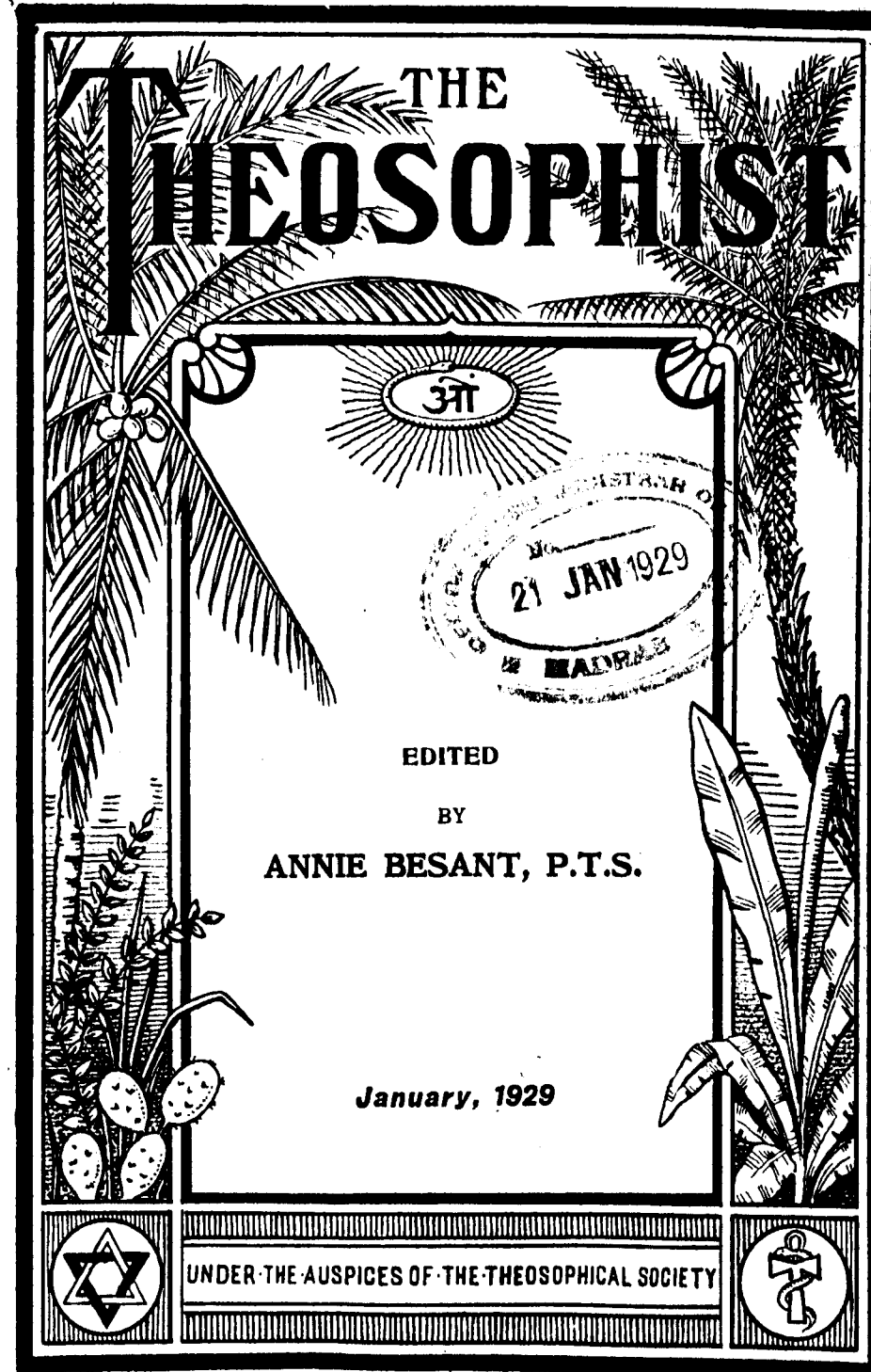


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VOL. L

No. 4

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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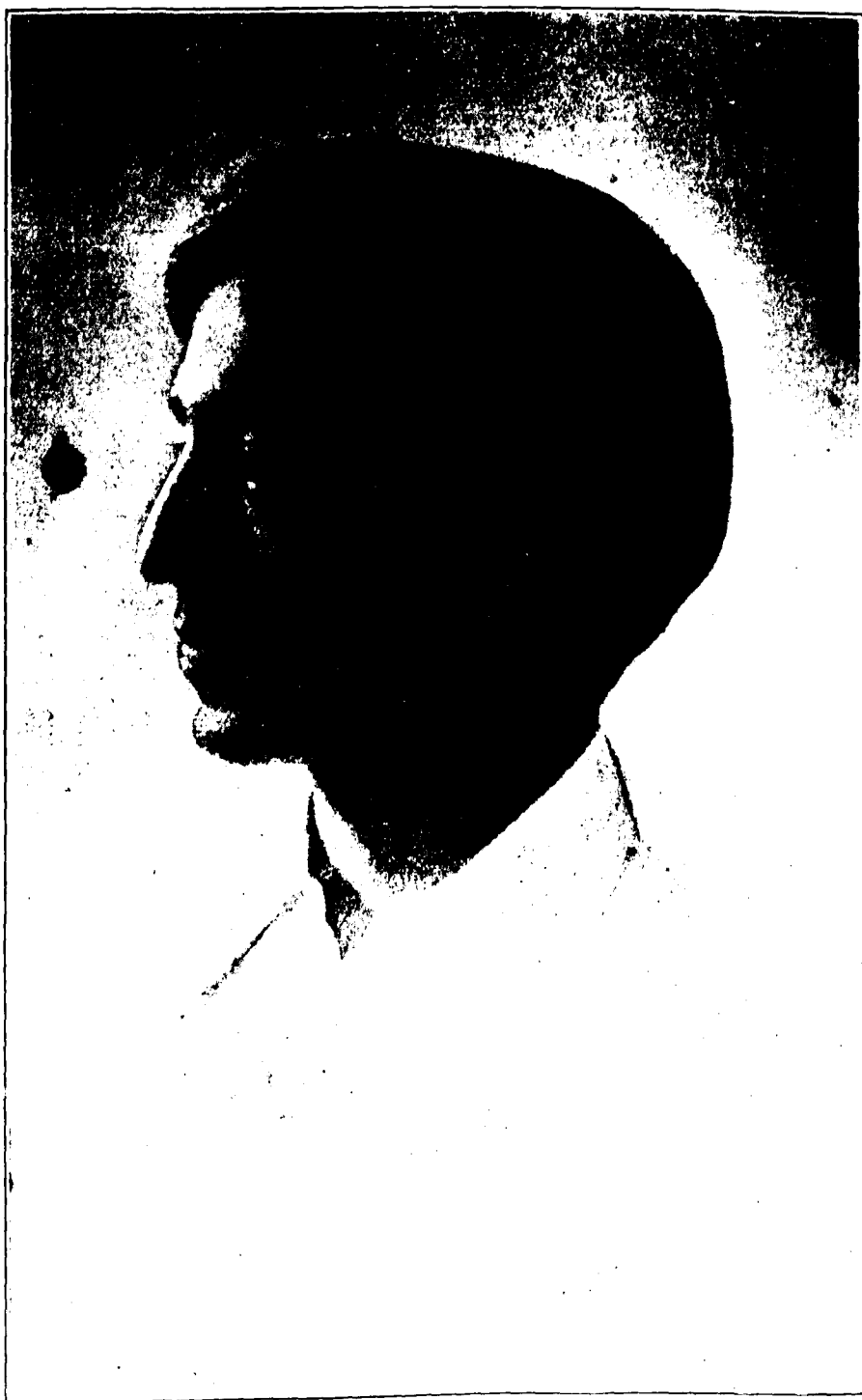
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ON THE WATCH-TOWER

By THE EDITOR

ANOTHER year, by the Christian Calendar opens with our present number. January 1 is New Year's Day for Christendom, although the Greek Church does not recognise the heresy of the equinoxes, and so differs by about a dozen days from the Roman. The difference, however, does not convulse Christendom as did the acceptance of the Filioque by the West, while the East stood immovably on the ancient dates. Science has always been a revolutionary force, and it will be remembered that the Christian teachings were "to the Greeks foolishness". The Greeks did not argue about them, merely "looked at them and passed on". Their modern successors look at the teachings of Science in a similar way, but the way has a profoundly different significance. The significance now is ignorance of the inviolability of the Laws of Nature, that are the expression of the One Life on the physical plane, without "a shadow of turning". We may misunderstand those Laws; if so, they remain unchanging, and we break our heads against their stone walls. And this inviolability of Law is our only security; if day and night did not succeed each other, we could not order our lives; if a heavy body rises into the air, we do not deny the law of

All-Parties Conferences in different parts of India since October 1st, as well as giving a number of lectures on the Report itself.

The Congress is in a peculiar position. Its creed is: "Swarāj by peaceful and legitimate means." Clearly Independence cannot be gained by such means, so the resolution is out of order. I hope the All-Parties Conference will be made a permanent body, with its object the gaining of Dominion Status and then working it. Then we shall know where we are.

I have been reading over the Tragedy of *The Phœnix* in 1885, and from this it is clear how much the power of the Masters to help is limited by the karma of India, karma caused chiefly by her shameful social conditions. The terrible treatment of our brothers, the so-called "untouchables"; those who treat human beings as untouchable by their birth, are themselves rendered truly untouchable by their own pride and silly arrogance. These fill the aura with the colours which indicate their evil temper, and ward off the good influences which would otherwise penetrate into their bodies, permeating them with healthy forces. Our disregard of the Law of Brotherhood in our treatment of these comes back upon us in the similar disregard of it in our rulers in their treatment of us. What right have we to complain of injustice and tyranny when we pour out the same deadly forces on those who are helpless to defend themselves against us? The blood of our brothers cries out to God from the ground, and draws down on us the curse of subjection to foreign rule. One of the greatest obstacles to our Freedom will be cleared away when we recognise our brotherhood with the untouchables.

The tragedy of *The Phœnix* in 1885 was worked out during the cycle of twenty-seven years from that date. It ended therefore in 1912, and the Home Rule League began its work in 1914. Now, in 1928, the Theosophical Society sits with folded hands, indifferent, while *New India* struggles for its life, though it was restarted at the wish of the Guru of one of the Inner Founders of the Theosophical Society. Well, if people won't help they won't, and that is all we can say.

I have received the following interesting letter from the Chairman of the Adult Education Section, Mr. Donald M. Solandt.

DEAR FRIEND,

We are writing you in the name of the W. F. E. A., which organisation was formed for the purpose of helping to bring about world peace through education. At the last World Conference, held in Toronto, Canada, August, 1927, with an attendance of almost 4,000, the enclosed Resolution was passed.

Believing that your organisation is heartily in favour of the ideals of this Resolution, would you assist us in our preparation for the next Conference by sending to us as full an answer as possible to these two questions:

1. What has been done by your organisation to further consciously the ideals contained in this Resolution, among your members?
2. Have you any plans formed or in process of being formed to carry out such ideals among your members? If so, would you please give us details?

We are making this request from different organisations throughout the world in order to prepare adequately for a report on adult education or world peace for the next general World Conference. May we depend on your having these questions discussed by some of your official bodies, and the result sent to us? Or will you yourself be good enough to answer the questions as comprehensively as possible?

Believing that your organisation is deeply interested in the question of world peace we unhesitatingly depend on your co-operation.

With most kindly regards, I am,

Yours sincerely,

D. M. SOLANDT

As the chief object of our Society is Universal Brotherhood, our members are necessarily in favour of Peace.

My Presidential Address will be in our February issue.

These are political matters, and *The Theosophist* is not a political journal. But India is a World Problem, not a local one. If India fails to win the Freedom which is within her grasp, she perishes, and remains only as a wonderful memory of what a spiritual Nation can accomplish intellectually and materially. H.P.B. warned Colonel Olcott, when, despairing, he wished to abandon the presidency of the Theosophical Society, that if he did so, India would become a Nation of hybrids, and would perish.

The Congress has ceased to be a meeting of delegates of political organisations and is a gathering of those who are persuaded to pay, or who have paid for them, the sum of annas four. It is thus brought to some extent under the influence of capitalists, and a prize, "the Congress shield," is given to the man who collects the largest number of four-anna coins. To that level is sunk the Congress of Pherozeshah Mehta, of Dadabhai Naoroji, and Gopal Krishna Gokhale! It once represented the flower of the Nation. What does it represent now? Active collection of coins. A few of the old leaders remain. It votes for Independence. Without an army, without a navy, it proclaims Independence! And those who proclaim it go on practising in the King's Courts, take the oath of allegiance "with a mental reservation," a lack of morality at which Lala Lajpat Rai made his last furious speech. What will be the end? The end will be Freedom, because it is so decreed, and the Will of the Power that

makes for Righteousness will be wrought out, despite the follies of men.

It is very pleasant and encouraging to hear from the T.S. in Ceylon, that the Society has been able to purchase a piece of land for its future Headquarters, for which land was paid Rs. 8,200. The Co-Masonic Order in Ceylon has loaned the money in lieu of the use of the Hall for Co-Masonic Meetings. The Brotherly sympathy shown in this action is a bright spot in these difficult times of party feeling and disunion. The T.S. in Ceylon is to be incorporated, so as to make it possible for it to own property, and to receive legacies.

Dr. Cousins writes from Geneva:

Since my wife and I left Adyar in April last we have had a very busy time scattering news of realities of Indian life and culture, through talks and exhibitions and lantern slides, in the south of France, Geneva, Holland and Belgium. After a very blessed month at Eerde and the Camp, we were separated by the wish of the European Federation of the Theosophical Society. My wife was sent back to Geneva to establish a living international Theosophical Centre to link the Theosophical movement on to the many other movements that are located in this wonderful vortex of activity for human uplift. After three months' work, not always free from setbacks, she has managed to get a fine suite of rooms opened in a prominent thoroughfare, and already many worthy activities have been begun with a view to applying the Theosophical ideal and imparting the Masters' power and blessing to all efforts for the helping of Their world. The local T.S. has heartily joined with the International Committee of the European Federation, and have made the new rooms their central quarters. You would be delighted with the new vivid life that is sweeping through the members, carrying away (we hope completely and finally) the obstructions that previously troubled the work.

While Mrs. Cousins was thus engaged, I went to Ireland and England. I joined Bishop Wedgwood in a tour in Ireland opening new Co-Masonic Lodges and premises in Dublin and Belfast, and T.S. rooms in Derry. The work there goes splendidly. I helped in a

Theosophical school for some days at Kiplin Hall, and gave a month's course of lectures on the literary criticism of the future for the World-University Centre in London. Then, as my wife must remain in Geneva to complete the work and get its rhythm established, I returned to Geneva to a nice little study in the flat of Madame Baur, where my wife has been living, and here I am putting my lectures into book form. I have almost completed what will make a book of about 120 pages to be called "Shelleyan Studies". This includes a general survey of Shelley's poetry, and also a detailed exposition of "Prometheus Unbound". I have brought out the extraordinary spiritual wisdom of Shelley, and shown its Theosophical and Upanishadic affinities. I have had much illumination and interior help while doing this work. When I have it in final form I shall send it to the T.P.H., Adyar, in the hope that they may be able to publish it as another number of the Brahmavidya Library, to which nothing has been added for three years. I should also like them to publish Knudsen's valuable study of Geology and the Secret Doctrine. These books, and others in preparation, will be of service as texts when the World-University comes into being, and meanwhile are useful applications of the Theosophical vision to literary criticism and geology. My larger book on literary criticism in general will come later.

We have not yet had our vacation, but look forward to a rest in country Ireland before and after Christmas. Then we shall return to London for a fortnight's intensive work for India, and proceed to America somewhere about the end of January. How this is done by "paupers with possibilities" is something of a miracle! But it gets done. Friends say we scatter light and blessing; and we have great joy in the scattering.

* *

Dr. and Mrs. Cousins do fine work as ambassadors from Adyar, carrying far and wide the message of the Wisdom to the world. They have their own methods and angles of vision, and thus are peculiarly useful, reaching people who would not be attracted by those who had not the special poetic and artistic gifts possessed by our poet and our musician, to say nothing of the Keltic warmth and friendliness that takes a welcome for granted, and thus secures it.

KRISHNAJI AT ADYAR

By N. R. DEOBANKAR

A CROWDED hall, hushed and expectant,—after a while a little bustle at one end, and punctual to the minute Krishnaji appears on the scene. The tall figure is bent in graceful deference over a snow-crowned head, and the President and Krishnaji make their way to the platform, conversing together. "Won't you sit down here, Mother?" says he, pointing to the seat on the dais, anticipating her purpose as she walks straight ahead. But "mother" is not to be deflected. She looks up once more with a radiant smile and sits at his feet, amidst the congregation, with a peerless serenity. "I hope you see the humor of it," says Krishnaji to the audience after a moment's pause, accepting the situation with shy resignation.

The audience is very solemn. Krishnaji notices the long faces and tries to dispel the gloom, but a desperate smile here and there is all his success. How can it be otherwise? If we could always carry an overflowing joyousness and a sparkling vivacity, what would be left for him to do? Out of those who come to listen, many are up against life's riddles as met within individual or national relations, and seek a new remedy. Others come to him as to a dentist for a painless extraction of beliefs he condemns. Some perhaps expect a miracle and have no objection to pick up a ready-made liberation. Some are drawn by sheer curiosity, some by the prevailing convention. Krishnaji's own diagnosis is that we come lest we might miss a bargain. "You fear I may be right, and hope I may be wrong," he said, on one occasion.

As prophesied by him, the questioners are rarely satisfied with his answers. He said it would be so, since people want immediate enlightenment and want it free of cost. The discourses have been for the most part either too vague or too profound for the common understanding. The wisdom of his pregnant sentences may sometimes dazzle the head, as the President says.

What have I brought home from the fair to which I thronged with the rest? I have brought no new wares, yet I have come back measurably richer; Krishnaji has helped me realise that I have enough possessions—perhaps a few too many. It has come home to me that these must be arranged anew, and those that have lain under the dust of habit must either be put to better use or cast away as junk. One thing more I claim to have understood, *viz.*—most of the things we are worrying over are un-understandable, and furthermore, many of these can safely be left un-understood. The measure of our love will be the measure of our enlightenment. Conduct must bear out convictions. "Give me understanding and I will keep Thy law." Woe unto him who, having understanding, keepeth it not. The path of realisation is strewn with the wreck of Scribes and Pharisees of every age and every type. "Jargon," as Krishnaji points out, is a treacherous foe to understanding and a new jargon already threatens to eclipse the old.

"You must be in love with life." "Individual problem is the national problem." "Perfection can be attained at any stage." "Sacrifice is waste of time." "Life should control you and not be controlled by you." These are some of the teasers with which Krishnaji's talks seem to bristle, and which a thoughtful student will neither swallow nor reject wholesale, but will ponder over as Mary did of old.

The key to any teaching lies not intrinsically in the particular instructions, but in the attitude towards life which

they express. When a plant is drooping the gardener does not tinker with the leaves, but attends to the roots. A sane person does not attempt to cover the world with leather but goes about well-shod, achieving the same end. The distinctive attitude of a teacher that a hundred of his instructions fail to bring out is often revealed in a flash by a glimpse of his own battle with life. It must be with this object that those who live in intimacy with Krishnaji occasionally narrate their impressions of his outlook for our benefit. The student, however, must have experienced something of what he is studying or interpreting before he can make the best of it. Even Rebecca's account of the battle, quaint and incoherent as it was, conveyed much to the wounded Ivanhoe because he had figured in many a siege. The campaigner in him read truly into her narrative and followed the approaching deliverance with a fair accuracy.

But the place to choose at a rescue is where the blows rain hardest, as coveted by the chafing Ivanhoe. The assault may be led by a gallant prince, but one must be one's own deliverer by doing one's share of the fight. Likewise, one must choose one's own weapons of attack and defence. The mace may work wonders in the hands of a Richard the Lion, but he would expect his comrades-in-arms to emulate him only in his unflinching bravery. If one has not failed therein—what matters the rest, even whether one arrives at the falling gates, spent and bleeding? That is a warrior's luck and of no account. But a warrior's honor—ah! that is all that matters. And what better motto was ever coined than *Timoris nescius*¹ to herald such an adventure? Krishnaji is a master-painter who would fain emblazon that motto on one's shield, dipping his brush in the abundance of his love.

N. R. Deobankar

¹ Ignorant of fear.

THE WORLD CRISIS TO-DAY

AND NINETEEN CENTURIES AGO

By HELEN R. CRANE

TO-DAY'S world crisis is perhaps the most important one that has ever been faced. Nations are recognising it as such and in a national and individual way everything conceivable is being done in an effort to insure our safe passage through these dangerous straits.

There are councils of arbitration between nations and there are international organisations for the abolishment of wars; justice for the working man; the advancement of women; care and protection of children; betterment of the condition of prisoners; upliftment of less evolved races; protection of animals, *etcetera*. The work of these councils and organisations is realised to be so vital that the different Governmental heads stand behind them in one way or another.

It is not difficult to behold the Masters at work in all this, endeavoring by so many means to help the race to mend its bark and set its sails to catch the winds of progress. Theirs are the thoughts behind it all but, as vital as these movements are, there is a Star shining over the dangerous straits before whose magnificence and brilliance everything else pales, and that is, the Presence of the Teacher in the world.

The Lord has come again to the aid of His people in their dilemma and His Presence is indicative of the fact that

humanity has earned an opportunity, at this time, of tremendous advancement in its evolution. Two thousand years ago such an opportunity was given the race and it is interesting to note how similar were world conditions then to those of to-day and wherein the people failed that other time to make the most of what was offered them.

Regarding the world situation now, the outstanding features are first, the economic conditions; second, the breaking down of class-distinctions; third, the advent of women into public affairs; and fourth, the rebellion of youth and the so-called "juvenile crime-wave".

The present situation appears to have been brought about by the world war, of course, but we know that that event was but the boiling over of the kettle that had been set asimmering in eons gone by, and that the kettle boils over every few centuries because of the fires of ignorance and hatred men kindle under it.

The whole economic condition of the world has been changed by the recent boiling for there has come about a different distribution of wealth. Thousands of men who, under ordinary circumstances would have never left their farms and villages, found themselves suddenly in big cities. They met people different from those whom they had known before, or could have known back on their farms. They saw new things and learned new lessons which deepened their understanding.

When these men were discharged at the close of the war it was quite natural that a majority of them should refuse to return to the humdrum existence that had been theirs prior to enlistment. They had been adventuring and the excitement of new things held them. The influx into the cities, was then increased manyfold.

Several years have passed since that happened and the influence of it is evident in the redistribution of money.

Thousands of men and women, instead of earning small salaries in the country, have learned trades and professions which net them higher salaries and they are demanding the more complex things of city-life.

And, because of their contacts and experiences they have lost their old awe and reverence for authority, and this brings us to our second factor in the world situation, the greater levelling of the classes. Everywhere throughout the world this is happening. The barriers between the workers, the capitalists, and the aristocracy are melting away. It is so even in America which likes so much to think it has never had a caste system. Countries too, that did not participate in the great war could no more escape its influence than those that did participate and all of them are facing the same conditions.

These details are, we know, well-known, but we must give them at this point in order that we may parallel them with the ancient Roman ones. The third item mentioned above was the advent of women into the different fields of endeavor. This was caused by the war directly, but indirectly it was the result of opportunity. War flung opportunity at their door. Much of the change in world conditions is due to this "awakening" of the women (they were never asleep, by the way, but that does not concern us here).

Now they have learned what they can do, and all the old restrictions that have bound them because of sex they have passionately cast aside—it is the same with the women of the Occident and the Orient alike—and they have proven that whether the field be that of mechanics, commerce, exploration, invention or art, their work is as acceptable as that of their brothers.

The fourth item is the precocity of the young people. Their present spirit is one of rebellion; rebellion against the superstitions of forms and dogmas and the general inanities

which have held the thinking of men in thralldom. They, the youth of to-day, cut clean, they strike true, they look you straight in the eye and tell you what they think. Possibly what they do think is not worth their taking the trouble to tell it but at least it is what they have figured out for themselves and is not the handed-down, moth-eaten ideas of their fathers.

This attitude of restlessness and the lack of experience which would bring balance, discretion and an appreciation of justice, causes thousands of them, naturally, to get into difficulties. Then their elders who would probably show the same lack under the same circumstances, hold meetings and discuss the "juvenile crime-wave."

Here is a brief glimpse of the stage upon which the Teacher steps to-day; the sociological conditions everywhere in turmoil, cataclysms of nature hurling millions of people into such miseries that organised relief must be sent them; and everywhere men asking the meaning of it all and resenting the changes they think are being forced upon them. And all the while they are hanging crepe on the future.

Now for a glance at Rome. According to the Church calendar Jesus was born during the latter part of the Augustan reign and whether it was at this time or some fifty years earlier, during the reign of Julius Cæsar, as is sometimes stated, it makes little difference with regard to world conditions of that period, but for the sake of clarity we will accept the date of the Church.

We must now go back a century before He appeared. We find the people of Rome spread over a vast territory with little communication between the different districts and little commerce bringing them together (in fact, commerce between sister-districts and cities in the Roman state was at one time forbidden by law.)

Since the beginning of its settlement Rome had been a country of small farmers, of peasants tilling the soil under the

patronage of the nobility. The people made practically everything they needed in their households and raised their food upon their land so the need of intercourse with their neighbors was not great.

The times were more or less peaceful for the masses of the people. Wars were fought by the aristocracy and the landed proprietors. It was a great privilege to be allowed to go to the wars, for each soldier expected as a natural course of things, to bring home all the booty he could carry, and sometimes his general would be magnanimous and sell him many of the conquered men and women for almost nothing, and that meant slaves to do his farm-work.

But, as time went on the wars increased and there were not enough nobles to fight satisfactorily so the coveted privilege was extended to the common people. This meant breaking down the customs of antiquity—it meant taking the men off the soil—men whose progenitors had perhaps, with rare exceptions, never been more than a few miles from their own hearthstone.

Now it came to pass that these farmers returned with booty and decorated their homes with foreign vases and rugs and lamps. They also brought back with them the important realisation that the cosmos was not bordered by their immediate olive trees, and that life outside their little fields offered more allurements than it did inside them. They contracted for more wars. They left their womenfolk and the children at home to run things as best they could and off they went.

Before this Rome had conquered Greece but it was not until about the time these things took place that the beautiful culture of that land began to permeate the barbarian country of the West. Schools for the first time were opened up and all classes of pupils were admitted; even women could attend, much to the horror of some of the citizens.

The women now seemed to have awakened suddenly to new activities; their men were away and they had to do many things and they learned to do many more besides. They dabbled in politics, in art and philosophy, they discoursed on women's rights and the equality of the sexes. They travelled about a great deal and were not always to be found making curds in the dairy as in the "good old days". They even began using some of the strange foreign dyes in their clothes and were accused of being quite giddy.

Then, the youth of the land heard tales of the glamor of the world beyond their turnips and cabbages and they deserted the old farms and went up to the magical city of Rome where all things could be seen and done and learned. Some of them studied trades and became artisans of all kinds. Some of them became money-lenders and helped in the institution of that tremendous system of usury that almost ruined the nation at one time. Some of them became bakers and painters and gladiators, and others, either because they did not know what else to do or because their natural inclinations prompted them to feel they were most capable along these particular lines, became thieves, murderers and paid rioters.

Rome had never had juvenile delinquency and had no laws for dealing with it. Under the old order of things the householder was supposed to administer justice to his children as he saw fit, and the city now found itself with a new problem on its hands, and there were meetings held among the elders to discuss the "juvenile crime-wave".

And so, at the time of the Advent of the Christ, the great Roman world had entered upon a dramatic and critical period of its existence. The desertion of the small farms, despite all the government could do to prevent it, had brought about a situation of large landholders, of a few landlords with immense holdings and thousands of slaves controlling all the soil.

Everything became changed. Instead of the family unit where practically all the clothes, utensils, furniture, and so forth, were made by the members of the group, things began to be produced in wholesale lots. The labor of manufacture was done by slaves, and workshops and bakeshops appeared. These were the forerunners of the factories of our day. Along with these changes we find the calamity-criers weeping over the past and trying their best to force the new life that had come upon the people back into the old familiar channels of expression.

This was Rome at the time of the Christ. She had passed through tremendous revolutionary experiences and had changed from a community of small farmers—of peasants who were honest and highly moral according to the standards of their day, and of an aristocracy not highly cultured, into a country of urbanites, of big businessmen, profiteers and exploiters, all more or less cultured and quite inclined generally to be full of vices. (Even the large landholders did not live on their estates but controlled them through their managers, from Rome.)

There were also many cataclysms such as floods, earthquakes, and fires, and the government instituted charitable organisations to raise funds for the relief of the sufferers.

It was a period of upheaval—of change and stress—a time when the barriers of class distinctions, so insurmountable before, were now being cast aside for political, economical and cultural reasons—a period when the youth of the country were in revolt against restraint and the women were demanding something they called "rights" and that had never been heard of before.

Virgil was hired to write poetry extolling the happiness of life on the farm, but it was of no use, the people would not go back. Rome's daily journals told of the laws and petitions and bribes contrived by the Emperor to stop the race-suicide

which his statisticians told him would cause the fall of the Empire, and they gave accounts, also, of his efforts to help the masses to meet the new order of things that had come upon them. It is open to question if his bureaux of charity with their daily dole of corn did not do more harm than good by encouraging idleness and shiftlessness, but it was the only way he knew of relieving their suffering.

The Christ appeared in a small outlying province of the Empire. It is said He never went up to the Capital but contented Himself with teaching a small group of students, and His teachings were so simple that none but a few understood them. He seemed at the time not to have done a great deal; then He went away, but He had brought something which this little group of His carried out over the Empire. Up and down the great highways that Rome had built to carry her warriors went the disciples of the Messenger of Peace.

But Rome was not big enough for the message; she could not adapt herself to the great possibilities which lay before her in new directions and so it was destined she should fall into confusion and her people be scattered over the face of the earth.

To-day we are re-enacting the first acts of that great drama. There is no phase of to-day's situation which was not experienced in a similar form at that time, and we have the same reluctance on the part of the majority of people to realise the necessity of heeding the urge of progress which has again come upon us with such force.

This reluctance is due to mediocrity, say the psychologists. Now, mediocrity is, according to them, the result of the lack of adaptability in a man—the inability to adjust himself to the possibilities which lie before him. He is held by the bondage of the herd-instinct, the urge for imitation, and therefore, the distaste for any change from the old and familiar.

History is not made by the few great events one reads about in the story books; it is made by the small, inconspicuous circumstances which lead up to the great events, and it is made by the great, voiceless, mediocre masses of humanity in a brief moment of activity.

Out of their suffering is born a rebel-soul, a thinker who revolts against the traditions of his people and blazes a new trail into the future. He cries to the masses, who do not understand him and generally slay him before they get through, and they follow him for a time, and come out of their ruts in a revolt against those small, inconspicuous circumstances whose tedium and long persecution threatened their existence. Their leader stands out in history as the personification of the event, but he was not the cause of it. The cause was in the masses themselves.

But the specific gravity of mediocrity in the masses soon causes them to ask whither they are bound, to regret their old familiar life and fear the unknown experiences which lie before them. That is the answer for their continual discouragement in time of change and stress; it is their inability to see a possibility of good in the unfamiliar.

A world crisis is brought about by the incompatibility between the old methods and new conditions—between the old ways of thinking and new necessities. The new conditions, the new necessities are thus made a climax in evolution. There would be no world crisis if the people could pass calmly from the old order into the new.

Every few centuries the race faces such a climax. All the days and years—all the small, inconspicuous happenings of the workaday existence have been leading up to it. The masses bring about the change but they do not realise what they are doing. They want to step directly from their suffering into some City of Happiness without paying for that happiness by trudging along the difficult path up the hill to it.

When they have torn down their old and familiar surroundings and they find they cannot plunge immediately into what they conceived would be their happiness, they cry out for the old, and will not believe it can never return to them.

Mediocre people are without vision, without imagination; they will not realise that the City of Happiness must be built by themselves. They expect to find it already built by somebody else and they are just to step in and enjoy it.

The climax that faces the race each time this situation arises is of such grand possibility that only the most courageous and visionary dare dream of it. It is, also, the hour of responsibility, for its problem *can* be resolved at that time into the harmony of fulfilment, but, if the note of mediocrity is too strong, the whole symphony is ruined and there can be no resolution of the many chords of experience, and the race must go back again and work up to another climax.

Change means growth, monotony means stagnation, and the great change that has come upon all world conditions means a glorious opportunity if the race is big enough to overcome the inertia of mediocrity.

The Christ has come again. He has met the same situation as before and in the same manner, that is, in a teaching of the utmost simplicity. As in those olden days He talks not only to the people of His time but to those of ages to come and therefore, He speaks in principles rather than in applications. There is no principle, of course, for which an application cannot readily be found, but applications are individual and for particular instances, so He takes no heed of them.

In the Roman days His teaching searched out and found the souls that were ready for it—the souls that were ready to take the next step forward in evolution—men and women willing to cast away their complicated prejudices and ignorances for the simple beauty of Truth. It found strong souls—the flower of that day. It will do the same again.

Rome fell, but the teaching of the Christ went marching on. Had the Roman civilisation been big enough to accept the gift offered it the world history would have been differently written. Our civilisation may fall, but the teaching of the Christ given in our day will go marching on.

Unless we show the same wilful stubbornness that was met before, our civilisation is not likely to fall. It would be uneconomical to build up such a high type and then destroy it if it will fulfil its destiny, i.e., furnish the means of progress for its masses. Nothing happens accidentally and this climax is by cosmic intent.

To-day there is a general standard of morale higher than that of two thousand years ago; one of the fruits of the last Visitation. It was the Christians who caused the abolition of the gladiatorial shows—those fearful games that were doing so much to keep low the sentiments of the Romans. It was the Christians who banned war, and slavery in the Empire, and who built the first hospitals in the city and taught brotherhood and immortality. They purified, to a great extent, the old Roman foundations upon which our civilisation was later to be built.

In the event our civilisation falls, the teachings of the Christ will still go marching on, for He never fails, and that is all that matters. We are not made by our circumstances, we make our circumstances. If a sufficient number of men and women over the world will adjust themselves to the new possibilities—will answer the new call and set their faces towards the light of the new day our civilisation will pass into the next step before it, the next piece of dharma in its path.

If many of the people will take up the cry of Doctor Besant: "I had rather be blinded by the Light than sit wilfully in the twilight or in the dark," our bark will pass through these dangerous straits into the open sea of the future.

Helen R. Crane



IBSEN'S GREAT SOUL-DRAMA

EMPEROR AND GALILEAN

By ISABELLE M. PAGAN

WHEN studying the works of an author as a whole, with a view to apprehending the most essential part of his message, it is well to note what the man himself considered his highest achievement, and to examine that in the light of his own comments, ere we weigh the verdict of the outer public, or even that of the critics of his own day. Yet, by most of the writers on the recent Ibsen Centenary, the author's own deliberate judgment on the ultimate value of his dramas, has either been ignored, or dismissed as a matter of no moment;¹ and the vast majority of the articles that appeared,

¹ An exception is the reference by Mr. Ellis Roberts in *The Bookman* of March.

made no reference whatever to *Emperor and Galilean*, the work to which he devoted at least seven years of thought and toil, and which he felt best fitted to carry out; the task of which he spoke as having been *laid upon him by the hand of God*, that of arousing his countrymen, and leading them to think great thoughts.

The actual writing of the dialogue was only started in 1869, but completed in 1873; as far back as 1864, he was making notes on the subject, and in 1866 articles published in a Danish journal, interested him so strongly in the Life of Julian, the hero, that five years later he wrote begging for a loan of them, at the same time complaining that a German book he had consulted only contained "foolish argufyings and preachifyings, which I can supply for myself". At times he was moved to write expansively to his friends about his work, but twice at least he either checked the impulse, or destroyed the letter. None the less, turning over his correspondence of that period, we find sentences here and there clearly showing the big place this drama held in his heart and mind, and how much he yearned for sympathy and understanding; among them the following:

I am steadily wrestling with JULIAN, and have the greatest longing to pour myself out to you about this play; but I feel I cannot do so without exposing myself to the risk of being misunderstood.¹

The work I am bringing out will be my Masterpiece. The play deals with the conflict between two irreconcilable forces in this earthly life; a conflict bound to renew itself in all periods.²

Do not let the fact that it is entitled: *A World-Drama*, alarm you. The title is quite proper to it, for it deals with heaven as well as with earth.³

I have kept strictly to what is historical. I have seen it all happen, as if actually before my eyes, and in like manner I have given it out again. And yet there is a great deal of self-analysis in the book.⁴

¹ To Brandes, May, 1872.

² To L. Daae, February, 1873.

³ To Hegel, February, 1873.

⁴ To Gosse, February, 1873.

There is to be found in the character of Julian, as in most of what I have written in riper years, more of my own spiritual experience than I would altogether like the public to realise; but at the same time it is a complete whole, and a thoroughly realistic creation. I have seen these figures pass before my eyes in the light of their own day, and can only hope my readers will do the same.

This piece has been for me a Herculean task; not in the working out, for that has gone on easily; but in the labor I had to spend on making myself enter into the spirit of a period so foreign, and so far away, and carrying into it a fresh, living and intuitive perception.¹

To these quotations may be added a reference made in a speech to the workingmen of Christiania, who in 1887 gave a feast in his honor. In that address he protested against the prevalent impression that he was a pessimist, declaring that although he saw the human ideals of his own time disintegrating, he was none the less convinced that they were tending to what he had indicated in *Emperor and Galilean* as "The Third Kingdom"; and that he could claim to be an optimist—looking forward to that which is to come.

In view of the emphasis thus laid by the author on a passage which most readers pass over as too fantastic to be taken seriously, it is worth while examining its setting and thinking it over; and those who only know Ibsen as the author of *Hedda Gabler* and *The Doll's House* will be surprised to learn that the scene in question is chiefly concerned with the psychic impressions received during a séance by the hero-prince, afterwards Emperor of Rome, and popularly known as JULIAN THE APOSTATE. The said séance is most carefully conducted by Maximus, a skilled occultist, who omits nothing that might favor the temporary awakening of clairvoyant and clairaudient powers in his royal pupil, who is the leading character in both parts of this colossal drama. As Maximus was one of the most interesting and influential of the many philosophers to whom Julian was attracted, a bigger place is

¹ To Hegel, February, 1873.

rightly given to him by the author than to any of his rivals, and his is a magnificent acting part.

Several of Ibsen's other letters suggest that there was a very strong wish in him to make his readers feel that despite the old-world setting of this play, he was dealing with important questions of his own day, and not with dead and gone historical ideas on religion or philosophy; and one of the most up-to-date elements introduced is to be found in this particular scene. Spiritualistic phenomena aroused recurrent interest in Rome during Ibsen's life-time, the Brownings and others in successive coteries there inquiring into it; and inevitably Ibsen would hear reference to the subject at the club which he attended while staying there. He certainly knew what he was about when tackling the topic, for the scene is not only extraordinarily effective when staged, but psychologically accurate. For instance, scant sleep and a certain amount of mental fatigue favor receptivity and full-fed men do not, as a rule, see visions. Hence Julian is prepared by vigil and fasting for this new experience; after which he is practically hypnotised by the rhythmic movements of the dancing-girls who enter the moonlit courtyard at the back of the stage, and whom he is commanded to watch with close attention, during soft music. After this, the Magus further resorts to means of which no modern Theosophist would approve, giving him a cup of wine that has in it some drug that deadens sensation, stops constructive thought, and leaves the consciousness open to dream-world impressions. Maximus apparently sees and hears nothing of the astral visitants, but Julian at once becomes aware of shadowy forms, and of a slowly materialising *Face in the light*. From all of these come forth oracular utterances—bewildering but yet significant—telling us, in ordered succession, something of the three Kingdoms or stages into which the author divides the evolution of humanity. The ghostly visitant who typifies

the First Kingdom, has the colossal form of Cain, magnificent in manly strength and beauty, but with the brand upon his brow; and it is easy to identify that Kingdom with the barbarous and primitive struggle for existence, with "Nature red in tooth and claw" as its background; a stage in which the best man—physically—survives, while the diseased and the weak are as ruthlessly weeded out as in the case of the brute creation. The Second Kingdom is typified by Judas, with the rope about his neck; Judas, through whose treachery the sacrificial work of the Christ had actually been carried to its completion. The First Kingdom, we are further told, was founded on timber hewn from Adam's tree, "the tree of the knowledge of good and evil," that grew in the garden of Eden. The Second Kingdom has its foundations laid on timber hewn from the Tree of the Cross. The Third Kingdom is to be founded on both these elements combined; and it is announced as "even now at hand". Who is to be its founder?

We share the agonised expectation of Julian as Maximus labors to obtain a further materialisation. He fails, and giving up the attempt, declares that the task has been given to one already in incarnation—and actually present! Julian recoils and rebels—as who would not? To be the third in such a trio! Cain!—Judas!—and then yet another victim of delusion, whose crime will make possible the emergence of a better state of things by bringing about some access of zeal that shall carry humanity forward once more, through heroic obedience to the great occult laws that these tragically chosen types of blundering and misguided souls have defied. It is a strange conception, and difficult to grasp when the scene is merely read; but, when played, the mournful, unseen speakers, with their broken bits of speech, obscurely phrased and dying away in sighs, hold the attention of the audience, and grip it strongly. When Julian's agonised protest is at its height,

the sudden arrival of the Emperor's embassy announces the death of the former's brother, Gallus, and his own appointment as Governor of Gaul—a post of danger and of tremendous responsibility, in which the historic Julian proved himself one of the greatest generals and finest administrators that the world has ever known. The curtain falls on his decision to accept the appointment, but not before we have seen the acute distress that acceptance causes to his two friends Basil and Gregory—afterwards, in history, Fathers of the Church. Both are already sorrowing over the corrupt rule and low moral standards found among the nominally Christian officials of the nominally Christian Emperor; and Julian's governorship seems to them to range him on the side of his Imperial cousin, Constantius, whose court was a byword for iniquity.

Biographers tell us that Ibsen never lacked warm friends; the perplexity and concern that certain of his writings gave to them now and again, together with the above admission that Julian's inner experiences were his own, give to the scenes in which that Prince debates questions of the day with his College companions—and especially with Basil and Gregory—an added interest. The following extract from the Athenian scene in Part I shows the vigor and go the author put into these discussions, and gives Ibsen, the Critic, a congenial chance to show his quality.

Julian and his two friends have just learned that in Cappadocia corruption in high places is rife—even among leaders of the Church; and Gregory, who is rougher-tongued than the gentle Basil, has been urging Julian to leave his researches into the Mysteries of Ancient Greece, and come boldly forward as a reformer to save Christianity. Julian's reply is one of the many hot-hearted speeches that make this portrait of him so human and so vital.

What is the meaning of these voices, calling to me from the East and from the West to save Christianity? And where is this

Christianity that is to be saved? Is it with the Emperor, or with Gallus Caesar? Their own actions cry aloud that it is not! Is it to be found among the powerful and the nobly born? Or among those emasculated and sensuous creatures of the Court who fold their hands over stomachs full to satiety, and pipe out speculations as to whether the Son of God was created out of nothing or no? Or is it among the more enlightened, among men like ourselves, who have drunk in learning and beauty from the Pagan sources? Do not the vast majority of our brethren incline to the Aryan heresy at present so much in vogue with the Emperor? And the whole unruly mob that runs riot in the realm—all those who rise in fury against the Temples, slaughtering the Pagan worshippers and all their kindred! Is it always for Christ's sake?

Whom among them all would the Christ be willing to acknowledge as his own if he came to earth again?

Forward with the lantern of Diogenes! Light up the darkness of the night!

Where is Christianity?

Basil urges closer study of the writings of the saints, but is set aside by Julian with an impatient counter-thrust:

Were the eyes of Paul opened by a book? Was it not rather a flood of light that met him on the way? A vision, a voice that smote? I am groping like Saul in the darkness. If the Christ wants anything of me, he must speak out plainly. There *must* be a new revelation—or a revelation of something new. The time is ripe.

And then comes the despairing exclamation:

The old beauty is no longer beautiful, and the new truth is no longer true.

Never was a finer acting part conceived than this of the Greco-Roman prince; but its very greatness, and the colossal proportions of the drama itself—written for readers rather than for the stage—have hitherto discouraged its production. "Cutting" is emphatically necessary. Each of the two distinct plays into which the author has broken it, would take about five hours to act, and many of the scenes are cumbered by conscientious scholarship in a way that would have told less heavily against it, had Ibsen been able to work from the original writings of his characters. To embody in the dialogue extracts from polemical dissertations, was bad enough; but

when we realise that these extracts had been translated into Norse from German translations of Greek, we understand why, in this play alone, Ibsen's style is sometimes heavy and unnatural. People do not speak as they write, and the omission or clipping of these speeches is most emphatically indicated; but wherever the dramatist lays dry-as-dust documents aside, and "lets himself go" as a creative artist, he rises to his very best; and there is much of dramatic worth and significance that tells powerfully on the stage, further the drama should be played, as he intended, as two distinct and complete plays, and never telescoped into one, in the way I have heard suggested even by a quite competent manager. If nothing else made such vandalism impossible the fact that there is a curious break in the composition, would make division on Ibsen's own lines imperative. He was interrupted suddenly while writing it; and the result is that the Julian of Part II is not the same man as the Julian of Part I; and no actor could ever succeed in welding extracts from both conceptions, into a coherent whole. The break is hardly to be wondered at; for when Ibsen, settled in Dresden for the writing of this piece, had got well into the midst of it, the outbreak of the Franco-Prussian War upset all his plans, set him wandering again, and turned the current of his thoughts into quite other directions. Some of his remarks in letters and other writings of that date, are worth quoting.

... What is now happening in the world is occupying a great deal of my thought. The old illusory France has been smashed to bits; and when this new actual Prussia has been smashed likewise, we shall enter with one bound into the New Era. Hey-day! How ideas will come tumbling about our ears; and to speak sooth it will be indeed time they should. All that we have been living upon up-to-date, have been mere crumbs from the revolutionary banquet of the previous century; and we have been chewing and chewing away at the cud of it long enough. Our ideas need new substance and a new exposition of it. Liberty and equality and fraternity are no longer what they were in the days of the blessed guillotine. That is what our politicians *will* not understand; and that is why I hate them. People only want specialised revolutions—in externals in politics

and so on. That is all balderdash. What is really worth while for humanity is a spiritual revolt.

Elsewhere he says that Moltke had "killed the romance of war"; and probably the keen realisation at that time of what modern warfare, logically carried out by militarists, actually meant in terms of human suffering, made these few weeks of it a nightmare—even viewed from a neutral country. In the above letter we note his conviction that this "new" Prussia would have to be broken, before the New Era could actually begin; and one of the results of his pondering on these matters was that in certain scenes in Part II of his play, he makes Julian fanatically militarist—which, in truth he never was—and demonstrates the futility of militarist methods when brought face to face with religious conviction and enthusiasm. Still, fanaticism is shown on both sides, and though the author sometimes loses sight of the historical Julian, even representing him as unbalanced to the point of insanity in certain scenes, he is faithful to fact in showing his tolerant attitude at the beginning of his reign. Two points on which the historical Julian was especially keen were, firstly, the restoration of ritual acknowledging and honoring the heavenly hierarchy, the very existence of which was ignored by many Christians of his day, although as he pointed out, the same teaching made part of the Jewish faith, on which they, to some extent founded their doctrines: and secondly, the renewal of the worship of the maternal side of deity as "The Mother of the Gods". Both of these elements were ultimately incorporated in modified form into the Roman Church; but Ibsen ignores Julian's insistence on them, accentuating instead the fact that he tried to restore animal sacrifice, and exacted the customary offering of incense to his own bust, as a symbol of obedience to and "divinely appointed" Imperial authority.

The animal sacrifice efforts may have been associated with Julian's interest in psychic matters; for "materialisations"

may be obtained by that very undesirable method of freeing etheric matter from the dense physical body; but as he was also keen on the food problem, he may likewise have considered it legitimate to return to an ancient way of making the rich provide feasts for the poor—who got what was left by the priests of the carcasses offered! Often we feel the distaste—and sometimes the non-comprehension—of the Northern poet in dealing with such elements in the story; but other passages, such as Julian's speech after his failure to restore the joyousness and beauty of the old Bacchic procession—idealised by him from what he had read in the poets, or seen on Greek vases—show real sympathy and understanding of the keen but inevitable disappointment of the eager young enthusiast, who comes in, sick at heart, asking himself:

Was there any beauty in that? Where were the reverend seniors with their silver beards? Where the innocent maidens with the fillets about their brows, moving with gentle dignity, modest always, even in the gaiety of the dance? . . . Out upon you, strumpets! Where has all the beauty gone? Cannot even the Emperor command it to return, and in such a way that it *must* return? Fie upon all this loathsome obscenity! What faces! Every kind of depravity thrusting itself forward in that unmannerly train. The Seer of Nazareth sat at meat with publicans and sinners. How is there so great a gulf between that and this?

The outcome of the efforts to restore animal sacrifice have an equally undignified result, and for a time sorrowful brooding and depression hang upon the hero; during which he has a marvellous dream-vision of the Cosmic Christ "suffering and dying and conquering—from one world to another"; and then a series of unforeseen calamities follows—treachery, blunders in generalship, and even earthquakes defeating all his plans, until the tale of misfortune is completed, on the hurling of the fatal spear by a rebellious Christian in his own camp, and he is carried, dying, into the royal tent.

Julian's death has been compared by his contemporaries to the death of Socrates, and Ibsen rises to wonderful heights

in his representation of it. Ammian, the soldier, Priscus, the philosopher, Maximus, the Occultist and Basil, Julian's friend of earlier days, with his gentle sister, Macrina, are present when the stricken hero recovers consciousness; with royal courage he tries to master his pain and give necessary orders for the day, but a chance word reveals to him that his hour has come, and with equal courage he faces the inevitable end. Basil, thinking of his friend's apostasy, wistfully asks Julian if he has nothing to regret, and Julian answers in the negative, adding:

My own heart bears testimony that I have used the power which circumstances gave into my hands and which was, in itself, a manifestation of divine power, according to the best of my ability. I have never wished to do wrong to anyone. This present warfare had good and weighty grounds for it; and if anyone should feel that I have not fulfilled the general expectation, it is only fair to remember that there is a mysterious power beyond our control, which, to a large extent, over-rules all human endeavor.

Strength ebbs, and the last murmured words are broken references to the loveliness of life upon earth, and the assurance to his friends that none should weep for him, for he is *mounting to the stars*. Maximus, in an outburst of sorrow laments over the worthlessness of human endeavor in a world in which, while all seems hazard and chance, our wills actually have to bow before the Will that compels us to will; but he prophesies that, none the less "The Third Kingdom shall come". Basil and Macrina marvel at his outburst—somewhat horrified by its rebellious phrasing—and speak together sorrowfully of the mystery of predestination, and of the Scriptural saying that one vessel is moulded to dishonor, and another to glory; but a light breaks in upon them as they stand beside the body of him who, shattered and broken—had yet been an instrument for the glory of the Lord, a scourge for Christianity in appearance, but a scourge that brought about its resurrection, purified; and Macrina's last

words, addressed to the dead Prince, who had, she owns, been "dear and dearly loved" close the drama:

And you, erring human soul! If you were compelled to err, then surely that error will be accounted to you for righteousness on the great day when the Mighty One shall come in the clouds to judge the dead—who are alive! and the living—who are dead.

Isabelle M. Pagan

TO ANY TEACHER, WHEN A LOVED PUPIL LEAVES HIM

GRIEVE not; grieve not; look far beyond thy pain
Into the Future where all ways grow plain.

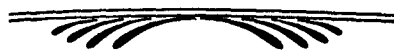
You worked for him: you loved him: be thou sure
No work, no love is ever spent in vain.

Grieve not; grieve not; you helped him on his way:
He learned his lesson from you. Can he stay?

He must press on whither his fate decrees.
Would you then hinder him, and say him nay?

Grieve not; grieve not; be glad that he must go
To learn from others things that he must know:

For there's no golden link that Love hath wrought
Which Memory's sun sets not again aglow.



F. G. P.

TWO GREAT DESIRES—AND A THIRD¹

By GEORGE S. ARUNDALE

I HAVE two great desires for the youth of India, whether young Theosophists or not, of which I feel able to write, and a third great desire of which I do not quite feel able to write. My first great desire is that the youth of India shall feel tremendously moved by the life of our President in their midst, not moved to echo her words or to imitate her actions—in any case they could do neither the one nor the other—but themselves to be supremely responsive through the example of her life to the wonderful and beautiful opportunities for happy and strenuous life open with little difficulty to every Indian youth. In the history of India never has there been such a time as the present, never such a time for practical devotion, never such a time for rejoicing in being a son or daughter of the Motherland. Whoever a youth may be, wherever a youth may live, whatever a youth may be doing, whatever may be the obstacles and difficulties, there is great occasion for acts of joyous surrender to the larger Self of India. There is always and everywhere something that an Indian youth can do to-day in honor of his Motherland. Even if every other avenue be blocked, he can at least long, perhaps with a passionate longing, to be near to her heart and active in her welfare. This itself is service, and the service of activity may well be no greater. At such a time as this, those who are

¹ This article was written for the Indian *Young Theosophist* but the two great personalities of which Dr. Arundale speaks are universal, and are an inspiration to the youth of every other country, as well.—Asst. Ed.

indifferent are traitors, those who put their personal convenience before India's convenience are traitors, those who subordinate India to the dictates of their smaller selves are traitors. Indifference is a crime. Eagerness, even though it may not be able to be expressed in action, is the barest duty.

There is no excuse for indifference. India herself cries aloud for help. Only the deafness of lack of growth or the deafness of selfishness can leave her voice unheeded. In most eager response to her cry come her great servants to her aid and live among her children as every true son and daughter should live. Only eyes short-sighted through ignorance or blind through indifference will fail to perceive the great examples in their midst, will fail to gleam with fiery purpose. Cannot you who read these lines call to mind many noble servants of the Motherland who, during the last fifty years, have heard her cry, have come to her aid, have guided her a step or two, maybe many steps, on her pathway to Freedom? Think of these, and then look at yourselves, not to see if you have served as they have served—how could that be?—but to see if in you is the deep longing to join their splendid company, to see if you have, where opportunity has offered, translated this longing into such service as may be appropriate to you.

Young Theosophists will, of course, turn their thoughts in special measure to the great President of our Society. Is she not one among those noble servants who have come to India's aid? Has she not guided her not one but many steps on Freedom's pathway? Is not she too a Young Theosophist as you are Young Theosophists, of you all the youngest in heart and in zeal? And is she not the truest Indian of you all despite the color of her skin and the birth-place of her body? What does a mother care for the color of her child's eyes, for the shade of her child's skin? Her children are not distinguished by color nor even by their birth-place, but by the love for her which dwells in their hearts.

According to Indian calculations our President entered, on October 1st, her eighty-second year, and I have never seen her more full of fire, more full of ceaseless energy, than now. I have never seen her more splendid. As an example she is, of course, a Star in the heavens—far off, unreachable, but at whose glories we may amazedly marvel if we gaze through the telescope of aspiration. And thus gazing there may flash into our consciousness the fact that we too are stars, stars of microscopic magnitude, yet stars as she is a Star, and to become some day as she is, to shine as she shines. We cannot be as she is, but we can try, because of her, to be all that we can be, and this is indeed enough. Because she is all that she can be, let us try to be all that we can be. Such is our greatest homage, our truest reverence. How does she live? What does she do? How, then, do you live? What, then, do you do?

My first great desire, then, is that you shall cause our beloved President to shine upon your pathways with her glorious light.

My second great desire is that the youth of India, boys and girls, young men and young women, shall know in Krishnaji a splendid Indian, born on India's soil, burning with love for India, a fearless warrior in the army of her regeneration. We need fires without to remind us of our own fires burning within. Is he not, as is our President, a Fire whose flames leap gloriously into the air, shedding their glow far and wide, driving before their advancing rays all gloom of darkness? I myself have in a humble way loved, and worked among, the youth of India for the last quarter of a century, and I can say with a thankful heart, so far as this part of my work is concerned: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation." Not that I was ever a leader, but I tried to help. And now there is Krishnaji, and I would venture to say that the tradition, which

had, he said the other day, lost its soul, has found its soul again in him.

My second great hope, therefore, is that the Fire of Krishnaji shall cause your own Fires to leap up in joy and happiness, dispelling the darkness, burning away the dross. So shall India become the sacred Fire upon the Altar of the world, into which all peoples shall plunge their torches and carry to their homes the Flames of Burning Aspiration.

The third great desire? Of that I will not yet write, but it is a desire to which shall come no less glorious fruition.

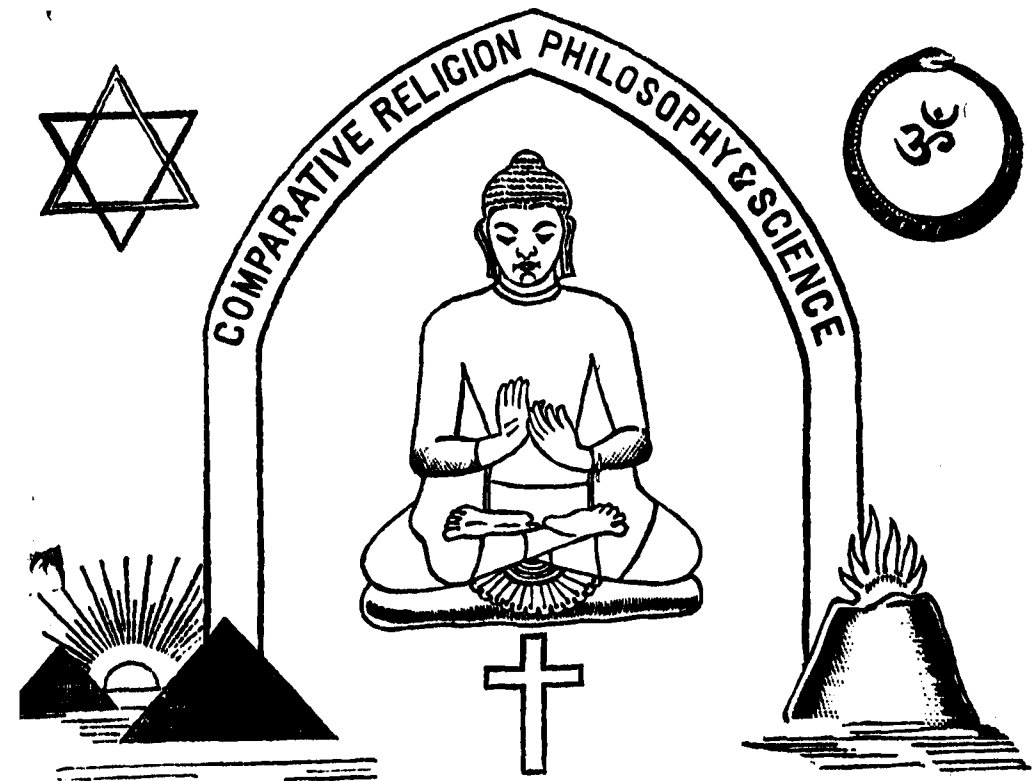
BIRTHDAY MESSAGE

NOT selfish pride of thought or of feeling, or of speech or of deed, not self-satisfaction neither self-complacency. But tremendous, fiery, happy, uncalculating keenness about everything we think and feel and say and do: tremendous sincerity, tremendous loyalty. And it may hearten us to remember that keenness is the sure seed of capacity and genius.

We shall continually change, for we need to change—often radically. Thank God for change, however revolutionary, since change alone saves us from petrifying futility. We look forward to change. We invite change. We are utterly unashamed of change. But what changes come in thought, feeling, word or deed, each change, however much it may savor to the undiscerning of so-called inconsistency—the “hobgoblin of little minds,” will be change for the better, provided that in each change we find occasion to remain splendidly, unswervingly constant to that fiery, pointed keenness which makes each expression of ourselves worthy and happy, be it what it may. And let us always be absolutely sincere about ourselves, absolutely loyal to ourselves.

December 1st, 1928

GEORGE S. ARUNDALE



THE THREE TIMES

By J. E. MARCAULT

FOR the student of evolution, the presence of the World-Teacher among us brings such a stupendous opportunity for observation and study—if such a view may be admitted without irreverence—that no amount of previous teaching could illumine history as does the glorious actuality of His presence. He is living history; He is the creator and guide of human progress. As He has revealed to us the divine past, He reveals to us the divine present, He holds all future revelation in Himself, for He it is who, at the dawn of every

sub-race, brings into the world of men the pure essence of the consciousness which that race is to unfold in the succeeding centuries.

Suppose that, the evolution of plant-life not being yet at an end, a learned botanist were to infer from its past stages the characters of the species hereafter to appear, could his prediction do justice to the new creation, or represent it with any degree of accuracy as compared with the testimony of the living plant, when out of the depths of Life the new power has burst forth, and the actual stem and leaves and blooms are to be perceived in the objective reality of shape, color and scent? Would not all our knowledge have to be readjusted in the light of that living actuality, which yet confirms its foresight as no amount of reasoning could have done?

Similarly can we say that the presence of the World-Teacher confirms the Theosophical science of race evolution at the same time that it compels us to a revision of our anticipations on some, even important, points. One particular instance which will serve to introduce the subject of this article is the realisation that the Theosophical doctrine, together with the occult knowledge on which it is founded, may belong more to the future than we had imagined, since apparently it no more forms part of the Lord's teaching for the sixth sub-race than it did for the fifth. It seems as if the Teacher, this time again, were not to include reincarnation in his Message. He denies it indeed no more than did the Christ, but because for almost the totality of His race, it can be nothing but a doctrine and a belief, not a matter of experience, He leaves it in reserve for some future time, when the possibility of the experience coming to the race will demand a definite corresponding call in the Message of the Race Founder. Experience, *i.e.*, the immediate consciousness of life in the very act of its manifestation, whatever degree of evolution may have been attained, and

apart from the intermediation of social values—thought, feeling, or action, in a word, intuition, seems to be the core and kernel of Krishnaji's teaching, an Absolute truly. But what appeal except that of the Absolute could awaken the divine, dormant in the depths of man's heart, and call forth to manifestation a further outpouring of its life?

Yet that buddhi, the immediacy of life's experience, whose realisation the Teacher now brings to mankind, He Himself appears to limit, with ruthless exactness, to such degree as can find expression in the higher-mind, the conscious centre of our fifth sub-race, in other words to the unity of the individual ego. So far we do not find it extended in the teaching, to that buddhic consciousness which the sixth Root-Race will develop—the oneness of life with all beings, human and non-human, and with all the worlds of our present universe. That reincarnation will become an integral part of science in Krishnaji's race I have no doubt, nor do I doubt that it will be the task of the Theosophical University to make it a scientific doctrine. But its general acceptance will await the maturity of the age. The consciousness of a new race is first brought by its Founder as an inspiration, it is then accepted as law, ultimately to be objectivised as science. Thus the social sense, sown by Christ into the fifth sub-race as the religion of fellowship and love, became in the course of time the law of Church and State to find expression as sociological science only in the last century. So the inspiration to self-realisation which the Teacher is now sowing into the soil of human consciousness will doubtless grow into the science of the evolving ego—reincarnation. But that science will, I believe, be mainly speculative, as sociology is to-day; that is, reincarnation will be accepted merely as the hypothesis which best covers the facts of human evolution as they are revealed by psychology. In other words, it will express the buddhic unity of the higher-mind, not

the full consciousness of buddhi, for it will not yet be open to experimental knowledge and verification. Reincarnation, to become a matter of experience, needs the cosmic sense of the sixth Root-Race, for if it presupposes experience of the inner causes that determine life after life, it must include also that of the natural processes in the invisible worlds whereby suitable substance is provided for the subtle bodies, which will express those causes in each succeeding life. And the double experience seems to be the prerogative of sixth Root-Race consciousness, if not of a more advanced cycle altogether. Whether such considerations explain the absence of reincarnation from the positive Message of the Teacher I do not know. But they might help us to understand another fact, *vis.*, that the Leaders of the Theosophical Society, who have prepared Krishnaji for his mission, and a number of devoted workers to help him, hold reincarnation as one of their basic doctrines. To them, and to a few others, Krishnaji of course among them, reincarnation is a matter of experience because their buddhic consciousness is actually that of a later cycle. The starting-point of the sixth Root-Race being contemporaneous with that of the sixth sub-race of Āryan stock, the Theosophical teaching, within whose frame of doctrine both races are to grow, must include reincarnation, nay within that broad frame, as the so-called "subsidiary activities" of the T.S.—Church, Masonry, University—have already shown, all future races of our earthly evolution have to be prepared for, and ultimately to develop.

Yet it is no less true that to the great majority of Theosophists and still more to the world at large, reincarnation can only be part of a metaphysical doctrine, calling for belief or unbelief according to individual experience and culture; a structure of thought, presented ready-made, within which the mind feels happy or unhappy. And it is that slavery of the mind towards outer forms that

the Lord wishes to destroy. He wants the living self to be disentangled from the beliefs that have held it prisoner, and to know itself as the life of the ego, the creator of all systems of thought and emotion, of worship and activity. The Teacher comes to call mankind to the experience which is now accessible to all men—their absolute truth at this stage of their evolution—and that, so far as we can judge at this early period of the Lord's Message, seems to be the experience of self. He makes possible for every member of the race, the realisation of the conscious ego as the experiencer, whatever be the medium through which it gains its experience: philosophical, moral, religious, æsthetic, practical. In this concluding period of its cycle, the Āryan race is called to a direct knowledge of that principle which it has been its mission to develop, *i.e.*, the higher-mind or social sense. It had organised its consciousness with the physical body in the first sub-race, with the activity-body in the second (Egyptian-Semitic), with the emotional in the third (Irānian), with the formal mind in the fourth (Keltic), and expressed itself as the social sense in the fifth (Teutonic). The higher mind is now to become conscious of the immanent life, a stream from above, which pervades and uses its own complex activities, one also in all men. Therefore the belief which attaches that life to one or other of the "varieties of experience" is a fetter which must be broken: Experience—immediate self-realisation, not its objects or instruments, is the truth.

This long introduction was necessary, I think, before coming to the real subject of this article—the light which Krishnaji's teaching, so far as it has been given, throws upon one aspect of fifth-race evolution, namely the consciousness of Time.

The consciousness of Time, as Kant has conclusively shown, belongs to the higher mind. The eternal consciousness of buddhi, appertaining as it does to the solar system as a

whole, pre-existent to our planetary chain, and destined to outlive it, as it descends into the animal personality evolved on our earth, flows down into it through its own manvantaric vehicle, the causal body; and the awareness of that flow in the higher-mind is the consciousness of Time. A full development of the Time-consciousness should be the prerogative, then, of the fifth Root-Race, and we should expect to find the stages of its evolution open to psychological investigation. Such a problem exceeds, of course, the limits of an article, or even of a volume, implying as it does a minute analysis of that particular progress in the various categories of the higher mind, and in the structure of language, from era to era and from nation to nation. But it will sufficiently serve our purpose, I think, if we examine from this point of view those great landmarks in the spiritual evolution of our Race—the successive religions which have brought to it the seeds and the archetypes of its consciousness. We shall be excused if we leave aside as minor problems the various questions of chronology and consider only the religions of the masses and the popular teaching of their Founders.

Hindūism in its popular form is specially devised for a race in its emotional stage. As we see from its earliest scriptures, the Vedas, originally collections of chants and rituals, it links every emotion—whether joy or sorrow, desire or gratefulness—to the world of the divine. As innumerable as the objects of our emotions in the objective world, so in the world of Causes are the gods, the immediate and all-powerful originators of man's joys and sufferings. Hindūism then teaches its people to approach the gods through appropriate ceremonial, specialised for each god and for each need, and as the Hindū prays for relief or offers thanksgiving, the idea of the Divine is permanently linked to the cravings of the desire-nature, and prevents them from seeking unhallowed satisfaction. Thus is effective training given to the emotions,

together with the lesson that no satisfaction is to be sought without the offering of some sacrifice.

Psychologically interpreted, emotion represents the "present" aspect of the Time-consciousness. The universal life of budḍhi, flowing towards its objects through desire, seeks immediate satisfaction, and rushes out to secure it. Whether we enjoy the actual object of our desire or only its image, whether we fight or flee in hate or fear, we live in the present, a present which endures as long as the emotional mood lasts, and of which longing and regret are the tortures. Within the emotional bubble in the emotional period of the race the other faculties are held in prison; past and future vanish.

Hindūism therefore represents a scheme for the education of the emotions, a training for the "present" aspect of the self's spiritual time.

With due recognition of differences we find similar schemes in other emotional races or race-periods. The Purity-religion of Zoroaster, the Beauty-religion of Greece, the Social-religion of the Christian Church in our own Middle Ages, can be analysed in the same way, with identical results. In our Social-sense race, the Church represents the objectivised ideal of the Social-sense and it is to her (especially in the Sacrament of Confession) that the emotions are immediately related for their training.

Passing from Hindūism to Buddhism, we leave a religion of the emotions for one of the lower—the analytical—mind, and pass from the training of the present to that of the "past" aspect of the Time-consciousness. We could not hope to find a more accurate psychological document, a clearer definition of the spiritual change that Buddhism introduces, than the popular legend of the Lord Budḍha's life. With dramatic suddenness the Founder of the New Age is faced with the mental problem he has to solve: the understanding—from

the point of view of the mind—of sorrow, typified by disease, old age and death. In vain does he consult the sages of the preceding age. They postulated an ego as the immediate cause of action, as the popular faith postulated the gods. "There is mind," he said, "There is sensation and thought, and there is truth; and truth is mind, when it walks on the path of the law; but there is no second ego—soul outside or behind the thought of man." Of the priests officiating in the temples he said: "Ignorance only can make these men prefer ceremonies and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood . . . Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power." And he went "in search of a better system". Forced to make his own research into the causes of sorrow, deepening his analysis of the "chains of causation" within the world of causes, at last he solved the problem of his New Age. With what scientific precision the Four Noble Truths formulate that solution: The existence of sorrow—the cause of sorrow—the cessation of sorrow—these three compose the theoretical science of Life, and the fourth is its practical application: the Path to liberation.

Wrong is it to seek for the causes of our sorrows or joys in the immediate will of an ego or of a god; it is in our own past that these causes are to be found. Ceremonies, therefore, are useless to bring them to an end: knowledge of the causes, the science of our past, is the remedy. By knowing the law which brings us again and again back to the world of objects and through desire of them to immediate joy or sorrow, and by applying that law to our present conduct (dharma), we free ourselves from our past, and step out of that past into the eternal. A religion of the past, as we see, training that aspect of the ego's time-consciousness which finds expression through the lower-mind.

To similar psychological needs, other races answer similarly. The religion of the Jews, as reformed by Ezra in the fifth century B.C. is at once a religion of the past and a religion of law. The ideal of the Jews was pinned to their patriarchal past, they looked back to the Covenant which the great Ancestor had made with God in the beginning, to the code of conduct which the "God of law" had given to His chosen people. Their endeavor was to remain true to that glorious heritage, thus making the present worthy of the past. The religion of the Romans laid equal emphasis on imitation of the great ancestors, making it their ideal to act *more majorum*. Jupiter was to them also a God of Law, organising his Providence as minutely as the Senate organised the administration of the city. Roman jurisprudence still exists to prove how fully they expressed that consciousness of law which is the mark of a lower-mind race in its lower-mind period. Another instance is the well-known fact that almost all the fourth Race people of Asia professed Ancestor worship before they adopted Buddhism.

Space does not allow our leaving the field of religion for that of science, to follow the Time-consciousness there, but it is a fact that we ever find mechanism—the conception of a world fully made in the beginning and continuing by its own law of inertia—a characteristic of such periods and races, as indeed the science of our classical times and Newton's "Universal Mechanic" confirm. The "efficient causes" to whose discovery the lower-mind's analysis normally leads, recede into the past, and are the natural ground for mechanism.

With the Christian faith, which opens the cycle of the higher mind or social sense, we come to a religion of the "future" aspect of the Time-consciousness. Not in the past must we seek for God and truth; the true explanation of life lies neither in the transcendent or immediate, nor in the efficient or past, but in the final causes. The present is not

the last link in the chain of the past, but the first in the chain of the future. On this one life, eternal salvation or condemnation will depend. Repentance, then, is called for, repudiation of the past, faith and hope for the future, with a rebirth in love—the social sense absolute—in the present. Thus alone can we “reckon ourselves alive unto God, through Jesus Christ, our Lord”. Thus may we “know that we have passed from death to life, because we love the brethren”.¹ “For,” saith the Lord Christ: “He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come to the condemnation, but is passed from death to life”.²

Reincarnation is not taught, because on that momentous decision to which the soul is now urged, to leave “the flesh” and “put on the spirit,” the fate of the ego is made to hang, a faint reflection in this fifth sub-race of the fifth Root-Race of the Greater Day of Judgment, in the fifth Race of the fifth Round, when the Lord of Love will return to judge between “the quick and the dead”. The ego, in fact, cannot be left to enter into possession of the powers of life which the buddhic period will offer him, unless he has mastered the personality in the moral struggle of the social sense period, in other words, until he has mastered the “causes” inherent in the Causal body.

Race psychology makes it plain that in the special field of our survey the Christian civilisation has added to the present and the past aspects of spiritual time, that of the future. In emotional periods, the final causes are fused with the immediate and the efficient and are felt as a motionless transcendence, like Plato's Ideas, or the Universals of our Middle Ages, an abstract eternal present, a static model which Nature labors to bring into concrete manifestation. In lower-mind periods, the efficient causes are brought into objectivity,

¹ I. John, 3, 14.

² John, 5, 24.

they pass from the world of transcendence into that of natural phenomena, and form the basis of mechanistic science. In the science of evolution, which is the distinctive creation of our fifth sub-race, objective knowledge of the final causes is added to that of the efficient; for here the true object of science is neither classification nor mechanism, as scientists in our own day are beginning clearly to perceive, but the direction, tendency or meaning of progress, *i.e.*, the end.

There should, therefore, be no surprise, still less disturbance, when in the unfailing sureness of His divine wisdom the World-Teacher calls us to a realisation of spiritual time as a whole in the unity of immediate experience—the buddhi of the higher-mind. We are not to remain the prisoners of the three times, because we now reach the end of the higher-mind cycle to which the unfoldment of the three times belongs, and the synthesis of the time-consciousness is within our reach. The three causes, immediate, efficient and final can be seized at one grasp if we realise that we are the creators of present, past and future, the immanent life or consciousness whose flow we have called present, past or future, according to our position in relation to its stream. Floating upon its surface and carried away by its rush in the emotions, we knew it as present; turning our backs to the sea and seeking whence it had come to our standing-place, we knew it as past; following it from spring to sea, we have known it as an endless flowing towards the future. But let us cease to be tied to a particular position on the bank of the river; let us know ourselves as the waters which indeed flow from spring to sea, but also return from sea to spring. Let us know ourselves as the water of life, abide within its living experience, and spring, stream and sea are united for us at every moment of our existence—a liberation truly. And what does it matter if we reach that experience as rivulet or mighty river? Is not life, whatever its

thinking first of his ideas, original or acquired, when he should first think of his people. . . . He is starting with a subject, whereas he should start with an object. . . . Nothing that he says on any subject, however wise and important, matters much unless it makes at the beginning vital contact with the practical life and daily thinking of the audience.

To illustrate the author's idea from out of our own lecture-topics, we might say that a talk on, say, the planes of nature or the powers latent in man is destined to fall flat from the point of view of the enquirer or beginner in Theosophy, unless at the very beginning it is pointed out to him just what significance the Theosophical viewpoint on these subjects has on his own particular life. Every man comes to Theosophy with the query, expressed or unexpressed: "What can Theosophy do for *me*?" And if the enquirer leaves a lecture hall without the feeling that the lecture has done something for him personally, then the lecture has been a failure.

THE REMEDY

Dr. Fosdick emphasises:

Every lecture should have for its purpose the solving of some problem—a vital, important problem, puzzling minds, burdening consciences, distracting lives—and every lecture which tackles a real problem, throws even a little light on it, and helps some individuals practically to find their way through it, cannot altogether be uninteresting. . . . One way or another the audience should see that the lecturer is engaged in a serious and practical endeavor to state fairly a problem which actually exists in their lives, and then to throw what light on it he can. Any lecturer who even with moderate skill is thus helping folk to solve their real problems is "functioning". He never will lack an audience.

The author then goes on to make a significant remark.

The Bible is a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot.

The same illuminating statement might well be applied to whatever authority or belief the speaker may be basing his Theosophical lecture on, whether it be *The Secret Doctrine*, or the theory of reincarnation, or what not. What we must

ever bear in mind is that it is not a scholarly analysis that interests the public. What they want to know is, how can these things help them in their daily life? In other words, not a discussion around a book, an idea, a belief, or a personality, but a practical application of any of these things to practical problems.

MAKING THE AUDIENCE THINK

The object of Theosophy is not to make a man accept a philosophy or a doctrine, but to make him think for himself. That much is generally conceded, no matter how we may vary in our conception of what "Theosophy" constitutes. In the words of Mr. Jinarājadāsa, every man must discover for himself his own Theosophy. This fundamental truism applies to the subject of Theosophical lecturing in the sense that we may consider a lecture as having been successful, not when two or three dear old ladies have come up to the lecturer with the remark: "I want to tell you how much I have enjoyed your lecture," but, rather, when it has made the individual auditor *think*.

Dr. Fosdick points out two fundamental types of speakers, in illustration of the above. One type is dogmatic, assertive, uncompromising.

He has settled the matter concerning which he is speaking, and is not asking our opinion. He is telling us!

The minister's conclusions in this connection are worthy of very serious consideration, for we sometimes have this type of lecturer in our midst. Says Dr. Fosdick:

This method has long since lost its influence over intelligent people, and the future does not belong to it. The future, I think, belongs to a type of lecture which can best be described as an adventure in co-operative thinking between the speaker and his audience. . . . The speaker takes hold of a real problem in our lives and, stating it better than we could state it, goes on to deal with it fairly, frankly, helpfully. The result is inevitable: he makes us think. . . .

Here, too, we are dealing with lecturing in terms of good pedagogy. The "lecture" method of instruction is no longer in the ascendent . . . More and more, good teaching is discussional, co-operative . . . From the desire to use some such method in religious instruction has come the forum in modern churches, and the questionnaire group after the sermon, where those who wish can put objections and inquiries to the preacher. . . . The principle behind such methods is psychologically right. We never really "get" an idea until we have thought it for ourselves.

In Theosophical circles an attempt, such as this to get the audience to take an active part in the lecture, has resulted in the opportunity of asking questions at the end of the lecture. This is good practice, not only because answering these questions puts across additional information to the audience, but because the listener, thinking he may have a question to ask later on, will be more on the alert, and will follow the speaker's arguments with greater attentiveness. He will tend, more and more, to think for himself. Being in an active frame of mind, it will appear to him as if the talk is aimed directly at him and his own particular problems. This is as it should be.

A wise speaker can so build his talk that it will be, not a dogmatic monologue, but a co-operative dialogue in which all sorts of things in the minds of the audience—objections, questions, doubts, and confirmations—will be brought to the front and fairly dealt with. This requires clairvoyance on the speaker's part, but any man who lacks that has no business to speak anyway.

Recently, in a school chapel, so I am told, the headmaster was only well started on his sermon when a professor mounted the pulpit beside him and offered a criticism of what he was saying. Great excitement reigned. The headmaster answered the objection, but the professor remained in the pulpit, and the sermon that day was a running discussion between the two on a great theme in religion. To say that the boys were interested is to put it mildly. They never had been so worked up over anything religious before. It turned out afterward that the whole affair had been prearranged. It was an experiment in a new kind of preaching, where one man does not produce a monologue, but where diverse and competing points of view are frankly dealt with.

The application of this novel idea to Theosophical lecturing is obvious. While the actual duplication of such a double-barrelled lecture, so to speak, might be impracticable in most

cases, the principle is worth bearing in mind. Let the composite mind of your non-Theosophical audience furnish you (in imagination) with your objections and counter-arguments, and you will have much in your lecture that will be of vital interest to them. At the same time, all danger (and it is a grave danger) of talking "over the heads" of your audience will be definitely done away with. Dr. Fosdick illustrates this method of lecturing and points out that the lecturer

must see clearly and state fairly what people other than himself are thinking on the matter in hand. He may often make this so explicit as to begin paragraphs with such phrases as: "But some of you will say," or: "Let us consider a few questions that inevitably arise." . . . Such lecturing when it is well done always possesses an important quality. It is not militant and pugnacious but irenic, kindly, and constructively helpful. How much the churches [and our lecture platforms] need such discourses! . . . Lectures that try to face the people's real problems with them, meet their difficulties, answer their questions, interpret their experiences in sympathetic, wise, and understanding co-operation—what a dearth of them there is!

One criticism Dr. Fosdick frankly applies to church sermons we might with equal frankness apply to one type of lecture we unfortunately find it difficult to do away with altogether.

We have endless sermons of sheer propaganda where preachers set out by hook or crook to put something over on the congregation.

There is a tendency, in other words, to be jesuitical, and this tendency must be watched. The Theosophical lecturer should be certain, before he embarks on a topic, that excess of zeal, or depth of conviction, does not cause him to overstep the bounds of fairness, truth, and strict accuracy. It is so easy, for instance, to take a quotation out of its context and give it a meaning different from that originally intended, or at least, a meaning more or less far-fetched, or exaggerated. We see this done so often with Scriptural texts. (The devil can quote Scripture to his purpose, says Shakespeare.) Equally easy is it to use a line of reasoning that is not strictly logical, and,

either through intellectual carelessness or lack of absolute sincerity, impose it on the audience in such a way that it will appear reasonable. This method may succeed in "proving" an argument, but it will never call forth that egoic response on the part of the listeners that should be the real goal of a Theosophical lecture.

That the "project" method which Dr. Fosdick puts forward has many dangers, the author frankly recognises. Such a talk

can be offensively personal, practically trivial, and narrowed to the conscious needs of mediocre people. But these perversions are the fault of just such unskilled handling as would wreck any method whatsoever.

What Dr. Fosdick insists upon is that preaching and lecturing to be effective, must be creative.

A true preacher is creative. He does more than discuss a subject; he produces the thing itself in the people who hear it. As an English bishop said about Phillips Brooks: "He makes one feel so strong."

And to be creative it is not enough to play with ideas; we must play on motives, the main-springs of human action. As Dr. Fosdick points out:

There is where much of our modern preaching fails, the old preachers at their best did know where the major motives were: fear, love, gratitude, self-preservation, altruism . . . I often think that we modern preachers talk about psychology a great deal more than our predecessors did but use it a great deal less.

Often one reads modern sermons with amazement. How do the preachers expect to get anything done in human life with such discourses? They do not come within reaching distance of any powerful motives in man's conduct. They are keyed to argumentation rather than to creation. They produce essays, which means that they are chiefly concerned with the elucidation of a theme. If they were producing sermons they would be chiefly concerned with the transformation of personality . . .

Lecturing becomes thrilling business when it successfully achieves this definite direction and aim. A lecture, then, is an engineering operation by which a chasm is spanned so that spiritual goods on one side are actually transported into personal lives upon the other.

To speak Theosophically, we would say that a good lecture is a bridge reaching from the heights of the Himalayas down to the depths of people's hearts.

There is nothing that people are so interested in as themselves, their own problems, and the way to solve them. That fact is basic. No lecturing that neglects it can raise a ripple on an audience. It is the primary starting point of all successful public speaking, and for once the requirements of practical success and ideal helpfulness coincide. He who really helps folk to understand their own lives and see their way through their spiritual problems is performing one of the most important functions in the modern world.

Alexander Horne

EVERY man hears only what he understands.

* * * * *

The greatest need of all ages is to induce people to think for themselves. Thinking is the only process by which one can become free from dogmas and creeds.

* * * * *

As soon as you can say what you think, and not what some other person has thought for you, you are on the way to being a remarkable man.

* * * * *

Liberty of judgment is everyone's right, yet how few here are that make use of this right. For the use of this right depends upon self-improvement by meditation, consideration, examination, prayer, and the like. These things are antecedent and pre-requisite.



THE PHILOSOPHY OF ISLAM

By NADARBEG K. MIRZA

II

Lailah Illallah!
There is no God but God.

That is the simple yet profound creed on which the mansion of Islām rests. It is technically known as the doctrine of *Tawhid* or the blessed Oneness, and is usually taken in its literal sense to mean that there is in the universe only one God. Strictly speaking, however, this is not a correct rendering. It really means that there is nothing but God in the whole universe; that everything that exists, whether animate or inanimate is He. The one is merely a belief in the Oneness of God while the other is its realisation. The realisation is reached in four stages: First comes the belief, next follows seeking, then comes knowledge, which is finally followed by the realisation of the Oneness.

It is as well to follow these stages from the lowest to the highest. The elementary teaching of Islām commences with the belief:

Qul huwa 'llahu ahad.
Say, the Lord is One.

This teaching is again and again repeated in several verses in the *Qurān*; but the following quotations bring out the fact clearly enough.

Wa ilahukum ilahum wahid.
And your God is one God.

1929

THE PHILOSOPHY OF ISLAM

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Allahu La ilaha illa Huwa.
God! there is no God but He.

Wa ma min ilahim illa illahun wahid.
And there is no God but one God.

A glance into the history of Arabia when Islām was revealed, shows the necessity for such a doctrine which aimed at unity. The condition of Arabia at that time must have been very similar to the state of affairs in India now; Hindūs fighting with Muhammadans, Muhammadans fighting with Christians. As now, so then, religion was the greatest dividing factor. There was not only a difference of religion but also a difference of sects in every religion. There were the innumerable gods of Egypt and Greece, to these were added the gods of Hindūism; there was sun worship and idol worship. Long before the Christian era people had entirely lost sight of the great God of the Universe and were worshipping either His creation or His attributes. The Lord Christ was the first to realise this fact. He preached the Fatherhood of God and did a great deal towards turning people's thoughts to the One God. But even Christianity, though it reduced the number of gods considerably, still left the doctrine of the Trinity—the Father, the Son and the Holy Ghost. And, as was natural, in a very short time again there was confusion which gave rise to division. Then came Islām with its doctrine of *Tawhid* (Oneness) which hoped to unite all by their contemplation of the one Object instead of the many.

"God! There is no God but He." As has been said: had there been two gods in the universe, the whole system would have collapsed.

However ignorant a Musalmān may be, he recognises the eternal existence of the one God from whom he emanated and to whom he is ultimately to return. He knows himself to be part and parcel of God, who therefore becomes the centre

of his existence. This, of course, does not mean that a Musalmān thinks he is God. As has been beautifully put by a poet:

*Adam ko Khuda mut kaho, Adam Khuda Nahin.
Laikin Khuda Kay Nur say, Adam Juda Nahin.*

Say not that man is God for man is not God,
But man has no separate existence from the Nur of God.

That, practically speaking, is the general belief of the average Musalmān: though he is not a God, he has no separate existence outside his God. "In Him (or in His Nur or Aura) he lives and moves and has his being."

One can easily understand how difficult it must have been for the people to give up their concrete gods at once, and to realise the idea of an abstract God. Not that the other systems had any inherent defect in them. The defect lay in the understanding of the people themselves. In worshipping the various aspects of God or His creation, they lost sight of God Himself. To get over this difficulty Islām endowed God with ninety-nine names, each describing one of His attributes. God is the Merciful, the Compassionate, the Just, the Generous etc., etc. In all these attributes lay food for contemplation for all natures of men. Whether it is the attribute of mercy or compassion which attracts him the most, an aspirant has the widest scope. Taking a concrete example of any attribute of God, he can meditate on it all his life without losing sight of God to whom that attribute is attached. It is possible to meditate on a single attribute so long and so completely as to lose sight of the attribute and realise that Oneness which is God.

Moreover in Islām all the prayers and meditations have been so arranged as to direct the attention of the disciple to an abstract idea of God. The very first essential of prayer in Islām is a sense of the presence of God.

Yet, with all the ninety-nine names, the first name is *Allāh*, which denotes the idea of an abstract God. And

at the end of the list of names appears the significant passage:

Ya man taqqaddasa 'ani 'l-ashbahi datuh wa tanazah 'an Mushabati 'l-amthali sifatun.

O Thou! whose abstract nature is free from illustrations and whose attributes are beyond examples;

i.e., whose attributes are beyond description and cannot adequately be even conceived by a human mind.

Mr. Quari remarks:

The belief that He knows, implies that His knowledge is His own peculiar knowledge which cannot be compared to our knowledge. . . . He exists, in a sense, by Himself, and all attributes exist eternally in Himself.

If a disciple is sincere enough, he very soon develops a desire to KNOW the God he is worshipping, and on whose attribute or attributes he has so long been meditating. By slow degrees this desire grows and takes root, and the disciple definitely enters upon the second stage towards the realisation of God—which is that of the search.

Peculiarly, in Islām, the search begins in a negative sort of way. Having learnt to discriminate between the right and the wrong, the disciple makes a definite attempt to advance from the unreal to the real. By a number of practices he is taught the lesson of desirelessness. Again and again he tries to wean himself away from the objects of the senses which have attracted him so long. One after another he drops his attachments which have held him in bondage.

Moderation as the means of controlling passion, prayer as the means of fanning the sacred fire, and charity as the means of overcoming all selfishness, are made the guiding principles of a disciple's life.

Thus, step by step, the disciple's attention is turned from the objective to the subjective and he is aware of a new awakening, a rebirth, as it were, into a life which is larger and more holy.

Quoting again from Mr. Quari's essay on Islām :

Wealth, which has all along been regarded as a possession and an achievement, becomes the mistress of charity and is freely spent in the service of humanity. Woman who has hitherto been regarded as the emporium of passion becomes the temple of divine adoration and helps the spiritual growth. All crookedness disappears, all thorns are turned into flowers and lo! hate loves and pride becomes a worshipper.

For the time, however, this search leads nowhere. Often the disciple is dejected and downcast. Having once turned his back upon them, the pleasures of the world attract him no longer. He has finally passed the outer gates of the unreal, but the real is yet nowhere in sight. Between the two he wanders hopeless and forlorn. He feels lost. He has nothing definite to lean on except a blind faith in God's grace and mercy. His faith is his only passport. This is the stage in which the disciple begins to realise his own individual helplessness. "I am humble," "Without His grace I am nobody," are the cries of this stage of the search. Now God becomes the father, the mother, the teacher and the Guru. He is all in all. "He" now begins to dwell where "I" was so long the master.

It is but natural that having become so entirely dependent upon God the disciple begins to develop a keener desire to know Him. With a concentrated mind, therefore, the disciple renews his search and with every breath, with every thought, word and deed he thinks of his God. And gradually, as if in answer to his constant prayer, the Divine Mind vibrates with compassion and the doors of knowledge are let open to the seeker with the divine call :

Ya ayyatuha 'l-nafsu 'l-mutma 'innatu 'rji 'i ila rabbiki radiyatun mardiyah fa 'dkhuli 'ibadi wa 'dkhuli jamuati.

O peaceful heart! O restful Soul! return to thy Lord satisfied and accepted. Enter into the circle of my chosen ones and the garden of the blessed.

The knowledge which is now his, opens for the disciple the doors of his intuition. The differences in Nature disappear

and all is harmony. Everywhere, in everything he discerns the image of God. Knowing God, the disciple begins to know himself. The individual existence ceases, all limitations vanish and he sees the One eternal existence running through all.

As the disciple progresses, his knowledge grows; the mysteries of names and numbers become known to him and in all actions he sees God as the one Actor. Darkness disappears and light becomes visible and his existence becomes one with the existence of God. It is at this stage that the disciple loses sight even of the attributes of God and stands on the threshold of realisation.

With regard to the stage of realisation of the Oneness of God, I cannot do better than to quote from Mr. Quari's essay :

The state of realisation of Oneness, in which the knower and the known, the subject and the object are reduced to what may be termed One, although conveying no numerical meaning, is hardly within the province of description. Suffice it to say that . . . when the disciple reaches the spiritual realm of the absolute, where there is neither addition nor subtraction, where he has reached "nowhere," although he has reached "somewhere," he finds himself exactly at the point, where the soul in its true abstract nature reigned before incarnation. He is soul, he is knowledge, he is intelligence, he is happiness. "He is" is no more to be asserted. The Qurān alludes to this state in the following verse :

Hal ata 'alal-insani hinun min al-dahri lam yakun shay'an madhkura.

Has man realised that state when he was what could not be described?

Having once realised this Oneness, the master of Oneness (*Muwahid*) now lives to lead a life of practical harmony. Having crossed out all selfishness, he now lives entirely in purity and divine love, only caring for others and ready to make any sacrifice, however great, in the service of humanity. Knowing now fully the mystery of life and love, he becomes all life and love and who could be more useful than he? . . . With knowledge and realisation power is gained and this, smoothening the path of usefulness and service, completes the circuit of life and man is declared to have fulfilled his mission.

Inni ja-ilum fi'l-ardi khalifah.

We have our representative on earth,

is worked up to and man now truly represents God.

I have deliberately quoted at some length to show the similarity of thought and expression in the philosophical literature of Theosophy and Islām. Truly, after a certain stage the differences lie only in the seeming.

Though all the instructions in various schools of philosophy in Islām are based on the teachings of the *Qurān*, each school has a system of its own. But they all lead to the same goal. I have the details of several systems before me as I write. It is not necessary to go into them here. It may however interest Co-masonic readers to know that one of the fraternities work up to the text :

Kullu shay'—in halikun ill waghahu.

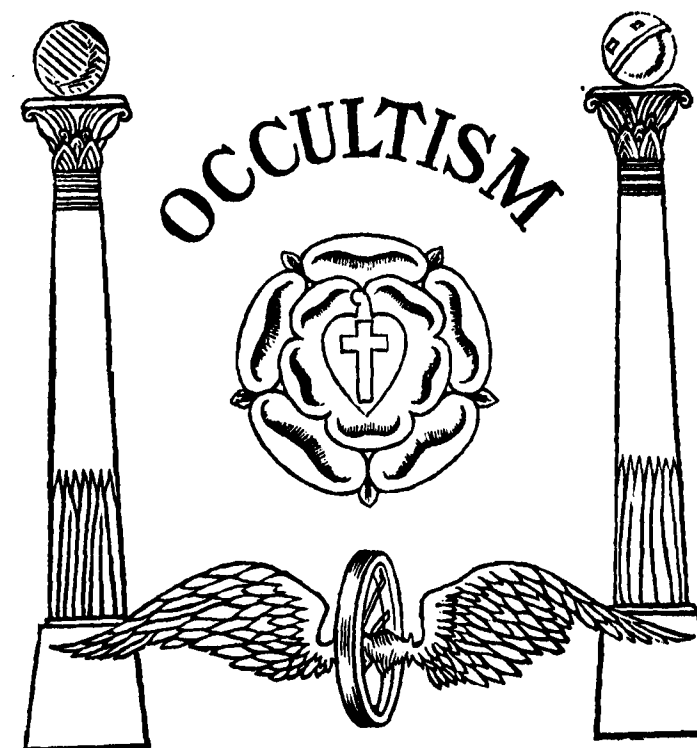
Nothing but the radiance of His light shall endure.

These fraternities also hold that involution and evolution are but two phases of the One Eternal Existence. All the varieties in nature are said to be the reflection or manifestation of the same Oneness. Life is one though the forms be many. Or, to put it in the language of Islām :

Al haqqu mahsusan wal khalqu ma' qulum.

God is involved and the Universe is evolved.

Nadarbeg K. Mirza



THE UNIVERSAL MYSTERY

"HOMAGE TO THEE, RA, THE INVISIBLE LIGHT!"

By A. KAMENSKY

IN one of the MSS. found in the tombs of the Kings of Thebes, there is a prayer addressed to the God of the Invisible Light, Rā. He is called "the Lord of the hidden spheres, from which the essence of all is born", the "scarabée, who closes his wings before the sunset", and also "the God, crowned with the golden Disk". His Face is the "Unseen Reality". He is compared to a "Great Lion, who creates

¹ From an ancient Egyptian prayer.

heaven and endows with the gift of speech"; he is "the Head of all the Powers of the Holy Sphere". He is "the Lord of Light, illuminating all hidden things"; His Face is the "Face of the God of Light".

Rā leads Osiris, the Lord of the visible Light, in the sacred House of Silence, and Osiris becomes Rā.¹

The sun has ever been the symbol of Logos. He also symbolises the Sons of God, His Messengers, in the same way as an ambassador represents the king. Thus the Great Initiates, who incarnate on earth as men to fulfil a great mission, are symbolised by the Sun, for they are representing him. And each one of them being a reflexion of the Logos, manifests on earth something of this world-activity, in the same way as the visible sun reflects the light of the Unseen Sun.

The drama of the Logos and of His Messengers is expressed in the sun-myth. In the ancient times it was represented by the priests, initiates in the Temple, and was called "the Mysteries". The descent of the Logos in matter was first the subject of the Drama, His victory over darkness and His radiant Resurrection. Then—by analogy—the descent of the human soul into matter, the suffering in the prison of flesh and the resurrection by recognition of its divinity and union with the Spirit Immortal. The neophytes had a long time of preparation before they could be admitted to the Mysteries and by their participation they became "initiates," for the "Sons of Osiris" had acquired power over life and death. Each one of them became thus a "Messenger of the Sun".

It is interesting to note that in the Mysteries the same symbols were used in different countries. The lower nature (earth, water, air, fire), had to be overcome first, then the astral element (the rushing waters) and the mental element (the

¹ It is noteworthy that in India also there were two Suns, to whom homage is made by the Vedic poets: the Lord of the Invisible Light, Savitar, and the Lord of the Visible Light, Sūrya.

tower struck by lightning). After those victories, the neophyte was led into the Inner Temple and over its portal he saw the shining "Star of Initiation". Another symbol was revealed to him in the Inner Temple: the crown of the sage (the diadem of the mage). It symbolised the last degree of the ascent, which synthesised the whole trodden Path, showing the perfect union of knowledge and love: the flame of devotion was to be renewed and refreshed in the springs of Wisdom; the burning heart was to be lifted by the golden wings of deep knowledge and infinite tolerance, for the "son of Osiris" had become the "son of Rā". The initiates greeted him with the salutation: "We greet Thee, the representative of the King. Thou and Osiris art one. Thou hast become the son of Rā!"

And the new initiate answered with a proud joy: "I have attained the land of Truth. I am resurrected, as a living God, and I shine amidst the legion of the heaven-born Gods, for I belong to Them."

Thus, the Mysteries revealed the great Truth that the immanent God becomes the Messenger of the transcendent God, in his capacity to manifest on earth His Love, His Will, His Wisdom, and His Joy. Thus the things which were hidden, have become visible. The Unseen Sun has illuminated the world of the visible sun, and the Mystery of the Star has become one with the Mystery of the Sun.

It is for the fulfilment of this great Mystery that Heavenly Messengers come on earth, for the destiny of humanity is to become divine. Each son of man must grow to know himself as a "Son of Light," and to unite with "Osiris". In this "Divine Union", he becomes so to say "Osiris Himself", and enters "Rā", the "Invisible Light".¹

A. Kamensky

¹ The Peace and Glory of Nirvāṇa.

GLADIOLUS

IN my garden, sauntering solus,
Came I on a gladiolus—
But, before I bent my knee,
Something strange occurred to me.

What had been a flower now glowed a
Crimson-lanterned peaked pagoda,
Sacred to the More-than-Man
In the islands of Japan.

On my garden fell the mood a
Painter puts about a Buddha:
Inward sight where sorrows cease;
Power at poise with radiant peace.

In my garden knelt I solus
At the shrine of gladiolus,
Lit, to pleasure more than sight,
By and for the Lord of Light.

JAMES H. COUSINS



METHODS OF SPIRITUAL TRAINING

By BISHOP J. I. WEDGWOOD

(Concluded from page 305)

WE are told that there are three main divisions or groupings in the Hierarchy of the world, and I am inclined to think that we can best envisage the subject of diversity in spiritual training if we study the activities of these three groups. At the head of each group stands an official—the Manu, the Bodhisattva, and the Mahāchohan. There is a further division into seven rays, but we need not concern ourselves with this for the moment. You will remember that in some of those excellent diagrams which figure in our Theosophical literature, the Procession of the Son and of the Holy Spirit from the Father is shown. Each successively “steps down” a plane beyond the other. This gives an indication of the nature of the work that is to be expected from neophytes belonging to these three groupings respectively. Those belonging to the line of the Mahāchohan are likely to be given work of the most concrete character. It is not a question of one type of work being higher or lower than another, but only of their occupying different places in the economy of the world.

In mystic tradition three Paths are spoken of, which range themselves naturally under the three great Heads. In this case there is difference of dignity. They are to be trodden successively by all. First, the Path of Purification or Purgation

under the Holy Spirit; next the Path of Illumination under the Son, and thirdly the Path of Union coming under the Father aspect. These three Paths represent phases in the spiritual life of all aspirants. The first leads one to the Portal of Initiation, and through that we enter upon the Way of Illumination. At a higher stage we enter upon the Way of Union.

If we can reach some understanding of the work and duties of the three great Officials who represent in the Hierarchy the Persons of the Blessed Trinity, we shall better be able to grasp the real unity which lies behind the different phases of the work of these three lines. In dealing with such high Personages, we cannot hope to grasp what is the nature of Their work except in the most superficial sense. But we are given to understand that whilst the Manu and Bodhisattva are largely concerned with planning for the future, it is the special task of the Mahāchohan "to carry on" with things as they are. For instance, the Life of the Bodhisattva continues to sustain the various religious institutions for which He is responsible, but in His office He may be seen rather as the great centre of Wisdom and Love, and as fulfilling the part of the Prophet, whose task it is to disclose new aspects of Truth to an advancing world. The Mahāchohan is, on the same basis of thought, the typical Priest who maintains the established order of things, so that no help may fail along the lines which the Divine Wisdom has planned for the world-at-large. He is Head of the great department of administration, and His workers are concerned largely with the concrete and practical. In occult training it would be their method to help people towards "the next step forward," rather than to lift themselves out of the world of activity and to dwell upon the abstractions of the Spirit. The Holy Spirit is as "a rushing mighty wind" and He manifests Himself in tongues. The Second Aspect breathes

rather "in the Silence". His is not the way of activity, but of spiritual illumination. His voice is "the Voice of the Silence". The work on this line and the methods of training are again different. Great attention has to be paid to the control of the whole nature, so that the voice of intuition can make itself heard in the stillness of a tranquil personality. Ideals are to be held up before the world, and the workers of this group must be radiating centres of love. There is not much that can profitably be said here about the pioneers of the first group. They are often like fish out of water in the physical world, because their ultimate work has to be to channel the power of the Spiritual King for the carrying out of His archetypal plan. They have to be trained to self-dependence, to great doggedness and perseverance. Their life is often lonely because their true *habitat* is the steep slopes of the mountain—the *ātmic* consciousness. It is only the more developed ones who can be trusted to bring down their powers to the physical world. They generally have stormy lives, and H. P. B. is reputed to have said that during several incarnations they often die sudden and perhaps violent deaths. Their training is not unlike that of the boy who is taught to swim by being thrown into the river and told to find his way back to the bank. They conquer by the sheer power of the will within them.

As time presses, I will take up just one other aspect of our subject—one which is often greatly misunderstood at the present time. It is the question of training through ceremonial. Spiritual training cannot be considered from the point of view of the individual alone, it has also to be studied from that of humanity, or groups of humanity, collectively. No aspirant to spirituality can afford to disregard his neighbor. We are all inter-dependent the one on the other, for we are all knit together in the fellowship of the One Life. This is a point often overlooked by mystics. The teaching that the

external world is to be disregarded logically implies the exclusion of our fellow-men. And there is a sense in which our fellow-men represent the God exterior to us, with whom the God within us has to make relation. (Of course the same idea applies to Nature, and to the whole of the phenomenal world, which also is instinct with the Divine Life.) One of the rays, the Seventh, is frequently called the Ray of Ceremonial. People seem sometimes to think that those on that ray spend all their time doing ceremonies. That is, of course, a silly misconception—though quite true in one sense, in that every modification of our consciousness, physical, emotional or mental, reacts on matter, and involves therefore the use of form, which is ceremony. We might get a larger and more adequate appreciation of the ray if we were to call it “the Ray of Right Relationship”. It is sometimes called “the Ray of Order”. It is the Ray *par excellence* on which we make a study of the use of form. And let me point out in passing that the right use of form is a thing which has to be acknowledged and recognised, though people seem to talk and think a great deal more about their abuse. So long as we are in manifestation, we are wedded to form and therefore to ceremony. There is the fundamental duality of Life and Form, Spirit and Matter. The good folks who glibly tell you that they intend to simplify their lives and divest themselves of “all forms and ceremonies” have only one resort—a rather difficult one at our present stage—namely, to escape from manifestation. But to come back to our subject—we have only to watch the behavior of people in the street, to see how little conception they have of “right relationship” to one another in life. Some friends meet in the street—they stop dead on the pavement, as though it were their own exclusive property, and start kissing each other and talking, oblivious of the other passers-by. You have the beginnings of a sense of collective action in some countries. In England we have a

very public-spirited habit of lining up in *queues* at a bank or ticket office. Some countries have this, some have not. But to watch the battle to board a London bus on a rainy day, you would think that you were living amidst a troop of savages.

The fact is, we have all been in the habit of thinking first and foremost of ourselves. This has been necessary for our development in the past. It has become a habit and instinctive with us. This self-interest lies at the root of all our troubles and sorrows. A man who is more interested in people bigger than himself (from whom he can learn); or in people of his own level or lower (whom he can help); or who is more interested in the big impersonal events of life than in his own petty pleasures and moods—that man remains undisturbed amid the storms and turmoil of life, for they cannot seriously affect him. Self-disinterestedness, in regard to the lower self, is the foundation of all occultism. And as a man grows to be outward-turned by habit and instinct, he forms gradually for himself a code of his relationship with other people, because he feels himself to be part of the one whole. The true occultist is a perfect gentleman. And the “manners” of the gentleman are the natural expression of his relationship to his environment.

There is no better training-school for this work than the traditional ceremonial institutions. Physical right relationship is learned from drill or eurythmics. But we have also to consider emotion and thought. I have given a great deal of attention to this kind of collective work in the Church and in Freemasonry, and I have found that by proper training people can be brought into the self-realisation of a collective consciousness which is that of the group—larger and infinitely grander than the imprisoned consciousness of the personality. Added to this, we have the tremendously expansive influence of the angels and of those Great Ones who stand behind these

institutions, and use them as a channel for the helping of their members, and through those members of the world around.

The moral that we can draw from the study of these different ways of spiritual training is that the world's great work has to be carried out in many and diverse ways. As we grow in experience of the spiritual life things tend to simplify themselves before us. Behind the multiplicity of phenomena, we see certain principles, which seem to gather or group up in themselves this multiplicity, and enable us to deal with simpler factors. But we should never forget that at his present normal level man has still to deal with diversity. The ordinary man is not a simple product and the "simple life" cannot meet his meeds. The physical body in itself is a highly complicated piece of machinery. He can, of course, liberate himself from a number of superfluous accessories in life; but he does on the whole need a rather complex environment, with forms of art for emotional education and also scope for intellectual development, to minister to his complex nature—a complexity built up through many incarnations. Spiritual training has to be applied to the undeveloped man in many different ways because of this diversity of temperament and of this wealth of experience in the past. But these differences of method are all complementary to one another, and they find their reconciliation or right relationship when looked at from the standpoint of the unity of the One Life.

J. I. Wedgwood

ECHOES FROM THE PAST

PRECIS FOR COLONEL OLCOTT

Testimony of Various People about Phenomena, October, 1882

Ramaswamier, 15th October, 1882:

I met my Guru on horseback in Sikkim. Recognised him at once from his great resemblance to the astral body seen in Bombay some months ago by myself and five others, and also to a portrait in Colonel Olcott's possession, which I had seen.

Ross Scott, Mrs. Scott, Olcott, Blavatsky, Damodar, Bhanishankar:

Astral body resembling the portrait in Colonel Olcott's possession and believed to be that of his Master, seen by persons named above.

Prof. Smith:

Saw a letter dropped, containing message to him written on N. W. P. Government paper, in the same handwriting as letters previously received, and believed to be from one of the Mahātmās and referring to words spoken by him immediately before, under circumstances which in his words "precluded the possibility of fraud".

H. H. Thakore Saheb of Wadhwan and O. R. S.:

Saw a letter fall, addressed to him, asking him to hand over an enclosure to Colonel Olcott to be forwarded to Mr. Sinnett.

TESTIMONY TO SIMILAR PHENOMENA UNDER
CIRCUMSTANCES APPEARING TO THE WITNESS
BEYOND THE POSSIBILITY OF FRAUD

GIVEN BY

K. M. Shroff
Hurri Sinji Roopsinji
Gunpatrao of Wadhwan
Bharucha
Martandrao
Bal Nilaji

V. Cooppooswamier :

Saw an astral hand appearing out of solid wall and dropping a letter, addressed to one of the company present.

Subramanier :

Saw Sreenivasa Rao, in broad daylight and in the presence of several persons open the Shrine, take out the silver bowl which was empty, and then shut the doors of the shrine, and after five minutes opened it and found a letter in the bowl, in the handwriting of Mr. Sinnett's correspondent and containing currency notes for Rs. 500. The witness examined the cupboard and the surroundings, and found nothing to suggest the possibility of fraud or deception.

Dr. F. Hartmann :

Certifies to appearance of writing always connected with Colonel Olcott's Master, on a blank space in the MSS. of an article by Dr. H., while the MSS. were locked up in his satchel.

Appearance of a letter from the same Master in his drawer in his own room where he was alone. The drawer was quite empty when he took out a pair of pincers therefrom; the letter appeared as he was going to shut it.

Mohini M. Chatterji :

Had relations with Mr. Sinnett's correspondent before joining the T. S. Heard His voice at Darjeeling. Heard of Him from a Brahmachâri. Heard His voice while alone in Calcutta in his own house. Saw astral body at Headquarters, Bombay and Madras. Cannot speak of other Masters.

General Morgan :

But phenomena.

Damodar :

Great Riddle solved.

Read Damodar's letter to Sinnett.



ON HOWTH HILL

AN EPIC OF THE SUN

By F. H. ALDHOUSE

SUNSET

SLOWLY the gold is fading in the west,
Now to the eastward burns the silver ray
Of the fair star that smiles farewell to-day.
The clouds in saffron and in purple dressed
Veil the sun passing to his nightly rest:
A thrush is singing his last plaintive lay.

FULL MOON

The earth is silvered by the magic beams
 Poured in a flood of splendor by the moon :
 Faintly there sounds, then fades, some night-bird's tune.
 Silver reflect the clouds, the sea, the streams,
 Built all of silver are the night's bright dreams.
 The moon and stars rejoice in their high noon.

SUNRISE

Pale crocus of the dawning, changed to rose,
 Expands, till crimson petals deck the sky :
 The gulls on snow-white pinions upward fly
 Leaving the sheltering rocks of their repose.
 The sun beams forth, and on his journey goes
 And all the birds break into melody.

REFLECTION

The Hero of the Universe, the Sun,
 In birth and death and struggle, has for stage
 The boundless azure ; and his pilgrimage
 Is for an æon, our short journey's run
 Reflects his splendor, as the moon's pale light
 Lit from his glory, makes earth's darkness bright.

F. H. Aldhouse

RICHARD WAGNER'S "TANNHÄUSER"

THE MINSTREL KNIGHT

By ECLECTIC

(Concluded from page 316)

THE second act of Tannhäuser opens showing Elizabeth in the Singers' Hall in the Wartburg. In her great joy at Tannhäuser's return, she sings :

Dear Hall of Song once more I greet thee !
 Glad greetings take, beloved friend !
 Once more his songs shall echo through thee
 And my sad dreams shall find an end.

When first he left thee lonely,
 Thy pleasures died for me ;
 All calm from me departed,
 All brightness fled from thee.
 But now, my heart, with joy o'erflowing,
 I see thee glorious as before ;
 A radiant light o'er all is glowing,
 Now he returns once more.
 Dear Hall of Song, dear Hall of Song,
 I give thee greeting, greetings of joy !
 Greetings of rapture, dear Hall of Song.

At this point we might go somewhat fully into the position of Tannhäuser and the other minstrels, for Wagner shows how the Minstrel Knights are concerned with the divine plan for guarding and helping humanity.

The order of Minstrels, Troubadours, Love-Singers or *Minnesingers*, as they were called in Germany, is one of those secret or private orders that have existed throughout the ages. Their mission is to uphold truth, right wrongs, proclaim and preserve the records of the laws of the spiritual life, teach love for humanity, and train their members for these purposes. They step in and play the, sometimes, losing game of assisting the weak when they are wrongly oppressed, put right the ignorant or selfish corruptions that ever creep into divine affairs when left for long in human hands. They also prevent life from becoming stagnant by being pioneers into the hitherto undiscovered realms of knowledge. Many members of the Theosophical Society are vitally interested in some of these movements existing in the present day and in a present-day form.

Wolfram von Eschenbach, the chief Minstrel in Wagner's opera belonged to the Order of the Knights' Templars. It was he who wrote the "Parsifal" poem from which Wagner drew the material for his opera of that name. Dante also was a Knight Templar and he often wrote in praise of the Troubadours.

The members of these Orders were called bards and *skalds* in Scandinavia, minstrels in England, troubadours in Southern France, and *guillari* in Italy.

Prester John, the Eastern King of the Grail Brotherhood, was the Chief of the entire Order. St. Francis of Assis was a member, as also were many kings and princes, and it appears that King Arthur and his knights formed part of this great movement and had a closer connection with the history of England than most people imagine. Only "Perfect Knights" were members of the Round Table.

Most of the names and terms in their songs had a symbolical meaning as it was necessary in those troublous times to be extremely cautious in the giving of any unorthodox

teachings. Their songs about Love and Woman refer to a purely spiritual love of humanity and to their secret teachings, and their lodges had female names, "Maria" being a favorite one.

Fully initiated knights received the title "Perfect," a golden cup—Symbol of the Grail, a horse, which signified a community to lead, and a kiss of a most beautiful lady, which meant communion with brother initiates.

The following fragment from a poem, by one of the celebrated *Minnesingers* of the time shows, the spiritual character of their mission :

Love is neither man nor woman,
Soul it hath not, nor yet body,
And no earthly sign or token ;
Though the tongue of man hath named it,
Never mortal eye hath seen it.
Yet without it can no creature
Win heaven's pitying grace and favor ;
Nor where love is will there linger
Aught of fraud or baseness ever ;
To the traitor, the false-hearted,
Love hath come not, cometh never.

We read that the great feast of the *Minnesingers* or Troubadours was Pentecost, as representing inspiration, after which they started on their travels.

The whole of these movements are inspired by "The Great White Lodge," the fountain-head of all spiritual and ordered life on this planet, the existence of which the Theosophical Society has revealed to us, and to which all earth's divine Teachers and Lawgivers belong. It is to two members of this Great Lodge that the Theosophical Society owes its existence. I do not refer to Madame Blavatsky and Colonel Olcott—they were its outer founders, the mouthpiece of the two Masters of the Wisdom who were its true founders.

After Tannhäuser's year of absence, it was the unfailing love of the saintly Elizabeth, that first persuaded him to rejoin

his brother initiates. Wolfram informs Tannhäuser that she has absented herself from all their gatherings since he left them, and in the interview with his fellow-knights, we see the deep ties of brotherhood that link the members of this order together, though the deepest import of their bond only those within may know. It is a love-tie deeper than all other ties, and in the Hall-of-Song contest we see the spiritual nature of this bond. The singers refer to an "Exhaustless silver Fountain" that only the pure in heart may drink from—those spiritual waters of Life Immortal belonging to the world or state of Unity and Boundless Light.

Wolfram in his song at the contest sings :

And lo! aloft there springs a wondrous fountain,
Whose silver light my gazing spirit awes;
From that pure source a stream of rapture wellet
Wherefrom my heart divine refreshment draws.
Oh, ne'er may I profane that well's pure waters,
Nor stain with impious hand that silver flood;
In lowly devotion I kneel before it,
Contented there to shed my heart's last blood.

Tannhäuser sings:

To me too hath my fortune granted
A vision, Wolfram, keen as thine;
Who does not know that magic fountain?
Loudly I praise its powers divine!

These words reveal to us that Tannhäuser had reached a considerable spiritual development, though he has not firmly established himself in it yet.

Walther sings:

The fountain that our Wolfram honors,
I too have watched its waters flow:
Would'st thou possess that fount, yet not destroy it,
Then must thy heart, and not thy sense, enjoy it!

This is the Nectar of Immortality of which mystics have been telling mankind throughout all time. They symbolise

it under many guises, as they needs must, for each must for himself climb the spiritual mountain and drink the life-giving waters. It is called the Air of Olympus, the Grail's Wine, the Ambrosial Waters, the Nectar of Immortality, and so on. I suppose we, Christians, would call it heaven, but it is a state beyond even the 7th heaven—what Theosophists call the buddhic or even higher worlds. In Western lands we mix all the inner worlds into one—excepting the imaginary high-temperature place—but there are many worlds besides earth, heaven and purgatory. The veil that hides this sacred Mystery of Consciousness may be rent only by great love, by heroic endeavor in the service of humanity, for Service is the Master-key that opens the door to the wonderful experience.

In the next scene Wolfram enters the valley in front of the Wartburg and discovers Elizabeth praying before the shrine of the Virgin. He sings:

Here, deep in prayer, I find her,
As I so oft have seen her, when alone
At close of day, down through the valley I wander.
The wound deep in her breast still burning,
For him she prays with ceaseless yearning,
Pleading with heaven night and day—
Oh, perfect love, that nought can slay!

From Rome the pilgrims soon will be returning,
The leaf is sere, they cannot long delay.
Will he among the pardon'd ones return?
Long hath she pleaded, long hath striven;
Oh, grant her pray'rs, ye saints in heaven!
Though still unheal'd remains the smart,
Shed holy comfort on her heart.

At this point the happy song of the absolved pilgrims is heard. Elizabeth raises herself and sings:

That is their song! 'tis they, they have returned!
Oh, Heaven! show me now Thy will,
And make me worthy to fulfil it!

The pilgrims pass in view of Elizabeth who is anxiously looking among them for Tannhäuser; finding he has not returned, she masters her painful emotions and most sadly but resignedly sings:

He will return no more.

Elizabeth now kneels and prays before the wayside shrine of the Virgin.

In the final stages of our human journey, all the outside helps and loves will fall away from us and we shall be driven to the only resting-place for the soul of man—our own inner Spiritual Nature, for it is that and that only which is permanently linked with the Eternal; in fact is the Eternal. Both Elizabeth and Tannhäuser have been driven to this refuge, this Nectar of Immortality which is boundless joy and liberation from all sorrows and longings.

Then follows Tannhäuser's recital to Wolfram of his journey to Rome and its results; we see him staggering upon the scene, haggard, and in weather-worn, tattered garments, utterly crushed in body and soul. This recital is surely one of the most powerful presentments in the realm of art of the emotions of a strong soul in the grip of established but misused authority, and the sometimes soul-searing effect upon the human being that meets with it, but it is an instance of Wagner's clear vision that pierces all things and reaches to the pure fundamental compassion of the divine when he causes the Pope's staff to bring forth leaves.

It is the ever-repeated saying of every Savior, if not of Their followers, that: "All His sons shall one day reach His feet however far they stray."

Rome is a symbol of one of the spiritual centres of Being; I say *one* designedly, for the Christ, the World-Teacher, said

He had other folds than the Christian one, therefore, Rome should be *one* of the centres where wrongs could be righted—where the harassed soul goes for healing and light in its difficulties. Wagner, in this opera, does not hesitate to state that in some respects she had fallen from her high estate, as revealed in the fact that Tannhäuser's shortcomings are regarded as outside the pale of redemption, since he is turned away without hope of salvation, being told that his soul is lost, beyond recall in fact.

Firstly, we must emphatically state that no soul is finally lost—being a part of the Divine it cannot be—it cannot go outside the realms of the Divine love. Secondly, no one organisation in the hands of man can on any true foundation claim to be the final arbiter of human destiny; the Pope's staff bringing forth the leaves symbolises the truth of the Eternal forgiveness of true repentance, of course followed by right living, as all true repentance is.

As ever with Wagner, it is always a spiritual, sacrificial love that is the redeemer, and always does the sway of the senses, materialism and selfishness come to grief in the end, and such is the universal experience of mankind.

Tannhäuser has a nobility that at the moment the other knights did not seem to see; amidst all the subtle changes going on in him, it is his love for Elizabeth and not self-love that moves him to his destiny. Wagner remarks that Tannhäuser is never little, but big in everything he does; the saying: "The greater the sinner, the greater the saint" fits his character well.

It was his utter singleness of purpose, his love for another and his desire to wipe away Elizabeth's tears that he undertakes this journey to Rome with its fearful sufferings, it was to hide himself from his "angel's" eyes and to find some measure of relief from his acute agony that he sought the Venusburg again, rather than desire for pleasure. What

nothing else could do, the love of Elizabeth had done, for the power of her death through love settled his heart and mind and placed him for ever on the way to self-redemption.

Every great Spiritual Teacher has stated that Divine Love never ceases, that Immortal joy awaits each child of God and man; that all the time the music of God is sounding behind the veil, all shall hear it when the clouds, that are the valleys of evolution, have been lifted. Sorrow and difficulties are but passing lessons to reach the consummation that admits all to the Heart of Being.

In the final scene of all, Wagner shows that the Venus-burg itself will be redeemed, and that all elements—soul and senses, God and His garment, Nature, unite in a chorus of joy brought about by all-hallowing love.

The pilgrims sing:

High over all the world is God,
His mercy is not sought in vain,
The grace of God to the sinner is given;
He too, shall dwell with the blessed in heaven.

Eclectic



THE SCIENCE OF PEACE¹

PUBLIC LECTURE BY PROF. J. E. MARCAULT,
AT THE BRUSSELS CONGRESS

July 27th, 1928

THE Kellogg proposal for the universal outlawry of war has been accepted by England, France, Italy, Japan. It may be, as its originator said: "the most impressive manifestation of the spiritual nature of man," so far realised (for the Amphyctionic League of Greece guaranteed the safety of the temples of the gods, but not of human life), but it is only: "one more step toward peace." It proclaims that war is outlawed, but there can be no outlawry without law, and no international law exists at all. For what supernational body is there capable of promulgating it? The League of Nations, having no legislative and executive power, is certainly not such a body. Therefore there can be agreements between Governments, valid as long as those Governments care to respect them; and Diplomacy is the art by which such agreements are made. But the Kellogg Pact still recognises the world as a field of battle and merely tries to prevent its becoming a field of slaughter.

Moreover, the peace contemplated by the Pact is only a military peace; the evil it outlaws is merely the loss of life, an evil which former proposals tried to obviate by the reduction of armaments, or prohibition of the deadliest weapons, and their use on non-combatants. But, like its forerunners, it leaves the world open to all other kinds of rivalry, intellectual, cultural, above all economic. Nay, it may even be argued that militarism is outlawed by general consensus because it no longer pays, is too costly an instrument, leaves the victors economically as impoverished as the vanquished, sometimes poorer, because it destroys wealth-producers, men and machines, and handicaps us for economic and other forms of war. And so regarded, the Kellogg Pact, genuine step as it is in the direction of Peace, appears as an "impressive manifestation" not so much "of the spiritual nature of man," as of the materialistic nature of present-day politics.

It is a fact that as soon as the last war was over and the peace-treaties were signed, economic war began again at once among

¹ English translation by Lecturer.

the belligerent nations, allied and enemy alike, each one intent on remaining, or becoming a successful competitor in the fight for markets. The International credit system is evidence of a state of warfare, of which the exchange list is the war bulletin. But how can there be economic peace in the International field while there is economic warfare within the Nation. We have reached, or are reaching, political democracy in National, though we are still far from it in International, life. But economic democracy is still unknown within our National boundaries; how far then are we from economic democracy in International relationships? The League of Nations possesses neither legislative status, nor executive powers, to bring about that state of peace.

Yet even the outlawry of economic war would be but one more step towards a true peace. The Science of Peace is not to be looked for in economics any more than in politics. For the so-called circulation of wealth cannot be the object of a science *per se*, since it is but a corollary of the fluctuation of values, which are psychological factors. Only a science dealing with that psychological reality, and including politics and economics as secondary constituents, could establish that form of democracy towards which politics and economics are only "steps," i.e., *spiritual democracy*. And that would be the Science of Peace, for its object is that which is universal in every individual.

Jurists are now seeking to conciliate individualism and universalism. But one cannot conciliate two opposites; they can only be brought to a synthesis wherein they are necessary parts of one whole. In every individual the true self is universal. There lies the synthesis between individualism and universalism, hence the foundation of true peace.

The Science of Peace is that of the evolution of man's universal consciousness, for its individual expression cannot but satisfy the needs of all. Its application to National and International life, an application to which politics and economics will be made subservient, means spiritual democracy, another name for which is spiritual education. But such a science, linking the individual to the universal, must needs be Theosophical in one form or other.

J. E. Marcault

BEING good is different from doing good, and much harder.

FATHER DIGNAM

THE RE-DISCOVERY OF "VRIL"¹

OWING to the interest that has arisen in spiritual healing in general and my own work in particular, I have been asked on many occasions to place on paper an account of how "Vril" was re-discovered. In the past, spiritual healing has not been definitely associated with any specific force or power; and even in the healing of Jesus very little reference is made to a definite force, except in the case of the woman who touched the hem of his garment, when "He perceived that power went forth from Him". Where results have been obtained by means of spiritual healing it has generally been considered that they were simply the outcome of the faith of the healer or of the patient. Regarded from this point of view, healing could not be taught by one person to another. Once, however, the definite force or power by which the healing is accomplished is isolated, its nature and use can be taught in the same manner as any other scientific subject, by means of lectures and demonstrations.

Many years ago, as a child, the writer was constantly seeing manifestations of colored light, especially on waking in the morning. As time went on a study of psychology and kindred subjects was undertaken, he being especially desirous of understanding the meaning of the phenomena which were ever becoming more and more visible to him. In 1905, when residing at 74 Victoria Avenue, Albert Park, Melbourne, after much meditation of a prolonged character in which the mind was focussed upwards, a remarkable effect took place. From every part of the room in which the writer was sitting, streams of colored light began to pour. It came down in whirling clouds of blue and lilac from the ceiling, the walls flashed out with scintillating showers of it, while from the floor it rose upwards, until the whole room was filled with dense clouds of this wonderful light. For more than two hours these streams continued to pour in, the vibration being intense, as the whirling globules of light swirled and radiated through the room. An account of this particular incident was sent shortly after it occurred to Mr. G. R. S. Mead, now Editor of *The Quest*, a London mystical magazine, and an acknowledgment of its receipt came duly to hand though the article was not then published. Later on, when in London the writer had several talks with Mr. Mead concerning that outpouring.

The effect of the experience was remarkable: one seemed to be filled with living electricity, and its tendency was to rush upwards

¹ This has been sent to me by Miss Mary Rivett, and I publish it as of general interest.—A. B.

through the body and out of the top of the head, and through the fingers. Looking at one's hands at the time, there was a fan-shaped spray of light coming from them which extended for more than twelve inches beyond the fingers. One's clairvoyance was awakened, and this force could be seen as a bluish light by day, and as white rolling clouds by night. It could also be heard, the intense activity of the myriads of atoms of the force, whirling round one's head, sounding like the wind rushing through the trees in the distance, or like the ceaseless hum of an electric engine far away.

During the last twenty-two years, with this force always present, the writer has had an excellent opportunity of studying its effects. At first he had no control over it at all; the force itself made the conditions. It was all round him, there was no escaping it, and it could not be shut off. Even when he closed his eyes and tried to go to sleep he was still in a blaze of light. This light was not physical light, for it did not illuminate physical objects, but it passed right through the walls and through material objects, as though they did not exist. When artificial illuminants were turned out, it was self-luminous, and appeared as a bluish-white mist. This force was right down on the etheric plane, for often when the magnetism was seen, there were no spiritual entities visible. Only by concentrating one's mind could one become astrally or mentally clairvoyant, and see the fairies, angels, or spirits.

After the first surprise at this remarkable and unexpected outpouring, one settled down more or less calmly to investigate it, and to endeavor to find out what it was for and what it could do. My interest became centred in trying to get control of the force. I could see it in the form of innumerable atoms, whirling and darting about with intense rapidity in all directions, and I endeavored to focus my thought in order to build these clouds of magnetism into definite shape, for I discovered after a while that it was responsive to thought. By certain processes I found that I could focus a ray of it upon a given point. I tried to move material objects with it, but it ran right through them, and no physical movement was caused.

Sitting in front of a suspended electric light bulb, for instance, I endeavored to make it swing by focussing a ray of the force upon it, but no movement could be seen.

Then I discovered that though it would not touch material objects, it had an effect both on the mental, and on the nervous systems of other people. I found that it was a vital force, that it would stimulate the nervous system, and that it was healing in its influence. By projecting a ray of it wrapped up in a thought of peace, a crying baby could be made to laugh, even though it were being carried at the other end of a tram-car.

By concentration of the mind upon God, I have discovered that it can be continually drawn down; and one realises that the regular practice of meditation is as essential in keeping one's spiritual balance

as is the partaking of food in keeping one's physical equilibrium. Meditation, however, becomes rather a remarkable performance when one sees the whole pyrotechnic display taking place, as one's mind touches the various keys of thought, and penetrates to the various planes of consciousness. One who has not seen with the awakened vision the marvellous kaleidoscopic changes that occur in deep meditation, can have no conception of what it is like. There is opened up a realm of undreamed-of beauty, and this even apart from actually seeing the inhabitants of the spiritual worlds.

The feeling arising from the downpour of magnetism is indeed lovely, for it sends a wonderful glow through the body, and one is as though bathed in a soft kind of electricity. When one is tired from overwork, or jangled by the day's experience, a few minutes spent in meditating upon the eternal verities fills one with this wonderful stimulating glow, and one feels the nerves straighten out almost as though an electric battery had been grasped.

The latest step has been to develop this force to the point at which it can be demonstrated to others. To understand this demonstration, one must realise that the source of the power is the higher spiritual, or Christ plane. When one taps it there, it descends through the mental and astral planes to the etheric plane, where it mingles with the etheric prana. What I have called "vril" seems therefore not an astral, but an etheric substance, the ether vitalised by a higher spiritual outpouring. It is, however, not what has been termed "ectoplasm," for ectoplasm is the drawing out of one's own etheric body, whereas this "vrillic" force does not disarrange the etheric double, but enables one to act upon the surrounding etheric substance. The etheric body in most people does its work irrespectively of the consciousness of the individual. With this outpouring the etheric body becomes positive and radio-active.

The demonstration of this force has now reached a stage where it can be definitely heard by others working on my body, when I concentrate my mind. It makes a most remarkable series of sounds upon the chair on which I sit, especially if the chair be of the seagrass variety. Lying down, it can be heard throughout the whole length of the body, by the action it has upon the sofa or mattress. This phenomenon is, however, under one's control. Moreover, I have discovered that it is a comparatively simple matter to assist people to see it, by concentrating a ray of it upon their foreheads. Many people can feel the force at the first attempt, others need to concentrate repeatedly before they can feel it, while a fair average can quite quickly be assisted to see it. A stage has apparently been reached where the force can be demonstrated to the average person, and not only to those who are "psychic".

Vril is, in fact, a spiritual force working on the higher levels of the physical plane, so it is demonstrable to those who have not been awakened astrally. One has therefore gained a power that can help to prove the existence of the soul by a demonstration of its workings.

I have made a whole roomful of people feel the vibrations of peace, or love, or strength, by simply concentrating the mind in this magnetic field and charging it with those emotions. The tendency is to awaken the higher spiritual body of others when they come into contact with it, for it has the remarkable effect of endeavoring to escape back to the so-called Christ plane from whence it came, and if it finds a responsive chord in an individual, it carries him or her with it to that plane, hence causing a gradual awakening of a higher spiritual consciousness.

MY BUSINESS CREED¹

I BELIEVE that every business man worthy of the name is in industry, primarily as a form of service to his fellows, and only secondarily because of the financial benefits that it brings to him.

I believe that no large measure of prosperity can be secured by those who have only a material ambition before them, for finally, life and commerce give back to a man only what he gives to them.

I believe that selfishness has in it the seeds of its own undoing, and that no permanent structure in industry or life can be raised on that foundation.

I believe that trust begets trust, and that even men who are naturally suspicious and unworthy, will respond to the unspoken appeal that they should live at their best. The strike and the lock-out are impossible weapons in a business that is conducted in a spirit of mutual fair play.

I believe that financial prosperity MUST follow in the wake of whole-hearted and faithful work done, providing it is not done with that object. Life gives back to man what he seeks, and if his struggle is after the Highest, then through it the lesser things will also be added to him.

I believe that the force of example is the most potent kind of influence. The world is tired of listening to what men say, but is keenly alert (and with the fullest understanding) to what men do.

I believe that envy, jealousy, bitterness and hate are poisons in a man's life that kill him just as surely as any form of disease, while goodwill, faith, courage and confidence have the same healing qualities that are found in fresh air, good food or sunshine.

¹ By kind permission of Angus Watson Co., Ltd., Newcastle-on-Tyne. "Practical Theosophy," from *Our Log*, Spring, 1926.

I believe that a man becomes a prisoner to his habits, whether they be good or evil, and that finally we are all the revealers of our thoughts.

I believe that life is just a school in which we learn lessons to fit us for a fuller and better existence elsewhere, and that the man who lives simply for material prosperity will ultimately leave behind him all that he is.

I believe that comradeship in business is the foundation stone of all its prosperity, and that just as distrust and suspicion are disruptive forces as powerful as dynamite, so goodwill and good fellowship are the cement which bind firmly the stones of the edifice into a lasting structure.

I believe that the profession of business should be as noble as that of the doctor or minister, and that the spirit of self-surrender is as necessary for the man of commerce as it is for that of any other selfless profession.

I believe that the good old days are not behind us, but before us, and that civilisation has a future greater than any of which it now dreams. The Creator made men a little lower than the angels and will not be content until they have come fully into their heritage.

Because amid constant failures I have tried to live life with this outlook, I find it increasingly interesting and full of enrichment as the days go by.

OUR LOG

THOUGHTS, WORDS, DEEDS

THERE'S never a thought you think to-day,
Though it pass without expression,
But leaves on your soul for evermore
A good, or a bad, impression.

There's many a word you say to-day
Which, at some time, over yonder,
You'll wish that you had left unsaid,
Or had said in accents fonder.

There's never a deed you do to-day
But its ghost will haunt you ever,
To fill your life with a sweet content,
Or your soul from joy to sever.

"Whatsoever ye do, do all to the glory of God".

EMILY EDIS

EERDE CASTLE AND ESTATE—A RETROSPECT

By MARGARET COUSINS

As the beauty of a picture is intensified or diminished by the frame and mount in which it is displayed, as a true judgment of a character cannot be arrived at without a knowledge of the environment through which it has unfolded, so even a slight acquaintance with the historical background of the Ommen Star Camp gives enrichment to the material and spiritual romance which is being enacted around Eerde Castle in these days through the personality of Krishnaji and his expression of the Truth he has realised.

Things do not happen in certain localities just by chance. There is a philosophy of geography. There is karmic necessity in topography! Some languages and nationalities have expressed this fact more than others. But when, as one of a company of eighty, one sits on the rich old carpet of the drawing-room of Eerde Castle listening to the Wisdom of the Way of Liberation affirmed by the deep, musical voice of that young Indian aristocrat of the Spirit, and notices that the famous Goblin tapestries which have hung on these walls for 200 years were designed to tell the story of the birth of an heir to this noble house, one feels that the present moment is their true fulfilment, that they were but prophecies that made ready the way of the Lord, and that the heir of the ages has come into his inevitable home prepared so long beforehand and now so remarkably expressing the union of past, present and future.

As a defined, historical property Eerde Estate dates from early Saxon times and is described as a free homestead of the feudal type, owning all the farms and villages around, and upheld by the tribute in service or kind of the tenants. At a certain period the property was under the protection of the Abbess of Essen, the head of a convent of noble nuns. This religious Foundation claimed so much property that it aroused the covetousness of a neighboring prelate. The Bishop of Utrecht waged war on the Abbess and in 1380 laid siege to Eerde Castle which held out for 125 days but was then destroyed. Probably it was rebuilt in wood after that for we read in the old Dutch Chronicle that the Castle was again destroyed in 1521, this time by fire. It rose from its ashes to change hands a number of times till its destiny brought it into the hands of a woman, one of the

heiresses of the Twickel family who sold her rights to it to Baron Werner van Pallandt in 1706.

This nobleman entirely rebuilt the Castle. A small river meanders up through the meadow at the back of the Castle and it is recorded that a million stones were carried up it to build this solid eighteenth century style, three-storied mansion. It stands up boldly and baldly out of the wide moat of water which surrounds it. It is said to have great wooden stakes as its foundation. A second moat forms the boundary of a wider circle which encloses the spacious walled gardens and the double rows of old farm offices, stables, servants' rooms which flank the entrance emerald lawn. Two handsome bridges over the moats give picturesqueness to the view. Water-lilies, gold-fish and swans give constant interest to the water scene as do the changing colors of the great luscious, herbaceous borders to the gardens.

The indoor decorations of the house remain exactly as they were when the building was completed in 1715, the splendid tapestries dating from this time. That first Pallandt owner must have taken pride in the finesse of the angles at which was planned and carved the wood-work of the notable Louis XIV hanging staircase. Still there are the pewter pots, the old brass lamps, the wooden chests, the old family paintings, though some objects of exquisite art, such as a Chinese ivory Qwan-yin (female Bodhisattva), Japanese screens and figures show that someone had added the joys of travel in the Far East to the homely comforts of the Netherlands.

Though the Castle has remained unaltered in structure and general decoration for the past two hundred years, in emotional atmosphere it has gone through deep changes leading it from "Darkness to Light".

Instead of the crude forms of old sport, new tennis courts, canoes on the moats and volley ball provide exercise and open-air enjoyment without hurt to any "little brother or sister" of the animal family. All marks of the chase have been removed from the Castle. At the house gatherings and at the great Camps of over 2,500 people no animal food is provided.

The mental character and history of the Dutch people has been built, like Eerde Castle itself, through the centuries, without frills or furbelows, steadfast, four-square, sensible, serviceable, trustworthy, free of complications, independent. Caesar recorded that the Batavian cavalry (Netherlands) were his favorite troops. When in Christian times it felt the pressure of sacerdotal dogmatism the Netherlands gave the world a precious harvest of heretics for above all things it cherishes and expresses freedom of thought, both religious and civil. It first brought it Protestantism and the sects of Albigenses, Anabaptists, Perfectionists, etc. The second gave it long and strong struggles against foreign political domination. It would brook neither foreign Pope nor royal despot. It fought for freedom within and without its borders, under the leadership of the Princes of Orange.

Thus it became the first Republic in Europe in the sixteenth century, a Prince from the House of Orange having the title of Stadholder of the Republic of the United Netherlands. During Napoleon's reign the country was under French supremacy for some years; after Napoleon's abdication the Stadholder, Prince William V, returned and was given the title of King William I, the system of government fundamentally remaining the same.

This strong, positive race has its roots deeply entwined round its great struggles for freedom and liberty of conscience. Its country is a time-tested sanctuary for Practical Idealists, for all who are in accord with that sober temperament of the Dutch people which combines the spirit of righteousness with a vein of idealistic vision.

If one reviews all the countries of Europe there is none which is so much as the Netherlands, in affinity with the new enunciation of the liberating Truth which Krishnaji preaches and broadcasts from its hospitable soil. Its links with India are almost as direct as those of Britain for the people of its East Indian colonies—Java, Borneo, etc., got their religion and their culture from British India. Thus is this country found to be the ideal focal point for joining the Aryan and the Teutonic races, and for the affirmation of the One Life as the basis of all peace and happiness, the solution of all problems if that Life be realised by each individual as it has been by its Liberated One, Krishnaji.

The present fruition of Eerde's past history came about through the generosity of the present Baron Phillip van Pallandt of Eerde, who was early caught in the attractive net of Boy Scouting and its healthy love of camping. The property came into his possession unexpectedly from a childless Uncle. He established it as a Camp training centre for Boy-Scouts and Girl-Guides. The Association of Practical Idealists also used it as their camping ground, later the Pythagorean School was carried on in one of the estate houses by the Theosophical Educational Trust.

In 1923 he formally presented the whole of this valuable property to the Order of the Star in the East on the birthday of the Protector of the Order, Annie Besant. He made the gift as a "Home for the Coming World-Teacher". His vision, faith, practical other-worldliness of munificence have been amply fulfilled in blessing to himself and the world. The faith has become fact, the vision actuality, the Self-acknowledged World-Teacher, the Beloved blesses the gift with his outpouring of Divine Life, Understanding and Love.

Margaret Cousins

A REQUEST

A LOOSE "contents page" is inserted in the copies of THE THEOSOPHIST sent to Lodge Secretaries. Will they kindly place this on the Lodge notice-board?

A VISIT TO IRELAND

By L. Y.

IN *The Adyar Bulletin* for June, 1919, Dr. Besant wrote: "The birth of an Irish Section is of great significance to the Theosophical Movement, especially in the West. Ireland is to the West that which India is to the East in particular and to the world in general—the great home of Spirituality. When the rest of Europe was plunged in the darkness consequent upon the destruction of the Graeco-Roman civilisation, Ireland remained the home of learning, and sent her missionaries throughout the Continent. As regards Western Europe, Ireland is the one home in which the denizens of worlds, other than ours, are made welcome, are recognised and appreciated, treated as comrades on life's evolutionary pathway. Celtic Ireland supplies the imagination which Teutonic England so conspicuously lacks. Sorely tried in the fiery furnace of great tribulation Ireland will emerge to become once again the purified heart of Europe."

On Monday, September 17th, Dr. Wedgwood and Mrs. Jackson spent a week in Ireland; it was a memorable week. On that evening the Bishop spoke in Dublin on "The Life after Death". The next day was devoted to the consecration of the new Co-Masonic Headquarters for Ireland at Dalkey; the Co-Masonic Order had been founded on July 6th, 1927, when two Lodges were duly consecrated—St. Patrick in Belfast and St. Michael in Dublin—the two ceremonies of consecration having been performed on the same day as an outward symbol of the Unity which characterised the founding of the Order in divided Ireland.

The Headquarters consecrated by the Bishop, is a house in a unique position, a tram-ride from Dublin. It is "tyled" on the East by the sea and rocks, and to the North are the mountains of Wicklow, where the uncatchable leprachaun flies over the hills towards the crock of gold. The consecration of the house was followed by a combined meeting of the two Founding Lodges, for this was "Commemoration Day".

When the Order was started in Ireland Dr. Besant wrote: "I am so very glad to hear of the Foundation of the two Irish Lodges, and I am quite proud to be a Founder; I think the idea of linking divided Ireland is a very fitting one for Co-Masonic work, for we are the only international Masonic body in the World. If we could do something to bring about the realisation of Ireland as a Nation, and to get rid of

the idea that she is two separate fragments unrelated to each other, it will be a splendid piece of work. I am sure the great green Devas will co-operate in the work, and help the ideal of a united Ireland."

Wednesday was given to an expedition to Slieve-na-Mon by char-a-banc. It deposited us at the foot of the mountain, some thousand feet up that sacred mountain of which Mr. Leadbeater writes so graphically in *The Inner Life*. The Bishop felt the influence of those great Devas who guard this sacred mountain, some thirty miles before we even reached the foot of it. Then we started to climb fifteen hundred feet.

Two days later speaking at Belfast, the Bishop said "It would be quite impossible for anyone who had not visited the country to get a forecast of what Ireland is like. I have never found any country where the Life of Nature is so strong, or where there is such a close touch with the Deva Evolution and the fairy kingdom. My own strong feeling is that the work of Co-Masonry (and I might add, that of the Church), will do a very great deal for the future of Ireland, to promote that special contribution which this country has to give to the world. Both Dr. Besant and Bishop Leadbeater have spoken of the great future awaiting Ireland, which is to be an *asile* or home for spiritual training."

Thursday we went to see the Cave-Temples of Initiation at New Grange; they are undoubtedly built in accordance with the astronomical and mathematical lore of the Atlantean priests, for 32,000 B.C. is the date given to the ancient Masonic markings still visible on the stones. The Hill of Tara was then visited, and the valley of the Boyne.

On Saturday a Char-a-banc drive and an early start at 7.30 for the Giant's Causeway, which we reached by one o'clock. Here again we came into touch with great brooding and Protective Devas. And in those curiously formed rocks in the little Bay the Bishop in the "Wishing Chair" and all the party on rocks around him meditated on World-Peace, and on the Unification of Ireland. We each, in turn, sat in the Wishing Chair, and had also a personal wish. From the Giant's Causeway we drove to Londonderry where the Bishop blessed the new T. S. Lodge rooms. Dublin, Dalkey, the Hill of Tara, Slieve-na-Mon, New Grange, Douth, the Valley of the Boyne, Bellifont Abbey, Montespoice, Belfast, the Giant's Causeway and Londonderry, a strenuous week, but we all felt far too happy to be tired.

When *The Daily Express* correspondent recently visited Dublin, and was being shown the sights, a jarvey indicated a line of shattered buildings in O'Connell Street, and remarked that they had been destroyed during the "crossness". "You mean," said the Correspondent, "the fighting." "Och sure," he replied, "it was the crossness I said." Is not this description one of the kindest and most generous and typical of the Irish nature?

L. Y.

NOTES AND COMMENTS

IN Anglican circles in New Zealand, a great deal of satisfaction is expressed over the appointment of the Rev. F. A. Bennett, a Maori, as first Bishop of the Maoris. He is to be called the Bishop of Aotearoa. He was born in 1871. His mother was a chieftainess of high rank and his father was a son of the first registrar-general of New Zealand. He had always showed considerable ability and felt called to the ministry.

When he became a curate he assisted with Maori settlements and won his way with the people. Gradually more and more difficult problems were given him, also he edited a Maori newspaper. He is said to be a fluent and impressive speaker both in English and Maori. So his Bishopric is a fitting tribute to his long-continued and devoted efforts for the Maori portion of the Church, extending over 30 years.

Maori women have seemingly played a large part in the development of their people. They take part very fully in tribal customs. In ancient times they are said to have directed much of the village life. They also earned fame for their songs and poetry. Many had commanding personalities and were industrious and brave. A well-known Maori proverb says of them: "Even as the ornamental head-piece of the canoe or the house gable, so art thou, O woman, the very head of the tribes of man!"

During the September Session of the League of Nations at Geneva, M. Hubert (France) spoke some interesting words at the meeting of the International Institute of Intellectual co-operation.

"The work of intellectual co-operation was the most delicate and audacious which had ever been attempted by the League . . . Human intelligence had known no frontiers, and science was above all race and party. To achieve union and a closer connection of interests on the material plane was comparatively easy. The intellectual plane however was ill-defined and unlimited.

"The problem was to bring about a closer union of national mentalities . . .

"Each national mentality was a source of life and light, each possessed its own particular aspects and color and contributed its part

to the grandeur and beauty of the whole, the aim was to cause a closer union, but not a fusion, to create harmony without a loss of personality.

"It was now desired that each people should know, not only the external characteristics of other peoples, their geographical limits, their industrial power, etc., but, what was far more essential, their manner of thinking, for it was on that plane that agreements, though they might be more difficult to achieve, were most fruitful of results.

"To establish peace . . . it was enough to understand each other. That was the dominating object of intellectual co-operation.

"The young people of all countries should be turned to. If the new generations remained hide-bound by the old-ideas, the League's efforts would fail.

"Moral disarmament was the essential condition of peace but only intellectual co-operation could undertake such disarmament."

The Vaccination Inquirer for November writes the following:

MEDICAL VIEWS ARE CHANGING ABOUT VACCINATION, so said Dr. Walter Carr in his Presidential Address to the Medical Society of London. Dr. Carr pointed out how uncontrolled power brings moral ruin on those who usurp it, and what rigid repression such an organisation would exercise upon attempts at innovation, reform or readjustment to altered conditions. He further said:

"Take, for instance, the case of vaccination against smallpox. Are we adapting ourselves to the marked changes in type of that disease which have developed during the last few years . . . Is it not obvious that the present system of registration is grossly inaccurate and that the real mortality from the disease must be almost negligible?

"An exceedingly mild form of smallpox has now been epidemic in this country for several years . . . we are told that in some districts it is considered preferable to have a pleasant three weeks in hospital with smallpox than to suffer from vaccination at home. Also, if the disease is really not more serious than chickenpox, let us treat it accordingly and not try to prevent it by giving another disease which may cause as much, or more, constitutional disturbance, and in some cases as long, or even a longer period of incapacity for work."

The Indian College, Montpellier—Montpellier is not so very far from Marseilles in the South of France—is essentially an International College and is gradually building up residential conveniences for students from various parts of the world. Prof. Patrick Geddes is an enthusiast on this matter and has already been responsible for the Scots College—open to all students. Exchange of culture and friendship, and therefore "Service towards peace and goodwill" . . . are the bases of this very attractive scheme.

Dr. Rabindranath Tagore is the College President, the Vice-Presidents are Sir Jagadish Bose, Sir Michael Sadler, Sir Brajendranath Seal. The Mayor of Montpellier is the Chairman of Executive. The Directors are Prof. Patrick Geddes and Mr. E. B. Havell, Dr. G. G. Advani is the Secretary.

A Dutch paper, *de Rotterdammer*, gives an interesting paragraph about the change in the outlook of Mission-work. It is said to be an acknowledged fact that Christian missions now-a-days represent not only religious work in its narrow sense, but are important from the point of view of education, medicine, sanitation, social improvements, etc. The change is perhaps partly due to financial difficulties which have been great especially since the war, but another cause is that nationalism has grown to so great an extent. Eastern Christianity has obtained a national character. China and Japan have already Christian communities independent of the missions; and this is likely to happen elsewhere.

There is also less enthusiasm in the Western countries which send out missionaries, partly owing to financial difficulties, but principally because the belief in the unique position of Christianity among other religions is diminishing.

The popularisation of historical criticism and of science, which show the unity of the human race and human consciousness, the greater interest in Eastern religions, the increased appreciation of teachers as Gandhi, Tagore, Krishnamurti, Inyat Khan, have given the deathblow to the belief, that the colored adherent of other religions is a "heathen".

And, finally, Christianity, supposed to bring the One Truth to the ignorant, is at present in the eyes of many nothing but a problem, a source of many differences, a plurality of contradiction. Because of all these factors mission-work at present is on a different basis. Leaders and organisations of the countries to which missions are sent, now ask the missionaries to co-operate with them. The Christianity taught by them no longer is the dogmatic, exclusive Christianity of the past.

HUMAN TREATMENT FOR PRISONERS

"The criminal, the insane and the defective are with us," says an American authority, in a never ending stream which passes through Prisons—"state institutions" he calls them. And these unfortunates need human treatment and reasonable comforts like every other human being. Wholesome and productive labor seems to be one of the most useful schemes for these confined and frustrated people. It helps them, and so does a decent wage for their work, as it gives back self-respect.

One of the Wardens in the great Sing Sing Prison puts forward a view concerning criminals which compels one to pause and think. He

says that if we are to understand the question of the criminal we must approach it from the angle that "law determines crime; there would be no crime without law and, by the same token, no criminal without law. A criminal is, therefore, anyone and everyone who commits an act forbidden by law or omits an act commanded by law". He points out that most people have during their lives committed one or more acts which if found out would have landed them in prison. Also that the "big fellow" escapes while the "little fellow" is caught and harshly handled. Prisoners, he says, "often give themselves unsparingly and unselfishly to teaching or social service for fellow-prisoners." Here is one case:

"'Old Jake'—who is a sort of assistant to every worker in the hospital—is now doing his eighth 'bit,' has spent most of his life in prison, and has been a miserable failure from a social standpoint; but in the good that he has done his fellow prisoners by long hours of patient care and drudging labor, he has been a huge success. I don't know, but I fancy that whatever his shortcomings in this world have been, 'Old Jake' will need no judge's commitment to 'get within the walls' of heaven."

Crime is rarely a one-sided proposition, Warden Lawes contends:

"Guilt is rarely entirely personal. Responsibility must, in most instances, be shared by society, which takes credit for a man's virtues and should by the same token acknowledge at least some of the blame for his vices. The newspapers and movies must, in many instances, share a good deal of the responsibility of crime, but so too must the schools, the churches, and many thoughtless fathers, indulgent mothers, vain wives, underpaying employers, dishonest politicians, usurious bankers, and grasping money-lenders."

Many people have tried to tell the tale of Russia since the fateful November of 1918. But the new Russia is usually seen only in bits and few have tried to make the bits into a whole. In a recent book, *The Fall of the Russian Empire*, Father E. A. Walsh, tries to sum up the meaning of the revolution thus:

"It was not merely a revolution in the accepted sense as historically understood—that is, a re-allocation of sovereignty—but revolution in the domain of economics, religion, art, literature, science, education and all other human activities. It sought to create a new archetype of humanity, the 'collective man,' and a new culture adapted to the impersonal 'mass man' who should displace forever the 'soul-encumbered individual man.' It was meant and so proclaimed by its protagonists, to be a challenge to the modern state as constituted, not merely in Imperial Russia, but throughout the civilised world. It was philosophic materialism in arms, the most radical school of thought that has ever come upon the stage of human affairs."

It is thought that a new spirit of the dance is appearing in Germany and that it will sweep across the world. The dancer has been the interpreter of music, but in this new school, in Dresden, music is no longer essential. Now the story told is the story of the dance itself. It was Havelock Ellis, the noted sociologist, who pointed out how this art is related to life. To-day the dance increases steadily in importance and is used more and more in schools and colleges. It helps to build strong, graceful people, with beauty and poise—and these things make for health and happiness.

The splendid work of the Musæus Girl's College, Colombo, has long been known to Theosophists. Nearly every member who travels East stops at Colombo sooner or later, and, while ashore, visits this remarkable achievement due to a woman who had vision and wholeheartedly devoted herself to the realisation of it. Forty years ago Mrs. Marie Musæus-Higgins landed in Ceylon, and began her work of educating the Sinhalese Buddhist girls of the Island. Slowly but surely, she built up from humble beginnings, the scheme that now has flowered in this Training College. One of her earliest helpers was Dr. W. A. English who afterwards came and lived at Adyar, and was loved by all who knew him. There were always loyal friends of the School, and none more so than Mr. Peter de Abrew, the Manager from the beginning, who has devoted his time and wealth and energy to the helping of his people. Just recently a large Memorial Hall, erected in memory of Mrs. Higgins, was opened by His Excellency the Governor of Ceylon, and he also unveiled a bust of the School's Foundress and Principal. In his speech, His Excellency reminded the girls that a new era was opening up for women in Ceylon—for before very long they would have the vote. He urged them to the service of their country and so fulfil the hopes of the College, and of the noble woman who had given her life for them.

The idea behind the International Relief Union, organised at Geneva, deserves the commendation of the world. At a time when national hatred and suspicion are rife it is refreshing to note a tendency among the more thoughtful elements in different countries to lend a helping hand to peoples crushed by disaster. The Union is a sort of international Good Samaritan. Its purpose is to extend emergency relief to large groups overtaken by exceptional disasters other than war.

It is likely that when nations are prompted to extend merciful relief to less fortunate neighbours they will think less of making war on one another. For that reason organised philanthropy may have a wholesome effect on the movement for ordered peace in the world.

J. R.

THEOSOPHICAL ACTIVITIES

WE are very glad to receive the following notes from Mr. G. J. Birks, Secretary of the Anglo-Latvian Lodge at Riga:

It may be of interest to your readers to hear something of Theosophical and kindred activities in Riga, which was once the leading port of old Russia and is now the capital of the new State Latvia, which is a post-war creation.

It is probable that there are about fifty actual members of the T. S. in Riga, a Lettish Group, a Russian Lodge (Holy Grail) and the Anglo-Latvian Lodge, which is international in its character.

There are also study groups which are well attended, and are steadily growing. But more important than all is the fact that the teachings of reincarnation and karma are permeating the thought of Riga. It is especially noteworthy that only a few years ago the Psychical Research Society was almost purely spiritualistic, whereas now, even amongst the spiritualists themselves the ideas and ideals for which we stand are spreading, and nearly half of the members, I believe, lean now in our direction.

The Press attacks us, which is a very good sign, much better than to be entirely ignored.

As regards "Star" work, Frau Pettersson is making good progress, and under the auspices of the P. R. S. arranged a public lecture in one of the biggest halls. Dr. Simha, a pupil of Krishnaji, delivered a very interesting lecture in German, and a crowded audience hung on every word. Since then the bookshops have been stormed for Theosophical and Star literature, and I understand they are about sold out.

It is absolutely certain that if Dr. Besant and, or, Krishnaji would come here, they would be able to fill our biggest Halls every night for a week. Such a tour as the following should be a useful proposition—Stockholm, Helsingfors, Reval, Riga, Warsaw, Berlin, Paris, London.

I trust that this little article will encourage our leaders to give us a hand here, where devoted workers have already prepared the ground. The President of the Anglo-Latvian Lodge is working very hard and very successfully.

GEORGE J. BIRKS

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The Theosophical World University Centre in England—which is located at 153 Brompton Road, London—is pursuing a very comprehensive syllabus. This Centre presents "the results of scientific research along various lines of psychological evolution, bringing into light the evolutionary factor (until now ignored) in the spiritual nature of man, which is the essential basis of Theosophical teaching". Prof. J. Emile Marcault, the director of this World University, is himself taking a series of lectures on "The Mystical Experience, its Evolution". Other courses are—"Evolution in the Light of Astrology" and "Stages in the Development of Christian Doctrine".

The Theosophical World-University Association, American Section, (725 Kimball Bldg., Chicago, Ill.) seems busy. Extensive Courses have been arranged for students on: Ancient History, Child Study, Educational Psychology, Elementary Botany, Music Appreciation, Public Health and Sanitation. Each subject is exhaustively dealt with, and evidently is intended to provoke thought and efficiency in those undertaking the work.

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The Canadian Theosophist for October gives an article on Vivisection to which we draw our readers' attention. It is a question which many of us eagerly put at the back of our minds, instead of never losing it out of sight. We quote the following:

"In conclusion let me remind those who are shocked by the revelations made in anti-vivisectionist publications, that no great cause was ever won without pain and sacrifice. Slaves on American plantations would still be screaming under the lash of brutal overseers; men and women would still be herded together in filthy jails; and little, tired, frightened children would still be sobbing in the black darkness of coal-mines if innumerable ordinary people had not been brave enough to look hideous facts in the face. But even those timid souls who, because they value light-hearted ease and peace of mind too highly willingly to expose themselves to any risk of being disturbed by painful knowledge, can take no very active part in our campaign against cruelty to animals and the propagation of disease, can yet be helpful by adding their names to the membership lists of anti-vivisection societies, and getting others to do the same. Politicians care only for numbers, and just as fast as these lists begin to mount up in any constituency its candidates for election will begin to denounce vivisection from their platforms . . . Should doctors

find that patients are choosing anti-vivisectionist doctors they will find reasons for transferring their allegiance."

* * * * *

Switzerland.—Dr. A. Kamensky writes that Geneva is full of life. The T.S. has obtained new quarters; the first activity which took place in them was a "Peace-week" organised by the Theosophical Order of Service. This had the result of coming into contact with many organisations which have a centre at Geneva.

"Mrs. Cousins has been very active here. Both she and Dr. Cousins have been giving several talks. I am giving a course of lectures at the University on: An introduction to a comparative study of religions."

* * * * *

Argentina.—The Annual Convention was celebrated this year under very favorable conditions. With the exception of one Lodge, all the others sent delegates, who took home the Message of Peace and Harmony, which reigned throughout the Convention, and made it a historical event in the life of the Argentine Section.

France.—Free Esperanto classes, open to the public, are held every Saturday evening at the Headquarters of the French T. S.

We may differ regarding the practical value of the Esperanto language as a universal language, yet none of us will doubt the splendid opportunity it offers for practical internationalism, hence for effective brotherhood.

O.

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The Theosophical Publishing House, London, writes:

It may be of interest to you to know that we have just published *Studies in Evolutionary Psychology*, by E. W. Preston, M. Sc., and C. G. Trew, B. Sc. (Crown Octavo, Paper 1s. 6d. net). This textbook, from the London Centre of the Theosophical World University, on the correlation of Psychological Evolution with the history of physical science, art, etc., presents Theosophy as a philosophy of Universal Evolution.

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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 YOUNG THEOSOPHISTS

ADYAR is the Headquarters of the Young Theosophists in India. The All-India Federation of Young Theosophists—as their movement is called—came into existence in December, 1923, in Benares and has ever since helped in no small measure to express definitely the spirit of youth in the Theosophical Society. Originally attached to the President of the T. S., it was recognised as part of the Indian Section in 1925.

The Federation is given full autonomy in the management of its affairs. It has more than 120 Lodges and Centres attached to it with a total membership of nearly 2,300.

What do we do at the Headquarters? Everyday's post brings in a number of enquiries with regard to the Youth movement in the T. S. These are all attended to at the Headquarters. Lodges and Centres are circularised from time to time with reference to work in their areas. Suggestions for propaganda are sometimes given. Membership statistics are collected. Records relating to Lodges and Centres are carefully maintained. Reports of the work carried on by Lodges and members in various parts of the country are collected and recorded. New Lodges and Centres are chartered. Membership diplomas are obtained from the Indian Section office at Benares and forwarded to the Lodges concerned.

These items constitute the routine work, as it were, of the Headquarters. But the little band of Young Theosophists at Adyar is available for service of any kind in any of the various institutions at Adyar, whenever there is an exigency.

The Federation conducts a monthly magazine—*The Young Theosophist*. The business side of it is entirely in the hands of one who has seen but sixteen summers; but many a wintry day in the magazine's life is happily glided over by the warmth of his enthusiasm. The journal has a board of contributors whose love of youth and ability to write on youths' problems are world-renowned.

The Federation has two annual gatherings. One is held in the Easter week in connection with the South Indian Conference. The other is the Annual Convention coming off in the same place and time as the T. S. Convention.

We are happy to have our Headquarters at Adyar. Everyone is so friendly to youth and is so full of sympathy with youth's aspirations. We have, above all, the greatest Young Theosophist living and working in the same compound. And just as her Ideal of Service sees no limit of any kind, so do the Young Theosophists hope that, with her as their example, they will be enabled to train and fit themselves for the service of the world through good citizenship.

G. R. V.

REVIEWS

The Rebirth of Hindū Music, by D. Rudhyar. (Theosophical Publishing House, Adyar, Madras. Price: Cloth Rs. 5; Wrappers Rs. 3-12.)

A work of a deeply spiritual and mystical nature, which should appeal to the philosopher-musician of both East and West alike. Not only does it give a quite original view on the subject of European music, and traces its origin to Pythagoras, but shows how Hindū music has degenerated and the great need to bring about its purification, to reinstate it as the answer of spiritual forces.

European and Hindū music have entirely different dharmas and each must go back to its original source if purification is to be brought about.

All that the author says on the subject of tones, overtones and sound is most illuminative and one can read and re-read the book, still penetrating into deeper and deeper meanings. What is said of Western music is now and again revolutionary and might shock conservative thinkers, unless the purpose of the book is clearly borne in mind.

The author foretells the manifestation of a new Music of the West in America, side by side with the building of a new civilisation.

One would like to quote from every paragraph, but as space forbids we confine ourselves to a few.

India must recall her forgotten civilisation, for: "India is the very heart-centre of humanity—greater India that is. If the Indian heart ceased to beat, this humanity of ours would die. But humanity is ill, very ill; because its heart is very weak; and the heart must be tonified if death is not to ensue. It must be tonified by the power of solar Sound, inaudible as well as audible. The inaudible Sound is that which is uttered by the great spiritual teachers and Avatars of the race. It is the sound produced by the rhythm of perfect lives embodying the will of master-souls, by Incarnations of the Spiritual Sun. Audible sounds are those uttered by the real musician-souls of

the race, the *syntonists*, those who know how to condense solar magnetism into tones which resound throughout the globe and revivify the human race.

"What the Indian musician needs to-day more than anything else is the knowledge of the *Fundamentals of Tone and Sound*; of the true science of sound and the true philosophy of music.

"The voices of most men and women lose their vital resonance and become 'clear' or 'pure,' which usually means devitalised—like white bread or polished rice. The fire of the Self is gone and nothing is left but the thin resonances of a more or less poorly functioning, because, demagnetised, body.

"Hindū music is *not* based on the concept of interval . . . *srutis* are *not* units of interval, but tones measured by units of vibrating substance. All ideas to the contrary are merely due to the pernicious influence of Western thought in India.

"The single tone must be set resonating before the *rag*, which is the form taken by the cyclic evolution of the tone's energy, can acquire its full power. Thus the use of the *tambura*, which is a symbol and yet a pretext to spiritual inertia . . . But the true *tambura* is not a mere instrument, *it is the very body of the singer*. It is the body of the singer which ought to produce and vitalise this fundamental in the phenomenon of root-resonance.

"The root of music is not dead. It lives in the Indian heart and a new off-shoot is slowly rising from the Aryan Root. Let the Root be revived! Let the fire of growth and the living sap rise in the new germ trying to pierce through the dark soil of Patala-America . . . The centre of Syntonic Reformation is the individual. Let then the individual be regenerated."

We hope we have given some little idea of the wealth of knowledge and intuition shown forth in Mr. Rudhyar's fine work. Can you imagine, how such a writer would view the subject of that abominable importation the Indian harmonium! We have purposely refrained from quoting on this subject and refer the reader to the book itself so that he may get the full relish of the author's very apt and only too true criticisms!

K. M. R.

The Story of Oriental Philosophy is the sturdy title which L. Adams Beck gives to her recent volume—published in New York by the Cosmopolitan Book Corporation. Residence in and close study of the Orient qualify Mrs. Beck for her work, and insight and sympathy for her subject touch her pen with magic. She emphasises the likeness between East and West, not their divergences.

Beginning with the Vedas she points out that the old Vedic poets had believed in a One Being and had "arrived at a conception of Godhead which was reached once more by some of the Christian philosophers at Alexandria, but which even yet is beyond the reach of many who call themselves Christians". The Purāṇas are surveyed and the six great Philosophies shown to have taught in anticipation of modern doctrines the lesson of a vast universe rhythm—"creation, maintenance and dissolution."

"The Upanishads," Mrs. Beck writes, "thirst for what will give the whole of life a new meaning, lifting it into the Universal and making each thought and action of a man of the same vital import to the universe as the sweep of the mightiest planet upon its orbit. And as the planet evolves into order and harmony and unity from chaotic forces, so the soul of man evolves into harmony and unity through the psychic evolution of many lives."

Earlier she remarks that it is as reasonable to suppose that India's wise men should have communicated to Plato the teaching of reincarnation which he held so strongly, as that it should have sprung up in his own mind from some dim forgotten heritage of their once united peoples.

"Yoga as a method of concentration constitutes 'a Gift to the West,' enabling us to realise the possibilities of the soul in solitude and silence, and to transform the flashing and fading moments of vision into a steady light which could illuminate the long years of life."

The great epics—the *Mahābhārata* and the *Rāmāyaṇa* are reviewed, and also the wonderful ethics and spiritual teaching of the *Bhagavad-Gītā*. Then several chapters are devoted to the Lord Buddha. He is seen as the great scientist, perfect expositor of the Law of Karma. China's contribution to the world, Mrs. Beck thinks, has not been sufficiently known or appreciated in the West, and cannot be till there is more familiarity with Chinese literature and habits of mind. Though Confucius died with a sense of failure upon him before seeing "the burst of glory so soon to follow his death,"

yet his philosophy "has been the most powerful means of holding the nation together and keeping the empire afloat in the stormy seas of shock and change in which so many civilisations have gone down. . . . That there is greater teaching is possible, but if greater exists, let her live up to the full measure of the Confucian ideal, since there is no height for which it cannot prepare her".

In Japan the Zen doctrine, transplanted from China "exerted a mighty influence, not only in the development of art, but also in the moulding of character. It strengthened the natural bent of the Japanese toward the sympathetic and passionate contemplation of the beauty of nature, for to Zen the vibration of nature is in accord with the inmost rhythm and vibration of man. In Japan the Zen became a great philosophy for men of high intellect and percipience, blending naturally as it did with the knightly austerity of the Japanese character". Apart from its own Shinto Japan took its philosophy from India—"the great original mother of Asiatic philosophy."

The real lesson of her book, Mrs. Beck regards, is "that Eastern thought as developed in Asia is to come again to rescue the Western world from materialism, and that so the Indo-European and Aryan races may meet once more. This difference has been a hitherto unbridgeable gulf between them . . . They fell apart because 'the Westerns concerned themselves little with metaphysics and the things of the spirit, whereas every instinct of the Easterners drew them with passion to the solution of the eternal problem of man's relation to the Unseen'".

She does not anticipate that Europe will ever profess one of the great Asiatic faiths—though "Westerners have never evolved a faith of their own, and have been compelled to import religions from the East as they did tea and spices . . . Yet as the great faiths are bridges and not barriers, they will encourage the passage of the thought of mankind across all the frontiers of faith. It is the author's conviction that in all such matters India must lead the world, for she has made spiritual exploration her chief form of occupation and, knowing while others guessed has chartered the ways. Now that the narrow theology of the Jews is passing away and a new aspect of Christianity developing in the West, the Occident will tend more and more to identify itself with the great Vedāntic teachings, and the utilitarian philosophies of Europe will plume themselves with the wings of the Himalayan eagle".

Mrs. Beck thinks that for the supermen of Spinoza, Blake and Nietzsche to assume their right, there is only one unshakable basis

and that Divine in all that concerns the daily life of men, as the East has taught. If either East or West conquers it will be a calamity for the world, the hope of the future being "that East and West may meet and mingle in the brotherhood of the spirit beside which outer forms are as nothing".

J. R.

The Doctrine of the Bhagavad-Gītā, by Pandit Bhawani Shankar. (The Karnatak Printing Press, Bombay. Price As. 8.)

The Gītā and Spiritual Life, by D. S. Sarma, M.A. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8; Wrapper Re. 1-2.)

Bhagavad-Gītā, An Exposition, by Vasant G. Rele. (Taraporewala Sons & Co., Bombay. Price Rs. 4-12.)

Three books on the *Gītā*! Pandit Bhawani Shankar has given to the world a gem of a book. Little it is, but all the better; it is sharp, concise, and full of reverence. It is the thought of one who has grasped the deeper inner meanings, even lived them, and tempts his neighbor to taste also of the divine feast. The deep spirituality of the writer shows up, he helps to make the sacred lore more intimate, more personal, more applicable.

In the last Chapter, dealing with the famous Fifteenth Discourse, the Panditji explains the slokas 19 and 20, in detail, giving a full account of all the five *Bhavas*: the *Deha*-, the *Indrihya*-, the *Mano*-, the *Buddhi*-, and the *Aham-bhava*. This is a most interesting addition to the psychology of worship, but is also illuminating to any one interested in the analysis of the human consciousness.

The book of Prof. D. S. Sarma is cast in a different mould; it is taken hold of from the intellectual angle, but it is none the less backed by deep devotion and reverence for the truth. In that way both these books are evidence of India's return to life, to the life eternal, losing naught of her heritage. The first Chapter, on the *Gītā and the Spiritual Life*, deals with the question of historicity, with comparisons and parallels in the *New Testament*, and comparative Ethics. He calls the *Srī Gītā* the "layman's Upanishad," and points out splendidly the way that, "the *Gītā* pleads for inward moral purity in place of external ceremonial purity". The second Chapter deals with the *Mystic Way*, and goes deeply and concisely into the root of the matter showing the parallel with modern Christian mysticism.

Here, one would like to see clearer distinction made in the use of the words "soul" and "mind," both of which are too vague for such a work as the *Gītā* (p. 51) where clarity is only matched by its terseness. Just after this, however, Mr. Sarma gives us something to remember regarding mystics: "It is only the minor mystics, who are stuck up somewhere on the mystic way, that are lost to us. Those who go the full way return to the world with glad tidings."

Chapter IV, "What the *Gītā* does not Teach," sets forth the value of the *Gītā* in relationship to the other Upanishads, and is one of the best analyses of the sort. It is altogether a most satisfactory exposition for the days' needs, for shortness has not robbed the subject of values or of matter. The fifth Chapter, on Sri Ramakrishna Paramahansa, has nothing to do with the subject, being a devotee's praise of the man that to him was great. May India never lack in hero-worshippers.

Cast in a mould that is quite un-Indian, is Vasant G. Rele's very ambitious effort. But it leaves us cold. Dr. Rele is steeped in the dye of Westernism, and we can only hope it is not a *fast* color. To take the marvellous analysis of Man as shown by Shri Kṛṣṇa, with his knowledge of the five *Koshas* and the five *Bhāvas* that accompany them, and give an "exposition" on the basis of materialistic, dense, "brain consciousness" psychology, is at best a farce. It is a clever bit of sham, a juggler's stunt. To refer to Shri Kṛṣṇa as the "master-analyst" does not save the book from blasphemous superficiality.

A. F. KNUDSEN

Songs of the Sidhe, by Duncan Greenlees. (Published by the author; The Theosophical College, Madanapalle, India.)

All men are poets when you touch their Soul. This hard-headed young scientist and Egyptologist, is also a rare mixture of the mystic and the occultist, and it does not surprise us that he comes out in verse before writing in Science or in Psychology.

Some of Duncan Greenlees poems are written before leaving Oxford, some show the mystery of Egypt, some the shaking of the "dice of fate" as he reached India. Some show the broodings over all things in the atmosphere of Theosophy and India, in the last two years.

Duncan Greenlees is always a marvel of trust, candor and selflessness to his friends and this is shown in the three pages of notes

at the end, in which he tells of the date and circumstance under which the various poems came to be written. This adds much to the charm, for all poetry, and really all philosophy, is introspection. The fifty poems of this little book are all delightful, and make a pleasant hour's entertainment. Some will look deeper and see the hints of the nearness of the life of the Sidhe; those who know the author will prize the booklet, as a link with a noble friend, a comrade on the spirital way.

KAHUNA

Women Awakened, by G. Sumati Bai. (Tagore & Co., Madras. Price Re. 1.)

Another small book which treats of "burning questions" in India in the present day. Dr. Besant writes in the foreword: "It should be very useful, and I hope it will have a wide circulation."

Bodhi Dharma (The Message of the Buddha), by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 12.)

This booklet contains some notes of talks by the author on the Buddha and his message. The introduction, which covers nearly half the pages of the booklet, should prove useful to those who have read little about the Buddha and his teaching.

Prophet Muhammad, by Ahmad Shafi and *His Teachings*, by Moulana Yakub Hassan. (G. A. Natesan & Co., Madras. Price As. 12.)

The author, in his preface, says that in many of the biographies of the Prophet stress has been laid too much on the military aspect of his life. In his brief sketch he attempts to show "how an average intelligent Mussalmān, in touch with the main currents of modern thought, sees his Prophet and would wish others to see him".

The publishers thought well to add the teachings of the Prophet. The appendix contains many of the sayings attributed to Muhammad.

Busy People's Bible Course, by Rev. Charles H. Morgan, Ph.D. (Oxford University Press. Price Re. 1-8.)

This book should be very useful to the leader of a Bible class.

Socialism and the Bible, by Jean Ouvret, translation from the French by Oliver Baldwin. (The C. W. Daniel Company, London. Price 3s. 6d.)

The writer tries to show from Biblical texts that there is a close affinity between contemporary Socialists and Biblical writers.

According to him the Bible contains anti-Socialist as well Socialist aspirations.

The translator in a concluding chapter points out that the point of view of French Socialists is different from that of their English brothers, France having had to suffer more from the abuses of Churchianity.

Snowflakes and Silver Feathers, by "D". (The C. W. Daniel Company, London. Price 3s. 6d.)

According to the writer this small book contains a description of visions or fragments of them, seen in other worlds. No doubt that writing down these memories gave pleasure to the seer of these visions; in how far their record will prove useful to others is a different question.

A Catechism of Health, by A. Rabagliati. (The C. W. Daniel Company, London. Price 3s. 6d.)

The title explains the contents of the book and the way in which these are presented to the public. The questions and answers are not strictly confined to "health" only. Answers are given to such questions as: "Is Evolution Compatible with the Idea of Creation? Can we put an end to Suffering and Death? Ascent or Descent? Order, not Chaos?"

Alloquia, by D. Marinus. (The C. W. Daniel Company, London. Price 6s.)

The writer, a medical practitioner gives some of his experiences and reflections. He says that, "he has related things as he has found them, not as he, or others, might wish them to be". The last Chapter is given to an exposition of his religious development; he finds that spiritualism has helped him most; he is not in favor of "continual running to consult mediums" and says: "If I had to send a missionary to the Congo I would not send a Spiritualist, but a Salvation Army officer or a Roman Catholic priest. It would be safer." He ends by saying: "Many men believe in 'God' because they have never sought Him; others having sought, may feel that they have not yet found Him. Which of the two are nearer to Him?" Sir Arthur Conan Doyle has written the Preface. A readable book for a lazy afternoon.

J.

BOOKS RECEIVED

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

Rāmānuja's Idea of the Finite Self, by P. N. Srinivasachari (Longmans Green & Co., Ltd., London); *The New Image*, by Claude Bragdon (Alfred A. Knopf, New York); *Thurston's Philosophy of Marriage*, by William R. Thurston (S. Ganesan, Triplicane, Madras); *The Zodiac and the Soul*, by C. E. O. Carter; *The Angelic Hosts*, by Geoffrey Hodson (T. P. H., London); *A Catechism of Health*, by Dr. Rabagliati; *Alloquia*, by D. Marinus (C. W. Daniel Co., London); *Woman Awakened*, by G. Sumati Bai, B.A., L.T. (Tagore & Co., Madras); *Quest*, by T. L. Vaswani (T. P. H., Adyar); *The Silence*, by Evelyn Whittell (L. N. Fowler & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Revista Teosofica Chilena (September), *The World's Children* (November), *The Canadian Theosophist* (October), *Modern Astrology* (November), *The Monthly Summary of the League of Nations* (October), *Light* (November), *Bulletin Théosophique* (November), *Theosophy in S. Africa* (July, September, October), *The Humanist* (November), *Theosophy in Ireland* (October, December), *The Messenger* (November).

We have also received with many thanks:

De Theosofische Beweging (November), *The Periodical* (October), *Theosophy in India* (November), *Teosofisk Tidskrift* (October), *Norsk Teosofisk Tidsskrift* (July, September), *Theosophia* (November), *The American Co-Mason* (September), *The Vaccination Inquirer* (November), *La Revue Théosophique La Lotus Bleu* (October), *Strī Dharma* (November), *Bhārata Dharma* (November), *Espero Teozofia* (July, September), *Revista Teosofica Cubana* (October), *De Ster* (November), *The Cheraḡ* (November), *The Vedānta Kesari* (December), *The Kalpaka* (December).



ON THE WATCH-TOWER

By THE EDITOR

I have much pleasure in printing the following very temperate letter in defence of the right of my dear son, G. S. Arundale, to hold his own opinions and to choose his own line of action.

INTOLERANCE

By N. R. DEOBHANKAR

OPEN LETTER

TO

THE CHAIRMAN OF THE BOARD OF EDITORS

ANANDA

DEAR SIR,

As one who was for some time the acting Editor of the Sectional Organ of the Star, known as *Ananda*, I wish to make the following comments.

It is evident, even to a casual reader, that Dr. Arundale has been enjoying special attention from Prof. Wodehouse of late. To many who, like myself, have derived much profit and pleasure from the Professor's numerous charming and instructive contributions to the idea of a World Teacher and on the conception of Spiritual Life, to say nothing of many purely literary topics, this digression into a personal channel seems very unfortunate. Whatever may be Dr. Arundale's gain by this distinction, it is surely a loss to the

average Star member who, like the present writer, seeks clarification of the new teaching, and is not concerned with personal incompatibilities or individual deflections. Of course, Prof. Wodehouse's readers cannot dictate to him the subject on which he shall exercise his literary faculty as an exquisite writer. But when, after needlessly narrowing his field, he goes further, and deals with it in a spirit still more narrow, his humblest reader becomes entitled to record a protest.

Wading through the insinuations, innuendoes, and rhetoric, one comes to two things which appear to have roused the Professor's ire; one is an act and the other is an attitude. The act is that Dr. Arundale, who is a Bishop, celebrated the service of his Church, though the P.T.S. had banned all ceremonies; the attitude refers to Dr. Arundale's answers "in his boisterously jocular style" to questions put to him at a meeting. I shall dispose of the second factor first, as not being present on the occasion and not holding a brief from Dr. Arundale. I have little to say about such an elusive and personal thing as attitude and manner, to which Prof. Wodehouse attributes "a pleasant flavour of pugnacity". All I would observe is that many who were present, including several who hold views on the vexed question of ceremonies as enlightened as those of Prof. Wodehouse himself, do not share the construction he has put on Dr. Arundale's remarks and manner. Some of them on the contrary, believe that Dr. Arundale came out rather well through the trial where topics were raised which he would have been content to leave alone, and which he had already dealt with repeatedly in a frank and open manner elsewhere.

However, leaving personalities aside, let us come to Dr. Arundale's act, which involves a principle—or rather two; one being the rationale or otherwise of ceremonies and the other the right of individual belief. Prof. Wodehouse has left the former point untouched. He is in such a hurry to catch Dr. Arundale in the wrong that he has no time to spare for this more profitable and pertinent question. Under the circumstances we, too, shall leave the point aside as to whether there is any sense in ceremonies, and come to the crux of the matter, namely Dr. Arundale's right to perform them. Dr. Arundale believes in ceremonies. He is a Bishop of the L. C. C. An essential part of his duty is to celebrate certain rites, especially during such a season as Christmas. The P.T.S. put a ban on all ceremonies within the Society's jurisdiction. As Prof. Wodehouse himself admits, opinions may differ as to the justification of such a drastic order. However, there it was, and had to be obeyed.

His subordination to Dr. Besant as a General Secretary of the Indian Section, on which Prof. Wodehouse lays stress, did not absolve him from his ordinary duties as a Bishop of his Church. Accordingly, he carried out his usual rites, after formally securing the President's permission. That the scene of his ceremonies was only twenty yards away, and not the full number regarded as adequate, according to Prof. Wodehouse's standard, was not Dr. Arundale's fault.

Of course it was open to Dr. Arundale to waive his personal conviction in deference to Dr. Besant, the P.T.S., or in courtesy to Krishnaji, her non-ceremonialist guest, or to appease his anti-ceremonialist followers. It is possible to quote Dr. Arundale's past against his present, and show how he has more than once thrown his personal judgment overboard and conformed with the views or wishes of his leader. But such a compromise is a matter on which no man has a right to dictate to another. It is for Dr. Arundale alone to decide. What we are concerned with is whether an individual, who exercises his freedom of belief against the general trend, merits condemnation for his conscientiousness.

Some of the most earnest Star members, occupying responsible positions in the movement, have held up freedom of conviction as the essence of Krishnaji's doctrine, and the courage to exercise that freedom as the teaching. Yet Prof. Wodehouse raises a cry of "betrayal," and sees Judas in every man who does not hold up his hands in holy horror at the mention of ceremonies! Is this all the tolerance that we have learnt either from the T.S. or from the Star?

There is a cartoon in Punch of "The Guild of Nature Lovers," out on a walking tour. As the vanguard of the party reaches a village Petrol Station and its disfiguring erections, some turn their heads away in horror, others shut the blasphemous sight off with their hats and umbrellas, others rush back to prepare the rest of the party for the approaching outrage. On the opposite pavement stands a group of simple country-folk to whom love of Nature is natural, and of which they are thoroughly unconscious. They look mystified and puzzled at these strange doings of the expert Nature Lovers, as they march past the offending locality. Krishnaji recently graced a social ceremony by his presence, which was cordially solicited, and conducted himself—to nobody's surprise—like those born Nature Lovers, and not like the propagandist experts of the cartoon. Would that those who love and revere him spent less energy in championing his cause and spared more to follow his life.

It is to be regretted that the Editorial Board has been allowing Krishnaji's journal to be used for personal propaganda that brings discord, when his own insistence is on principles and harmony. After filling page after page with denunciation of Dr. Arundale, Prof. Wodehouse comes out with a dignified declaration that "of Dr. Arundale I prefer to say little"! Some of us, who do not find Dr. Arundale an unpleasant subject for a topic, would still agree that it would have been a happy achievement if Prof. Wodehouse had stuck to his professed inclination.

Adyar

N. R. Deobhankar

If each will choose his own way, and tread it without interfering with his neighbour, all will be well. "I am of Paul." "I am of Apollos." We are as foolish as our predecessors, 2,000 years ago. I would earnestly ask all Theosophists to be true to their principles, and not to do anything to arouse jealousy or competition between the allied movements, springing from the Divine Wisdom in our days. There are many paths by which men reach their goal, since each starts from his own position, but "all roads are Mine," said Shri Kṛṣṇa. Unfortunately, followers are more jealous about their "leaders" than are the latter—"plus royalistes que le roi."

I am glad to state that the well-known publisher of translations into German of Theosophical books, Herr Ernst Pieper (Ring-Verlag, Düsseldorf, Paulus Platz 13, Germany) has just issued a German translation of Bishop C. W. Leadbeater's *Science of the Sacraments*. Another German book, written by Herr Johann Luise Guttman, entitled *Adyar, einer Stätte Geisterger Höhenluft*, is a pleasantly written account of a visit to Adyar by a German Theosophist. Both go to the Library into our German collection.

The T.S. in England generally, and the Southampton Lodge in particular, have suffered a heavy loss in the passing away of Miss E. G. Cooper, the Secretary of that Lodge, who had also served on the Executive of the Southern Federation and on the National Council. She carried the flag of Theosophy openly in the various humanitarian Societies to which she belonged, saying that she derived from Theosophy her inspiration for her work. Many of the poor and aged of Southampton will sorely miss her kindly presence, for she lived Brotherhood as well as talked of it.

Miss Esther Nicolau has been elected as General Secretary for Spain, by the unanimous vote of all the Lodges. The National Council sends to me, as President, their loving greetings. The T. S. in Yugoslavia also, assembled in Convention, sends a similar message, as does Cuba.

Mrs. Cousins is doing admirable work in Geneva, and has established there an International Lodge. I will print her letter next month, as we are over-crowded in the present issue.

E. W. writes:

"The Star Camp took place in the grounds of the National College, Guindy, which lies a mile and a quarter from our Headquarters, from January 11th to 16th. At the opening, and at most of the meetings, our venerable President occupied the place of honour on the platform beside Mr. Krishnamurti, while gathered in front—in the mornings and afternoons upon a lawn shaded by the branches and leaves of a splendid tree, extended by a plaited palm-leaf roof, and in the evenings in an open field surrounded by a fringe of palms, the camp fire in the centre—a thousand eager faces were turned towards the

speaker, with eyes that strove to read his very soul. No boredom here.

* * *

"There is a new message and a new phrase in every one of Krishnaji's Camps. This time it was: 'In Love with Life.' 'I show reverence,' said he, 'to the life in a small ant that is crawling about. I show reverence to my servant, though I do not like to use that word. When you show respect to the people around you, who need respect more than all the Gods, then you need not wander over the face of the earth to pay reverence to the shrines of the past. Oh! reverence Life, love Life, and you need not cling to dead stones.' Another side of his message—thought, love and will are all represented—could be summed up in a few words: 'No men are children; let each worship the Life within, shown in thought and emotion, by trusting that Life; let each live according to that Life, without fear, and Life shall be released in him; it is better to suffer than to fear.'

* * *

"In his person, Krishnaji seems to show us that to attain freedom and happiness, or rather to be free and happy, it is not necessary to be more than man. There is no miracle, no wonder, not even the suggestion of special psychic powers, but simply man acting perfectly as man, never falling away from thought, from love, from purpose. Just as a perfect hand has still only five fingers, not seven or ten, but those fingers are supple, firm, proportionate, co-ordinate, beautiful in action or at rest, so the perfect man is not he who possesses more qualities than the rest of us, something different, but he whose love is supple, whose will is firm, whose thought is proportionate, whose life is harmony, whose perfection is not an individual attainment but is as a hand with perfect fingers,

that touch with unerring accuracy every chord, every relationship, every part of life."

* * *

I said last month that *New India* (the Daily) was struggling for its life; Theosophists have remained indifferent, as they were to the *Phoenix*, and it will have breathed its last on January 31. As before, the Society in India will have to face the bad karma it has created, for the Law is just. The only daily paper in India which worked for the Plan of the Hierarchy consciously—the Freedom of India as one of Free and Self-Governing Nations linked by the British Crown—and stood by it unflinchingly whether it were popular or unpopular, disappears. Its Editor was in a minority of one at Delhi in the Congress Committee—Lajpat Rai was there, but remained neutral, presumably because he was in favor of Independence, but knew that at present it was unattainable—and there being no seconder for her amendment (to omit the objectionable words) it dropped. It was the internment of the three chief writers on *New India* for advocating Home Rule, when no other Madras newspaper did so after its advocacy was forbidden by Lord Pentland, that inspired the agitation which caused the British Government to make its famous declaration of August, 1917, and also brought about the abolition of securities on the Press. It has a good record, so can die peacefully. The Weekly will be printed at my other press near Adyar, built by me on ground leased to myself and unconnected with the Theosophical Society, though I print many, not all, of its publications. The Society carries on no business.

* * *

I have nominated Mr. Ernest Wood, too well known all over the Theosophical World to need any explanation of the

choice, to fill our brother Aria's vacant place. He has to go to Australia to finish off various odds and ends, and takes up the work in July or August.

* * *

I am glad to present our readers with a picture of Mr. A. P. Warrington, whom I have nominated as Vice-President. His long service in the United States has enshrined him in American hearts, and thousands of others will open to him as they learn to know him. The office only demands special work when a President passes away while in office. Then the Vice-President becomes Acting President, and makes the arrangements for the election of the permanent officer.

* * *

Here is Theosophy as defined by H.P.B.

(From a letter written by H.P.B. dated November 29, 1878)

It (The T.S.) is a Brotherhood of Humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his own divine Spirit and the survival of his soul; to make him regard every man, of whatever race, colour or creed, as a brother, and to prove to him that the only truths revealed to man by superior men (not Gods) are contained in the Vedas of the ancient Āryas of India. Finally to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing "supernatural" in this universe, and that, on earth at least, the only God is man himself.

(The Theosophist, September, 1907)

Master K. H. wrote:

"Spheres of influence can be found everywhere. The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist—not for himself, but for the world he lives'. This and

philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue. Yet the best 'sphere of influence' for the applicant is now (in his own land).

"My reference to 'philanthropy' was meant in its broadest sense, and to draw attention to the absolute need of the 'doctrine of the heart' as opposed to that which is merely 'of the eye'. And before, I have written that our Society is not a mere intellectual school for Occultism, and Those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. 'He that hath ears to hear, let him hear'."

K. H.

Master M. wrote:

You have still to learn that so long as there are three men worthy of our Lord's blessing in the T.S., it can never be destroyed. (*Theosophist*, November, 1907, "Echoes of the Past".)

How often have the true Founders of the Society urged this, and how many Theosophists forget it; yet it is none the less true.

* * *

Our readers may like to read the following, written by myself, and published in a private journal some little time ago.

The coming of the great Teacher of Angels and men to our world is a stupendous event. It is as well to realise that we cannot understand the whole of its details, but I think we can avoid certain misconceptions which add very much of difficulty to our thought.

Let us recognise quite frankly that we cannot understand it all; but let us first of all try to realise that, so far as we know, it is not possible that through a physical body of our own type—a body made up of the matter of which our bodies are composed—anything but a very small fragment of the consciousness of the World-Teacher can possibly manifest. There is a phrase in the *Bhagavad-Gītā*, which is familiar to all of you, where Shri Kṛṣṇa is speaking as a Higher Being, where He says: "Having established this whole universe with one fragment of Myself, I remain." Bearing that

phrase in mind may help us to realise that the human body imposes on the manifestation that is made through it certain very definite limitations. The lack of realising those limitations often causes great confusion in anyone who is trying to understand, but does not sufficiently realise the conditions. There can only be a fragment of that Consciousness which can show itself within the limitations of a physical body, and even for that fragment to manifest, a long and careful preparation is necessary.

What we may call the humanity of Krishnaji has been taken up into the Consciousness of the Lord Maitreya; but, you must remember, only that part of His Consciousness which can manifest in the physical body, can show itself while He is in the physical body. I emphasize that to you, because I want you to realise the limitation. His physical consciousness does not share in the omniscience of the Lord Maitreya—that is the main point you have to remember.

The next point of great importance is that each of the sheaths of matter that form his different bodies is permeated by the Consciousness of the World-Teacher, and when he is asked a question he may answer it from any one of the different types of consciousness with which you are familiar in the human constitution—from the physical brain, from the emotional body, from the ego, from buddhi or ātmā; and that is a source of much confusion. You may say: "Upon what does it depend?" It seems to depend on the thought of the questioner; according to the part of the consciousness of the questioner from which the query comes, so will be the answer of Krishnaji.

The great work that he is constantly doing is the breaking up of forms which have no real life in them—outworn mental, emotional and physical forms. Often he says: "Throw away all forms." Then many people in their anxiety to do what he suggests immediately translate that into "forms are of no use". A person who uses a form because he puts life into it, will not give up this use of forms because Krishnaji says: "Throw away forms." It does not apply to such a person. Take myself. I do not need any of these forms and ceremonies at all, but I use them continually. Why? Because they are needed in order to help other people who cannot get at the life behind the form, unless they have the form to help them.

It is, of course, perfectly true, as Krishnaji says, that these forms are crutches; but if your legs are not strong enough to walk, you are very wise to use crutches. It does not make any difference to me when I hear Krishnaji say: "Throw away all forms." I go away and

use them just the same; although anything he wishes me to do I regard as law. My job is to help people to realise great truths; his, the much greater job at the present time, is to break every form that *can* be broken, every form which people use, not because they pour life into it and use it, or because they need that form in order to reach the life.

Let me take an example. If I am in the neighborhood of a Liberal Catholic Church I always go to it. Why do I go? Because I can vitalize the forms there and make them enormously more effective. I do not want them, because I can manage without them, but if I go I can make those forms much more vital and more real to people, and help them so that much more spiritual life will flow through to the people than they could have without that vitalization. One day when I had been working in this way in the Church, the Lord Maitreya came and spoke to me. He said to me: "You do not need these, I know, for yourself, but I thank you for helping My people." That is where the use of forms comes in. Over and over again Celebrants in the Church have said to me: "How much easier this is to do when you are here!" Quite so. That is because it is one of my jobs.

On one occasion when I spoke at Ommen, the Chohan M. took possession and spoke through me. He gave the finest simile I have ever heard of what a ceremony really is. He explained that all round the world, ever since the world began I suppose, there has been a tremendous reservoir of electricity. People have seen this as lightning, as a destructive force; but He pointed out that the scientists have made certain apparatus, by means of which from this mass of electricity, surrounding us always, part can be made to light our houses and run our motor cars. Such an apparatus in the spiritual world is a ceremony. It is a way of making effective for people, a power which they cannot reach directly for themselves. I do not know of any better explanation of the object of a ceremony.

Suppose a person knows that; or suppose in using a form, he puts real life into it, and does not do it just because his father and grandfather have done it or because others do it; if he uses it in order to mobilize or utilize spiritual forces, then nothing that is said to him will make him give up that form. I have heard Krishnaji say over and over again: "Throw away all forms"; but I do not do it, although his lightest word which is applicable to me, I obey. I know that that does not apply to me, who do not use any as an empty form, but as an apparatus. Exactly in the same way. I touch an electric switch if I

want a light; although quite possibly one could get electric light without it; but it is much easier with a switch. But if a person makes a form into an end, then the sooner it is broken up the better.

The way of growth, let me say to you, the great way of coming near to the Masters, is in the little every-day things of common life. So many write me and say: "I have no opportunities." I always quote a phrase which came to us from the Master M.: "Service in the little things of daily life counts as much with Us, as the so-called greater services." I think that is a very great help to people who do not seem to have many opportunities of doing what they think important things. It is the little daily things which make *the habit of service*; that is why service in the small things of daily life counts for so much. Great things come now and again, but the little things come over and over again every day. Remember then, that your way to the Masters is the way of service. Never mind what the things are; do them if they help others; and if you keep on doing that you will draw the attention of Master. Our use to Them is that we are channels for Their force, and They are always looking out for channels; so that those little things of life which make the habit of service are the things that will draw you nearer to Them. It was He, again, who said that: "The heart of the honour of the Brotherhood is the selfless service of the world." That is the one thing: to make ourselves channels for Them; and then we are helping Them in Their work, and in that helping we draw nearer to Their Feet.

* * *

As we go to press, we receive from M. Charles Blech two portraits—one of the President-Founder of the T.S. and the other of the great Messenger of the White Lodge, H.P.B.—that of Colonel Olcott is an exact copy of one, painted in 1906 in Paris, by the well-known American painter, Mr. Taggart; that of H.P.B. is a copy of one by the same painter, presumably from a photograph. The originals are in the French Headquarters, and the copies are kindly sent by Madame Zelma Blech, and are gratefully accepted for our museum.

The Fifty-third Anniversary of the Theosophical Society

THE PRESIDENTIAL ADDRESS

BRETHREN:

You have re-elected me for the fourth time as your President in the year that is now closing, so once more, though absent, I welcome you gladly to the Headquarters of the Indian Section in the sacred City of Benares, one of the chief centres in the physical world, of the Theosophical Society of our Masters.

We are opening my fourth term of office, and I thank those who have elected me again to the Presidential Chair. I can only say that I will do my best to fill it worthily, so that the Society will not need to be ashamed of its very ancient President. As we were nearing the date for the nomination of the Vice-President I received a cable from my much-loved brother, C. Jinarajadasa, that the Forty-fourth National Society had been formed in Paraguay, and I hope that other countries in South America will follow ere long. South America is fortunate in having had the services of Mrs. Gowland, now General Secretary for South Africa; these were succeeded by those of our much honored brother, who asked me not to re-nominate him as Vice-President of the Theosophical Society. He is so much loved and honored that the Society will deeply regret

his request not to be re-nominated. He would have been, I am sure, unanimously re-elected. His work and his blessing will ever remain with us none the less, and I hope that next year he will consent to join our Executive Council in Adyar. I have nominated to the vacant office of Vice-President Mr. A. P. Warrington, as one of the oldest and most devoted workers in our largest Section. All who know him love and trust him, and that love and trust can only be increased as they know him better.

Before I begin the detailed report of the growing activities of our beloved Society, you will join with me in our annual invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality:

May Those who are the embodiment of Love immortal, bless with Their protection the Society established to do Their will on earth; may They ever guard it by Their power, inspire it with Their Wisdom; energise it with Their activity.

The Presence of the World Teacher

"Is not His Word like a Fire, and like a hammer that breaketh the rocks in pieces?" The words might have been written of our beloved Krishnaji, and I often think of them when He is speaking. Like a Fire they burn, often very painfully, but like a Fire they purify, for they devour the dross but cannot harm the gold. Those who feel the sting of the burning, welcome it, if they are wise; if they are otherwise, they resent it. May I softly whisper: "Be wise," to any of you who are scorched?

Moreover, we need discernment as we listen. He who is an embodiment of Truth cannot tolerate conscious, or even unconscious, hypocrisy. Ruthlessly he urges his hearers to examine their foundations, and if they find them rotten, to

break them up and build new ones. "Do not accept a thing because I say it," He cries, recalling the word of the Lord Buddha to His disciples; after noting the various wrong reasons for beliefs, He concludes: "Do not believe a thing though I say it"—He, the Illuminated One—"but when of your own selves you know it to be true, then believe." When S. Paul says that, as a wise master-builder, he has laid the foundation, he adds: "And another buildeth thereon. But let every man take heed how he buildeth thereupon . . . The fire shall try every man's work of what sort it is." Those who build with "wood, hay, stubble," will see their work burnt up. And so loose thinking, drifting thoughts, unbridled emotions, will yield a result fitted only for destruction.

No one, I think, can listen to Krishnaji with indifference, unless he goes to sleep. But sometimes He uses words which exactly express the fact, and careless hearers are offended. One day, in his search for Truth, He went to a Theosophical meeting, and found no help in "Theosophical jargon". Every science, every philosophy, has its "jargon". This jargon is made of the new and precise words which express the new ideas tersely and exactly. Thus in botany we have petals, sepals, bracts, technical words for the parts of a flower under description; is the botanist to be sneered at because he has his jargon, instead of constantly repeating the description of each? When H. P. B. asked me to translate Theosophical names into English she was asking me to create a new jargon, and I promptly created it, and helped the man in the street to understand his own composition. I strongly advise all who go to hear Krishnaji to go with open minds, and listen to Him without blurring what He says by mixing it up with their own prejudices and conventions; then they will surely learn something worth taking away.

Another thing: newspapers like to state inaccurate news in order that it may be corrected. All stories of quarrel between Krishnaji and myself are inventions or misunderstandings. We cannot quarrel. Sometimes I do not understand Him. Then I put the statement aside until I do. Suspension of judgment while waiting for further data is a quite legitimate state. I am fully convinced that, in Krishnaji, the human consciousness has been taken up into the superhuman. It is therefore the path of wisdom for me to learn from Him anything I am able to understand. Some day I shall understand more. Meanwhile I try to live such parts of His teaching as are applicable to myself, remembering that many things He says are for the world, not for a special individual. I realise that His Ideals are great and precious Truths in bud, which will unfold more and more as generations become more and more capable of living them. I try to live the fragments of them I can assimilate, and hope by this to gain further knowledge and to become more capable of larger assimilation; there is plenty of time, that is, plenty of successive stages of consciousness.

The World University

The World University has continued its work in the three centres mentioned last year: Adyar, London and Java. To these must be added the centre in Holland and one in France.

Dr. and Mrs. Cousins are away on a world tour, and Mrs. Cousins has founded a new International Lodge in Geneva. Wherever they go, they inspire fresh energy and spread Theosophical ideals.

Mr. Knudsen has efficiently re-placed Dr. Cousins in carrying on the Brahma-Vidyāshrama. Let me say, however, that our National Societies do not send, as they should send, two or three of their most promising students and speakers to take

advantage of its methods of applying Theosophy to the illumination of the ordinary science and philosophy.

Our International Lecturers

The two mentioned last year, Fruk. Dijkgraaf and Herr Vigeveno, continue their valuable work. Dr. Anna Kamensky, who is General Secretary for the National Society of Russians outside Russia, has taken a doctorate in the University of Geneva, and with that added dignity, has been lecturing to undergraduates on the *Bhagavad-Gita*.

Our National Societies

United States: The report from America shows a year full of activities and an excellent condition in the Society. There is a loss in the number of Lodges—11 newly organized and 17 disbanded, but in a number of instances the loss in numbers means gain in strength; in these cases the dissolutions were caused by the uniting of two Lodges into one. There were 1,140 new members admitted, 225 lost by resignation and death, and several hundred have relapsed into the inactive list from whence they temporarily emerged last year during the visit of the President. The present active membership is 7,859. The spirit of the membership, the General Secretary reports, has never been better. Mr. Jinarajadasa visited National Headquarters at Wheaton during the 8-day summer school, speaking twice and sometimes thrice daily during the session. This was the first term of the Summer School, which will be a permanent institution, aimed to train speakers and teachers along many lines for public Theosophical work.

England: England has a total membership of 5,170, of whom 504 are new members admitted during the year. "There is a new spirit stirring in our National Society, and

this," the report says, "rather than statistics, is the feature of our year's work." Some results of this are seen in the large attendance of English members at the European Congress in Brussels. There have been fewer but more important propaganda meetings; more standard Theosophical books placed within the reach of all. Bishop J. I. Wedgwood and Mr. C. Jinarajadasa and Dr. Cousins have all been of great benefit to the Society through their lectures and talks. A Reincarnation Campaign was carried through with considerable success and for this a special series of booklets and leaflets were printed, and over eleven hundred booklets have been sent in response to personal applications, many letters of appreciation and requests for further information have resulted. Two more Lodges—Orpheus Lodge, Eastbourne, and Wirral Lodge, Birkenhead—have established themselves in their own Headquarters. There is a tendency among the Lodges to develop the social, artistic and dramatic side of their work; this tendency is growing in strength and influence. Through personal service from members, the Headquarters has been able to improve its accommodation for enquirers. The *Theosophical Review* has ceased, but *The Link*, published by the London Lodge, has been heartily welcomed. *Notes and News* continues.

India: The Presence of the World Teacher among us has drawn much outside attention to the Society, and there has been a general awakening of interest among the members. The present active membership shows a gain of 540 over the last report, the total now stands at 6,076. This does not include the youth members, whose total has reached 829—a gain of 149 for the year. There has been a union of the two Telugu Federations forming the Andhra Theosophical Federation. Three Tamil Federations have also united to form one Tamil Districts Federation. Others remain as before. The report shows progress and good work in all autonomous

Federations which depend on their honorary workers for their life. Both the Federations and the Section suffer for want of funds. Branches of the T. S. Muslim Association are being formed in various important places. Field work is well organized in the South Indian Federations; they have been ably assisted by our Joint-General Secretary, Bro. T. Ramchandra Rao. Our Educational Institutions are winning more and more recognition from the general public. The Woman's Indian Association, which owes its inception to Theosophists, is progressing, many of our workers taking part in it.

Australia: This Section holds a special interest for us because of Bishop Leadbeater's presence and work there. "The body of the Australian Section has many members working along very different lines, but the head to whom we always look for guidance is Bishop Leadbeater," the General Secretary writes. The total membership is 1,628. The report shows a loss by death, resignation and transference of 200, and a gain of 130 new members. *The Australian Theosophist* was discontinued for lack of funds, but was revived again under the editorship of Bishop Leadbeater, and is a most valuable periodical with a steadily growing subscription list. The generosity and self-sacrifice of the Australian members has produced a very unusual financial response to meet a heavy budget. They were asked for £75 per week (1s. 6d. per member) and the response so far indicates that the goal will be reached by Easter, when they hope Bishop Arundale will be with them to see the victory of his splendid scheme. The Broadcasting Station 2GB is recognised officially as the premier 'B' Class Station in Australia. It is an unequalled instrument for Theosophical propaganda. This Station has paid its way since last Easter—within 18 months of its inauguration. In New South Wales alone it is computed that there are between 300,000 and 400,000 listeners—a rather large Theosophical audience!

Sweden: Thirty-nine new members were admitted during the year; the total membership is now 1,103. Sweden, also, is feeling the stir of new life due to the presence of the World Teacher, and is adapting itself more and more to his teaching.

New Zealand: Mr. Crawford reports that throughout the Section there is a spirit of united service and active co-operation with all kindred movements. There is a fine co-operation among the different Lodges, a friendly exchange of lecturers between them, and a notable increase of able speakers from other related organizations. Eight Lodges now possess buildings of their own and the General Secretary observed in the course of his travels as National Lecturer, that many Lodges were making a special feature of beauty in their surroundings. He reports an active membership of 953, 44 new members added this year. The Vasanta School, opened in 1919, is making excellent progress.

The Netherlands: After visiting thirty Lodges and six Centres the General Secretary finds in the Section everywhere a serious wish to carry on the Theosophical work in the right spirit. There have been difficult problems to face, but there is so much goodwill and sympathy and so many devoted members that all difficulties dissolve. One new Centre has become a Lodge and 5 new Centres formed. There are now 47 Lodges, and 22 Centres with a total membership of 2,794. The New Headquarters building is under construction. The Library has outgrown its present quarters. The Publishing House is developing most satisfactorily. The Young Theosophists have 13 local Groups and are very active in the Youth Peace Movement.

France: During the last twelve months 6 new Lodges have been formed; 6 Lodges were transferred to the Greek Section. The total number of active members is 3,375, 417 of whom are new members; and 77 active Lodges. The figures show a net loss of 81, but as 498 were transferred to other

Sections there has really been a substantial gain. Friendship, harmony and understanding exist among the members and, says the General Secretary, "we aim to make it prevail in the work." Mlle. Adele Beyer made a very successful lecture tour in North Africa, Tunisia, Algeria and Morocco; these countries belong to the French Section. Mr. Jinarajadasa visited 5 Lodges in France and will be vividly remembered. A number of other lecturers have brought help to the Section. The young and active M. G. E. Monod Herzen, is the leader of the group of Young Theosophists, and by his co-operation with Professor Marcault the Association for the Theosophical University has been put in good standing in France.

Italy: The T. S. in Italy has had many external difficulties to meet; these have affected its growth; it has decreased in membership but increased in strength and there is a growing interest in Theosophy outside the Society. The report shows 625 active members and 37 active Lodges.

Germany: The retiring General Secretary, Mr. Axel von Felitz-Coniar, writes: "Professor Dr. Johannes M. Verweyen, Professor of Philosophy and Psychology at the University at Bonn am Rhein, was on September 2nd, elected General Secretary. He is not only very well known in the world of Science, but as a pioneer in spiritual movements. I am sure that the T. S. in Germany will greatly prosper under his able leadership." This Section has a total membership of 902, which is a gain of 101 over last year. New Lodges have been founded in Berlin, Leipzig, Dresden, München, Nurnburg and Weimar. The Lodges are carrying on their regular work, and the members are endeavouring to come more and more into contact with other progressive movements.

Cuba: The Cuban Section Headquarters has removed to new spacious quarters, having not only adequate office space but two lecture Halls—one to accommodate an audience of 200, the other, 400. The report shows an increasing distribution.

of Theosophical literature; the installation of a broadcasting station is under way; the Theosophical Library is growing; propaganda is very active—greatly aided by the visits of Mr. Warrington, Bishop Cooper and others; leading newspapers are giving space to Theosophical teachings. A Latin-American Federation is being organised and is to hold its first Congress during the visit of Mr. Jinarajadasa this Spring. The report shows also a great deal of vitality in the allied activities and among the Young Theosophists. Three new Lodges have been chartered, 12 new Centres organized, 144 new members enrolled; loss by death, and resignation and transfer to other Sections 12—total active membership 565.

Hungary: The past year has been one of hard struggle, due to the denunciation of the T. S. to the Government by two expelled members—the Government enquiry lasted throughout the year and was finally put aside by the authorities concerned. Nevertheless the Society has gone ahead with splendid enthusiasm, due to loyal co-operation of the members. Four new Lodges have been formed and one Lodge of Young Theosophists was dissolved at the request of the Government, but the Young Theosophists have joined other Lodges. The total membership is 352—a gain of 33 over last year. The Library has greatly improved—"it is now the pride of the T. S." A Publishing Trust was recently formed and has the use of a printing machine, with this they plan to publish many translations which have long been waiting. They have been greatly helped during the year by visiting lecturers.

Finland: The T. S. in Finland has gained one new Lodge this year and has increased its membership by 38, its total membership now being 658. The Society has published 6 books, one by Dr. Besant, the others mainly by J. Krishnamurti and J. J. van der Leeuw, LL.D. Propaganda has gone on through lectures and the sale of books. The members report the completion of their Headquarter's building, the foundation stone of

which was laid in August, 1927, by the President of the T.S. A new bookshop has been opened in the Headquarters building, which is most adequately arranged for offices, halls and some residential quarters. This is the greatest achievement of the year.

Russia: The "R. T. S. outside Russia" counts now 13 Lodges and about 309 members, of whom 179 are active F.T.S. Three new Lodges were formed during the year, one in Harbine (Eastern Siberia, China), one in Brussels and one in Rumania; two Lodges in Bulgaria have been lost—so Russia claims a total of 13 Lodges—9 in Europe, 3 in Asia, 1 in U. S. A. In Tientsin the Lodge has held many public lectures in Russian and English. The newest undertaking is a "Babies' Welfare Centre," started by a group of the T.O.S. The Lodge, through two Chinese Buddhists, has formed a Chinese group working in Chinese. The Lodge at Prague is a Community holding regular Lodge meetings three times a week. This Lodge is in contact with most prominent Russian Exiles, and has organized public lectures in the People's University. The chief events of the year for the Russian T.S. have been the visits to Geneva of Dr. Annie Besant, Bishop Wedgwood, Miss Dijkgraaf and Dr. and Mrs. Cousins. The General Secretary has lectured in Paris, Brussels, Lausanne, Neuchatel and Geneva. Miss Helmholt has lectured in Paris, Berlin and Prague. The "R.T.S.—outside Russia" has certainly surmounted the difficulties of being spread all over the earth, and shows admirable activity and growth.

Czecho-Slovakia: The Section consists of 7 Lodges and 8 Centres, with a total membership of 114. Twenty-one new members were admitted this year. The T.S. activities have gone on through lectures, through *Esper-Teozofia*—the only Theosophical paper giving Esperantists Theosophical information. The Section distributed 450 leaflets on the Peace movement to Government authorities. The members are

co-operating with other Societies and organizations with similar ideals.

South Africa: The T.S. in South Africa, which has a total membership of 524, admitted 76 new members this year; 55 were lost. Six new Lodges have come into being during the year, which is a record for the Section. Everywhere there are signs of new life and increasing interest in Theosophy. The discontinued magazine *Theosophy in South Africa*, was resuscitated by Dr. Humphrey, and goes to all members with no cost to the Section; it is proving of great service in the work of the T.S. The Book Depots at Cape Town, Durban and Johannesburg are valuable adjuncts to the Section's work. A notable achievement during the year is the erection of their own building by the Pretoria Lodge, Transvaal; this is the first Lodge in the Section to build its own headquarters.

Scotland: During the year there has been a gain of 50 new members, but through drastic revision of the membership list, the record shows a loss of 40 compared with last year—it leaves an active membership of 743. One new and flourishing Centre has been founded at Straunraer. Many lecturers from England have visited the Section; Mr. Jinarajadasa paid a visit to Scotland on his way to Iceland, and gave great inspiration and help. Drama and Art have characterised the work in Glasgow and Dundee. The Young Theosophists continue to radiate happiness with excellent results to the Society.

Switzerland: The Swiss Section seems to have overcome its difficulties. The membership is steadily increasing—growing from 160 to 245. The report states this is due largely to the work of Madame Kamensky. Around her at Geneva is grouped a phalanx of fine workers; as Geneva is an international centre it is not possible to estimate how far-reaching may be the results of the Theosophical activities there. Theosophy in Geneva has been greatly helped by lectures from Bishop Wedgwood, Miss Dijkgraaf, Dr. and

Mrs. Cousins, Dr. de Henseler and Mr. Meautis. A new Lodge has been formed in Lausanne. La Chaux de Fonds—a small town of 40,000 inhabitants—boasts a Vegetarian restaurant, and also has inaugurated special work, which is an example to towns where slums still exist; this is called "*L'interieur gai*," showing what fresh wall paper, soap and water, simple gay designs and sunshine can do to miserable dwellings. The report states that "the activity of the French part of Switzerland is satisfactory, but the German part is increasing by leaps and bounds". New Lodges have been formed at Basle, Zürich and Berne. The most important event was the organization by Mrs. Cousins of a plan to make Geneva an International Theosophical Centre. Geneva on account of its international activities gives a great opportunity to spread Theosophical ideas.

Belgium: The Belgium Section shows a net gain in membership of 26 over last year, 66 new members were admitted, but 40 lost through various causes. Two significant events characterised the year—the transfer of Headquarters of the Belgian T.S. to its own building, and the building, by the Vrede Lodge at Ghent, of a large hall on one of the most important streets in Ghent. A new Lodge was formed at Liège, making 13 Lodges in all. The report expresses appreciation of the help received from many visiting lecturers, in addition to the regular lecturers. All Lodges in Brussels meet in the New Headquarters. A successful Reincarnation Campaign was started and will continue next year. The Library and Book Depots show progress. The great event was the European Congress held in Brussels, "the only shadow was the absence of our dear President".

Netherlands-Indies: There has been a steady growth of the Theosophical movement in these islands, and it is the only force working for peace, harmony and goodwill in the different races and nationalities among whom are much strife and

misunderstanding. This Section is a veritable school for the Brotherhood of races. The total membership has grown to 2,183 which is an increase of 155 for the year. There are 28 Lodges and 17 Centres in Java, 1 in Sumatra, 1 in Celebes, and 1 in Borneo. The Djokja Lodge has erected its own building—this is the 10th Lodge in the Section to own its own building. The work increases mainly in the direction of allied movements. The Young Theosophists' Movement is growing steadily, having its own magazine and several Lodges.

Burma: Theosophy is spreading among the Burma Buddhists in various ways, especially by linking it to Buddhism through propaganda among the Burmese—aimed to remove their deep-rooted prejudices and to revive Buddhism in Burma. It is interesting to note that of the 293 members 80 are Bhikkhus.

Austria: Two new Lodges and 3 new Centres bear witness to the growth in the T. S. in Austria, in spite of unusual difficulties, which were largely overcome by the help resulting from the President's visit, and also from the visit of a number of prominent Indians and others. The publication of translations into German of a number of recent books is something of which the Section feels justly proud.

Norway: In spite of declining health, Mrs. Sparre has visited and lectured for most of the Lodges in the Section. The great event of the year is reported to be the removal of Headquarters to new rooms in the heart of the city. The T.S. in Norway shows strength and solidarity.

Denmark: Denmark reports 3 new Lodges and 63 new members for the year. Much good work has been done in the Lodges "but no stirring events". Many of the most active members have devoted themselves chiefly to the Order of the Star, the Liberal Catholic Church and Co-Masonry.

Ireland: There is little general interest in Theosophy in Ireland. In Belfast three devoted members bought a house ("Vasanta House"), in which the Lodges, the L.C.C. and

Co-Masonry all find suitable accommodation. Great help has been given by a number of distinguished visitors during the past year. The influence of the World Teacher is making an impression, and Ireland is stirring in her sleep of centuries.

Mexico: Mexico sends no report.

Canada: Canada sends no report.

Argentina: Argentina, amongst other good works, has taken a practical interest in the Happy Valley; the subscription opened for this has produced a fund of \$ 777.00, already sent to Ojai. The General Secretary visited Chile last March; this visit strengthened the bonds of Brotherhood between these two Sections. Ninety new members have been enrolled during the year and 2 new Lodges formed, and 3 new Groups. The Section magazine has been improved and increased in size. This year marks four records in the T. S. in Argentina: the highest total membership record; the largest number of new members admitted; the lowest number of members lost; the largest amount of money in cash. May these four records be broken every year.

Chile: The work of the T. S. in Chile is coloured by the great desire on the part of the members of the Section to increase the spirit of international Brotherhood; with this in view they maintain a correspondence with all the Sections in the world; they have given enthusiastic co-operation to the Latin-American Theosophical Federation, and have done their utmost to contribute to the realisation of the International Peace Movement. The spirit of Co-operation characterises all the Sectional life.

Brazil: The passing out of General Raymundo Pinto Seidl, the late General Secretary, was a great loss to the Section, he is deeply loved and missed. The Brazilian Section approves the formation of the Confederation of American National Sections which the Cuban Section has initiated. The Society is active in propaganda and is energetically pushing

the distribution of Theosophical books written in Spanish and Portuguese, the sale of which has far exceeded any former year. Aleixo de Souza is engaged in translating the *Secret Doctrine* into Portuguese. The press is especially favorable to Theosophical material, and much publicity is gained through this means.

Bulgaria: In Bulgaria a professor of Theology—the official public lecturer of the St. Synod, which is the governing body of the Orthodox Church—in a lecture given in many towns, said that humanity is much indebted to Theosophy, because it has checked the materialistic wave which threatened to stifle humanity. He says some other less complimentary things about it, but the 200 Theosophists in Bulgaria should feel that their efforts in propaganda have not been in vain.

Iceland: Iceland shows growth and increased activity. They have translated three books, all related to the Coming of the World Teacher, showing that as a society their attention is fixed on that great event. The Young Theosophists are represented there and are doing fine work.

Spain: Spain sends no report.

Portugal: The Society in Portugal is doing much excellent work through its interest and activity in such organizations as The National League for the Protection of Animals, the Fraternal League for assisting the Poor, and the Children's Home where destitute children (girls) are educated and cared for. Miss Dijkgraaf's 6-days' visit to Portugal and Mr. C. Jinarajadasa's 4-hours' stop—while his boat was in port—were outstanding events.

Wales reports steady progress throughout the year. All Lodges and Centres in Wales joined in the Reincarnation Campaign. In order to encourage research in Druidic teachings in this direction, Miss Charlotte Woods has offered a prize of £5 to the 1929 National Eisteddfod for the best essay on

"The Idea of Rebirth in Keltic Tradition". Several groups of young Theosophists have been formed and are active in their own way. Much good work has been done by members in Animal Welfare, World Peace, Healing and similar causes. Goodwill Day (May 18th) is becoming an event of international importance.

Poland sends a report covering two years; 1926-27 was a year of intense and fruitful work, great expansion, successful lecture tours, well-attended public lectures. Bishop Wedgwood's visit and the starting of the L. C. C. was the greatest event of that year. International links were strengthened and new bonds of friendship made with many groups. Last year was marked by the visit of the President, who brought strength to endure and overcome all our difficulties. It has been a year of endurance rather than expansion. The Section has published two books—Dr. Besant's *Initiation* and Bishop Cooper's *Reincarnation*.

Uruguay has made the unifying of the Sectional organization its chief concern. There has been a decrease in membership and in the number of Lodges. Out of it has emerged the fact that it is possible to accomplish more with a few purposeful and unselfish workers than with a greater number, not so qualified. An office for translations has been organized with the help of competent people.

Porto Rico: On July 31st, 1927, the corner-stone of the new National Headquarters was truly laid with Masonic Rites, and on November 30th with immense rejoicing the Temple was consecrated by Bro. A. P. Warrington. This is the first Theosophical building in Porto Rico. Much help was received from Mr. Warrington, Bishop Cooper and the Rev. Jose B. Acuña, who arrived one after another, just as the Headquarters building was completed.

Rumania: Last December in Bucharest a large hall was taken in the centre of the town for Sectional Headquarters.

A new Lodge was founded in Bessarabia due to the activity of Mr. Rostislov Smislov, who has been warmly congratulated by the orthodox priests who attended his meetings. The second Congress was held in Timisoara in order to come into closer touch with the members in Transylvania—the lectures were given in German, Hungarian and Rumanian. It is characteristic of the Lodges throughout Rumania that the various nationalities represented among them meet together in perfect harmony.

Yugoslavia: The National T.S. is now three years old; members feel that their greatest need is some sort of Headquarters where all the work of the different departments can be carried on, so they have taken the house of Mrs. Mayerhoffei—the Recording Secretary—altered and rearranged it, so that it is now adapted to the needs of the head office. Yugoslavia was well represented at the Ninth Congress of the T.S. in Europe. The Order of Service is very active; the members are co-operating with the Association for the Protection of Animals, the Yugoslav League of Total Abstinence, the Vegetarian Club and especially with the League of Nations Association.

Ceylon writes that "the report is more a report of what should be done, and how we should change ourselves, than a tale of what has been achieved". Mr. N. K. Choksy's resignation as General Secretary was deeply regretted, writes Mrs. Lourensz who succeeded him. Although there is a revival of interest in the work, the fact remains that out of the 124 members, 77 have not paid their dues, 32 have been placed on the suspended list. This state of affairs is reflected in every part of the Section's life. The real vitality in the movement is in the Young Theosophists and the Youth Lodge to which they belong—they are the hope of the future of the T.S. in Ceylon.

Greece became a National Society this year, after 5 years of strenuous work under the patronage of the French Section. Miss Dijkgraaf spent a fortnight here giving 5 lectures. Her

one public lecture was attended by representatives of the Athenian Society and of the Greek Press. It was during Miss Dijkgraaf's visit and with her assistance that the National Society was decided upon. Plans are being made to form a Balkan Theosophical Union, functioning under the European Theosophical Federation, to forward the cause of permanent peace in the Balkans by constantly trying to put aside causes of discord between Balkan peoples. This new Section has already issued translations of Theosophical literature.

Unsectionalised

China: Hongkong Lodge reports the resignation of Mr. Manuk, who had been their President since the Lodge was formed five years ago; but as Presidential Agent for China he continues in close touch with them. The Lodge has carried on most effectively a full programme of meetings, classes and public lectures. The Chinese Lodge, under the able leadership of Mr. Wei Tat, B.A., as President, conducts all its sessions in Chinese; it has done good work in putting Theosophy before the young and educated Chinese, who will in time be the leaders and educators of their race. They carry on regular public lectures, a Chinese library and a Correspondence Course in Theosophy. A fine vernacular school for girls is also being maintained and carried on by two brothers, Lee Tinsik and Fung Jackson; great attention is paid to moral training and Theosophical ideals. The Shanghai Lodge is bravely meeting adverse conditions and carrying forward the work. The Besant School for girls, Miss Dorothy Arnold reports, has come through a severe crisis, and is once more in a flourishing condition. Three hundred and forty students were enrolled at the beginning of the Autumn term. The success and fine spirit of this school are due largely to the untiring efforts, self-sacrifice and devotion of Miss Arnold. She has shouldered

almost a superhuman task in establishing and running this school.

Japan: The Mahayana Lodge has this year translated and printed its first booklet in Japanese—*Information for Enquirers*. The Secretary says the Japanese are slow to come to Theosophy, because it is so much like their own Buddhist teaching. Miroker Lodge was chartered only a few months ago. One of the young members, Mr. S. Moroi, has composed a musical score for the translation of "The Hymn" from *The Path* by Mr. J. Krishnamurti. This has been produced in a concert of 50 voices and 50 Orchestral pieces.

Egypt: The T. S. Federation in Egypt reports a quiet year. The number of members is small but they are staunch and united. Several young Egyptians have joined the English Lodge and show a keen interest in Theosophical ideals.

Singapore Lodge reports steady work. A Service Group has been organized.

Barbados Lodge starts its year free from debt, and is carrying out a useful programme of study, lectures and work.

Canadian Theosophical Federation has secured a charter for a new Lodge at Saskatchewan; the members are all Icelanders except one. Forty-six new members have been added, the total membership is now 227. The Federation has been able to assist in financing lecture tours in Canada. Miss Watson and Mrs. Hampton have been lecturing for the Lodges in the Federation; Mr. Fritz Kunz made an extended stay in Vancouver, B.C., under the auspices of Hermes Lodge, making an intensive campaign among various service clubs and organizations in the city. Bishop Cooper also visited the Federation Lodges and brought inspiration and instruction. The T. O. S. is strong in Calgary. Krishna Lodge has done good work through this Order, in connection with Animal Welfare, Child Welfare and World Peace. Members of Sirius Lodge at West Summerland, B.C., held a successful Summer

School on the shore of Lake Okanagan under the inspiration of Mr. Logie. This is the 6th session of the Summer School, called "Besant College". The first issue of the Federation Magazine was in the press at the time of making the report.

The Adyar Library

The Library, under the continued directorship of Dr. C. Kunhan Raja has made progress in all directions—in publications, in better provision for accommodation of books, the acquisition of new books, better financial arrangements for members of the staff. Many scholars from distant parts of India and other countries have used the Library and expressed their appreciation of it. The library is constantly used by the students of the Brahmaildya Ashrama. The re-arrangements of books in the Eastern Section is complete. The second part of the catalogue of manuscripts was published during the year. Many books and manuscripts have been acquired.

Children of the Mother Society

Brahmaildya Ashrama

Mr. A. F. Knudsen, Acting Principal, has taken Dr. Cousins' place during his absence. The work of the session this year has been carried on by a discussion method, the theory of intuition, its use in the waking consciousness has been the main topic. Mr. L. B. Raje gave a course of lectures on Astrology, Mr. Sundara Sarma on Indian Art and Prof. M. D. Kini of the Government Engineering College, on Science.

The Olcott Panchama Free School

An important event in the Olcott Free School was the opening of its new building by the President on October 1st.

An atmosphere of freedom and joyousness pervades the school, and the children are responsive to it.

Women's Indian Association

This movement is growing, becoming an increasing power throughout India for social welfare, education and progress of girls and women, social reform (such as the Bill to raise the age of Marriage). The Association has recently secured a fine National Headquarters in Madras which will grow into an important Centre for Women's work.

The Order of the Round Table

This Order is established in thirty Countries, which means that a small army of children and young people have been drawn together to work for and to follow the King, by living nobly and truly and doing good works.

Employees' Co-operative Society at Adyar

The Society has grown during the year from 128 to 199 members. The number of depositors has increased from 13 to 21. The financial statement shows that the progress of the Society is satisfactory. It is serving its members well.



THE GREAT MAN AGAIN

By E. W.

Arjuna said: "What is the mark of him who is stable of mind, steadfast in contemplation, O Keshava? How doth the stable-minded talk, how doth he sit, how walk?" *Bhagavad-Gita*.

EVERY year, in the month of February, thousands of people all over the world ask this old question, thinking of Bishop Leadbeater, because in this month occurs his birthday, which they delight to celebrate. As during the last twenty years I have been for long periods together very closely in touch with him, it falls to my lot almost every year to say something, as on this occasion, in reply to that question, and such is the greatness of this man that I am seldom short of something new and interesting to say.

Let me strike the central note first of all. Bishop Leadbeater is a great man, and if he had sat and walked and talked in some other field of human activity than that which he has chosen for his life's work, he would still have been a great man. If he had become a scientist—an astronomer or a chemist, for example—I am sure he would have been one of the world's great scientists, in the front rank.

The word *sthita-prajña*, translated stable of mind or of consciousness, applies well to him. If ever a man's mind and life were "on contemplation steadily bent," this is the man. He never for a moment forgets the one great purpose which he has in view, which is to bring as many human souls as possible to a vision of the glorious sunset of human life. It is perpetual *samādhi* never to lose sight of that goal; it is practical yoga to be intent upon the culture and refinement of material life and emotions and thought which translate that future more and more into the present.

Replying to Arjuna's question, Shri Kṛṣṇa said that when a man abandons all the desires of the mind or manas he is called stable in mind, or rather in consciousness. Our consciousness or cognition has three fields of observation and activity: (1) the world of material objects in relation to one another, (2) the network of living beings in relation to one another, and (3) the one life. In the first of these activities we have what we call mind or thought, in both its receptive and creative forms. In the second we have the perception and creative power of life which is love. This alone is *buddhi* or wisdom, for while it is but knowledge to know material objects and their relations to one another, it is wisdom to know or understand the life.

To go beyond the desires of the mind and to be filled with the desires of the heart is to know the goal. For example, when I was young I was eager to read all the books of travel, of science and of philosophy in the world, because

I found something intensely interesting in all the adventures, experiences and observations which they depicted. I used to spend a part of my time in a large reference library, until one day I made a calculation as to how long it would take me to read all the books which I wanted to go through in that library alone. I found that if I read consistently for eight hours a day I should have fulfilled that particular desire in a good many hundred lifetimes. What was to be done? How is one to choose in the vast forest of material possibilities to what thoughts and activities the mind is to be given? What can unify these many-branched and endless activities of mind? The answer is: wisdom, which is love. We shall read those books and carry on those activities which will help to make us the best elements that we can be in the environment of others. Such love takes us out of the mere forest of activities, brings in a purpose, and makes the mind servant to that purpose which leads to a realisation of unity of life.

This love completely dominates Bishop Leadbeater's life, and with him all the science that he knows is its servant. I wrote of him last year as "the man who loves all the time". It is true, from the moment of waking to the moment of sleeping. There are many who cannot understand that love, because it is deliberately applied with the utmost precision. In his eyes love, like thought, is a power. If we live among people of high and strong thought, we benefit in mind, like plants in the sunshine. Every plant makes use of the sunshine, and it is equally our nature to make use of that thought influence, for no man, as no flower, is entirely passive. Similarly, to be in the presence of those who love is to receive the sunshine of love. Even physically and through the common senses, to live among the beauties of nature is to some extent to be beautified and strengthened, for no man is entirely passive and we all make

some use of that. The plant grows to a form appointed from within its own seed, but the soil, the water, the air, the sunshine and the gardener are not negligible. In the garden of brotherhood, which is the expression of love, we all become gardeners to one another instead of coarse and voracious weeds.

Hence love, in the great man's mind, is a power to be used with concentration where it can be most serviceable. In the immediate circle of his affections there is a constant stream of that influence. One thinks that those who have enjoyed this for some time will never throughout life be able to hate, even though they may sometimes make absurd and even egregious mistakes in policy or method.

It is a common mistake to suppose that Bishop Leadbeater is interested in people who will follow him blindly or lean upon him. He is really interested only in those who show signs of love for others. He is making a garden of beautiful flowers, not a jungle of weeds, and he maintains that such a garden is more profitable to mankind than many fields full of thriving weeds, struggling and jostling and choking one another. The less chaos, the more order, the more true life.

The leaners have a bad time with Bishop Leadbeater, because there is a tendency for them to think that within the charmed circle of his affections there is something which will give them strength or a sense of security for the future from an occult or an evolutionary point of view. Such a thought, insistent and dwelt upon, stands in the way of the activities of love which those who cherish it might now be exercising in some degree, and to that extent it disqualifies them for a place in his garden. If, beyond this, there is then an attempt to force a way into that garden, or if there is the throwing in of envious and even jealous thoughts, this will incur severe resistance and even active rebuttal on the part of the gardener, though never any hatred, I am sure. Bishop Leadbeater gives entire freedom to others in their

choice of companions and friends, and insists upon the same enjoyment of freedom in his own life.

Bishop Leadbeater is a simple man. His life is remarkably unified. He has not one personality for one occasion and another for another. For example, when giving a sermon to Christians in a Christian church, and alluding to Jesus, he would not hesitate to mention that Jesus was reborn in South India as Shri Rāmānujāchāriar. To him that appears a simple fact, and in his eyes the simple facts are best, and he never thinks of twisting them, or hiding a part and throwing a spot-light on another part in order to effect some purpose. When he has written a book containing some clairvoyant researches of his own, he does not speculate as to whether people will believe or not, but simply says: "It is my duty to write what I have seen." I have never known him to hide his displeasure if he was displeased, or his pleasure when pleased. His simple code of ethics would never permit him to be betrayed into passing judgment upon the visions of any other clairvoyant. Bishop Leadbeater is not an inscrutable man or puzzling character except to those who cannot understand his simplicity. He likes courtesy, consideration and affection, but is uncomfortable when praised. His patience is inexhaustible. If great plans fail now, they will succeed in the future. But petty and trifling stupidity and carelessness in very little things do stir up in him enough disappointment to produce signs of irritability.

Bishop Leadbeater has great will-power. He objects to foolish discomfort for discomfort's sake, but he invariably does what he decides to do, and the body seems to have no say in the matter whatsoever. If he decides to stay awake and work he does so, to any extent, and if he decides to sleep he lies down and does so like a child, and for just as long as he chooses. If he decides to write, he writes, if to converse gently with friends, he leans back in his great armchair and

converses. But whatever he is doing he does as if it was the only thing to do. I have never seen him doing one thing while wishing he were doing something else. There is something superhuman about this character that is not chopped into pieces by innumerable desires, that is not torn into shreds by the winds of circumstance, but is always integral or simple. There is something above the ordinary consciousness of those who swim in currents of thought and feeling and activity, in this character which uses thought and even love and the will from some centre upon which it seems to be eternally poised. So we say: "Hail to Bishop Leadbeater on another birthday, and may there be many more."

E. W.

. . . But I say to you, seek not comfort but understanding. The search for comfort is the bondage of life and the search for understanding is the freedom of life, and you can only gain that freedom through experience. How can there be any comfort other than the understanding of Truth? You want to attain without a struggle, without a tear . . . You are afraid to face whatever weakness is yours; afraid to face yourself and conquer . . . To dig through the present to the eternal is the purpose of man. Every human being must go through the process of digging that tunnel, the tunnel which is the direct path to the attainment of life. And that tunnel, which is the only path to the fulfilment of life, lies within yourself.

Life the Goal

J. KRISHNAMURTI

IMPRESSIONS OF CONVENTION AT BENARES

CHRISTMAS, 1928

By HELEN VEALE

THIS has been a thoroughly unconventional Convention, so much so that it is difficult to analyse its total effect. The formless cannot be reduced to a formula, and its success lay in the formless regions. Judged by all our established criteria it should be deemed a disappointing Convention of the Theosophical Society, for its beloved President was absent, and her chosen delegate was incapacitated by illness from taking his part in the earlier part of the programme; yet people did not seem disappointed, and the sun shone daily on happy crowds.

Whether in his room or on the platform under the gorgeous shamiana, Krishnaji was king of the assembly, and ruled the hearts and minds of all. He addressed only two meetings, but these two alone made it worth while having come the length or breadth of India. His are truly words of life, bringing refreshment to all who are athirst.

Owing to Krishnaji's indisposition, the first place was given to the Indian Convention, to which Dr. Arundale humorously tendered his apologies for having been an absentee General Secretary. His claim to being the "World's Worst" in this respect was disallowed by Mr. Schwarz, who exposed its hollowness and the Convention expressed hearty appreciation of Dr. Arundale's unflagging zeal in the service of the Section, though forced to prolong his sojourn in Adyar instead of touring India as promised.

The first report was read by the Assistant General Secretary, Rai Bahadur Panda Baijnath, who revealed a healthy condition of activity among Lodges and Federations, marred only by distressing symptoms of the financial side. At a later meeting donations were called for and sufficient was quickly realised to wipe out last year's deficit, while the Council busied themselves with remedying certain defects in the Constitution of the Section, to make it less liable to chronic lowness of funds.

It was announced at the last meeting of the Section that the Council had elected Mr. D. K. Telang as the new General Secretary, an appointment that was greeted with general applause.

In place of a Convention Lecture, on the first day came a symposium of four speakers: Mr. Yadunandan Prasad, Mrs. Rukmini Arundale, Mr. Wodehouse and Mr. Sanjiva Rao, who each in his or her own way tried to explain the changing outlook of the Theosophical Movement. Truly there was not a dull moment throughout the hour, and many a confirmed lecture-taster (for we have such in the Society, like sermon-tasters in Scotland) expressed entire satisfaction with the innovation. Another day came a meeting devoted to a discussion, by a larger number of speakers, of the future of the Theosophical Society, and this, too, was quite successful, though the shorter speeches were necessarily less artistically complete. Mr. Patwardhan sounded boldly the note of iconoclasm, saying that our Lodges represented mainly the idealism of the past and gone Theosophists, to whom all honor was due. Now it would be better to dissolve, and get to work on *living ideals*, out of which a Society might again formulate in time.

The first of the only two regular lectures was given by Dr. Arundale, who lectured magnificently, as usual, on "The Life Magnificent," as manifested in types as different as those of Byron, Beethoven, the heroes of the Everest climb,

Akhnaton of ancient Egypt, Dr. Annie Besant, and the sub-human kingdoms of bird, dog and even atom.

On December 29th, Professor Wodehouse lectured in Krishnaji's place, giving a masterly analysis of that Individual Uniqueness which we are being bidden to cultivate in ourselves. Krishnaji presided, but could not subject his voice to further strain after the question and answer meeting in the morning.

There were comparatively few meetings of other organisations.

Finally, the crux of all was Krishnaji's clarion call to struggle with life, to welcome doubt, to cast off fear, to break through crusts of tradition, to cease hold of the past and control the future through the present. As we listened to him we could not but be optimists, and see the beautiful simplicity of noble living. With no shadow of hesitation or doubt rang out his answer to every question. "How shall we, with our limited opportunities, gain a broad outlook?" asked one, and the immediate answer was: "Come out from your rooms." We truly sit at home, in our pokey little chambers of thought and emotions, when even the humblest among us can, by stepping outside, exchange his narrow walls and low ceiling for the freedom of the skies and wide plains.

The Convention was for most people an occasion for shedding old skins and perhaps feeling the growing pains of the new. We all have some rubbish to throw away, and it is not the same for all, for whatever we have been unable to assimilate, has been rubbish to us, clogging our life. We are uncomfortably conscious of new relations to things and personalities, of new reverences, or perhaps a truer perception of what reverence means and entails. Perhaps we are to learn how to disagree, with love and reverence unimpaired, and to revere another's difference from ourselves.

Helen Veale

TWENTY YEARS' WORK

(Continued from page 254)

MRS. BESANT arrived at Benares on September 25th, 1908 (after the Australian tour) and received as ever a hearty welcome from all. Her birthday, October 1st, was made the occasion of festive greetings and rejoicings. In the Supplement of THE THEOSOPHIST, she makes an appeal to the Parsis for the building of a Central Parsi College, but this suggestion has never been carried out. Her Sunday lectures were mainly devoted to subjects connected specially with the Indian nation and the unrestful state of public feeling, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th she took for her address "The Sons of India," giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country.

November 17th, the Foundation Day of the Theosophical Society, was celebrated at Adyar by the handing over to the Treasurer of the Society the title-deeds of Blavatsky Gardens, and of the naming of these and the adjoining estate. At 4.15 members gathered in Headquarters Hall, and proceeded thence by the new road to the house in Blavatsky Gardens. In the large drawing-room Mrs. Besant made a brief speech, voicing the gratitude of the Theosophical Society to its Founders, to the Teacher who had brought the Ancient Wisdom, to the Ruler who had built the vehicle. She then handed one of the deeds to Mr. Schwarz, who said a few appropriate words in reply.

At the Convention she was present. There were 650 delegates, and all was joy and harmony. Never before had such meetings gathered at Adyar. Her open-air lecture on the "Work and Hopes of the Theosophical Society" and her closing one on "The Opening Cycle" were attended by huge audiences.

On January 9th, 1909, she left for a fortnight's lecture tour. She writes:

At Bangalore we were welcomed by members of the two Lodges, one in the Cantonment and one in the City. The bungalow in which we are staying stands on the side of a lake,

on which now and again alights a flight of white-winged birds, and in which knee-deep a worshipper may be seen reciting his daily prayers. We drove to the scene of our labors, the laying of the foundation-stone of the building to be erected by the City Lodge on a site just granted by the Government (an Independent State). The drive took us through the City, in which on all sides new buildings are rising, in consequence of the ravages of the plague, which have compelled the destruction of the more congested parts. The public buildings are remarkably handsome, and the whole place is well-ordered and beautiful, bearing witness to the good administration of the young Mahārāja and his ministers. There was a large gathering on the site of the ceremony, where we were welcomed by the Dewan, who presided. An address was read and presented to me in a beautiful sandal-wood casket, and we then went to the place where the stone was waiting, poised in air. A priest had consecrated it, and I spread a little mortar for its reception, on which it was duly lowered, and three taps of a silver trowel declared it to be well and truly laid for the service of God and humanity. Then followed a brief address, on the work of a Theosophical Lodge, and with some chanting of benedictory *shlokas*, the usual garlanding, and some words from the Dewan, the meeting broke up.

The Dewan took us to the pretty new building for the Rama Krishna Mission, and to the Samskr̥t University. A very handsome and spacious building is being raised for this latter by the present Shri Shankarāchārya of Sringeri. The whole place when completed will be an enduring testimony to the wise activity of the present Head of the Math, and should become a centre of Samskr̥t learning. The present occupant of the high office of successor to the great Shri Shankarāchārya is a learned and liberal man. He has encouraged Brāhmanas of the sub-castes to intermarry and

interdine, reminding them that they are members of one caste; and he has ruled that a student returning from abroad should be received back into caste, if he guides his life by the Shāstras.

Mysore State is a living monument of the efficiency of Indians in administration. It was ruled by the Mahārāṇī as Regent during the minority of the present Prince, and had as its Dewan the great Sir K. Seshadri Iyer, who stands high in the ranks of Indian statesmen. He spent an immense sum on the supply of pure water to Bangalore, bringing it from sixteen miles away; and the town now rejoices in the electric plant which he set up. He used electricity also for the working of the Kolar Goldfields, now bringing in a large revenue to the State. The Prince, on his majority, came into a well-ruled and well-administered kingdom, and has proved worthy of his splendid heritage. He has just introduced religious and moral education into all State Schools and in all ways shows himself a wise and good ruler. The Central Hindū College is proud to name him among its patrons.

Besides the Lodge activities, there was a visit to the Boys' Association, the members of which attend a religious class and put the teachings into practice by personal work—feeding the poor, clothing the naked, and serving in other ways. Also a Ladies' Meeting, gathered at the home of Mrs. Madhava Rao, the present Dewan's wife. The Bangalore ladies have an association of their own in connection with the Shrinivasa Mandiram of that city. It was opened in 1907, and during the year no less than 5,560 ladies have used its reading-room and attended its meetings, of which there have been 35 during the year. A large number of ladies had assembled, and I made a brief address, translated by the late Acting Principal of the Mahārāṇī's College, Shrimati Rukmaniamma, a Hindū lady B.A., a proof in her own person

that a university degree need not spoil the gracious modesty of a true Hindū woman.

We reached Mysore City on the 12th, and found a number of brethren waiting to welcome us and to escort us to H. H.'s Guest House. 8.30 saw a large gathering of students and others assembled, and I addressed them on the "Sons of India". Then a visit to a very admirably conducted Girls' School, with scholars ranging from four to eleven. They sing most charmingly, and are taught needlework and domestic details as well as the usual subjects. Next came a visit to a Widows' Home, founded in 1907, which has twelve resident widows who are being trained as doctors and in useful walks in life. It teaches up to the standard necessary for entering the Mahārāṇī's College, and is doing a much needed and most philanthropic work. It is to well educated widows that we must look for teachers in our Girls' Schools. Both here and at Bangalore we shall have Branches of the Daughters of India.

Back to Bangalore at noon, and soon after H. H. the Mahārāja was kind enough to receive me and to talk over the scheme for the University of India. I am glad to say that it met with his warm approval, and he is prepared to join a few of the leading Princes of India in stating formally that approval, in a letter recommending the granting of the Order by H. M. the Emperor. He was also pleased to express his approval of the Order of the Sons of India, and to consent to act as one of its guardians. He also permits his Dewan to take office in the Supreme Council, so that he may be in direct touch with the movement.

At Calicut on the 16th, a crowded lecture opened the work. We drove to a place where a good Sannyāsi, Shri Narayana Guruswami, a true servant of the Masters of Wisdom, working for the improvement of the outcaste community. They are building a temple and a school, are purifying their

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lives, and making themselves worthy of social respect. I am happy to know that the local Lodge of the T.S. has been active in helping the good work. These people, hard-worked as they are, had beaten out a road to the temporary temple and roofed it with green branches, and a great crowd of them had gathered to give welcome to the messenger who brought words of encouragement and cheer. The effort to raise themselves, under the leadership of the holy man who is giving his life to them, is most praiseworthy, and is another sign of the life that is pouring through India to-day.

One o'clock saw us in the train for Mangalore. It carried us up the West Coast through the hours of the afternoon, past glimpses of the sea, blue 'neath the sun-lit sky, through groves of palm trees, over plains and through cuttings red with the brilliant soil. At every station were curious crowds, thronging to see the woman whose name has become well-known throughout India; and there was many a friendly welcome of smiling lips and folded hands. Here bright faces of students crowded the hall, and seemed to fill the atmosphere with vivid attention. Then off in a *jutka*—a two-wheeled, rather jolty sort of vehicle—to the scene of the labors of the Depressed Classes Mission, carried on by Mr. Ranga Rao. The Mission has a neat little building, half of which is utilised for six looms, the second half was our meeting-place. There was a Canarese song, which was an appeal, so touching as it came from the lips of the children and lads, that it nearly made speech impossible. The pathos of the concluding cry and the knowledge of the little power to help in the one to whom it was addressed, filled the eyes with tears and choked the breath; but I made a brief appeal to the higher castes present to help in the redemption of these poor and degraded children of the national household.

In Madras on February 26th, 1909, she lectured on "The Dangers of Alcohol," to a large and enthusiastic audience. She writes:

It is sad that a white-skinned person should be needed to lecture against the inroads made in a once sober country by "the white man's curse".

The last Sunday in Madras was a busy one: the usual E. S. and T. S. meetings began the day, the latter followed by some initiations in the T. S. In the afternoon there was a meeting of the Sons of India, Madras Council, presided over by Mrs. Besant, with Sir Subramania Iyer, K.C.I.E., as member for Madras of the Supreme Council, supported by Mr. Wodehouse and others. Then came the closing lecture of the series of five on consecutive Sundays, at which His Excellency the Governor was pleased to be present; and this was followed by his friendly inspection of the library and grounds.

Then off by train to Bombay and Baroda. At the latter, she had a long interview with His Highness the Gaekwar, and another with Her Highness the Mahārānī. His Highness promised to support the petition to His Majesty the King Emperor for a charter for the University of India, agreed to be the Guardian of the Sons of India in Baroda, and consented to the appointment of his Dewan on the Supreme Council. On Mrs. Besant's return to Bombay, at a lunch at Government House, His Excellency the Governor expressed his warm interest in, and approval of, the Sons of India. The Director of Education also warmly approved the new Order. To finish the Bombay work, she records:

A gathering at the railway station to wish me God-speed in the mail-train for Benares. Two nights more and well-loved Kāshī was reached, and loving greetings welcomed me to my northern home.

April saw her once more in Bombay, where she held a meeting of "The Daughters of India". The President writes:

It was called by Lady Muir Mackenzie, who strongly sympathises with our work. The meeting was a large gathering composed entirely of ladies: Hindū, Pārsī, Mussalmān and a few English. I spoke to them on the ideal of womanhood that we should seek to bring to life again in India. They seemed to be deeply interested, and after the meeting we had a little general talk. Bombay women are as a rule well educated, and are quite ready to work for the motherland.

On April 24th, 1909, she sailed from Bombay. What a different voyage from that in the Southern Seas!

The "Morea" is away on a summer sea. Not a wave, scarcely a ripple, ruffled the broad expanse of water stretching between Bombay and Aden. Turning into the Red Sea, it was as placid as the larger ocean. At Port Said, the passengers for Brindisi transferred to the "Isis". In Europe again, the chilly air. Here changes the spirit of my tale, and memory does not joyfully recall the hours on the Mediterranean till Brindisi welcomed us on May 5th. Very gladly did I, at least, find myself on terra firma and rattling along the well-known Italian coast, amid sprouting vines and gray, twisted olives, and presently some snowy summits outlined against the sky. An old friend and co-worker, Mrs. Cooper-Oakley, one of the pupils of H. P. B. who has remained faithful, joined me at Piacenza, and we journeyed together to Turin. Onward through the great tunnel of Mount Cenis, and through the delightful scenery of the French Alps, to Calais. A very horrid little steamer received us with the mails; and there I remembered my sins in much perturbation of body, if not of mind. After much tossing we reached Dover, where the loving greeting of our British General Secretary met me, and I handed myself over gladly to her care. Away through Kentish fields and Surrey woods until we thundered into London, and rushed into the midst of a crowd gathered at Charing Cross to bid me welcome. And so to 31 St. James Place, my London home.

(To be continued)

REFLECTIONS

DEDICATED TO FRIENDS, FAR AND NEAR

By N. R. D.

HOW glorious it would be were life one perpetual season of "Peace on earth and good-will towards men"! But human nature is weak and passions hard to curb, and so we devise Christmas and *Id* and the like as hush-money to the inner "Tyrant," and indulge nobler sentiments to brazen out the normal ones. These festivals represent not victory, but truce. Still, who can scoff at truce when peace is down in a death-grip?

My thoughts turn to friends this Christmas day and to the scenes amidst which I have passed the happiest of such seasons. The north must be now gay with fruit and flower. The scent of marigold and chrysanthemum fills my breath as I muse, the temple bells ring in my ears, and in the swarms of the city men that pass and repass my window, I see but the simple pilgrims to the sacred river.

How intensely happy we were in those early days of Benares! We came there perhaps urged by burning ambition, or stung by national humiliation, or dazed by personal sorrow. And Theosophy had, alike in every case, poured its soothing balm, thrust a brand in our grip, and bade us carve our destiny for ourselves. What counted with us was not the creed so much as the life of its exponents, and the way they

released one's pent-up soul. It was glorious to feel dedicated to a vast plan, and to see how the humblest effort must count. It was as if a child put its shoulder to a mammoth wheel and saw it budge. It heartened one to face the present, and made the future rosy with hope. Our pursuits were not out of the ordinary but we framed them with a Utopian halo. Our interests acquired a fresh vigor and a new faith. We dreamt great dreams. We created a new world of our own—was it a fool's paradise? There was romance in our renunciation and passion in our service. We thought we worshipped "Time the great Artist" when it was often merely "Youth, the painter of pretty things" who thrilled our being. We forgot we were young, and we believed we were great.

Years have since rolled by, and circumstances have scattered the old band. Inspired by common ideals, we followed different pursuits. We were never all alike, and we are not like even our old selves now. Who can be on the anvil of life for long and remain the same?

Looking around, one finds everything different to-day. A change is noticed in the Theosophical atmosphere. There is departure from old tendencies and a preference for new ways. Two types emerge anew out of the ancient and endless store. Some talk of the Occult Path and some of Simple Union. Both types have their few who strive and their many who repeat. And the many must have their petty controversies and their delight in the re-shuffling of groups. "Politics make strange bed-fellows," remarked Dickens, commenting upon a crowded inn on the eve of an election. The same may be observed of creeds other than political. Affinities are often obscured by excitement.

Methodical temperaments favor the study of Mysteries and prefer systematic disciplines and ordered progress. In the new teaching they see a necessary corrective and a vital complement. But taken literally and by itself, it often leaves

them unsatisfied. Sometimes they may wish it were otherwise; but appeal cannot be created to order. Similarly, the mystic temperaments find life's issues confused by systems and ceremonies, and confine their attention to the fundamentals of human relations. Both types have their illustrious advocates and their ardent votaries. Difference of thought will jeopardise nobody's salvation, yet differences are saddening as they reveal how our boasted tolerance peters out at a critical juncture. We held cordial friendships even among non-Theosophists; and now in our own midst coldness is creeping in to-day.

Often we have worshipped the Ganges at morn, mingled with the fervent crowd, watched their simple offerings, and followed the gay boats, the music and laughter. Who can forget the scene, once witnessed? To me, it symbolises our early days of Theosophy. There is deep aspiration there, but it functions best collectively; there is joy, but more that of faith than of realisation; there is plenty of physical activity. To-day we present a different sight. The crowd has melted away, leaving the ghats shrouded in the winter mist. Only a recluse here and there sits peering into his soul, in the loneliness of the night—night which, to the "disciplined man" of the Gītā is the time for alertness. Like symbols of Eternal Truth, the temples stand towering in the background now, as when their spires were lit up by the rising sun. In the morning, we extolled their beauty; now their grandeur strikes us dumb. Then we took them too much for granted; now we strive to fathom their meaning. Like men not to be trifled with, we challenge their silence and demand their message. In the unravelling of the mystery many a soul has amassed strength and tenderness. If we choose, we can do the same ourselves. Whatever be our choice, however, let us press on with our search, true to our own inner light. Let us rejoice, by all means, if we feel we are fast nearing the

goal. And even in cheering our comrades, let us remember that all search must be individual towards the end. A common road need not be the price of a common goal. As to friendship, can it demand any price at all? For, there is neither Mystic nor Methodical, nor :

Border nor breed nor birth,
When two strong men stand face to face.

Again :

Heresy to the heretic and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of the
perfume-seller.

MORNING AND EVENING

THE curtains of eve are descending
Darker and darker still,
The lights of the day are ending
Where sunset fades o'er the hill.

Soon will the shadow of slumber
Blot troubles and joys away,
And all the things which encumber
Will vanish with vanished day.

When death's deep sleep comes to me
I know I shall wake once more,
And those who loved me and knew me
Life's new day will restore.

Burdens we chose, we go bearing ;
(But yet we shall cast them away)
The end of the long way-faring
Will be in the Home of the Day.

F. H. ALDHOUSE



WISDOM IS JUSTIFIED OF HER CHILDREN

By E. F. D. BERTRAM

IF we could know the thoughts and feelings engendered in the minds of the friends and relations of those who, impelled by an irresistible urge from within, "forsook all and followed Him"—the World-Teacher—when last He was on earth, what should we find? We can imagine them thinking: "How foolish! He must be out of his sense, leaving his home, relations, etc., to follow a wanderer, a wayside preacher." Will history repeat itself, or shall we understand this time? After prophecies by H. P. B. and still more definite

statements by Dr. Besant and Bishop Leadbeater, after seventeen years of preparation, we ought to be prepared for surprises.

The picture—hitherto immobile—has begun to speak—and we do not like what it says, because it disturbs us and is not what we expected. Moreover it does not give us comfort; rather does it make us feel very uncomfortable; it is as though every dark corner of the heart, every dusty nook of the mind, were being searched out by shafts of pitiless sunlight, in which dance innumerable specks of dust, engendered by oneself. We thought, He would found a new religion, and would travel about with His apostles, forming picturesque groups which we could photograph. Some of us may have hoped, that He would cure our physical ills; but there have been no dramatic miracles of healing, anyhow not physical healing.

He not only does not wish to form a new religion, but says He will resist, as long as He is among us, any attempts that may be made to foist a new religion upon Him. Once again we are brought back to the motto of the Theosophical Society: "There is no religion higher than Truth," and it is more than ever clear, in the light of Krishnaji's teaching, that the only life worth living is that of the seeker after Truth—never satisfied, [until Truth is found, A. B.] ever pursuing that Light—never allowing thought to crystallise and become dogma, or habits to crystallise and become ceremonies.

Many of us thus find ourselves back again at the point when, as seekers after Truth, we first joined the Theosophical Society; our search has not been in vain; and some of us have acquired definite convictions as to the existence of Perfected Men; and have found in Reincarnation and Karma satisfactory explanations of the life-process.

Valuable as are such explanations and necessary to clear thinking, they are of themselves incapable of awakening enthusiasm in most of us. One knows that there is a law of

gravity, but the law of gravity does not warm or enkindle the heart. To create enthusiasm, to impel to great thought, great feeling, something more than the study of nature's laws is needed—something living, vibrant and vital. That indescribable something is given by Krishnaji.

Think how Napoleon, who had the gift of arousing enthusiasm and inspiring devotion, changed the face of Europe, working from his generals downwards to his privates—all alike inspired by his magnetic personality. Enthusiasm under a great Leader can accomplish marvels—and the enthusiasm which Krishnaji arouses, especially in those younger people who gather round him, is the force which is vitally necessary to change the face of the world.

Do we not forget, sometimes, that Krishnaji's time is (relatively) short, and that a gigantic task—that of changing the world—has to be done? Those, alone, capable of great enthusiasm, great Love, will be able to take a live part in working these great changes.

The glory and fascinating interest of the new way of looking at life necessarily gives us a great deal to think about, and calls for a good deal of adjustment of one's attitude. "Invite doubt"—that involves the passing in review of every belief, every habit; to "be in love with Life" involves understanding what Life is, however dimly. "Bring the future into the present," involves an effort to reach forward into the future—not always an easy thing to do, when the present presses upon us so heavily, and whilst one struggles to understand, outsiders may think one is somewhat self-absorbed. And if there be some who think us fanatics, who deplore our departure from the true path (as they conceive it) let me ask them to consider that:

The Presence of the Teacher in the world is the one thing that matters just now; we want, most of us, to understand Him, and we need a clear field intellectually and

emotionally. To understand Him is a necessary condition for being of any use to Him. So—when we get the chance—we sit at his feet and listen; then, we go away and dream and think. The time for action will come later on. I do not think that any of us are out for personal liberation, in the sense of wishing to have done with life on the physical plane. We feel, however, that we must be free from the clutches of our environment in order to be able to free others. The Teacher, in manifesting among us, is subjecting Himself to limitations; and the liberation of the Life in us does not mean that we want to cease all manifestation on the physical plane, as we should be unable to liberate other souls. Liberation is, rather a condition of perfect physical, emotional and moral health, or well-being, in the enjoyment of which one can effectively help those who, in one way or another, have not such health.

Church and ceremonial do not interest most of us because:

I. The Christian Church attitude is largely that of looking backwards to the events of 2,000 years ago—whereas the living present is so much more thrilling.

II. Most of the prayers are addressed to the God without—whereas it is God, or the Life, within ourselves, the true Inner Ruler Immortal, that is our real concern. He is, to some of us, more easily reached alone in the open spaces, than inside buildings amidst the smoke of incense.

III. Prayers and hymns, in externalising God, the Life, give a more or less false reflection which in some cases jars our sense of Truth. We would rather not define the Life, rather not be so sure, so certain about It; then, perhaps, in some inspired moment we may catch a glimpse of the Glory of the Beloved. Ceremonial, when perfectly done, gives a reflection, mirrors somewhat of that splendor. When ill-done, it is merely boring. But, if the Reality be within reach,

why desire the reflection? A reflection may serve to keep the flickering flame alive, but if the Reality be there, the flame will not need the shelter of a reflection; it will have sufficient vitality of itself.

Those who think that the work of the Theosophical Society is finished, may be right in the sense that having brought them to the feet of the Teacher, the Society has accomplished FOR THEM its expressive task; still more has it fulfilled a noble mission in presenting the Teacher to the world; and as long as He continues to be with us, He will necessarily be the central figure to whom the world's attention will be directed.

One may surmise that it is to the world more and more that the Teacher will address Himself: and when He points out the danger of relying upon authority, the non-essential nature of ceremonial, dogmas, creeds and even religion, we remember that these things loom large in the mental and emotional make-up of the majority of the human race. The Teacher is possibly not thinking of us (Theosophists) at all. He is speaking to the great world outside, more than to the handful who happen to surround Him. Small wonder then, that those who will later be His messengers, His saints, heroes, prophets—aye, and his martyrs—should now feel intense happiness, a new ecstasy in gathering round Him, and that in their enthusiasm they may give expression to this new Life in words which are not always carefully chosen. They are prepared to "give up all and follow," and time will show whether they are wise in so doing. "Wisdom is justified of her children."

E. F. D. Bertram

H. G. WELLS' VIEW OF RELIGION

By W. R. C. COODE ADAMS, M.A.

IT is said that it may be a compliment to quote a man but often an insult to interpret him, but if this is so my insults to Mr. Wells will be liberally diluted with compliments in the way of quotations. I am basing my judgments on the greatest of all his works *The Outline of History*. I am aware that this is not entirely the work of one mind but the outlook on problems bear often a characteristic freshness that is peculiar to the author and it is in this work that he displays the best side of his mental powers, rising often to the heights of genuine intuition. On no subject, I think, is this intuition better shown than on the subject of religion.

To the three great religious founders of the world, Christ, Buddha and Muhammad, he devotes considerable space and sets these three apart from all other religions. They are World Religions, not because of their subsequent geographical distribution but because of the nature of their teachings, which were open and human and not secret and theological.

These new world religions from 600 B.C. onward were essentially religions of the heart and of the Universal Sky. They swept away all the various and limited gods that had served the turn of human needs since the first communities were welded together by hope and fear.¹

Mr. Wells's religious intuition at once shows him, as all men of intuition know, that marvels are no proof of spirituality. It is the teaching we must judge and the subsequent deification of the teachers evokes in him almost derision.

¹ P. 363.

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There seems to be no limit to the lies that honest but stupid disciples will tell for the glory of their master and for what they regard as the success of their propaganda. . . . Such honest souls were presently telling their hearers of the miracles that attended Buddha's birth. . . . Moreover a theology grew up round Buddha, he was discovered to be a God . . . until the whole sky was filled with forgeries of the brain and the nobler and simpler lessons of the founder of the religion were smothered beneath the glittering mass of metaphysical subtleties.¹

For this transformation he blames the disciples of a Master who are unable to rise to the heights of the original teaching.

Their teaching naturally took on the form of salvation, not from oneself, that was beyond them, but from sufferings and misfortune here and hereafter.¹

In the Christian days, Paul of Tarsus, comes in for some censure on the same grounds.

Paul had never seen Jesus, his knowledge was from hearsay. It is clear that he apprehended much of the spirit of Jesus and his doctrine of a new birth but he built this into a theological system . . . He found the Nazarenes with a spirit and hope, and he left them Christians with the beginning of a creed.²

He attributes the success of the teaching of Muhammad "a simple and understandable religion," largely to the fact that at that time, the seventh century, its opponent Christianity was "talking endlessly of trinities and heresies no ordinary man could make head or tail of". The decaying remains of the Byzantine religious metaphysics even to-day poison the spiritual air.

So much for religion. Let us see how this writer of history can judge the great Masters themselves and their teaching. Let us take first what he says of the Blessed One.

The fundamental teaching of Gautama . . . is in closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known . . . Until a man has overcome every sort of personal

¹ P. 265.

² P. 367.

craving his life is trouble, his end sorrow. There are three principal forms the craving for life takes and all are evil, the desire to gratify the senses, the desire for personal immortality, the desire for prosperity When they are indeed overcome and no longer rule a man's life, when the first personal pronoun has vanished from his private thoughts then he has reached the higher wisdom, Nirvana, serenity of soul.¹

The author makes a curious deduction from the teaching of Gautama with which perhaps we might not agree but is certainly interesting.

From the point of view of Gautama, that dread of death which drove the Egyptians with propitiations and charms into the temple was as mortal and evil a thing as lust or avarice. The religion of Gautama was flatly opposed to the immortality religions and his teaching is set like flint against asceticism as a mere attempt to win personal power by personal pains.²

When he comes to the days of Jesus the Christ, Mr. Wells's intuition is most active. Doubtless because being himself a Westerner and subject to Christian tradition we find here an interest and insight that exceeds his interest in any other religion. The same note is dominant, the simple estimate of the teaching apart from accretions, ceremonious or otherwise that have been placed upon it.

This doctrine of the Kingdom of Heaven which was the main teaching of Jesus, and which played so small a part in the Christian creeds, is certainly one of the most revolutionary doctrines that has ever stirred and changed human thought and was no less than a bold and uncompromising demand for a complete change and cleaning of life. . . . He was too great for his disciples. And in view of what he plainly said is it any wonder that all who were rich and prosperous felt a horror of strange things, a swimming of their world at his teaching? Perhaps the priest and the rulers and the rich men understood him better than his followers. He was dragging out all the little private reservations they had made from social service into the light of a universal religious life. He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this kingdom of his there was to be no property, no privilege, no pride and no precedence, no motive indeed and no reward but love. Even his disciples cried out when he would not spare them the light. Is it any wonder that the priests realised that between this man and

¹ P. 262.

² P. 263.

themselves there was no choice but that he or priestcraft should perish? For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to assay an incredible happiness.¹

With this strange and vivid judgment Mr. Wells draws his estimate of religion to a close and except for the history of their wars and turmoils, it vanishes from the pages of his book. He however allows himself one last passage. One in which intuition and insight are blended to such an extraordinary degree that I feel it can itself go down to history. It is the judgment on creeds and faiths when the sand has covered them and the mists of time softened the hard edges of bigotry and conviction.

And though much has been written foolishly about the antagonism of science and religion, there is indeed no such antagonism. What all these world-religions declare by inspiration and insight, history as it grows clearer, and science as its range extends, display as a reasonable and demonstrable fact, that men form one universal brotherhood, that their individual lives merge at last in one common destiny upon this little planet among the stars. And the psychologist can now stand beside the preacher and assure us that there is no reasoned place of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled his intellect and will beyond greeds, rivalries, fears, instincts and narrow affections. . . . That in the simplest is the outline of history, whether one has a religious purpose or disavows a religious purpose altogether, the lines of the outline remain the same.²

Across the stage of history in slow procession passes this world's glory to the darkness where all forgotten things do dwell. Shall we have a new religion or is there one even now arising in our midst? If so must it not be judged on this basis and according to this standard which is the judgment of that which has gone before?

W. R. C. Coode Adams

¹ Pp. 362, 358.

² P. 364.

THE ENVIRONMENT IN RELATION TO THE EGO

By BESSIE LEO

IN considering such a subject as the Ego in its relation to its environment one sees what a vital part that wheel of destiny called the horoscope must play in this relation. For if the horoscope be considered as the new part which the living actor is cast to play upon the stage of life, and if the ruler of that nativity, or the "ruling planet," be considered as the actor, then we have within this wheel of destiny, as it were, both Self and Not-Self, the actor and the scenery, life and form.

The environment or scenic surroundings must be suitable for the part, adapted for the playing of that special part, just as truly as must the actor be fitted to play it. For without stage and theatre where would the actor be?

Now, the playing of the part in the theatre of physical life (whether that part be noble or plebian, elevated or commonplace, rich or poor, wise or foolish), depends to a very much greater extent than is commonly realised upon the quality of the environment, although in addition to this the kind of garments or bodies in which the actor is clothed must also be taken into account, whether coarse or refined and of what type and class; in other words, that factor which in the Eastern world is called caste, must be given due consideration.

The keynote of the part is shown by the first house and its rising sign and planet, for by it we see at a glance whether the actor plays a Mercurial, Venusian, Martian, Jovian, Saturnian, Lunar, Uranian, or Neptunian part; and

the quality of the rising sign, whether fiery, airy, earthy, or watery, gives us the clue to the quality or rank of the actor.

Next, his environment or field of manifestation comes into view. What are the conditions of the life? What kind of a home and parents shall we find? What are the physical accessories—rich or poor, refined or otherwise, cultured or ignorant? In considering these questions for the home life and parental conditions we notice, of course, the luminaries, and the fourth and tenth houses. When the luminaries are much afflicted by malefics, a poor environment is indicated. For wealth or position, the luminaries must be well aspected by the benefics, while to some extent, the parentage is indicated by Saturn or the Sun for the father, and the Moon or Venus for the mother. Quality is largely indicated by the harmony or discord between the planets and the signs in which they are placed.

Now the reason why the environment is such an important factor, is just because the Ego in *manifestation* is mainly concerned with external impacts, or, in other words with vibrations coming to him through the sensory organs; these senses in their turn transmitting the impressions received to the brain, which registers them; and the Ego thus becoming conscious of them and of the external world through them, sends out from himself the response. The mind works upon the matter-vibrations transmitted to it through these external stimuli supplied by the environment and consciousness responds; in short, impacts from without strike upon and call forth responses from the Ego within. Thus the environment which is matter, reacts upon the Ego which is mind, and through the play of the two forces consciousness is unfolded. But the kind of consciousness drawn forth from the Ego depends, to a much greater extent than at first glance seems likely, upon the kind of environment from which the external stimuli proceed.

You cannot separate the Ego from his environment, if you could do this all manifestation, so far as physical life is concerned, would be at an end. The outside conditions supply the material, but the Ego fashions it; what the soil is to the plant, that the environment is to the man. Every horoscope is, as it were, a theatre for the actor, a further field of evolution for the soul by an unfolding of its powers through space, time and opportunity. Thus every fresh horoscope brings out one phase or another of that life that is gradually becoming able to express itself, life or manifestation, and environment or circumstance being but two halves of one whole, complements of each other, for manifestation is very largely conditioned by environment.

Now the ascendant and the ruling planet, its aspects and position, denote the nature and quality of the soul at the point in evolution it has reached, while the other eleven houses and their rulers in their relationship to this ruling planet are as the sign-posts indicating the way the soul must travel to evolve further along the path of evolution.

Alan Leo in his lectures and books repeatedly declared his belief that no one lives up to the possibilities of the horoscope, and it seems likely that this idea is true, seeing that most of us are always protesting and fighting, as it were, against our environment, our position and condition in life, instead of using the force, which we thus waste in vain regrets, to work onwards and overcome circumstance.

Very few people realise that we are more or less suffering from the past while at the same time we are sowing fresh seed for future gathering. That past, it is easy to realise, may often crystallise into an environment in our present life that is distasteful to us. But if we have more than a mere lip belief in the Law, if we actually realise that past thought, desire, and action have produced our present conditions and the environment in which we find ourselves, surely we

shall see that it is wiser to do the best we can in our present condition; otherwise we must be missing a very valuable experience, the opportunity for which may not recur for long ages to come. For if we merely seek to escape any unpleasant experience (supposing that to be possible) because of the pain it brings us, we shall become not stronger in character but weaker through what is really a cowardly evasion of responsibility, however natural and even excusable from an ordinary point of view such an evasion may seem.

For every kind of plant there is a particular kind of soil, and the Martian characteristics need a different soil in which to grow and flower from that which is suitable for the Saturnian or Jovian. The vibrations and the stimuli useful, nay necessary for the Martian, would be inimical and detrimental to the Saturnian. Souls are at different stages of evolution, and the child soul in whom passion and appetites are keen, and intellect of any abstract kind scarcely yet developed at all must have an environment suitable for its needs. An indifferent, careless, or coarse temperament needs strong and coarse vibrations to stir and arouse the consciousness which slumbers within; it is not yet able to receive and respond to finer vibrations, which therefore pass it by and are useless to it at its present stage of evolution.

As a matter of fact, there are millions of vibrations falling upon us every moment and hour of our lives, but we are only conscious of those we can respond to, for we are blind and deaf to all the rest and it is in his consciousness or awareness of external vibrations that the youth or age of the Ego is cognised. A rapid response to many stimuli is a sign of age and experience, just as ignorance and inertness is a mark of youth.

Every one of us is keyed to a certain rate of vibration. A Venusian actor would be quite unable to play a Saturnian part, and *vice versa*. Thus we should suppose that the environment

suited to the incoming soul is always chosen by those great Lords of Destiny who see every page in the book of life and know the past and future of every child and man. It seems that the best policy for all of us is to play our present part to the best of our ability in the environment and on that stage of life which is about us NOW. If it be but a small part that we are now playing and desire a larger, let us qualify ourselves to be able to play that larger part successfully by being diligent and capable in the present smaller one, for we may be assured that just so far as we do our duty in life as nobly as we can in that present *which alone is ours* shall we be fitting ourselves to play a larger part in the future which is God's.

I do not think myself that "the part" matters much; what matters is: "The way we play it." In every horoscope there is so much latent good that we scarcely touch at all! For the great Self dwells within every one of us, and is the same in all, and I think, perhaps, if we consider for a moment our own nativities and push home the question: Am I living up to the best within me, do I maintain any struggle against my lower nature, am I drifting on the sea of life, or am I steering my vessel towards the desired haven, am I a little nobler than I was a few years ago—we should find the answer startle us.

The fact is, very few of us live in the *now*, we live either in the past or the future, ever wanting and desiring something different, and rarely, if ever making the best of what we *have*; and yet we may never have the same opportunity again. So that it seems to me that a wise astrologer will make the most of the present opportunities and will cease railing against his horoscope and directions, his position and condition in life, for he that accepts his present duty has already half overcome it. If we build for ourselves a noble character to-day, and Mr. Krishnamurti tells us very wisely, the chief

thing is to lead a noble life, which *is* building a noble character, let us be sure we shall be called upon to play a still nobler part in the future. So let us adapt ourselves to our present environment, and rise to the full height of our present opportunities.

Bessie Leo

THE CHRIST

By CHRISTINE LAUDER

"The uniqueness of Christ lies in the fact that He is just like all the others."

WHO is this that cometh like the others
Clad in threadbare fustian, corduroy,
Yet His Eyes smile on me as my mother's
And His Mouth reminds me of my boy!

But my Father's features un beholden
(For he died before his child was born!)
Gaze on me from out this MANHOOD GOLDEN
In the khaki battle-stained and torn.

Yester eve a crippled sailor lying
Nevermore to voyage as others do
Told how on the deck amid the dying,
Came the young CADET WHOM no one knew!

"Nay," his comrade whispered, "you're mistaken
'Twas the Admiral of all the Fleet!
And I wanted these asleep to waken,
For the planks were shining round His FEET!"

Spake my daughter: "Dear, do you remember
 She the younger-born who went away
 In that chilly evening one November, . . .
 I have seen her in the porch at play!"

But that Wondrous Most Familiar Stranger
 With a lilt of laughter past along
 And the boys who courted death and danger
 Laughing also, hummed His Hero song.

Once we dreamed You different oh! Master,
 All unlike the thronging crowds of men,
 Far away untouched of earth's disaster
 But we wished You would come nearer then!

And now after all You're like the others
 (But more like than anyone on earth could be!)
 And in You we find lost fathers, loving mothers,
 Friends and children, sisters, gallant brothers,
 Will You to my Lover seem as *me*?

Christine Lauder



NATURAL THEOSOPHY

THE MEANING OF THEOSOPHY

By ERNEST WOOD

I

TWENTY-FOUR years ago, when I was a comparatively young Theosophist (that was in the days when young Theosophists, were meant to be seen, not heard), I wrote a book dealing with every phase of Theosophy from a natural point of view. It was some months before I could induce any elderly

Theosophist of my acquaintance even to turn over the pages, but at last one locally revered, if somewhat testy, elder consented to look through it. After some little time he returned it to me with slightly disparaging remarks about my presumption—apparently what was new in it was not true, and what was true in it was not new, and in the main it erred on the side of not being true. With the beautiful humility of the young Theosophists of those days I put the visible results of six months' strenuous thinking into the fire, though there were also invisible results which remained indelibly stamped upon my personal brain and character. I have since realised that my old acquaintance, though very respectably full of knowledge, was not really a Theosophist, and did not even know what Theosophy meant, so after many years I take advantage of a lull in other work and set myself once more to write upon natural Theosophy.

Let us think to the fullest possible extent of all the people in the world at this moment. Some are in cities, some in the country. Some are on the land, some on the sea, some deep in the mines, some few flying about in the air. Some are dressed, some undressed. Some are well-fed and busy with gossip; others are half-starved and busy with common duties and work. One man does not know how the rest of the world lives, and even to think of it in pictorial imagination, as I have now requested you to do, comes to him with rather a shock of surprise. It seems so strange that all those people can be doing all those things, and can be so completely occupied by them.

With this picture before the mind I ask the question: Can it be that all the different things with which all these people are concerned are of no importance, that God or nature has arranged the things of life with such futility that in order to reach what is really worth while, happiness and perfection, people must put aside all that life, all those things and the

feelings and thoughts which they engender, and must take to something else, some particular and special mode of activity or thought?

Some so-called religious authorities have said so again and again, and have prescribed out of millions of possible activities one or two which alone, they declare, can lead to salvation or happiness, and have denounced the rest as a waste of time, if nothing worse. But with the picture of the full life of the millions of people in all their variety before our mental vision we see the absurdity of these narrow paths, the impossibility of these stupid prescriptions. On the contrary, we see by direct perception the simple truth that there is no difference between the good and the goods. God (bear with me a little while I use this word) has delivered the goods. All these millions of whirling atoms, making their ever-changing forms, like pictures in the glowing embers or in the clouds or, if you like, even in the tea cups, are awakening in the people who experience them a response to truth or the completeness of life as surely as there is a meaning in these printed words which the reader progressively learns and understands.

This reverent attitude towards *all* experience is the Theosophic life. Thousands of years ago Theosophy was declared to be the knowledge that man is never sundered from God. Theosophy is the belief that man can know God, and more than that, that man is knowing God. We cannot lay irreverent hands upon this vast creation, and say: "Away with you, mocker, tempter, seducer who would imprison our souls and stifle our lives." *Subjectivism is no Theosophy*, but is a denial of the divine only one degree less egregious than that which prevailed in the Dark Ages of Europe, when it was said that both the world of nature and the mind of man were the seat of the devil, and the less we had to do with either the better.

We recognise the wisdom of primal impulses, such as that of the man in the street who defines his life (if ever called upon to do so) not as a set of thoughts and feelings, but as the interplay on that line of time where his consciousness meets his experience. He might say: "My life? I drink, and fight, and fall down and get up again, and a policeman takes me away." The common man is suspicious of subjectivism—with just cause.

Every development in human consciousness—of the will or love or thought—calls into real being the material partner in our life, so that at every step the two fit perfectly like a man and woman dancing together as one being. Suppose that I have done some work, such as that of designing and building a house. In course of time the house is worn away or falls down. The work was not lost, because while I was consciously building the house I was unconsciously building my character, developing my capacity for thought, feeling and will. But my future life will not consist in the mere passive enjoyment of these qualities of consciousness. Those qualities will come forth to meet a new arrangement of the world which will once more exercise them according to their new condition, and will provide the new difficulties or problems or tasks which will still further cultivate their strength. My world grows greater as I grow stronger, and I expect that the whole world will become my world when I have harmonised my consciousness with all consciousness. We have no reason to anticipate either perfection or happiness in separation. But we need not at the outset discuss these ultimate things; it is sufficient to know that "the world exists for the education of each man".

In all the world there is greater life than that which we already know, and it is ever ready to flow into us. We cannot contemplate the beauty of a sunset without afterwards being more harmonious or peaceful, and thereby stronger than

before. This is what I mean by God—the greater life all round us, which is ever at hand to give us its truth, its unity and its beauty. We do not know the extent or the height of that greatness, but to know it as ever-present is to rejoice in all experience and drink the very nectar of life.

The truth of this attitude is evident even in common things. If a man invents a motor-car according to principles which he has thought out in his mind, he will learn in what particulars his thoughts were accurate, and will at least to some extent correct the erroneous part of them, when he tries the machine out on the road. Meditation is one part of learning and experience the other, and between these two our consciousness must constantly pass, like the shuttle in the loom.

It is the sign of a Theosophist that he is a knower of God or the greater life, and that he therefore accepts all experience willingly, while others prejudge every item of it according to their pleasure and pain, or the comforts and discomforts of the body, the emotions and the mind. I knew a man who met with a serious motor accident which kept him in bed several months; when he was getting better he told me he was very glad that it had happened because it had caused him to learn to love the members of his family more than before. A man thrown into prison might say:

"Now I have an opportunity to meditate." There is always something worth while that we can do, and thereby be active, positive, alive. There is always something to be gained by willingness. Said Epictetus:

There is only one thing for which God has sent me into the world, namely, to perfect my own character in all kinds of virtue, and there is nothing in all the world that I cannot use for that purpose.

The Theosophist should be free, because no experience happens contrary to his will. He should be free also because

he knows the unity in the life as well as in the form. Thus if I have no carriage and must walk, and I see another man who has a carriage and can ride, and is happy in riding, can I not enjoy the fact of his happiness? If it is a question of possessions, all things are mine which my brother men are enjoying for me. This is to be a Theosophist; it is not fantastic, but simple fact, and the only liberation.

Because we are in the presence of God, not only are all things beneficial, but all persons are helpful. From some, whom we call good people, we learn what to do. From others, who are commonly considered bad people, we learn what not to do. Our gratitude is due as much to the one as to the other. My brother has lived evil for my sake; I desire no separation from him. Where we have cause for adverse criticism we have also cause for gratitude. It is said that in Rome they used sometimes to bring a drunken man into the school in order that the pupils might learn temperance.

Now one can narrow down Theosophy into a religion or a church without destroying it in the process. It is true that many Theosophists (not all) believe in reincarnation and karma as laws of nature, but belief in those laws does not make people Theosophists. It is knowledge of the presence of God or the larger life which makes the Theosophist, and it is because we are Theosophists first that most of us can easily believe in reincarnation and karma afterwards. Because we value experience we consider that there should be more of it.

I doubt if anybody, were he to search to the bottom of his heart, would acknowledge belief in a religion, that is to say a special set of actions or thoughts prescribed as leading to union with God. The basis of religion is intuitive in every one of us. It is seen in our instinctive response to beauty, to truth and to goodness, which is goodwill or

unity. If I ask my Christian, my Buddhist or my Hindû friend: "Would you respect Christ or Buddha or Kṛṣṇa if he had taught untruth, selfishness and ugliness?" they would all reply, I am sure, that they would have no reverence in such a case. I might then say: "My friends, you belong to the one religion—that of beauty, truth and goodness." You admire the Masters because they are great traders in these goods. Do not, then, mistake even those great men for that which you seek. What do you want more than goodness, truth and beauty, and will you not accept them everywhere?

In our consciousness truth is understanding, goodness or unity is love, and beauty is peace and calm strength, which is the same as freedom. The world perpetually educates us in these powers, and when we have them we find that we live more, and in so doing create goodness, truth and beauty through all our acts. This creation is union with the one will; therefore in it man finds his unchanging happiness.

It is the part of our reason to recognise that all things are beneficial; of our love, that all persons are helpful; and of our will, to rejoice in the adventure of life.

This is natural Theosophy. Within it there is room for all sciences, popular or occult, for all art, religion, philosophy, and common life. It is for all men, for it is the understanding of life—*theos* being life, and *sophia* the understanding. This is the Theosophy of ancient India and the early Mediterranean world, and it has also been the Theosophy of the last fifty years within the Theosophical Society for those who have not confused the part with the whole and mistaken some departments of knowledge for the whole truth, and some limited activities for life itself.

Ernest Wood

(The next article of this series will deal with the life after death in the light of natural Theosophy.)

ATTEMPTS TO WRITE OF DISCIPLESHIP

By A DISCIPLE

FIRST ATTEMPT

I am going to try to write about the Guru this morning. An essay is an attempt; in that sense this will be an essay. This is a subject which naturally absorbs much of time and thought. I think about the Guru daily and each day witnesses a modification of my thought about Him. With these changes of thought go changes of feeling also; it is as if I cannot think about the Guru without growing. It always seems like growing, even on those occasions when I am thrown back upon myself and cannot, apparently, unite my thought with what I conceive to be His thought. Of course this often happens—when I am nervous or my mind is scattered and hard to control, or when something is expected of me which has to be carried in mind. A very slight thing can interrupt my mind, but the observation of this fact constitutes a small increased understanding of the mind itself. That, then, is also growth. If I were to control my mind perfectly, I could, perhaps, keep it constantly focussed on the Guru. Right now that would not be a good thing, I feel, for my mentality is so constituted that it can give attention to only one thing at a time. So if I maintained a fixed attention upon the Guru, everything else would go unnoticed and undone. It seems, then, to require a little patience with my own mind, training

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it fairly gently and kindly to grow into the great and perfect mind which I aim to have.

But the mind is not the whole thing. It becomes increasingly the divinity in the heart which is important. Now I call that the divinity because I have heard it so much talked about. There are those who speak of "the God within," "the hidden God," "the Christ in the heart," and like expressions. For a long time I tried very hard to make the "Christ in the heart" real to myself. But I found that I could not work this out in another's terms. I had first to know if something existed in the heart, even figuratively, which could be classed as superior to the mind. By much probing and listening, there grew upon me the realisation of an existence in the region of the heart, and so shining and so alive came that to seem, that I called it the divinity in the heart. And now the divinity is coming more to the forefront. As it is sexless I do not call it "he" or "she". I know what I mean without calling it at all. It is more important to me now than the mind, and I have striven to understand what may be the relation of the divinity to the Guru. It is an odd thing that I want my mind to be like the Guru's mind, because I admire His mind above all the minds I know. But I do not want that my divinity should grow like a possible divinity in the heart of the Guru. That, strange to say, would seem like warping to me. And I feel that the Guru would look on rather sadly at any effort which I might make to bend the divinity into a likeness of His own. But it seems that within the shelter of the Guru's mind, that which is within my heart grows straight and true. And that which grows is in some way, myself. I desire above all to be myself, but fetterless and beautiful and free. It is true that I grow in the warm atmosphere wrapped round me by the Guru. I think of the pine on the mountain-side, forced to seek sustenance between the rocks—bent, twisted, dwarfed by buffeting, unkind winds.

I am humbly grateful to the Guru that He lets me grow, as it were, within Him, into that straight, beautiful being that I am in dreams. I think He attained His strength and beauty while Another did for Him what now He does for me. When I am strong and free, I shall do for those who will let me, what has been done and will be done for me.

One wants one's inner fibre to be strong and clean, not cushioned against shocks and blows, but fine and free. I think of the many Great Ones who help, how They mingle Their life to gain a common strength, and how that strength is used—to foster and endue with power little ones like myself, urgent to grow. It will be my happiness some day to join Their life and share Their work.

SECOND ATTEMPT

I have been wondering if there is an element of weakness in growing within the enfolding consciousness of the Guru. As if one were a plant in a hot-house getting an abnormal growth under special forcing conditions, but unable to face the natural climate outside. If this were true, then one could not grow in strength and fitness with the help of any other. But I incline to feel that the analogy of the hot-house plant does not apply. For one thing, since becoming a pupil of the Guru, I have been facing very real difficulties; living, indeed, a far more rigorous life than other people that I know. I occasionally wonder why I am not anxious, distraught with worry, or desperate to bring this difficult period to an end. Of course I do not enjoy these troubles; it makes my exterior life very uncertain and I fancy I shall be glad to enter a different phase. But I am not anxious, and when I pause to comment on that to myself, I find that the reason is that I am stable within. This, I feel, is due to the unfolding presence of the Guru. The difficulties are certainly mine and I am unable to perceive

that any agency mitigates the several blows of fate; but I feel so differently about it. I know in some intuitive way that they cannot overwhelm me. This is very interesting and encouraging to me because it shows, if I mistake not, that I am stronger. How can one describe wherein the strength lies: It is not fighting with another's muscle; it is rather like contesting in a game in the presence of the Guru. And as He is so strong, so capable and brave, I wish to show myself as like Him as possible.

If this is the true relationship which I bear to the Teacher, then it is a forced growth, truly, but more of the nature of the training an athlete goes through to prepare himself for a great contest. As it comes to me, the Guru is urging me to my utmost attainment. One longs, at least I long, to be clean-fibred, with courage and a strength which I can not only rely upon myself, but which the Guru can rightly expect me to exhibit at all times. A strength which others will find in me and lean upon as they need support.

I find myself growing more and more into an acceptance of the idea that the true order of things is a mutual helping. I am helped, and quite naturally it follows that others will be helped through me.

D.



WAS IT A DREAM?

By THEO JOOSTE

I had been reading and meditating on "Service" for some time, and my thoughts were long and deep as to what I could do in aid of the Master, either here or on the next plane. I had seen the spirit of one who had gone over, by his own action, many years ago, still haunting the scene where he had taken his own life prematurely. I had spoken to this man, and he had told me that this was part of the price he had to pay, and to my question as to whether I could do anything for him, he had answered: "Pray, oh, pray for me! You don't know how prayer helps us. It is the only joy we feel, and the glimpses we get of the next world above us, when a prayer opens a little hole, like a star, for us in the sky, through which we can see. If you pray for me individually, then I get a vision, clearer and brighter, and it encourages me—takes off the burden—for a short time." I had asked this man: "Are there no helpers on the other side to help you?" He had said: "Yes! But the unselfish and real prayer from one on the earth-plane—one who knows and believes in Love—goes much further."

Then I found myself on the astral plane, surrounded by a company of helpers; but one there was who said: "Show this man, who volunteers for service, what he would be required to do."

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Then I was taken into a desert, and suddenly I was brought up on the edge of a vast pit, sunk, as it were, into the earth. I looked and was terrified. I saw the spirits of men descending into this deep pit, from which the most awful stench arose. A smell of decaying animal and vegetable matter—like "marsh gas" came up out of it in rolling volumes and spirals. Deep down I saw ugly animals like huge elephants and snakes crawling. I seemed to be looking into a pre-historic world, at the peliosaurus and dinosaur, mammoth and the crocodile, crawling and moving, and all about them the gloomy spirits of men.

As I stood horrified, the one with me, whom I shall call my guide, said: "You will have to go down here and preach the Gospel to those." I shuddered in horror at the thought. But the guide took me down and showed me. I cannot tell all I saw—but loathing and horror was all I could see.

In my early youth I remember reading a book called *Vatheke*, where there burned in each departed, where his heart should be, a glowing fire, large or small, according to his deserts, gnawing at his vitals and giving no rest. This idea grew on me, for every one I saw was wrapped up in his own thoughts and seemed to be suffering.

As I stood there in that awful cesspool, more in the way Dante did in his *Inferno*, I saw a band of angelic forms come down and rest near to where I was. Amongst those was what I took to be a lady of very high rank, by the coloring, marks and stars on her breast and over her head. Each of these angel forms, I was told, was a server and had volunteered for active service in those regions. Each server went to some gloomy spirit form, and commenced to speak to it. But the most radiant angel server, the beautiful lady, went in where it seemed to be the worst, and there I saw her speaking to a woman, drifting in the horrid slime, to all appearances hopeless. The beautiful one had to go right into the foul mud and

dirty her clothes, but she did not seem to mind, and she lifted up the horrible head of that other, and kissed it, and wiped the foulness from her eyes. It was grand and magnificent, and though the fallen one struggled fiercely, bit and scratched, cursed and blasphemed horribly, the beautiful one persisted, and seemed to get her out of the mud. It seemed that the fallen woman grew calmer, and in the end she appeared to become cleaner, and whiter and whiter—until she stood on a rock beside the beautiful lady, who had become even more beautiful.

Then I saw that others had been also successful, and I wondered what would happen, and asked my guide. He said: "Look there!" and then I saw what I had not seen before. From the centre of that horrid pool was a ladder, reaching up to the most distant skies, and up this ladder were climbing the cleaned and chastened souls, each helped up by one or more helpers.

The beautiful lady was being helped by others I had not seen before, and a golden light, tinged with blue, shone down the ladder from on High, to help and stimulate those going out.

That was the Way. There was no danger to the helper and server. But to me, who did not know, at first it seemed like going to absolute ruin to go into that awful pit.

My guide then led me away—I found myself sitting in my own study, and I thought:

Was it a vision? Was it a dream? Was it imagination? I don't know—but I believe.

The lesson? Let him who thinks decide for himself.

Theo Jooste

ECHOES FROM THE PAST

4 STANLEY CRESCENT,

London, W.,

30th January, 1899.

PESTONJI D. KHAN ESQ.,

Bombay.

MY DEAR SIR,

I was much gratified to receive the letter signed by so many influential members of your community, and beg of you to convey to all of them the expression of my cordial appreciation.

I only wish that I were in a position to respond more fully to the request contained in the letter.

Since *The Story of Atlantis* was written, some more information has been obtained about the beginnings of the fifth Race, and some of it was embodied in one of the Transactions of the London Lodge.

If you will refer to the second map in *The Story of Atlantis*, that one in which the world is represented after the catastrophe of 800,000 years ago, you will find the region in which arose the Iranian Race. It was a land which is now partly Russia in Europe and partly Western Siberia, represented on the map as a promontory lying north of the present Persia and Arabia. We have not as yet the exact date of the migration into this region, but it was in the northern part of this region that the colony appears to have been formed. We are led to understand that it took place a long time after the catastrophe (of 800,000 years ago) when the surviving fragments of the Central Asian fifth Race

population had once more become numerous. Becoming defined as the third sub-race, in the northern portion of the land referred to, the Iranians in turn migrated southwards, into regions which are now Persia, Afghanistan and Arabia, many of them finding their way into Egypt also. The early Egyptians were more Iranian in type than anything else, though the Iranians coming in must have grafted themselves on an old Atlantean stock.

With reference to another of the questions, I am told that your Scriptures, which are of very ancient date, were written soon after the Iranians settled in Persia, that is soon after they formed there a separate "family-race". I am told that very early copies (if not the originals themselves) of your sacred Scriptures, as well as of the sacred writings of the Hindūs, are carefully preserved, but that no exploration of these "buried treasures" would be likely, at present at all events, to result in their discovery.

Though I was the writer of *The Story of Atlantis*: I wish it to be understood that it was not I who obtained from the Ākāśic Records the interesting facts there given. I was only the scribe who recorded and set in order the various pieces of information which were given to me. As stated in the Preface by Mr. Sinnett, more than one person qualified to read the Ākāśic Records, helped in the compilation. If these persons are ever again able and willing to provide me with further information bearing on the questions in your letter, I shall be only too pleased to pass it on to you, whether it be voluminous enough to warrant its being printed or not.

Hoping that the above information, incomplete and partial though it is, may be of some interest to you and the other gentlemen who have addressed me,

I remain cordially at your service,

W. SCOTT-ELLIOT

BECOME AN ARTIST

By BEATRICE WOOD

WHAT is beauty? What is art?

There is no one answer; any more than there is a one code of morality adaptable to millions of human beings of varying customs and temperament. Man reacts to beauty and art according to his nature. It is impossible to define beauty; its appreciation varies with one's sensitiveness. Most people respond to realistic art based on photographic detail, and are not trained in appreciation of significant form.

Yet it is with significant form rather than with realistic representation that the "new art" is experimenting. The great artists to-day are no longer painting merely what they behold, but what they feel. Art reflects the age and grows out of life. The forces that are shaping our speed-maddened world are influencing our modern art.

"That man must be crazy, to paint such distorted forms—it is an outrage!" has been remarked more than once by an impatient public gazing on some of the finer works of Matisse, Picasso and Brancusi. Yet these men are acknowledged as modern masters by the intellegentia.

They are revealing beauty in unaccustomed angles. Matisse's reaction to the visible universe is an entirely original one, and Picasso with his extraordinary and individual sense of line is as inventive as Matisse is sensitive. Picasso's Harlequin playing a guitar, for instance, is painted from *several points of view*, so as to indicate a total

mental conception. Brancusi, undoubtedly the greatest of living sculptors, is seeking not only significant form, but the essence of movement. His statue of a bird in flight, over which he spent years of painful research and effort, is not the statue of a bird, but the statue of the movement that the bird makes while flying. Even those who do not understand it are often transported when they gaze at it, for it awakens them to an abstract emotion such as is experienced when listening to great music.

It is easy to laugh at the things that are not understood, and it is in the tradition for the public to do so. Rembrandt, Michael Angelo, Turner, Whistler, and even Giotto, the father of the Renaissance Painting, and Raphael who once stood for a new movement, were all laughed at. And so have been most of the discoveries of science, the steam engine, the automobile, the wireless.

Men of vision have always been in the minority. Rebelling at crystallised forms, they are for ever seeking new expressions. Artists, being more sensitive than the rest of mankind, are closer to the astral world. Our so-called "futurist" artists, are trying to paint the fourth dimension, they are not portraying a man's features, but his soul. Through color and form they are trying to reveal the vibration which represents the whole man. Without realising what they are doing they are seeking the mystic chord; and as the clairvoyant knows, this chord is not merely a tone, but a hue. Such a method is in agreement with an age that acknowledges telepathy, survival after death, and scientific discoveries which admit existence of etheric and subtler matter.

One has to learn to look at pictures intelligently, the way one has to learn to discriminate in all departments of life. Clive Bell, the distinguished critic, gives thus a beautiful account of Renoirs' painting, the color of which has often been compared to the singing gift of Mozart's music:

"It is as though forms had been melted down to their component colors and the pool of iridescent loveliness thus created fixed a touch of the master's magic—lightly frozen over by an enchanting frost. At any rate, what happens to the spectator is that first he perceives a tangle of rather hot and apparently inharmonious tones; gradually he becomes aware of a subtle, astonishing and unlooked-for harmony; finally from this harmony emerge completely realised and exquisitely related forms."

There are people, who, once they understand art, understand nature. A famous actress admitted that it was Henri Rousseau who first revealed to her the song in the line of the hills; the pattern playing through *intertwining* green leaves. The water-colors of Marin hold for many the wrestle, the blaze of life that vibrates in stone and steel, wharfs and rivers. "There is always a fight going on," he has said, "where there are living things but—I must be able to control that fight at will with a blessed equilibrium."

A designer of furniture, Paul Bromberg, is only able to create while under the spell of music, sound becomes form. Speaking of the beautiful lines of a chair, he said: "That I could never draw on paper. I saw it first in music." Only while playing the violin is he able to transform forms from music into furniture, to draw them on paper before first hearing them, would be impossible.

Artists are often misunderstood, because they wear a mask of eccentricity to protect them from the interruptions of an outside world. They must have freedom in order to keep in touch with the archetypes of all beauty. Isolated from the conventionalities of society, they have a criterion of values outside the physical world. Possessing prodigious capacity for sacrifice, they will go without comfort and friends in order to work. Cezanne painted with all his soul, from early morning until late in the afternoon, preoccupied only with

conditions for light on the next day. Brancusi struggles unceasingly with heavy stone, until exhausted, he is unable to talk with friends. Indefatigable labor is the history of all geniuses. All true artists are superbly religious; their zeal is that of the mystic.

Most people are unwilling to endure the hours of solitude that the artist must face, for they are afraid of empty hours alone, and the company of their superficial brains dulled by small excitements. But it is only in peace, in solitude, that inspiration is born, that one senses the fire of the spiritual life.

A poet, accused of being a recluse, replied: "Yes, I am, and proud of it, for I am willing to overstep social conventions, to refuse to make silly calls. Life is fluid and I give myself the leisure necessary to dream, and to become acquainted with my inner self. Too many people live in a world of mad activity, card parties, movies, dances. And if they hear the voice of God calling they have not the time to listen, because they must rush to a lecture on the Absolute at their club."

Isadora Duncan, whose influence has been so widely felt throughout the world, well knew the value of inner communion. She writes:

"I learned to concentrate all my force to this one centre. I found that thereafter when I listened to music the rays and vibration of the music streamed to this one front of light within me—there they reflected themselves in spiritual vision, not the brain's mirror, but the soul, and from this vision I could express them in Dance."

She kept telling her pupils: "Listen to the music with your soul. Now, while listening, do you not feel an inner self awakening deep within you—that it is by its strength that your head is lifted, that your arms are raised, and that you are walking slowly toward the light."

Every one can be an artist. If not through architecture, music, sculpture, painting, prose, one can at least live with

the sensitiveness of the artist and respond to all expressions of beauty. It is a habit of training the imagination. Anyone who loves the sky, the trees, the softness of nature, is an artist. An artist is always in love with something: a cloud, the flight of a bird, the blue shadows on a child's face. Like the occultist, he shares in that glorious consciousness which manifests in all objects, inanimate as well as animate.

Swāmi Vivekānanda said no one could be truly religious unless he had the faculty for feeling the beauty of art. Art enables one to touch the very spirit of life, to reach the highest consciousness. It transforms ugliness into beauty; its function is to deliver a message to the soul of man, to tell of the substance of creation. It releases divinity, and as it grows, evil fades away. Art and religion are one.

The secret of art is simple; it is love, and an open mind.

Beatrice Wood



LET everyone make himself an amateur, and lose the notion that art is something that lives in the museums understood by the learned alone. By practising an art it is possible that people will acquire sensibility, if they acquire the sensibility to appreciate, even to some extent, the greatest art they will have found the new religion for which they have been looking.

REGINALD POLE

WAS IT A PROPHECY?

By E. M. SCOTT

IN the years 1884-1887, Marie, Countess of Caithness and pupil of Madame Blavatsky, was inspired by the ideas that to-day arouse our enthusiasm. In her book—*A Midnight Visit to Holyrood*—she speaks of an "Order of the Star Circle," of Independence for India, of a Commonwealth of Nations, of a New Catholic Church, of Communion with the Angel-World, and of a woman, a herald who would plead, for unity among the nations and humanity among men. Also in her book *The Mysteries of the Ages*—she speaks constantly of a World Religion—evidently believing there was sufficient grounds for a recognition of all faiths as having a Common, a Divine Source and having a common, purpose—namely to prepare man for union with god.

The Countess believed herself to be in communication with Marie Stuart, that ill-fated queen who lost three thrones and her head in one life. This queen, she says, no longer dreams of earthly power but is a member of the "Order of the Star Circle" which is working to prepare the world for the Coming of Christ. Humanity is developing slowly that sixth sense, spirituality—and this will cause us to realise our own spiritual nature and ally ourselves with the "Great Spirit". The Countess says the Nations have organised in the form of a Star, the Star that is to rule the new dispensation.

The Christ will come again; the masses will not perceive or receive Him at first, but those who are open to His influence and corresponding inspiration of wisdom will be drawn together in harmony and unity under the direct guidance of the Star. It will lead them to perceive Divine love and wisdom as it exists in the Upper Spheres and must some day exist on earth, for the power at work is the mighty power of God penetrating into the hearts of those who are touched with Divine Fire, and whose minds are illuminated with a new light (intuition), forcing them to acknowledge the existence of the Angel-World, and setting them on fire with thoughts of universal love. The possibilities of wars and disturbance among the nations is mentioned: "A Wave of Spiritual Fire" will pass over the earth, for the Flower of the Centuries is now ready to bloom.

¹ Written October, 1925.

All the "Star Circle" is composed of souls, who will bring about a New Heaven and a New Earth. The Christ-Spirit will descend into the troubled ocean, and attracting responsive souls will guide them into the pure Waters of Peace, and clothe them with truth. From an inspirational address given at her house we take the following statements:

"The Order of the Star Circle is in the Spirit World; its immediate inspiration is from the Guardian Angel of the Planet, and under Him are 12 angels. Mention is made of the Theosophical Society, of the Occult Brotherhood, also of the Order of Melchisedek, which is the same as the 'Order of the Sons of God,' of the 'Sons of Osiris,' and the 'Sons of the Sun'. This Order never varies from age to age. It has among the children of men a perfect circle of chosen representatives and these are they who have attained to unity with the Inner Life. Jesus was always regarded by the gnostics and esoteric spiritualists as the earthly manifestation of this Order and with his 12 disciples and the 144,000 redeemed or elect from all the nations of the world became the harvest of a dispensation with Jesus as the First-Fruits."

Tracing the progress of this order through the 12 dispensations, allowing that 144,000 expresses the number of those ingathered in each period of 2,000 years, then 1,728,000 enter the order in a Grand Cycle of time, during which the Sun travels through all the Signs of the Zodiac and completes its journey round Alcyone, that far distant Star, often called the centre of the Sidereal Heavens. It was to this Star the apex of Egypt's greatest Pyramid was designed to point. Alcyone was regarded by the ancients as the "Home of God".

Surely the time of which the Countess speaks is now with us. For in the figure of our great President have we not the woman who was to inaugurate the New Era, who would plead for justice and by moral suasion and the power of right over might abolish war throughout the earth, and lead the Nations to a Commonwealth of Peace. The Countess goes on to say: "The governing body will be composed of all the allied Nations, and there will be a Universal Parliament, but before that time comes, Australia, South Africa and British India must have their independence so that they may form, with Britain and the Dominions, a nucleus for the Commonwealth of Nations, to which the other nations of the world will be drawn, and there will be one Nation—the Earth, and one race-Humanity."

In 1884 the Countess says: "There are some working for the Order in the outer world and you know them by the Star that accompanies them." This interested me, for twenty-five years ago I saw one so accompanied, and she has now worked openly for 18 years to prepare the world for His coming.

The Countess also tells us that the Protestant and Catholic branches of the Christian Church will be knit up in a new Church, that will be universal in its nature. Without much stretching of the imagination we can identify this new Church with the Liberal

Catholic Church and one can imagine a reform movement on the same lines taking place in all the great religions, thus making a point of contact with the Wisdom Religion from which they all arose in the long ago; and the future may see them as the expanded petals of a wondrous flower, all in contact with the centre from which they are revitalised by the divine fire of Theosophy.

Evidently the ideas that to-day are inspiring some of the best minds and workers in the Theosophical Society are not new but go back to 1884. The Countess was an early member of this Society and wrote thus before Dr. Besant had come into touch with it, so we are enabled to see, if we ever doubted, that these activities did not originate with the present leaders of the movement, for they share them with one of H. P. Blavatsky's earliest pupils—perhaps all the pupils of the messenger of the great White Lodge got them from the same source. H. P. B. writes in *The Secret Doctrine* of World-Teachers, World-Saviors, World-Reformers and their periodic comings, describes their nature and their work; also, she tells us that *The Secret Doctrine* contains all that could be safely given out in the nineteenth century.

E. M. Scott

NOTES AND COMMENTS

OVER the past and present of Western Canada, John Innes, artist, has thrown a veil of the beautiful and the true, in a series of paintings which body forth the National Life of this country, ante-dating its birth and up to the year 1928.

"The Epic of Western Canada," is the comprehensive title chosen by the artist, who is this autumn, exhibiting the series of thirty chronological events and periods in one of Great Britain's remotest Dominions.

No words can adequately convey the beauty, much less the spirit, of this profoundly interesting collection, now being exhibited under the ægis of one of the stores of the Great Hudson's Bay Company. Mr. Innes thought this appropriate, because the history of this company closely parallels, and is, in the opening century, identical with that of the immense stretch of territory from Hudson's Bay to the Pacific Ocean. From the year 1670 to 1869, this great corporation of Adventurers of England were the sole rulers of what we know as Western Canada. Their word was law, their authority unchallenged. The first picture, "SILENCE," is a grand, and lonely landscape; described in the author's words:

"Wrapped in age-long silence this great land lay. Only the sound of dipping paddle, the occasional cries of primitive hunt or battle, the pulsing beat of the red man's tom-tom, or the plaint of wild creatures, broke upon its dreaming."

The last picture is entitled THE FLOOD-TIDE OF OPPORTUNITY. Symbolic of Past and Present. "The picturesque figures of frontier-days are shown as being inevitably driven into the shadows, before the flowing tide of progress, as typified by the growing seat of wheat." And I would add, dream-like, in the mist, a vision of greatness yet to be, archetype of the new architecture, with floating, flowing lines, terraced and spired, already being materialised in many cities of the neighbor across the border, U.S.A. A quotation from Whittier is appended to the description, by Mr. Innes:

"I hear the tread of pioneers,
Of nations yet to be—
The first low wash of waves
Where soon shall roll a human sea."

Between these two lie pictures of every period in the life of the birthing and growing Nation.

Mr. Innes has performed an inestimable service to his country, and to the world, for now the art of the world is seen by the eyes of the world, and beauty and truth are indeed met together in this artist's history of the work of the Manu, as we perceive it.

M. V. S.

The physical effects of music have been studied, by the medical world as well as by psychologists. When a person enjoys a musical piece he is benefited, and this benefit is exerted as powerfully on his system as that produced by any chemical or physical agency designed for such a purpose. Investigation of the influence of music on respiration: isolated tones, chords and exercises produced a slight acceleration, but no amplitude. Sad melodies accelerated respiration, but diminished amplitude. Gay music, military music produced an acceleration but did not so much reduce amplitude. When the thumb-and-finger grip was tried, the greatest pressure exerted during silence was about nine pounds. When the "Giant's Motive" from the *Rheingold* was played the pressure increased to ten pounds; the "Slumber Motive" from the *Walküre* reduced it to seven pounds. Music also tends to reduce or delay fatigue, and consequently increase muscular endurance.

Songs of the North American Indian to the extent of 1,700 have been collected by Miss Frances Densmore. Seemingly to the Indian, music is not exactly an art, but a means of putting himself into daily reverent communication with the forces of the earth, sea and air. So it was used especially in working magic and treating the sick. It did not depend, either, upon the tones of an instrument. The Indian recognises only the correct version of a song, and it must be repeated with perfect accuracy. These songs do not bear any resemblance to European music. They show a perception of simple ratios of vibration, with an "interval formation" of melody which has no counterpart in western music.

Channing Pollock, the U.S.A. eminent playwright, gives some answers to the question: "What is the matter with the American Theatre?" He says quite straightforwardly: "Catering to the jaded appetites of the five percent of the population who can afford the exorbitant prices of theatre tickets as they are now scaled, producers have lost the support of the ninety-five percent who formerly were the backbone of the drama In the hectic scramble to outdo each other in presenting vicious spectacles and dramatising Rabelaisian barroom stories, these producers underestimated the importance of considering the great unprotesting middle-class who hold that actions speak louder than words Last season they work up to the fact that this great group has silently withdrawn and was seeking its entertainment elsewhere When the theatre was a national institution the producers realised that it was the middle-class which should be catered to (it) keeps going forward and is the bulwark of the fundamental decencies needed for the underpinning of the whole social structure" Mr. Pollock says that he believes "with Count Keyserling that women represent the cultural class of this country All great cultural institutions have women back of them. When they withdraw their support, the institute crumbles" He looks to the revival along these lines of the influence of the theatre.

Moving toward International Harmony: Some very potent work is being accomplished, principally in Asia, by the Health Organisation of the League of Nations.

Because the League is as yet far from realising its Political objective as a "preventer of war," its enemies and critics have disregarded what the *Literary Digest* of September 8th defines as its "second big task, International co-operation," through many branches of human endeavor, to be found in its activities along social service lines—always with the aim of securing increased welfare and prosperity.

So attests Dr. Norman White in the *Asiatic Review*. Dr. White is a retired major of the Indian Medical Service, late member of the Health Organisation of the League of Nations, and lately Chief Commissioner of the League's Epidemic Commission. "Asia," he says, "because the organisation has been directly active in Asia, has benefited more than any other country; the Eastern Bureau of Singapore has also started to co-ordinate inquiries into several Public Health problems of extreme importance; research workers in different countries are kept in touch with each other." To this end, "a series of collective study tours has been arranged by the League's Health Organisation, whereby Health Officials nominated by governments are enabled to visit one or more foreign countries."

Dr. White tells of two such tours designed especially for Asiatic Government Health Officials, as having been held. He considers as very important, the co-operative results of the opportunities afforded the participants to study the points of view of their travelling

companions from many lands He pertinently remarks that "in this branch of human endeavor, India has much to teach, as well as much to learn".

M. V. S.

A new attitude to physical labor is growing, especially among the younger people who are beginning to estimate work in proportion to its value to civilisation as a whole and to see no degradation in physical labor for the common good. Mr. Delisle Burns lecturing in London on this subject said this transformed attitude entailed some far-reaching implications. He thought we should abolish finally that artificial distinction between body and soul, realising that training of the body was more valuable (in his opinion) than training of the mind; we might explain in terms of work many unexplored areas of the mind; we must re-interpret the meaning of the personality seeing that in truth it was enriched, not destroyed, by social life Also there must be an increase of leisure and energy to all and a total abolition of the obsolete idea of deference. Western civilisation can only be saved from an increased, dehumanised mechanism by the feeling of the common man that he had abilities not yet in play and that could be aroused by intercourse and freedom. There were possibilities stirring in us which could quickly make to-day as archaic as ancient times now are to us.

Prof. Freud has written a book entitled: *The Future of an Illusion* the illusion being religion. He does not deny the cultural value of religion, but suggests that it has served its turn, much in the same way as certain illusions of childhood serve their turn in the history of the individual human being. The time has come, he thinks, to put away childish things, as they only do harm when they persist in the adult.

J. R.

CORRESPONDENCE

I AM grateful for all the gracious expressions upon my election to the Vice-Presidency which I have received from many parts of the world, and I hope the friends who have thus expressed themselves will be pleased to accept this general form of acknowledgment, which is no less hearty than if I were writing personally to each.

I fear I cannot hope to be of as much help to the President as my distinguished predecessor has been, especially at the present time; but everyone, no doubt, has his own peculiar way of fulfilling his own unique place in life, and I shall ever be eager to fulfil mine whatever it may be.

A. P. WARRINGTON

THEOSOPHICAL ACTIVITIES

A. P. WARRINGTON, regent of Krotona Institute, is watching with interest the development of a nursey project on the Krotona estate. A landscape gardener of unusual talent in Ojai Valley has undertaken to supervise the work and a number of Krotonians are eagerly helping the young plants to grow. Seeds will be sold as well as trees and plants. Already purchasers have begun to call upon the stocks. They plan to raise the finest specimen of native and imported varieties. This promises to be an art as well as an industry.

The Ojai Valley Theosophical Lodge (California) under the presidency of Mrs. Mary Gray has a building project in the offing. A piece of land has been acquired on the main highway and a Lodge room, library and bookshop are planned for the main building; an income will be derived from the rental of small cottages on the same tract.

It will be of interest to T.S. members who are also Star members to know something of what is going on in the Star Camp Estate at Ojai, California. Mr. George Hall, assistant to Mr. Louis Zalk who manages the Star Camp at Ojai, has numerous projects under way for the improvement of the grounds before the second Congress next spring. A new road into the camp is to be opened and a new road from the lower camp to the Camp Fire site also. Then there will be five new trails blazed and cleared to the Camp Fire and the auto road extended towards it, so that the workers and those who require it may be carried by motor quite close to the scene of the nightly talks. The Camp Fire site itself is to be beautified by an encircling ring of trees and the Oak Grove, where Krishnaji gives his talks, is to be hollowed out so that the centre is the lowest point and the speaker is to stand on one edge of it. This also will be planted to grass and the surroundings naturally beautified with shrubs.

Reginald Pole, the Shakespearean actor, has made plans for the outdoor theatre. Instead of the usual concrete benches round the sides the bowl will have grass seats shaped of the earth and turf. The stage will be without any artificial materials, groupings of trees and shrubs forming it in its entirety.

An enlarged children's playground is another piece of work to be completed before next Camp. A new administration building, a warehouse and the installation of an improved sanitation system are other tasks to be accomplished. The site of the tents is to be disked

and levelled as soon as there is a good heavy rain to make the ground soft and grass will be grown over it all. The permanent streets to run between the tent-rows will be laid out and trees planted along the margins. Possibly trees will be planted also to shade the tents. Altogether those returning to the Starland next May will find many delightful additions and improvements.

B. K.

"Ariolus" writes from Finland:

Autumn 1928 will be remembered in our Theosophical work in Finland. At the end of September the building of our new Headquarters, a house six stories high, was finished. The foundation-stone was laid by Dr. Besant a year ago, and we were able to inaugurate it in October. We had not the pleasure of seeing at our festival the dear guests from foreign countries, the honour of whose presence we had hoped for but, notwithstanding, the inauguration went off well. Music, addresses by Dr. J. Sonck and Mr. Y. Kallinen, a generous response to an appeal for covering the building deficit (£400 was collected) an inauguration ceremony, and a play written for the occasion, were some of the items of a most successful day.

A month of propaganda followed. During October some twenty lectures were delivered in Helsinki, the capital of the country, and at other places. There is not much understanding yet of Theosophy, in our country, the lectures were not well attended but we hope for some good result from our propaganda work, although it may be slow in coming. We had the great joy of having a Hindû visitor, Mr. Simha, during our propaganda-month. This young scientist delivered several interesting lectures in Helsinki, Viipuri, Turku and Lahti. His lectures formed a series expounding the Indian ideas concerning the realisation of the genius of an individual as well as of a whole nation. In his lecture "India past and present" he described the way, in which his own nation, during thousands of years, had developed and realised its genius. In another lecture, concerning Hindû philosophy and yoga, he put forth the Indian way of realising and releasing the genius of an individual. In a very clear and scientific lecture "Krishnamurti and the theory of World and Life" he tried to show, how an individual having developed his genius has attained the fulfilment of life and the liberation from the bonds, which bind most men. Theosophists in Finland have a fair knowledge of Hindû philosophy and it was a treat to listen to the lectures of Mr. Simha because of his knowledge of the subject and because of his delightful way of presenting it. The drawback was that the lectures had to be translated. The translations, especially those by Mr. A. Aho, were good but they took up time which the lecturer might have used.

I hope these notes will be seen by Mr. Simha, and I therefore send our thanks to him for having visited our country.

REVIEWS

Education---a Dream, by George S. Arundale. (Theosophical Publishing House, Adyar. Price As. 4.)

This booklet contains the address given by Dr. Arundale to the fourth session of the All-India Federation of Teachers Associations, over which he presided. He very strongly advocates that the teacher must be full of ideals, and bring them into his life and work with his (or her) pupils. He must have something to give them. He urges also that teachers shall find the truth for themselves and not rely only on authorities. He demands, too, that the teacher should give the pupil freedom to set out on his (or her) own voyage of discovery, encourage them to find their own solutions of life, as their soul's friend assist them fully, freely and without dogmatism to find what they need for themselves.

Turning to education in India, Dr. Arundale sees there a splendid background for the education of the souls of the people. Taking great things from anywhere and everywhere in the world but *au fond* relying on her own fine inherent racial qualities and assisting them to come again to full and delightful blossom—and so awake once more the glory of the Mother of all lands for the peace and happiness of the world.

Quest, by Sadhu T. L. Vaswani. Being No. III of the "Glimpses" Series. (Theosophical Publishing House, Adyar, Madras. Price As. 12 and As. 14.)

In this, as in other books of the Series, Sadhu Vaswani expresses his longing for the commingling of the many with the One. The delightfully worded little poems are classed under a few headings: Through many Lives; The Blessed One; The Path; Pictures. It is characteristic of the writer that whatever the subject, wherever he turns for inspiration, it is the Master whom he faces, whom he questions, from whose mystic presence he draws an answer. He meets the Master in every street, every house, "on the ancient Hills,"

"when only Stars and winds and nature are awake". But especially he sings of Love—the God within:

"For Love is the Leader of Prophets and Saints;
And Love is the Builder of Beauty and Joy."

This book will prove a most welcome companion in all one's moods for the author has tried to express sincerely the truth, the joy, and the love of Life.

J. R.

The Angelic Hosts, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 5s.)

As the Rt. Rev. J. I. Wedgwood says in the Foreword: "Those who know Mr. Hodson . . . need no assurance as to his sincerity and complete integrity." In the Introduction Mr. Hodson makes it clear that really it is the Angel who writes this book as in the case of the two previous ones, *The Brotherhood of Angels and Men* and *Be Ye Perfect*. He says that the Angel, in order to enable him to perceive the immense things he describes, "combined the method of direct communication with that of raising my consciousness to a level at which the phenomena which he described were visible to me; at the same time he unified my consciousness with his, so that a far wider range of vision was afforded me, and the transference of ideas became relatively easy." His perceptive power thus raised Mr. Hodson was able to grasp something of the vast world of fire and he seemed to see the "sun-flower" formation of the fire-aspect of the Logos and His system. But the full grandeur of the picture he draws must be read to be appreciated. Some of the description reminds one of the rhapsodic praise of the Mighty Gods and their position and power as found in the Vedas.

It is pointed out that the attitude of the Angels towards God differs radically from that of man. "They do not conceive the existence of a central personalised individual consciousness, but rather of a universally diffused life-force or energy, an intelligent power which pervades the whole system, forms and ensouls every atom, and fills all space between forms, whether of atom, planet or sun." Because they are so intimately aware of the oneness of the scheme they never suffer from our human, deep-seated sense of separation with all its attendant sorrows and bitterness, which is, all the same, destined to end in joy and union since "Man has undertaken responsibility for the fulfilment of the divine will by uniting in himself the functions of both life and form". "The Creed of the

Angels" is the title of a chapter full of interest. Essentially this kingdom of nature expresses oneness with the Divine. The Spirits of the Earth, Fire, Water and Air are described and their functions, which are really intimate contacts with the life in all Nature. These chapters are worth close study. In each one is given a graphic description of these great elements at work. "The One Life," "The Sunlit Path to God," "Sun Worship" and "The Logos" are other chapters of this striking book. The usual romantic descriptions of the Angels and fairies here yield to a convincing account of real and ordered realms of Nature wherein another hierarchy of beings than our own finds its field of evolution, and achieves the purpose of its existence.

J. M.

The Zodiac and the Soul, by C. E. O. Carter. (The Theosophical Publishing House, London. Price 4s. 6d.)

The writers or "seers" of the *Vedas* gave much attention to the Ādityas, the twelve sons of Āditi, the kosmic Mother. They were the foundations of things, so to speak, the tremendous central foci for countless smaller systems of worlds and series of worlds. Mr. Carter seems to be trying to explain the same idea, for, he says, "to the Astrologer the Zodiac is a real thing . . .". He thinks that the "Zodiac portrays the pathway of the soul of man and of humanity". The ancients would, doubtless, have agreed with him. He goes on to point out that each of the three Monadic principles, themselves derived from One, generates in turn a triad, to which it is itself as "the One is to the Primal Three". Then "the process of the unfoldment passes successively through the 12 signs . . .". This process Mr. Carter then works out in some detail and gives a most interesting outline of the stages through which man passes. After dealing with "Signs and Planets as Cosmic Ideals," he turns to a study of "the Zodiac as a Path to the Good," and discovers in that above mentioned Triadic division the analogy of the Three Paths. For directional Astrological work the Zodiac may be taken as the basis for calculations. Astrological students will be deeply interested in the brief studies, illustrated with maps, of the horoscopes of various people, some famous, some little known, others unknown. In its class this book presents a careful, thoughtful study of a big subject by one deeply versed in astrological lore. It can be read with both profit and pleasure.

Z.

The Bible of Bibles, by Frank L. Riley, M.D. (J. F. Rowny Press, Los Angeles, U.S.A. Price \$7.50.)

Students of comparative religion and others will find in the book a great aid in research. It contains the most valuable passages from over sixty of the known Bibles of the world, the teaching of the Masters of Wisdom.

Dr. Frank L. Riley is an F.T.S., who was formerly a minister in one of the Christian sects. He has always been an advocate of fine living and high thinking, and has spent twenty-four years on the present work.

In *The Bible of Bibles*, the author has traced the golden thread of Truth back for more than 11,000 years. The result is that he has linked up by passages from the various Bibles all that is good, true, and beautiful, making it absolutely non-sectarian and equally helpful to Christian, Jew, Buddhist, Hindu, Muhammadan, Philosopher, and Metaphysician.

What a few sectarian writers have done for history, for literature, for philosophy, has been done for religion. Indeed, it has been done more perfectly because the exact passages are quoted. The wisdom of the ages is concentrated in one book. Ease in study comes from an index which gives the student the key thoughts on every page. Here are the priceless treasures of wisdom, gathered together and carefully chosen from the greatest and deepest sources. The student can study this Bible for a life time and not exhaust its treasures, embodying, as it does, a complete philosophy of life. It is a unique book for truth seekers.

What is Man? by John Henry Clarke, M.D. (John M. Watkins, London. Price 3s. 6d.)

Dr. Clarke is known to the world as the editor of *The Homeopathic World*, as a writer of books on Homœopathy, and also of two books on the message of William Blake, the mystic poet and philosopher. So we find him naturally on the side of spirit and not of matter.

The question "What is Man?" is answered in a number of ways. First from spiritualism, reprinting a pamphlet by Dr. Leopold Salzer of Calcutta which is good but not up-to-date. Then the author gives a series of quotations from Paracelsus, showing how scientists have retrograded step by step down the centuries to the father of Charles Darwin, who was also "a seer of the essence of things".

Dr. Clarke also controverts the self-important scientists, like Sir Arthur Kieth, showing their shallowness, arrogance, bias, and "lack of mental honesty". But in this the author misses the mark, for it is insight and understanding that is lacking; real consciousness or power to become aware of truth is not yet allowed to come to the threshold of awareness. Their minds are right enough as far as mind alone can go.

The third Chapter, named *Religio Medici* contradicts flatly and sanely Sir Arthur's preposterous dictum "that mind, spirit, soul are the manifestations of the living brain, just as flame is the manifest spirit of a burning candle". That is evidence of sheer ignorance, if it is not wilful avoidance of evidence on the part of the late President of the British Association. It is perhaps just as well to proclaim the wisdom and far-sighted erudition of men like the present incumbent of that very illustrious office.

For a short and convincing review of the triangular "No-man's Land" between Materialism, Religion and Occultism, the book is likely to have a useful career.

What is Buddhism? An Answer from the Western Point of View. (The Buddhist Lodge, London. Price 3s.)

The world in its hunger for truth is again turning, with renewed energy, to the natural science of Gautama, the Buddha. There are many books appearing, in many languages, showing the undying verity of the researches of the Teacher of Teachers.

The above named book is a mere introduction in 240 pages to the general scheme of the mighty self-revelation that, with its many commentaries and explanations, now is called Buddhism. The book is the joint effort of a group of earnest students. It is divided into three parts: The Life of the Buddha; The Dhamma; The Sangha. In this way all the main points are brought out, and with the directness and clarity that characterises the Western mind. There is hardly a point left un-noted, and a good bibliography is attached at the end.

The Book of the Kindred Sayings (Sanyutta-Nikaya); Part IV, Translated by F.L. Woodward, M.A. Introduction by Mrs. Rhys Davids, D.Litt., M.A. (The Oxford University Press, London.)

What are the Buddhist Scriptures? There are many. The literature is extensive. Some is dull reading. The actual recorded teachings of the Lord Gautama are fascinating, the Noble Eightfold Path is very inspiring. This under review, is another addition to the many already published by a persistent band of translators.

The *Kindred Sayings* are on the whole very interesting to the searcher for ethical guidance. It contains the analysis of the problems of everyday life, as one meets it, and is written for the proletariat and not for the philosopher. The translator has very wisely cut short the redundancy of the original, without leaving out a word of the real teaching. Part IV contains the Kindred Sayings on Sense; on Impermanence; on The All; on Ignorance; on Restraint; etc. Also the chapters on Feeling; on Nibbana; the Person-Pack; on Woman-kind; on the Ascetic; about Headmen, (leaders). Part IX is about the Uncompounded; Part X is about the Unrevealed, and "Ananda" or "The Existence of the Self," confuting the annihilationists, closes the book.

Verily it is a study and a reward.

A. F. K.

The Next Rung, by K. S. Venkataramani. (Svetaranya Ashrama, Mylapore, Madras. Price Re. 1-8.)

Mr. Venkataramani writes on well-worn themes with brilliance and much insight. "We have celebrated our emergence from the jungle with the twin arts of cooking and clothing," he writes. From that point on he traces man's growth: "Cooking is the beginning of Marriage. Marriage is the beginning of Property. Property is the beginning of Government." Later he criticises the position of man in the world to-day, and declares the need for a new race with a happier outlook. For the birth of that new race we should strive "both individually and collectively, individually with fullness, absorption, detachment and vision as the East has always done, and collectively with vigor, strenuousness and public sacrifice as the West has always shown in its quest". A higher range of cosmic consciousness is needed to usher in this new race—the Next Rung. Mr. Venkataramani looks into the position in India, to see where she is with regard to the new "Rung," and puts into words what many are thinking—that the genius of India is straining against the over-centralised Western Methods of Government which leave so little leisure for the good and humane work which she has ever cherished. So much over-government means cultural deficiency. "One man is never meant to rule another." The author's own ideal world is rooted in the village—from that all else grows. Not the squalid villages of the moment, but the garden-villages of the future. In them all management is reduced to a minimum, and every possible inequality just ruled out. In fact a complete revaluation; and all

modes of slavery—under whatever name—abolished. "Back to the village" being India's cry for her promised land, naturally it must be a land worth while—and it would be if our author's views could but materialise. If they did, it would surely spell the millennium even if no other part of it came true save that of ceasing to live on the soil of others. Much of the intolerable overweighting of Government with many authorities would disappear, and the true sanyasin, devoted to public life, would make such service pure and sweet, and bring happiness to all.

This is a book provocative of much thought, one which brushes the blur of cobwebs away, leaving us to see things in truer proportions and with deeper understanding.

Thurston's Philosophy of Marriage, by William R. Thurston. (S. Ganeshan, Triplicane, Madras. Price As. 12.)

Mr. Thurston puts forward conclusions which he says are based on observation in various countries over a period of twenty years, on data obtained from many physicians, on statistics compiled by bureaux of Social hygiene and on statistics compiled by medical examiners during the war. He states his conclusions briefly and firmly, without much argument—as he wishes to reach the masses. He protests that Nature never intended the unhealthy, unrestrained sex relations that at present exist between the human male and female, either within or without the marriage relation. Such unrestrained relations are highly injurious to women in all classes, and among the poor lead to the propagation of unwanted children who cannot be properly cared for when they do arrive. Among the higher classes the new contraceptive methods, or "birth-control," simply lead to disease, and demoralisation. Through sex excesses the male is rendered weak, nervous, irritable, and is killed before his time. At present there are about 2,000,000 more widows than widowers in the U.S.A., and men frequently become physical wrecks before they reach fifty. "The poverty of the world to-day and the slums of the larger cities are not due to lack of profitable labor to be performed, but to excessive, unrestrained sexual intercourse, resulting from present marriage laws." These and other abuses are very frankly set forth, and he says that the poor crowded people of China and India are 75% diseased. It is an evil picture that Mr. Thurston draws, and not without reason. He then turns to the remedy. He starts with the simple but drastic one of doing away with so much bodily propinquity—during the sleeping hours—though for the poor this even is a remedy not easily available

—and that no marriage should take place unless there are separate sleeping quarters. Young people should be thoroughly instructed in sex-law and facts and the meaning and purpose of marriage. He thinks that the woman should entirely control the marriage relation. He discusses various problems in relation to marriage and property, and declares his conviction that under the conditions he suggests men and women will be happier, they would conserve their virility and enthusiasm longer, and children would be stronger and more splendid. As things are to-day only misery and decay can be the outcome. He ends with an urgent call to women to realise what lies in them to accomplish, and secure to the generations to come their true heritage of healthy bodies, brilliant minds, long lives and splendid achievements. In an appendix which he entitles "The Great Secret," Mr. Thurston expresses his complete disagreement with Judge Lindsay's point of view.

R. M.

BOOKS RECEIVED

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

The People of Tibet, by Sir Charles Bell, K.C.I.E., M.C.G. (Oxford University Press, G. G. Harrep & Co., Bombay); *Meditations on the Beloved*, by Sarojini (Eveline Vernon Walker) (Healeys, Ltd., London); *A Century of Service (1828-1928)*, by U. N. Ball, M.A. (Pub. by The Centenary Committee of the Punjab Brahma Samāj, Lahore); *Offering*, by C. Jinarajadasa; *Studies in Evolutionary Psychology*, by E. W. Preston, N. Sc. and C. G. Trew, Ph.D., London (T.P.H., London); *The Philosophy of Union by Devotion*, by Srisrimal Swami Nityapad-ananda Abadhut (Mahanirban Math, Calcutta); *Invisible Helpers* (New Enlarged Edition), by C. W. Leadbeater; *The World-Mother as Symbol and Fact*, by the Rt. Rev. C. W. Leadbeater; *The Spiritual Factor in National Life*, by C. Jinarajadasa, M.A. (Cantab.); *The Diary of a Disciple*, by T. L. Vaswani (T.P.H., Adyar, Madras); *Forty-second Annual Report of the Bureau of American Ethnology* (United States Government Printing Office, Washington, 1928).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (October, November), *The Calcutta Review* (November, December), *Theosophy in S. Africa* (November), *Modern Astrology* (November, December), *The Monthly Summary of the League of Nations* (November), *Light* (December), *Revista Teosofica Chilena* (October), *News and Notes* (December), *The Canadian Theosophist* (November), *The World's Children* (December), *The Indian Review* (December), *Theosophy in New Zealand* (November, December), *The Humanist* (December).

We have also received with many thanks:

Theosophy in India (December), *The Occult Review* (December, January), *El Católico Liberal* (September, October), *Stri Dharma* (December), *Toronto Theosophical News* (November), *The Health* (December), *Zeitschrift für Buddhismus, Gnosis* (August), *Blavatsky Press Bulletin* (December), *The Beacon* (November), *Pewartia Theosofie* (December), *Teosofi* (September), *The Mahā Bodhi* (December), *Theosofisch Maandblad* (December), *Round Table Annual 1928, London*, *Triveni* (September), *The Non-Subscribing Presbyterian* (November), *Foreign Affairs* (October), *Revista Teosofica Cubana* (November), *The Vedic Magazine* (September, October), *The Vaccination Inquirer* (December), *Prabuddha Bhārata* (November, October), *Bulletin Théosophique* (December), *Theosophia* (December), *De Theosofische Beweging* (December), *The Dawn* (December), *International Star Bulletin* (December), *De Ster* (December), *Teosofia en el Plata* (October, November), *The Cherag* (December), *The Madras Christian College Magazine* (January), *Horisonten* (November, December), *The British Buddhist* (November), *Teosofi* (December), *Ek Klesia* (January), *The New Era, Madras* (October, November, December, January), *The Indian* (June, July).



ON THE WATCH-TOWER

By THE EDITOR

IT is very pleasant to be sitting in the President's room at Adyar, the most "Homely" place to me on earth. Let me tell you why, and then you will understand the reason. Our first President, our President-Founder, the colleague of our Messenger from the White Lodge, H.P.B., the lion-hearted, lived here. She it was who stood like a rock amid the storms of ridicule and slander that beat upon her, who never flinched and never despaired. I am writing in the room beside that from which the Colonel went Home; that is my bedroom, as it was his, and it opens into this sitting-room, where I work, when I am at Adyar. It has two door-windows—French windows, as they are usually called—one looking eastward to the sea, and the other northward to the far-off Himālayas, where Mount Kailāsa lifts its snowy peak into the blue sky, Mount Kailāsa, the earthly Throne of Mahādeva—the Great God, Shiva, who represents the Father in the Christian Trinity. The Sun is now travelling northwards, and presently He will rise out of the sea, passing along the horizon to the northward limit, whence He turns southward and travels across once more, disappearing behind the palm-trees, as He will soon emerge from them on His journey northwards. A bank of sand cuts off the beach from our vision, but the sea is visible above it, beautifully blue. The river, the "Adyar," runs eastwards to

the sea, and as I look towards the East, I see the widening river, and on my left is a tiny promontory, jutting out into the river with shrubs and trees; the trees continue behind a large house, with pillared verandahs; and the trees hide the horizon, and curve slightly along the bank of the river, which flows from West to East; it has a large island in its middle line, and passes us, and five more houses on the other side, facing South, and with large compounds (gardens) bordering the river. We see two large houses, nearly hidden by trees, beyond the bridge, and then more trees, hiding the western horizon. Over there we have gorgeous sunsets in the rainy season; last night the full Moon rose, and was perfectly reflected in the mirror of the quiet river. A house, built by Mrs. Russak, is connected with the Headquarters by a little bridge thrown across to the "roof," so well known to many from our evening meetings there, when Mr. Leadbeater and I used to give informal "talks" to the resident members.

* * *

From the eastern verandah, looking across the small flower-decked garden of the house built by Mrs. Russak, we see the bungalow in which Mr. Leadbeater lived when he first came to Adyar; it was here that a wandering leopard put in an enquiring head one night, but went away again, doing no harm; but I believe that, after his visit, Mr. Leadbeater thought it better to shut his door before he went to bed.

* * *

To return to my sitting room. It has two doors as well as the two French windows, so each of the four walls has a large opening in it. One door as I said, opens into the sitting room, connecting it with the bedroom, and the other door into a minute ante-room, which in its turn, opens on to the convenient roof, which is of course flat. Come back, please, to my square sitting-room. On the North side, by the big wide

French window, is my chauki. A chauki is a flat, wide, wooden structure; it is practically a small platform, like a low square table with very short legs. It fits into the corner, made by the northern and western walls. On it stands my writing table, close to the wide window across which it stretches. It is a very admirable writing table, just high enough for me to write on, as I sit on the chauki, cross-legged, or with my legs outstretched on the chauki under the writing portion of the table. This admirable table has two large drawers, under the writing board, which is four feet long and one foot nine inches wide. From the flat surface beyond this rises a rack, with seventeen divisions of different sizes, four rows, divided unequally. On each side of the rack are two good-sized drawers, with a flat place over each pair, on which stand, on the right, photographs of Krishnaji and C. W. Leadbeater; on the left, George S. Arundale and J. I. Wedgwood. Many pictures decorate the walls of the room—a large one of Krishnaji as a boy, and smaller ones of him and of his brother, who went Home. Others with special memories connected with each. Also a small copy of the statue erected to Giordano Bruno in the Field of Flowers in Rome, where he was burnt alive as an Atheist, to go and find the worlds in which he believed, as one of his murderers scoffingly remarked. Well, time has justified him, and his statuette stands between a picture of the "Comte de S. Germain" and of C. Jinarājādāsa as a young man. Needless to say that a large picture of H. P. B. hangs on high, and a very fine painting of the Lord Vaivasvata Manu hangs over the doorway which faces the North. Now any one of you can construct my surroundings. (I omitted the bathroom opening out of the bedroom.)

* * *

A most important piece of work for the future was set on foot by our late Vice-President, my dear Brother,

C. Jinarājādāsa, before he left for his world tour. It consisted in obtaining the consent of the Executive to have carried out a careful examination of masses of old letters and papers, left behind him by our President-Founder, Colonel H. S. Olcott. He was devoted to the keeping of the "archives of the Theosophical Society," an important matter, which will be of great value in the future; but he also kept a huge number of confidential letters, from personal correspondents from all parts of the world. Masses of these related to personal troubles of the writers, and these were sorted out by reading the first few lines, if the letters were not marked "confidential"—in which case they were put into a heap for burning wholly unread—and then committing them into the heap for the fire. It was a long job, but one due to the Colonel and his correspondents. But it caused me to resolve, as I had a similar correspondence, that confidential letters on subjects personal to the writers should be destroyed as soon as they were answered. None the less, I am glad that our old Colonel had this tiresome habit, for, lo and behold! Miss Neff, who is going through many boxes of stored-up cases, has come across the following from a letter written by that great Messenger of the White Lodge to the world in the last quarter of the nineteenth century, Helena Petrovna Blavatsky. She wrote:

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahātmas in India. The Masters I know are neither the Yogīs as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs, nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply Adepts in Esoteric Science and Occultism; Adepts whose Headquarters are in a certain part of Thibet, and whose Members are scattered

through the world. These are the Men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely and—*Who do exist.*

"Now whether any believe in Them or not is not the question. Maybe They Themselves did everything in Their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetishism.

"I never said I was their 'representative,' I only said I was Their servant and faithful slave; aye, unto the bitter death and end.

"To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better."

Noble faithful servant she was, in truth, loyal up to her death, which was to her the gateway that re-admitted her to her former Home.

* *

Few English people probably know anything about the great Indian patriot and warrior Shivāji, but his name is very dear to all true Indian hearts. H. R. H. the Prince of Wales unveiled his statue at Poona, a gracious and kindly recognition of his worth. Just as every true Scot loves and honors the memory of William Wallace (though he was executed on Tower Hill) and Robert Bruce, so every true Indian loves and honors Shivāji. His tercentary falls in 1930, and will be celebrated in India. Mr. Kelkar, Tilakji's nearest co-worker, has sent out a circular stating that it is proposed to issue a series of Memorial Volumes in his memory. It is time that the memory of one of India's greatest modern warriors should be cleansed from the mud cast upon it by a school history taught

to young Indian schoolboys, in which he is described as a bandit or brigand. He was the Robert Bruce of India. Few anti-national sins are greater than the besmirching of National heroes by those in power over a "subject Nation," as the Motherland is contemptuously termed. It scorches the tender buds of love and loyalty to their own Nation that unfold themselves naturally in a young heart, and the best boys and girls are those who feel the insult most keenly and nurse a bitter resentment against those who have thus defaced the images of their National Heroes, and who try to put aliens up for admiration in their stead.

* * *

A very well known and much admired philosopher and writer, Dr. Bhagavān Dās Sāhab, became a sexagenarian on February 9, 1929. An interesting folder was issued for his birthday, with photographs of him at different ages: 20, 25, 30, 35, 40, 50, and 60. A series of this kind is very instructive, as shewing the changes of the body as the Soul unfolds what he has brought over from his past, and how he modifies his outer garment of flesh so as to express his further inner unfoldment. At his elder son's request (Shrī Prakāsha,) I gladly accepted the honor and the pleasure of writing a little tribute to one of the Founders of the Central Hindū College and School, a work in which I also had a share.

Here is my small offering:

For almost all my life in India I have known Bābu Bhagavān Dās Sāhab. When I first met him he was a Deputy Collector, and had written many valuable papers; but his brilliant metaphysical and philosophical powers were, for the moment, insufficiently recognized at their true value, while his temperament, profoundly inclining him in the direction of subtle intellectual research into ultimates, found little to interest him, and much to worry him, in his official

work. A Vaishya by caste, he was a Brāhmaṇa in intellectual qualities, and was wasted in the endless and to him repellant, details of life in Government Service. His resignation of office set him free to devote himself to his natural vocation of a great philosophical teacher. He had what may, perhaps, be termed a scientific instinct—the tendency to systematize and classify. Hence his first book was *The Science of the Emotions*, the tracing back of all emotions to their primitive bases in the fundamental pair of opposities, Love and Hate. All virtues are derived from Love, forms of Love, universalized and made permanent. It is quaint that a Christian text states: "He that hateth his brother is a murderer." Another says: "Love is the fulfilling of the Law."

The book has had a widespread and very beneficial influence.

His other great philosophical work is *The Science of Peace*, a treatise of profound value, but one that inevitably demands close and sequential thought; that being present, it justifies its name.

Another side of his character was his profound sense of the value of the teachings of the ancient Sages, and of their applicability to modern problems of individual and social life. To him the great epic, the Mahābhārata was a manual of private and public morality, and his *Laws of Manu and Their Applicability to Modern Problems* works out systematically his favorite thesis.

One part of our joint work, with other optimists, was the starting of four classes in the City of Benares, in one of the houses belonging to his family: two school classes and two college classes, in which an effort was made to make the Hindū religion an integral part of the education of Hindū boys. A tiny seed was sown, but it grew into the Central Hindū College and School, and that into the Hindū University; for the Trustees—of whom we were two—gave over their land,

buildings and funds as a nucleus for that greater work. For many years Dr. Bhagavān Dās was the Hon. Secretary of the Managing Committee, and the success of the work was largely due to him.

The bond between us, growing out of a comradeship of many years, will, I am sure, last through the change called Death, and will bring us together in a future life.

* * *

My appeal to Theosophists for help for the daily *New India* failed, so it was closed down on January 31, and will not be revived. The Weekly Edition I hope to keep going, although, printed without the daily, it is published at a loss. That, however, I hope I shall be able to meet. But I do ask Theosophists to remember that the Freedom of India within the great Federation of Free Nations linked together by the British Crown, is a condition essential to the Great Plan which must ultimately succeed, because it forms a part of that Inner Government of the World, which is seeking to begin the founding a Federation which will ultimately include all the civilized Nations of the world, on a basis of perfect internal Freedom and complete equality between the component Nations. That perfect internal Freedom is necessary, so that the individual qualities of each Nation may be fully developed, and thus create the National Chord. That Chord is "the Word" of the Nation, its message to the world, as Mazzini said: "the Word which God writes over the cradle of every Nation," its individuality, which can only develop in the atmosphere of Freedom.

ANNIE BESANT



PERSONAL REMINISCENCES OF COLONEL H. S. OLCOTT

By A. P. WARRINGTON

I remember well my first touch with the Colonel. It was in the early part of the present century following hard upon a tour which had just been made by Mr. Leadbeater. I had gone from my home in Virginia to Washington expressly to meet him. I had learned that he was to give a lecture on "Personal Magnetism," or something of the sort, in some hall in Washington, and I made it my business to attend. When he entered the hall I remember distinctly being impressed by two things: first, his royal carriage as he marched with splendid dignity and self-confidence down the aisle to the platform; and the other, his shortness of stature, that is to say, shorter than his manner would suggest.

The Colonel gave an interesting lecture, and afterwards shook hands with many people. One elderly lady came up to him to be healed. She complained of suffering some kind of pain or ailment in the lower part of her back. The Colonel was seated at the moment and said to her: "Give me your handkerchief." The lady did so. He placed the handkerchief upon the indicated spot on her back and proceeded to blow on it with a deep breath two or three times. He then removed the handkerchief, handing it back to her with some remark about feeling better.

When we left the hall I joined the party and the Colonel said there was one thing he wished very much to have, and that was a drink of American soda water. "Warrington, I have not had a drink of American soda water for 25 years. Take me to the nearest drug store and let's have one together."

The next day we went together to Mt. Vernon. It was my first visit, by the way, to our National American shrine, and, therefore, it was a double pleasure that I could go there with Colonel Olcott. He seemed to enjoy the visit almost as a boy would do. All the old-fashioned gardens with the borders of boxbush, unchanged since they were planted in the eighteenth century; the old kitchen fire-place and the antique utensils; the various treasures of the house of Washington, especially interested him; but above all, I think, he was most captivated by the beauty of Mt. Vernon as an admirable and rare place of residence, for he said to me a number of times what a beautiful model it was for a country gentleman's home, with its charming old residence, its great trees and lawn, and especially the exquisite location upon the river.

Many months after he had gone from America, I received a letter from the Colonel telling me that a generous member, a Cuban living in Paris, had just died, leaving a bequest to the Society, and he wished that I should take the matter up with

the proper authorities in Cuba in my capacity as attorney-at-law and collect the bequest for him. This letter was received by me on a Thursday. I did not quite see at once what would be best to do in the matter; the cheapest thing, of course, would be, I thought, to open up a correspondence with the proper authorities in Cuba. The exchange of letters back and forth however would no doubt consume a great deal of time, especially with people whose activities are supposed to be governed by the principle of *mañana*. But the next morning I awakened with a settled determination to go to Havana at once. In the evening (and observe, please, that this was Friday, and even the 13th of the month) I was on my way to Cuba, accompanied by Mrs. Warrington, direct and swift action seeming to be the best way to take the matter in hand.

On arriving at Havana I conferred with our Theosophical representatives, chiefly with Mr. Massó and Mr. Gonzales. It was not long before I was brought into touch with the proper authorities and soon we had matters well in hand. I was told afterwards (and now you will realise the magic of Friday the 13th!) that conditions were such that if I had not gone in person when I did, there might have been some legal obstruction in the way of the recovery of the money which afterwards was duly collected and paid over.

I think we remained in Havana only a day or two. In any case, on the evening before our departure homewards, I got a strong impression that I must stop packing and ask Mrs. Warrington to complete it, so that I might go out somewhere. My urge was that I was to see Messrs. Massó and Gonzales again. I did not know quite where to find them, though I did remember in a general way where the Lodge room was, for they had taken me to it the day before. So I set out in one of those charming, old-fashioned cabs with the musical bells, to find the Lodge room. The best I could do was to give a general direction and be dropped somewhere

near the proper place. Suddenly I saw a little bridge across a gutter which I remembered on our walk to the Lodge room the day before. I stopped the cab, got out and set forth on foot. The way was along a narrow dark street; a gloomy prospect. Forbidding-looking faces met me. I confess I shivered, but kept on. In Havana the houses open directly on the sidewalk, and so one can see inside with the greatest ease, as one walks along, for the windows reach from ceiling to floor, and are very wide, being protected by beautiful iron gratings. As I was about to give up the search, my glance flashed into one of these windows in passing, and there I saw my two friends seated at a table. Be assured I was rejoiced. They were not expecting me, for I had shortly before bade them goodbye.

I had not talked with them long before one of the gentlemen, who was very psychic, began communicating to me what seemed to be an exceedingly welcome communication from one who purported to be a Master. I was thanked for having brought a friendly encouragement to our sequestered members in Havana, and for having come on the business of the bequest. It was stated that my prompt coming was in response to His wish, and that as a result, the bequest would be secured.

Well, I was quite happy to have this evidence of duty done, and returned to my hotel with many additional expressions of good will and affection from these two noble brethren, for whom I afterwards came to feel a great affection.

This digression almost seems as if I were writing a personal reminiscence of myself, rather than of Colonel Olcott, but it takes its proper place, as you will see, in connection with my second visit to Cuba when and where I met Colonel Olcott in person for the second time. He had arrived the day before me, and on my arrival I felt honored that he should come out to the ship to meet me in the ship's tender. We

remained in Havana for a month, during which time we were the guests of that charming Spanish gentleman, Señor Jose Massó, then the General Secretary of the Cuban Section. Day after day we visited the offices of the lawyers who had the case in hand; and there were times when it seemed very doubtful as to whether we should succeed in our mission. There were a number of complications about the will of our generous brother, Señor Salvador de la Fuente, who had obviously written it without legal assistance, for it showed some decided weaknesses. There was a question whether the money had been left to the Adyar Library, or to the Central Hindû College, or to the two Masters associated with the founding of the Society, whose names the testator had mentioned. It was a serious moment when the senior attorney in the matter asked who those gentlemen were whose names were mentioned in the will as being the inspiring cause of the bequest? The Colonel was quick. He realised, of course, that if the language of the will should bequeath the estate to names which could not be identified, the testament would be void, so he replied with great promptness, "Oh, those are symbols of a very high ideal."

But the complications were eventually surmounted, the money secured, and the question of claim as between the Adyar Library and the Central Hindû College was wisely settled by arbitration at the instance of Colonel Olcott and Mrs. Besant. The portion thus allotted for the use of the Adyar Library was in due time utilised for the extension of the Library Building, and an inscription in remembrance of the gift appears to-day in large letters upon the outside of the building.

I can say to you from experience that the Colonel was an early riser. As a matter of fact I was not such, and never had been. I had always valued my sleep of the sunrise hours; but during the visit at the Massó house, morning after morning

the Colonel would come to my window which opened on the patio, and standing there in his pajamas would recite poetry to me, thus making sleep impossible. I seem to remember now at this distance of time the tones of his voice rolling into my window soon after sunrise, "Arise, Awake, Seek out the Great Ones and Get Understanding."

I remember well how the Colonel used to enjoy talking with one of the junior partners of the law firm with which we did business. This young man was from upper New York state, had travelled all over the world and spoke eight languages fluently. In addition to that, he was a master of American slang; his equal in it I have never known, and his facility with it simply charmed the Colonel. I can see the latter now throwing back his patriarchal head and opening his great mouth, and laughing at the top of his voice at some droll remark of this unique young man expressed in his own inimitable way.

From the day of my birth to the present moment it has been very difficult for me to make the electric battery of my body do its proper duty, and during those weeks with Colonel Olcott in Havana I had an excellent opportunity to see for myself what a dynamo of energy was his body. He was fully aware of the inefficiency of my body, and he kept me near him much of the time. As he sat close beside me I could feel the superabundant energy of his powerful body flowing into mine and energizing it, giving it its proper feeling of well-being.

The Colonel had a little box, I think it was a tin box about 4" wide by 12" or 15" long, and in that little box he had some useful trinkets which he showed to me over and over again. He seemed as proud of these curious little things as a small boy of his strings and toys. I knew then that he was a man of very wide scope of sympathies, for he could be at once the boy or the great organiser and leader. It is my opinion

anyhow that the best men never grow up. If they did, they would simply be some sort of an adult machine.

One of our pleasantest pastimes during those weeks was found in the Havana city park, called the Prado, I believe. There a fine orchestra played and thousands of people sat or paraded all through the warm, tropical evenings. The Colonel would smoke and study the faces of the passing people while enjoying the beautiful music.

During these days the Colonel seemed to have the successorship to the Presidency on his mind. One day when we were on the roof and chatting about many things, he said to me: "I have searched this world over for someone to succeed me and I have not found anyone yet." I asked, "Why not Mrs. Besant?" He replied, "Oh, she is in charge of the Esoteric side!"

Well, the Colonel need not have searched beyond his great friend after all, for she not only succeeded him, but has proven her great ability to serve at the same time in both of these important positions.

Before leaving Havana our friends ascertained, at the Colonel's request, where the body of Señor Salvador de la Fuente was interred, and he and I went out and paid our respects to the grave. He then gave the order that a tombstone be placed upon the grave at his expense. I was put in charge of this matter which, at length was arranged satisfactorily after a delightful correspondence between the Colonel and myself.

I count it as having been one of the greatest privileges of my life that I could have come into touch with this striking personage of our Theosophical history. A kindlier man there never was, nor ever a friendlier one, nor one more thoroughly devoted to his ideals. To him the Masters of the Wisdom were living presences. In no sense were They in his life the far-off deities of an act of Sunday worship. They lived in his

every thought and speech, and his entire life turned upon the axis of Their being.

It would be hard to believe that anyone who had created an organisation in which he had become so thoroughly enwrapped as the Colonel with the Theosophical Society would not soon again find his way into that Society by an immediate rebirth. I hope, therefore, that some day we shall have the honor once again of looking to him as the Society's leader and organiser; for few can put the amount of zeal, continued interest and reverent thought into a work that can be given by him who created it, whose child it is.

FAIRY MUSIC

ALL things are turned to silver by the moon;
Hark! 'neath the dark of branches rings a tune,
A little lilting melody which seems
Woven of moonlight, or the stuff of dreams.
Listen, it sounds again and yet again
So full of joy it is akin to pain,
'Mid the full flow of moonlight thrills its glee
Singing and flinging notes of ecstasy.
The Fairy carol once its call you hear,
Dwells ever in your heart and in your ear.
The ugliness of life's discordant day
Touched by the singing moonbeams fades away,
The golden joy of earth again awakes
To the wild rapture magic music makes.

F. HENRY ALDHOUSE

TWENTY YEARS' WORK

(Continued from page 504)

MRS. BESANT writes:

On White Lotus Day, 1909, there was a crowded gathering at the charming new Headquarters of the T.S. at 106 New Bond Street. The flat is delightfully bright and pretty; and, being high up, is quiet and airy. A lift takes one up to the door; through a small hall the visitor passes into a pleasant reading-room with large windows, and then into the library. There is a well-lighted Secretary's office, with the office of the Assistant Secretary adjoining, and a convenient room fitted with a small store for the supply of tea to members. On this festive evening the members had crowded in, and a very pleasant hour was spent in recalling the past and forecasting the future. Many old and well-tried members were present, both from town and country. One wondered how the delusion had been floated that most of the old members were hostile to the President and the General Council. A few familiar faces had certainly vanished, but plenty remained and these more friendly than ever, as though by the warmth of their love and joy to hide the few gaps. On the following morning there was a large gathering of the E.S. in the Co-Masonic Temple.

The next few months will be very busy ones: a series of seven Sunday lectures in London, and a series of four for T.S. members under the auspices of Blavatsky Lodge and H. P. B. Lodge. In addition to these I speak in London at the

World Congress. Public lectures and Lodge meetings have been arranged at Blackpool (to open a new Lodge), Manchester, Newcastle, Sunderland, Leeds, Derby, Edinburgh, Glasgow, Letchworth (to open a new Lodge), Bournemouth, Southampton, Liverpool, Sheffield, Birmingham, Nottingham, Dublin, Bradford, Harrogate and Oxford. Then abroad there will be lectures in Belgium, Holland, Hungary, France and Italy, and the two months' tour in the United States. If health and strength hold, a good record of work for the T.S. will have been put in ere Indian soil is again trodden by its President. May the blessing of the Masters prosper the work done in Their sacred cause and in Their name.

The series of Sunday lectures was held in the new St. James Hall, which accommodates 1,100 people. It was crowded, and very many were turned away, much to our surprise, as we had not counted on so full a gathering, thinking that the unscrupulous defamation of the T.S., as well as myself, indulged in by some who have deserted our ranks might possibly have slightly diminished the popular interest, alike in the subject and the speaker. The reverse appears to have been the case; for I have never had an audience more sympathetic, more quick to understand, more ready to respond. It proved the absurdity of the idea that Theosophy had in any way suffered from the attempts to discredit it in the popular mind, and showed the folly of those who had left the Society from fear that it would become unpopular. The Theosophical Society evidently stands higher than ever in public respect, and is entering on an even wider career of public usefulness. Quite a new departure is the publication week by week in a widely circulated London newspaper, *The Christian Commonwealth*, of a verbatim report of each lecture, so that it reaches a very large circle.

The 23rd of May had its usual two meetings, and brought also a pleasant visit from one of H. P. B.'s well loved pupils,

Señor Don Zifre, the head and heart of the work in Spain. The work in that ancient and stately land is hard and unthankful, but a noble band of Fellows has laboured steadfastly and loyally there since the days of H. P. B. These faithful Theosophists have issued a large number of translations, including *The Secret Doctrine*, and maintain a monthly magazine. It was pleasant to meet once more, on the following day, my old friend, Mr. Stead, and to find him as keenly interested as ever in all questions touching the deeper side of life. He is intensely in earnest in verifying communications from those who have passed over, and is endeavouring to establish a reliable means of communication between the two worlds. A large Co-Masonic gathering at the Masonic Temple, 12 Bloomfield Road, was another item of this busy day.

May 27th, 1909, saw the General Secretary, Miss Bright, some other members and myself in the train for Budapest. At Vienna we picked up the French General Secretary and his sisters, Mrs. Russak and others; and arrived at Budapest for the International Federation of European Societies of the T.S. The hospitable home of Professor Zipernowsky and his charming wife opened its doors widely to the polyglot invasion; and German, French, English, Italian, Russian, Dutch, Danish, Swedish, Hungarian, Czech, Bulgarian, and Finnish were heard along the winding paths of the exquisite garden. The remaining delegates, some 250, were scattered over the city. The ten European Societies were all represented, eight of them by their General Secretaries—a notable gathering. I, as President, took the chair. The ceremony began with the noble Ragoczi Hymn, sung by a chorus of men's voices, followed by another melody; and as the music died away, there came a brief presidential address, followed by a speech from each General Secretary in his own tongue. There is always something moving and dramatic

in the opening of an International Congress, as language after language, all tuned to the note of Brotherhood, falls on the listening ear. Then came a speech from the Bulgarian leader, and a lecture by the President on "The Present Cycle and the Place of the T.S. therein," closed the morning's work. In the evening Dr. Peipers of Munich gave an interesting illustrated address on *Occulte Medicin und Occulte Anatomia*. The invitation of Italy for the Congress of 1911 was accepted. The next morning ere calling on Dr. Steiner for his lecture "Von Buddha zum Christus," I said a few words of gratitude for his founding the T.S. in Bohemia, and announced that the Subba Rao medal had been presented to him for the best literary work of the year. He then delivered a very fine lecture.

Lectures, discussions and debates occupied the rest of the time of the Federation, Mrs. Besant contributing "The Larger Consciousness" and "The Christ: Who is He?" After the close of the Congress, in the evening, the whole party drove up to the mountain which dominates Budapest, and supped together, while the strains of gipsy music filled the air, and the full moon shone down on the gleaming Danube and the wide dim plain.

Mrs. Besant again writes:

The Art Exhibition was interesting, and it is evident that the New School which is emerging is characterised by the effort to represent the realities which underlie the phenomena of life, and by colour schemes which express and arouse emotion. I was struck by the curiously luminous quality of the blues and greens of one of the Hungarian painters whose pictures were hanging in the Exhibition. This artist, Gyongyoshalaszi Takach Bela, presented me with one of his paintings, which will hang henceforth in the library of the London Headquarters. The Fifth International Congress had for its dominant notes harmony and joyousness.

Of the Scottish tour, she says:

Liberal thought is spreading in the citadels of Calvinism, and narrowness will soon be a thing of the past. It is pleasant to visit the Lodges and to witness the life and energy pulsing in them, and pleasant also to greet old friends and make new ones. Some new centres are forming in Scotland, and Theosophy is finding its way into Scotch pulpits.

The Nineteenth Annual Convention of the Theosophical Society in Great Britain and Ireland, Mrs. Besant describes thus:

I delivered a lecture in the large Queen's Hall on "The Place of Theosophy in the Coming Civilisation"; and the great audience showed itself to be extraordinarily responsive to the ideas presented. It is always a thrilling moment as one stands silently before the crowd in that big hall, and lifts one's eyes from area to balcony, from balcony to gallery, and beholds the sea of expectant faces, alert and eager. And then the faces change like the sea, as wave after wave of thought, of emotion, sweeps over them, and the power of the Holy Ones is made manifest, and the atmosphere changes, and life grows full and strong. The Convention was a very happy one, and many were the joyful remarks on the new life so strongly felt in the Theosophical Society, now purged from the elements of hatred and persecution which had clogged it for so long . . . July 19th found me at the Earl of Plymouth's London House, where I gave my last London lecture to a group of guests invited for the occasion. It was a pleasant ending to the strenuous and successful work done during the summer in England, and promises much for the future.

On July 24, Mrs. Besant left for a tour in America.

(To be continued)

WHY IS A THEOSOPHIST—AND HOW!

By LEO L. PARTLOW

I should like to describe a vision that comes to me, a vision, not of the future, but of the present. It is a vision of humanity as seen from the standpoint of a soldier.

We all have our own particular points of view, our own peculiar ways of looking at things. We see the world through our own private window, which, being colored by our own experiences, lends its color to the world, and we straightway think the world is colored thus and so.

Having been in military service for several years, I cannot but note certain very striking parallels between the mass of humanity and the military establishment, particularly in respect to the fundamental principles of organisation and tactics. It is a dictum of military science that these principles are the same to-day as they were when the first group of cave men shouldered their war clubs and banded themselves together against a common enemy. The same principles apply to the achievements of the human race. They are fundamental. They apply to all cases where great results are to be achieved by an aggregation of relatively weak individuals. All great business enterprises make use of the same principles of organisation and tactics. They may call it by other names but it is the same thing.

This is particularly true of the human race. I visualise humanity as a mighty army marching along the road of destiny to some stupendous objective. It is not wandering blindly, it is marching purposefully, on a time schedule,

along a pre-determined route, under the immediate direction of the Supreme Commander, the King of the World, Whose Word is Law. Assisting Him are many subordinate officers of various ranks. In His councils He gives their opinions due consideration, but no votes are cast, His decision is final. There is no democracy in His organisation. The junior officers of the various grades exercise command over smaller units, and within certain limits have full freedom of action, but coupled with this freedom is an equivalent responsibility to the higher commander for results.

The various races and sub-races are important bodies corresponding to army corps and divisions, each one having its own Commanding General, and each one having its own mission, a definite objective, a certain specific part of the great plan, to accomplish within a definite period of time.

The ultimate unit is, of course, the individual, upon whom, *en masse*, rests the entire superstructure of the vast organisation. Although the average individual has little occult power, just as one soldier alone has little physical power, still in the aggregate his power is immense, and when it is guided intelligently it is practically irresistible.

In this great army of humanity where do we Theosophists find ourselves? What is our function? Are we the artillery, the infantry, the cavalry, or the air corps? Are we members of the General Staff, or do we belong to the Service of Supply?

It is never wise to press an analogy too far. I think we do not all come within the same category, but it seems to me that in whatever classification we may find ourselves, whatever our functions as individuals may be, we all have this one common characteristic—our work is the work of a pioneer. We are special troops of one sort or another. Whenever volunteers are needed for a new enterprise it is our little band that steps forward. We have done that for many lives, it has become second nature with us.

When an army is on the march it sends forward an advance guard. The advance guard in turn sends ahead of it a smaller party, this party sends ahead a still smaller unit still further to the front, until at the very front there is one man, and he is called, very appropriately the point. The advance guard is on the look out for all kinds of information that will be of benefit to the main body, and sends back all information as fast as it is obtained, even though it be in fragmentary or incomplete form. It seems to me that in some respects we may be considered as a part of the advance guard of humanity. As such we have to prepare the way for the main body.

It may be of interest to note briefly just what has been the particular work of the "advance guard" during the past few hundred years, considered from an occult standpoint. We are all familiar, in a general way, with the process of creation, what we might term the mechanics of manifestation. An idea exists first in the Divine Mind, in the archetypal world. From that plane it is projected, or is brought down through the intervening planes, manifesting after its own fashion in each of them, until finally it finds expression here on the physical plane. All along its course its progress is assisted by certain individuals to whom that duty belongs. Looking backward in history (merely as a student, for I claim no clairvoyant faculties) I seem to see the birth and the progress of one of those mighty, creative ideas, the idea of BROTHERHOOD. Perhaps the idea should be regarded as a special phase of brotherhood, a phase appointed for this race or for this period of time.

I seem to see this idea emerging from some higher plane into the plane of abstract thought. The early Greek philosophers assisted at that birth. They were the advance guard of their day. From the very first they sensed the fundamental unity of the universe. Their first search was for

that underlying reality, that universal substance which exists in all things, and makes all seemingly separate units but kindred parts of one harmonious whole. True, they had different names for this basic substance. Thales called it water, Anaximenes called it air, Heraclitus called it fire, Pythagoras called it number and proportion, but with all these different names they signified the same substance.

These pioneer philosophers, together with their immediate successors, Socrates, Plato and Aristotle, and their less famous pupils, blazed the trail for the new conception of Brotherhood, or unity, as it is manifested in the realm of pure thought, the higher mental plane, according to our Theosophical terminology. Plato, in his book, *The Republic*, worked out from a theoretical standpoint the details of a perfect State, while Pythagoras demonstrated the idea still more completely in his little community at Krotona.

The advance guard passed; the main body came along that way. Later philosophers developed the idea of the unity of all knowledge. Descartes, the father of modern philosophy, made a sharp distinction between mind and matter, but his pupil Spinoza resolved them both into one unity, the Absolute, of which both mind and matter are attributes; while the great German Leibnitz attained to the lofty conception of the Monad as a self-active centre within the Supreme Monad, God, and he explained the world as due to an imperfect perception of the Monad, resulting from its own state of imperfect self-realisation.

While these more modern thinkers were developing the idea of Brotherhood in the realm of speculative philosophy, what were our pioneers doing? They had gone on ahead. They were engaged in the task of bringing the idea down one stage lower, one step nearer material expression; they were bringing it down into the realm of concrete thought, the realm of formal logic, the realm of the lower mind. Sir Francis Bacon sounded the new note of the scientific method of obtaining

knowledge. He is the father of modern scientific research. He sponsored the deductive method, which draws conclusions from carefully observed facts, instead of from guess work or tradition. The alchemists of the Middle Ages made extensive researches into physical phenomena and laid the foundation of modern chemistry.

All these men were blazing the trail for the achievements of modern science. They saw the unity of cause and effect, and passed the information along to their successors. It is only an extension of this idea that has led to the discovery of so many of the laws of chemistry, physics and mathematics. Never before have these principles been reduced to such rigid and accurate formulas.

This mass of detailed and accurate knowledge has led to the invention of many types of machines and appliances designed to save human labor. So far as the idea of Brotherhood is concerned, the main body is working at it on the lower mental plane, the plane of critical analysis, where things are taken apart, the plane of separateness. It seems antagonistic to Brotherhood, but it is a necessary step on the way. But where is the advance guard now? That is especially interesting to us, for if we are in the advance guard now, we want to know where we are and what we are doing.

It seems to me that we have gone on ahead. We are engaged in bringing down the concept of Brotherhood one more step nearer manifestation. We are, if I sense the situation correctly, bringing Brotherhood down into the astral plane, the plane of the emotions. To that end we practise and preach self-control, tolerance and Brotherhood. To that end we are trying to educate the world out of its national hatreds and prejudices which lead to war. We are building up an emotional atmosphere of friendliness, and are clearing away the dark clouds of doubt, superstition and selfishness. We want people to feel friendly to other people, we want

Nations to feel friendly to other Nations, and to feel their unity. It is hardly necessary in these days to convince people of the fact of Brotherhood. That part of the work is practically completed, but what is necessary is that we should feel that unity, that Brotherhood in our lives.

And what next? When the main body arrives at the place where it begins to feel Brotherhood, what task will remain for the advance guard to do?

The answer is obvious. One more step remains, the idea must be brought down into the physical plane and clothed in living flesh. From the natural sequence of events we should expect the advance guard to be pioneers in this final stage of the idea of Brotherhood, and that is exactly the case. Fortunately we are not left in doubt on this point. Bishop C. W. Leadbeater gives us in *Man: Whence, How and Whither* a description of that very phase of our work. He gives us a glimpse of the actual founding of an ideal community some seven hundred years hence, a community where Brotherhood is a physical reality.

But that is looking ahead. We have our present task, that is to be done now. Let us cultivate the spirit of Brotherhood, of unselfishness, of service, of harmony, of peace, of happiness, because it is contagious, and we want the rest of the world to catch it.

This, then, is my conception of the relation of Theosophists to the rest of the world. It dignifies our mission without belittling the mission of others. Our mission is very important, but whatever our powers, whatever our degree of advancement may be, we have no independent function, no separate mission. The human family is one.

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY¹

A correspondent, referring to the *frontispiece* in the December number of THE THEOSOPHIST, asks us to give several illustrations in each number so as to keep a record of old T.S. workers and of past occurrences. We cannot do this, as the cost would be prohibitive. Publishing THE THEOSOPHIST is not a paying concern as there are not more than 2,000 subscribers.

We refer our correspondent and others to *The Golden Book of the T. S.*

Among the many fascinating contents of this splendid and revealing volume are accounts of the wonderful early days of the T.S. and the occult phenomena of those times; intimate pictures are given of Madame Blavatsky and Colonel Olcott and their colossal patience and courage amid many trials and attacks.

Illustrations are given of the many personalities who contributed to the early history of the T.S. and of other noted members.

The Presidentship of Dr. Annie Besant—the growth of the Theosophical Society and its world-wide expansion—the work of C. W. Leadbeater—the occult investigations carried out by these two leaders are described.

An account is given of the formation of the Order of the Star and other allied activities and numerous pictures show the many buildings throughout the world, owned by the various National Societies, for the carrying on of the work.

This book should be in every Lodge Library that all members may have access to it and so realise the work done by the Theosophical Society and the success of its varied mission.

¹ A brief History of the Society's Growth from 1875,—1925. with 334 Illustrations. Edited by C. Jinarajadasa. (The Theosophical Publishing House, Adyar. Price Rs. 12)



SOME DANGERS OF RELIGIOUS ORGANISATIONS

By ARTHUR W. OSBORN, M.C.

TO call organising a modern vogue would seem to be superficial, for it can easily be demonstrated that man's capacity to organise for co-operative action represents his survival value. Man, indeed, wrenches his needs from nature only by organising. Yet many observers of modern tendencies feel that organising is becoming a craze. There are certain people who have a *flair* for organising. Their restless and ubiquitous activity invades our life without discrimination. Business, recreation, education, and religion, are all considered

legitimate spheres for the "born organiser" to gratify his propensities.

We have seen the growth of a bewildering industrial organisation which has engulfed thousands of us into a maze of card-systems, statistic-compiling and book-keeping, and condemned thousands more to serve clanking engines of production which are pounding them into automatons. We have seen how individuals by this system are reduced to the condition of "hands," and we know something of that terrible sense of insignificance which is caused by this monstrous structure of modern organised complexity. We believe that this is the price we must pay for efficiency and progress. Man, a living unit of divinity, has become a cog in a cold mechanism. But a reaction must set in, for such is the law of growth. The individual consciousness is too dynamic to submit to extinction by a self-created system. What man has made, he can unmake. Man was not "made for the Sabbath".

But even if it be admitted that for economic purposes men must work like members of a herd, surely in the realm of religion and philosophy man's spirit may soar unfettered by the pressure of uniformity! We hope so; therefore we must recognise that man's inherent right to search for truth is menaced when religious bodies become highly organised.

It is necessary to be on our guard against this tendency to organise our opinions into societies, sects, churches, etc. I therefore propose to consider some of the dangers which, from personal experience of several movements, I conclude are typical of most religious organisations.

These dangers are:

1. Mental narrowness, and the creation of a crowd atmosphere;
2. That organisation loses its objectives and becomes an end, instead of a means;

3. That a sectarian phraseology becomes a substitute for real thinking;

4. The encouragement of a false emotionalism which produces contentment with the verbal expression of ideals instead of increasing their practice.

There are scores of modern movements, societies, sects, etc., which exemplify the above psychological phenomena. Let us trace the life-history of some society which can be considered as typical. A man, let us suppose, conceives himself to be inspired, and writes a book. A number of people are impressed by the book and decide to form a society to make it known—people must meet on some common ground, and in this instance it is a book. Only those who believe the book to be inspired join the Society, so eventually a compact group of people, all thinking alike, is formed. If we imagine that the writer of the book also insisted that, as the book was inspired, it was obligatory that all should accept its teachings in order to be "saved," then we have the essentials for fanatical proselytism, and the formation of a typical crowd atmosphere. Leaders, of course, will soon arise in such a movement, and almost unconsciously the members, their power of mental resistance already weakened by the powerful group influence, will succumb to prestige suggestion.

We may now suppose that the followers are induced to subscribe freely to the Society's funds. The organisation becomes possessed of considerable property, and an army of secretaries, paid lecturers and workers depends upon it for a livelihood. When this stage is reached, the second danger: "organisation for organisation's sake" manifests.

Quite conceivably it might occur to a group of people in the movement that the task of spreading their doctrines could be better effected by a simplification of the organisation; that, for instance, the money locked up in buildings might be spent in printing thousands more of their wonderful book. Such a

proposal would inevitably provoke the officials to take defensive measures, for to them the organisation has become something sacred. They cannot conceive that their first loyalty should be to the ideal which is the *raison d'être* of the movement, and that the organisation is but a temporary form, to be discarded or used as need arises. It may be proved beyond a shadow of doubt that the organisation is a decidedly inferior method of effecting the desired aim, but experience shows that the official mind is pathetically incapable of realising the possibility of work being done except by the aid of committees, meetings, and reports. Habit is a formidable taskmaster, and when in addition to the force of habit we remember that thousands to-day are dependent for their livelihood on charitable and religious movements, the survival of obsolete organisations need not surprise us. Our society for the distribution of the holy book will therefore continue in spite of the opposition.

The third danger will now probably reveal itself. The members will have acquired the use of a set of phrases expressing the virtues esteemed as being in conformity with the doctrines contained in their book. Originally these phrases may have been a vital statement of faith, but use almost inevitably causes them to lose their significance. Nevertheless, they remain in currency, with certain unfortunate results. Experience has shown that adherents of sects quickly become familiar with the verbal expressions of their respective faiths, yet for the most part are but dully comprehensive of the real meaning of their doctrines.

This repetition of phrases which are not understood produces mental atrophy, because a glib verbal expression of an established phraseology deceives shallow natures into believing that they have real knowledge. Their verbosity fascinates them, and hinders honest thought. The habit of repetition becomes deeply engrained, and a facile memory

prevents the exercise of higher mental faculties, such as synthetic thought. The mind becomes fettered to a particular terminology, and its growth is stifled. The fate of the sectarian mind is atrophy. The terminology of the sect forms a carapace of words, behind which the "faithful" may mentally slumber.

The fourth danger is a moral one. Members of religious organisations become accustomed to expressing the highest moral sentiments. They discover an emotional satisfaction in talking about their ideals. Meetings, lectures, and sermons stimulate this tendency, and surround them with an atmosphere of vocal idealism. It is all so right; so good; that no emotional restraint is exercised. They become highly moralised, and acutely conscious of their virtues. So, supported by a sense that one ought to be idealistic, they emotionally indulge themselves in sonorous moral phraseology, and deceive themselves into thinking that feeling good is the same as being good. The effect upon character is disastrous. Verbal expression becomes a substitute for the practice of ideals, and psychic energy is dissipated in emotionalism, instead of in action. The generous emotion which should precipitate in deeds vaporises in words, and a sense of satisfaction is obtained, which, rightly, should only be enjoyed as the culmination of a noble action. Anyone who has been associated with a religious organisation will be able to verify that the above dangers are real.

The question therefore arises: Are religious organisations more harmful than beneficial? Obviously, this question could only be answered after exhaustive investigation, and of course we should have to be agreed as to the exact meaning of the terms: beneficial and harmful. Also, we have to remember that what is harmful to one man may be beneficial to another.

It is certain, however, that there are temperaments which will never find a congenial environment in religious

organisations. The crowd spirit which results from organisation is anathema to men who by character and ability are fitted to be pioneers. Organisations require leaders, and leaders imply followers. The man who has determined to face the universe with a free mind is a constant challenge to the mental apathy of the religious follower. Such a disruptive influence is not welcomed in a movement. Even in societies which profess liberty of thought, experience shows that this is an ideal seldom achieved in practice. Sometimes the members will recognise intellectually that each should endeavor to discover reality or truth unfettered by dogmas or the *ipse dixit* of leaders, but emotionally they can seldom rise to this high plane. Their feeling differs from their thinking. They are emotionally antagonistic to views which vary from those to which they are accustomed, especially if such views happen to conflict with those of a leader who is beloved. It is useless to cavil at this. The wise man quietly endeavors to understand human nature, and does not make demands beyond its present evolutionary level.

I am in this article only concerned with movements which have a serious aim, but it is clear to the psychologist that many societies, in spite of their professed objects, are only examples of man's gregarious instinct.

It is necessary specially to mention this gregarious trait in human nature because the "get-together" spirit is often called brotherliness or even spirituality. Obviously this is erroneous, for if spirituality and brotherliness were to be measured in terms of gregariousness, then some of the world's greatest saints and benefactors would be indicted as unbrotherly because of the comparative isolation of their lives.

We have to recognise, when endeavoring to estimate the value of religious organisations, that the world owes more to the work of individuals than it owes to movements.

The light of a new era first glows in the consciousness of a few individuals, and even when an institution is formed, it is, as Emerson says: "but the lengthened shadow of one man."

It is seldom, if ever, that the organisation which is founded to propagate some truth, discovers further truth. I exclude scientific bodies because they are not propaganda movements, and are governed by principles entirely different from those governing religious movements.

Some religious organisations are frankly unconcerned with anything except the preservation of the truth originally given to them, usually, of course, enshrined in some book, or the traditional teaching of some "holy" individual. It would be a revolutionary idea in such a movement if one were to suggest that it would be better to encourage the development of more "holy" individuals, who could make their own spiritual discoveries, than to hammer the ideas of any one man into thousands of other heads.

One can see ideally that an organisation could provide, a prepared atmosphere conducive to original thought, such as one would conceive the ideal university to offer, but in practice the environment of a sect or religious movement has the opposite effect.

Ideas are imposed upon a member from without, and the mind becomes receptive and passive instead of vigorous, positive and original.

Organisations presume to set limits to human search. They would clamp an expanding consciousness in a matrix of unyielding formalism.

Although our intellectual history demonstrates that attempts to impose uniformity must inevitably fail, yet sectarian movements are often supported by men who, we naturally suppose, are not entirely ignorant of the lamentable record of tyranny, bitterness, and schism which has resulted

from efforts to proselytise mankind into conformity. When we find men who should know better, still engaged in this futile activity, we see clear evidence of the potency of those irrational subliminal regions of our consciousness about which modern psychology has so much to teach us.

The time seems ripe for a frank recognition that there are certain aspects of our life which should be organised as little as possible. This applies particularly to our intellectual and religious life. We, of course, require guidance and mutual support from our superiors and fellows who are grappling with the problems of reality, but it seems to me that when we have passed our intellectual adolescence, religious organisations too frequently blight the purity of our search, because they impose formulæ, instead of encouraging diversity. Also they tend to obscure the fact that the ideals which a church, sect, or society expounds are greater than the organisation, with the consequence that institutionalism is confusedly thought of as being synonymous with religion. This is not so. Indeed, history provides ample material for proving that religion and idealism often decay when institutionalism prospers.

Granting, however, that many have outgrown the need for religious organisations, we should nevertheless recognise that these are helpful and necessary for others. Organisations are nurseries for souls who have not yet found their own inner light. They are as necessary up to a stage as is ruled paper to guide the child's first efforts to write. The very limitations which hinder one man's progress are to another guiding principles. Also there is a deep-seated need in some natures for co-operative expression of religious emotion. Even ceremonialism is not necessarily a sentimental attachment to ancient forms. There are large numbers of people who find in ceremony a living expression of their inner life. It would therefore show a grievous lack of sympathy with

the needs of humanity to be impatient of certain forms of religious expression merely because they are incompatible with our own temperaments. That they are sometimes abused must not blind us to their usefulness. This, however, should not exempt from criticism certain tendencies which experience has shown to menace spiritual growth, such as over-organisation and formalism, which I believe to be grave dangers.

I would hazard the opinion that as we become simpler, as more of us contact the deeper roots of our being, religious organisations will lose their significance. To some extent this is happening to-day. But the fever of proselytism keeps a multitude of sects and movements active. Instead of seeking for truth, they are consumed with the passion of fostering the growth of their particular movements. Innumerable fussy secretaries keep records of the numbers in their societies. Their conception of progress is arithmetical. An increased membership is a secretary's triumph. This vulgar lust for numbers is a form of religious militarism, and is a menace to spiritual growth. Yet such is the spirit of our age. The plethora of modern organisations indicates the dominance of the mass mind, and is a sign of superficiality. We are becoming consumed with the conceit that we can "save" others before we ourselves are "saved". Our inner life is being starved while we busy ourselves with external trivialities. Religion is falling into disrepute because organisation has killed the spirit of growth and free search. Leaders, as a rule, are no better than those they profess to teach. They are content to repeat the teachings of "sacred books" instead of making their own spiritual discoveries the basis of their teachings. Even after two thousand years it is not realised that the kingdom of heaven is indeed within us.

Some religious movements are frankly dogmatic. They have a definite creed, and a specific teaching. The minimum

of intellectual latitude is permitted to adherents. It is clear that, except for special purposes, the more independent types of thinkers will not be found in these organisations. They may be in such movements to lead and instruct, but even so, they must be constantly on their guard against succumbing to the suggestive influence of the mass thought and emotion of their movement or sect. The urge to creative thought is in some natures easily stifled, and the disapproval of his immediate associates often checks the expression of such a man's deepest convictions. Another reason which often influences men of ability against joining movements is the prodigious amount of energy which is absorbed in the mere maintenance of the movement. Men who are working for the world have seldom time or energy to spare for organisation routine.

The study of mystical states of consciousness shows that our normal waking state is shallow and transitory, compared with the profound experiences of some mystics. These demonstrate that religion can be experimental; that consciousness will fashion its own instruments; will unfold new faculties to contact reality. We know the without only through development of the within. In the ultimate analysis it is the perfection of the individual that is the goal. Perhaps I should here interpolate that the doctrine of the supreme value of the individual does not imply individualism. The individual has value only in relation to a whole, and, paradoxical though it seem, he achieves his full stature only when he consciously serves the whole; but the whole fulfils itself through perfected individuality. "I am as necessary to God as He is to me."

Ill-assimilated conceptions concerning such phrases as "the unity of life," "the subordination of the individual to the whole," "the sacrifice of self," have seemed to support the tendency of modern "mass movements" to reduce the individual to impotency. So we have in politics a growing

dominance of the State, and in religion a complexity of organisation which becomes a machinery whereby a few officials can control the many. Yet it is only by means of individuality that we may realise the mystical teaching that we can experience a life deeper than individuality. Modern organising reduces the individual to mediocrity; but already thinkers are realising that the preservation of our civilisation is dependent on our ability to release the energies of the individual for the service of the whole. Absence of organisation does not mean that individuals will pursue their ways frigidly isolated from one another. The professional organisers would have us believe it so. The truth is, that organisations often force men into artificial and harmful contiguity, whereas spiritual unity is a deep realisation of the all-pervading essence of our common life. When this new consciousness appears in a man his associations with his fellows become simple and spontaneous, not mechanised by organisation. Soul communes with soul behind the veil of form.

I would conclude by saying that the great message for us in the West is to disentangle ourselves from the maze of external complexity, that we may realise the sovereignty of our spiritual selves, when we may know how to strike the balance between "being" and "doing" which is the essence of the spiritual life.

No growth is possible without resistance to draw out latent power.

W. L. WILMSHURST

STARTLING RELATIONSHIPS

BETWEEN SOME SPIRITUAL CENTRES OF THE WORLD

By THE RT. REV. IRVING S. COOPER

SOME months ago, while glancing at a map of the world drawn to Gall's stereographic projection, my interest was aroused by noticing that the three centres of spiritual power: Ommen, Adyar and Sydney, were on a straight line with one another. I began to wonder whether Ojai bore any relation geographically to the three. This attitude of wonder, as I shall relate, led to the discovery of a most startling set of relationships between all the spiritual centres known to Theosophists.

It will be helpful to state, for the sake of those not acquainted with theosophic thought, that a spiritual centre is not merely a place where there are spiritual activities. Of such places there are thousands in the world: Shrines, Temples, Churches and so on. A centre, like those mentioned in this article, is a place used for the distribution in a special way of spiritual force to vast areas of country. Such areas are in no way limited by national boundaries, but include one or more continents, or even a hemisphere. They are linked in an intimate way with the activities of the Great Brotherhood, and are used to promote the evolutionary development of mankind irrespective of race or religion.

In the founding of the various spiritual centres no apparent plan can be seen. Adyar is an example. While

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H. P. Blavatsky and H. S. Olcott were touring southern India in the year 1882, they were urged by the sons of Judge Muttuswamy to look at a property which was for sale in a suburb of Madras known as Adyar. As the Colonel had long been "observing places, people and climates, with a view to selecting the best place for permanent headquarters for the Society" he and H. P. B. consented to view the property and were driven out to the estate, Huddleston's Gardens, on May 31st. They were so charmed with the palatial building, the bungalows and the tree-bordered avenue, and the price was so reasonable, that they bought the place. This estate, with the addition of many other acres which later were acquired, has become the Adyar of to-day.

Or take the centre at Sydney, Australia. It was about the year 1915 that C. W. Leadbeater visited Sydney. He was first the guest of T. H. Martyn and then of Gustav Köllerstrom. While actively engaged in much good work, there was no thought then of a spiritual centre for the southern hemisphere. For some time the need for a community house had been discussed, but no action was taken until 1922 when The Manor was purchased. A huge rambling house of many rooms, its chief appeal was that it offered sufficient space for the needs of a number of young people and several families. The experiment was so successful that a little later The Manor became acceptable as a spiritual centre and it has been so used ever since.

The beginning of things in the Ojai Valley seemed equally casual. When Krishnaji and his brother arrived in California in July, 1922, they were invited, at the suggestion of A. P. Warrington, by Mrs. Mary Gray to be her guests. She rented for their needs a little wooden cottage near her home, now known as the Shrine, and there they lived for many months during a time of great importance in the inner life of Krishnaji. The brothers so loved the charm and peace of the Valley, that,

with the generous aid of friends, they acquired four acres of land adjoining the cottage, on which stood a comfortable house. Still later, the Shrine itself and some additional land was bought, thus forming the Ārya Vihāra of to-day. In the year 1924, about the month of January, Mr. Warrington, purchased one hundred acres of land at the other end of the Valley (the west end) and established there the new Krotona. Three years later, January, 1927, Mrs. Besant decided to take over the Happy Valley property in the Upper Ojai Valley, which had previously been acquired by Fritz Kunz for a school. One month later, the Starland, adjoining Krotona, was bought. In all of these transactions, the only person, so far as I can learn, who had any idea that the land was desired for the work by the Masters, was Dr. Besant when she purchased the Happy Valley property.

In much the same uneventful way Ommen became a spiritual centre. In 1923 Baron Ph. van Pallandt van Eerde invited Krishnaji to visit the estate. It was then offered and accepted as the Headquarters for the Order of the Star.

In such simple ways were the various centres brought into existence physically. In their acquirement no ordered plan was followed. In most cases the agents concerned were not consciously aware that they were doing more than buying a piece of property, either which they desired or which was needed in the immediate work they had in hand. The fact that all of these centres, as well as several others, were linked together in an extraordinary manner geographically and inwardly was not taken into consideration, simply because the facts were unknown. But to resume the story of the discoveries made.

Some months after I began to speculate regarding the relation of Ojai to the three centres first mentioned in this article, I found in a house where I was staying a very fine terrestrial globe. One evening, I took a piece of string and

passed it once round the globe so that it lay over all four centres. To my great delight I found that these four places lay apparently on one cleavage plane. That is to say, if I could have divided the globe into two unequal portions with one stroke of a sword held at exactly the correct angle, all four centres would have been on the line of division.

But this was not all of the relationships indicated. Upon joining Adyar and Ojai with one piece of string, and Ommen and Sydney with another, I found that the two pieces of string intersected one another approximately at right angles, thus forming the sign of the cross. And, most interesting of all, the point of intersection was the Desert of Gobi, where the fifth and greatest centre of all, the ruins of Shamballa, is found!

Naturally the discovery of all this was highly exciting as it seemed to hint at many things, and some time later, after my return to Ojai, I told a group of friends at Krotona of what had been found. One of those present, Hervey Gulick, who thrives on mathematics and adores intricate calculations, offered to check the accuracy of the observations. After hours of figuring extending over many days he finally emerged with data of rare interest.

It seems that instead of one circle which can be traced round the earth, there are two parallel circles lying about 11° apart. This indicates that there is a band of spiritual influence sweeping round the world, which is at least 800 miles wide, but may of course be more. All of the spiritual centres of which we know anything lie directly on one or other of these circles. The common central point of the two circles is near the Kurile Islands, north-east from Japan, approximately at Latitude $N\ 45^\circ\ 30'$, Longitude $E\ 150^\circ\ 30'$. Let us call this point the Kurile Pole. From the Kurile Pole to the first circle, which we shall call the Adyar-Ojai Circle, the distance is $66^\circ\ 45'$.

It will be interesting to trace the pathway of this circle after it leaves Adyar. Running northwest through India it

passes to the east of Bombay and Karachi, but seems to pass immediately over Quetta beyond the Indus River. After crossing the middle of Afghanistan and the south-western part of Siberia, it passes over the Caspian Sea and north-west through Russia, the City of Moscow lying exactly in its course. It passes over Helsingfors in Finland, and traverses Norway and Sweden about the middle of the peninsula. The circle reaches its most northern point when crossing Greenland. Running south-west now, it crosses Hudson Bay, traverses central Canada, passing a little west of the City of Winnipeg, crosses six of the western States, lying over Ogden and Salt Lake City in Utah and the Valley of Ojai in California. Still continuing south-west it traverses the Pacific Ocean, cutting the equator at W 150°, and, passes over the Fiji and Loyalty Islands to enter Queensland, Australia, at a point near where the City of Rockhampton is situated. Leaving Western Australia at its northern part it passes north-west through the Indian Ocean to Madras once more.

The second circle, which we shall call the Sydney-Ommen Circle, lies 76° 45' from the Kurile Pole. If we trace its pathway from a point in this Indian Ocean 800 miles south of Madras, we see that it passes north-west through the Arabian Sea until it skirts the western shore of the Persian Gulf. It traverses Irak and Syria, passes the town of Angora in Asia Minor, crosses the lower end of the Black Sea, lies over Bucharest in Rumania, Budapest in Hungary, Prague in Czecho-Slovakia, Weimar and Munster in Germany, and over Ommen in Holland. From Holland the line crosses the North Sea to Newcastle, leaving the British Isles at Glasgow in Scotland. Entering Canada near the eastern point of Labrador, it traverses eastern Canada, passes over Wheaton in the State of Illinois, where the new Headquarters Building of the American Theosophical Society has been built, south-west over Kansas City in the State of Missouri, Oklahoma City in the State of

Oklahoma, and then across Mexico to Lower California, which it traverses exactly at that point where the Sixth Root Race Colony is to be founded in the future. Continuing south-west it crosses the Pacific Ocean until it reaches Sydney, Australia. Passing over Australia, but not above any important city, it leaves West Australia in the neighbourhood of Steep Point and then passes on into the Indian Ocean.

The easiest way to determine these striking relationships for oneself is to obtain the use of a small terrestrial globe and a large pair of compasses. Place one point of the compasses at the point mentioned near the Kurile Islands and the other point at Sydney, Australia. Holding the compass steady, revolve the globe so that the pathway of the larger circle may be seen. Similarly, extend the points of the compass between the Kurile Pole and either Adyar or Ojai, and then trace the pathway of the smaller circle.

By means of intricate calculations, Mr. Gulick also determined that the point of intersection of the two lines directly connecting Adyar and Ojai, Sydney and Ommen, was at Latitude N 38°, Longitude E 92°. This point is in northern Tibet, between the Chamen and Atlin Ranges, about 150 miles from Lob Nor Lake. The lake lies at the east end of the Tarim Basin in Eastern Turkestan.

While I was discussing with Hervey Gulick the data which he gave me, I said: "The point of intersection of the two lines of influence is certainly in the Desert of Gobi, but this desert is a vast place. How do I know that the point you have given me is anywhere near Shamballa?" Mr. Gulick agreed with me that the uncertainty was there. Then an idea occurred to him.

"Have you a copy," he asked, "of the *Vade-Mecum to Man: Whence, How and Whither*, which was prepared by Mr. Schwarz of Adyar many years ago? If I remember rightly an interesting map went with that book." I thought a moment

and went to my library shelves. In a few minutes we were pouring over that much desired map. We were greatly interested to find that Mr. Schwarz's map gave the approximate position of the City of the Bridge as N 37°, E 90°, while the position of Shamballa was given as N 40°, E 94°. We noticed, however, that the map was very roughly done and obviously not intended to be accurate. For example, the City of the Bridge and the White Island on which Shamballa is situated were much too far away from one another. However, the nearness of the calculation of the point of intersection of the two lines to the position of Shamballa as given on the map was more than striking; it was profoundly significant.

When these two intersecting lines were laid out flat and the angle between them determined, it was found that they were not at right angles to one another, but that the angle was about 70° 30'. If one were making the sign of the cross Christian fashion, the order of the centres would be as follows: from Adyar at the top of the cross to Ojai at the foot, and from Sydney at the end of the left arm to Ommen at the end of the right.

One additional point was noted. The distance from the North Pole to the Tropic of Cancer is 66°33', and from the Kurile Pole to the Adyar-Ojai Circle is 66°45'. The distance therefore is practically the same. Has this anything to do with future shifting of the poles?

It is to be hoped that when these suggestive relationships are studied by members of the Society, other deeply interesting facts will be discovered. If so, the writer of this article would like to share in whatever is gained. This may be brought about by sending letters or other articles to THE THEOSOPHIST.

THE ZODIAC IN PRE-COLUMBIAN PERU

By C. ERCK

ASTRONOMERS as well as astrologers seem to be little acquainted with the fact that in a very ancient and unique South-American civilisation, called in history the Inca Empire, the Zodiac and its signification were well-known thousands of years ago. Mention is frequently made of the Egyptians, the Chaldeans and other nations of antiquity as having been versed in the science of the stars; but we rarely see the ancient Peruvians credited with this knowledge. Nevertheless, there can be no doubt that they, too, possessed the same tradition and that they were well acquainted with the science of zodiacal and planetary influences upon the earth, and the application of this knowledge to human life.

Certainly, our knowledge about the development of science in pre-Columbian Peru is very limited, due mainly to the destruction of the documents and literature which existed at the time of the conquest. All we know about this old, long-past civilisation reached us through a few Spanish writers of the first century after the conquest, whose chronicles are not always accurate and have often been colored by prejudice.

Among them, Garcilazo de la Vega—of Inca descent—and Pedro Martyr seem to be the most reliable. Garcilazo, in his writings, refers to a highly civilised race that preceded the Incas and left the magnificent buildings and sculptures of Tihwanacu of remote antiquity, which surprised Mayta

Kapak, the fourth Inca, when, on an expedition of conquest, he reached the shores of lake Titicaca.

Now, scientific investigation has proved that the great Temple of the Sun, one of the most important of those buildings, had been constructed in relation to the major angle of the declination of the sun between the solstices, thus giving 11,600 B.C. as the date of its erection. In order to achieve success the builders must have possessed a very advanced astronomical knowledge. We are not told whether this knowledge, or part of it, passed on to the Pirhua kings, predecessors of the Incas, although it is probable that it did so, because we are faced with the fact that the Amautas, the priestly astronomers of the Empire, were acquainted with the difference between the sidereal year and the equinoctial year and thus were able to rectify the calendar, establishing the solar year of 365 days and 6 hours. At the same time—during the reign of Inti-Kapak, the fifth of the Pirhua kings, 3,200 years B.C.—they appointed cycles of a hundred and a thousand years.

As time elapsed a reformation of the calendar proved to be necessary, and was achieved by a great assembly of Amautas under the Pirhua King, Marasko-Pachatulek. They established that the time should be divided into twelve months of thirty days and each month into three ten-day weeks. The five days which remained for the completion of the year they named "little week" and they instituted leap-years, named, *Allacankis* with one day more added to the 365 days of the normal year. The years were summed up into decades and decades of decades. A period of 500 years was denominated *Pachacuti*. In this form the calendar remained until the arrival of the Spaniards.

Padre Acosta compiled an incomplete list of the principal stars with their Quichua names, and he says that: "the Peruvians attributed to several stars different services, and having

need of their favor they adorned them, as the herdsmen adored and sacrificed to a star, which they called, Urcuhillay, and it is stated that this is the same as the astrologer's Tyra."¹

Padre Acosta also gives us the Peruvian Zodiac. It is composed of ten signs only; possibly the names of the two missing signs—corresponding to Sagittarius and Pisces—were already forgotten at the time he compiled his list. But Dr. Girgois, whose valuable compilation—*El aculto entre los aborijenés de la América del Sud*—I am following throughout this article, says that we may be sure the sign Pisces formed part of the Quichua Zodiac because there existed a special worship dedicated to *Chokilla Kat'ua* which signifies "Divine Fish of the Heavens".

In comparing the ancient Peruvian Zodiac with the Zodiac as used to-day, it is interesting to note the correspondences of the signification of the names that both give to the constellations. The only difference between them is that the former commences with the autumn quarter, the sun's entry in Aries indicating the beginning of autumn in the southern hemisphere.

The old Quichua name of the Zodiac is *Sukanga* which means "Luminous animal".

THE ZODIAC	SUKANGA
European or Northern	Peruvian or Southern
1. Aries	... Kakatu chillay (The brilliant llama)
2. Taurus	... Urku chillay (The brilliant male)
3. Gemini	... Mirku-Kokoyllur (The united stars)
4. Cancer	... Machak-Huay (The serpent that moves backwards)
5. Leo	... Chukin-chinka-chay (The curved tail of the hidden lion)

¹ Sirius.

THE ZODIAC
European or Northern

6. Virgo

7. Libra

8. Scorpio

9. Sagittarius

10. Capricorn

11. Aquarius

12. Pisces

SUKANGA
Peruvian or Southern

... Mama-Hana

... Chakkana (Divine mother)

... Huakra-Onkoy (Ladder)

... (Dangerous Scorpion)

... Topa-Tarukka (?)

... Miki-Kikiray (The ardent stag)

... Chokilla-Kat'ua' (Time of the waters)

... (Divine fish of the heavens)

Kakatu chillay. In pre-Columbian Peru sheep were not known; they had herds of llamas and they gave the first Zodiacal sign the name of the animal whose peculiarities most resembled those of the ram, their forefathers may have known in the northern country, from which they migrated. The epithet "brilliant" is a beautiful reference to the heavenly "Llama".

Taurus, the bull, unknown also in that ancient South American empire, was well replaced by the word that expresses the most characteristic peculiarity of this animal: *Urku*, the male. And in denominating it "brilliant," they again hinted at the constellation whose productive power this male symbolised.

Mirku-Kokoyllur, the united stars, corresponds perfectly to the name Gemini, given to the third sign in the Zodiacs of Europe and Asia.

Machak-Huay, the name of the fourth sign differs slightly from that other familiar to us, *vis.*, Cancer, although the underlying idea is the same. The Quichua word *macha* means stiffness, stupefaction, drunkenness, also turning back. *Huay* is serpent, and so we have the stiff or drunken or stupefied serpent, that turns or moves backwards. This

¹ This sign is added to the list of Padre Acosta by Girgois.

is almost identical with the signification of the name Cancer.

The Quichua name for Leo, is somewhat complex. The literal translation of *Chukin-chinka-chay* as given by Girgois is, "the turning round of the lance of the hidden or creeping lion." May be the word "lance" is not a very exact translation of the real meaning of the corresponding Quichua or perhaps this latter was a synonym for "tail". Bearing this in mind let us look at the symbol in use for the sign Leo: ♌. Where is the lion? What we see is a curved line, which well represents the lion's tail, "turning round" as drawn in the star maps. "Curving" would seem to express more adequately the idea the Peruvian astronomers sought to convey; and if instead of the word "lance" we put simply "tail," which obviously was meant, we get a perfect description of the symbol of the sign Leo: the curving tail of the hidden or creeping lion. No doubt, this same symbol, which descended to us from Mediterranean sources, was known and used in ancient Peru.

Mama-Hana, the name of the sixth sign, signifies "Divine Mother," a beautiful denomination for the nature of Virgo, although it does not explain all its characteristics as known to fifth-race astrologers.

In the Peruvian Zodiac Libra is substituted by the name "Ladder," this being the translation of the word *Chakkana*, another meaning of which is "lines that cross each other". The ladder points to the idea of an ascending and descending movement, and the crossed lines to that of equilibrium. Thus *Chakkana* appears to be an exact correspondence of *Libra*.

The name of the eighth sign is the same in both Zodiacs: Scorpio—*Huakra*. The adjective *Onkoy* means danger, disease, so that *Huakra Onkoy* signifies; dangerous, evil-making Scorpio.

Topa-Tarukka is, the ardent stag, which in this southern Zodiac stands for Capricorn, the original of which was not known in ancient Peru. The transmutation of the cold nature of the sign into the opposite ardent one, obviously is due to the fact that in the southern hemisphere it coincides with the hot season (December-January), when the sun is in its greatest power and its rays descend—especially in latitudes near the Equator—ardent as fire.

Aquarius, is given the name of *Miki-Kikiray*, meaning the time of the waters and was chosen, no doubt, because in February the melting of the snow which covers the high mountains of that land, causes the rivers to swell and overflow the banks. The great philosophic idea underlying the name appears not to be expressed by the Quichua words, although one would feel inclined to suppose that they have yet another meaning (as in the case of Cancer and Leo) which may illustrate that idea.

The literal translation of *Chokilla-Kat'ua*, as given by Girgois, is Divine Fish of the heavens. The name, we see, is the same in both the Zodiacs, with the addition in Quichua of the epithet, divine, and the statement of the heavens; but differing from the name Pisces in that it refers to a unity instead of to a pair of entities, not conveying therefore the idea of the twofold set of vibrations emanating from that sign.

We find these ancient truths preserved by an almost forgotten people of the past, and we see clearly that the astronomers of Peru possessed a perfect knowledge of the Zodiac and its inner meaning. This fact shows that the author of *The Symbology of Astrology*¹ was right in saying:

Looking back into the far past, we find that the signs of the Zodiac have never been essentially altered or changed. Different races have come and disappeared; different civilisations have risen and decayed; different religions have come forward, have waxed and waned, or have, in course of time, been altered, but the signs of the Zodiac remain unchanged.

¹ *Modern Astrology*, March, 1926.

No mention is made by the old Spanish chronologers respecting the symbols which the Peruvian astronomers may have employed for the Zodiacal signs. But since they obviously used the same symbol for the sign Leo, by which we too depict it, they probably employed throughout the same Zodiacal symbols still in use in our days. Later excavations may bring to light some knowledge in this direction.

Doubtless the planets were known to those astronomers of old, for they offered worship to *Kanchik-is*, which means: the Seven Luminous Ones.

The chronologers tell us of a college of priestly astrologers named *Huattuk*, who by means of the stars foretold the future, and by virtue of their calculations appointed the fortunate days of the year as well as the unlucky ones, when nothing should be undertaken. This college was a department of the government, its special work being to ratiocinate affairs of the state; individuals were allowed to consult the *Huattuks* regarding their own affairs. No expedition was undertaken without consulting the astrologers.

This much is left to us of the sciences of astronomy and astrology in pre-Columbian Peru, that age-long scene of a splendid civilisation of mighty and wisely directed human efforts—that now extinguished, once so brilliant, star of the South.



WHERE ISLAM AND THEOSOPHY MEET

By MARY K. NEFF

I

IN his last sermon at Mecca, Hazrat Muhammad sounded out the keynote of his religion.

Ye people, hearken to my speech and understand the same. Know that every Moslem is the brother of every other Moslem. All of you are on the same equality.

Raising his arms aloft, he placed the forefinger of one hand across the forefinger of the other, and said:

Even thus are ye one Brotherhood.

Know ye what month it is?	The Sacred Month.
What territory is this?	The Sacred Territory.
What day?	The Great Day of the Pilgrimage.

Even thus sacred and inviolable hath God made the life and property of each one of you unto the other, until ye meet your Lord. Let him that is present tell it to him that is absent.

There is the great meeting-ground of Islām and Theosophy—Brotherhood, Universal Brotherhood. During the lifetime of the Prophet, this principle built up, from the scattered desert-tribes, the Arabian Nation; after his death, under the four great Caliphs, and surely under his living guidance too, the same principle built up an International Brotherhood, among the many nations from Persia to Spain that came to be ranged under the banner of the Crescent. To-day the spirit

of Pan-Islāmism is abroad, and unites into a religious fellowship races and nations wide apart, not only in space but also in manners, customs, and ideals.

A religion that can accomplish this, the most democratic religion in the world, can readily enter into the spirit of the first and only binding object of the Theosophical Society, namely:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

To be sure, this is a broader platform than that set before itself by Islām; but those already trained to disregard distinctions of race, caste and color can the more readily transcend those of creed and sex. That this is true in the matter of sex, witness the emancipation of women of Turkey to-day. There remains the distinction of creeds.

What have Islām and Theosophy to say on the question of distinction of creeds?

II

The second object of the Theosophical Society is:

To encourage the comparative study of religion, philosophy and science;

and whatever may be the practice of Islām to-day, its Founder, the Lord Muhammad, held all religions in reverence, and enjoined the same on his followers. It is written in *Al Qurān*:

We most certainly sent Apostles to nations before, and certainly we raised in every nation an Apostle saying: "Serve Allāh and shun evil." And there has been an Apostle in every nation.

Again it is written:

Say that we believe in Allāh and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael, to Isaac and Jacob and the Tribes, and in that which was given to the Prophets from their Lord. We do not make any distinction between any of them.

Even as the follower of Islām is not to "make any distinction between any of them," so the Theosophist maintains that there is truth in all faiths; that the many facets of the diamond the better reflect the light; and from the many colors of the rainbow is made the colorless light of the sun. Truth inheres in all faiths, past, present and to come, because—say Theosophist and Muhammadan—they all flow from the One Source, Allāh, God.

Indeed, just as Theosophists hold Theosophy to be the Ancient Wisdom underlying as a basis the doctrines of each and every religion, so do the followers of the Prophet declare that Islām is *the* religion all prophets came to teach. Surely, then, Islām and Theosophy must be identical in some of their phases, to make this identical claim. The Sacred Book calls Islām "the reminder"—reminder of the ancient teaching forgotten or overlaid by time and custom.

We have revealed to you the reminder, that you may make clear to men what has been revealed to them.

This is the task claimed by Theosophy too.

We revealed to you the Book with truth, verifying that which is before it.

Theosophy takes no man from his religion, but verifies it, vivifies it, clothes it anew in vital truth, and makes it a living power in his life. If this were not so, how could there be Theosophists in every faith under the sun—Hindū, Buddhist, Pārsī, Jain, Sikh, Hebrew, Christian, Muhammadan? Consider the words of the President of the Theosophical Society:

It will be seen that no member is asked either to believe or to spread Theosophical teachings. Every member is left absolutely free to study exactly as he chooses; he may accept or reject any Theosophical teaching; he remains in his own religion—Hindū, Pārsī, Buddhist, Hebrew, Christian, Muhammadan; and his religion, if he holds to it strongly, will color all his ideas. If he accepts Theosophical teachings, a strong believer in any special form of religion will present them in his own form, and is absolutely free to do so. But he must not insist on his form of them being accepted by others.

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required to show to the religion of his fellow-members the same respect as he claims for his own.

The Society has no dogmas, and therefore no heretics. It does not shut out any man because he does not believe the Theosophical teachings. A man may deny every one of them, save that of human Brotherhood, and claim his place and right within its ranks.

Theosophists realise that just because the intellect can only do its best work in its own atmosphere of freedom, truth can best be seen when no conditions are laid down as to the right of investigation, as to the methods of research. To them Truth is so supreme a thing that they do not desire to bind any man with conditions as to how, or where, or why he shall seek it.

The future of the Society depends on the fact that it should include a vast variety of opinions on all subjects on which differences of opinion exist; it is not desirable that there should be within it only one school of thought; and it is the duty of every member to guard this liberty for himself and for others. The Theosophical Society is the servant of the Divine Wisdom, and its motto is: "There is no religion higher than Truth."

The 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 these 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, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even 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 a partial expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism.

Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Everyone 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.

III

It being quite clear from the above that there is no such thing as dogma or creed in the Theosophical Society, we come to the consideration of its third object; namely:

To investigate the unexplained laws of Nature and the powers latent in man.

What are these laws of Nature which the Theosophist investigates? Principally three—Evolution, Reincarnation and Karma. He lays his investigations before his brother Theosophists, but his findings and conclusions are in no wise binding on them, each may accept or reject at his pleasure.

The supposedly modern theory of evolution was never more beautifully and succinctly stated than by the Sûfî poet, Rumi, seven hundred years ago, when he said:

I died from the mineral and became a plant,
I died from the plant and became an animal,
I died from the animal and became a man;
Wherefore then should I fear? When did I grow less
by dying?
Next time I shall die from the man,
That I may grow the wings of an angel;
From the angels too must I seek advance;
"All things perish save Thy Face."

Theosophy fills in the details of the picture of evolution, tracing it from the formation of the Solar System to the development of the spirit in man, through long ages of planetary chains of worlds, with Life passing round and round the chains, evolving ever into higher and more complicated forms in kingdom after kingdom, and then through race after race of men.

What is the *modus operandi* of evolution? Reincarnation, the clothing and reclothing of Spirit in Matter, in form after form; the method by which Spirit ever increases its knowledge of, and control over, Matter. Reincarnation is not

merely a law of human evolution; it is a universal Law of Nature.

The life of the rose that dies returns to its subdivision of the *rosaceas* group-soul, and then reincarnates as another rose. The puppy that dies of distemper returns to its dog group-soul, and later reincarnates as the puppy of another litter.¹

Modern Christianity and Islâm have considered Reincarnation as no part of their philosophical equipment; and yet when they have examined their Sacred Scriptures, evidence for it has been found there. Thus the Bible records Jesus as saying of John the Baptist:

If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear.

And again, when Christ had given sight to the man born blind, some of the multitude who witnessed it asked him,

Master, who did sin, this man or his parents, that he was born blind?

Thus showing plainly that the possibility of repeated births was within their knowledge together with the paying the debt of the sins of a past life in the present one.

That this possibility of return to earth-life was recognised in the time of the Prophet is indicated by the verse:

Until, when death overtakes one of them, he says: Send me back, my Lord, send me back. . . . Happily I may do good in that which I have left.

The comment on this appeal to be sent back is:

By no means. It is a mere word that he speaks; and before them is a barrier until the day they are raised.

The coming back is not denied, but postponed; immediate return is impossible because of a barrier. What barrier? The intervening life in what we commonly term hell and heaven, first, the purging of the emotions from the dross of earth-life

¹ C. Jinarajadasa, *First Principles of Theosophy*.

in hell, or better purgatory ; then the fulfilling and experiencing of the ideals built up, but not realised, on earth. When that barrier is transcended—and it may take centuries of what we consider time—then the soul may return to “do good in that which was left” ; not at the Judgment Day, for then it would be too late to do good or evil.

Again we read :

How do you deny Allah? You were dead, and He gave you life. Again He will cause you to die, and again bring you to life ; then shall you be brought back to Him.

“Then” plainly has here the significance of “so at last,” or “in this way,” namely : be repeated dyings and being brought to life again.

Further :

He said: When will Allah give it life after its death? So Allah caused him to remain in a state of death for a hundred years, then raised him.

Plainly here “raised” does not mean at the Judgment Day. And afterwards when Abraham asks :

My Lord ! show me how Thou givest life to the dead ?

The answer is :

What ! and do you not believe ?

Another passage suggests Reincarnation :

Have you not considered those who went forth from their homes, and they were a congregation, for fear of death? Allah said to them: Die ! Again He gave them life. Most surely Allah is gracious to people, but most people are not grateful.

As for the Law of Karma, or Action and Reaction, which requires that every cause set going in the universe shall have its effect, with no possibility of side-stepping that effect the Law is plainly stated in both Christianity and Islām. The former says :

As a man soweth, so also shall he reap.

And the latter :

For all are degrees according to what they did, and that He may pay them back fully their deeds, and they shall not be wronged.

Divergence of opinion would lie in the administration of the Law. To the Theosophist it is administered, not only in the successive states of “hell” and “heaven” after death, but also in succeeding lives on earth.

Finally I would point out that in Islām, as in all religions, there is, or was, a hidden or occult teaching ; and in this secret teaching many things were explained and elaborated which were omitted or but briefly touched upon in the exoteric doctrine. That that is true of the Prophet’s teaching there can be no doubt ; for in the *Sayings of Muhammad* we read that he stated :

The Qurān was sent in seven dialects ; and in every one of its sentences there is an external and an internal meaning.

On another occasion he said to his disciples :

I received from the messenger of God two kinds of knowledge : one of these I taught to others ; and if I had taught them the other, it would have broken their throats.

It is from this secret teaching that more light may come to Islām on the subjects of Evolution, Reincarnation and Karma. But it is to be borne in mind that the Theosophical Society offers no doctrine on them, only teachings ; and, as pointed out by its President :

A man may deny every one of them, save that of human Brotherhood, and claim his place and his right within the Society’s ranks.



THE FAIRIES' POOL

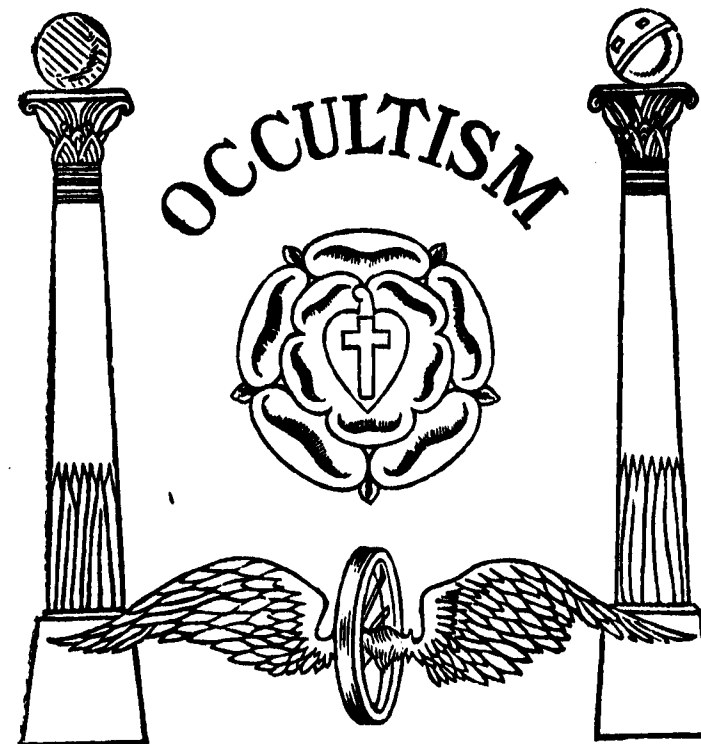
THE hawthorn bushes guard the pool
Where only moorhens may be seen :
Hawthorn and furze compose a screen
Shading the waters clear and cool.
Yet other lives we cannot see
Are there, but keep their secrecy.

The hidden kingdom is so near
In which the Folk of Peace abide,
Faintly their singing we can hear ;
Hardly their lovely forms they hide,
Strange ripples break the water's calm,
Music half heard falls sweet as balm.

No earthly breezes eddy so,
More fragrant than wild honey sweet
Are those soft melodies, so low
The ear can their refrain repeat
But as a dream song in a dream
Remote as starlight's mystic beam.

Far is the city's hideous strife
Ugliness, vice and misery.
Here is the ancient magic life
For ears that hear and eyes that see.
Blind are the faithless, but we stand
Within the verge of fairyland.

F. HENRY ALDHOUSE



NATURAL THEOSOPHY

LIFE AFTER DEATH

By ERNEST WOOD

II

IF we say that life is for experience we mean that circumstances enrich consciousness. A scientist learns by experiment, and while so learning develops his intelligence, so that after a given investigation he not only knows more but has gained in capacity and is now able to grasp a larger idea

(one containing more, and more varied, constituent details) than he could before. An artist who is composing a picture, or a piece of music or poetry, formulates his idea in his mind, but while he is working it out on paper he is learning by experiment and thus by experience in exactly the same way as the scientist.

We are all scientists and artists in some degree, all the time. There are three lines—all human effort to know is of the nature of science; all human effort to achieve some piece of work is of the nature of art; all human co-operation, however slight, is of the nature of love. Science teaches us the unity of the material or external world; co-operation teaches us the power, and therefore the truth, of the unity of conscious beings. Art teaches us the still greater unity of consciousness and matter, that is, of what are sometimes called the subjective and the objective.

We have not stated the whole of the fact, however, when we have said that life is for experience, or circumstances enrich consciousness. Consciousness is also for the enrichment of circumstances. Life does not consist in the subjective contemplation of possible circumstances. For each one of us life exists on that line of time where our consciousness meets our world. Without the circumstances consciousness would not be what it is; without the consciousness circumstances would not be what they are.

My world is *the world* as specifically related to my consciousness. *My consciousness* is likewise *the consciousness* as specifically related to my world. There is thus a twofold education proceeding through the influence of *the world* and *the consciousness*, which are behind *my world* and *my consciousness*. Because of this, there is tuition and intuition—instruction by experience from the world, and through contemplation from the consciousness. Surely if this were even faintly and distantly understood we should hear no more

of subjectivism and the "reflection" theory as Theosophical philosophy or explanation of life. Theosophy is the understanding of the whole.

Every one of our activities of consciousness shows the same duality of nature, and in practice the same shuttle-like action. By thought we perceive and observe, and judge (which is only a deeper observing) the things of the world and the relations between them. But thought is also a creative power. Knowledge is power, not simply in the sense that if we have knowledge we consequently know how to act, but in the deeper sense that all action is knowledge and nothing more. When several actions are considered in consciousness, and the consideration ceases and contemplation of an action begins, the action takes place. To decide that a glass shall be lifted is to stop considering whether it shall be lifted or not and to contemplate its being lifted, and that alone. Then the hand moves and the glass is lifted. The hand lifts the glass, but the thought lifts the hand. And if there be some actions which are reflex or involuntary in the body, they represent "lapsed" intelligence, just as a motor-car does, for we have made it and there it is, expressing our thought at the time of making.

Similarly the twofold action of love or human feeling is shown in its sympathy, which is perception of the consciousness of another, and in its active goodwill or love-power. And once more, the twofold action of the will is to be seen in the concentration of consciousness which we call decision, and in the concentration of action which results in skill and therefore produces beauty, that is, in art.

If we have established an understanding of the double teaching of life, through tuition and intuition, through experience and contemplation, we shall readily understand the reason for death and what happens after death. In experience we see what happens; in contemplation we understand. Let

us take the simile of reading a book. I see the printed letters; a fraction of a second later I understand their meaning. The understanding is always, at bottom, intuitive, or from the consciousness.

When the consciousness becomes overloaded with facts and a long period of contemplation is requisite for the understanding of the facts, death is necessary. Death is the cessation of the accumulation of experiences. The experiments and observations have ceased; now is the time for contemplation, for the education of consciousness. The child has learned some letters; now he shall understand their combination, the meaning of their unity. As people grow older objects make less and less impression upon them, because their attention is more and more taken up with their accumulated experiences, which are incoherent and confused. Even the most avid enthusiast for cross-word puzzles or chess problems will stop when he has collected a certain quantity of unfinished problems, and will show irritation if more are thrust upon him. Then, if you ask him for a word of eleven letters indicating the Queen of Sheba's little toe ring, he will say: "Oh, wait a bit; I must clear up some of these others first."

It is the people who have most completely thought out their problems as they have travelled the road of life, and who have thereby kept their minds simple (however full) who enjoy a keen interest in experience for the longest time. Old age comes late for them; for even the decay of the physical body and brain are related to the loss of interest in experience. An illustration in point occurred in a statement made by the famous physician, Sir James Crichton-Browne, at his eighty-seventh birthday party, when he was asked for a recipe for long life, and he said, among other things: "Those keep going longest who love most."

We come into the world to learn. We can say that the world is the scripture of God, or that the world is God's school

for man, if we remember that the similes are not complete and we guard against being led into the false but plausible suppositions of subjectivism. We come to learn, but it must be confessed that at death we go away without having learned more than a fraction of the lessons contained in the material that we have gathered, in our accumulation of experiences. There has been much observation and experiment; now, there must be reflection and contemplation. The shuttle has been moving to the objective side: now it must return to the subjective, though these terms objective and subjective must be understood only relatively, and as meaning nothing more than gathering experience and thinking it out.

What then, should happen after death? The after-death state is the subjective result of the objective experiences of the life-period (or rather, body-period) just closed. It is not a state for the meeting of new facts. The man is no longer sitting at dinner; he is digesting and assimilating the food which he has taken into his system—that particular food and no other. He has set going in himself many feelings and thoughts, for his experience is accumulated in the form of thoughts and feelings about objects and persons. Now he has to do two things—eliminate the waste and absorb the nutriment. He is to read a book, and as he grasps the significance of what is on each page, he tears that page out and throws it away, keeping the understanding and discarding the book. Thus he gradually becomes a wise man along the lines of his experience, and develops new capacity for thought and feeling, or the understanding of life.

The succession of two stages in the after-death life which is mentioned so widely, though often with great crudity, in religious traditions is perfectly natural. Purgatory and heaven correspond to elimination and assimilation. If a dead man's desire is to sit at his cottage door with a pipe and a mug of beer and a newspaper, he may very well sit there, as so many

clairvoyants and mediums have described him as doing. But he will not sit there for ever, because it will gradually dawn upon him that the cottage, the chair, the pipe, the beer and the newspaper are not essential for what he wants. Why should I read an idea in a book, if I have that idea in my own mind and can think it without the book? In such a case the book would be a burden. Any experience would be a burden if he had already assimilated its lesson.

When men die they can do what they like. But they cannot usually govern their own likes and dislikes or wishes, unless they have been very much in the habit of doing so while on earth. In the body "second thoughts" are possible as they are not possible after death. It is the characteristic of the bodily life that it is obstructive. Even the brain and body mechanism, though specially adapted to the transmission of thought and feeling, are to some extent obstructive, so that if we have a desire or thought, before it passes into action another may come chasing after it so as to modify or even cancel it. I might desire to strike somebody, but stop myself in time, that is, before the action takes place. Not so, however, when released from the body and brain. When a man has lost that ballast his first feeling or thought will take entire possession of him, and hurry him away into the action or to the object with which it is concerned. Therefore, in the finer grade of matter which is usually called the astral plane, dead men and women go to and surround themselves with the objects of their desire. The desires succeed one another; when one is finished with, another comes out of memory or habit. Thus the dead gradually set aside their attachment to objects and establish states of mind and feeling by which they can in future lives make use of those objects for greater purposes of the life, instead of being held by them in a kind of bondage or servitude.

But men's attachments are of two kinds—to material things, and to their fellow-beings. There is knowledge, or

the understanding of things; there is also love, or the understanding of living beings. Love in any of its forms (parental, filial, devotional, brotherly, friendly, etc.), is a greater delight than the fulfilment of any material desire. Therefore it is essential to any real heaven or truly happy state. Witness the well-known story in *The Mahabharata*, in which king Yudhishtira is depicted as going to heaven but not finding there the brothers whom he loved, he told the angels that they ought not to expect him to be happy there, no matter how excellent the climate, and how well-furnished the countryside with all that might delight the senses of man, while he had not the company of his beloved brothers. He would rather go to hell if they were there; to be with them in that state would be more like heaven than to be in these beautiful gardens and palaces without them. It is a simple fact, yet known only to those who love, that we are true owners of all possessions that men enjoy, if we enjoy their happiness in the possession.

If we die without much understanding, we also die without much love. I have loved my father and mother, and wife and friend. But how much? Do we not often rebuke ourselves for not loving them as they deserve to be loved, and do we not sometimes feel how much more we could love them if only we would? We have accumulated the possibilities of love; it is therefore natural that when, during the purgatorial period, we have divested our attention of the material affections, which occupied its imagination or field of vision, we should, by the same subjective process arrive at the state in which our love-desires come forth and create their own realities of the subtle world, in which we may love with an ever-increasing quality of love, until we have developed in our character a capacity along those specific lines beyond anything of which we were capable on earth, except in the most fleeting glimpses in our rarest and best moments? Have I loved beauty and

truth as well as living beings? How much? And do not we cherish these also from seed to bud and from bud to flower in the "heaven life"?

If therefore, some clairvoyants tell us that they see people in heaven enjoying the company of those whom they have loved on earth, amid scenes consonant with those with which experiences has filled their minds on earth, we can say: "That is not unnatural; your testimony is interesting, but we did not really need it."¹

"But how interesting to establish communication with the dead, and hear their opinions and descriptions of their new state!" No more interesting at present than chemistry to a musician. Each man will have his turn. Meantime it is better generally not to disturb their reflections. "But can we not have some material evidence for the existence of man as mind in regions of subtle matter?" By all means. If reason does not suffice, there is no lack of experimental science in this field. Read the researches of Geley, of Drayton Thomas, of Crawford. Consider the "wax gloves," the "newspaper tests," the "cross references," the evidences of sensation without nerves and action without muscles; and you will soon find perfectly natural causes to believe in the existence of finer matter and the operation within it of the peculiar characteristics of the human mind.

Ernest Wood

(The next article of this series will deal with reincarnation from what will be to many quite a new point of view.)

¹ Referring to this "heaven-life," the following is written in the *Mahatma Letters to A. P. Sinnett*: "Change there must be, for that dream life is but the fruition the harvest-time of those psychic seed-germs dropped from the tree of physical existence in our moments of dreams and hopes, fancy glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever-fructifying sky. No failures there, no disappointments. There, all unrealised hopes, aspirations, dreams, become fully realised, and the dreams of the objective become the realities of the subjective existence." Another letter says "Many of the subjective spiritual communications—most of them when the sensitive are pure minded—are real; but it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears." The term Initiation here refers to the final human initiation which makes one an Adept.

THE TRUTH ABOUT TIBET

By DORJE PRAJNANDA¹

SO many incorrect and fantastic tales are told about Tibet that I feel I should be doing a service to many members of the T. S. if I give them a correct account of this little-known country. Having travelled considerably in various parts of it, and having lived with the lamas and people, I can report exactly my own observations. Many people read in our literature of the Adepts and Masters, and thinking that they can get into personal contact with Them by going to Tibet, come to North India only to find that official permission to enter the country is denied them, and then they have to return sorely aggrieved and disappointed.

To begin with, Tibet is a closed country, owing to an agreement between the British and Tibetan Governments. Permission is sometimes granted to proceed as far as Yatung or even Phari, and a strict condition is that the traveller keeps to the trade route, so that he really sees very little. He is under observation all the time, and usually has to return within a month.

To be quite fair, this is not the wish of the common people of the country, who are most hospitable and generous, and welcome strangers with open arms. Visitors bring trade and money to them, give presents, and exchange ideas, all of

¹ The English Buddhist Monk.

which is very pleasing to these simple-minded folk. The villagers though dirty and superstitious are kind and friendly. It is the high officials and lamas who, fearing they may lose their power, desire to keep the country closed.

Another obstacle is the difficulty of travel. During the long winter the mountain passes are snowed up and impassable, while during the summer the absence of roads and the great heights (16,000 feet) quickly produce exhaustion and dizziness, rendering the journey quite painful at times.

But Tibet is a wonderful country, probably the most wonderful in the world from the viewpoint of scenery. To stand on the top of the Jelep La pass (18,000 ft.) and to see the rising sun throw its radiant light across range after range of mountains is one of the most impressive sights the eye could behold.

The religion here is entirely Mahāyāna Buddhism, which is divided into various sects. The two principal ones are the Yellow Cap and the Red Cap sects, which are mentioned in *The Voice of the Silence*. There are also itinerant monks who wander from village to village and act as priests, doctors, teachers, and often magicians. The monks who are held in the greatest respect are the hermits who observe no Vinaya rules, but live alone in caves in the mountains, living lives of terrible austerity and passing long hours in meditation and prayer for the world.

On the tops of many hills are the "gompas" or monasteries where the red-robed monks live. Twice daily they perform long ceremonies to the Buddhas of Compassion, and to be present at one of these ceremonies, and to hear perhaps about a hundred Lamas chanting the Sūtras, is an experience not easily forgotten. The deep voices of the men, the shrill voices of the boys, the clouds of incense, the hundreds of flickering candles, all produce an effect weird and entrancing.

In some districts there are nunneries for women. These brave women deserve to be mentioned, for they often travel in twos and threes for long distances facing great difficulties and hardships. They wear red robes, shave their heads and rub red paint in their faces to destroy beauty and vanity. They can be seen in most of the villages, and their special duty is to instruct the children in the Good Law and to nurse sick women. There lives in a convent near Gyañtze an old nun who is supposed to be the physical body of the Goddess Dolma, who corresponds in the Tibetan religion to the Virgin Mary in the Christian religion. This holy woman is worshipped as a divinity and is said to have miraculous powers.

I met near Darjeeling a very old Shirpa (half caste Tibetan) who told me that when he was a boy he saw H.P.B. several times, and that she often came to his father to ask about Tibet, and consulted with him on the translation of Tibetan books. She lived at that place for several months, and afterwards near Ghoom, a few miles distant. I asked him about that moot question of H.P.B. going into Tibet, and he informed me that she started off with two ponies and a servant and was seen in Gantok, the capital of Sikkim. After that all trace of her was lost.

And here I should mention a common belief of the people of these parts, that there are "secret Gompas," or abodes of holy men hidden away either in jungles, or deep ravines or inaccessible mountain tops. They say that only those who have *prāñña* or Wisdom can find their way to these places, to all others the road is unknown. Many times I was told of the existence of these places. Perhaps it was into one of them that H.P.B. disappeared for a time.

I asked many of the high Lamas at Gyañtze and elsewhere about the Mahātmās, who are believed by some to live in their country. To be quite honest they replied that they

knew nothing of them, and a well-known French lady, who had travelled through Tibet, asked the same question and received the same reply. They did, however, say that there were Arhats living in the mountains, but that very few people had ever seen them. This reply seemed quite reasonable, or rather it would explain the tremendous gulf which exists between the wisdom of a Master as shown in *The Secret Doctrine* and other writings, and the ignorance and conservatism of the average lama.

If it is true that the Masters desire to dwell in seclusion, then Tibet is an ideal place. High up above the work-a-day world, surrounded by almost impenetrable mountains, sparsely populated, and free from commerce or strife, such wonderful conditions are created that the mind almost automatically becomes elevated and spiritualised. One can at times really feel the great Peace. I often found myself singing with joy as I crossed the snow-clad peaks. The expressions "the dewdrop and the ocean," the eternal All, "thou hast to merge thyself in Self," etc., seemed to have a real living import. By day the earth is a brother, by night the very stars speak as the gods. Even the so-called wild animals are tame in these parts.

There are strange legends or beliefs too among these people. Perhaps one day we shall know more about them. They tell of a mysterious person called the King of the World who lives in a wind swept desert, of a strange city, known as Shamballa where "warrior souls" go down to Myalba to help the world, of another Soul that has just reached Buddhahood and will be reborn in the physical body of a woman, of a Bodhisattva who will live in the lands of the *Phelings* (white races).

But I must come down to earth again. Tibet is a wonderful country from the scenic viewpoint and there we must end. The Tibetans are very dirty and superstitious,

and the lamas are very ignorant and often crafty. Of course there are exceptions, but most travellers will corroborate what I say. Of occult phenomena I saw a fair amount, but I have seen the same or better in a London séance room. Some of the lamas are mediums and under control sometimes see the future or get messages from those who have passed on. Their Astrology is largely assisted by intuition, so that from a crude horoscope they can often get a very remarkable reading. Magic is very much in vogue, and is usually of the black kind, the yellow cap monks however only use white magic for such purposes as driving away evil, bringing good luck, and curing diseases. In magnetic healing they are most successful, and use methods similar to those employed in the West, making passes over the body and then infusing it with the operator's own magnetism. I have heard of lamas who could raise themselves from the ground by levitation, cause objects to move without contact, or suspend breathing for long periods but have not seen these feats. However some of us who have studied psychic phenomena know that these things are possible, and are done in other parts of the world besides Tibet.

In conclusion I am convinced that those who desire to know the Masters must do so by development within themselves, and it is useless to think that merely by going to Tibet one can make that contact.



ECHOES FROM THE PAST

(WITH COMMENTS BY MARY K. NEFF)

IN the early days of the Founders in India, two Australians played an interesting part. W. H. Terry, editor of *the Harbinger of Light*, Melbourne, evidently a reader of THE THEOSOPHIST, wrote asking a number of questions which were answered in the latter journal, under the title of *Fragments of Occult Truth*, by Mr. Hume. After the dealing with life after death, Mr. Sinnett carried on the series under the same title, but covering a wider sphere—evolution, and later he gathered all these together into his book *Esoteric Buddhism*.

The second Australian, who came into touch personally with the Founders, was Prof. J. Smith, of Sydney University. He paid a visit to the Bombay Headquarters of the Society in 1882, and was a witness of some phenomena there, an account of which in his own words, appears in A. O. Hume's *Hints on Esoteric Theosophy*, as follows:

DEAR COLONEL OLCOTT,

While the following facts are fresh in my memory I place them on record for your use.

On the evening of 31st January, when the daily batch of letters were being opened, one was found to contain some red writing different from the body of the letter. Col. Olcott took two unopened letters and asked Madame Blavatsky if she could perceive similar writing in them. Putting them to her forehead she said one contained the word "carelessly" and the other something about Col. Olcott and a branch at Cawnpore. I then examined these letters and found the envelopes sound. I opened them and saw the words mentioned. One letter from Meerut, one from Cawnpore, and one from Hyderabad. Next day at tiffin Col. Olcott remarked that if I

were to get any letters while here there might be some of the same writing in them. I replied that there would be "no chance of that, as no one would write to me". Madame Blavatsky then looking fixedly for a little, said: "I see a Brother here." He asks if you would like some such token as to what we have been speaking of", (I cannot give the exact words). I replied that I would be much gratified. She rose from the table and told us to follow her. Taking my hand, she led me along the verandah, stopping and looking about at some points till we reached the door of my bed-room. She then desired me to enter alone and look round the room to see if there was anything unusual, and to close the other doors. I did so, and was satisfied the room was in its usual condition. She desired us to sit down, and in doing so took my hands in both of hers. In a few seconds a letter fell at my feet. It seemed to me to appear first above the level of my head. On opening the envelope I found a sheet of note paper headed with a Government stamp of the North-Western Provinces and Oudh, and the following words written with red pencil, in exactly the same handwriting as that in the letters of the previous evening: "No chance of writing to you inside your letters, but I can write direct. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you." A fair review of the circumstances excludes, in my opinion, any theory of fraud.

Bombay, 2nd February, 1882.

(Sd.) J. SMITH

Apparently he was encouraged by these incidents to write a letter to Master Morya; but up to the time of leaving Bombay, no reply had been forthcoming. He proceeded on a European tour, and his correspondence was considerably delayed, as will be seen by the following letter; but very interesting results accrued which have never yet been made public. His letter describing them will therefore be of interest and value.

Nice, 31 January, 1883.

DEAR MADAME BLAVATSKY,

Your letter of July 23rd from Bombay, after its journey to Melbourne and then to London, came into my hands at Cannes, on the 18th of this month. I was very sorry to learn the reason why my letter had lain so long unread; and I trust your eyes have sustained no permanent injury from the severe inflammation. I trust also that you have recovered from the effects of the depressing summer heat of Bombay. I found the winter heat bad enough. You mention that you intend moving Headquarters to Madras, but state no time, so that I shall have to address this to Bombay, with the hope that if you should

have gone, the P. O. will forward it to Madras. When I got Mr. Terry's note telling me that he had a letter from you to me, and asking what he was to do with it, I immediately wrote to you (18 October) to let you know why I had not got yours—and that letter I sent to Breach Candy.

You think that my note to Morya was a failure—but let me now tell you the facts. You may remember that you concluded your letter with a P. S. requesting me not to be angry with the Brother. This was followed by a few words in red ink in Morya's hand, to the effect that your advice was very kind and considerate (evidently sarcastic). But more than that. Inside your letter was a small envelope, curiously folded and gummed, and addressed to me in red. On cutting this open, I found my own little note to Morya, absolutely intact. My wife, who sewed it up, and other ladies to whom I showed it, are satisfied that the stitching has never been disturbed. At first I was inclined to think that it had come back just as it went, but on cutting it open what was the astonishment of all of us when I drew out a piece of China-paper with a curious picture on it, and some writing in red ink round the margin, with Morya's signature or rather cryptograph. The sentence began: "Your ladies I see are unbelievers, and they are better needle-women than our Hindû or Tibetan lasses," etc. To me and my wife the last is as satisfactory as it is gratifying and astonishing. How did that China-paper get inside my note? Not by any means known to ordinary mortals. I scarcely dared to hope for anything so good when I enclosed the note to Morya, and I am very grateful to him for it.

I am encouraged to enclose another note for him in the hope of getting a reply, but I do not make it any test. I wish only for information. But if he should see fit voluntarily to give me some additional proof of his miraculous powers (for with our notions of matter this affair of the note may be so designated) I shall be intensely pleased. I am more than ever sorry that I did not stay with you a week longer, that I might have had a chance of seeing Morya and perhaps becoming personally acquainted with him.

When you mention the disappearance of my note to Morya, you add—"To all questions, I receive one reply—'Mind your business,'" etc. In what way were the question and answer made? By mental impressions simply? Or in actual conversation with Morya's double or projection? And do you know why Morya took away my letter to you as well as the note to himself? (That is supposing he *did* take it.) For by so doing, your answer to me and his own communication to me were greatly delayed. If it was he that carried it off, I should like to know if he has taken any further notice of it.

You mention that K. H. now answers Mr. Hume's letters directly. Does he also take away directly from Mr. Hume's house the letters written by Mr. H. to him? The whole thing seems to me so astonishing and perplexing that I wish to understand exactly what happens.

My wife desires me to send you her very kind regards. She hopes to see you sometime. You say you trust she will then believe a little more than she does now; but I think I told you that she believed the facts included under the term Spiritualism, and now she is quite satisfied with this last sent by Morya, feeling sure that by no known means could that piece of China-paper have been inserted into the note sewn up by her.

With kind remembrances to Col. Olcott and Damodar, and all manner of good wishes for yourself, including stronger health and freedom from cares, and a more invigorating residence, I am,

Yours very sincerely,

(Sd.) J. SMITH

P.S.: We intend to start for Australia in a Messageries steamer from Marseilles on 12 April—*via* Mauritius. Till, say 8th April, my address will be care of Bank of N. S. Wales, Old Broad Street, London. After that it will be as formerly: University of Sydney, New South Wales.

EMANCIPATION

WRITE it in wine upon a rose-leaved scroll:
All wisdom I found hidden in a bowl,
All answers to all questions saving one—
Which is the body, and which is the soul?

Yea! What is man that deems himself divine?
Man is a flagon, and his soul the wine;
Man is a reed, his soul the sound therein;
Man is a lantern, and his soul the shine.

This sounding world is but a dream that cries
In fancy's ears, and lives in fancy's eyes,
Death lays his finger on the darkening soul,
And all the glowing shadow fades and flies.

The soul is but the senses catching fire,
 Marvellous music of the body's lyre—
 The angel senses are the silver strings
 Stirred by the breath of some unknown desire.

Yet if the soul should with the body die,
 A flame that flickers when the oil runs dry,
 Stop but the heart that drives the strange machine—
 And what remains of this you once called "I"?

Poised for an instant in the Master's hand,
 Body and soul like to a compass stand,
 The body turning round the central soul,
 He makes a little circle in the sand.

Shall death, that shuts the ear and locks the brain,
 Teach us what eager life hath sought in vain?
 Yet have I heard, so wild is human guess!
 This dullard death shall make life's meaning plain.

When this mysterious self shall leave behind,
 The subtle painted clay that keeps it blind,
 The ransomed essence glories in the beam
 That struggles with the dark embodied mind.¹

¹ Selected and rearranged from the "Rubaiyat of Omar Khayyam," according to Le Gallienne.



ATTEMPTS TO WRITE OF DISCIPLESHIP

By A DISCIPLE

THIRD ATTEMPT

READING about discipleship is, of course, always suggestive. One reads that this and that obtain in the life of the Path, and immediately one wishes similar conditions evident in one's own life. I find a certain danger in that tendency of the mind. There is a line which the imagination sometimes steps over, and then one is in the grip of an illusion. From contemplating a thing as a possibility and trying to imagine what it would be like, one begins to believe it has happened to oneself. When I first read in *Light on the Path* that the disciple must make it possible to say honestly: "Master, I am clean utterly," I was much struck with it. Immediately I set my imagination to work, to conceive what it would mean to me to be able to make that statement. From imagining this, I passed to the stage where I thought it really was true. I would say it with great dramatic force: "Master, I am clean utterly." At such moments I felt it was the truth. They were, in all cases, times when emotion preponderated. Certainly, within an incredibly short time afterward, it would be abundantly proved to me that it wasn't at all true. I would get very angry or hateful, or find myself charged with passion. Glancing back, I am quite glad of these correctives. It is painful to me to live in a delusion of righteousness. I want not to be deceived about myself.

The great betrayer in religion, to me, is emotion. In worship, one's feelings are aroused and assume the seat of judgment. The religious outlook on life is, I think, as valid as the scientific; nevertheless, I do not wish to have my inner balance upset, or my mental clarity befouled by any emotion, however pretty. I wish, rather, to use emotion. So I fix an unwavering inner attention on the Guru and that effort seems to stabilise me throughout.

When a secret desire registers as an impulse to believe it is really true, I ask myself: "Is this the Truth?" "Will the Guru, looking at me, find it true?" Such questions have a healthy effect. One so soon desires approbation. From wanting to be like the Guru, one sometimes grows to feel that one is indeed like Him. In certain authentic ways one does become much like the Teacher. When I feel that I am successfully emulating the Guru—usually in the matter of a quality—then I welcome tests which show me that I am mistaken or which occasionally show me also that my impression was right.

Fundamentally, I do not desire to be like the Guru. I desire to be myself. But in the attributes of character I desire to be as like Him as possible. I feel that He rather smilingly knows that I can become only myself in the end.

FOURTH ATTEMPT

The like or dislike of others has a definite effect upon me. At the dislike of those who are my equals, instinctively I put on a shell of callousness. The dislike of superiors causes me to wilt perceptibly; it blights and crushes. But the liking of others makes me feel stronger, more expansive. When I reflect upon the Guru, the effect is expansive, like a flower which opens to warmth from the sun. In such warmth, I

seem then to grow, to open up within, turning my inner gaze in deep veneration upon the source of the light.

From this personal observation, I feel that I have perceived the adumbration of a law which will hold in my relation with others. Without vainglory, it must become true of me some day, that I do draw out of others their inner beauty and their inner strength, not for my own gratification, but because it is the way of growth.



. . . if you invite doubt into your heart and into your mind, and if you pursue that doubt logically into all the corridors, avenues and shades of the mind and the heart, and relentlessly scrutinise and examine all things, then what remains will be of your own knowledge and hence the absolute, the eternal.

. . . I would give the waters that shall quench your thirst, that shall bring forth green shoots from the dead stumps of yesterday. But before you can drink of those waters, you must understand intelligently, you must have your mind and your heart clean, unprejudiced, full, at whatever stage of life you may be.

Of the measure of that understanding each one must decide for himself. No one else can give you the knowledge of your advance, of your progress, of your attainment. If any one were able to do that it would be a betrayal of the Truth.

From Life the Goal

J. KRISHNAMURTI

THE NEW NOTE IN PROPAGANDA

By SIDNEY RANSOM

"PROPAGANDA" will generally be taken to mean the zealous spreading of some particular principle or doctrine. The method of spreading the "good news" have sometimes seemed unwise and intolerant, and where this is really so, the inner meaning and purpose of propaganda have necessarily been lost sight of. Certainly we can say of Theosophical propaganda, that by the very nature of things, an intolerant propagandist cannot be a Theosophist! None of us are yet 100% Theosophist, and to the extent that our propaganda is intolerant, is our real work rendered impotent.

The methods for obtaining an immediate result are different from where a lasting one is aimed at. At least, immediate results do not generally last in the form of the original conversion. Unwilling voters may be lured to the polling booth after a week's lightning campaign, and the candidate duly elected, but every political worker knows that the result might easily be reversed at a fresh election, even in a few week's time. To obtain an immediate result, the gallery is remembered, concessions made, popular prejudices satisfied, but if one is working for a deeper and more lasting result, one that can never be counted in mere votes, then the methods have to be deeper. The methods here need to be largely impersonal. Popularity may come to such a propagandist, or may not come—he is largely indifferent to either. He may use the popularity when it comes his way, but the cause is almost lost when he seeks popularity for its own sake. If the desired result be votes, or increased membership, or new Lodges, then we must be frank with ourselves. If we are not working primarily for such results, then there can be no cause for discouragement if they do not come. Workers in movements which may, perhaps, be called "spiritual" would have been saved much misgiving, had they been clearer as to what kind of "results" they were seeking. The true pioneer is working for results which he may never see in this life. He holds views of to-morrow, rather than of to-day, but there is much joy in the struggling against the inattention and satisfactions of the crowd. Popular propaganda is very pleasant, for however strong are the odds against one, there is also a strong body of opinion with one. The advocate of causes which have not yet become popular

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has his peculiar difficulties and trials, while having his peculiar rewards. But we should frankly determine what kind of propaganda we intend following, and then not confuse the issue. Results are certain, but we reap exactly what we sow. A useful slogan for a pioneer is "one man with God is a majority," but he must avoid the danger of thinking God is not also with the other fellow. The pioneer needs the support of confidently realising that God is with him.

For some time now, workers have been questioning whether the holding of many meetings is the best method for the needs of to-day. Lecturing used to be the chief activity, but something more than lecturing is needed. Something deeper, something more real. Not that a lecture cannot be both real and deep, but it is hardly possible to guarantee those conditions for 52 occasions every year. It is not that the message is not a good one, and is not needed by the world, but the practical point is whether a Theosophical platform happens to be the most efficient way of spreading the truth in that form. And if it is not the most acceptable way, it is probably not the most efficient. We find that teachings which Lodges gave twenty years ago to a comparatively unreceptive world are now being widely spread by several movements, and being gladly received. When this is seen to be so, a Lodge or a Section might well ask: What then is our function? in what way can we specifically help? A lecturer recently gave a lecture on "Thought Forms" to a local semi-scientific Society. The Hall was full, the reception most cordial, and the acceptance of a fee insisted upon. The same lecturer (who was a T. S. member) gave the same lecture a few days later to a public meeting organised by the Theosophical Society in a flourishing town. The audience was five.

If our teachings are being widely spread, and are being received through other channels than ours, then we should rejoice and ask: what is the next job? The belief in a "life-after-death," for instance, has been taken up by so many Societies and well-known men and women, that our voice is hardly needed. But what we could do, would be to contribute some solid evidence about the Life after Death. We could however, develop the cultural side of Theosophy, be as responsible a body as any other body of students, so that our findings would be held as responsible contributions to Knowledge. The same should apply to such problems as Race-development, Psychology, Education, and so on. To bring this about, we need to fulfil more and more the true function of the Theosophical Society. In the early days of its history, there were deep and precious truths that bound members into a brotherhood which nothing could ever really destroy. As propaganda—in the ordinary sense—became popular, the truths became watered-down. Lodge Meetings should become more and more esoteric. They should be as something quite apart from the activities and opinions of the outer world. At these Lodge Meetings, we should determine, that at all costs brotherhood *shall* be realised, and from those meetings we should go forth refreshed, re-dedicated. The Lodge Meetings should be something quite different from anything else. And as to our public work, our lectures and lecturers

want overhauling, and we should be aiming towards giving the world the fruits of Lodge Meetings.

I have long come to the conclusion that our public meetings are not prepared for enough. Presidents of Lodges have been seen consulting their syllabus just as the meeting begins (usually late) to see what was on that night. Actually, what was on should have been very much in the consciousness of the President and members for many days before the meeting, prepared for as members are supposed to know how to prepare. A certain successful Lodge owes its power of helping the town in which it lives to the fact, I believe, that the President and Secretary visit the Lodge room every morning before breakfast, for meditation. I commend that Lodge to my fellow-members. For the preparation to be adequate, an ordinary Lodge can hardly be expected to provide more than one lecture each month. But that one lecture should be really worth while. Well prepared, suitably advertised, regarded definitely as service. Indeed, in the religious sense, the meeting itself could quite usefully be regarded as a "service" wherein, not only the lecturer but each member is doing his bit. If in Lodge meetings, we may be said to receive, then at the public lecture meetings we ought all to be specially giving.

I have found that a number of Drawing Room meetings are excellent for feeding a subsequent public lecture. If a Lodge member in each of half-a-dozen districts had a meeting in his own home for friends and enquirers, once a month, it would be found that the value of personal influence, and homeliness of friendly discussion, will bring about a far greater "result" than will a number of public study classes, or weekly lectures. On a mere matter of expense, too, it may be found that the hiring of a public room, printed notices, etc., will represent a sum which could be more efficiently used by holding an at-home once a month, for which personal invitations would be given.

If our work is to increase in understanding and friendliness, we need to be concerned with finding the best way of doing it. I am convinced that the weekly public lectures will not do it. Bishop Leadbeater, I understand, lays much store on having Socials, and here is a possibility to explore. The test of a Social's success is: does it appreciably increase the spread of understanding and friendliness?

The new note in Propaganda, surely, will be an individual one. There should be no doubt as to "whence cometh our strength" if we are living examples of Theosophy, centres for the Divine Wisdom. As we individually reach the poise of self-knowledge, the Peace that comes from understanding, so will our loved Society become recognised as a body of earnest students, whose contributions to the sum of human knowledge are as acceptable as from any other earnest band of sincere seekers. In those days, there will be no call for propaganda, as now we propagand. "Theosophy" will be known again as, what it was once described by Max Muller "the highest knowledge of God within the human mind".

WHAT IS SOCIALISM?

[A Review of Bernard Shaw's book: *An Intelligent Woman's Guide of Socialism and Capitalism*.]

GEORGE BERNARD SHAW has written a new book—on Socialism: *An Intelligent Woman's Guide of Socialism and Capitalism*. He says in the foreword that he was asked by a woman of his acquaintance, "What is Socialism?" and to answer her satisfactorily he had to write the book.

He explains that there are few people in the world, including many of the so-called Socialists, who know what Socialism really is. To most minds, Socialists, Syndicalists, Communists, Bolsheviks, Anarchists and Laborites are all the same thing, and there never was a greater error. A Socialist is interested only in the proposition to divide up the national income in a new way, and Shaw dreams of doing it without revolution, war, and the tragedies of starvation and misery.

"Practical Socialism must proceed by the Government nationalising our industries one at a time by a series of properly compensated expropriations, after an elaborate preparation for the administration by a body of civil servants who will consist largely of the old employees, but who will be controlled and financed by Governmental departments, manned by public servants very superior in average ability, training and social dignity to the commercial profiteers and financial gamblers who now have all our livelihoods at their mercy. A very few nationalisations affected with popular support will make nationalisation as normal a part of our social policy as old age pensions are now, though it seems only the other day that such pensions were denounced as rank Communism, which indeed they are. When this happened there would be for the workers only a change of masters, to which they are so accustomed that it would not strike them as a change at all, whilst it would be also a change in the remuneration, dignity and certainty of employment, which is just what they are always clamoring for."

According to Mr. Shaw, the change should be parliamentary and not as the result of a civil or class war. During the last few years, there have been very serious coal strikes in the United States and England, and the Socialists of both countries have pleaded constantly for the nationalisation of the mines—the present owners to be paid with funds raised by a general taxation. The first step on the Socialist

programme of nationalisation is the taking over of the coal mines, railways and banks. "We have plenty of nationalisation at present; army, navy, civil service, post, telegraphs, telephones, roads and bridges, lighthouses and royal dockyards and arsenals are all nationalised services and anyone declaring they are unnatural crimes would be transferred to the county lunatic asylum, also a national institution. We have much more in the form called municipalisation; thus we get publicly owned electric light works, gas works, water works, trams, baths and washhouses, public health services, libraries, picture galleries, museums, lavatories, parks, and piers with pavilions and bands and stages, besides many other public services which concern the maintenance of the Empire, and of which the public knows nothing. Most of them could be done by private companies and shops, indeed many of them are done at present partly by private enterprises and partly by public. Municipal supply is cheaper and with honest and capable management will always be cheaper than the private company supply . . . because it pays less for its capital, less for its management, and nothing at all for profits—this triple advantage going to the consumer in cheapness."

The author of *The Intelligent Woman's Guide to Socialism and Capitalism* suggests the ways in which a true Socialist Government would affect the different kinds of workers, the leisure classes, women, children, and religion. Throughout the entire reading of the book, one is impressed with his gentleness, and genuine sense of justice. There is never a sharp or caustic word, and he is dealing with a subject on which men so easily lose their heads! He started life as a poor man, but now belongs to the capitalist class and so cannot be accused of speaking of sour grapes. Until one has read this book, it is impossible to appreciate the finesse with which he had covered all the details. Here is one of the things he says about women.

"When Ibsen said the hope of the world lay in the women and the workers he was neither a sentimentalist nor a demagogue. They are as foolish as men in many ways, but they have had to devote themselves to life whilst men have had to devote themselves to death, and that makes a vital difference in male and female religion. Women have been forced to fear whilst men have been forced to dare: the heroism of a woman is to nurse and protect life, and of a man to destroy it and court death. But the homicidal heroes are often abject cowards in the face of new ideas, and veritable "Weary Willies" when they are asked to think. Their heroism is politically mischievous and useless. Knowing instinctively that if they thought about what they do, they might find themselves unable to do it, they are afraid to think. That is why the heroine has to think for them, even to the extent of often having no time left to think for herself. She needs more and not less courage than a man, and this she must get from a creed that will not bear thinking of without becoming incredible.

"All courage is religious, without religion we are cowards. Let us then assume that you have a religion, and that the most important question you have to ask about Socialism is whether it will be hostile

to that religion. The reply is quite simple. If your religion requires that incomes shall be unequal, Socialism will do all it can to persecute it out of existence . . . if your religion is compatible with equality of income there is no reason on earth to fear that a Socialist Government will treat it or you any worse than any other sort of Government; and it would certainly save you from the private persecution enforced by threats of loss of employment, to which you are subject under Capitalism to-day, if you are in the employment of a bigot."

Shaw says what has made the real difference between the Duchess and the charwoman is the difference in the income of the two. The charwoman's family has never had the leisure to cultivate any graces. He says that, after all, what the workers are struggling for is more leisure—they want time to use as they please—the present generation, if they found themselves with more leisure might not use it to improve themselves but this generation will die off and those to come would make a better use of it.

Work would be compulsory under a Socialist Government such as he outlines—every able-bodied man and woman would have to do his or her share according to his or her talents or qualifications. People would be induced to do the more uncongenial tasks by giving them less working hours—that is, they should have more leisure than the workers in the pleasanter fields.

As for the thinkers—their working hours are never measured by the time-clock, anyway. They are the most worthy people of the world and generally have the smallest incomes under the capitalist rule.

"Great astronomers, chemists, mathematicians, physicists, philosophers, explorers, discoverers, teachers, preachers, socialists, and saints may be so poor that their wives are worn out in a constant struggle to keep up appearances and make both ends meet; but the business organisers pile up millions on millions, whilst their unfortunate daughters carry about diamonds and sables to advertise their parent's riches, and drink cocktails until they feel so bad inside that they pay large sums to surgeons to cut them open and find out what is the matter with them."

Children should have an income from the State from the time of their birth and under a Socialistic Government the families with the most children would have the most income; and children, instead of being unwanted and oftentimes abandoned as now, would be sought after and they would have to be kindly treated otherwise they might seek a change of residence and would have no difficulty in finding it.

Shaw is very adverse to the labor-strike.

"The proletarian party inherits from Trade Unionism the notion that the strike is the classic weapon and the only safeguard of proletarian labor. It is therefore dangerously susceptible to the

widespread delusion that if instead of a coal-strike here and a railway-strike there, a lightning strike of waitresses in a restaurant to-day, and a lightning strike of match-girls in a factory to-morrow, all the workers in all occupations were to strike simultaneously and sympathetically, Capitalism would be brought to its knees. This is called the general strike. It is as if the crew of a ship, oppressed by its officers, were advised by a silly-clever cabin boy to sink the ship until all the officers and their friends, the passengers were drowned, and then take victorious command of it. The objection that the crew could not sail the ship without navigation officers is superfluous, because there is the conclusive preliminary objection that the crew would be drowned, cabin boy and all, as well as the officers.

"In a general strike ashore the productive proletarian would be starved before the employers, capitalists and parasitic proletarians, because these would have possession of the reserves of spare food. It would be national suicide. A favorite plea of the advocates of the general strike is that it could prevent war. Now it may be admitted that the fear of an attempt at it, does to some extent restrain Governments from declaring unpopular wars. Unfortunately, once the first fellow-countryman is killed or the first baby wounded no war is unpopular; on the contrary, it is as well known to our Capitalist Government as to that clever lady, the Empress Catherine of Russia, that when the people become rebellious there is nothing like a "nice little war" for bringing them to heel again in a patriotic extasy of loyalty to the Crown.

"Besides the fundamental objection to the general strike that when everybody stops working the nation promptly perishes, applies just as fatally to a strike against war as to a strike against the reduction of wages. It is true that if the vast majority in the belligerent nations, soldiers and all, simultaneously become conscientious objectors, and the workers all refused to do military service of any kind, whether in the field or in the provisioning, munitioning, and transport of troops, no declaration of war could be carried out. Such a conquest of the earth by Pacifism seems millennially desirable to many of us, but the mere statement of these conditions is sufficient to show that they do not constitute a general strike and that they are so unlikely to occur that no sane person would act on the chance of their being realised.

"The general strike is futile. War cannot be stopped by the refusal of individuals or even of whole trades to take part in it; nothing but a combination of nations, each subordinating what they call their sovereign rights to the world's good, or at least to the good of the combination, can prevail against it. This subordination . . . exists in the United States of America . . . There is no reason except pure devilment why the States of Europe, or to begin with, a decisive number of them, should not federate to the same extent for the same purposes. Here, and not in local antipatriotic strikes, are the real hopes for peace."

The *raison d'être* of the book is to sound over and over again the one chord upon which the structure of Socialism is built—the equality of income. After every argument we find ourselves back again at that starting-point. And every argument is so convincing and logical and just that one wonders any man or woman could fail to see that this offers us our opportunity to take the next step forward in social evolution.

"In the preface to some of my published plays I contended that poverty should be neither pitied as an inevitable misfortune, nor tolerated as a just retribution for misconduct, but resolutely stamped out and prevented from recurring as a disease fatal to human society. I also made it quite clear that Socialism means equality of income or nothing, and that under Socialism you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner, but whilst you were permitted to live you would have to live well. Also you would not be allowed to have half a crown an hour when other women had only two shillings, or to be content with two shillings when they had half a crown."

These brief excerpts can do no more than suggest the wisdom that is contained in this book and if they should have aroused in the reader the desire to know more about what is said in *The Intelligent Woman's Guide to Socialism and Capitalism*, they shall have served their purpose. Mr. Shaw does not take the position of many reformers that his prescription will cure all the ills of society but he does say that the ills can never be cured without it.

HELEN R. CRANE

POETIC DRAMA

IN January, 1929, McCALL'S Magazine, in *What's Going on in the World*, Stark Young, reviewing the Play of the month, *The Light of Asia*, furnishes, in the opening sentence of his review, an example of the newer and wider vision illuminating the minds of literatures—a vision which recognises the beauty and greatness of the writers and dramatists of other races. He says:

"A great story is one that has significance for the human race. We apply life to it, going to it for a deeper understanding of the life that is within us and around us, for light and revelation. It becomes an illumination of our experience, a kind of treasure-house on which we may draw, and to which we add from our own store."

(Exactly what the sages of India say of the use and value of all really great epics in poetry and drama.)

The dramatisation speaks, of this old, but ever-new literary jewel is that of Miss Georgina Jones Walton, who drew her inspiration from Edwin Arnold's work and a study of the life and character of the Hindū.

The reviewer sees in Miss Walton's *Light of Asia*, not the highest production of which a playwright might be capable in the use of such fine material—but the fact that the material itself makes the play a success, "even though the vehicle that the dramatist has created for it is not good enough."

It will be pleasing to Orientals to read his recognition of the ability of a Hindū actress:

"In the course of the play, one of the most beautiful things in modern art is presented . . . the singing, by Ratan Devi, in the scene in 'Siddārtha's Pleasure House' from her book *Thirty Indian Songs*. Mr. Elliott Schenck has taken the themes for his incidental music. "It is enough to say that the subtlety and mystical beauty, the fine shades of meaning, the complete dream and vision of the story itself enter into these simple short songs as Ratan Devi sings them, and that her art provides the one full and authentic note in the production."

The World is fast narrowing down to a common centre at least the world of the Stage, when Japanese artists, speaking not a word of English, can produce a Play such as *Ken-Geki* and the audience is able to follow the meaning through the action of the players, aided only by a synopsis.

Some of the foremost artists of Japan delighted the theatre-goers of the Occident, and left that much-to-be-desired 'better understanding of another race,' in their recent appearance at Seattle's most prominent Theatre, in December of 1928.

M. V. S.

NOTES AND COMMENTS

THE Fifth International Conference of the New Education Fellowship takes place in August, 8—21, at Elsinore, Helsingør, Denmark. Elsinore is 21 miles from Copenhagen and is a beautiful old town. Kronborg Castle has been lent for the Conference. It was the famous scene of Shakespeare's *Hamlet*. Built in 1575 and recently renovated, it is a fine example of renaissance architecture. Its main hall, seating about 2,000 persons overlooks the sea and is a perfect setting for lectures. The subject for discussion will be "The New Psychology and the Curriculum". Noted educationists from all over the world will be attending.

* * * *

The Humanist is a magazine issued by "The Humanistic Club," Bangalore. Its objects, among others, are to promote Peace and Goodwill, and to make researches into Religion, Philosophy, Sociology, Psychic Phenomena, etc. Any adult is eligible for membership. This issue includes a fine article on *The Comparative Study of Sufism and Vedāntism*, by Mr. Narayanaswamy Mudaliar. He is at pains to emphasise that Re-incarnation and Karma are explicitly taught in the Qurān, though Muslims will not usually admit that it is so. However the Sufis seem to have realised both these laws for themselves, hence many of them have sung of their experiences. Maulana Rumi said:

"I have grown like grass several times,
Seven hundred and seventy bodies have I seen . . ."

J. R.

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THEOSOPHICAL ACTIVITIES

THROUGHOUT Latin America there is enthusiastic preparation, and great rejoicing in connection with the present lecturing tour of Mr. C. Jinarajadasa. To our knowledge, he is the first of our leaders, who is making such an extensive tour in that part of the world. He has taken the considerable trouble to learn Spanish sufficiently well to be able to deliver his lectures in Spanish. By this time he must have visited Brazil, Uruguay, Paraguay, Argentine, and possibly Chile, Peru, and Bolivia, from where he will continue to Costa Rica, and then proceed to Mexico. He is expected to visit Cuba, and Porto Rico, before going to the Theosophical World Congress at Chicago.

It is only logical to expect that as a result of his tour Theosophy will gain many valuable new sympathizers, and that the position of the Theosophical Society will be strengthened thereby.

Argentine. It is very satisfactory to read in *Teosofia en el Plata* about the steady and systematic work done in and around the different Lodges of this Section. There is a growing sympathy towards the Theosophical teachings both on behalf of the Press, and the Public.

As a result of a letter of the General Secretary of the Argentine World-Peace League, sent to every member of the Parliament, it was recently proposed in the Parliament, that the name of "Ministry for War" should be changed into "Ministry for National Defense".

Cuba. The Public Festival at the opening of the Twenty-fourth Annual Convention was presided over by the Provincial Governor, and attended by several officials. The Commander-in-Chief of the Military District generously ceded for this opportunity the Military

band, and sent his representative to the festival, which was followed by a vegetarian dinner presided over by the Mayor of Villaclara, where the Convention was held.

We read in *Revista Teosofica Cubana* that the Municipality of of Habana, as a result of the initiative activity of the local members of the Theosophical Order of Service, has agreed to recommend, to observe on the 11th November the Two Minutes' Silence, and to think on Universal Peace, based on the prayer written by Dr. Besant.

A. G. F.

Very little work is done for animals in Japan, so Mrs. Suzuki, who is the Secretary of the Mahayana Lodge in Kyoto, Japan, has a maid in charge of their small place at Kamakura, near Yokohama, whose duty it is to take care of numbers of stray and sick cats and dogs. In Kyoto her home is the only refuge for these homeless animals. She takes them in from the streets in a pitiful condition; houses, doctors, feeds, and exercises them. Recently the Japanese have been freeing birds, due to the passing of the fad for pet birds, and a few of them have been added to her establishment.

S. L. H.

The Theosophical Publishing House, London, asks us to draw our readers' attention to their recent publication: *Theosophy and the Fourth Dimension* by Alexander Horne, B.Sc. It is the first Theosophical volume on the subject and contains many diagrams. Price 4s. 6d.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues, from 11th November to 7th December, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
H.P.B. Lodge, T.S., Toronto, Dues per 1928-29, £5-15-0	75	13	11
T.S. in South Africa, 524 members, per 1928, £19-13-0	259	5	0
" " Roumania, 10% Dues per 1928, £1	13	1	1
Hongkong Lodge, T.S., Hongkong, 24 members, per 1929, \$61	79	4	0
Barbados Lodge, T.S., 22 members, £5-10-0	72	9	2
Mr. Emilio Traverso, Lima, Dues per 1928, £1	13	1	6
T.S. in Switzerland, Dues per 1928, £6-10-1	85	13	6
Chinese Lodge, T.S., Hongkong, Balance of dues, per 1928, \$79	102	12	0
T.S. in Iceland, 360 members, per 1928, £16-5-0	214	10	8
" " England, 10% Dues per October, £12-15-6	168	13	7
Perak Lodge, T.S., Ipoh, F.M.S., Fees and Dues of 2 new members, per 1929, £1	13	4	0

WORLD CONGRESS

T.S. in Wales, 1% Dues, £1-6-0	17	2	10
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DONATION

Mrs. I. M. F. Thesiger, Adyar	100	0	0
	1,215	11	3

Adyar
7th December, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

FINANCIAL STATEMENT

The following donation, from 11th November to 7th December, 1928, is acknowledged with thanks:

	Rs.	A.	P.
Unity Round Table, Portland, U. S. America, \$7	...	18	15 0
		18	15 0

Adyar

7th December, 1928

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	Adyar Lodge, T.S.	27-2-1928
" "	Platon " "	do.
" "	Szolgak " "	do.
Dobsina, Czechoslovakia	Testveriseg Lodge, T.S.	2-5-1928
Indianapolis, U.S.A.	Besant Service Lodge, T.S.	9-8-1928
Santa Paula, "	Santa Paula " "	23-8-1928
Rosario, Argentina	Orfeo " "	20-9-1928
Germinston, South Africa	Germinston " "	11-10-1928
Aurora, U.S.A.	Aurora " "	26-10-1928
Paris, France	Rakoczy " "	8-11-1928
Oran, "	Activité " "	9-11-1928
Toulon, "	Libération " "	12-11-1928
Fatehgarh, India	Fatehgarh " "	26-11-1928
Fatehpur, "	Anand " "	do.

LODGES DISSOLVED

Location	Name of Lodge	Date of return of Charter
Huntington Park, U.S.A.	Lynwood Lodge, T.S.	2-11-1928
Chicago, U.S.A.	Arjuna " "	do.

Adyar

10th December, 1928

A. SCHWARZ,

Ag. Recording Secretary, T.S.

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.

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T.S. in Cuba, 1% Dues, \$12.86	34	14	0
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10th January, 1929

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NEW VICE-PRESIDENT

CONFIRMATION OF THE NOMINATION OF MR. A. P. WARRINGTON
AS VICE-PRESIDENT, T.S.

The nomination of Mr. A. P. Warrington as Vice-President of the Theosophical Society having received the necessary majority of votes, was therefore confirmed at the Meeting of the General Council, T.S., held at the Headquarters of the Indian Section, T.S., Benares City, on 25th December, 1928.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Poznan, Poland ...	Labour Lodge, T.S.	2-1-1928
Liege, Belgium ...	Vidya " "	20-4-1928
Juhu, Bombay, India ...	Ananda " "	14-12-1928
Chapra, Behar, India ...	Krishna " "	28-12-1928

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Cordoba, Argentina	Hacia La Luz Lodge	17-12-1928
Markapur, India	Markandeya Lodge	10-1-1929

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Location	Name of Lodge	Date of Return of Charter
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