctor should experiment. Go without water, taking food; then go without food, taking water, in twenty-four hours the experimenter will agree with the Upanishad. Our intellectual analysts of these old Upanishads fail to realise that they are talking from experience, from tests and practices, and not merely inventing verbiage, or fiction. Anyone who puts these statements to the test is sure of ultimate success. How pass judgment on Patañjali for instance, if one has never tried out his directions to the end, to success? The Orientalist often says things that bring a smile to those who know, who know even only the threshold of what is to be known. The real philosopher is an explorer, a naturalist, a master of introspection, dealing with facts. For an energetic mind the order and value of the twenty-three terms in the *Chāndogya-Upanishad* is very enlightening, and someone conversant with both Samskrit and Theosophy should dig it all out for us.

<sup>1</sup> Majjhima, II, pp. 24-25.

It is in the period of about two or even three hundred years before Buddha (circa 800-600 B.C. according to Dr. Barua), that we find the daily life and thought deteriorating in virility of thought and action. It is here that we find the rapidly growing sophistry and dogma that is the typical or prevalent attitude of mind in the Hindū body, social and political as well. It is what one would expect after Sri Kṛṣṇa's most successful extirpation of the Kshattria Caste in the *Mahābhārata*. That left, as Babu Bhagavan Das so clearly shows,<sup>1</sup> only the Vaishya or merchant caste to carry on, with the Brahmins to be sure; but it meant for India a long period of commercial-mindedness, no longer tempered with the chivalry of knighthood. It was *Cavaleria Rusticana* on a very big scale. In other words the whole of India's thought-life was suffering, as some parts of America are now suffering, from fundamentalism. All the symptoms are there. But especially did the *book* take precedence over the *idea*. Here took root the teachings of the six Sophists against whose teachings there is much said in both the earlier as well as the later texts of Buddhism.

Mahāvīra, the founder of a school to emphasise the doctrine of Free-will, "Dynamic Activity," was evidently on the crest of the new wave of evolution, for his labor became the foundation of a sect lasting till today—Jainism. He called his principle Kriyavada, Dynamism.

Into this India came now Gautama, the Buddha.

In emphasising the differences between his and the other teachings, Mahāvīra classified the others as: (1) Akiriyam, having a theory of non-existence; (2) Annanam, surely the modern sceptics; (3) Vinayam, or Moralists. This is practically the same as the Buddha's subdivision, so Dr. Barua reviews the epoch dividing the teachers and their philosophies under the three heads of: (1) Metaphysicians;

<sup>1</sup> Kṛṣṇa, a Study in the Theory of Avatāras.

(2) Sceptics; (3) Moralists. Māhāvīra gives us a deep and convincing analysis of the intellectual field of his day. He puts the teachers in eight classes thus: (1) Monists, Theists, Monotheists; (2) Pluralists; (3) Extensionists; (4) Cosmogonists; (5) Sensualists (Sensationists); (6) Annihilationists; (7) Eternalists; and (8) Materialists or *Na-saṃśi-paraloka-vādins*. One has no space for all their names, and a full description of all their vagaries of thought is anyhow unimportant, for we have them with us still. Buddha makes a similar list, leaving out the "Eel-wrigglers", the Sceptics.

"Kāla (Time) is no one's friend and no one's enemy." So the problem of time was wrangled over; the Buddhist Jātaka (No. 245) criticises the Epic doctrine of time. "Time is Brahman, the Eternity." So it goes, "Time is God," or "time is a *maya*, a figment of the mind". Dr. Barua's chapter on time is very full of hints from all authorities. It is interesting to see that there is "a Bodhisattva view" as opposed to the Vedic or Epic even in pre-Buddhist times. It is interesting to see that the Arhat is the destroyer of time (*kālaghasa*, consumer of time) for by being free of rebirth he is above time. In other words time is no longer a factor in the Arhat's cosmos. It all comes so very close to Bergson's Duration, which is also H. P. B's term.

Practically all the theistic doctrines of the day, no matter how old or venerable, even that of Īsvara-Kṛṣṇa's, in the *Bhagavad-Gītā*, and the teachings of Kapila (The Fiery) in the *Svetāsvatara-Upaniṣad*, is contradicted in some part of the Buddhist record and teaching. The Buddha evidently was a breaker of forms (Iconoclast) and "Forms" of God had to go. In summarising the Buddha's ideas, we get the higher bodies of the Theosophic World as refuge for the consciousness when these worlds (sun, etc.) come to an end; it is in *Abhassara-kaya*, bodies of luminosity of the World of Radiance that all, even the gods, await the time when a "world-system

begins to develop or re-evolve". The word re-evolve is provocative of thought. The endlessness of DURATION looms in the back-ground of Time as measurement. Following these discussions as to God one sees in a new light the folly of calling Buddhism atheistic.

Into this over-intellectualised world Mahāvīra threw the bomb-shell of Dynamism. His was the Theosophic Movement of that day, an appeal to all men to stop theorising and get results. The Jains have not lost even yet the practical, definite, applied science, and the fervor of achievement that he awakened. When one meets a Jain today one sees at once that his faith is a power, a life, and not a faith. Dr. F. Otto Schröder rightly says it was "an age seething with speculative ferment". In a sense it was, but more a confusion than anything else. Into this Mahāvīra put the real germ, constructive application, Dynamism, Theosophy in a word. The "natural religion, later known as Brāhmaṇism, or Hindūism, bound up with polytheism, animistic beliefs, popular superstitions, ancestral worship, rituals, ceremonies, law, morality, and mythology," was merely a conventional standard of ethical judgment.

The literature of the day gives us a discouraging picture of want, lawlessness, impiety, sophistry, materialism, easily recognised as equal to our day, an *Adharma* sufficient to draw out the efforts of the Lords of Compassion. Now see the preparation: first, Parsva, an ascetic, of an order known to Mahāvīra's Clan. Mahāvīra joining this, drawing a few earnest souls together, a strict observance; he "made four moral precepts binding on his followers, precepts which were later enforced by Mahāvīra and Buddha among their followers". The young Gauṭama later is, for many years, the "chief disciple of Mahāvīra".

So, while alone in his achievement, Gauṭama had spiritual companionship as far as that is available, or useful, to one

(2) Sceptics; (3) Moralists. Māhāvīra gives us a deep and convincing analysis of the intellectual field of his day. He puts the teachers in eight classes thus: (1) Monists, Theists, Monotheists; (2) Pluralists; (3) Extensionists; (4) Cosmogonists; (5) Sensualists (Sensationists); (6) Annihilationists; (7) Eternalists; and (8) Materialists or *Na-saṃti-paralokavādins*. One has no space for all their names, and a full description of all their vagaries of thought is anyhow unimportant, for we have them with us still. Buddha makes a similar list, leaving out the "Eel-wrigglers", the Sceptics.

"Kāla (Time) is no one's friend and no one's enemy." So the problem of time was wrangled over; the Buddhist Jātaka (No. 245) criticises the Epic doctrine of time. "Time is Brahman, the Eternity." So it goes, "Time is God," or "time is a *maya*, a figment of the mind". Dr. Barua's chapter on time is very full of hints from all authorities. It is interesting to see that there is "a Bodhisattva view" as opposed to the Vedic or Epic even in pre-Buddhist times. It is interesting to see that the Arhat is the destroyer of time (*kālaghaso*, consumer of time) for by being free of rebirth he is above time. In other words time is no longer a factor in the Arhat's cosmos. It all comes so very close to Bergson's Duration, which is also H. P. B's term.

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So, while alone in his achievement, Gauṭama had spiritual companionship as far as that is available, or useful, to one

on the Path. And he embodied in his Teachings the fundamentals of Mahāvīra's *Kiriyam* or Doctrine of Free-will Activity. These are: that misery is caused by oneself, liberation is obtained by knowledge and good conduct, the Law of Action is inflexible. There is much more of similarity than of obvious difference between the teachings of these two Great Ones.

A. F. Knudsen

### HYPERBOREAN

DOWN from the north the viking hordes  
 Borean, holocaust, white—  
 Driven, chaotic—their primal force  
 Whirling from night—  
 To raid the very meaning of the Lords of Light  
 Came ;—  
 Came  
 Of Light,  
 To learn the very meaning of the Lords—  
 Driven, chaotic, their primal force  
 Borean, holocaust, white—  
 Down from the north the viking hordes.

CHARLOTTE WEAVER



### THE USE OF PLEASURE<sup>1</sup>

By ANNIE BESANT

WE have often discussed the value of pain and sorrow (what is called "evil") in the world. This evening I propose to deal with the value of happiness, especially regarding happiness as the great motive power in evolution. If we can look at it from that standpoint, we shall probably understand better its place in the great scheme of things, and shall be able to keep in mind a fair balance between these two great forces which appear to be opposites—the forces of

<sup>1</sup> A lecture delivered at the Elvatsky Lodge, London, in 1906.

happiness and of sorrow—but which are only opposites in appearance in the manifested universe, and co-operate in the great work of human evolution. Of the two, happiness is in a sense more necessary; because without it, progress would be impossible. The value of pain and sorrow lies in its being a method for bringing about happiness. It is subsidiary.

We often hear it said by people who are suffering keenly: "What have I done to merit this suffering?" We never, I think, hear a person ask to whom some good fortune falls: "What have I done to merit this great happiness?" People always take good fortune as natural, and ill fortune as needing explanation, and feel, by a perfectly true instinct, that happiness does not need to be explained; but that when, in a world where happiness would be expected, sorrow and pain are found, then men demand an explanation.

I said that by a perfectly true instinct man takes happiness as natural. My reason for saying that is that the human Spirit, as a temporarily separated fragment of the Divine Consciousness, necessarily shares the nature of that Consciousness. Divine Consciousness is Bliss. That is a statement found over and over again in the great Scriptures. Necessarily, then, if the human Spirit be but an offspring of the Divine, the child must share in the nature of his parent, and the next conclusion would be that the human Self, the *Ātmā*, that which is identical in nature with Brahman, that also must be Bliss. And it is, I think, because of the fact that the nature of the human Spirit is Bliss, and that to be unhappy is unnatural to him, that so much revolt surges up from the depths of our being when an unexplained sorrow comes to us. When we understand sorrow and pain, then the revolt ceases: it is while they are unintelligible that they cause revolt. It is pain that needs to be explained in a universe, the source of which is Bliss. That Bliss should be there is inevitable; that pain should be there needs explanation.

When we look at evolution in our own world, we may pause before we reach the complicated condition of the human stage, and see what is the outcome of an examination into forms of life and consciousness below that embodied in man. Every one knows the famous lines of Tennyson about "Nature red in tooth and claw". It is perfectly true that everywhere in Nature the cry of anguish and death is heard. But, on the other hand, those who have studied most the life of the woods and fields tell us that, whilst certainly there are death and pain, these are sudden and swiftly passing, while the normal life is a life of joy. And that comes out strongly from the observations of the life of wild creatures amongst themselves. It is certainly significant that there we find chase, murder of one by another, but an enormous preponderance of joy. Useless killing and torture are very rare. The life of the woodland is a life of joy; and if suddenly the fox flashes from the woodland and seizes perhaps a partridge on its nest, there is a sudden pain, a sudden passing away from life; but over against that is the life of joy that has preceded it, ended by the start which is death. And so all through. It has come out, perhaps, more strongly than before in those numerous books on the wild life published by careful observers of late years—men who have gone through the woods simply with their eyes to observe the wild creatures in their natural life, and not in the terror of flight or death from man. These books have brought out very strongly the wonderful joy of the wild thing of the jungle, the desert, the forest, and the plain. Again and again you will read of the careful observer who has seen the hunted creature escape, and then, joyful in his own escape and proud of his cunning, sit almost laughing at the baffled pursuer. For in this Nature into which man's will and thought and conflict have not yet entered, we see life in its purely natural expression, and see how true is what one of the deeper writers has said: "Life is not a cry, but a song."

Now all through we shall find that the motive of evolution is the seeking after pleasure. That is true, not only, of course, in the reproduction of life, ever associated by Nature with happiness and joy, but of the exertions of the living thing. Its efforts, its struggles, are always motivated by this longing for pleasure, and it is pleasure that crowns the effort, pleasure that serves as the motive for the renewed endeavor. And it is easy to see why that should be, when we look more closely at Nature; for we see, if we examine the bodies of the living things by the vision that goes beyond the physical, that always in the body of the living creature there is expansion where pleasure, regularity of vibration, is experienced. These two things go all through: with pleasure goes regularity of vibration, and that in itself gives rise to pleasurable changes in consciousness (the sense of pleasure); while in addition it is to be observed that under such a condition of rhythmical movement you have invariably a welling up within the atoms of that strange life which is the centre of the atom, and which wells up—we are obliged to say—we know not whence, save that it must be from God. That inexhaustible source of life, always seeking fuller expression, finds the possibility of pushing more of itself into forms on every occasion on which the form undergoes the vibration which is regular, and is always accompanied in consciousness by the change we call pleasure. That is noticeable in these lower creatures of whom I speak, and it is that which is continually pressing them towards growth, towards effort, towards exertion. Only by effort and exertion can the form increase, and the form is lured to the effort that makes the increase possible by the sensation of pleasure which the consciousness experiences simultaneously with this rhythmical vibration.

On the other hand, where there is irregularity of vibration, there is pain. Here arises a very interesting point. The life

in everything is divine. There is no life but the One. How should it be then that sometimes the contact of one embodied life with another (the centre of each life being Divine) should give rise to pain? Because pain is not the result of the contact of the life but of the relation arising between the forms, where the rhythm of the one form is not harmonious with the rhythm of another. There is no such thing in natural objects (including man himself), which in itself can be regarded as evil or pain-giving. Only when relations arise between two forms that are inharmonious does pain come as the relation between them, and it is in this irregular relationship where in the effort of the life to unite with life some law of regularity is contravened that pain arises. So that it is really true that all things are good and that only when some twain come into touch with each other can the relation of evil arise between the two.

Turn from that, which scarcely can be contested, to look at human evolution, and see how far it is true there that happiness is the mainspring of that evolution. No one, I think, would deny that all seek happiness. That people seek it mistakenly and blindly, and very often in the seeking meet pain is obvious; that they willingly accept a certain pain, so far at least as the higher nature is concerned, that also is true; but then it is always in the search of a more permanent happiness. No one seeks pain for its own sake, and even in the forms where it seems most voluntary, it is simply as a road to the greater happiness that pain is voluntarily undergone.

But how is that continual seeking for happiness turned, in the divine economy, into evolution? Because in everything the Self is hiding; because all life and all pleasure come only from that one source. Attraction arises between objects that are fully conscious or partially conscious, and the objects around them forming their environment. Each seeks to

appropriate an object, and it is by this longing for the desirable object that man is lured to put forth those powers by which his evolution is secured. It does not matter how low you go down in the evolutionary scale, where you will find that it is by these desires that people are stung or lured into activity. They labor and toil simply in order that they may possess the joy-giving object, and whether that joy-giving object be the loftiest of the philosopher or the lowest of the most commonplace man, they are identical in nature, although so different in their degree. The man who toils simply for money, in order that he may enjoy, is developing within his own nature possibilities that otherwise would remain folded within the self. In order to get wealth, he is compelled to trample under foot still lower desires—the immediate and transient enjoyments of the body. God, hiding in the desirable objects over which he will gain control by his possession of money, lures him on to the efforts necessary to obtain it; and in that attempt to obtain, he learns many a valuable lesson which makes the body his servant instead of his lord. In that seeking the man is developing mastery over the animal within him, conquering the lower desire by one that is relatively higher. When he gains his money, he has a curious experience; at first delight, pride in success, a feeling of safety and security that now he is at least safe from the ordinary dangers that menace life. But that pleasure is very short-lived. The habit, which is so strong an element in human life, makes commonplace the possession of the wealth once possessed, and it is no longer capable of giving pleasure. No pleasure connected with the material persists. We tire of it as soon as it becomes habitual; and although its loss might sting, the possession of it cannot continue to give happiness. So, in the midst of great wealth the man discovers that it was the struggle for wealth in which he found his pleasure, and not in its possession; and in the midst of it, the

possession palling upon him, he has to seek to gain some other objects of enjoyment. And that is an experience repeated with everything on which man sets his heart, everything which he exerts himself to pursue. He struggles for it, believing it will bring happiness. It gives him happiness for a moment, and then crumbles to pieces within his grasp. That is the lesson by which man evolves—a continual striving for something just within reach, but which needs exertion for the gaining; the gaining and the holding of it, and then the rapid wearying of it.

It is in this way really that the Divine Self lures its separated selves into exertion.

Annie Besant

*(To be concluded)*

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I ask no better epitaph when I am dead and gone than to be called the Friend of Children.

H. S. OLCOTT

## DIFFICULTIES CONSTITUTE OPPORTUNITIES

REMEMBER that all difficulties constitute opportunities for the would-be occultist. It is no credit for the disciple to show out love when all around are kind, or gentleness when all are considerate. The most ordinary person does that. Those who wish to be disciples must show out right emotion when the wrong is being shown to them; otherwise they are just like all the rest. This should be remembered in difficulty and temptation; the aspirant should spring forward to meet them as opportunities for the payment of debts. To a disciple, every trying person and circumstance he meets is not a temptation, but an opportunity. It is when he is returning good emotions for evil ones that the disciple remembers his Master; it is then that he is showing forth the Master's qualities.<sup>1</sup>

ANNIE BESANT

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<sup>1</sup> *Talks on the Path of Occultism.*

## GROUP QUESTIONS AND ANSWERS<sup>1</sup>

By ANNIE BESANT

### I. THE EGO

*Question 1.* It is said when the individual touches the buddhic plane that he "realises unity". I suppose that by the phrase "realising unity" we are to understand that the unity only refers to consciousness on planes below the buddhic? A full sense of unity, even as regards the Solar System, would imply that the consciousness became one with the Logos of the System and transcended the Mahā-parā-nirvāṇic consciousness. If this unity only refers to planes below the buddhic, to what extent is it so on the lowest subplane, as presumably it is only complete when the highest subplane is touched?

*Answer.* The unity of consciousness on the buddhic plane implies only the consciousness of all planes below that, but it must be remembered that the highest astral subplane is co-extensive with our Solar System, if not Cosmic. So is the highest mānasic subplane; and this immense unity is realised, though but for a moment, it may be. Also the step over the border from mānasic to buddhic consciousness is indescribably great. All that was only known intellectually before, becomes realised; and while still himself, his consciousness embraces that of all other beings on these planes.

<sup>1</sup> From an old notebook of Miss Arundale.

He seems, too, to touch the life of the Logos which pulsates through that plane in mighty waves, so that he seems to be united with God. What the consciousness of the highest buddhic subplane may be, one can hardly say. Those who have touched it cannot describe it, and I believe that only full Initiation brings full consciousness there. It is a blinding glory to lower sight. The unifying of the consciousness sometimes spoken of should, it seems to me, be rather a unifying; for the stages are as many as the planes. It is *one* unifying when a man gets into touch with his own higher Self, his developed ego, without losing consciousness on the physical plane; this is the mānasic union. It is a far more complete unification when, after the Sohan Initiation, he feels and realises the unity of the higher level, and is one with his own Spiritual Principle. After this, the union between the higher and lower self is permanent, and no longer a touch at intervals; and beyond this lies, who can say what, greater unification, till it merges into the complete unity with the Logos; and the human becomes the Divine.

Q. 2. Is the ego conscious on its own plane and on this plane, equally at the same time; and can it communicate with others on its own plane?

A. In the case of the ordinary person, rather below than above the average, I think the greater part of the ego is put forth into physical manifestation of consciousness, and so little is left on the plane of the kāraṇa sharīra that it cannot be spoken of as "fully" conscious there. As the ego develops, especially in cases where spiritual growth is rapid, the consciousness can work on both planes simultaneously. Until the man makes some definite push for growth and development, the consciousness is really only hazy on the spiritual plane at all times. While it has not begun to climb the upward arc, it is only *fully* conscious on *this* plane, where at this period progress can only be made. Later it may become

conscious in the astral vehicle, later still in the mānasic; until finally it is all withdrawn into the true man in the causal body. The average ego of our present stage could certainly not commune with others on its own plane.

Q. 3. Does a man invariably bring back recollection of his touch of the buddhic plane; or may he have touched it in this or a past incarnation, and still be unconscious of the fact? One feels that those people whose sympathies are very wide and deep must have had this experience.

A. It is certainly a fact that a person may have had the buddhic touch without recollection of the experience; but this, I believe, is rare and only in cases where peculiar karmic conditions exist. In short, a man may have passed the Sohan Initiation and himself be ignorant of the fact.

Q. 4. Is it not the Ātma-Buddhi in the kāraṇa sharīra which impels it to put itself down into incarnation; and if so, can we think of Ātma-Buddhi as fully conscious of what it is doing?

A. I do not think that we can say that it is the Ātma-Buddhi which impels to incarnation. Rather Ātma-Buddhi is impelled by the Great Law behind it, the Will of the Universal Mind, the First Manifested Logos; and the Will of our own Logos as His reflection. Nor do I think that Ātma-Buddhi can be thought of as fully conscious of what it is doing in the case of the ordinary person.

Q. 5. Could an average ego obtain Initiation in one life?

A. Formed at the start as a mere filmy vehicle, the causal body—the expression of the true ego—is exceedingly slow in its growth; but in the average man this growth, though slow, is on the whole continuous. In such a man one might say that there is rarely a life which does not contribute something to its progress, however little. Thus in the long progress of evolution, the average good person will, at the critical period of the fifth Round, pass safely forward. The

progress is, however, so slow that if perfectly "average," it would not be possible at our present stage of evolution to push it forward to Initiation, the Sohan, in one life of effort.

Q. 6. At what period in evolution does the ego become self-conscious on the Arûpa plane of Devachan? Would an ordinary first class pitri be so conscious at the present time?

A. Yes, if of a spiritual nature, and not a mere ordinary man. The period of the awakening to self-consciousness of the ego on the Arûpa plane of Devachan corresponds to the condition of the ego when it takes the first step on the Probationary Path. This stage may be reached by a spiritually minded entity apart from taking that step.

Q. 7. At what stage does the ego completely dominate the lower self? I mean that the personality might for a few hours or days rebel; it must eventually do what the ego knows to be right. Is this a stage that only comes after the Sohan Initiation, or could it be obtained by any very good ordinary person?

A. It is only at the Arhat level that such "must" would come into play fully. It would gradually grow to that from the Sohan onwards.

Q. 8. Has the person on the Probationary Path a real consciousness in the causal body, or is the bridge, alluded to as the unification of the higher and lower manas, only fully formed after the Sohan Initiation?

A. The bridge is only then permanently and fully formed; but, seeing that the Sohan means a touch of the buddhic consciousness, it is clear that real consciousness in the causal body must precede this. I could not define a moment when it must be so, but I think, after the first stage of the Probationary Path.

Q. 9. Has the probationer the ray (alluded to in the Manual on Devachan), connecting him with the Master, or does this only apply to the Initiate?

A. From the moment that a disciple is under observation by a Master there is a link, increased enormously, of course, after Initiation.

## II. THE MENTAL PLANE AND DEVACHAN

Q. 1. Is the highest of the subplanes of the Arûpa Devachan under the guarding influence, or are the egos there sufficiently developed to be independent of any evil that may be met with on the mânasic plane?

A. Yes, it is certainly under guarded conditions.

Q. 2. The highest subplane of the astral is co-extensive with the Solar System; therefore, cognition of other entities and planets in like condition would presumably be possible from that plane. Of course, an average person cannot do this; but if a pupil who has taken his first Initiation be functioning on this level in his astral body and not his mâyâvi rûpa, would he be able to perceive and understand the thoughts and minds of beings belonging to other planets and other evolutions, whom he might encounter there?

A. I do not think he would be able entirely to perceive and understand their minds and thoughts at such a level of development as the first Initiation. Simply from the fact that he is working in an astral vehicle and with matters hitherto outside his experience, he would perceive and understand but confusedly, like a man hearing a strange language.

Q. 3. Supposing an Initiate to be on the highest subplane of the astral in his mâyâvi rûpa. Could he transfer himself to another planet actually through space, or only turn his consciousness to its new conditions?

A. Either would be possible. He might actually go to the planet, he desired to investigate, or turn his attention there. The latter would be the easier way, and more often done from the mânasic than from the astral plane.

*Q. 4.* The term "region" seems to convey distinctly an idea of location in space. Is the term appropriate to the interpenetrating planes of Devachan? But the "guarded condition" seems to imply a definite sphere. Would "aspect" be a better term? Is there any connection between the Devachanic region and Globes A and G of the Earth Chain? If it is only matter of the highest mánasic subplane that is co-extensive with the Solar System, the matter of the other subplanes and consequently the planes themselves must belong definitely to the planet in each case. In ours, therefore, is the mánasic plane in relation with our conception of space? Is it, in fact, an auric envelope of the earth, belonging to it as specifically as the atmosphere? Does it interpenetrate the astral envelope, or is it an envelope to that again?

*A.* Since the mánasic plane consists of matter ensouled by the plane above it, we must think of it as in relation with space. The Master K. H. once spoke of it as "infinitely spiritual compared with earth life, yet still a material condition . . . therefore, an effect produced there must mean some disturbance or re-arrangement of the atoms of its radiant matter". From the investigations I have been able to make, I am of opinion that it is an auric envelope of the earth; and being of a totally different order of matter, interpenetrates the astral plane as the astral does our physical unperceived, the highest subplane alone, as we have been told, being co-extensive with the Solar System at large. I do not say this as a statement taught to me, but as the result of observing as closely as I can.

It is thus almost as unsuitable to speak of the mánasic plane as a "region" as it is to speak of it merely as a "state". We must draw the true conception from both. The "guarded aspect" of Devachan is one that I cannot explain from observation. I cannot grasp the way in which it is protected

by the great Guardian Wall of the Nirmāṇakāyas and Dharmakāyas. This only have I been told: that it is as when, one able to do so, on this plane throws a shell or shield of magnetism round some person or place to protect from evil influences. Devachan is certainly a portion of the mánasic plane including all its subplanes, and is not either of the Globes A or G of our Chain. It may be that it is a definite, limited "space," so guarded; but I do not like that idea. The important point is that it is so guarded by those Mighty Ones.

It is not the case that man can function outside this guarded region only in his kārāṇa sharīra. The mind body, which we in this Fifth Race are busy building and which will attain perfection in the beginning of the Fifth Round, can function on the mánasic plane at large when properly developed; that is, when a man can form his māyāvi rūpa. In the case of a disciple who is spiritually fit to have a māyāvi rūpa formed for him, I believe he would invariably, or almost invariably, be taken in it on to the guarded Devachan at first, and not allowed to roam the mánasic plane at large.

### III. THE BLACK MAGICIAN

*Q. 1.* I understand that the real Black Magician who has attained the utmost limit of his power has separated himself from his ego, and is therefore only to be met with on the astral and physical planes. How is it that he is entirely cut off from the mánasic plane? Is it due to the ego having drawn away all the higher manas, thus leaving no material for a māyāvi rūpa? If this is so, are māyāvi rūpas always formed of the higher manas, that which is not entangled with kāma?

*A.* To answer the last first: the māyāvi rūpa is formed of what we have been in the habit of calling the lower manas. The history of a Black Magician seems to be this: he is one

who, in striving upwards, seeks power for *himself alone*. If that desire for separate power and wisdom continues, he has entered on a road that must lead to destruction; for, as the whole force of the Great Law is, on the upward arc, tending to unity and non-separateness, he must be broken against it sooner or later. All that is tending to harmony, and unity with the Logos, is good and immortal; all that tends to discord and separateness, is "evil" and temporary and perishing. Thus, you will see that, of all the vast knowledge and power that the "Lord of the Dark Face" acquires, none is eternal or imperishable. We have been too much used to think of all knowledge acquired as eternal. It is so, if it tends to unity, to the general good; but separated knowledge, like all separated things, must disappear if used only for self. I do not mean ordinary people, but at such a height and crisis as that of a Satan of Wisdom and Power. Thus, although the real Black Magician may persist even on the arūpa levels of the mānasic plane for long, he is incapable of immortality *as he is*; and at last the ego, the Immortal Triad, breaks away—at the point of development it had reached when the man entered upon his dark separate path. Then comes a curious new point: owing to the immense amount of manas remaining with the lower quaternary, the Brother of the Shadow can still for a length of time penetrate to the first rūpa level of the mānasic plane, as well as function on the astral. Finally, the mānasic vehicle too is exhausted, and he can only function on the astral and physical planes.

Q. 5. The Black Magician who has not attained his full power is met with on the mānasic plane in his māyāvi rūpa. Is it then the ego, as apart from the lower quaternary, that is engaged in evil and drawing into itself the experiences resulting therefrom—evil of the subtle intellectual order; and what causes such an one to be feared? Is the danger, mental domination, or what?

A. The first part of the question arises from a misapprehension. It is the Black Magician who *has* attained his full power who is to be met with on the mānasic rūpa levels; and those who have not yet attained or are losing their power who may be met with on the lower levels. The "fear" is not exactly what one understands here as "fear," but a certain awe in withstanding the mental dominance of such beings. The only shield a pupil of the Master can oppose to such is the single fact that he, the pupil, is striving towards that unity which the other denies, and which is in itself, however feebly realised, a tower of strength. Love is his sword and armor; love and union with the strength and love of his Master.

Q. 6. Mr. Leadbeater, in the Manual on Devachan, refers to devachan as a place from which the Black Magician and his pupils are necessarily absent. Does this only refer to the guarded portion or condition of the mānasic plane, or may one say in general terms that all evil is impossible above the astral plane, and that on the higher planes good has no shadow or contrary? If so, it is hard to understand wherein the necessity for a guarded condition exists, as the ordinary person is there so surrounded by his own thought-forms that he cannot use the power of the plane to look down on the sorrow or suffering of lower planes. This last would, of course, only apply to those naturally there after death. If we suppose devachan to be an enclosure which no evil can penetrate, does not this imply the existence of evil outside of it on the mānasic plane, from which it is necessary to protect the devachanee?

A. Certainly, it is only from devachan, the guarded region or state of the mānasic plane, that the Black Magician and his pupils are absent. But what is evil? It may be looked at in two ways. It is generally whatsoever opposes the great Law of Evolution. On the downward arc, it would be any

force or will or object that interfered with differentiation, with the creation of countless separate forms for the Divine Monad to dwell in and gain experience in. Till the mid-point of the cycle is reached, differentiation, separation, individuality, is the great scheme. Thereafter, however, non-separateness, unity; that is, individuality in unity, is the Law, the Mystery which the Christian Churches try so faultily to express in their Creeds: "Though He be God and Man, yet He is not two but one Christ"; and being that, is bound to and one with all those in whom the same Divine Life of the Logos breathes, and His interests are inseparably linked with, nay one with, theirs. Therefore, on that upward arc, all that opposes itself to that ideal unity, that seeks self alone as in opposition to the interests of all, that is "evil" and there is no other.

There is, from the dawn of differentiation, a force or law which is dual, which is spirit and matter, life and death, creation and destruction, dark and light; and we, because of our ignorance, have learned to dread and fear the destructive force which breaks up the forms we know; whereas it does so but to free the life within them to pass into higher and nobler forms, more capable of expressing the Divine. Clinging to form, to any set form, is a delay to growth. The outward perishes that the inward may grow, and that which seems evil to us may be our truest good. In the will that sets itself apart from the whole is the only real "evil," and it is but a temporary and perishable thing.

Annie Besant

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## SKETCH OF INDIAN ART

By P. HARPER MOLL

INDIAN art is a wonderful magic inseparably woven with religion into the life of the people. It is no separate thing to be enjoyed by the few. It is part of a great national life and a monument of her great past.

Looking back throughout the centuries we see two main forcible characteristics. These are, firstly, the immense variety of the art, and secondly, its conformity to certain rules and regulations which determine its form and keep it in law and harmony. There can be no greater variety employed than by Indian art. The artist uses the whole field of creation from which to draw his subject matter as well as his inspiration. He gives us the whole story of creation and of evolution. He talks with stars, with Nature, with mother earth and her brothers and sisters and with God and His co-workers. He puts into form that which is formless. This form, which he employs, is not necessarily an imitation of Nature. In fact the Indian artist never imitated. He worked by means of visualisation, by yoga, by spiritual insight or intuition rather than by observation. He made no effort towards realism but always employed symbols. These symbols were handed down from one generation to another, so that all could understand what the artist was saying.

The Indian artist sings the glory of God and ministers to Him. He looks on Nature as transitory and tries to see it

from the view-point of the Eternal. It is the Divine Life with which he is concerned, on which he meditates, and which, in proportion as he is able to imprison and reveal through the form, measures the greatness of his achievement.

Western art has been enthralled with the glamor of Nature of manifested life, the beauty of earthly forms, of *māyā*. The Indian ideal, on the contrary, is that of spiritual beauty, of eternal beauty. With this fundamental basis of spirituality he has chiefly employed the most solid form, its very antithesis, one might say, through which to reveal it. India's sculpture and architecture is the greatest known of the world. For hundreds of years artists have been producing one work of art after another all over the country. The striking architecture peculiar to India is rich in decoration. Her artists are lavish in their ornamentation. Their imagination is boundless.

Art can be seen everywhere in everyday life, in the home, in the kitchen utensils, in the wearing apparel of both men and women and in their religious customs; in the movements of the people and in their attitudes is a natural grace which is bound to express itself in a great art when consciously directed.

The earliest records to be found in India are in caves such as have been found in caves in many parts of the world. These cave drawings are mostly of animals and of people. Scenes of hunting are depicted on the sandstone and are full of vitality and action. These however did not probably influence subsequent art.

Recent excavations in Sindh show records of 3000 B.C. Other of the earliest known statues are dated about 818 B.C. but little is known of this period, though it seems that an already developed art existed. Judging from the records left of painting and sculpture, we deduce that it was a time of hero-worship and ancestor-cult.

In these early days there was the religion of the Dravidians side by side with that of the Āryans. The former worshipped the earth and many of the nature-spirits. They had a deity who corresponds to Shiva. They used copper, silver, gold and lead in their arts. These Dravidians also built with wood and brick. It is thought that some of the decorative motives which exist even now among the peoples of India, originally came from them. The gods of the northern Āryans were the personified powers of Nature, such as Agni, Indra, Sūrya, Varuṇa, etc. They worshipped them with hymns and sacrifice and recited mantras to enlist their protection. The spirits of ancestors were also invoked and as a complicated ritual grew up, it came slowly to be in the hands of the Brahmans. Neither of these races seems to have had a statue to represent a god. This was a much later development. It is thought that some of the cave temples, painted in fresco by the Buddhists at a later period, had been formerly painted at this time. There are references to the fact that wall painting was an advanced art.

The Buddha was born in 563 B.C. and died in 483 B.C. His life and teachings were to have an immense effect on art, which later expanded in every direction, inspired by the mighty downpouring of spiritual power that accompanied His coming. At first we have no direct evidence of His influence on art, it continued steadily to develop. Sculpture of this time still exists in different parts of the country and in different museums.

About 320 B.C. Maurya became King and the art of his time is known as Mauryan art. He was the grandfather of Asoka, a great ruler, who became a Buddhist. Art flourished under his reign and early Buddhist missionaries made use of it to spread their teachings. Fa Hsien describes Asoka's palace as the work of genii. His palace was destroyed; some sandstone capitols, ornamented with acanthus leaves, are still

left, besides terracotta figures and other relics. The capitols of the pillars were of bulbous forms which shape continued for many centuries. Columns were also inscribed with his famous edicts.

Painters were organised into guilds at this Mauryan period. All the crafts were practised. There were houses built of wood with balconies and several storeys. Glass-making and cutting hard stone had been perfected in earlier days and were never surpassed. Weaving was then as now a great industry of India—cotton, wool, linen and silk being employed. Printing on cotton also was done at this time. City walls were of brick, and stone was beginning to be used more and more for architecture and sculpture. Art was developing on religious lines and sometimes was applied to represent Vedic deities.

Buddhist art developed through its association with memorial monuments on the sites of the four great events of Buddha's life and in other places. Each great event is represented by a symbol giving the story of His life. Some are represented on the coins of the fourth and fifth centuries B.C. The following list shows the relation of place, event and symbol:

| PLACE       | EVENT                                       | SYMBOL                                     |
|-------------|---------------------------------------------|--------------------------------------------|
| Kapilavastu | Conception }<br>Nativity }<br>Going Forth } | Elephant }<br>Lotus—Bull }<br>Gate—Horse } |
| Bodh Gayā   | Great Enlightenment                         | Bodhi tree with rail                       |
| Sarnath     | First Preaching                             | Wheel, often with deer                     |
| Kusinagara  | Final Nirvāṇa }<br>Death }                  | Stūpa                                      |

The Buddhist artist-missionary or artist-priest told the story in a clear and simple way. No image of the Buddha was employed at first, only symbols. The art did not change much, only the theme; very often a footprint was drawn to

represent the Buddha; for instance in His descent from the Tūṣita Heaven a ladder of three steps defines this with a footprint on the top and another at the bottom. At Siddārtha's "Going Forth," in the five stages of the journey, the Buddha is indicated by a parasol carried by a riderless horse. A railed tree of Wisdom represents His attaining enlightenment. At Barhuṭ there is a seated figure of Māyā Devī with two elephants pouring water from inverted jars showing the bathing of the new-born child, but no child is visible. In Jātaka the sculptured scene shows the Bodhisattva but the Buddha was too near to them for an image of Him to be necessary. The Buddha was looked on at first as a man who had attained enlightenment and therefore was not subject to the law of reincarnation. As time went on he came to be looked on as the incarnation of a principle—as a god—and was passionately adored.

Side by side with Buddhist art the Brāhmaṇical tradition continued. Philosophical tradition advanced. Buddhist influence was at its strongest till the seventh century A.D. in South India and till the twelfth century in Bengal. Jainism still continues. The doctrine of karma and reincarnation began generally to be accepted and though the various cults differed widely they had a common basis which, as time went on, served as a uniting link and thus a national art was formed. It has been noted that none of these religions required the use of an image. At one time art was looked on as non-moral and the early Buddhist artist monks were not allowed to depict the human form. Their zeal for spreading their doctrines soon overcame this, but its immediate effect was a tendency towards asceticism as a means to spirituality. Spirituality was recognised as the true aim of life, through spirituality only and not by means of ritual or otherwise could freedom be won. This great truth spread over the whole country and was accepted by all cults and naturally gave a

great impulse to art. India thus reached the culmination of her civilisation; all earlier tendencies converged in this great classical period known as the Gupta Period of Art.

The chief expression of art at the time was by sculpture and architecture, painting does not seem to have been employed as a medium through which national ideals expressed themselves to any great extent, with the exception of the Ajanta frescoes. The image was no longer a separate thing, it had become part of the architectural scheme. Sculpture, painting, dancing and music, we are told, had all been perfected. Forms were standardised—a national style had developed. Rules were laid down, one set of these are known as: The Six Limbs of Indian Art. Tagore gives them as follows:

1. *Rūpa-Bheda*.—The knowledge of form, of appearance. Form was employed only to express a certain purpose; every pose has its meaning, its association. The form of woman stood for Prakṛti, primordial matter. The form of man for the inner self and so on.
2. *Pramāṇam*.—Correct measurement, perception, structure on the form side. A system of measures belonged to this; its unit of measurement being the hand and fingers. There were different proportions for different forms, the ideal form having been worked out as in Greece.
3. *Bhava*.—The action of feeling, or mood, or temperament which expressed it through the form.
4. *Lavanya Yojanam*.—Artistic representation, making of the form a work of art, of beauty.
5. *Saḍrisyam*.—A method of comparison to aid memory. An association of idea of similar objects, such as comparing the leg to a fish.
6. *Varnakabhaṅga*.—Artistic use of brush and colors. Method, the technique of the hands.

In an early manuscript painting is described as one of the sixty-four arts belonging to an elegant education.

Different kinds of painting were recognised as appropriate to their environment, whether temple, palace or private house. There is a statement to the effect that without the knowledge of dancing it is hardly possible to understand the true skill of painting. Painting was evidently practised by amateurs as well as by professionals; the latter were members of guilds. It is said to have been a social accomplishment at least among princes and ladies of the court and of "the fast set". Those who understood painting could represent the dead without any spark of life showing through the form and so differentiate it from the sleeping who were possessed of life. Themes were divided into true, lyrical, secular and mixed.

Artists worked in many materials; some of the statues of the Buddha are in bronze, there is a colossal copper one, weighing over a ton, from the year A.D. 400. There is also a beautiful golden one. Brass was inlaid with silver and copper. Wonderful temples sprang up. The temple at Buddh Gayā, founded by Asoka was restored, restorations continuing from the sixth to the twelfth century. The great standing image of the Buddha at Mathura was carved in the fifth century. There is an old temple at Bhitargaon which is decorated with carved brick-work and brilliant terracotta panels. The cave temples at Bhopal have reliefs showing the "Raising of the Earth from the Waters by Vishṇu".

The cave temples at Ajanta have been carved out of the solid rock, so as to form pillared halls. The pillars are of a great variety—no two pillars of the same type ever being exactly alike. Some pillars are vertically or spirally fluted with rounded brackets. Elsewhere they are square above and below. The brackets show squatting figures which give the appearance of supporting the roof on their backs and necks. Different pillars are found in other parts of the caves, also a fine frieze with Buddhas, seated in niches, all round. Some of the frescoes are still distinguishable. The artists who

painted them understood form thoroughly. They were masters at their profession. The pictures are freely drawn with great accuracy and beauty of line. Those, who are acquainted with early Italian art, will notice a great resemblance. A similar resemblance can be found between the dramatic frescoes of Giotto in the fourteenth century and the dramatic treatment of the events in the life of the Buddha here depicted. There is the same grandeur of form—of bigness—a view of life looked at from the side of the spirit. We can perceive a resemblance in the beauty of line and the beautiful rendering of hands and feet to the great Italian painter, Botticelli, who was the greatest line painter of the classical renaissance. The color scheme employed by the Indian artists is very lovely. The frescoes in the Ajanta caves rank with the great works of genius in the world. The coins and seals of this period must be included in the art of the country; they show a high standard of design.

The rich art of the Gupta period increased in output in the mediæval period, which may be said to begin about A.D. 900. The same grammar and vocabulary of art remained and continues to the present day. The technique evolved could express very intricate theology; the forms used became somewhat more slender and elegant and the human figure more refined.

Many Natarājahs were produced, indeed they had become a type like the Buddhas. Many of the temples built were flat-roofed. The pillars were mostly of two forms, both square-based, some had a capitol like a pot with foliage, others had a ribbed cushion capitol, the ribs being divided by a plain horizontal fillet, somewhat like the bulbous lotus capitol of the times of Asoka.

The cave temples at Ellora, like those of Ajanta, are hewn out of the living rock. The best-known of them is Kailāsa which stands free. The halls are large and lofty, decorated with columns and statues, the centre hall has

seven especially handsome pillars. The Elephanta caves near Bombay and the monuments at Mamallapuram in South India belong to this type of architecture. To the latter belongs a charming temple on the very edge of the sea; the chief building is still used for Hindū worship. An outstanding feature is a huge façade of sculptured rock, called Arjuna's Penance, in front of this is a large life-like elephant and near by a charming monkey family. Another rock resembling an elephant contains within its body two pieces of sculptured rock freely and flowingly conceived. On this elephant rock is a pagoda, which at one time has been used as a lighthouse. A little further on stands the group of temples known as the Seven Pagodas, these were never completed; the carving is very good. On either side of the first temple stand a bull and an elephant, very realistically carved. The works of architecture and sculpture of this mediæval period are too numerous to describe in detail.

This period lasted till about the year 1600, when a slight difference appeared, though the tradition continued. Painting of a high standard was executed, due to the patronage of the Mogul Kings, who encouraged art, architecture and manufacture. Most critics make a point of ascribing to Persian influence the high standard which this school reached. Indian art was quite virile enough not to depend on outside influence for its continuity. It showed this by remaining Indian in character while absorbing and profiting by the Persian element. The two styles may be seen going side by side at first, during the time of Akbar, the great ruler, who encouraged art by employing artists to record the chief events of his reign, to describe court life and to make portraits of the prominent members of his court. Akbar is supposed to have said:

"It appears to me as if a painter had peculiar means of recognising God, for a painter in sketching anything that has

life, and in devising the limbs one after another, must come to feel that he cannot bestow personality on his work, and is thus forced to thank God, the Giver of life, and thus increase his knowledge."

Mogul art has been compared to the art of picture making of the Italian renaissance. The large frescoes of earlier times were reduced to small paintings, often called miniature paintings. Whereas in Europe these pictures were framed, here they were often enclosed with a border of charming design painted by the artist himself and in harmony with the subject. The portrait painting of this school was unsurpassed in the history of Indian art. The artists of the day had a remarkable gift for divining the character of the subject. These miniatures are very neat, pert and compact if a little tight. There is a remarkable variety of subject, nothing seems too difficult to tackle. A big event depicted on a small scale still conveys its bigness, so that after looking at a number of these miniatures, one realises that size is only relative and that the size of a work of art does not matter as long as the artist can express what he wants to say.

This movement reached its zenith during the reign of Akbar's son, Jehangir, who though a poor ruler, was a great lover and connoisseur of art. This was his true profession and great was the pride he took in his knowledge. It is said of him that he could tell by which artist any part of a picture was painted. His son, Shah Jehan, built the Taj Mahal and the Pearl Temple at Agra; he made Delhi his capital, built the great fort and many marble palaces richly decorated with precious stones. After his reign Mogul art declined.

As the Mogul art shows itself to be in the direct line of Indian tradition, so does Rājput art clearly show its kinship to the great Ajanta frescoes of the Buddhist period. The difference is due to the difference of religion, the passivity of those earlier works of art have given place to the greater variety

and movement necessitated by the Hindū creed, where many gods were recognised. This school is more mystic than the formal one of the Moguls—it is more poetical, fanciful, lyrical. Mogul painting is really a small easel picture. Rājput painting is a small fresco. Its color suggests enamel or stained glass; the artists did not shade the edges though this was sometimes done by the Moguls, whose school is more realistic, in spirit more modern. Rājput painting is flatter, less personal, more interested in illustrating the Hindū epics, literature, music and folklore. It was a people's art more than a court art; the pictures were hardly ever signed. Women were very gracefully conceived but the men are feeble compared to the Buddhist vigor. No paintings exist of this school earlier than the reign of Akbar; though most of the paintings are small, some wall-paintings were produced in the seventeenth century in Jaipur, the figures of which are almost life-size.

Other schools of painting were the Mediæval Buddhist painting and Jain painting. The former obviously continues the older tradition. The color is excellent and the drawing admirable in the manuscripts left. The scribes, after doing the writing portion, handed the manuscript to the artist to fill in the spaces left by him. The art is ecclesiastical, more decorative, less emotional. The oldest existing specimen of Jain painting is on palm leaf, dating from about A.D. 1237. The ground work is generally red or gold leaf; in various manuscripts we find the same style, showing that they belong to an old and adhered-to tradition. The panels are slightly oblong with writing on either side. We find that Indian painters have a great love for Nature. The Mogul artists specially painted some lovely miniatures of animals and flowers. Throughout Indian art it is astounding to follow the marvellous manner of representing elephants. Great, clumsy beasts, one might think them, but not so the artist. He makes them appear

most decorative, dwells on the long lines of their bodies, the curve of the little tail and twinkle of the little eye, with love and understanding. Elephants appear everywhere and always do we welcome them in each aspect. The Westerner thinks man is supreme and generally looks on him as a thing apart. The Indian surrounds him with animals and Nature.

Painting has several vital offshoots called *kalams* or styles, the last of which was still in existence in 1905. This Kanjira *kalm* was practised by a group of artists, who during the advent of British rule, took to working in the drawing offices of government. The district where they lived was practically wrecked in the earthquake of that year and nearly all the surviving artists were killed. They were the last artists in the country who had directly inherited their art, as was the custom of handing down the profession from father to son.

Up to the eighteenth century art is also active in South India in the form of sculpture and architecture. Some of the temples, begun centuries ago, were added to. The tradition of temple building has been preserved in Madras and Travancore until the present day. There was a great output of bronze images in the South. At some of the temples the buildings were placed round a central shrine which often was of great antiquity. Huge gateways guarded the entrance to the various courts with their pillared halls. Elaborate columns and brackets were employed, often decorated with horses and lions.

We find no real period of the death of art in India, it is too much a part of the natural expression of its people. Nowadays most of the old arts and crafts are still worked which have been worked for hundreds of years. The metal work is of various kinds, iron, steel, brass, gold, silver, etc., being employed. Metals are also inlaid on each other and the work is exceedingly skilful and decorative. Jewellery is still a great art as so much of it is worn. Ivory carving,

another craft of great antiquity, is used for inlay work on doors and musical instruments. A vast variety of textiles are woven. Dyeing is a great art in Rājputana. Block printing is a much employed craft. Different kinds of embroidery are produced in various districts of the country.

There is a revival of painting at present, just as in the West there is a new movement, and we may look forward to another wave of great art, now that the artists have absorbed what they wanted from Western culture, while adhering to their own Hindū tradition.

P. Harper Moll

HE that believes what God said, *without evidence*, doth not believe God.

BENJAMIN WHICHCOTE

## CORRESPONDENCE

DEAR MADAM,

A few cases have come recently to my ears, in which young Indian Members of the Theosophical Society have complained about the lack of brotherhood towards them in the attitude of members of the British Section during their period of study in England.

I feel constrained to say a few words on behalf of the brethren of that Section, for a good deal of misunderstanding is created by the misconceptions existing in the minds of those young Theosophists as regards to their membership of the Society, first of all, and then also in regard to their place when they come to another Section as a visitor.

When we join the T.S. we are not supposed to join for the sake of *getting*, but for the sake of *giving*. A few instances have come to my knowledge in which young people for a long time were acquainted with the Theosophical Society and with what it stood for, but never considered for a moment to join it, and only thought of doing so just on the eve of leaving the Indian shores. Whether such people join for the sake of *giving*, we need not consider. Let me only put the question, will they be of much use in the movement during their stay in England?

It may well be that the experiences of our British members have not been particularly favorable in regard to such arrivals from India, and that after one or two sad disillusionments they prefer to leave Indian brethren alone. Who shall blame them?—And sad though it may be, those young Indian members, whose intentions *are* unselfish, have to suffer also as a result from these disillusionments.

Also I would like to draw the attention of our well-minded young Indian friends to the fact that there are very few wealthy Theosophists, that as a rule members all over the world have to sacrifice a good deal and are sacrificing a considerable portion of their income to the T.S. activities with the consequences that there is no money left to spend on hospitable entertainments for brethren from foreign countries.

*Tout savoir, c'est tout pardonner.* And would not a better attitude, a more Theosophical attitude be that of assisting in the work during their stay in England, in *whatever* humble a capacity, instead of indulging in destructive criticism? Mrs. Besant made once a remarkable statement with which I will end this letter: "If any faults in others strike you forcibly, be sure that these *very same* faults are to be found in yourselves".

E. L.

## NOTES VARIOUS

It is interesting to see *Nature* (August 18, 1928), bring in something of Psychical Research. There is an article on some "proof" and a long Editorial on the subject. Dr. R. J. Tillyard, F.R.S. is rather careless of the way he presents his case. He must be more of a lawyer and know how to build up his evidence, until it is convincing. Without doubt Dr. Tillyard has got some exceptionally good evidence. It is very difficult to follow it through, and naturally the Editor slips up on a point or two. The investigator evidently chose the number 8 and Mr. E. the numbers 4, 6, 13, but it is not so stated. Therefore the Editor has his loophole to assert that the medium or her "control," Walter, had the choice. So too it is unfortunate that the thumb-mark of Mr. W. S. Stinson whose personality is supposed to function through the medium, is not given. We are even uncertain that it is identical with the thumb-print obtained with the materialised thumb. A series of such thumb-prints would be easy to obtain, especially of dead soldiers, and that would be convincing. We rejoice that men like Dr. Tillyard take up the study; what is evidence? a great and most valuable field of science has thus been left to amateurs and naturally suffered from inefficiency. The proof is there if the right man will take it up.

A. F. K.

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We quote the following from *The New York Times*:

Evidence that two land bridges existed between Africa and South America in early geological times is contained in the complete report of the Princeton expedition to Patagonia, publication of which has been completed after a quarter century of extensive work under direction of Professors William Berryman Scott of the Department of Geology.

The similarity of many speeches found in the two continents is one of the principal items of evidence. The completed report deals with such special subjects as climatic conditions at various

periods, and shows clearly the existence of a very varied animal and plant life in South America in very early times. The last section deals with ornithological findings. Professor Scott was assisted by Professor William J. Sinclair, and Professor Marcus S. Farr, both of Princeton.

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The British Association held its meeting in Glasgow in the beginning of September. *Nature* for September 8th gives the inaugural address by Sir William Bragg on "Craftsmanship and Science". The article is of such interest that we wish to draw our readers' attention to it, as we can quote a few sentences only. Speaking of the ultimate aims of Science, the speaker says:

"The proper employment of scientific research is so necessary to our welfare that we cannot afford to allow misconceptions to hinder it; and the worst are those which would suppose it to contradict the highest aims. No clear line can be drawn between pure science and applied science: they are but two stages of development, two phases which melt into another, and either loses virtue if dissociated from the other. The dual relation is common to many human activities and has been expressed in many ways. It was said long ago: 'Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind'; and 'Thou shalt love thy neighbor as thyself'; . . . every listener . . . heard the message in his own tongue. A great saying speaks to every man in the language he understands. To the student of science the words mean that he is to put his whole heart into his work, believing . . . it is all worth while, and that every straining to understand his surroundings is right and good; and . . . that in that way he can learn to be of use to his fellow men."

A summary is given of the addresses of the presidents of the various sections of which we note "Psychology of Skill" by Prof. T. H. Pear and "Education: The Next Steps" by Dr. Cyril Norwood. The latter says: "The need for rethinking the whole of education from eleven to fifteen years of age on a psychological basis is urgent . . . The common entrance examination for the public schools necessitates mechanical teaching and work in the preparatory schools impairing the mental development of the pupils."

Dr. Vaughan Cornish, speaking about "Preservation of Scenic Beauty" must have taken his listeners to other paths of thought. We quote: "He that aspires to be instructor or guide in matters of scenic beauty must submit himself to the discipline of contemplation. In his walks abroad he must let busy thought quiet down that the mood of receptive attention may become dominant. Then the whole being can be stirred . . . for the development of personality it is needful that the contemplation of untouched, spontaneous Nature

would come as a rhythmic variation, hence the need for the reservation of complete landscapes of the wild."

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One of our readers sends us a cutting from the *Toronto Mail* containing an address by the Rev. Dr. Endicott on the missionary problems of the United Church of Canada. His words show that he is awake to some of the mistakes made by missionaries and he refers to the sentiment expressed at the Christian Missionary Council at Jerusalem, which he attended. Dr. Endicott states:

"We discovered that over large areas considerable unrest existed within the Christian Church itself. In these cases, criticism is directed partly against certain forms of missionary teaching, but mainly against a certain type of missionary administration, but it is very closely related to the things about which we have been speaking in the national and commercial spheres. There is protest within the church which cannot be denied against foreign domination of any sort. They are asking that paternalism, even benevolent paternalism, shall give place to co-operative fraternalism. The claim was made again and again at the Jerusalem Council and in almost every gathering of native Christians we met throughout the world, that too much authority and responsibility and control were vested in the missionary leaders and in the missionary authorities at home, and too little in the native churches themselves.

"Domination in the spiritual realm is not less reprehensible than domination in a political realm, and the principles and practices which would be wrong outside the church can scarcely be right within it.

"For one thing, if the indigenous churches of China, and India and other lands were free to act upon their own highest Christian convictions, they would abolish denominationalism within a short period and they would substitute indigenous united churches in one country after another. Almost the sole reason why this has not been done earlier is because of the preponderant influence exerted from foreign countries.

"The claim is made that the Asiatic Churches are entitled and ought to be encouraged to develop their own type of worship in harmony with the essential genius of their own peoples without at all cutting themselves off from the fellowship of the Christian Church throughout the world. Is it not possible that we have been presenting, often without intending to do so, our Christian religion with a Western plus and making as much of this plus which has value for us, and which has come out of our own history, as we do of the essential Christian message itself?"

\* \* \* \* \*

In *The Nation and Athenaeum* of September 1st Mr. D. Halliday Macartney suggests the following reforms needed for safe-guarding youth:

- (a) Closure of prison walls to those under eighteen.
- (b) Abolition of night work for young persons.
- (c) Diminution of boys under sixteen in mines.
- (d) Shorter hours and better conditions for youths employed in hotels and restaurants.
- (e) Juvenile employments to be undertaken by the local education authorities.
- (f) The raising of school age.
- (g) Elimination as far as practical of promising boys from securing blind-alley occupations (such as the messenger class)—by promoting their interests after the age they are discarded.

\* \* \* \* \*

In *Nature*, September 8th, a summary is given of *Essays and Addresses* by William Bateson, F.R.S. Naturalist, under the intriguing title "Scientific Calvinism". The summary makes one want to read the book and one feels that it must be true what the summariser says: "No one can read his essays without being stimulated."

We quote Bateson's words wherewith the article ends. "The one reasonable aim of man is that life shall be made as happy as it can be made, with as much as possible of joy, and as little as possible of pain. There is only one way of attaining that aim: the pursuit of natural knowledge. We are all citizens of one little planet. We are, as it were, a ship's company marooned on an unknown and mysterious island. There is no time to quarrel about our origins. We have food to find and shelter to prepare. Of what that island may provide for our comfort we know still very little. It is full of wonderful things, and for aught we know we may yet find the elixir of life."

J.

## THE THEOSOPHICAL ORDER OF SERVICE

### REPORT OF SECOND ANNUAL CONGRESS<sup>1</sup>

*Held at Brussels, July 31st and August 1st, 1928*

CAPTAIN MAX WARDALL (INTERNATIONAL SECRETARY) PRESIDING

"WORLD PEACE" was the topic chosen to be the special characteristic of the Congress, and this keynote was well sounded throughout. It was exemplified by the unity and harmony of all our meetings when considering the many difficult international questions with which the Order is concerned.

Representatives were present from 20 different Countries.

The new Constitution of the Order accepted at the previous Congress had involved many fundamental changes. This meant a Hierarchical instead of a Democratic form of organisation. The increased enthusiasm, the extended usefulness of the Order and the larger volume of work undertaken more than justified these changes.

The splendid work achieved since its inauguration was in no small measure due to the magnificent services rendered by Mr. Arthur Burgess, who, until his release from a maimed and crippled body in 1926, was its capable International Secretary. His name was kept in special memory during the Congress. May he soon return to help us in carrying on and extending the work he so ably began during his life-time.

The Order has not only taken over and extended all the activities of its predecessor, but has absorbed several International Organisations which now form part of it, viz:

|                                      |                        |                   |
|--------------------------------------|------------------------|-------------------|
| The Round Table,                     | under the direction of | Mrs. Whyte,       |
| World Peace Union,                   | " " "                  | Miss Sanders,     |
| League of Healing                    | " " "                  | Mr. F. E. Pearce, |
| International Correspondence League, | " " "                  | Mr. F. W. Rogers. |
| And others.                          |                        |                   |

During this year, 14 new countries have joined the Order, making a total of 41 Sections throughout the world. Most of these countries have accomplished some splendid results.

<sup>1</sup> Abridged.—Ed.

To avoid any possible misunderstanding, it was decided to invite the President (Dr. Annie Besant) to make a statement as to the exact relationship between The Theosophical Society and the Order at the next Meeting of the General Council.

It was decided to offer our enthusiastic co-operation to the Special Committee set up by the T. S. in Europe for the purpose of International work in Geneva.

A collection was taken on behalf of the Bulgarian Earthquake Relief Fund, and over £14 was realised.

A Public Lecture was given by the International Secretary, Mr. Max Wardall on "World Peace—Our last chance," and Mr. Geoffrey Hodson gave a talk to the Members of the Order on the subject of "Recent Researches into the Cause and Cure of Disease". A symposium was also arranged on the subject of World Peace.

At a Question and Answer Meeting conducted by the International Secretary, the following points were elicited and are now placed on record.

**Ceremonies:** Chief and Head Brothers may use a Ceremony of Admittance into the Order if they wish to do so and it is found helpful. Primarily, however, the Order is composed of "workers" for "doing things". Any form of Ceremony may be used, and those who like it may attend.

**Healing Ritual:** In view of the serious dangers attending an ignorant use of spiritual forces in connection with Healing, the Ritual approved by the Healing League is the only one at present recommended to be used by the Order.

**Heads of Centres and Departments:** To insure the direction of the Order being in the hands of the Theosophical Society, only F.T.S. can be appointed to these positions. Servers of the Order can be Fellows of the Society or not. In fact a cordial welcome is given to those who are not F.T.S. to help in any department of our work, and to join the Order as Members or Servers. Many of our best workers are not Fellows of the T.S.

**The Theosophical World University Association:** In view of the fact that the Association was an independent body, it was not possible for it to become one of the activities of the Order. Work for the Association however, was to be recommended to all Members of the Order.

**Young Theosophists:** The Y.T.'s have their own separate Organisation which does not come under the T.O.S. but all should be welcome to help with the work of the Order, avoiding all overlapping or duplication.

**The Watcher:** This Department, amongst other duties exists for the purpose of collecting and disseminating information about the Order, to help its growth generally, to suggest new lines of work and

to co-ordinate activities with other Departments of the Order and sympathetic Movements.

**International Press and Publicity Department:** A Committee was appointed to make a Report to the next Annual Meeting.

**Broadcasting:** Any practical work in this connection was certainly a valuable method of extending the work of the Order, and each country should exploit its own possibilities. The Committee on Publicity will also investigate and report at the next Congress Meeting, on this matter.

**Reports to other Magazines:** Mr. Peter Freeman was appointed to act as Representative for this work.

**Appointments of Head Brothers:** Chief Brothers are recommended to consult Lodge Presidents and International Secretaries of the various activities before making Appointments in the Order for Departmental National Head Brothers or other Officers.

**Goodwill Day, May 18th:** A Report is to be presented at the next Congress as to this work, and possible developments of this and kindred ideas in other Countries, so that the Order can consider in what way the Movement can best be helped.

**Service Magazine:** The enthusiastic support and co-operation both for its extended circulation and for the collection of suitable articles, reports, etc., was earnestly solicited. It is the only Medium of binding Members of the Order together. It will be published in other languages as soon as funds permit.

**The next Congress of the Order:** Will be held in conjunction with the Septenary World Congress of the Theosophical Society in June, 1929, at New York, U.S.A. Full details will be given later.

It was also decided to hold a European Convention in May, 1929, in Budapest immediately prior to the European Federation Convention, T. S., which is being held next year in that city.

**International Activities:** It was decided to arrange for separate Meetings of each of the various Departments of the Order as well as the several International Activities associated with the Order, at both these Congresses.

All National Sections are also invited to arrange for at least one Meeting a year of their National Organisation, and each Department of it, either in conjunction with the T. S. Convention or elsewhere.

**Finance:** No arrangements have yet been made for financing the Order, but a statement of the present financial position is being prepared. Several suggestions were made on the matter, and it was agreed that whatever details were finally settled, it should be entirely voluntary.

Captain Max Wardall, the International Secretary, expressed his great pleasure which was shared by every Member, at being present

at the Congress, and urged us all to strengthen and consolidate the Movements we have begun, and particularly to be constantly on the look-out for new lines of activities and new methods of work.

Cordial thanks and appreciations were recorded to the Belgian T. S. and to the European Federation of the T. S. for their generous assistance in helping to arrange the many details of the Congress.

At the conclusion of the last meeting of Chief Brothers Mr. Peter Freeman voiced an expression of sincere appreciation of the efforts of the International Secretary (Captain Max Wardall). The new Constitution planned by him and approved by the President, had proved after only a year's trial to be an unqualified success. It was decided to place on record a recognition of his services, and this suggestion was carried by acclamation and with great enthusiasm. He was also given an assurance of the determination of all Members of the Order, especially the Head and Chief Brothers, to co-operate with him to the fullest possible extent in the achievement of the great ideals of Service which we had been privileged to receive under the new Constitution of the Order.

PETER FREEMAN,  
Chief Brother for Wales.

### NOTICE

THE Hon. Secretary of the Northern Federation of the T.S. in England writes:

"I was instructed to write to you and suggest that Contents Bills, suitable for display on Lodge Notice Boards should be printed for each issue, and that one of these bills should be included in all parcels of THE THEOSOPHIST despatched to Lodges."

We therefore include a separate Contents Bill in each parcel of Theosophists sent to Lodges and we would ask other Lodges in other countries to consider the above suggestion. Thanks to the Northern Federation.

THE PUBLISHERS

### THEOSOPHICAL ACTIVITIES

WE are asked to mention that: Dr. Besant has authorised the formation of THE INTERNATIONAL CHRISTIAN LEAGUE, T. S.

The official organ of the Christian League Lodge is: *The Christian Theosophist*, edited by Mrs. Muirson Blake (Jean Delaire). The aim is: "To unite all those who desire to restore the Ancient Wisdom to Christianity."

\* \* \* \* \*

The Netherlands' Section of the T. S. has published for its Brotherhood Campaign, this year, nine miniature pamphlets, contained in a small blue portfolio, having as title:

"LIFE in all its aspects based on BROTHERHOOD."

The General Secretary, Mrs. Ramondt Hirschmann, writes with regard to the pamphlets:

"The first is a bird's eye view of the field of activity. The others touch on special subjects, connecting them all with the basic principle of Brotherhood, viz.: Home and School Education, New industrial Methods, Art, Religion, Politics, Science, the Relations between Workers and Employers.

"Although we know full well that very few can read Dutch we present our little folder to you hoping that you will take it as a suggestion for an equal attempt towards better human relations in your T.S. Section."

\* \* \* \* \*

We have received the Programmes of the Congress of the European Federation of National Societies and that of the Order of Service, both held in Brussels in the end of July last. A good portrait of the President greets you on the first page. Although the two congresses already belong to the past, we are glad to have a look at the two neat booklets.

We publish elsewhere the report of the Order of Service Congress.

\* \* \* \* \*

Dr. Kamensky writes from Geneva that the international opportunities in Switzerland are great. In Geneva alone there are more than 67 international organisations; out of these is formed "The Permanent Centre," which meets from time to time and publishes a quarterly, containing information of congresses and lectures to be held by the various bodies.

The Order of Service, especially the department of World-Peace, is trying to get into contact with all of them. Several conferences have been held: World-Peace and Education, World-Peace and the Animal Problem, and Protection of Plants, World-Peace and Art. The meetings proved to be a success as they were well attended; a friendly feeling has grown out of it for the T.S. The way was thus prepared before the arrival of Dr. and Mrs. Cousins so that their lectures could be arranged on a wider scale.

The Brother of Service for Geneva, Mr. A. Sassi, presided over these meetings and Dr. Kamensky gave the concluding speech.

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The Theosophical Publishing House, London, asks us to mention the following:

Mr. Geoffrey Hodson has written a third volume in his profoundly interesting series of books containing the teachings received from the Angel who inspired the volumes entitled *The Brotherhood of Angels and of Men* and *Be Ye Perfect*. The new volume is called *The Angelic Hosts* and gives a basis from which a more detailed study of the angelic hierarchy may be drawn.

In *Theosophy and the Fourth Dimension*, to be published in early November, Mr. Alexander Horne provides a comprehensible work for students of science and for Theosophists in the belief that by understanding the Fourth Dimension they will attain a better understanding of the universe and of the relations of their consciousness to it.

J.

## MANUSCRIPTS

WILL those who send manuscripts for consideration kindly read what is written in The Supplement, p. xa?

It is of no use to send stamps, unless these are Indian.

## BOOKS RECEIVED

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

*The Master Nation and other Poems*, by Arthur Orison Dillon (Dillon Book Co., Ontario, Calif.); *Things That Count in Diet*, by Dr. H. Valentine Knaggs; *Deep Breathing and Breathing Exercises*, by Dr. Josiah Oldfield (C. W. Daniel Co., London); *Gandharva-Music*, by John Foulds; *Masters and Disciples*, by Clara M. Codd (T.P.H., London); *Speech* by Lord Buckmaster; *The Gita and Spiritual Life*, by D. S. Sarma, M.A.; *The Rebirth of Hindu Music*, by D. Rudhyar; *The Other Side of Death* (2nd Edition), by Rt. Rev. C. W. Leadbeater; *Spiritualism and Theosophy*, by C. W. Leadbeater (T.P.H., Adyar); *Beyond Death*, by Anna Hude, Ph.D. (C. W. Daniel & Co., London); *Songs of the Sidhe*, by Duncan Greenlees (Hope & Co., The Anchor Press, Madanapalle); *L'Inde Et Son Ame*, Editor and Publisher, C. A. Högman (Boulogne-Sur-Seine, près Paris); *Helpful Words for Pilgrims on the Mystic Way, Contemplations, Being Studies in Christian Mysticism*, by Walter Leslie Wilmshurst (John M. Watkins, London); *The Reduction of Armaments and the Organisation of Peace*, by League of Nations, Geneva (Information Section, Geneva); *The Book of the Kindred Sayings* (Sanyutta-Nikaya), Translated, and Presented by F. L. Woodward, M.A. (The Oxford University Press, London); *Snowflakes and Silver Feathers*, by "D"; *Three Minutes Talks About Children*, by Dr. Estelle Cole (C. W. Daniel & Co., London); *What Is Man?*, by John Henry Clerke, M.D., and Leopold Salzer, M.D., (John M. Watkins, London).

## SIX PAMPHLETS

*Krishnaji: Light-bringer. The Joy of Catastrophe. Fanaticism—Wholesale and Retail. Go Your Own Way. Shadows and Mountains. Some Intolerable Tyrannies.* By George S. Arundale. (T.P.H., Adyar. Price As. 4 each.)

## OUR EXCHANGES

We acknowledge with many thanks the following:

*Theosofie in Ned.-Indie* (August), *The World's Children* (August), *Modern Astrology* (July, September), *The Canadian Theosophist* (July, August), *News and Notes* (August, September), *Theosophy in New Zealand* (July, August), *Revista Teosofica Chilena* (June, July), *El Loto Blanco* (August), *The Calcutta Review* (September, October), *Light* (August), *League of Nations* (August), *The Messenger* (August), *Theosophy in Ireland* (July, September), *Teosofia* (August), *Theosophisches Streben* (July, August), *Light* (September), *The Monthly Summary of the League of Nations* (September), *Verbatim Record of the Ninth Ordinary Session of the Assembly, League of Nations* (September), *Journal of the League of Nations* (September), *The Humanist* (August, September), *The World's Children* (September), *The Indian Review* (September), *The Australian Theosophist* (August).

We have also received with many thanks:

*Theosofisch Maandblad* (August, September), *De Theosophische Beweging* (August, September), *Teosofia en el Plata* (June, July), *Pewarta Theosofie* (August, September), *La Revue Teosophique* (July, September), *Theosophy in India* (August, September), *Ramakrishna Mission, Report, 1927*, *De Ster* (August, September), *Revista Teosofica Cubana* (July), *Theosofisk Tidskrift* (June, July), *Stri Dharma* (August, September), *Rural India* (July, August), *The Beacon* (July, August), *La Nueva Era* (July), *Nivir* (April, June), *Triveni* (May), *The American Co-Mason* (June, July), *Vaccination Enquirer* (August, September), *The Journal of Oriental Research* (April), *Gnosi* (May, June), *Karma and Reincarnation in Israelitism* (July), *The Cherag* (July, September), *The Occult Review* (September, October), *Indian Affairs* (August), *The Vedānta Kesari* (September), *Madhwamuniḍasa* (September), *The Eastern Herald* (July, August, September), *The Scout Brother* (July), *Prabuddha Bhārata* (September), *The British Buddhist* (August), *Teosofi* (July, August), *Toronto Theosophical News* (August, September), *The Blavatsky Press Bulletin* (September, October), *El Catolico Liberal* (July, August), *The National Anti-Vaccination League, Prohibition* (October), *The Indian* (May, June), *The Vedic Magazine* (July), *Sirius* (May), *Telugu Samchar* (August), *Bulletin Uruguay* (August), *The Buddhist Annual of Ceylon, 1928*, *Bhārata Dharma* (September), *Two Japanese Magazines* (September), *Cotton Manufacturer* (August), *The Arya Magazine* (July), *The Vedānta Kesari* (October), *New Youth* (August), *The Settler* (August), *The Kalpaka*

(October), *Madhwamuniḍasa* (October), *Heraldo Teosofico* (August), *Peace* (August, September), *Occult—Science* (July, August), *Boletin Oficial, Yucatan* (August), *The Indian Educator* (September), *The Maha-Bodhi* (October), *The Servant of India* (October), *The New Era, India* (October), *Legislative Assembly Debates* (September), *Council of State Debates* (September).

## NOTICE

CORRESPONDENTS and Subscribers are asked to kindly add the name of their country to their address. Subscribers to THE THEOSOPHIST are asked to return their RENEWAL NOTICE with their subscription to the T.P.H., Adyar, or to the agent of their country. This will greatly facilitate the work for the officials concerned. Thanks to those who have already complied with our request.

## PHOTOGRAPHS

### HEADQUARTERS HALL, ADYAR

1. North Entrance, Masonic Symbol and List of National Societies.
2. Library.
3. Entrance to Library, Mohammedan Symbol and Gateway leading upstairs.
4. Buddhist and Christian Symbols.
5. Centre of Hall (as illustration).
6. Hindu and Zoroastrian Symbols, Gateway leading upstairs.
7. Southern Side Entrance.
8. Main Entrance, Statue of Founders, Statue of Dr. Subramania Aiyer (as illustration).
9. Part of South Side of Hall showing three Symbols.
10. Headquarters from the River.
11. View of Statue in Centre of Hall and Entrance to Reading-room.
12. Headquarters from Garden side.

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These photographs have been made by Messrs. Klein & Peyerl, Madras.

They can be had in three sizes :

| Size    | Unmounted | Mounted  |
|---------|-----------|----------|
| 6½"×4¾" | Re. 1-4.  | Re. 1-8. |
| 8"×6"   | Rs. 2.    | Rs. 2-4. |
| 10"×12" | Rs. 2-12. | Rs. 3-4. |

To be ordered from the T.P.H., Adyar, Madras, India. Please state number and size wanted.

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The house where H.P.B. and Colonel Olcott stayed after their first landing in Bombay



## ON THE WATCH-TOWER

**M**Y first words, in re-seating myself in the editorial chair, must be of grateful thanks to those who have carried on the work during my absence. It is good to feel that one is not necessary, and I think that to create a group of efficient workers is a greater proof of sound leadership than to be one whose work collapses when his or her hand is withdrawn. Most loving thanks, then, dear comrades mine.

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Then I must offer a tribute of a sorrowful gratitude to our dear brother Aria for all he was to all of us. He leaves a big gap in our Adyar work, and an ache in our hearts. But with him it is very well.

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And then I must thank the half of the Society which placed me for the fourth time in the presidential office, and offer my respect to those few who bravely voted against me. To those who did not discharge the easy duty of voting once in seven years, I have nothing to say, except that to neglect that duty is a wrong inflicted on the Society. If they prefer another, they should vote for that person; if they do not, they should have given me the support of their votes. I thought of resigning, but the minority was so small that it did not seem right to put the Society to the trouble and expense of a

second election. Not quite half the members voted. India polled 75.3 per cent of her members—an example to other countries.

\* \* \*

I have had some letters—two harsh ones—from General Secretaries—reproaching me for not re-nominating my much-loved brother, C. Jinarājadāsa, as Vice-President. He wrote and asked me not to do so. I doubt if there are any other pair of members of the T.S. who understand each other better than C. Jinarājadāsa and myself. I am not including C. W. L. in saying this, for my unity with him is perfect; different as we are in temperament, and superior as he is to me in psychic development, we always seem to come to an agreement, though half the world divides us, without physical communication. I remember an occasion when we exchanged letters containing the report of a fairly long speech, he from Sydney, I from Adyar or London—I forget which—the only difference was in part of the last sentence. I wrote: “doubt, difficulty and danger”; he wrote: “indecision, difficulty and danger.” It must be remembered that people do not use *words* but *ideas* in their communications in the higher regions; hence the same idea may be conveyed in different words. In the above sentence the difference is probably due to my oratorical instinct; “doubt, difficulty and danger,” sounds much better than “indecision, difficulty and danger”. C. W. L. objects to the word “doubt,” as doubt is cast off in the First Initiation. He always prefers extreme accuracy to the turn of a phrase. It is a case of science *versus* feeling, and it is useless to quarrel over it, as “it takes all sorts to make a world,” and C. W. L. and myself, being sensible people, use our differences to enrich our common work, instead of quarrelling over them. (Hair-splitting people, please make a note.)

I am told that some of our American readers do not like the revival of the old cover of THE THEOSOPHIST. Sorry, but H. P. B. likes it and, after all, he was one of the original Editors. It is a case of “Back to Blavatsky,” in a very literal sense.

\* \* \*

Our beloved Krishnaji arrived at Adyar on November 5, while I was far away, but I arrived on the 10th. It is delightful to be with him again and to listen to his wonderful talks, so fine in diction and so packed with meaning. But how few are the really open minds; most minds are barred by conventions, locked by prejudices, the windows all thick with dust and streaked with fog. The waves of Life beat against them and are shattered into spray. It is terribly pathetic to watch the efforts made, and their frequent frustration. “He came to His own, and His own received Him not.” But it remains true for “those who receive Him, Christ the power of God and the wisdom of God”. Fortunately, all he says is taken down, and will be given to the world. Truly happy are we who are living at the present day and can see and hear and love him.

\* \* \*

He pours out Life and Love as he speaks, and these fill full the heart, even if the wisdom of his pregnant sentences may sometimes dazzle the head. The similes, concise and appropriate, stand out. “You dream of the sunset, and think it is the dawn.” “You take the beginnings as the ends, and the ends as the beginnings.” “We prepare for catastrophes instead of avoiding them; we create war by our preparations, instead of preparing for peace.” “We quarrel with our Brothers at home, and make pacts with far-off Nations.” “Be kind. Kind to minerals, plants, animals. Be kind to your servants, to children, to neighbors, and you create peace with other Nations.” And that which he teaches

he lives; his precepts are vitalised by his actions. Yesterday, they were summed up in the two words: "Be kind." To-day, they were summed up in the two words: "Be true." They reminded me, in their fiery denunciation of hypocrisy of the thunder of the Christ: "Woe unto you, scribes and Pharisees, hypocrites. Ye devour widows' houses, and for a pretence make long prayers. These shall receive the greater damnation." It reminded me also of a sentence I read in a defence of the Indian view of marriage: "We disfigure widows' faces." I wondered what would be said if we increased the sufferings of bankrupts by boasting: "We break the bankrupts' legs."

\* \* \*

The thing that surprises me is the amazing way in which people trot along in their accustomed ruts, saying: "How wonderful he is!" It does not strike them to get out of their ruts. When I knew that the World-Teacher would soon take possession of His vehicle, I asked permission of my own Guru to resign the presidency of the Society, so that I might go with him everywhere. The request was refused, and I was told to go on with my own work. My life lies in utter obedience to my Guru, so I, of course, said no more. I know that he is the *World-Teacher*, and that each hearer must take to himself or herself that which is appropriate to his or her dharma. It would be delightful to run about with him and live in his wonderful presence, but each "reaches perfection by fulfilling his own dharma," and "the dharma of another is full of danger". My dharma lies in obeying the order of the Head of the Hierarchy to "claim India's place among the Nations," and to preserve the connexion with Britain for the helping of the world. So whether in a minority of one in the All-India Congress Committee, or in the future majority claiming Dominion Status, I work on with indifference to minority or majority. The Will of the Inner Government will be done at

last, no matter what may be the size of the present parties. In the end, Their Will will triumph—the time is nothing. The Congress may pass whatever resolutions it pleases; whatever is against that Will will be broken.

\* \* \*

Political matters in India are very difficult just now, and the British authorities are behaving as Lord North behaved with the American Colonies in the reign of George III. Here is an instance. The ill-omened and most objectionable Simon Commission is boycotted from one end of India to the other. No Indian politician of any eminence—except officials, of course—has appeared before it. Strings of non-entities stream through our newspapers, unknown names galore.

At Lahore, there was the usual business, black flags, shouts of "Simon, go back," but no sign of violence. The authorities put up barbed wire fences across a forbidden street. A huge crowd came up to the fences, behind which were policemen, armed with lathies—long and thick poles. The crowd stopped on their own side; the police struck at "any they could reach". Lala Lajpat Rai, an old man, greatly respected, and with a weak heart, was in the front of the crowd, keeping them quiet, and a European officer struck him on the breast, and two of the policemen also struck him with lathies; lest the crowd should become angry at the unprovoked attack on him, he bade them sit down on the ground and they obeyed. In the Police Commissioner's insolently worded report, he used the phrase, that the leaders, several of whom were injured, were "rapped over the knuckles," the "knuckles" being situated in their heads, chests and arms, blood being sometimes drawn. Thanks to them, the crowd did not retaliate. Lala Lajpat Rai came to Delhi to the Congress Committee, which was sitting there, but he could not, owing to his injuries, fulfil his public engagements. The temper of the Committee—some seventy persons of whom I was one—may be judged by

the fact that when I moved an amendment to leave out the words: "No true freedom can be obtained without the severance of the British connexion," no one would second it, so it could not be put to the vote. The Madras Congress, last December, passed a vote that "the goal of India is independence"—a quite reasonable statement, as this huge land cannot always remain a Dependency on a little island, 6,000 miles away. Those I work with, in the All-Parties' Conference, drew up a Constitution based on Dominion Status for India. This is the "Nehru Report". We are working hard to popularise it, and are succeeding to a very great extent. If Britain would be in the least reasonable, and place India on a level with the Self-Governing Dominions, the two countries would remain linked for the good of each and the good of the world. But I expect we shall be turned out at the next Congress. Happily, we can keep the All-Parties' Conference as a permanent institution, and I am working hard for that. I do not apologise for stating this in THE THEOSOPHIST, because India as a Free Nation in the Federation linked by the British Crown, is part of "the Plan". I hope and believe, that we shall win, but I confess that British arrogance and imbecility drive me almost to despair. England keeps on fiddling while the fire threatens to burst out in India. Our people are desperately poor. Their vitality is so low that the last epidemic of influenza doubled the annual mortality. Between the British autocracy and the Independence crowd, our struggle for Dominion Status sometimes looks like a forlorn hope. By the end of this year we shall know better what the future contains for us.

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Since the above was written, Lala Lajpat Rai has passed away. The blows from the European officer and from the lathies of the police struck his chest, and caused a bruise and a swelling above the heart; which already weak, ceased to

beat; he died from heart failure. It was a gallant soldier's end, in the front of the procession he led; but he saved his followers, bidding them sit down, while he advanced alone. There was no need to strike the old man; he was using no violence; his followers were seated. But brutality triumphed. The European officer, who refused to give his name after he had struck him on the chest, and the two Indian policemen whose blows fell also on his chest, were the immediate, though unintentional, causes of his death. The real cause is the brutality of the foreign Government, careless of Indian life. How the whole world would ring with British indignation if Mr. Baldwin or Mr. Macdonald were killed in this way. But it is only an Indian, dear to millions, honored by millions; and in millions of hearts his killing lends a further bitterness against the foreign rule. Power abused means added strength to the helpless. "The tears of the weak undermine the throne of Kings." Cannot King George do for India what he did for Ireland? I pray to public opinion in England to awake, and avenge Lajpat Rai's killing.

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The quarterly Magazine of the Theosophical Order of Service, appropriately named *Service*, makes its Autumn issue a "Special Congress number". Mr. Edwin C. Bolt, the Brother for Scotland, gives us a very fresh and vivid account of the collection of events in Belgium and Holland: the Belgian National T.S. Convention; the Congress of the European T.S. Federation; the Second International Congress of the T.O.S.; the great Star Camp at Ommen; the wonderful gathering of L.C.C. Priests at Huizen. No wonder that he begins his sketch with the words: "It almost made one tired to think of it all"; but he goes on: "Now that I have returned, I am already saying: 'I must save up for next year.'" The fact is that, when we let harmonious lives run into each other, each life feels the expansion of the whole. It is the

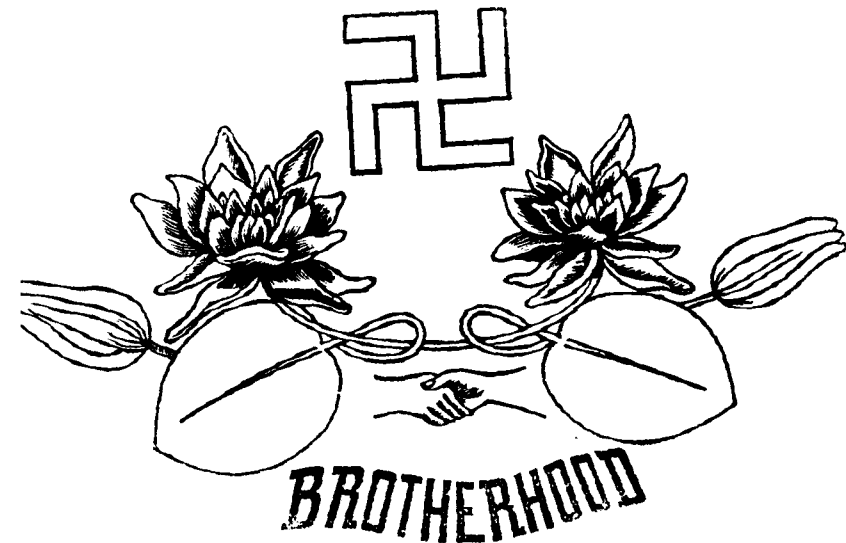
"saṭ saṅga" of the Hindū, and into the collectivity pours down the higher Life, and vivifies each component part, for it is the separation which is unreal, not the union.

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I have had a long letter from F.A. (an Australian) on her article on "A Face in the Sky," that appeared in May, 1928, in THE THEOSOPHIST, but it really adds nothing of importance. Many people, now-a-days, are developing sight a little beyond the normal, and their number will increase as the new sub-race multiplies. A vivid imagination fills in details. Anyhow, "seeing" faces in the sky does not seem to have any significance.

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The 1928 Convention in Benares will be an ever-memorable one, for the World-Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such power and life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares and all who love me will serve me best in serving him. There will be no ceremonials during the T.S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite Ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no living form will perish; and the Devas who serve him, the Devas who shape the beauties of the nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each of us and its sun will irradiate the new world with its beams, the forth-shining of the Spirit within us, the One Life which lives in us all.



TO THE MASTER

By L. J. B.

I

O INFINITE Delight !  
How can mere words and deeds express  
The bursting fullness of my heart ?  
Still do I sit and motionless and bound,  
Bound by the heavy fetters of the flesh.  
Still do I sit and motionless,  
The while my heart doth worship and adore.

But Thou, O Infinite Compassion !  
Thou dost know full well  
That in my muteness dwells a song  
Which no mere earthly lutanist can sing ;  
And cradled in the strong arms of Thy Love,  
My soul doth float through vast beatitudes of Light.

O Infinitely Beautiful !  
 Before Thy Feet I lay me down, I swoon, I die,  
 That I may live for evermore in ecstasy,  
 In Thee !

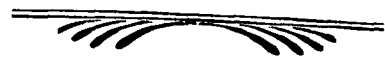
## II

I sit and think on Thee, O wondrous One,  
 And try to see the image of Thy Face.  
 Thus, thus and thus again, with stilted mind,  
 I try to build the picture, give it life  
 —And fail.

Then, weary with the strife to climb  
 To heights I cannot scale as yet,  
 I slacken off the bow-string of my mind,  
 And ease my weary brain ;  
 And in that moment, in a blaze of light,  
 Behold ! I see Thy much-loved Face.

For one short moment the fair vision lasts ;  
 Then in the dazzling radiance of Thy smile,  
 It fades, and leaves me dazed,  
 Breathless and with a rapid-beating pulse.  
 But throughout the long round of the daily task,  
 The glow of that celestial moment bides,  
 Lights up the darkened corners of the hours,  
 And makes of life a thing more fair and glad,  
 —And all because Thy Majesty hath deigned  
 To give Thy Benediction in a smile.

L. J. B.



## TWENTY YEARS' WORK

(Continued from page 144)

In THE THEOSOPHIST for January, 1908, appeared the first instalment of *Occult Chemistry*. All the work upon which these articles are based had been done by herself and Mr. Leadbeater, but Mrs. Besant was responsible for the wording. She also founded the T.S. Order of Service, inspired thereto by the words of a Master of Wisdom which H. P. B. had printed in an early number of *Lucifer* and which Mrs. Besant reprinted in THE THEOSOPHIST of March, the gist of which lies in the words :

Theosophy must be made practical . . . Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of our Society, will be found visibly diminished. Forget self in working for others.

After presiding at the Behar Federation, Mrs. Besant embarked from Colombo for Australia. She writes :

It was monsoony weather, and to say that is to say enough. [Our President has always been peculiarly liable to sea-sickness.] On May 26th, to the promised moment, we drew up beside the wharf at Fremantle. An early reporter somehow had got on board, and had his interview ere the ship was made fast. Then came the members in a troop, with warm and loving greetings, headed by Mrs. John, the capable and kindly wife of the General Secretary, who has most generously been deputed to be my companion throughout the tour. So I shall be well taken care of. Another steamer, a small one this time, took us up the Swan River, so called from the many black swans who possessed it before its annexation by man, to

Perth, the pretty capital of Western Australia. And here I am, not a stranger in a strange land, but a friend among friends, as is the Theosophist all the world over. Thus begins another tour in the same noble cause of enlightenment, and every omen promises success. The evening of the day of my arrival was devoted to a members' reception in the Society's room, which is part of the art studio of Miss Florence Fuller, generously placed at the disposal of the Perth Lodge for its meetings. A very admirable portrait of the President-Founder, painted by Miss Fuller, is at one end of the room, accompanied by two other productions of her clever brush, portraits of H. P. B. and myself. We spent a pleasant evening in making acquaintance with each other. An exceptionally able and thoughtful reporter had an interview very well reproduced in the *West Australian* of the following day. Perth turned out in force to hear the first public lecture about Reincarnation. Very pleasant memories remain of Perth and Fremantle; the audiences were very large, very receptive and quick to understand. The Australians seem to be alert and progressive people, keenly alive and eager to know; and a young people in a new country are naturally less bound by conventional habits of thought than the people of older lands. They are very kindly and hospitable, and made us quite at home with a hearty welcome. Thus are ties formed that re-assert themselves in future lives.

It is best to draw a veil over the next four days, rolling and pitching on a grey sea dashed with white foam, stretching away to a grey horizon. It all seemed very appropriate to King Yama's kingdom, the inauspicious Southern pole. At intervals I played patience with cards, and for all the time with mind. But all passes, and as we drew slowly up to the new wharf at Adelaide, a line of smiling faces told that the warm circle of Theosophic Brotherhood had opened again to enring us. A flight of the younger ones to the waiting special

secured us a carriage; and as they sprang out we climbed in, and away we went for the city, carrying with us the roses and violets that a South-Australian mid-winter yet permits. A Scotch home opened its doors to me and a French one welcomed Mrs. John; for we are poly-national over here, and the Lodge contains not only Scotch, English and Irish, but men from France, Germany, Poland and maybe from other lands. A good German looked familiar, and lo! he was an old co-worker from the Patriotic Club, Clerkenwell Green.

The Adelaide campaign opened on June 9th with an E.S. meeting, many interviews and a public lecture at the Town Hall, to a large but somewhat impassive audience. However, they listened intently, and warmed up towards the end. Here, as in Perth, the press shows itself very friendly, giving good reports and undistorted interviews, a great contrast to the American reporters with their reckless disregard of truth. On the 10th I addressed a very crowded meeting of the Labour Party in the Trades Hall, with the President of the Trades Council in the chair, on "What Theosophy has to say to the Workers". The audience was a great contrast to that of the night before, all alive and palpitating with interest, breaking into volleys of cheers for what it approved, and of interjections on what puzzled it, as I expounded Brotherhood, Reincarnation and Karma as the triple basis of a stable Society. The audience took with remarkable good-temper my strictures on treating the wise and the ignorant, the elder and younger brothers in the State Family, as on a level, and on allowing the ignorant to rule the State. One sees here the result of power passing into the hands of the ignorant: the hasty snatching at a momentary advantage without thought of the remoter consequences; the thinking only of Australia and not of the Empire; the hatred of colored races. One looks forward, and sees the Australians themselves becoming yellow under the play of climatic influences, and wonders how they

will then keep a "white Australia"; many of them are already much yellower than the Northern Indians whom they exclude. And one thinks secondly, if Jesus Christ should come this way, he would be prevented from landing by the Australian law. One doubts if a white Australian should consistently worship a colored Savior!

The Adelaide Branch is a very peaceful and harmonious one, its happy condition being very largely due to the long leadership of Mr. Knox, who passed away early this year. He was good enough to leave me £100, and this will go to diminish the debt on me for the purchase of Blavatsky Gardens at Adyar, a purpose that, I am sure, he would heartily approve. The Lotus Circle of some forty children, nursery of the T. S. of the next generation, presented me with an Australian flag to represent the Commonwealth at Adyar. The Adelaide visit closed with a lecture in the Town Hall. The place was packed and a large crowd in the street when I arrived. "No admission, ma'am," said a courteous sergeant of police, as I reached the closed gates. "I don't mind," said I, "but then there can be no lecture." "Oh!" said he, laughing, and the big iron gates were opened. It was a fine sight, the great hall packed in every corner, people standing along the walls, sitting on the steps to the platform; and the lecture was most attentively listened to. This morning's paper has much Theosophy in it, for the Adelaide clergy are behind the time and preached nineteenth century sermons against it, with a plentiful lack of knowledge.

South-Australia has universal suffrage, every man and woman of twenty-one having a vote. The women have no difficulty in voting, as the polling-booths have been moved from the public houses to public buildings since woman suffrage was granted. An election was going on, on the 14th of June, and there was no crowding, no disorder, men and women, often together, going quietly up to vote. But there is one bad

sign: the cultivated men and women are indifferent to their duty and leave the power in the hands of the ignorant. Adelaide is a pretty city with wide streets, and the City Fathers wisely secured in its early days a broad belt of woodland encircling the town; so that, however large it may become, the "Park Lands" as they are called, will remain open, and with their green grass, their olive and eucalyptus trees, their grazing cows—clothed as in Holland—will be a joy to the inhabitants. The city may spread beyond them, but not over them.

Mrs. Besant's next letter is from Melbourne, June 24th, 1908. She writes:

Melbourne is at present the Federal Capital of Australia, a fine, wide-streeted city, some sixty-four years old. Its Press is commercial, political and sporting, showing apparently little interest in matters of deeper import, not unfriendly but indifferent. It reflects the tone of the people, young and caring most for superficial interests and the play of the moment. With this goes a curious strain of formal religiosity—no post, no newspaper, dislocated tram and train services on Sunday. The audiences at the lectures, however, have been large, showing that there is a section of the people who are alive to the deeper interests and are realising the problems of human life. Melbourne has no less than four Lodges, and they have been acting together in organising the work of my visit of thirteen days.

We cannot but wonder how Australia will shape social arrangements. Here, in Melbourne, house servants demand and receive £1 a week, with board and lodging, and are often incompetent and unruly, leaving without notice, and careless of their employers' interests. French, German, Swiss, Chinese, Japanese servants would be a blessing to innumerable households, but the law does not allow the householder to engage a servant abroad and bring him or her over. Even

a firm, bringing over some skilled English artisans on contract, found its men were refused permission to land. An unskilled man is not allowed to sweep garden paths and mow grass at less than ten shillings a day. The general result is great temporary prosperity for manual laborers, high prices for food, high rents, and the reduction of the professional men to a low standard of living, small value of brains, and large value of muscles. Well-educated people, instead of helping the State by contributing literature, art and culture to its life, are forced to sweep their houses, dig their gardens and cook their food. The immediate results are seen in the narrow intellectual and artistic life, a very high drink bill, an extraordinary amount of racing and betting, and a serious lack of discipline among the young, which bodes ill for the future. What the results will be remains to be proved. It is certainly a huge experiment, and whether it will issue in a world-example or a world object-lesson, the future will show. Will it end in a dictatorship, resorted to in despair over the incompetency of the ignorant, or in the discovery of a method whereby the wisest shall be placed in the seats of power?

In Melbourne an elementary class for study is to be formed for non-members attracted by the lectures. Perth writes of the formation of three groups for different lines of study. The real value of these lecturing tours lies far more in the local activities stimulated and in the impetus given, than in the lectures and meetings themselves. The lecture on "The Guardians of Humanity" drew Mr. Deakin, the Prime Minister of the Commonwealth, as an interested hearer. Mr. Deakin was a member of the Theosophical Society in his younger days, but has slipped out of active work in the overwhelming labor entailed by his responsible office. He seems to have kept up his interest in Theosophy, and he stands out as a man of high ideals, which he seeks to embody in his public life. He is a statesman among a crowd of politicians,

head and shoulders above his fellows, and in touch with the life of the world and not only with that of Australia. The Melbourne Branches, the members of which have shown me unstinted kindness, made me a very useful present, a gold wristlet to carry a watch, a great improvement on the leather band which I have hitherto worn and which does not suit the heat of India.

In her next letter, dated from Sydney, July 7th, she says:

We left Melbourne by the afternoon express of June 29th for the capital of New South Wales, reaching Sydney the next day at 11 a.m. It was bitterly cold in the early morning, thick hoar frost covering the landscape, and the water chilly as ice, depriving the fingers of feeling. The Sydney friends, headed by Mr. John, the well-loved General Secretary, gave us a warm greeting on the platform.

A company has been formed to give the Section a permanent abiding-place, and a piece of land has been bought, the houses on it are adapted for T.S. purposes, and a good hall is to be built. The Section is growing strong, the Sydney Lodge forms its strongest Branch, so that it is well that they should have their own dwelling, independent of landlord's whims. In fact, there has been some difficulty in making arrangements for all the activities connected with my visit, and we have had to use rooms in different buildings for the various meetings. It is pleasant to see in all the Lodge rooms that I have so far visited in Australia, how loyally the Australian members cling to the prominent workers in the T. S. The President-Founder and his great colleague, H. P. Blavatsky, form the dominant pair of portraits; near them C. W. Leadbeater and myself appear; and this quartet is everywhere. Miss Edger is also generally seen, and Mr. Staples, the first General Secretary, is not forgotten. As the years go on, this portrait gallery will be better and better filled; and later generations will look with interest on their forerunners.

It was a very keen and interested crowd that attended the first public lecture, and it taxed the seating-room of the large Centenary Hall. The subject "Reincarnation" seems to attract people in Australia more than any other. We are having many members' meetings for the subjects which interest our own people, as well as the usual conversations, E. S. meetings, and interviews. We had a curious experience over the first Sunday lecture. Australia keeps alive the disreputable old statute of George III against Sunday meetings, and only the clergy are allowed a free hand. They may charge pew-rents, but no charge may be made for lectures or concerts. No charge was to be made, therefore, for my Sunday lecture, for which free tickets were issued, so as to avoid a crush. But as we had arranged to allow people who had bought tickets for the course of six lectures to use these tickets for the Sunday meetings, instead of giving them additional free tickets, we received on Saturday notice from the police that this brought us under the law! We accordingly admitted anyone who came and asked for no tickets. It is odd in a country like this to see the ancient rags of bigotry, which have been thrown on the dust-heap in England, flaunted in the face of the public, and the police appealed to, to annoy decent and harmless folk. Were I a denizen of Australia, I should certainly try to get rid of this objectionable statute; but a mere visitor is bound to submit to the law of any State he visits. On Sunday morning I lectured in the church of Rev. George Walters, a gentleman who had had the courage in the seventies, when prejudice ran high, to take the chair for me in Lancashire. He was then a bold and progressive thinker, and is one still. In the evening was the lecture—attended by a vigilant policeman and an informer, watching that we did not break the law—on "Theosophy and Christianity," and the crowded audience showed profound interest in the subject.

The last week has run its swift course, with nothing remarkable to relate, save the fact of the astonishingly large audiences. "Brotherhood, Real and Unreal" evoked much interest and some curious comments; as for instance, the remark that the idea of a physical, moral and mental brotherhood from which escape was impossible was a "really terrifying idea". Yet, as it is true, the more widely it is known, the better. The lecture on India, with its lantern illustrations, was evidently much enjoyed; and one may hope that it corrected some of the wild ideas current here about Indians. Many a pleasant memory remains of this visit to Sydney; all the arrangements have been so well made and the friends so cordial and affectionate that it would have been impossible to suggest or wish for any improvement. Australia stands for loyal co-operation and for earnest work for the cause, without constant bickering over the faults or supposed faults of individuals; and I feel I may rely upon the Section for support in guarding the Society's liberty and in maintaining it on the broad basis that some are so anxious to narrow.

From Brisbane, Mrs. Besant writes:

Mrs. John and I steamed out of Sydney station on July 13th, amid the loving farewells of a crowd of members assembled to bid us God-speed. The railway carriage was fragrant with a great heap of roses and violets; for roses and violets are in flower together in Australia, so that we bore northward with us the kindly thoughts of the Lodge, materialised into exquisite flowers. Through the evening and the night we fled onwards, and the morning found us on the northern highlands of New South Wales, with hoar frost whitening the trees and the sun gleaming down redly through mist-laden air. At 11 on the morning of the 14th we changed at the boundary line of the adjacent States and went on by the narrower gauge of Queensland. Presently we were whirling

down the curves cut along the mountain sides of the Toowoomba range, reminding one of the line across the Ghats to Bombay; and on through the darkening twilight till night fell again; and then at 9 p.m. into the brilliance of the Brisbane station, and into a crowd of new faces but loving hearts that gave welcome as warm as had been the farewells of the Sydney brethren.

A pleasant feature of these Australian gatherings is the meeting with friends of the past that one knew in England in earlier days, and now and again with someone who knew and loved our H.P.B. One old gentleman told me how, in London long ago, he had looked round the Society and wondered how it would go on when H.P.B. passed away; and how he had rejoiced when, from the outer world, I had entered the Theosophical circle, and H.P.B. had welcomed me to the work. Yet such anxiety need never be; for, as Upendranath Basu wisely and rightly said last Christmas, so long as the T.S. is under the guidance of the Masters, there will always be someone who will command the confidence of the large majority of the Society.

The first public lecture was delivered on the evening of the 15th to a large audience, but one that by no means filled the great Exhibition Hall which the Lodge had been obliged to take. The attention was keen and well sustained, and the audience showed warm appreciation of the Theosophic message. The "large" became "larger" with the succeeding lectures; and the Queensland work made a good conclusion to the Australian tour.

The democracy here has done nothing in the way of preventing strikes apparently; for, despite the high wages paid for manual labor, strikes seem to be more frequent than in the old country. A strike of bakers greeted our arrival at Sydney; a strike of milkmen a little before had cut off the milk supply; and so on. The reproof of a boy for bad work

made all his comrades strike, and a whole iron-works was laid idle by the insubordinate lad. The car-drivers at Melbourne threaten to strike during the visit of the American fleet unless they are given screens. None of these folk seem to care that they hurt tens of thousands of innocent people, so long as they get what they want, and they take swift advantage of any public need to wring from the employers anything they desire. It is the karma of the past harshness in rejecting the fair demands of labor, but every effort should now be made to train the young in the sense of public duty and responsibility, so as to prevent the social debacle which will otherwise ensue. Another difficulty is the ignoring of natural facts. Labor Unions do not allow milkmen to deliver milk twice on Sundays. As the cows are not yet trained to give double supplies of milk on Saturday and none on Sunday, the milk arrives but may not be distributed; the milkmen do not like to lose it, and mix it sterilised with Monday's milk; and in the hot weather numbers of babies die from the unwholesome milk thus provided. The enforcement of Union rules which bring difficulty and suffering into every household is embittering social life, and adding to the difficulties of the problems that Australia has to solve.

From New Zealand, whither Mrs. Besant proceeded from Australia, she writes:

It is cold, but the country is emerald green after two months of rain. To-day the sun is shining brightly; and white fleecy clouds flung across the sky remind one of an English day in spring. On the 22nd of July we steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills and little bays and inlets, with the narrow road out, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers; and the vessel, lying low in the

water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as playground. The ship was very crowded, and four of us Theosophists were packed into one small cabin, with washing apparatus for one and one camp-stool. There was no place to sit, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks; and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a cabin, the quarter of a basin and of a camp-stool, and no place to rest our sick bodies outside. Our stewardess, with over forty sick women to attend to, was beyond praise in her kindness; but she had a cruelly hard time. However, the four days came to an end, and we landed at Auckland.

Next Wellington was visited, where Mrs. Besant says:

I should think that Theosophy is, at present, but little known; it does not seem to be in the air.

Christchurch and Dunedin followed; and of the journey by land in New Zealand, the comment is:

One could but wish that the train was more comfortable, and that more than one small foot-warmer might be granted to three shivering people. The train service is very antiquated, and the rolling stock the worst I have encountered in my journeys over the world. Among all the reform movements of N.Z., a corner might surely be found for a reform in railway accommodation.

After a fortnight's strenuous work, there was a less stormy voyage to Tasmania, where Hobart and Launceston Lodges received

visits, with Lodge meetings, public lectures and interviews. Then back to Melbourne, and on across the southern coast to Fremantle. She writes:

Since I left Fremantle, a bright, pleasant room on the city's main street has been secured. It is open every afternoon for use as a reading-room, and the Branch has a nice little library.

Mrs. Besant writes of the Australasian tour:

Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from the General Secretaries to the youngest newcomer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work; and most of all to Mrs. John, who travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards. I cannot speak in words my loving thanks to her for her sisterly kindness which took all the physical burdens, looked after every detail, thought always of my comfort, never of her own; had ever a gay word for disagreeables, a smile for fatigue, and rarest and most valuable of gifts—silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met

have been loving and kind. The tour has taken me over 17,630 miles of land and sea, during 44 nights and days of travel; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings, at most of which an hour's address has been given, followed by the answering of questions; and a very large number of private interviews. It does not seem a bad record for a woman of over sixty who, a year ago, was declared by some who wished to discard her as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

*(To be continued)*

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### CHRISTMASS

THE shepherds and the wise men came  
To Bethlehem to greet their King,  
The shepherds heard the angels sing,  
The wise men saw His Star aflame.  
And we rejoice this Xmass morn  
To think the Lord of Love was born.

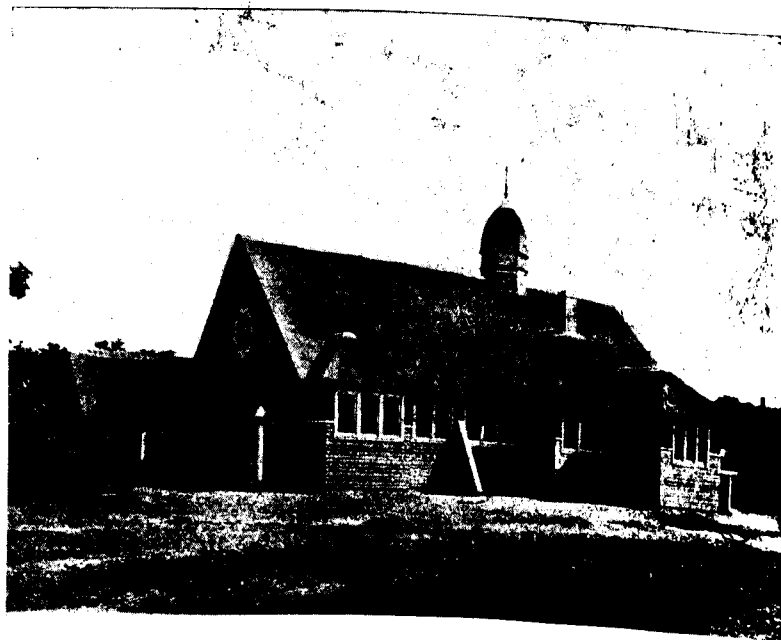
And for two thousand years we prayed  
"Oh come, oh come Emanuel,  
"Come Lord once more with us to dwell."  
He comes, and are our hearts afraid?  
And shall that Love, returned once more,  
Find colder greeting than before?

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F. H. ALDHOUSE



M. van Eeghen-Boissevain



Liberal Catholic Church at Huizen  
(burnt down last August)

## ST. MICHAEL'S CENTRE, HUIZEN

By PENMAN<sup>1</sup>

IN the early summer of 1924 I was told by my friend and neighbor, Mr. Piet van Stam, that the Rev. P. M. Cochius, with whom Bishop Wedgwood was at that time staying, was looking for a suitable place for the Bishop to start a training centre for those who wished to cultivate the spiritual life. Bishop Wedgwood had been advised by Dr. Besant to start a centre for that purpose and Holland was one of the countries mentioned as suitable. Mr. van Stam knew that it was my wish to use the house and grounds of my country-place for a dedicated purpose. My first idea along that line had been a "Retreat" for "weary and tempest-driven souls" that they might rest awhile between labors. It was to be run like a monastery with severe discipline, meditation and religious services. The clergyman with whom it was being discussed had not enough free time to give us, so the plan was dropped. I gladly agreed, when Mr. van Stam asked me if I should like to make the acquaintance of Bishop Wedgwood, and offer him three or four rooms for his use, look after his comfort and welcome any guests he wished to have for training in meditation, for masonic or church work. On Monday, July 14, 1924, Bishop Wedgwood

<sup>1</sup> Mevrouw van Eeghen-Boissevain is our Penman this month, since no one could tell us, as she can, the story of the beginnings of this Centre.

came to see me with Mr. Cochius and Mr. van Stam, and we soon came to a satisfactory agreement about his future working-plan.

On August 1st the Bishop came for three weeks to see if he could live and work in this environment. During the first days of his stay I used to hear his heavy table being moved in his room regularly every morning; so I asked him if the furniture in his room was not placed to his liking. Then he told me that, as he said Mass there every morning, he had to move the table to the East and turn it into an altar. It seemed to me that it would be much nicer for the Bishop, to have a little place put up in the grounds to say Mass in, then he could leave everything undisturbed. When I proposed this to him, he was very pleased. So we decided to build a simple little house-chapel, holding six benches for three people each.

Mr. Oscar Köllerström came to see us at the end of August for a few days. By that time the Bishop's daily Mass in his sitting-room upstairs was attended by various visitors from outside and we were often crowded out of the room into the passage. The little chapel was then being built.

Prince Loubod Mierski and Mr. Rein Vreede were also visiting us and we were a happy party in the house, making plans for the future which seemed full of promise. It had become apparent to our Bishop that there was to be a training-place here for the collaboration of Angels and men in ceremonial work, in connection with the influence of the Seventh Ray becoming predominant over our world. On September 29th, the Feast of Saint Michael and all Angels, the little church was consecrated and dedicated to their patronage. Bishop Mazel and most of the Dutch priests came to that ceremony. It was an occasion of joy unbelievable: there was a wonderful feeling of elation and fervor, probably due to

the enormous number of the higher Angels present. Greater plans began, on that day, than we knew of at the time.

At Christmas, at the midnight Eucharist, the ordination of Mr. Oscar Köllerström took place, and Dr. and Mrs. Arundale, who were staying at Ommen, came over for the ceremony and were very much struck by the powerful atmosphere in the church so shortly after it was built. I may venture to say that I am one of the very few who know and can estimate the amount of hard labor it took to build up such a great Centre of Force in the short time in which it was done by our Bishop. I feel inclined to agree in this case when I quote the saying: "Genius is an infinite capacity of taking pains." When visitors come to the centre and praise the wonderful atmosphere and say what a beautiful influence it carries, I get a vision of a solitary figure going through rain and snow and storm that autumn and winter of '24-'25 to the little church and working there in meditation for long hours.

Dr. and Mrs. Arundale came again in April and on April 7th Dr. Arundale was baptised and confirmed in the little chapel. On April 17th Bishop Wedgwood left us to pay a visit to England and Mr. Oscar Köllerström took over the leadership of the centre with the help of the Rev. J. W. P. Schuurman. Those weeks were very charming weeks in the life of the centre. Mr. Oscar Köllerström's very special quality of love and joy, his love of nature and simplicity in life, the humane and gracious relationship he built up between himself and the people, helped to strike that note of friendliness and cheerful kindness, which I still consider as the predominant note of the centre. It seems to me that we all owe a debt of gratitude to Mr. Oscar Köllerström for the special quality of his work and influence, as given to us at that time.

Our great President and Chief, Dr. Besant, came to visit us in July, 1925. It seemed to us that she felt happy and at

home in the centre from the very first. It has happened that I have been hostess to many and very different sorts of people, an experience ranging over many years. But I must state that I have found no one to equal our great white Chief in courtesy, consideration and simplicity. Her wonderful punctuality, patience, forbearance and cheerfulness were a beautiful example for us to behold from afar! In the Chief I could see demonstrated that white Light is composed of all the seven rainbow colors. The most difficult virtues to combine were shown forth in her being: tenderness and fortitude; yielding in small things—unshakable in big things; never asking anything for her herself, and her smile of thanks for some small service rendered, beginning in her eyes, those amber pools of light, flashing out over the whole face! Who does not feel purified and blessed by the radiance of that smile, who has once had the happiness to receive it!

When Bishop Wedgwood went to Adyar with Dr. Besant in the late autumn of 1925 the Rev. Hugh Noall took his place with us and by his influence harmonised the workers of the centre, he welded them together by the sympathetic way in which he entered into our lives with all the troubles and joys. The centre owes much to the help he has given us all from the very beginning and to his great loyalty and devotion to our Bishop. Last summer his health failed for a time and he spent the winter in the South of France. He has now regained his health and we are glad to have him with us again to help in church and garden! The lovely garden has special care and attention. While he was away the Rev. Byron Casselberry was with us. The first time we heard him celebrate Mass, we knew at once he was one of the right sort. Such enthusiasm for the work and such one-pointed self-dedication are rarely met with and we are grateful to him for the work he has done here. He devoted himself very specially to the

self-expression group of the young people of the centre, to whom he proved a real help.

Seeing the importance of the work our Bishop was doing here, I felt the necessity of taking steps to secure the future of the work without interruption from without, after I should have passed away. Twice I offered the estate to Bishop Wedgwood and twice he refused it; he did not want to be cumbered with personal belongings and he wished the personal note to be entirely left out of any measures I might see fit to take. I consulted Bishop Mazel as to ways and means. Bishop Mazel advised me strongly not to give the estate to any existing associations, but to keep it entirely for Bishop Wedgwood's work, to be used as he thought fit. We asked Bishop Arundale also which plan would be best. Then with the approval of our own Bishop, we decided to found a Trust for the Centre of St. Michael and all Angels, and so make all safe for the work entrusted to him.

I then offered the whole to our Chief for the work of the Masters, and she accepted it in Their Name and consented to take a place on the Board of Trustees with Bishop Wedgwood, Bishop Arundale, Mr. Oscar Köllerström and a few others. So on September 11th, 1925, at 2 o'clock the deed was signed in their presence. It was the most glorious moment in my life: it seemed to me as if the essence of joy and life were being poured into me as I signed the deed.

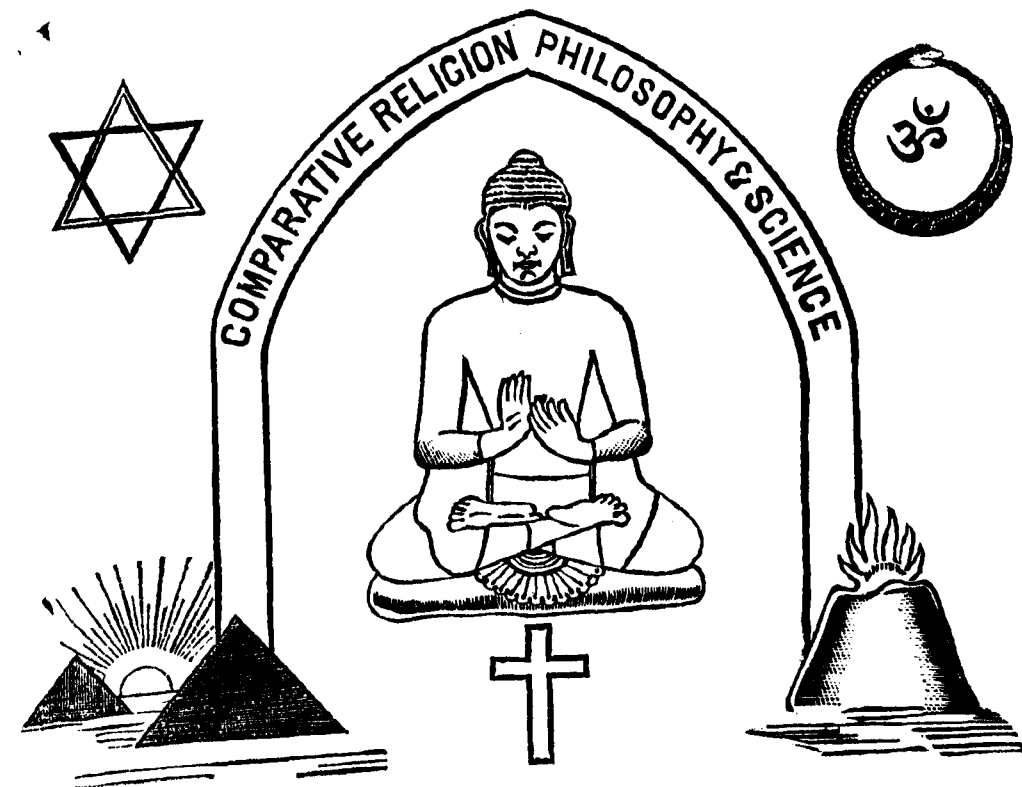
Since then the work has been steadily growing. We had enlarged the church, for the consecration of Bishop Arundale on August 4th, 1925. On that same day our Chief opened the Montessori school on the estate, which has been a great help to our workers ever since, enabling them to send their small children to a school in the neighborhood.

In March, 1926, the church was again enlarged, and again in June of the same year. At the close of 1927 we began building a new church. I am sending a photograph of

this new church as it is now being finished.<sup>1</sup> The original little chapel is left intact in front of the large church. It is to be used as a chapel for Our Lady. We felt such an affection for the little chapel and all we had experienced there that we did not like demolishing it. Our gardener Jaap said when he saw it: "From a sentimental point of view it is very nice to have kept it, but from an artistic point of view—I have my doubts!" Well, I suppose he is right—but we are not sorry it was kept! We hope to have the new church ready for use on August 10th, when we have the second Priests' conclave here, and also for August 15th, when we have the consecration of Dr. Vreede as Bishop of the L.C.C. in the Netherlands Indies. The next item on our programme will be a Guest-House, for which we hope to get the money; there is at present insufficient accommodation for workers and guests. When the Guest-House is ready, the Masonic Temple and the new Church are built, we can enter into a larger sphere of work for our Bishop, God bless him! He has a faithful band of workers here, whom he has bound to him with strong ties of gratitude and devotion. The key-note is impersonal service and cheerful kindness. There is a great feeling of unity amongst the workers through the wonderful training which our Masonic and Church ceremonies give to us, teaching us to lose our personalities in the body corporate, and our several smallnesses in one bigness. The Reality of the Life beyond the veil has become for most of the steady workers here a personal knowledge and an unfailing source of inspiration, liberation and gladness. Verily, many roads lead us unto Him, our Lord and Master!

M. van Eeghen-Boissevain

<sup>1</sup> As we are about to put this in the post we have to add the sad news that during the absence of Bishop Wedgwood and in the early morning hours of Saturday, August 25th, our beautiful new church was struck by lightning and completely destroyed by fire. The greater part of the vestments and consecrated objects, however, were saved. It was of course impossible to move many heavy objects of value which were in consequence destroyed, including a new pipe-organ in process of installation.—B. W.



### MUSINGS

By A. P. WARRINGTON

I WENT up to the top of the Mount of Oaks to-day, the place of the late Camp-fire. The charred remains of the fire were still visible, reminding me of the striking picture made when the audience of a thousand gathered upon this site night after night and listened to Krishnaji, and watched the flames of the great fire surge upward into the heavens. To-day, I looked over the valley and up to the tops of the mountains, and with the memory of the Camp-fire still fresh in mind, I drifted into many musings.

Down the valley and out into the world, which is an extension thereof, I could conceive the play of forms, forms of life of every character—life rushing into form after form—forms both entangling and helpful, intended always to be helpful, but ever ending in some degree of thralldom.

Up here on this Mount of Oaks, where Krishnaji had stood and taught the pilgrims of the Star, all outer forms were missing. I could see nothing but my own poor self, insignificant and unimportant. That self seemed to open out into a larger Self, also myself; and that, in turn, into a Self still larger, and beyond that just Life—all Life. (Was this a picture of my threefold self—my earthly, heavenly, and eternal self, and were the three together my own expression of the One Self?) Nothing else seemed to exist but myself, manifesting in these aspects—the pilgrim, the way and the portal—and then, the goal beyond.

If the true way of life be within and upwards, from lesser self to greater, within one's own being, as I felt it to be, on this mount of many memories, then the complicated systems that obtain down in the valley would seem unessential. What are they for? If life is so simple, so personal in plan; if its goal is found within one's own self, then wherefore all the search outside?

Or, can it be that the outer search is essential after all? May it not be that it is at first essential to give solid proof that the way lies in another direction? Is it possible that strength, goodness and beauty are gained only thereby? It has taken me a long time on the journey of life to see how beautiful, how wonderful is this immediate path which lies within myself. Could it have been those complications of form that served as a preparation for the awakening, bringing to me some realisation of the great simplicity which lies within?

What now should I do to take advantage of the opportunity that comes to me with this fleeting glimpse? "Unify your threefold nature—the body, the soul and the spirit. Make them one. Work constantly from the centre of their unity; strike down all the barriers that have been erected between them. In this the eternal will be realised."

I sounded over and over the Sacred Word, symbol of that unity, and it seemed that I could feel a oneness never before realised.

I can reflect now more clearly upon Krishnaji's meaning when he says that religious and other forms are *not necessary* to the eternal Life, which he calls the Beloved; for, is not the need solely this, that we shall bind together our threefold nature—the earthly, the heavenly, and the eternal—and live in the unity of these three in all simplicity and perfection of effort? Perhaps the outer forms exist for those who do not see this. The sacred atmosphere and mystery thrown round them may be helpful to those who as yet are blind to the inner way. Perhaps they may thus be helped to realise it in time. But sad it is that such forms should be used to separate man from man and to create all manner of distinctions and barriers within the great human family.

Perhaps the explanation of things as they are lies in this: human growth exists in various stages of immaturity. Throughout these stages man is rushing out hither and yon in search for truth and happiness. His senses are crude, able to apprehend vibrations of form only. Therefore he seeks truth in form. As he succeeds in glimpsing a stage ahead he erects a form to lead his brethren to that stage. What is its value, this form he has built up? Its ultimate personal value lies in the degree in which it awakens aspirants to a knowledge of the simple way to the eternal Self. Throughout the earlier stages, perhaps, this reminder is very vague, and maybe it is inevitable that the immature man

shall take form for substance and build up all his hopes thereupon. Perhaps it is only as he grows through experience that he begins to see beyond his religious form, and discovers the truth that the way lies within himself.

Perhaps there is another explanation of forms, one having an occult significance. The world in its great preponderance of material activity must gradually become filled with unworthy thoughts and emotions—the creative energies of man ever expressing themselves in such crude ways as hatred, jealousy, envy, anger, resentment and other vices that separate man from man. Doubtless these accumulate in great centres of undesirable influence. Obviously then something has to be done to counteract such hosts of world-wide, crude, destructive, embodied energies, else they would more than ever precipitate war, famine, destruction. And what can help to counteract this?

It is well attested that the magic of the Mass and of Masonry become dynamos of force, creating great currents of beauty and upliftment which pour themselves out into the world with beneficent results. May it not be, then, that these beneficent forces are necessary as a measurable foil for those cruder forces created in these days of humanity's immaturity? Without the finer forces would not the grosser creations overwhelm the race in an eonian catastrophe? I do not know, but these are reflections which come to me as I sit here on the Mount of Oaks and ponder the contradictions which I knew arose in the minds of many on hearing Krishnaji's message.

To me it all seems so simple. Krishnaji has not condemned religions or ceremonial forms, whatever they may be. He has simply stated a cosmic truth—that they are not necessary to the ascent up through one's higher self into the life eternal.

He has not said, and one would seem to doubt that he ever would say, that rites and ceremonies have no use in the world as purifying channels, channels purifying the world in

some measure of the dross of emotion and thought produced by humanity in its ugliest moods. These channels may be of the very greatest use in holding the balance and in assuring the hope for humanity at large. They may be an invaluable means of service to the world in keeping it swept measurably clean of the invisible filth produced by undeveloped humanity.

But it does not mean that, because these outer forms may be useful as purifying agencies to the world at large, they also are necessary to one's own personal liberation. They could hardly be necessary since one's liberation is known to be attained by turning within and unifying the threefold man, until he becomes the united self and passes through the portal to the eternal Life which is his Beloved.

If these musings shall have led to the realisation of even a fragment of truth, then I can truly see why in Krishnaji's message I see no contradiction, no condemnation, nothing to puzzle even those who are immersed in form. Let them use their forms, if they like, to help make the world clean; it is such a fine and useful thing to do. But if they want liberation, let them remember that the record shows that the Lord comes again and again to restate the simple, royal way, which is within. Even though it may be that in the past He may have established, or inspired others to establish, many forms for the helping of the world in certain ways; who knows? Yet when His task comes to state the way of liberation, has He not always pointed out the way within? Perhaps it is not His chosen work to be the builder of forms, but rather to be the giver of life. Perhaps there are others who take his message of the life and cast it into forms believed to be useful in leading one toward that Life. So, his message ever remains the message from the snow-capped peak, sent forth from time to time into the valley of life, lest we forget; lest we forget!

A. P. Warrington

## A SON OF MAN

SURELY there was great "joy in Heaven" over the achievement of yet another son of man, who, by right of his perfection has become a conscious "Son of God" having blended his consciousness with the Divine? A consciousness that enables him to see:

"A world in a grain of sand;  
A whole Heaven in a wild flower;  
To hold infinity in the palm of his hand,  
And Eternity in an hour."

A consciousness that enables him to proclaim publicly "I and my Beloved are one"; even as a former Son of Man, having in His day attained Divine Consciousness, proclaimed "I and my Father are one."

And is it not written, "Ye are Gods, Ye are the children of the Most High?" And that same great Lord proclaimed in His day, "The Kingdom of Heaven is within you". And to-day rings out once more the triumphant discovery, "The kingdom of happiness is within you."

Is there any difference in the teaching of any son of man, who, by right of spiritual attainment through personal experience has become a "Son of God"?

"Look within! Heaven is there!  
"Look within! Happiness is there!  
"Look within! Thou art Buddha!  
"Look within! Thou art God!"

F. A.

## ROMANS IN ARIZONA?<sup>1</sup>

By HELEN R. CRANE

THREE years ago, on the Silver Bell road, a highway running from Tucson, Arizona, to the Mexican border, an archæological discovery was made which, if its apparent genuineness can be verified, will necessitate the rewriting of early American history-books.

It was the accidental discovery of what purports to be a Roman artifact, and the date inscribed on it is earlier by many centuries than the time that Columbus borrowed some ships and sailed away towards the Western sun. This first discovery was followed within a few days by the exhuming of many more of its kind and since then about fifty articles have been found, including swords, spears or javelins, a religious emblem, (evidently used in processions), and different kinds of crosses.

The objects are inscribed in Latin and Hebrew and a few of them have inscriptions in both languages. They seem to be in four classes — military, religious, memorial and historical — the last type containing brief "histories" of a Roman-Jewish people who left Rome in the year 775 and sailed over the seas to an unknown country they called "Calalus," and there they dwelt for 125 years. They were finally destroyed by enemies. These so-called histories were written down by a scribe who signs himself "O. L."

<sup>1</sup> Practically all the facts of this article were obtained from Mr. Gilbert Cosulich, of Tucson. The writer wishes to acknowledge his great courtesy and kindness.

The manner of this important discovery was as commonplace and as unheralded as many other great happenings. Out on the Silver Bell road there are some old abandoned lime kilns and one day Mr. Charles E. Manier, a Tucson business man, was entertaining his father on a visit from California, and he drove down that road.

The elder gentleman was interested in the kilns and suggested to stop and examine them. While walking about in the well-like pit cut into the side of the bluff his attention was attracted to something protruding from the side of one of the trenches through which the prepared lime had been formerly removed. The rain had washed away the sides of the old trench and exposed to view a strange object. It was the arm of a leaden cross.

They excavated it and that night they carefully examined it in the presence of the owner of the land on which the kiln stands. It was roughly made, and after cleaning it, was found to be in two pieces which were fastened together with lead rivets. Several pictures of heads, crowns, battle-axes, and many hieroglyphics were cut into the rude inner faces. Over these inner faces had been poured a kind of wax to preserve the writing.

Mr. Manier immediately got into touch with the University of Arizona, located in Tucson, and plans were made to excavate the area about the kiln. Every precaution was taken to avoid errors of judgment and misinterpretation. Dr. Bryan Cummings, President of the University, and also a well-known archæologist, in a statement to one of the local papers at the time said: "I am convinced that the articles found were in undisturbed deposits and bedded so deeply and compactly in caliche that they must have lain there for a long period of time. I am convinced that they are genuine, but by whom they were made and how and when they reached Southern Arizona are questions upon which I cannot venture

in opinion until I have had more time to study the facts and circumstances of the articles in question."

Three years have passed since the Doctor made this statement and in a recent letter to the writer he declined to say anything further, for during this time nothing has been found to verify the authenticity of the relics. This fact has puzzled the workers beyond all measure—no skeletons, no pottery, no fire-traces—nothing to indicate the one-time presence of Roman-Jewish wanderers, save the leaden objects!

Not far from this site is a water-hole, the "Nine Mile Water Hole," and it is thought possible that this was the scene of the last stand of the people and that the "impending doom" foreseen by the man who signed the writings, was fulfilled here. Water is scarce in that desert country and a migrating train would naturally pause for a rest at the water-hole.

They may have been migrating from the settlement whose slight history is given to a place of greater promise and were ambushed as they encamped at the water-hole. This might account for the fact that no traces of their city have been found. Even then the problem remains—why did the victorious enemy remove from the battle-field the bodies of the fallen—was it to burn them on a pyre as they chanted a paean of conquest (this was not an Indian custom), and how came they to overlook the treasure—the historical records and religious articles which the dead men must have guarded to the last, and which it is impossible to imagine would not have been valued by those into whose hands they fell?

"O.L.'s" worse fears were evidently realised. His people seem to have prospered when they first came to the new land but gradually their enemies became too great for them. He says the Romans left Europe in A.D. 775 under the rule of "a very just man," named Theodorus. They were carried over the seas to Calalus, an unknown land,

where they found and conquered the native people, the Toltezius. They engaged in a series of wars though, which finally exterminated them.

Theodorus "of highest virtue" reigned over them for 14 years then came Jacob who reigned 6 years, and he was followed by Israel I to VII. The wanderers either allied themselves with, or pressed into service some natives of Calalus, for the record tells of the 700 soldiers they had, and of their being rulers of great cities.

Israel III was banished "for he liberated the Toltezius; he was the first to break the custom". This seems to have marked the beginning of the great wars that finally decimated them. Modern conjecture is that the Roman-Jews were finally wiped out by these Toltezius who were liberated, for their enemies appear to have used weapons similar to their own—the wooden and stone weapons of the native Indians would not have scarred the leaden swords as they are scarred.

The argument against that thought is that the swords which the natives used against them have never come to light anywhere. The Romans must have carefully guarded their secret of metal-working, for there is no evidence that the Indians knew anything of it.

The question then arises, what became of the swords with which the victory was won? They have never been recovered nor is there any suggestion of them in the Indian paintings.

Dr. Chas. T. Vorhies, entomologist at the University of Arizona, was present when many of the objects were uncovered and took photographs of them in situ. He said:

I am satisfied from my own observations that the overlying layers of gravel, caliche, and soil, had not been disturbed by human agencies in recent, or historical times, and that they had every appearance of having been laid down by natural processes. The caliche layer in which they were imbedded was overlain by two other similar layers. There was no appearance of them having been placed beneath the ground, even at a remote date, by burial.

And Dr. A. E. Douglass, of the University, who has attracted world-wide attention in the scientific world during the past few years because of his methods of ascertaining ancient datings, agrees with his colleagues in regard to the undisturbed condition of the soil:

I have seen six of the leaden objects extracted from the firm caliche at depths of from 30 to 60 inches and have photographed each of these in place as they were being uncovered. None could have been dug out with the fingers or with a stick, as in ordinary earth. Half could have been cut out with a knife-blade and half required a pick-axe. The layers of caliche over the articles were easily traced and there was no sign of disturbance anywhere in the vertical walls of earth exposed as the work progressed. It seems to me impossible that these articles could have been put into the ground in recent years, nor do I see any sign of Spanish influence. Their position in the firm caliche indicates a great age.

Dr. Douglass' reference to Spanish influence was in answer to the suggestion that had been made that for some unknown reason the relics might have been brought by the Spanish monks who passed that way many times in the seventeenth and eighteenth centuries, and long before other white men are known to have visited there.

Geologists who have examined the site credit the stratum in which the objects were found to be of approximately the same age as the dates given on the crosses. In higher stratifications were found the pottery of the Indians who are known to have wandered over the South-West plains many hundreds of years ago. The relative dates of this pottery is known and its position in the soil coincides with its recognised age and this is, according to the scientists, another guarantee of the age of the leaden pieces.

The first cross weighed 90 pounds and was 17½ inches long and 13 inches wide. It was very roughly made and had the appearance of having been moulded in the rough ground. Chemical analysis revealed that there was a high content of gold and silver in the lead, such as would result from smelting certain ores native to Southern Arizona.

The historical and memorial pieces are thought to have been made during the stay of the adventurers in this country because the metal used could have been obtained quite easily in that region. The military and religious pieces, it is thought, were brought over the seas with them. They are of lead with a high content of antimony, an alloy not found there.

The first cross was found at a depth of 65 inches below the original surface of the ground and the composition of the strata of the earth was, on top, for about 30 inches, piled up loose rock and dirt, below that, about 29 inches of the original virgin undisturbed soil, and the next stratum consisted of solid caliche. The cross was found in the loose caliche, well down towards the solid part.

For many people the term "caliche" is unfamiliar and it might be explained that this is a calcareous deposit—a kind of lime-stone dust. It occurs in the south-western part of the United States. Mixed with water and sun-dried it makes a very hard plaster. The Mexicans and Indians have always used it in making their houses, (*adobe*) and their pottery, and its virtue was not unknown to these early voyagers for there is one piece among the leaden ones that is made of caliche. It contains a few inscriptions and the drawing of two heads.

There is one cross that is slenderer than the others and has a snake entwined about it. The serpent's head is pointed towards the word "Calalus" and its tail embraces a plate on which is carved a conventionalised map of the old Roman world, showing the position of Rome and Calalus.

A large number of Hebrew characters are cut into the cross and along the body of the serpent, and near the base of the vertical beam of the cross is a trident and a conventionalised snake. Historians say that the cross and serpent was an emblem used by the Jews during their captivity in Egypt, and while the followers of Moses forgot it on their way to the Promised Land, the Jews remaining in Africa continued its

use. It is also known to have been used by the ancient Egyptians in their occult practices. This symbol was popular with the Roman-Jews for it appears many times—it is even found on the handguards of all the swords.

"In memorium," and "Britain," "Romans," "Aetius," "Gaul," "Seine," appear on a memorial cross, along with three portraits with the names of Jacob, Theodorus and Israel beneath them. It was this cross which contained the history of the life after Rome had been left behind. The story is in Latin. The sentences are short and cryptic and no attempt is made at a narrative form. The translation was made by Dr. Frank Fowler, professor of Classical Literature at the University of Arizona.

The historical records of these people are divided into two distinct periods, the commemoration of the events in their history before coming to Calalus, and the chronicling of their life in the new world. The glory of Rome had departed and Charlemagne was ruling in Europe when they left, but they make no mention of these facts. Aetius was a Roman general who drove Attila out of Gaul in A.D. 451 and Theodoric was the King of the Visigoths who fought by the side of Aetius.

Two old dates are given, 560 and 705, and these evidently commemorate some religious events as they occur under pictures of temples on the fan-shaped piece. Many of the drawings and symbols constantly occur, the most popular of these, as has been stated, is the conventionalised serpent. A crown-like ecclesiastical cap appears on the swords and on many of the objects and several times the map of the old Roman world is given. Among the purely religious drawings is one of a vessel of sacred fire and a spoon for placing incense in it, a chalice and dove, an avenging angel with a sword, a messenger angel with a trumpet and a seven-branch candlestick.

The drawings on the non-religious pieces include Roman faces, British battle-axes, Gallic crescent and trident, and Roman broadswords, and the initials "C.S." meaning "Consul of the Senate," appear in one place.

"O. L.," writes briefly but he says, "there is much more which might be said." He gives an unbroken line of kings from the time of the landing on the shores of Calalus until the apparent annihilation. The last record is dated A.D. 900 and tells of impending doom.

Practically all the history had to be gleaned from the Latin writings for the Hebrew story was so fragmentary that it was impossible to understand it without the help of the Latin. Among the many crosses there was one that was unfinished, there were only a few sentences on it, the writing ceasing abruptly as though the scribe had been interrupted.

The religious pieces were probably dedicated to the God of the Hebrews, there is no hint of Christian influence on them and nothing that could definitely be ascribed to the old Roman religion.

There is one symbol which has attracted particular interest. It is the square and compass known everywhere as the symbol of Freemasonry. This symbol appears in two places on a processional standard.

Now it happens that since the discovery of the artifacts another apparent Masonic emblem was found about 100 miles away. It was unearthed at the Casa Grande ruins—the one-time home of a long-vanished red race—and it was a shell carved to contain the "five points of Masonry". It is believed that the dwellers of the great city of Casa Grande flourished about 2,000 years ago and disappeared, for some reason as yet unknown to the scientists, about 1,000 years ago.

The shell found under the floor of one of the houses was Indian work but undoubtedly the suggestion came from a

non-Indian source for it is said that the Indians of the South-West had no knowledge of either operative or speculative Masonry. South of the Rio Grande the ancient Indians, as is well known, had a marvellous knowledge of operative Masonry but the North-American Indians had none. The "Hohokums," (the Pima Indians' name for the vanished people of Casa Grande) squared their great temple with the North star of two thousands years ago but their walls are masses of caliche plaster dumped into moulds and patted down into shape with the hands and feet of the workers. According to the archaeological students of the South-West the civilisation of Casa Grande must have been contemporaneous with the "great cities" of the Romans in Calalus.

Somewhere, somehow, the Hohokums contacted Eastern civilisation or they could not have had that carved shell—could it be that they were the Toltecs who were conquered by the new-comers and later were liberated by Israel III? The South-West has here two great mysteries and perhaps the solution of one of them will bring light to bear upon the other.

The swords and javelins excavated near the Silver Bell kiln were of different lengths and weights, but all were distinctly Roman in pattern. Some of the sword blades are roughly broken off and the blade and hilt lie several feet apart—the hilt possibly marking the spot where the warrior fell.

On the side of one of these sword-hilts is a representation of a long-necked, long-tailed animal resembling the restorations of the prehistoric diplodocus, a kind of dinosaur, the remains of which were found in Colorado. The swords are all made of the same alloy and their edges are perfectly tempered and true. The average length of the swords is around 16 and 17 inches and the weight about 1½ pounds. Most of the spears, like the swords, were broken in the last combat.

The *Arizona Daily Star*, at the time the discovery was first announced, says :

These relics have not all been found at the same depth, some of them were much deeper than others. Some could be exhumed quite easily and others required chopping with axes and picks before they could be unloosed, and when removed they left perfect moulds in the hard earth.

The depths at which the objects were buried, the firm cementation of the gravel stratum in which they occurred, the unbroken condition of the caliche shell and overlying soil, form a seal which nature has placed upon these artifacts, not to be counterfeited, and has remained unbroken through the centuries which the dates incised upon these tablets by the old scribe who signed himself "O. L." indicate. The covering of these objects was brought about by rain and stream-action bearing the material from higher to lower ground under the impelling force of gravity. Subsequent to the burial of these objects torrential rains have done much to modify the slopes and has carved them into many minor reliefs.

The great antiquity of these leaden objects, as shown by their dates, and the unique combination of details, the outgrowth of peculiar conditions obtaining in the Western Old World could not well be forged or duplicated, and the field relations, which have been carefully studied, confirm the genuineness of the record carried by the artifacts as beyond the shade of a doubt. Furthermore, among the competent witnesses at the excavation have been many members of the faculty of the University of Arizona and they have uniformly expressed themselves as convinced of the genuineness of the discovery.

What became of the Roman-Jewish wanderers—how did they happen to sail across the sea to Calalus—where did they land and where were their "great cities" are questions which cannot be answered yet and which may never be answered. Three years have passed and operations have been temporarily suspended at the kiln. No more is known of the history of these people than was known at first. Will the answer to this fascinating problem ever be given?

Helen R. Crane

## CHRIST AND ANTI-CHRIST

By ALICE A. BAILEY

(Concluded from page 176)

AND now let us consider: Who is the Christ? He is the victorious One among the sons of men, who has triumphed over the Adversary; He has freed Himself from form, and is no longer limited by the evolution of the three worlds. He is the most perfect of all God's children, who has entered for us within the veil, leaving us an example that we should follow His steps. Because of His achievement, He becomes that rare type of messenger, a World Savior or what the Hindū calls, an Avatāra, of the first rank. He is also the Messenger of One greater than Himself, and is the repository of that form of spiritual energy which the waning of a cycle indicates is required. Therefore He is the expression of the next great aspect of needed truth.

At His last coming He stood before humanity as an example of perfection and said: "Follow Me." For two thousand years the impulse He initiated has persisted and His life and example have been closely studied by the race. He portrayed what was possible to an individual son of God, and indicated the ultimate attainment towards which men must strive. Then having so indicated, He answered the question as to *why* this achievement was permitted and what was the objective set before perfected men, through the laying down of a perfect life in sacrifice for others. The new

message at that time was therefore: Achieve perfection, and then sacrifice and serve.

Now we are entering into a new cycle and a fresh age is with us. The present marks a period of transition between the new and the old. Never before in the history of mankind has the stage been set as now. Many Avatāras, Teachers and Saviors of the race have come forth and taught humanity needed lessons and truths, but the humanity of to-day is significantly different to that found in any preceding cycle, and for the following reason:

For the first time in the history of the race the three well-recognised parts of man's nature are co-ordinated and unified. His physical body, those moods, feelings and desires which can be grouped under the name, emotional body, and the sum total of his mental processes are now functioning as a unit. Never before has the mind aspect been so dominant. Never before have men—as race—employed simultaneously the three parts of their nature. Humanity has come of age and has reached maturity. The vehicle of the soul is now functioning with all its parts correlated and the human Anti-Christ has reached full power. Hence the present world problem. Education, intercommunication, science and psychology, have all contributed to make men what they now are. They have been physically centred before. They have been emotionally actuated always. But now they are also mental, with a rapidly growing knowledge of the mind and its uses, and with a vast questioning present in them which (penetrating all the avenues of thought and of investigation) will without doubt lead a man on to—What? Let us not forget that one of the Masters of the Wisdom has remarked that the Adept is the “rare efflorescence of a generation of enquirers”. The problem as to the next step to be taken lies uppermost in relation to all the departments of life. Though in the past individuals and outstanding personalities have, here and there down th

ages, penetrated into the arcana of knowledge through perseverance, education and discipline and have found that which they sought, men to-day in large numbers, are seeking, asking, investigating and fitting themselves for the great adventure on the other side of the veil.

A new situation is presented in a race equipped with adequate capacities and sufficiently unfolded to profit by a new revelation. The perfecting of the lower nature is proceeding apace and beyond that mental development, hidden and veiled by thought, lies—What? Man stands upon the Mount of Transfiguration, and though the cloud may obscure the vision, yet shortly the Son of Man (who is the Son of God) will stand revealed. Back of that active physical man we know so well stands the Actor; behind that sum total of emotions and feelings stands the one who feels experiences and desires; back of that which we call the mind and the thought processes may be found the Thinker. May not these three terms cover the three aspects of that essential unity, the SOUL?

It is this critical situation which produces the problem, the opportunity and the hope. It is this perfecting of the personal lower nature with all its significances which is the cause of the present world problem of the revolt and rebellion everywhere to be found against law and order. S. Paul speaks of the natural law and the spiritual law. Is it not possible that in this transition period between the rule of the form nature (or Anti-Christ) and the rule of the soul nature (or the Christ) we are faced with the problem of no rule, no law and no principal controlling factor. Hence the need of a coming teacher to speak a new message and reveal the next step forward for struggling questioning humanity. The history of the past leads one to assume the probability of such an advent. That ancient Scripture of India, the *Bhagavad-Gītā*, loved by students in the

East and the West, speaks in no uncertain terms in this connection:

Whenever there is a withering of the Law . . . and an uprising of lawlessness on all sides, then I manifest Myself; for the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law I come to birth in age after age.<sup>1</sup>

When there is a decline in so-called righteousness and a breaking down of old forms, then the Teacher comes forth and sounds the needed note, gives the solution of the immediate problem, and speaks Truth to the sons of men.

As He came before to reveal to men the possibility of achievement, it is not apparent that He may again come forth at this fresh hour of man's need and answer the question: "What next?" Last time He demonstrated attainment and said: "Do ye likewise." The majority had not then the needed unfoldment, only the two or three could understand and go forward. Now more can respond to the appeal and so perhaps He will come this time and give to us that method and technique of unfoldment which will make it possible for us to obey His call. He came before to a handful of men in a small country, situated midway between the two hemispheres, and there sounded a note which has inspired the Western world as the Buddha inspired the Eastern. But this time He comes to an organised planet, to a world which through the radio, means of transportation, and the newspaper is fused into a homogeneous unit. What type of Avatāra will He have to be and what sort of message will He need to give which will meet such a tremendous need, and clarify a problem which is now universal and not localised? He will be the World-Teacher, remember, and not a Christian. He will speak for the East and the West, and not just for the Occident.

In order to clarify our ideas, it might be noted here that there are apparently just three ways in which He may come.

<sup>1</sup> IV, 7, 8.

He may come, first, as He did before, through the medium of a consecrated personality, taking possession of a body and working through it and using it as the body of the Master Jesus was used two centuries ago. This is the ordinary and usual understanding of His coming, and it is wise to remember that the usual is not always the method chosen. We must guard ourselves from preconceived ideas.

He may choose a different method this time owing to the point of evolution reached by the many advanced and highly evolved souls now present on earth. He may work through His disciples and followers in every country, overshadowing them, speaking through them, influencing them as required, and inspiring them to acts and words which will bear potent fruit throughout the world. In this way His force and message can be disseminated on a very large scale throughout the two hemispheres, for in every religion, in every occult group, among lone students, and aspirants to the spiritual life in every race, color and creed, messengers can be found. Thus an impelling group of thinkers, responsive to His force may sound His note, speak His words, and transmit His love. Before this was not possible. World conditions indicate the possibility (I had almost said the probability) of this method to-day.

A third possible method is the pouring out of the Christ Spirit on humanity as a whole. A wave or stream of stimulating love and enlightenment might flood our planet, vitalising the hidden soul in each human being, bringing to light the best in every heart, and unfolding the bud of truth in every man, and lifting the human family on to a higher plane of life than any now sensed.

All these three ways are possible, and who can say which He, in His love and wisdom, will employ. Our part must be the preserving of an open mind, and the guarding of ourselves from the thought forms and the orthodox conceptions of the

past era. Perhaps all three methods may be employed simultaneously. Let us beware of conclusions based upon our personal likes and dislikes, our preconceived ideas and the theological conclusions of the religious bodies, and the Theosophical societies, as well as those of any group with which we may be associated. Let us wait, watch, guard our thoughts, and withhold our opinions for in such an hour as we think not the Son of Man cometh.

We might now ask ourselves, what will be the signs of His coming? First, we may assume that He will come without proclamation. The anticipations, deductions as to cyclic opportunity, and claims made by others for Him are not referred to here. I mean that He will make no proclamation about Himself. He will come silently and prove Himself as every World-Teacher has had to do. When He came as the Buddha to the Orient He proved His right to recognition by freeing Himself from the riches and vices of a court, and, having achieved illumination, He proclaimed the Law of God. When He came to Galilee He again proved Himself through poverty and obscurity, and demonstrating perfection through conscious union with His Father, shewed how the world might be saved. When He comes again, surely he must again prove Himself by difficulty of some kind surmounted, and through His life, His message, and His influence draw all men to Himself.

Why is this a necessary process? Because only in this way is the intuition in men fostered—that divine gift which enables men to recognise divinity. To recognise a person because someone says He is the World-Teacher is easy and requires nothing besides obedience to authority, and a capacity to follow with devotion, some beloved leader. But to recognise divinity and a world message because something in oneself rises up and says: Behold, the Son of God!—that is the functioning of the intuition.

The intuition is inclusive and not exclusive, and our recognition will not take the form of saying: This is the Teacher and every one who fails to recognise him is a fool, blind and lost to opportunity. If that is our attitude then we have not met the Teacher. If our recognition leads us to say: My intuition is working and I know; but the intuition of so and so is not working, then we have not seen the vision. For the World-Teacher is the Christ and on the plane of the Christ there is no separateness nor division. In this connection I would commend to your careful consideration the whole of I: Cor: XII. In that chapter the mysterious "body of Christ" is dealt with, that subjective form of which we are all parts and members in particular. The intuition is universal and not personal in its application, and a psychic hunch, with its emotional quality is not a demonstration of the intuition. The intuition is tolerant; it makes no appeal to the theologian or the sectarian follower of a cult, religious, Theosophical or any other. If we are partisan in our outlook, narrow devotees in our affiliations, intolerant of other people's theories when they do not agree with ours, then our intuition is asleep, no matter who we recognise or do not recognise.

When this is the case we shall fail to include the Christ in our knowledge when He comes to us personally for recognition. It is not recognition of the Christ to accept a person because some one else claims for Him high prerogative and place. It is not a sign of the intuition to refuse to recognise Him because we do not like those who claim Him for the Teacher.

Again it might be said that the World-Teacher will be free from organisation links. He will belong to no party and group. He will stand free from entanglements. Again, I mean that that will be His own attitude, and He will have to struggle against the party-forming habits of the great majority. His friends will be His greatest difficulty and problem; there is

nothing so hard for a leader to deal with as the devotees among his adherents; they clutter up the issues with their emotions; they hide realities with their violent reactions; and they complicate the entire work through their unintelligent love and adoration. The World-Teacher surely at this time must make His appeal to the mental types, to the intelligent and thinking humanity and stand firm in His determination to belong to all. The devotees, and the followers and the easily influenced can always be counted upon to rally around a teacher. But when a group of people are actuated by the intuition, which is interpreted with the use of the mind, and backed up by intelligent co-operation, then they form a background for the work of a teacher which is the best guarantee of his message.

To all enquiring minds therefore I would say: Study what you believe would be the methods of a World-Teacher. How does He come and how proclaim His message? What are the signs of His coming, and what are the indications as to power, message, and teaching which He gives? Does He make claims for Himself, and if so what are those claims? What truth has He enunciated? Has His message a general application or is it in the nature of a platitude? Does He convey some truth which is new and of value in the present world crisis? Has He yet had time to prove Himself? Is He hampered by his devotees, and have we been fair enough to discriminate between what He Himself may say and the claims of His followers or sponsors, who seek to wield power through Him? Is our point of view influenced by partisanship or prejudice, and are we moulded in our thoughts by bigoted adherence to old forms and teachers, or by a willingness to recognise truth wherever it may be found? By what rule are we going to judge His message, and by what theology are we going to gauge its truth?

These questions must be faced by every intelligent aspirant at this time for the world is full of claims. We have

people claiming to be initiates, and arrogating to themselves divine prerogative. We have teachers saying that the power of the Lodge is vested in them and woe betide those who fail to recognise them. I am in touch with three people claiming to be avatāras. We have also the world-wide expectancy of the coming of a Teacher, and the probability of an increasing problem in connection with this advent as the years go by. Let us therefore face the issue and come to some conclusion for ourselves. Let us have some idea as to what to expect and what to do.

Let me here, in order to clarify the whole problem, put two questions to two groups of people who are representative of the two great bands of followers and non-followers, present with us at this time.

If you are a devotee of Krishnamurti and a staunch follower in the personality sense, what will you do if he prove unable to live up to the high claims made for him as the years slip away, and you have to admit his failure? How will you react, and what position will you take?

If you are antagonistic to him and his message, what will you do should it become apparent that he justifies the claims made for him by his sponsors? You have hitherto withheld recognition? will you accord it and co-operate?

If you can face TRUTH and recognise it and act upon it at any personal cost and apparent humiliation, then your intuition will grow increasingly and you will know the Christ when He comes.

In conclusion I would like to point out the following line of action which is in the nature of the noble middle path which the Buddha always recommends. Is it not possible to accord understanding and co-operation to *every disciple* of the Great Lodge, who sincerely and honestly is working to help humanity, and whose words and teaching are in line with the Law of Love? Have we not there a rule whereby we can

ascertain those whose methods and teaching bear the hall mark of the Christ? Where that teaching is exclusive, destructive, based on fear and threats, on distinctions, and separateness we can find ourselves too busy to co-operate, but can refrain from attack, being always occupied with the constructive work of God.

If we find a teacher who is speaking truth, whose actions and words are prompted by love, and whose platform is inclusive, let us co-operate, no matter by what name he may be called, nor what claims may be made on his behalf by his following. If we find a teacher who is animated by personal pride and given to making claims for himself of hierarchical standing and prestige, whose words feed antagonisms, and whose pronouncements are vituperative or calamity predictors, let us avoid him and keep busy about the Master's business elsewhere. Let us refrain however from like methods and keep silent as to our opinion concerning him.

Let us however stand ready to recognise the Messengers of the Hierarchy and the disciples of the Masters wherever they may be found, and under whatever guise or name they may come. Let our position be one of free service to all groups and leaders whose lives, and words, and teaching bear the hall mark of sincerity, inclusiveness, love, wisdom and liberty.

Above all, let us keep busy with our own job and our own bit of service. In the wrangling back and forth and in the fighting over this personality or that, opportunity is lost, energy is wasted, and time frittered away. That He will come is sure; that He may even now be present with us is possible. Now therefore comes the great opportunity to aid in the preparation for His work; to teach men the laws of spiritual unfoldment; to heal breaches and antagonisms; to live lives of loving service, and so to train our minds and discipline our emotions that our intuition may

have free scope and aid us in recognising His Presence among us, and finding that work which will indicate to Him and to the world that, like Him, we walk among men as Servers and Saviors.

Alice A. Bailey

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## HEALING PRAYER

### I

SACRED fountain of life, Source of all being, Preserver and Sustainer of all worlds, we offer up our souls to Thee, to serve as spiritual chalices, into which Thy sustaining life may flow.

In the name of Thy great sacrifice in which Thou pourest forth Thy life that we may live, we sacrifice all that would make us unworthy channels of Thy blessing to the world. Fill now the chalice of our souls with heavenly wine, that we may become Thy ministers in that solemn eucharist which Thou dost continually perform.

We accept the decrees of Thy wisdom, we throw open wide the doors of our souls that Thy life may enter in. We acknowledge Thy rule and bow submissively before its wise decrees. We accept with equal readiness pleasure and pain. We affirm our unity with Thee, and know that Thou canst make us whole.

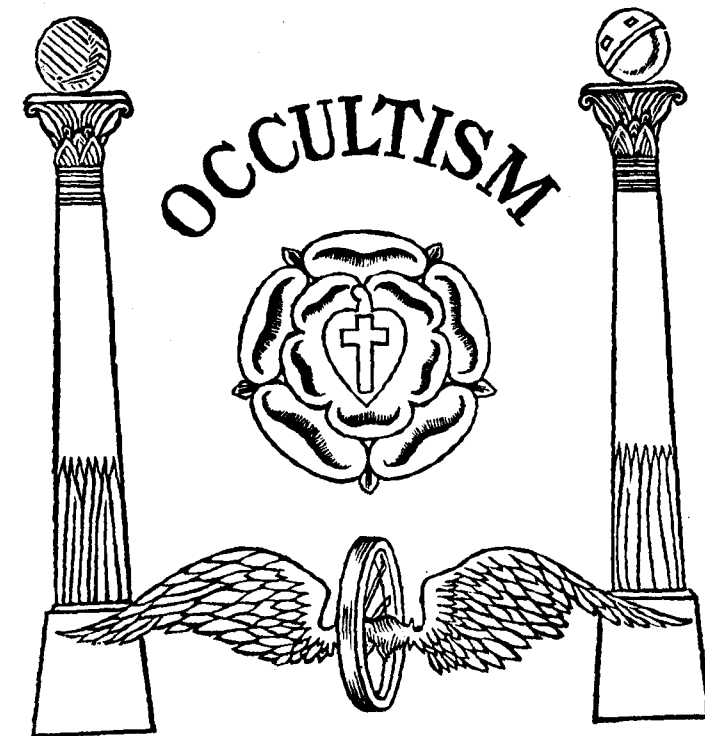
We invoke Thine angels to aid us in our task of self-attunement. May they assist us to remove the grossness and impurity, the selfishness and pride which in our blindness we have allowed to close our eyes to Thee.

In complete renunciation of the lower self we invoke Thy healing life and Thine angels' aid that, being healed, we may become the channels of Thy healing and of Thy love to all who suffer in these lower worlds.

## II

HAIL! angels of healing, come to our aid. Pour forth your mighty power upon this suffering one. Utter the Master word, sound forth the Master note, shine resplendent with the Master color. Release your divine energy that his bodies may be strengthened, purified and harmonised. Awaken the powers sleeping within his soul that he may drink of the healing wine for which he is athirst. Deliver him from pain. Relieve his tortured senses and restore the flow of his own vital energies. Purify, attune, soothe and vitalise him that by your aid and according to the will of God he may be restored to perfect health.

Through GEOFFREY HODSON



## THE USE OF PLEASURE<sup>1</sup>

By ANNIE BESANT

(Concluded from page 191)

AND if you look around you now at the forces playing for human evolution in the vast majority, you will see that they cause this blind seeking for happiness in the things in which happiness cannot permanently reside. So evolution is carried on, and man develops one power after another. In all the prizes that life offers man, the same thing is repeated—the child ever delighted with a new toy; and no experience of the breaking of past toys convinces him that the new one

<sup>1</sup> A lecture delivered at the Blavatsky Lodge, London, in 1905.

will not give him the Bliss that hitherto he has missed. So he is lured on from one point to another; and one of the ill services sometimes done to little developed people, by putting before them a philosophy of life too high for their state of evolution, is that by the verbal acceptance of that philosophy they are often deprived of the stimulus to effort before some higher stimulus is able to take its place.

It is true, of course, as we read in the *Bhagavad-Gītā*, that you should be indifferent to the fruits of action, that you should remain calm and indifferent whether success or failure crowns your effort; but it is equally true that that view of life, adopted by the man who has not yet developed to a certain point in accordance with the law of evolution, is far more likely to land him into a condition of stagnation than to give him a philosophy whereby he can live and grow. Such a renouncing of all ordinary motives is not wise, until the man has found some other motive which will hold him in his place in turning the wheel of life. Only those who recognise the one desire: to be in accord with the Divine Will, with the Law that works for evolution, and find therein sufficient motive for activity, can safely write upon their hearts the lesson of indifference to the fruits of action. Desire, until it changes into Will, must needs be the motive power in life; and both Will and Desire, which are one force under different conditions, both have for their object the making of their owner happy: Desire is but an energy of the Self directed by the attractions and repulsions of outer objects; Will is that same energy directed wholly from within, in perfect accord with the one Law and the One Life. When that is the case, happiness still indeed is sought, but then it is realised that the one reality of happiness is union with the perfect Life and the perfect Law. When that takes the place of the motive for individual happiness, then man may safely take that phrase as his guide, and become indifferent to the fruits of action.

Those who have watched the working out of this philosophy in its own land readily see how much harm is wrought by its acceptance in name, before the Self is sufficiently unfolded within the form to realise its oneness with the whole. For we see there that the lack of motive has led to undue inactivity and, to use a phrase I once heard from the lips of One who is wise: "Men who do not yet understand action try to understand inaction." Now to understand inaction is far more difficult than to understand action; and it is a blunder where those who do not yet understand right activity fall into the quiescence which comes from lack of motive to exertion. And you find it working out there in a rather strange way among those who make birth into this world impossible for themselves long ere they have reached perfection of human evolution, by destroying the very roots of desire. The result is—where that has been done by those who understand that much of Yoga, but do not understand that the Yoga before indifference is the Yoga which is skill in action—that those men in killing out desire, while as yet there is nothing to replace it, simply pass away into happy dreams, into quiescence, until in some far-off world they may be reborn into some other humanity to learn there the lessons which here they have failed to learn. So that we cannot afford too soon to give up this motor-power of evolution, and for us, for the most part, that other description of Yoga would be wiser: "Yoga is skill in action." Slowly and gradually, if you would evolve yourselves—and it is really for that that it is worth while to study the law of evolution—slowly choose out the motives which stir you into action. Choose those that are best in all that you can find as motives. Looking carefully over the springs of action (and you may easily find those by seeing what has ruled you during your daily life) select the motives that are the noblest, the widest, the least narrowly personal. Choose those, so that by them you may kill out the others, so that by them you may

eradicate the motives that are less noble; and so by a deliberate self-culture, and not by the vague indefinite fashion in which most people try to progress, you may learn, step by step, to kill out the lower by the higher, and then gradually these in turn by motives higher still. A person, for instance, is moved to seek greater knowledge, a wider, a truer, a higher life. He tries to make his motive entirely pure; that is, to leave himself entirely out of regard. That may not be done until a very high stage of human progress is reached. The hidden motive, the motive of the personal growth, may be covered under a veil of words; but it still exists, and it is well that it should exist for a long time to come, so as to give the necessary vigor and persistence to the effort. Far the wiser plan, instead of saying: "My motive is perfectly unselfish", is to recognise that self will mingle with the motive, and with the longing for growth to add also the longing that that growth may be useful to others as well as to the separated self—to join Humanity with ourselves long before we try to merge ourselves in Humanity. Otherwise we are likely to simply talk without effort, and to hide by a glittering veil of words the real smallness of the personality that underlies our activities.

And so it is true that even the phrase "to kill out" is a phrase not wisely chosen. Far better to "change", "transform", "transmute", "transform", using the phrases of the old alchemists. Let me take as an example the astral body. The normal astral body is full of changes of color due to attractions and repulsions from the outer world; we see fully that all these changes in consciousness which are paralleled by sudden changes of color in the aura, are caused in the average man or woman by the attractions and repulsions exercised by external Nature. Love and hate, the impulse to self-sacrifice or to devotion, are all stimulated from without, and the change in consciousness which answers to that stimulus

gives rise to the sweeping waves of color through the astral aura. To endeavor to stop those directly is futile. To endeavor to change them is practicable. And so, steadily, by working on that astral aura from the mental plane, we may gradually change the forces that play upon that astral, from the stimulus from without to the stimulus from within. And as gradually the astral body ceases to respond to the outer stimuli, as the consciousness no longer answers to those attractions and repulsions that come from outside, the astral body takes on a new aspect. It is seen in quiescence, and it becomes well-nigh colorless. No longer does the consciousness working through that astral form seek for gratifications or avoid pain from without, but ever remaining indifferent to those, the consciousness in the next sheath above is in the active stage and the astral colors become the reflection of the colors produced on the mental plane. Then it is said in the ordinary phrase: "So and so has destroyed the personality," meaning simply that the consciousness, instead of working through that astral body for its own separate self, is using its astral body as a vehicle for higher purposes, and the only colors that show themselves there in that stage will be the reflection of the colors started on the mental plane. And that is symbolical of the whole. And while in every case happiness is the inevitable result of accordance with the Law, the happiness grows more and more subtle in its nature, more and more refined in its expression, so that at last the man seems to be indifferent to pleasures and pains from without, but ever more keenly sensitive to that union, or cloud upon the union, with the Divine, which is the Bliss or the woe of the higher planes.

And it is worth while, perhaps, in this relation to pause for a moment to consider what is said to be the type of all sorrows and of all changes—death. If we can realise what death means in the world, we shall then be able to realise that all the forms of death but signify that which other changes

that take place in the world also signify. But death means : simultaneous instead of a successive series of changes. Death always means a new outburst of freshly liberated life. As forms are built up, as growth is made, as we shape the organs of our bodies into more and more perfect vehicles for expression, force vanishes from the world of force and matter. You know very well that in all questions of chemical compounds and dissociations you have two definite kinds of work : when you are building up, force vanishes ; when you dissociate, force appears. It is found that when you begin to dissociate some of the subtler compounds an enormous amount of force is liberated ; calculations have been made as to the force that would be liberated were an atom dissociated, and the force needed for its building and holding together were an atom set free. Apply that to the idea of death. Death is the dissociation of the living form ; and is necessary in order that life may be set free to build more effectively, in more complex fashion than before. So that wherever you see death it only means that a new manifestation of life is preparing, and that without the death of one form, the setting free of its forces, Nature cannot provide the necessary force to build the new form in which life may find manifestation elsewhere in this universe of forms. And that is truly what is ever taking place in every change, but most strikingly in the change which we call death —true of the seed put in the ground, it only being by the decomposition that the germ can gather the energy necessary to sprout upwards as stem and downwards as rootlet. And that old simile familiar to you from the Christian Testament is true in every case of death and of all cases of change which cause pain. And the secret of the use of pain in evolution is that it is a liberation of energy, that that energy set free by pain, by dissociation, is available for the building up of more complex forms, of higher life, of nobler possibilities ; so that death is only a way to the new life, to the new activity ; and

all that looks most dark and gloomy is transfigured by a keener insight into the beneficent methods and working of nature.

Summing it all up, we see that happiness lies at the heart of things ; that it is that which impels to action, that which guides action into ever higher and higher paths. Continual weariness of success stirs to fresh effort to gain a higher level ; and so onward and onward until the one great, all-compelling Will is recognised by the Will which works within ourselves, as well as in the universe which takes the place of all meaner springs of action, and carries us on towards the end of the manifestation of our world. And when that is realised, and when it is seen that even the pain which seems the opposite is really a method to new pleasure and higher manifestation, then the world takes on a gladder aspect than it has had in our more ignorant days, and this is sure : that the more we know, the more are we satisfied with life and the world as they are. Ignorance is that which makes the worst sting of pain, and the further our eyes can pierce, the more we find that happiness lies at the very heart of suffering. And although it be also true that those who see the most plainly are those who in this life suffer the most keenly, it is because the inner vision and the inner peace make it possible for them to take into themselves, without disruption, more of the jangle of the world than others, whose sight is less keen would be able to bear. If, to use the Christian phrase, the cross is the natural place of the Christ while bound in matter, it is also true that even on that cross there is the wellspring of new life and of new joy ; that those who know most are those who can suffer most without the sting which turns suffering into despair ; that the heart of all things is peace and happiness, and that the Self in man is joy.

Annie Besant

## METHODS OF SPIRITUAL TRAINING

By BISHOP J. I. WEDGWOOD

*A lecture given at the Brussels Congress of the European Federation of the Theosophical Society*<sup>1</sup>

THE dominant thought of this Congress, its key-note so to speak, is to be that of World-Peace. The lecturers have all been asked to relate what they have to say to the subject of Peace. Some of you may therefore be thinking that my title has not much connection with this subject, and that I ought to have laid aside my pet interests on this occasion, and have addressed myself to some diagnosis of the existing world-situation and to suggestions for its betterment. My answer to this possible criticism is that there are two methods of approaching problems of this character. We can by no means ignore the influence of heredity and environment in considering problems of human welfare. There are people who quite rightly devote themselves to improving outer conditions of life. But there is another aspect of the question, and it concerns the shaping of human character, instruction in self-development, the opening of the personality to the urge of the indwelling Life. The same twofold approach exists in

<sup>1</sup> I have taken the liberty of introducing a few changes into this talk, bringing it nearer to its original plan. One has to limit oneself in various ways in addressing an international gathering, many of whose members are not familiar with the language being used.—J. I. W.

regard to the question of World-Peace. Peace is not simply a state of conduct imposed by external authority or created by international pressure from without—however useful such outer persuasion may be. It does not consist solely in the outlawry of war—for there is economic war as well as war in the military sense; there is also war in the clashing of personal interests. Before you can have real and lasting Peace, you must have fashioned citizens for whom Peace is a splendid and deep conviction welling up from within and having its true source in the self-realisation of the spiritual consciousness of man. That is the justification of my title on the programme of this Congress.

I am a person who likes to have a clear scheme of thought-architecture behind any lecture. And I must confess that I feel at a disadvantage this morning for two reasons. The first is that we all know so little of this vast subject of Spiritual Training. We are all *dilettanti* in the science of the Spirit. We are all enquirers. We learn one lesson after another, we glimpse successively a few fragments of truth, and we make what use we can of them. But our approach to the situation is from the wrong side. We look at it from below, instead of being able to look down from above, as can the great Teachers, who see it as a whole as well as in the multiplicity of its perspectives. The second reason is less important, but still troublesome to me. I thought once that I understood the difference between the occultist and the mystic, about which so much has been written—and even more said—in Theosophical circles. Now I find myself less at home in the subject. And it is one of the questions which has to be studied if we are to understand human temperament and the science of its treatment.

If you were to ask the ordinary person: "What is a mystic?" an intelligent answer might be: "One who sees the inner significance of things." I think that the general

description of a mystic is well summed up by the juxtaposition of two well-known fragments of English poetry.

A primrose by the river's brim  
A yellow primrose was to him,  
And it was nothing more.

But

To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears.

The world is seen only at its face value by the man lacking imagination and insight. But the mystic sees the handiwork of God in Nature, and is able through the forms to catch the inspiration of the Divine Life. As a general indication of the mystic faculty this is excellent, but for students our thinking must go deeper.

It is usually said that the occultist is one who turns outwards in the world in which he lives, and by coping with the experiences provided for him by those worlds, awakens and draws out from within himself the powers of the Spirit. The mystic goes within the depths of his own consciousness to seek union with the Divine Essence, figured sometimes as the Beloved.

It is impossible to divide people off in this fashion and put them into one or other of the two watertight compartments labelled "occultist" and "mystic". An occultist must always be something of a mystic, and a mystic something of an occultist. The occultist cannot confine himself to the external world; he is always concerned with the internal reaction of his consciousness to the impacts of those outer worlds. Besides, it is only in the early stages that one is at the mercy of the world outside; later the awakened and awakening inner powers are used positively in relation to our surroundings. The occultist is one who draws upon the power of the God within him, and of Nature around him, to help and to produce definite changes in that outer world.

Hence he must also learn to go inwards, to make contact with the springs of the Divine Love and Life within him, and to so familiarise himself with the multifarious aspects of his inner consciousness as to be able to work with them and externalise them in his work for the redemption of the world. Let me take an illustration from my own work in the Church. I have continually to be working at my own consciousness, raising it in aspiration, in love and devotion, in self-disinterested sacrifice and surrender, to God or to the Lord, or to various other manifestations of the Divine Power appropriate to the moment. And with that offering of oneself goes a steady effort towards the purifying and the unification of the many consciousnesses in the congregation, and the uniting of that offering with my own—as the one offering of the one body-corporate. There is, in addition, the co-operation with the consciousness of the angels. Besides all this, which is partly external and partly internal work, there is the definite task of working at the sending out of the streams of power into the world outside, their application for specific causes like World-Peace, the alleviation of sickness, the cleansing and brightening of hospitals, etc. . . . I cannot say whether I am working more subjectively or objectively, more within or without. I should actually classify myself as a would-be occultist, but I see no reason why I should not at the same time try to be a mystic.

Let us look at the problem as it affects the mystic. So long as he is in a physical body he cannot escape contact with, or attention to, the outside world. He must eat and go about; he must make relationships with his fellows. And it can scarcely be thought, except in the most exaggerated cases, that he would wish to confine his thought to himself and God, and never occupy himself with his fellows. If the division that I have been trying to interpret is at all soundly-based, the ultimate classification must rest upon the

*predominance* in a person of either the mystic or occult tendency.

There is, let me say in passing, one peculiar and puzzling fact that I have noted. I have known plenty of occultists or at any rate would-be occultists. They may not have had much understanding of mystics, and they may have been disposed to laugh a little at the exaggerations and sudden changes of mood and outlook which we may concede to be among the faults and dangers of the mystic way—but they have always been tolerant about mystics. I have never yet met a mystic who was really tolerant of an occultist. The books of Miss Evelyn Underhill, writer of many standard works on mysticism, admirable and well-balanced otherwise, are not above spiteful remarks against occultism.

Another mode of classification which has some promise behind it, is to the effect that the occultist works more with the instrument of the mind, and the mystic with the emotions and the affections. Still, there are intellectual mystics; and I suppose it may be said that there are occultists who work more by love than by the mind.

The mystic usually likes to keep his conception of Truth free from terms of definition, or as we sometimes say "fluidic". To borrow a term from Bishop Leadbeater (and which Mr. Krishnamurti has recently been using) the mystic does not lend himself happily to the "stepping down" of Truth. He regards it as a materialisation. Curiously enough the traditional ceremonial systems—the Mysteries, as represented by Freemasonry, and religions—use the method of allegory and so avoid this process of definition. Masonry defines itself as "a peculiar (or beautiful) system of morality, veiled in allegory and illustrated by symbols". The antithesis between "veiled" and "illustrated" is worthy of notice. Veiled from the eyes of flesh, but revealed to the eyes of the Spirit. The allegorical presentation of the teaching (*cf.* the

legend of Hiram Abiff) keeps it fluidic and allows each person to read into it that which he can apprehend. The Ancients did not, in public at any rate, cast their science into precise terms, but veiled and illustrated it in terms of mythology. The story of the Blessed Virgin in the Christian teaching has such a significance behind it of the matter side of evolution.

Now there are two points of view in regard to the quest of Truth. There are those who like to be soaring upwards all the time, who care only for the highest that they can imagine. Perhaps this is a mark of the mystic, or of a type of mystic. There is the other view which likes to accept matter frankly and to square up to it. To believe that material objects can be the vehicles of spiritual power is not necessarily materialistic at all. On the contrary, it may be high spirituality—which so highly appreciates the Life that it is convinced of the possibility of matter being spiritualised. To recognise the Real Presence of Christ in the consecrated Host is not a sign of "materialism" but is rather a testimony to the spiritualising and consecration of matter. To regard matter as evil and thus to divorce it from spirit is an ancient heresy—one of which the Gnostics were perhaps rightly accused and also the Manichæans. It is a heresy which has *always* dogged the path of all occult and mystical movements. Matter and spirit are the dual products of the primary manifestation of the Logos, and there is a point of view from which it is legitimate to say that matter is just as important and inescapable as spirit.

There must always be some degree of "stepping down" of Truth, for to make any sense of absolute Truth or to derive advantage from it, one would have to be at the level of the Absolute Itself. We have always been told that the great Teachers of the race came in sundry places and at diverse times to re-proclaim the Ancient Wisdom to the world *in a form suited to the age and people concerned*. This thought has

always kindled my enthusiasm. Truth has inevitably to be "stepped down" in some measure, in order that it may be capable of assimilation by an undeveloped and imperfect humanity, and thus be made instrumental in the "stepping up" of humanity. Hence Mr. Krishnamurti has quite rightly insisted that forms must serve to transmit life, not to block it, and that people must not fall into the mistake of thinking that any given form contains in itself the whole of the life. Nor, if I may venture to add the converse, should they run away with the idea that in this world life can exist without form.

The two points of view that I have been laying before you are complementary. Neither, it seems to me, is the whole truth. I often recall with interest a conversation I listened to in 1909 at a "roof meeting" at Adyar, when Mrs. Besant and Mr. Leadbeater were comparing notes of some researches into causal bodies which they had made some years previously. What was said was broadly this. They had been puzzled to find two rather different types of causal body. The difference was difficult to define; it seemed to be one perhaps of texture. They belonged to two types respectively, one of which had had repeated incarnations in India, the other in Egypt. They could perhaps be described (this is my interpretation) as representing, or expressing themselves as, Eastern and Western lines or schools of Occultism. The one tended to metaphysic; the other to practical application, and often to ceremonial expression.

I leave this as a rough and necessarily unfinished attempt to elucidate a problem about which I wish I knew more. I can sympathise with both points of view, though I have my own decided leaning to the Egyptian and Western tradition. What has inspired me enormously in Theosophy has been the taking of one up to root principles, the comprehensiveness of the whole scheme and the inter-relation of its several parts. To be able to fit facts previously isolated into purposeful

relation with one another arouses the most intense sense of mental satisfaction and completeness in me. I suppose that it represents the finding of the Unity through the mind. I have never thought that the mind was intended to be left out of our programme of spiritual training, and I rejoice in the steady and sequential process of training of all faculties given through the various degrees of Freemasonry and the ascending ordinations of the Church.

We have so far been trying to understand, and in so doing to reconcile, differences of outlook about methods of spiritual training, which is the title of this talk. Perhaps we had better now see what we mean by spiritual training, before resuming a more systematic review of the methods. We do not mean the training of the Spirit, for that is a Spark of the Divine Flame, and whether that needs training or not is at present beyond the range of our understanding. We mean rather the training of the man in the entirety of his expression, of the vehicles or bodies or manifestations of his consciousness, so that they may best express in its plenitude the indwelling Life.

The best training is that the man should himself take the situation in hand, mark out his purpose and so shape and make use of his environment that the Ego may regard the undertaking as a profitable enterprise, and so increasingly put himself into it. We are not always free agents in the choice of conditions suitable for this work. There are restrictions of karma and obligations in regard to dependents, for example. The man has to use his environment in every way reasonably possible. Most people would not regard commercial life as a suitable field for spiritual development. But it can offer good possibilities for discipline of one's habits and for coming into relation with other people. Spirituality is essentially an attitude towards life and its relationships. It consists largely in an alteration of values. And this alteration proceeds from an attitude which is purposeful, and wherein the man is no

longer the negative victim of his surroundings, but is actively at work profiting by them and moulding them. This idea is familiar to all of us, and we need not pursue it here.

I want now to take a leap forward in thought, and leaving the subject in its general application for a few moments, to consider what is more specifically the aim for the convinced Theosophist. His path is likely to be a different one from that of the ordinary man. For the Theosophical Society was founded in the inner worlds with a variety of purposes, some of which are special. It is to serve as a channel or organised vehicle for the Masters, through which They can work out into the world. This is a function different in itself from the work of the ordinary man of the world. It calls for a certain attitude of harmony and co-operation, not demanded in the same sense or for the same reason of him. Through such a body the Great Ones can work to bring about changes in the world. To some who understand this privilege of being used in a work far greater than any personal work of ours, the response is a matter of glad and grateful acquiescence. Further, the more that individual members of that body can raise themselves to be active and self-conscious centres in the higher worlds of consciousness, the more effective does that work become. A Master once said to one of His pupils that the most useful work he could do for Him was to bring others to Him. We are also given to understand that the Society is a recruiting ground for the Hierarchy of the future. This is all specialised work, it concerns the few, not the multitudes of the outer world. And its duties, its training and its methods, whilst there is no outer mystification about them, are *sui generis*; these things are not expected in the same degree of intensity and one-pointedness from the world at large. The world does not have to climb the steep and narrow Path of Initiation, but reaches a corresponding unfoldment of consciousness in more leisurely and easy fashion. I do not

believe that there is any easier or simpler way to Perfection, Fulfilment, Salvation, Ultimate Liberation, Accomplishment—call it what you will, provided you mean the same thing—which can involve less ardor, less perseverance, and less will-to-achieve, though there must unfailingly be, tempered with these, human kindness, love, naturalness and beauty of soul expression.

There appear to be two ways along which pupilship and initiation can be reached. First, the way of all-round development—the steady elimination of undesirable qualities of character and the building in of virtues. The other line is not so much a question of control and all-round development, but demands the possession of certain strong qualities which can be of real use in the Masters' service. In such cases the same all-round standard is not always demanded; there may still be imperfections and *lacunæ* in the character, which are temporarily overlooked because of the contribution of a positive nature to the work which the candidate is able to offer. A good many people come along this line, and so great is the change of outlook on the part of those thus enlisted in the Masters' direct service, and who become channels of His Life, that they presently slough off their positive vices, because they have found something more interesting. It is important that we should understand that pupils are chosen not as a rule because of what they actually are, but from the standpoint of what they can become. The choice is a question of prophetic judgment.

J. I. Wedgwood

(To be concluded)

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ECHOES FROM THE PAST<sup>1</sup>

DHYAN CHOHANS

By T. SUBBA RAO

CONSIDERING the cloudy mist which seems to surround the subject of Dhyān Chohans, it may not be out of place to subjoin a few observations thereon from the Hindū, or rather the Aḍwaita standpoint—the latter being identical with Esoteric “Buddhism”. I wish it, however, to be distinctly understood that my views are not at all compulsory on any Fellow of the Theosophical Society, in this country or abroad; my object being simply to offer food for reflection and to lead our brother-members to more active and independent investigation.

The Dhyān Chohans are referred to by a variety of names in the Hindū sacred writings. The Dhyān Chohan when incarnating himself as a man, at the first appearance of humanity on our planet, is referred to as Manu Swayambhu (the self-existent) who begets the seven Rshis uncorporeally, they being known as his mānasaputras—the children of manas or mind—and who therefore represent the fifth principle of the planet. These are referred to as 7×7 in occult treatises; and they, again, are appointed, we are taught, to hold in trust for the nascent human race the sacred Wisdom-Religion.

<sup>1</sup> “Echoes from the Past” is a resuscitated heading used in 1907 and 1908 for interesting bits of early history of the Society. Miss Neff is now at work at the archives rearranging them and classifying them for filing, and treasures of this sort are being unearthed.—ED.

These Rshis beget, *i.e.*, take under their charge, the seven Piṭrs, the first evolved men on this planet, and ancestors of all the human family. This is one aspect of the thing.

As the offspring of Aḍiṭi, or the “Measureless,” the Infinite (Prakṛti), the Dhyān Chohans are known as the Aḍityas, who are said to be twelve in number, with reference to the different grades among them. These Dhyān Chohans, as the guardian spirits of this world, are known also as Dikpālas (the keepers of the different points of the compass), a name under which, it will be found, they are constantly referred to in the earlier Buddhist writings. As agents of destruction of our system when it comes to its proper termination, they are the twelve Rudras, “burning with anger,” (erroneously translated as “Howlers” by Max Müller)<sup>1</sup> who reduce everything back to its undifferentiated state.

Mr. Maitland represents Mr. Sinnett to have said that the Dhyān Chohans perish like everything else. But, as has been shown before, no entity that has once reached Paranirvāṇa can be said to perish; though the state of existence known as the Dhyān Chohanīc, no doubt, merges into, or assimilates itself with, the state of absolute consciousness for the time being, as the hour of the Mahāpralāya strikes, but to be propelled again into existence at the dawn of the following Manvantara.<sup>2</sup> This by no means shows that the entities who existed as Dhyān Chohans *perish*, any more than the water converted into steam perishes.

The Dhyān Chohans are, in fact, the gods mentioned allegorically in our Purāṇas. These exalted beings, in common

<sup>1</sup> This has reference to the fiery consummation which our system must undergo at the time of the Solar Mahāpralāya. Twelve Sūryas (suns) will arise, it is exoterically taught, to burn up the solar universe, and bring on the Pralaya. This is a travesty of the esoteric teaching that our end will come from the exposure of the *real* sun “by the withdrawal of the veil”—the chromo-and photo-sphere, perhaps, of which the Royal Society thinks it has learnt so much.—H. P. BLAVATSKY.

<sup>2</sup> The word Manvantara literally means a “different Manu,” or incarnate Dhyān Chohan. It is applied to the period of time intervening between two successive appearances of Manu on this earth, as the word Manu-anṭara shows.

with all other classes of the Devī (god) kingdom, are of two types—one consisting of those who *have been* men, and the other of those who *will be* men, at some future period. It is distinctly mentioned in our books that those who are now gods lived once on this earth as men. The Dhyān Chohans are the Elohim of the Western Kabalists.

I was obliged to make this somewhat lengthy digression to show that the doctrine of the Dhyān Chohans as taught in the Esoteric doctrine, and faintly delineated in *Esoteric Buddhism*, is essentially the same as taught by the ancient Rshis, by Sankarāchārya and even by the present Brāhmaṇical authorities—however distorted the modern forms.

—From "*Observations on a Letter addressed to the Fellows of the London Lodge of the Theosophical Society by the President and a Vice-President of the Lodge*," 1884.

T. Subba Row

## RICHARD WAGNER'S "TANNHÄUSER"

THE MINSTREL KNIGHT

By ECLECTIC

IF we would understand Wagner, we must at the outset realise that he uses his characters as living masks to reveal some fact appertaining to the soul of man. He, I think more than most men, realised that all beings, all things, are externalisations of inner realities, and in watching and listening to his music-dramas, we must live in the world of soul and reality and not only in appearances or forms.

In his series of operas we can trace the progress of the soul of humanity, as well as Wagner's own spiritual evolution. In *Tannhäuser* we see the soul at the stage where it has earned the right to be born in surroundings where opportunities of culture, in most of its phases, were open to it. He is a knight of song—truly a position of honor in the scheme of things, for music is one of the arts inspired from the inner worlds by both divine men and that order of beings called *ghaṇḍarvas* or music-angels, with the one object of assisting mankind in the unfolding of its spiritual nature. We are, of course, speaking of music that is worthy of man. Music is not merely a something soothing to pour upon people and to amuse them when there seems nothing better to do; neither does its highest value lie in being an accompaniment or an appendage to

religious devotions. Music is life; it is an expression of God. It is joy, pain, effort, struggle, heroism, love, victory, failure, religion—it is both man and God—who are One—it is an expression of the invisible vital essences that are to be found at the very roots of the Kosmos.

We will make a brief résumé of the story of Tannhäuser as decided upon by Wagner. The characters are partly historical, but the inner development of their natures Wagner has made to fit in with natural and spiritual growth according to the universal law of evolution. It is a story of the conflict between the senses and spirit, and the final victory of the latter. His Tannhäuser is a blend of a minstrel of that name, noted for his reckless living, and a certain Heinrich von Ofterdingen, who took part at a singers' contest at the Wartburg Castle in Thuringia, Germany. The character of Elizabeth is taken from St. Elizabeth of Thuringia.

Tannhäuser and Wolfram are minstrels associated with the court of Hermann, Landgrave<sup>1</sup> of Thuringia, and both are in love with Elizabeth, Hermann's niece. For a year Tannhäuser has deserted his associates and has succumbed to the wiles of Venus, the goddess of passionate love, but wearying of this life he is one day found by his fellow knights and is persuaded to return to his old position at court on being assured that Elizabeth still loves him. To celebrate his return, a Tournament of Song is arranged at which Elizabeth is to be present. The theme of the contest is to be the nature of love and Elizabeth is herself to award the prize.

Tannhäuser in his song again succumbs to his elemental instincts and outrages the whole company by singing the praises of Venus. The nobles are so incensed at this, that they draw swords and are about to kill him when Elizabeth rushes between them and begs for his life, and persuades the Landgrave and the nobles to give him an opportunity to work out

<sup>1</sup> A German count having a certain territorial jurisdiction.

his redemption. Crushed by sorrow at his action, Tannhäuser agrees to a pilgrimage to Rome to seek absolution as an act of penance for his conduct.

Elizabeth is left desolate and anxiously awaits his return with other pilgrims, but is broken-hearted when she discovers he has not come with them. She now retires from the world and spends her days in prayer for his salvation.

Tannhäuser at length returns alone and relates to the noble Wolfram in a most poignant and powerfully dramatic recitative the result of his audience with the Pope. The Pope has decreed that sooner shall green leaves grow on his papal staff than that he, Tannhäuser, shall find salvation. Shut off from his fellows and distracted with despair, he seeks once more the Hill of Venus, and she appears again and endeavors to lure him back to her. At this moment a funeral chant is heard coming from the castle on the Mount, the Wartburg, and a procession appears bearing the bier of the saintly Elizabeth. Venus and her train now disappear, vanquished, and at this point another band of returning pilgrims enter, bringing the news from Rome that the Pope's staff has put forth green leaves. With a cry: "Holy Elizabeth, pray for me," the ransomed Tannhäuser falls dead beside the bier. Such is a brief outline of the story.

The Horslberg or Hill of Venus referred to and pictured in the opera must not be regarded as relating to any particular locality; the heart of the matter is that the place should be regarded as a phase or centre of consciousness in man—man under the sway of the passions. Tannhäuser is in a condition of semi-trance and forgetfulness whilst dwelling here and neglectful of all his duties to his fellows; in fact, even remembrance of his old life seems suspended.

We shall see that this "Hill of Venus" represents a state of consciousness and not a place. Wagner in his instructions says, that the moment Tannhäuser breaks away from the

goddess, without altering his position, he finds himself in his old familiar surroundings in the valley near the Castle, and that the whole Venusburg scene fades away as if it were a dream. It was no mere fancy, however, but a very real experience, with tremendous consequences for Tannhäuser.

This story of Venus is a myth and in the myths all the principles of nature are personified as gods and goddesses, and the Venus of our opera represents but one aspect of the myth, for all great myths have at least seven meanings.

Venus in her first aspect is a personification of the Virgin or primal matter of space, that boundless sea of celestial matter from which all things are made. She has the same meaning as the Egyptian Isis, the Indian Lakshmi, and the Chinese Kwan-Yin-Ko. In metaphysics (the Royal Science) matter always represents the feminine principle throughout the Universe, and the Venus of our story is therefore a personification of matter at the stage where it has united itself to Ares or Mars, who represents desire and passion, and when manifesting in humanity it partially asserts itself as sex desire. Tannhäuser was morally and spiritually awake, but was caught in the currents of an earlier stage of evolution, hence for him it was a step backward that he took, so in his case it inevitably ended in sorrow.

In the Venusburg scene we note that Wagner introduces naiads, nymphs, satyrs, fauns, Bacchantes, etc. Theosophy informs us that in the inner worlds of finer matter there are various orders of beings undergoing an evolution side by side with the human. Such beings are referred to in every nation, civilised and uncivilised; Theosophy informs us they do exist, and highly cultured and trained men and women come to us with the information that these other orders of beings may be contacted by any who will undergo the special training required. It generally requires the development of a

certain grade of clairvoyance in order to see them. A little child once made a very incisive remark when discussing one order of these beings. It said: "There *must* be fairies, else how could we have a name for them."

These beings are to enter the angelic evolution and they bear much the same relation to angels as animals do to man, for the mind of the fairy and animal is the nucleus or centre within which the angel and human soul is born. The more beautiful of these beings are referred to and invoked in all the Lesser and Greater Mysteries; the time is passing when myths and fairy tales are regarded as childish tales.

Our opera opens showing Tannhäuser in the beautiful grotto of Venus, which is lit up with soft rosy light, a scene of sense delight and sense fascination.

The words sung by the sirens in this scene are as follows:

Dream thro' the hours  
Here in these bowers,  
Till on your slumbers,  
Bright visions thronging  
Fill you with rapture,  
Calm all your longing.

The Shepherd's Song heard at the beginning of Scene III is an interesting inclusion by Wagner; it also adds another to the long list of unfortunate errors made by the over-zealous teachers of the Christian faith. "Holda," whose praises the happy shepherd boy sings, represents the queen of Spring, according to Wagner, a personification of the creative activity of Nature, but the introducers of Christianity into Germany, in their proselytising zeal, tried to identify Holda, with the goddess of sensual passion, whose favors were a curse. The humble, simple folk, however, retained their love of the kind and lovely Holda, and the Shepherd's song reveals the pure delight in the manifestation of God's great power at the awakening of Spring, the time of sunshine and prosperity.

The shepherd is playing upon his pipe in a lovely valley, and the pilgrims approaching Rome, are singing the following words :

To Thee I turn, my Savior blest,  
On Thee the pilgrim's hope doth rest ;  
And Thou, O Virgin, pure and sweet,  
In mercy guide the pilgrims' feet.  
Borne down beneath this load of sin,  
In heavy chains my soul is lying ;  
No peace, no rest I seek to win,  
But gladly walk in pain and sighing,  
On that high feast when all rejoice,  
My guilt I'll mourn with humbled voice,  
O blessed who in faith endure  
Their sin shall find redemption sure.

Tannhäuser, who has broken away from Venus and is seen in this valley, sinks to his knees and sings :

I praise Thee, gracious Lord !  
Great are the wonders of Thy mercy.

And again :

Borne down beneath this load of sin,  
In heavy chains my soul is lying ;  
No peace, no rest I seek to win,  
But gladly walk in pain and sighing.

In Wagner's story our hero represents the soul or ego plunged into human form and becoming entrapped and blinded by it to such an extent that he forgets his true Self—forgets that he is a God in exile—exiled so that he may master these external worlds of form and not be mastered by them ; he is a true prodigal in fact—as we all are.

Human incarnation is a tremendous experiment and a most serious one, and the destiny of man in this scheme of things is decided by the way he faces the lessons of life. If each, according to his position on the ladder of evolution, uses his powers in harmony with the Divine Plan, all will be well. In the East men do not regard the body as the man, but they consider it more in the nature of a moving house with the

man himself as the tenant. Hence they do not say / am hungry and tired or ill, but, my *body* is tired and hungry, I must rest it and give it food. They sometimes regard it as a plot of land they have to cultivate and plant with useful and beautiful things.

We do not know all the inner workings of the soul of Tannhäuser, but, being a knight, it may well be he was storm-tossed on life's seas and that the strange, other-world voices of the Venusburg sirens seemed like some divine nectar that promised relief to his soul weariness. In any case, he was a spiritual knight and had the burdens that only such knighthood knows. A passage in *The Voice of the Silence* probably reveals some of the factors at work. Speaking of one of the hidden forces, affecting advanced men undergoing spiritual training on the path to perfection, H.P.B. writes :

Before that path is entered, thou must destroy thy lunar body (or body of desire), cleanse thy mind body, and make clean thy heart. Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle. Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay ; behold, the pearl is now a speck of mire.

This seems to have been Tannhäuser's experience.

In *Talks on the Path of Occultism*,<sup>1</sup> we read :

It has been said, of course, that the colorless person, the feeble good man, cannot make progress. "I would thou wert cold or hot," says the Spirit in Revelation, and "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth".

This very well represents the facts. The most promising persons, in order of preference, are (1) the vigorous good man, (2) the vigorous bad man, and (3) the ordinary good man. No man can be an effective criminal unless he has a strong development of some divine quality. His badness is the result of unbalance—such as great will-power and courage, or great intelligence, without love for his fellow-beings. Or, great love and will-power without intelligence, can make an equally dangerous and harmful man, for he may become a fanatical leader of forces of discontent and disruption. The mere good man, weak in all qualities—in will, intelligence and love—makes little progress, though it may be steady. Great men have great

<sup>1</sup> By Annie Besant and C. W. Leadbeater.

faults, but they may get rid of them quickly; little men have little faults, which often seem to last for ever.

There is in all this no recommendation to evil living. It indicates that mere repression of lower tendencies will not make for rapid progress, but that there must be positive and vigorous exertion in the expression of what is high and good. While making that effort a person may possibly fall. The very will-power or knowledge or love that he has gained by his exertions will make the man's fall deep and terrible, should he become unbalanced. Thus the magnitude of a man's sin may be a sign of possible rapid future progress for him: but that progress will begin only when the man through kârmic suffering has realised his error and purged away the impurities incidental to his fall. Nothing much can be done, however, until that purification has taken place.

Tannhäuser is so deeply caught in these meshes, that in his final break-away from Venus, he promises to be her champion and laud her charms before all mankind. Wagner wishes us to regard this to be the vital point and pivot of the whole opera, and says that this energy in Tannhäuser's soul has to be transmuted or to exhaust itself in some form: he has sown and must reap, and it is to the stimulating life of his courtly surroundings that this energy is re-awakened and he succumbs under the force.

The same principle is at work when a gardener applies a fertiliser to his soil, the weeds as well as the cultivated flowers are forced into intenser life and growth. It is the law of cause and effect at work, what Theosophists call the law of karma.

It is certainly interesting to note that Wagner discovered all the fundamental principles of Theosophy before the Theosophical Society was established, for he believed also in the law of evolution by re-incarnation.

Eclectic

(To be concluded)

## FROM A LETTER TO THE WAYFARERS' LODGE, ENGLAND

By G. S. ARUNDALE

ADYAR, MADRAS, S.,

October 12th, 1928.

DEAR WAYFARERS,

You will all be happy to know that the President of the T.S. is distinctly better. She is not yet quite recovered, and she is doing a vast amount of work, more than I have ever known her to do; but all signs are very hopeful, and I expect that she will be quite well in a couple of months' time despite the tremendous activity. Before her for the moment is the National Constitution of India, already agreed at a great Conference of all Parties held in August last in Lucknow. She is rallying India behind the National demand, so that the Constitution, framed by India's greatest men and women, may become a bill before the British Parliament in due course. Under the circumstances, of course, there is no need whatever for the Simon Commission, and it will be ignored, though you will find the British Press—now, I am afraid, sadly in the hands of plutocrats who are simply moulding "public opinion" as they like—pretending that the Simon Commission is thankfully welcomed and is being heartily supported. I hope you know I would not lie to you, and I say to you that this is not true. Whatever you may read in the Press take it with a whole ocean-full of salt.

Anyway the President is tremendously hard at work, and I am very happy to know that never has she been as respected as she is to-day. At every meeting she receives an ovation, and the respect with which she is treated even by the most distinguished and eminent Indians is really touching. A great Mussalmán aristocrat actually carried her shoes for her—a quite extraordinary thing—at a recent meeting, though she tried to prevent him. He said he was not going to lose an opportunity of showing the reverence in which he held her. She is at present touring in the Madras Presidency. In November she will be touring in the North. On December 23rd, the Theosophical Convention opens at Benares, lasting until the 28th or

so; but probably on the 25th she will have to leave, for the Indian National Congress opens about the 27th in Calcutta and will be one of the most important meetings of this great National Assembly. After this the new year will be full of touring in support of the National Constitution. I expect she will attend the World Congress of the T.S. in the United States, which she has asked if possible to be fixed for August, so that she may be in India as long as possible. And so she goes on—the most wonderful of all the servants of the Masters working in the outer world. 81, full of marvellous vigor, extraordinarily powerful, more than great, and in private life the dearest and tenderest of persons. I was sitting with her the other evening on her verandah which overlooks the sea and the Adyar river, and the sunset was sending its glow over the waters. We talked of many things, of the work, of India, of the World-Teacher, of the work of the World-Mother—developing so interestingly, of the tremendous need for goodwill and harmony despite all divergences, since the work is one. And all of a sudden she said to me: "George, do people find me hard and abrupt these days of so much strenuous work, when one has to put the work before all else? I feel", she said, "so full of understanding and compassion for all. I feel so much one with every one. Yet it may be that people think I do not understand, as I have to put the work first and have less time to give them than I used to have."

Well, I looked at our beloved President, at that wonderful head, the head of lion, at that magnificent hair so silken and like a silver aureole around her, and I thought of her years upon years of selfless service to the world, of her magnificent devotion to her Elders, of her splendid loyalty to her friends and colleagues, of her dauntless courage in the cause of the oppressed and weak, of her beautiful tenderness to all who come to her. My eyes almost filled with tears as I told her that she was the one person in the world for many, many of us, that without her how little we could do, yet with her we felt we could do all things. I told her that more than ever as the years pass and as life becomes more and more strenuous she is the one among us all to hold us together, to keep peace and harmony, to keep the work one, to keep our diversified lives one. I told her that a little talk with her, just perhaps a minute or two, is a benediction, a veritable benediction, and that we all need her, need her for years and years to come for that learning that there are innumerable pathways to the One Goal. We are learning to respect and appreciate those who differ from us, however vitally, however emphatically. But the lesson is not yet learned. And she alone can teach it. She alone is teaching it. We need her. The work needs her. I ventured to say to her that even when India is free and the Happy Valley Scheme is well established on its wonderful course, even after these splendid fruitions, even when she feels she can say: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation"; even then we shall still need her; for we shall need the Mother as we have needed the Warrior and the Leader. The Theosophical Society needs her. The Order of the Star needs her. India needs her. Masonry needs her.

Brotherhood needs her. The world needs her. And they will go on needing her for many years. I really had to let myself go when she graciously introduced the personal note. One has so little of it in these days of impersonality and of work, work, work. So I said all these things and more things, not only for myself but for all who love her as I love her, for all who know her as I know her.

I shall have been thinking of you all at the annual gathering, though I fear this letter will not reach you in time to be read at it. May we all fare well on our ways which are the One Way.

Your President,  
GEORGE S. ARUNDALE.

## THANKS FOR BIRTHDAY GREETINGS

I send grateful acknowledgements to all who have sent me birthday greetings. Friends will pardon the delay caused by travelling.

ANNIE BESANT

*Theosophical Lodges:* Bangalore City; Bangalore Cantonment; Nagpur; Karachi; Bareilly; Poona Centre; Gwalior; Bengal T.S.; Ahmedabad; Jhansi; Sholapur; Hospet; Badagara; Moradabad; Bombay (Ville Parle); Lucknow; Vettagamanpudur; Ujjain; Gaya; Cannanore; Kolhapur; Medan; Trichur; Mangalore; Madanapalle; Trivandrum; Cochin; Penukonda; Patna; Rajapipla; Chitaldrug; Bilimora; Negapatam; Malvan; Secunderabad; Sivaganga; Belgaum; Chennapatna; Gorakhpur; Closepet; Navasari; Hubli; Calicut; Tirumachiyur; Dharmavaram; Hyderabad (Sind); Doddballapur; Cuddalore; Monghyr; Rajkot; Multan; Cawnpore; Quetta; Mysore; Ghazipur; Muhamedabad; Delhi; Allahabad; Hyderabad; London (Wimbledon); Bradford; Jersey; Bath; Harrowgate; Bristol; Belfast; Glasgow; Chicago (Herakles); Havana (Kuthumi); Batavia (Java); Malang; Nairobi; Adelaide; Colwyn Bay; Karloover; Perserance (Le Mans).

*Group Lodges:* Cheshire Group; Lodges in China.

*Theosophical Conferences:* West Godaveri District; Manbhum District.

*Theosophical Federations:* Kerala; Behar; Tamil.

*Sections:* Indian Section; Ceylon; Denmark; Cuba; Wales; Uruguay; England; New Zealand; Poland; Sweden; America; Australia.

*Youth Lodges:* Srinagar; Patna; Poona; Karachi; Kolhapur; Dewas Senior; Madanapalle; Ahmedabad.

*Scouts:* Kolhapur; Sivaganga; Karachi.

*Educational Institutions:* Madanapalle; Bombay (Fellowship School); Old Boys (Benares); Hindū School (Benares); Theosophical World University (London).

*Public Meetings:* Shikarpur; Cawnpore; Sukkur; Tellicherry; Patna; Allahabad; Calicut; Lahore; Juhu (Bombay); Bombay (2 meetings).

*National Home Rule League:* Sivaganga.

*Congress Committee:* Hyderabad (Sind).

*Star:* Kerala Division; Cuddalore; Madanapalle; Bangalore City; Kolhapur; Closepet; Chennapatna; Sivaganga; Hospet; Ahmedabad; Karachi; Nagpur; Dewas Senior; Allahabad; Muhamadabad; Ghazipur.

*Humanitarian Society:* Trivandrum.

*Women's Indian Association:* Calicut; Kolhapur; Sivaganga.

*Round Table:* Hyderabad (Sind); Karachi.

*Co-Masonic:* Benares (Dharma); Bangalore; Karachi; Hyderabad (Sind); Scotland.

*Liberal Catholic Church:* Java (Vreede).

## NOTES AND COMMENTS

PROFESSOR LEO FROBENIUS of Frankfort, who is an authority on African Culture recently gave a strikingly interesting lecture on "South Africa as the Cradle of Ancient Culture". The lecture was given to the combined Geographical and Bantu Studies Association of the Witwatersrand. The following extracts from Professor Frobenius' lecture give much food for thought:

We must look to Africa for evidence that would enable us to determine the order in which evolution had taken place.

In the Sudan had been found an ancient culture known as the Syrtan, distinguished by urn burial, by a fine kind of leather work, with tanning and dyeing, a peculiar type of guitar, bow, loom and bellows, and the costume, a wide flowing garment. Wherever these objects were found they were always associated with a definite type of social structure—a feudal regime. The people were divided into four castes: knights, troubadours, smiths, and helots. Every family had its peculiar, almost sacred, song, which always began with the mysterious origin of the family, and some kind of combat with a dragon, and recounted heroic deeds.

Every educated man in the country was expected to be familiar with these songs; and every young knight who went out to win a wife took troubadours with him. He would ride to some castle, and sit down before it while a troubadour sang, and the inmates of the castle could tell his family from the song.

Then, either he would be invited inside or challenged to a duel; but in either case he had to fight, for the lady of his choice would not marry him until he had been to war and performed some glorious deeds.

These peculiar and interesting songs were now to be found in the Sudan, and from passages in them we learn that they came from the shores of the Mediterranean. Along the banks of the Niger were found enormous tombs, two and three times the size of the Pyramids, and the methods of construction were the same as those of tombs from the Mediterranean coast, so that the evidence of the songs was confirmed. We knew the whole technique of this culture, which must have originated in Phrygia.

A second form of culture, the Altantic, with brass made by a forgotten method, and its own type of bellows, loom, and triangular

bow, is found in North-West Africa. This culture existed in ancient Etruria, Western Asia, and South Spain, and was spread in the effort to win certain metals. This was a clerically organised society, at its head a priesthood of sixteen different groups, with different gods or goddesses, supposed to inhabit the sixteen points of the horizon. There were oracles connected with them, and the priest who threw the oracles had to remember 120,000 different throws with a complicated mythological structure. With this myth of the coming into being of the universe, all practical sides of life were connected, even to every act of every craftsman. There was a complete spiritual counterpart to every material throw of the oracle.

The third, or Erythrean type of culture, was found in Nubia, old Abyssinia, and a great part of the West coast. Throughout the area of this culture was found the pointed roof, and certain types of bed, loom and bow, and an exceedingly interesting form of social structure.

The State was always divided into four provinces, ruled over by kings who were also priests. At certain intervals these four appointed an Emperor, who while he lived had complete authority. He owned all the land, could condemn anyone to death or elevate him to the highest honors, and no one was allowed to sow seed or begin to harvest until he appointed the time.

The significance of this social structure was that the four kings stood for the four quarters of the heavens, and the Emperor stood for the power of the guiding star. He was killed when the star he represented entered a certain constellation.

In the old Sumerian civilisation the ritual of the killing of the Emperor is being outgrown.

Here again we must suppose that this culture was brought beyond the place of its origin by the endeavor to obtain certain metals.

Nothing could yet be said about South Africa, for the expedition had only just come here, but the lecturer believed that life had here maintained itself in richer forms than in the North. Again it might be found that Africa was the most interesting country in the world.

In North Africa to-day cultures were found that had existed in Europe and Asia before the days of Rome, where nothing of them had come down to us. The culture of Homer was alive in the Sudan to-day. But cultures prior to all our historical knowledge are still to be found in South Africa. The lecturer believed that it would be the task of South Africa to infuse new life into the older European methods of thinking, and that minds trained to this task would soon arise in this country.

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R.

Religion faces a New World, writes James Harvey Robinson, author of *The Mind in the Making* in the September *Harper's*. The author sees religious issues gradually shifting from their old moorings. The present revolution may be attributed to increased knowledge rather than theological controversy. It is a common and by no means novel feature of our times for those who have lost faith in the older tenets to construct a new religion in its place. Some have embraced Marxism, and some are suspected of taking Science for a new religion.

The writer quotes from a tiny volume entitled *Troasm* by a (nameless) Middlesex schoolmaster, that: "There can have been few periods in the world's history when the need for a religion that would stabilise and comfort mankind was felt more deeply or more universally than now. Organised creeds seem to the majority of men to have had their trial, with almost everything in their favor, for so long a time that their failure to influence even the surface of the conduct of mankind places them out of court as possible foundations for the religion of the future." Mr. Robinson comments: So it seems that religion is something fundamentally essential to human welfare and that those dissatisfied with current beliefs must find some substitute. But what is religion?

He reviews and dismisses all definitions of it from Seneca to Martineau, as individual as portraits of the men who forged them, but admits that European and American people, religious and irreligious, would concur fundamentally in Dr. Martineau's view that "Religion is a belief in an everlasting God; that is a Divine Mind and Will, ruling the Universe and holding moral relations with mankind".

Mr. Robinson sees a general disagreement throughout the world on the definition of religion, and condemnation by many writers of all the existing forms of religion, while yet recognising that true religion (which none of them seem able to define) is essential to civilisation.

But his search is for that "new knowledge which has placed the matter of religion in a setting so different from that in which it was conceived fifty years ago".

An account is taken of the wider knowledge by American and European scholars than was possible half a century ago.

"With the mastering of Samskrt, Pali, Chinese, Egyptian hieroglyphics, Mesopotamian cuneiform and of Pahlavi, an incredible addition was made to the scanty stock of information upon which previous estimates of religion had been formed. . . . For the first time, Christianity (he probably means in Western minds) took its place in a large group of still more ancient forms of belief, each with its venerable wisdom and teachings in regard to man's duties and fate." . . . i.e., "The comparison and interplay of other religions than our own."

A second and rather unexpected contribution to the understanding of religious scruples, emotions, and aspirations, has come with the recognition of the overwhelming importance of childhood; not merely the so-called childhood of races, but the childhood of each and every man and woman, summarised as—"The reckoning with the survival of childish impressions."

Other factors are "the recognition of highly primitive elements in all religions," "the possibly pathological nature of mystic experience," "the historic trend toward secularisation," and "the weakening of the old belief that religion is essential to right conduct in a wordly sense".

Mr. Robinson concludes in "the hope that with the increase of human knowledge and imagination as over against ancient dogma . . . an effort will be made to engineer life in the light of already existing intelligence," "as holy a task as any hitherto assayed by saint or martyr".

M. V. S.

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In *McCalls Magazine* (August) Lady Simon points out that there are still four million slaves for sale in the world and almost half are in China. Perhaps it would be well if more of us who believe in and love freedom above all things were to add our strength to that "little band of statesmen and humanitarians in Great Britain who have kept alive the anti-slavery cause". She would like to see slavery in all its forms abolished within this generation. She, like others, was shocked to learn how much of it still existed in Africa, in Sierra Leone, where the right of recapture of slaves by owners had to be legally upheld.

It was Lady Simon herself who made the initial effort which resulted in the freeing of 215,000 slaves in 1927. She aroused public opinion—the vital factor in all reform movements.

## THEOSOPHICAL ACTIVITIES

### SUMMARY OF REPORT OF THE FEDERATION OF NATIONAL SOCIETIES IN EUROPE

THE Council of the Federation of National Societies of the Theosophical Society in Europe met three times during the ninth Congress of that Federation held in Brussels from July 27th to 31st, 1928.

Mr. E. L. Gardner acted as Chairman, 23 countries of Europe were represented, 12 of which by their General Secretaries. Altogether 44 voting members of the Council were present, 2 past General Secretaries (advisory members) and 4 delegates of countries outside Europe as guests.

The Chairman after having transmitted the President's regret not to have been able to attend this Congress on account of her illness, opened the sittings and welcomed all present.

The following proposal was carried:

"A Congress shall be held if possible annually within the limits of the federated Societies."

The Chairman infers from the result of an enquiry as to how many members are likely to attend the World Congress in America, that that Congress will not affect the holding of a European Congress. He therefore asks for proposals to be made *re* place and date of next year's Congress. It is decided that next year there will be an extended Convention of the T.S. in Hungary, at Budapest, at Whitsun; that the Federation will meet its expenses which are above ordinary Convention expenses. The annual meeting of the Council of the Federation will take place during that Convention.

A Dutch proposal was considered and it was decided to send the following declaration to all the Sections:

"With a view to clearing up any possible misunderstanding in regard to relationships between the Theosophical Society and organisations sometimes referred to as 'allied activities' the Council of the Theosophical Society in Europe, Federation of National Societies,

draws attention to and re-affirms the statement issued by the General Council of the Theosophical Society entitled 'Freedom of Thought' and published monthly in THE THEOSOPHIST."

The French translation being worded as follows:

"Dans le but de dissiper toute confusion possible concernant des rapports entre La Société Théosophique et les organisations parfois mentionnées comme 'activités alliées', le Conseil de la Société Théosophique en Europe, Fédération des Sociétés Nationales, attire l'attention sur la déclaration donnée par le Conseil Général de La Société Théosophique intitulée 'Liberté de Pensée' et publiée mensuellement dans THE THEOSOPHIST, et confirme pour sa part la susdite déclaration."

Miss Dykgraaf, the General Secretary of the Federation, gave a report of her visits to various countries in Europe during 1927 and 1928. Miss Glen-Walker and Miss Elsie Lazar accompanying her on some of her visits. The countries visited are: Czechoslovakia, Poland, Austria, Hungary, Roumania, Bulgaria, Yugoslavia, Switzerland, Belgium, France, Portugal, Spain, France once again, Italy, Greece. Miss Dykgraaf spoke 45 times, everywhere in French. Spain and Italy do not allow public lecturing.

The subject spoken on generally was the "Relation between the various spiritual movements of our time".

In some countries the difficulties for the members to overcome were greater than in others; but everywhere was a warm welcome and enthusiasm. Miss Dykgraaf says of her visit to some Lodges:

"Some of the meetings there were very amusing, as they wanted solutions for all kinds of important questions, from the choice of another Vice-President to the proving of Krishnaji as the World-Teacher."

And about Italy:

"... Mussolini does not allow foreigners to speak in public. Even at the Annual Convention in Venice it was not allowed and the police are present at all meetings. Through the tactful presentation of Mr. Greenham who was presiding over the meeting, he got the police to allow me to give one lecture."

In Greece Miss Dykgraaf was able to help in the formation of their National Society:

"... I was very happy to help them overcome some difficulties so that on the day of the Wesak, we actually formed the Greek National Society of which I am the proud godmother. I think that this new Society may do much in co-operation with the other Sections in the Balkan to form a strong centre for peace and brotherhood and thus to counteract the unrest and agitation that has so often caused trouble in Europe."

"... My total impression is that in all the countries I visited the Theosophical spirit is an actual reality."

"A few countries are left to visit the coming year; I think that I shall then have gained a splendid picture of the different pieces that form the beautiful Theosophical mosaic in Europe. All different, yet together forming a striking unity."

Bishop Wedgwood gave the opening and closing address at the Congress, besides the address which we publish elsewhere in this number. Other speakers were: Professor Marcault, Mr. Gardiner and Dr. Cousins.

If space allows these may be published in THE THEOSOPHIST in due course.

Mr. P. J. Foster writes from Manchester, England, that Ward Hall was opened on July 25th, 1927 by Dr. Besant, as a Theosophical Centre. The City Lodge of the T. S., the Fellowship club, a vegetarian café and nine residents find a home in Ward Hall, while other societies also use the premises. The Young Theosophists make good use of it and the public seem to appreciate the Fellowship Forum.

"Now, after twelve months' existence it is, though only just, a paying concern."

We bear in mind some words which Dr. Besant spoke at the opening ceremony: "Make this place a blessing to Manchester."

Mr. Manuk, the Presidential Agent of the T. S. in China, opened the Society's new premises in Hongkong on October 1st. He addressed the members and their friends, gave diplomas to new members and distributed prizes to the students of the three Theosophical night-schools. Mr. Manuk referred to the assistance given to the Society by Mr. and Mrs. Ruttonjee and added that but for their kindness and generosity, the Society would not have been standing where it did. Mr. Manuk mentioned that it seemed a peculiar coincidence that the day was also Mrs. Ruttonjee's birthday.

Captain L. Partlow sends us the programme of the first annual Convention of Oklahoma Theosophists at Oklahoma, U.S.A. held in September.

The Theosophical Federation of Oklahoma was organised, their main effort to be to assist in the organisation of new Lodges. The new Federation pledged its loyalty and support to the President of the Theosophical Society and to the President of the American Section.

J.

*Chile.*—The following telegram sent on the occasion of Chile and Peru resuming diplomatic relations will be read by all Theosophists with pleasure: "Thanks for fraternal greetings on occasion resumption diplomatic relations. Anxiously desiring sincere union both countries based on Theosophical Principles. President of Lodge H. P. B."

*Mexico.*—The Theosophical World University Association in Merida, Yucatan, has started its work with a series of interesting lectures. We hope that the enthusiasm and capacity of those at the head of the local Group will draw into the Association all who are interested in education, and in its methods in the coming New Civilisation.

*Portugal.*—Jazz-music, according to students of Occultism, is a disintegrating vibration, which cannot be endured by evolved persons—says *Isis*,—and disturbs the harmony of the surroundings, and the astro-mental equilibrium of those who listen to it. It appeared during and after the war as a result of the coarse emotions—others maintain, that as a necessity for shaking up some people from the lethargy—produced by the war. Well, jazz is about over, it is to be hoped that no such waking up from lethargy will be needed now.

*Puerto Rico.*—The newspapers have reported the terrible hurricane which recently swept away several villages of this island, killed hundreds of people, and made thousands homeless. We have as yet no direct news from our brethren there, but wish to express to our Theosophical family there, as well as to the people of Puerto Rico our sincere sympathy in their calamity.

We learn from the *Heraldo Teosofico* about a Theosophical School established in San Juan, P.R., which is composed of the General Secretary as its President, of the Vice-President, of two Secretaries, and of all the T.S. members who are willing to give a help for the realisation of the objects of the school. All answers to the questions of the students of Theosophy have to be prepared by a committee, and discussed and approved in a meeting of the members of the school.

*Uruguay.*—Dr. Carlos Stoppel, General Secretary of the Argentine Section, recently paid a visit to Uruguay. He believes in the benefit of international intercourse, and leaves no opportunity for such to pass unused.

The work done by him and others in this line in connection with their Theosophical work is well appreciated in the countries they have respectively visited, i.e., Uruguay and Chile. The great facility of the common language used in all the South-American countries, except Brazil, is as yet far from being effectively utilised for the realisation of the "United States of South America". It is useful that our members are taking their share in this work.

F.

## AN APPEAL FOR INTERNATIONAL AID FOR THE THEOSOPHICAL SOCIETY IN GENEVA

THE city of Geneva has become the centre of a unique effort on the part of the Inner and outer Governments of the world to achieve World-Unity in the service of World-Peace. Fifty-five nations send their governmental delegates here to the Assembly of the League of Nations. Representatives of forty nations are now residing continuously in Geneva as members of the permanent staffs of the League Secretariat and the International Labour Office. 60 International Societies have their Headquarters in Geneva. Thousands of men and women come here yearly from all parts of the world to study the working out of a new co-operative system of international relationships. Geneva is the outstanding experiment at creating World-Brotherhood through the political, economic and social administration of the world as a single human family. Its ideals, however, need the supplementing force of the spiritual influences from which the true Source of Life can alone flow.

It is particularly necessary that the Theosophical Society in Geneva should be adequately equipped to fulfil the very special responsibility that lies on it to convey Theosophical influence and spiritual ideals to all these International residents and visitors. It is impossible for the Geneva T. S. Members to bear this international responsibility unaided, though they are doing their best. At the European Federation of Theosophical Societies in Brussels in July an International Committee was formed to secure help for the Geneva Lodge both as regards extra financial support and the services of extra workers particularly for the international aspect of the work in Geneva.

The first necessity for the expansion of the Geneva Lodge influence was the removal of the Lodge into larger, more central and more attractive premises than they were occupying. A suitable Local has been found and taken on a three years' lease. This necessitates the collection of a Fund of at least £300 in addition to the amount available from the Geneva Lodge and donations already received from two generous non-Genevese Members.

This is an Appeal to each T.S. Section, to individual Lodges and to individual members to send Donations for this International Fund for subsidising the Geneva T.S. work.

Replies and Donations should be sent to Mrs. M. E. Cousins, c/o Madame Rollier, President, Geneva Theosophical Society, 15, Rue de Saint Jean, Geneva, Switzerland.

MARGARET E. COUSINS

## PHOTOGRAPHS

HEADQUARTERS HALL, ADYAR

1. North Entrance, Masonic Symbol and List of National Societies.
2. Library.
3. Entrance to Library, Mohammedan Symbol and Gateway leading upstairs.
4. Buddhist and Christian Symbols.
5. Centre of Hall (see November THEOSOPHIST).
6. Hindū and Zoroastrian Symbols, Gateway leading upstairs.
7. Southern Side Entrance.
8. Main Entrance, Statue of Founders, Statue of Dr. Subramania Aiyer (see November THEOSOPHIST).
9. Part of South Side of Hall showing three Symbols.
10. Headquarters from the River.
11. View of Statue in Centre of Hall and Entrance to Reading-room.
12. Headquarters from Garden side.
13. Statue by H. Diderichsen in Centre of Hall (see November THEOSOPHIST).

These photographs have been made by Messrs. Klein & Peyerl, Madras.

They can be had in three sizes:

| Size    | Unmounted | Mounted  |
|---------|-----------|----------|
| 6½"×4¾" | Re. 1-4.  | Re. 1-8. |
| 8"×6"   | Rs. 2.    | Rs. 2-4. |
| 10"×12" | Rs. 2-12. | Rs. 3-4. |

To be ordered from the T.P.H., Adyar, Madras, India. Please state number and size wanted.

## REVIEWS

*Krishnaji: Light-Bringer*, by George S. Arundale. (Theosophical Publishing House, Adyar, Madras. Price As. 4.)

The above is the title of the first of a series of booklets of which the others are—*The Joy of Catastrophe*, *Go Your Own Way*, *Fanaticism—Wholesale and Retail*, *Shadows and Mountains*. All striking titles, and the contents of each and all do not belie the vigor of them.

Krishnaji is a cognomen which lingers lovingly on the tongues of many thousands to-day—the delicately tender, but wholly insufficient label for "the very wonderful force he is, or of which he is the channel—which you will," as says Dr. Arundale.

He reviews three special points which he found people stressing: "(1) Krishnaji is the World-Teacher; (2) When he speaks the World-Teacher speaks; (3) Those who do not accept these statements are rejecting the World-Teacher."

With regard to the first Dr. Arundale says that it is foolish to be dogmatic about it, and it would be best and simplest to go straight to Krishnaji *via* none, and look him, his Gifts, his Truth and his message straight in the face and do the best one can with them.

As to Krishnaji's teachings—here each one must learn for himself. He is LIFE—and "this knowledge must come to us too"—and we must ask the Real for ourselves.

Dr. Arundale points out that "there is no question of accepting his teachings or being damned". The only thing that really matters is that we should throw wide all our own gates, doors, windows—whatever our barriers are—and let in the Light. And when the Light has come in then build again, but this time listen to the words of the master-builder, and then build according to your own wise plans.

In *The Joy of Catastrophe*, Dr. Arundale says: "Truth must be as restless as Life," "Change is the Life's blood of Truth," and 'holding Truth lightly, delicately, for Truth is of to-day, yesterday,' o-morrow, yet eternal, then upon one's Truth let storms assail of all

and every kind. They are welcome. Flowing with this changing stream of Truth nothing imprisons or hinders, forms of every kind are there for a moment and then all gone, through them all one steers one's own Eternity, rejoicing because it is unhampered life.

*Go Your Own Way*, urges us to consider how much in us is second-hand, that is, what we have not made our own, in some way or other. We can borrow or create. "There is no question of originality. Not even Nature, perhaps, is original. Was God original when He 'created' the world? There is a Plan, and that Plan may be full of detail." He suggests that we are "supremely original to the extent to which the Plan is born, grows, unfolds within us". This theme is happily and tenderly elaborated. And at the end Dr. Arundale illustrates how each travels his own Way and yet there is but One Road—the Road Within.

In *Fanaticism—Wholesale and Retail*, Dr. Arundale reminds us that the danger of fanaticism exists to-day—as always. He shows us various kinds of fanaticism. (1) "X says. I accept." Here is a terrible bludgeon for those who do not accept. "X" is any sort of orthodoxy, anywhere. We have all suffered its deadly effects. (2) "This is the truth. There is no other." How the world has been tortured by this form of fanaticism all history, particularly religious history, shows. (3) The top-dog fanatic. We all know him, or her. Dr. Arundale appeals to us to cut all these ugly things out of our hearts, and to cultivate their beautiful opposites.

"We are all destined to greatness," begins Dr. Arundale in *Shadows and Mountains*, "for the simple reason that we are all of the stuff of which is made any greatness that we reverence or worship." We play with the shadows, but the great thing, the "triumph of Life is Light playing the Game of the Shadows". There are ways of doing this. One is by the way of abandonment; another is by being the Ascetic, Power-drenched Peace. A wonderful phrase! Both are explained. Through all the pages runs a passionate plea to us to be a "Master of Shadows because you are a King of Light".

"Let us get rid of the outworn," says Dr. Arundale in *Some Intolerable Tyrannies*, and "let us begin with books". The books that have something fresh, new, vigorous we welcome, but he turns his wrath upon the average text-book, so many are wrong, and only the best people should write school and college text-books. Then the dull average book on philosophy or history. A few books that help—yes, but the rest? Well, he does not regret the Alexandrian Library! Then the tyranny of ideas. Here what is called "public opinion" is

challenged and the individual again invited to think for himself. Then various chief things in our lives are taken and our usual views on them questioned. Death, marriage, morality, justice. Stand up against all tyrannies, he urges. Wear what you like and what suits you; believe in what you will and change it when you find something better.

All the books are refreshing in their candor and directness and we can well take them and with the aid of them revise with advantage much if not all in our own lives.

J. R.

*Old Diary Leaves*. (Second Series), by Henry Steele Olcott. Second Edition. (Theosophical Publishing House, Adyar, Madras. Price: Cloth Rs. 5-8; Paper Rs. 3-12.)

Many will be glad that the T.P.H. has decided to reprint this book, which has not been available for many years.

This volume covers the period 1878-1883, giving an account of many travels in India by the Colonel.

The text is the same, illustrations have been omitted except for the frontispiece showing the Colonel sitting in the Adyar Library as it then was.

*First Book of Theosophy* (in questions and answers) compiled by P. Pavri, B.Sc. (Published for the author by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8.)

The compiler in the Preface says that this book is an abridgment of *Theosophy Explained* which being somewhat bulky is not so suitable for translations and for beginners. The book contains various illustrations and diagrams from well-known Theosophical books. An extensive table of contents and index render it easy to find some information about the subject required.

It is to be hoped that those who turn to this compendium will be spurred to search for themselves.

*The Link, A Quarterly Journal*. (Published by the London Lodge, T.S. Price 6d.)

We welcome *The Link* into the field of contemporary magazines. It is a quarterly journal devoted to the study of superphysical science, psychology, philosophy and mysticism. It is edited by S. L. Bensusan,

and comes, not as a stranger, but as an old friend. It is the hope of the Editor and his associates to carry it on along the lines followed by the founder of the London Lodge, the late Mr. A. P. Sinnett, in the original "Transactions". Our best wishes for its success!

O.

*L'Inde et Son Ame, India and her Soul.* (C. A. Högman, Boulogne.)

A splendid little treasury of modern Indian thought and beauty is this, gathered from many sources by a sympathetic European hand. The purpose of the Editor, Mr. Högman, is revealed in the Message from Gandhiji set as a Preface to the book; it is that India may be helped to win her freedom peaceably by the growth of understanding between East and West, and nobly does he work towards that purpose. For none can read his *Feuilles* without a stir of sympathy for the great Indian Soul that is expressed throughout the ages as a thought of Unity. Unity in Life and Form; Unity among the Castes and Creeds; Unity between Man and God.

The cultures of the world are drawn together in Tagore's Asiatic University at Shantiniketan, the life of plant and animal are shown as one by Bose in his wonderful researches, the sense of beauty in West and East is shown to be the same by many little lyrics, redolent with melody and deepest thought, from singers of different parts of India. Tagore and Harindranath, Sarojini and Ramaprasad, Mirabai and Abdul Kadir and the Bengal Mediæval Mystics join their voices. Only we miss the burning devotion to the Deity that has inspired the South through the Tamil Saints; nor are the Singers of Maharashtra represented in this otherwise excellent collection.

Sketches of Indian religion and of folklore, brief stories of the lives of India's outstanding women, and of leaders in modern Indian thought are written by those qualified to write.

Most attractive perhaps of the sections in this little book is that of Songs and Proverbs. Bengal, Kashmir and Gwalior supply eight songs, translated in smooth and rhythmic French, and printed with European notation. There are twenty-six Bengali proverbs and four from the distant island of Ceylon. Examples of those from Bengal are the following, some of which have a delightfully familiar air:

"Too many priests spoil the rites.

"To kill a mosquito one smites the cheek.

"Thunder makes more noise than the rain.

"What is feast for some is ruin for others."

Four writers speak on the mission and influence of India, uniting in the belief that she has much to give the world along the lines of spiritual realisation and reconciliation. Among these is G. E. Monod Herzen's sympathetic and masterly summary of the history, work and ideals of the Theosophical Society. He touches on the courage of the Founders and on Mme. Blavatsky's declared debt to her Indian Guru, the noble altruism on which this world-wide Society has been slowly builded up, as shown in the Olcott Pañchama Schools as also in Dr. Besant's work for Indian uplift, first in Benares education, then in the Theosophical Educational Trust all over India, then in the protracted struggle for Indian Freedom as far as it may be gained without infringing the laws of Brotherhood for which she stands.

The Editor finds Bengal the spiritual and cultural centre of India and Tagore the centre of Bengal. Whether all his readers, especially in Southern India, will agree with him in this is of trifling moment when compared with the great debt of gratitude all lovers of Indian ideals and attainments will feel for him in giving so fair an insight into India's heart to all the French-reading world that cares to take this opportunity. The Publishers announce that this is but the first of a series of similar books on India; as it is printed in a limited edition and will not be reissued; the wise will not delay in securing it, if they really want a fresh view of this glorious land.

D. G.

*Beyond Death*, by Anna Hude, Ph.D. (The "Klinte" Publishers, Copenhagen; The C. W. Daniel Co., London. Price 3s. 6d. net.)

All personal experience of life beyond or external to the flesh must be hailed with reverence by those who have had it. And when one publicly bears witness to the stupendous fact, one must treat the witness as an ally. Let the blind wrangle and besmirch one another. Those who see should, *ipso facto*, realise the vastness of the field, the divergence of the evidence, the infinity of fact to be related "on Earth," if the earthly words may perchance not pervert the Truth.

In *Beyond Death*, Dr. Hude collects in a short and concise array the evidence and the exploration of the psychic realm. She also bears witness to her own experience in and assurance of, the higher worlds where man lives permanently. The story is well told, in spite of it being a translation, with oddities of English marring the text.

The flaw in the book is the unscientific acceptance of Dr. Richard Hodgson, and his wholly onesided attack on H. P. Blavatsky, as true, when it never was accepted by the other authorities she quotes. It shows lack of true investigation, for Hodgson later became a believer in the reality of the phenomena. At the very end Dr. Hude returns to the charge and states dogmatically a lot of her own opinion as to Theosophy, which again belies the depth of her power as a seer, and her perseverance as a explorer in scientific Mysticism and Occultism.

It is the book of a beginner in the Archane Science, and the evidence of many more beginners coming soon.

A. F. K.

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*Politics of the Aryan Road*, by Capt. A. G. Pape. (The C. W. Daniel Co., London. Price 2s. 6d.)

Capt. Pape is an anthropologist of rare acumen and has more than one book already to his name. His bid for fame lies in his keen analysis of the values by which man shall value himself on the one hand and gauge his fellow-man on the other. In this book he brings out "A clear-cut race policy," showing us first a scheme of mental and spiritual faculties that each race is exponent of; and secondly a scheme for the future, showing mankind as a whole, as a symphonic orchestra, playing for a common cause and for a common end.

As "an answer to presentday political questions" the above-mentioned scheme is brought in to show the value and place of each race in the past; how it makes each race important in the present; what each race contributes, and must have of freedom and space for its very life. This is all shown in the most terse and accurate terms, logical and exact to the fullest degree. It is therefore for the educated and discriminating reader, not for the casual time-killer. The literary style is of the best, and the whole book purports to be the clever discussion and witty argument of a group of Cambridge men who gather together after some dozen years of experience in the outer and unreal (illogical) world of men. Thus they compare a vast variety of experiences and ripened thought, and the result is this handy little book of most sane comment on a world riding for a fall, where no such fall is necessary.

Needless to say the book shows us a way to live out our best without slaughter of the other races.

A. F. K.

*Speech by Lord Buckmaster*, issued by the Madras Neo-Malthusian League. (Theosophical Publishing House, Adyar, Madras. Price As. 2.)

This most eloquent speech should be read by all who are interested in human welfare here on earth. One may agree with the methods suggested for "birth-control," one may be undecided or one may be violently opposed, the reading of this pamphlet will make people think about the question and in the long run the thoughts must lead to a healthy solution. The time is past to keep these questions in a box with the lid firmly closed; they should be brought to light to be considered in a wholesome manner.

*Three Minutes' Talks about Children*, by Estelle Cole, L.R.C.P. and S. (The C. W. Daniel Company, London. Price 2s. 6d.)

The title discloses the contents and the following words of the Preface explain the purpose of this small book: . . . "the dissemination of certain fundamental psychological facts in popular form to reach all women".

A useful little book for all mothers and fathers.

V.

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## BOOKS RECEIVED

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

*Socialism and the Bible*, by Jean Ouvret; *Politics of the Aryan Road*, by Captain A. G. Pape (C. W. Daniel Co., London); *As Above So Below*, by J. B. Tomblison (Williams & Norgate Ltd., London); *What is Buddhism?* Compiled and Published by The Buddhist Lodge (London); *Old Diary Leaves* (Second Series), by H. S. Olcott (Second Edition); *First Book of Theosophy*, by P. Pavri, B.Sc., L.C.E. (T.P.H., Adyar); *Bode Dharma*, by T. L. Vaswani (Ganesh & Co., Madras); *Prophet Muhammad*, by Ahmad Shafi, and Ahmad Shafi (G. A. Natesan & Co., Madras); *Busy People's Bible Course*, by Charles H. Morgan, Ph. D. (Oxford University Press, New York); *The Next Rung*, by K. S. Venkataramani (Svetaranyā Ashrama, Mylapore, Madras).

## OUR EXCHANGES

We acknowledge with many thanks the following:

*The Messenger* (September, October), *League of Nations Summary*, *The Canadian Theosophist* (September), *Bulletin Theosophique* (September, October), *Modern Astrology* (October), *Kirjath Sepher* (October), *The World's Children* (October), *News and Notes* (October, November), *Theosophy in New Zealand* (September, October), *Light* (October), *The Indian Review* (July, August), *El Loto Blanco* (October), *The Humanist* (October), *League of Nations Journal and Verbatim Record* (September).

We have also received with many thanks:

*Teosofisk Tidskrift* (August, September), *The Beacon* (September, October), *Theosophisch Maandblad* (October, November), *Pewartia Theosofie* (October, November), *The American Co-Mason* (August), *Ek-Klesie* (October), *Boletín T.S. en el Uruguay* (August), *El Loto Blanco* (September), *Theosophy in India* (October), *The Chera* (October), *De Theosofische Beweging* (October), *De Ster* (October), *Strī Dharma* (October), *Buddhist India* (June, 1928), *The Safi Quarterly* (September), *Triveni* (July, September), *Isis* (June), *The Vaccination Inquirer* (October), *Bhārata Dharma* (October), *The Eastern Buddhist* (October, 1927—March, 1928), *Revista Teosófica Cubana* (September), *Theosophia* (October), *La Revue Théosophique*, *La Lotus Bleu* (September), *Rural India* (September), *Theosophical Directory, England* (October, November, December), *The Link* (January), *The Madras Christian College Magazine* (October), *The Kalapaka* (November), *Teosofia en el Plata* (August, September), *The Vedānta Kesari* (November), *Koemandam Theosofie, Solo* (October), *The Occult Review* (November), *The Blavatsky Press Bulletin* (November), *The Maha-Bodhi* (November), *Bulletin of the Museum of Fine Arts* (October), *Sirius* (May, June), *Toronto Theosophical News* (October), *Vivir* (Extra No.), *El Sendero* (August), *Teosofi* (August).

## SUPPLEMENT TO THE THEOSOPHIST

### THE THEOSOPHICAL SOCIETY

#### FINANCIAL STATEMENT

The following receipts, for Dues from 11th August, to 10th September, 1928, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

|                                                                                              | RS.   | A. | P. |
|----------------------------------------------------------------------------------------------|-------|----|----|
| Central America, San José, Costa Rica, Dues for 324 members, Charter Fees and 38 Diplomas... | 214   | 9  | 5  |
| T.S. in England, 10% Dues per May and June, 1928, £34-0-6                                    | 453   | 0  | 0  |
| „ „ Australia, 10% Dues per 1928, £78-2-0...                                                 | 1,041 | 0  | 0  |
|                                                                                              | 1708  | 9  | 5  |

Adyar  
10th September, 1928

A. SCHWARZ,  
Hon. Treasurer, T.S.

ii SUPPLEMENT TO THE THEOSOPHIST OCTOBER  
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1928, are acknowledged with thanks:

DONATIONS

|                                                    |             |
|----------------------------------------------------|-------------|
| T.S. Employees' Co-operative Credit Society, Adyar | Rs. A. P.   |
| New Zealand and India League, Wellington, £1-0-0   | ... 6 11 10 |
| T.S. in England from                               | ... 13 4 0  |

|                     |                 |
|---------------------|-----------------|
| Wakefield Lodge ... | £. s. d.        |
| Gravesend " ...     | ... 0 12 6      |
| Bacup " ...         | ... 0 10 6      |
| Stockport " ...     | ... 0 5 9       |
|                     | ... 0 12 0      |
|                     | <u>2 0 9</u>    |
|                     | 26 15 0         |
|                     | <u>46 14 10</u> |

Adyar  
10th September, 1928

A. SCHWARZ,  
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

| Location                            | Name of Lodge              | Date of Issue of Charter |
|-------------------------------------|----------------------------|--------------------------|
| George, Cape Province, South Africa | George Lodge, T.S.         | ... 8-7-1928             |
| Stoke-on-Trent, England             | Stoke-on-Trent Lodge, T.S. | ... 9-7-1928             |
| Satara, India                       | Samartha Lodge, T.S.       | ... 18-8-1928            |
| Sriramapur, India                   | Sriramapura, "             | ... 28-8-1928            |

1928 SUPPLEMENT TO THE THEOSOPHIST iii

LODGES DISSOLVED

| Location           | Name of Lodge              | Date of Return of Charter |
|--------------------|----------------------------|---------------------------|
| Muskegon, U.S.A.   | ... Unity Lodge, T.S.      | ... 27-4-1928             |
| Evansville, U.S.A. | ... Evansville Lodge, T.S. | ... 26-6-1928             |

Adyar  
10th September, 1928  
A. SCHWARZ,  
Ag. Recording Secretary, T.S.

CORRECTION

In the list of New Lodges appearing on page xxvi of the Supplement to THE THEOSOPHIST, September, 1928, the name of the Lodge at Grand Anicut, Tanjore, India, should read as "CAUVERY" Lodge, T.S., instead of "Grand Anicut" Lodge, T.S.

Adyar  
11th September, 1928  
A. SCHWARZ,  
Ag. Recording Secretary, T.S.

The Theosophical Society in Czechoslovakia sends this list of Lodges with addresses.

| Place        | Name of Branch   | President               | Presidents' Address          |
|--------------|------------------|-------------------------|------------------------------|
| Mor. Ostrava | ... Blavatska    | ... Mr. Josef Skuta     | ... Ostrava-Kuncicky 290.    |
| Prague       | ... Arjuna       | ... Mr. Vaclav Cimr     | ... Prague II. Krakovska 17. |
| Brno         | ... St. Alban    | ... Mr. Albert Karsai   | ... Brno, Kolište III 39.    |
| Varnsdorf    | ... Adyar        | ... Mr. Oskar Beer      | ... Varnsdorf II 137.        |
| Karvinna     | ... Jutrzenka    | ... Mr. Josef Drobisz   | ... Karvinna 1364.           |
| Michalkovice | ... Komensky     | ... Mr. Jos. Parchansky | ... Michalkovice 342.        |
| Horni Sucha  | ... Przebudzenie | ... Mr. J. Suchanek     | ... Horni Sucha 347.         |

## 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, unless an envelope large enough to contain the MS., and fully directed, with international coupon or coupons, covering return postage, are enclosed. 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.*

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# SUPPLEMENT TO THE THEOSOPHIST

## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, for Dues from 11th September to 10th October, 1928, are acknowledged with thanks:

### ANNUAL DUES AND ADMISSION FEES

|                                                                                      | Rs.   | A. | P. |
|--------------------------------------------------------------------------------------|-------|----|----|
| T.S. in Wales, 10% Dues per 1928, £12-18-0 ...                                       | 170   | 12 | 0  |
| " " France, " " "39-14-10 ...                                                        | 526   | 0  | 7  |
| " " Greece, " " "0-4-0 ...                                                           | 2     | 10 | 4  |
| " " New Zealand, 10% Dues per 1928, £42-8-0 ...                                      | 561   | 6  | 9  |
| " " Netherlands, " " "95-0-10 ...                                                    | 1,256 | 3  | 0  |
| " " Uruguay, 10% Dues per 1928, including 1% dues for World Congress, £10 ...        | 132   | 8  | 0  |
| T.S. in Denmark, 10% Dues per 1928, £10-6-3 ...                                      | 136   | 2  | 11 |
| " " Germany, Acct. 10% Dues per 1928, £4-17-6 ...                                    | 64    | 9  | 0  |
| " " Austria, 10% Dues per 1928, £4-10-0 ...                                          | 59    | 5  | 9  |
| " " Bulgaria, " " "3-11-0 ...                                                        | 46    | 12 | 9  |
| " " Belgium, " " "4-4-4 ...                                                          | 55    | 0  | 0  |
| " " Norway, " " "6-5-6 ...                                                           | 82    | 13 | 0  |
| Mr. Arturo Urien, San Jose, Central America, Entrance fee and Dues per 1928, \$7 ... | 19    | 0  | 0  |
| T.S. in Ceylon, 10% Dues per 1928 ...                                                | 24    | 4  | 0  |
|                                                                                      | 3,137 | 8  | 1  |

Adyar

10th October, 1928

A. SCHWARZ,

Hon. Treasurer, T.S.

## OLCOTT PANCHAMA FREE SCHOOLS

## FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1928, are acknowledged with thanks:

## DONATIONS

|                                                            | Rs.   | A. | P. |
|------------------------------------------------------------|-------|----|----|
| Poona Lodge, T.S., Poona City ...                          | 19    | 14 | 0  |
| Friendship Group, T.S. Order of Service, Claremont, £3 ... | 39    | 12 | 0  |
| Public Purposes Fund ...                                   | 1,339 | 0  | 0  |
| "A Friend," Adyar ...                                      | 1,000 | 0  | 0  |
| Donations under Rs. 5 ...                                  | 4     | 0  | 0  |
|                                                            | 2,402 | 10 | 0  |

Adyar

10th October, 1928

A. SCHWARZ,

Hon. Secretary &amp; Treasurer, O.P.F.S.

## NEW LODGE

| Location           | Name of Lodge           | Date of Issue of Charter |
|--------------------|-------------------------|--------------------------|
| Vienna, Austria... | ... Pax Lodge, T.S. ... | ... 11-8-1928            |

## LODGES DISSOLVED

| Location           | Name of Lodge                | Date of Return of Charter |
|--------------------|------------------------------|---------------------------|
| Jaffna, Ceylon ... | ... Virya Lodge, T.S. ...    | ... 1-9-1928              |
| Kandy, " ...       | ... Asoka " ...              | ... do.                   |
| Galle, " ...       | ... Maitreya Lodge, T.S. ... | ... do.                   |

Adyar

10th October, 1928

A. SCHWARZ,  
Ag. Recording Secretary, T.S.

\* These two Lodges became Centres.

## 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.

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*U. S. and Canada*: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

*Dutch E. Indies*, etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

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## THE THEOSOPHICAL CONVENTION OF 1928

THE next Theosophical Convention will be held in Benares commencing from 23rd December, 1928.

Delegates will be received at the Benares Cantonment Station from 22nd December. It will not be possible to accommodate them earlier because our Schools close only then and there is no other accommodation.

*Delegates.*—All members of the Theosophical Society in good standing are welcome as delegates but each must apply to his Federation Secretary or Lodge Secretary and receive a card of authorisation to present to the Enquiry Office at Convention. Delegates must register their names as delegates with the Assistant General Secretary not later than 1st December. Delegates unregistered at this date cannot be provided with accommodation.

*Non-Delegates* (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

*Registration Fees.*—It has been decided that as far as possible all the expenses of the Convention should be met by the Convention Committee out of the Convention income and that the Indian Section should have to make up no deficit. This would make the Registration Fee very high and to prevent this going up very high it is requested that those who can, will pay donations to cover the deficit which is expected to come about with the fees as fixed now. There will be a Convention Budget and audit and any balance left over will be carried to the next Benares Convention account.

*Registration and Meals.*—The registration fee for delegates requiring no accommodation is Rs. 3, for those needing accommodation but no food it is Rs. 5, for those needing accommodation and vegetarian food in the Indian style it is Rs. 12 for the entire period from 22nd December evening to 29th December, 1928 breakfast. Additional meals beyond these dates at As. 8 meal.

For people preferring the European style the charges will be Rs. 20 for 5 days or Rs. 26 for 7 days for registration, general accommodation, and 2 daily chief vegetarian meals.

Those living in the Compound will be delegates and will pay Rs. 3 each member as registration fee.

Each non-delegate accompanying a member will pay Re. 1 extra for registration fee. Children under 12 are exempted only from non-delegate's registration fee but their food and other charges will be as above.

Members of Youth Lodges may pay Re. 1 for Rs. 3, Rs. 3 for Rs. 5 and Rs. 10 for Rs. 12.

Registration and other fees must be sent to the Assistant General Secretary (Convention Department).

Morning and afternoon tea or coffee and other refreshments, both Indian and European style will be available at a separate stall on payment.

*Rooms and Cots.*—A limited number of single and double rooms may be available for reservation at a charge of Rs. 7 and Rs. 14 for the period of Convention. Attempts will be made to supply on hire new iron camp cots at Rs. 4, ordinary cots at Rs. 3, and Chowkies at Re. 1-8 for the session. Money must accompany a request for reservation and cots.

No cooking will be allowed in the reserved or general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

*General.*—Members must bring their own beddings, mosquito nets, necessary drinking vessels and lanterns.

There will be common bathrooms and lavatories provided and every precaution will be taken to keep the lavatories as clean as possible. It is not possible to provide each room with a bathroom and watercloset.

In order that meetings may not be disturbed by children a separate place will be arranged where they will be properly looked after during the meetings and delegates will be requested to leave their children at that place when they attend any meeting.

For permission to erect stalls for the sale of any articles, applications will be made to the Executive Committee.

*N. B.*—No refund of any kind will be made in case of delegates and non-delegates not being able to attend the Convention.

## PROVISIONAL T. S. CONVENTION PROGRAMME

*(Subject to Alteration)*

### Sunday, 23rd December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ General Council, T.S.
- 11 „ Breakfast.
- 1 p.m. Indian Council—Report and Accounts.
- 2 „ T.S. Convention Presidential Address.
- 3 „ Tea.
- 4 „ Convention Lecture by P.T.S.
- 6.30 „ Dinner.
- 7.30 „ Entertainment.

### Monday, 24th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ Theosophical Educational Trust Meeting.
- 11 „ Breakfast.
- 1 p.m. North India Conference. T.S. General Council Meeting.
- 2 „ T.S. Anniversary.
- 3 „ Tea.
- 4 „ Convention Lecture by Dr. Arundale and Magic Lantern Illustrations.\*
- 6.30 „ Dinner.

\* These will be later in the evening at a time which will be announced.

### Tuesday, 25th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E.S. Meeting (Section Hall).
- 10.15 „ National Home Rule League Annual Meeting.
- 11 „ Breakfast.
- 1 p.m. Indian Section Convention.
- 3 „ Tea
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

### Wednesday, 26th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ T.S. Youth Conference.
- 10.15 „ Admission of new members. Applications should be with the Asst. General Secretary by 8 a.m. in the morning.
- 11 „ Breakfast.
- 1 p.m. Women's Indian Association.
- 2 „ T.S. Order of Service.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

### Thursday, 27th December, 1928

- 7 a.m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebration.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ E. S. Meeting (Section Hall).
- 10.15 „ Indian Section Council.  
League of Parents and Teachers.
- 11 „ Breakfast.
- 1 p.m. Indian Section Convention.

3 p.m. Tea.  
 4 „ T.S. Muslim League.  
 5.15 „ Bharat Samaj Meeting.  
 6.30 „ Dinner.  
 7.30 „ Indian Section Council. Election of General Secretary  
 and Executive Committee.

### CONVENTION CLOSES

Friday, 28th December, 1928

7 a.m. Bharat Samaj Pooja (Gyana Geha).  
 7.45 „ Liberal Catholic Church Celebration.  
 8.30 „ Prayers of the Religions (Indian Section Hall).

### STAR DAY

Programme to be arranged by Star Office.

## SUPPLEMENT TO THE THEOSOPHIST

### THE THEOSOPHICAL SOCIETY

#### FINANCIAL STATEMENT

The following receipts for Dues, from 11th October to 10th November, 1928, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

|                                                                                     | Rs.   | A. | P. |
|-------------------------------------------------------------------------------------|-------|----|----|
| Burma Section, T.S., Dues per 1928                                                  | 50    | 0  | 0  |
| T.S. in Canada, 10% Dues per 1928, \$122-46                                         | 331   | 14 | 0  |
| „ „ Yugoslavia, 10% Dues per 1928, £3-13-2                                          | 48    | 5  | 9  |
| Mr. Kwee Siem Kiang, Koeala Kapoeas, Borneo, Entrance fee and dues per 1929, £1-5-0 | 17    | 0  | 0  |
| T.S. in Mexico, 391 members, per 1928, £15-2-4                                      | 199   | 5  | 9  |
| „ „ Chile, 10% Dues per 1928, £17-14-0                                              | 233   | 7  | 0  |
| Captain B. Kon, Tokio, Balance dues, per 1929                                       | 15    | 0  | 0  |
| T.S. in Scotland, 10% Dues per 1923, £16-7-6                                        | 216   | 1  | 2  |
| „ „ America, Dues „ „ £369-16-8                                                     | 4,880 | 2  | 3  |
| „ „ Italy, 10% Dues per 1928, £8-5-3                                                | 108   | 14 | 6  |
| „ „ Hungary „ „                                                                     | 101   | 15 | 7  |
| „ „ England, Dues, July-December, 1928, £25-3-11                                    | 331   | 12 | 6  |
| „ „ Finland, 10% Dues per 1928, £10-15-2                                            | 141   | 9  | 6  |
| „ „ Sweden, Balance dues per 1928, £6-12-3                                          | 87    | 0  | 9  |
| Russian T.S., Outside Russia, 10% Dues per 1928, £4-15-0                            | 62    | 7  | 1  |
| T.S. in Germany, part payment of dues, per 1928, £2-6-9                             | 31    | 0  | 0  |
| „ „ Portugal, 10% Dues per 1928, £4-14-8                                            | 62    | 6  | 6  |
| Indian Section, T.S., Benares, 10% Dues per 1928                                    | 1,460 | 0  | 0  |
| To be carried...                                                                    | 8,378 | 6  | 4  |

xii SUPPLEMENT TO THE THEOSOPHIST DECEMBER  
WORLD CONGRESS

|                                                | Rs.   | A.    | P.   |
|------------------------------------------------|-------|-------|------|
| Carried forward...                             | 8,378 | 6     | 4    |
| T.S. in Chile, 1% Dues per 1928, £1-15-6       | ...   | 23    | 6 8  |
| Indian Section, T.S. Benares, 1% Dues per 1928 | ...   | 146   | 0 0  |
| DONATIONS                                      |       |       |      |
| A "Friend," Adyar                              | ...   | ...   | ...  |
| T.S. in Scotland, £5-9-2                       | ...   | 1,000 | 0 0  |
| " " Italy, £0-14-9                             | ...   | 72    | 0 5  |
| " " Hungary for Adyar Day                      | ...   | 9     | 11 9 |
|                                                | ...   | 45    | 0 0  |
|                                                | 9,674 | 9     | 0    |

Adyar  
10th November, 1928

A. SCHWARZ,  
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1928, are acknowledged with thanks:

DONATION

|                            | Rs. | A. | P.  |
|----------------------------|-----|----|-----|
| Etawah Lodge, T.S., Etawah | ... | 8  | 0 0 |
|                            | ... | 8  | 0 0 |

Adyar  
10th November, 1928

A. SCHWARZ,  
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

| Location                   | Name of Lodge       | Date of Issue of Charter |
|----------------------------|---------------------|--------------------------|
| Gurzala, India             | Gurzala Lodge, T.S. | 12-10-1928               |
| Ville Parle, Bombay, India | Arundale " "        | 19-10-1928               |
| Adyar                      |                     |                          |
| 10th November, 1928        |                     |                          |

A. SCHWARZ,  
Ag. Recording Secretary, T

1928 SUPPLEMENT TO THE THEOSOPHIST  
THE THEOSOPHICAL SOCIETY

xiii

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