

VOL. L

294
No. 10

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

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VOL. L

THE MADRAS

No. 11

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ADYAR, MADRAS, INDIA

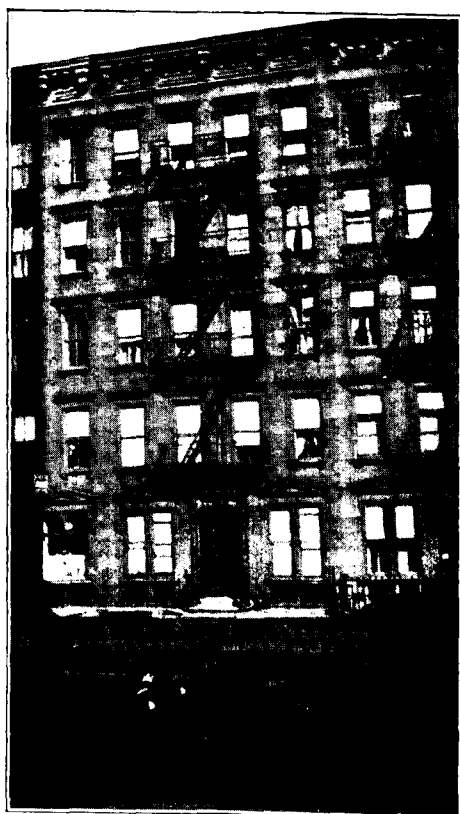
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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

10 JUL 1929



433 West 34th St., New York City, the only building in New York, now standing, in which Madame Blavatsky lived. Photographed by Miss Lydia Hamren.



ON THE WATCH-TOWER

THE President, writing from Budapest May 16th, says that all had gone well so far. She was staying with Mme. de Rathonyi, the Hungarian General Secretary, T.S. "All the arrangements here for the European Federation are admirably made," she writes: "The Government is very friendly because of my protest against the injustice with which Hungary has been treated in the treaty of Trianon . . . I have chosen as title, for our Manchester Free Trade Hall meeting, 'Britain's Rule in India: A Danger to the Peace of the World'. . . . I am well, very well, I am glad to say, and my voice is in very good order."

* *

From England she writes:

"I have the happy announcement to make that, thanks to the splendid work done by my dear Brother C. Jinarājadāsa, I was able to announce to the European Conference at Budapest the formation of two more National Societies, the T.S. in Central America, and the T.S. in Peru. Peru, in days of yore, was a big centre of our group, which has come down through the ages, re-uniting itself from time to time. I have also a special interest in S. America, and though its realisation is in the far, far future, I feel that he is laying, well and truly, its foundations. Doubtless we shall be together there also, when that distant time is here.

* *

The work has been so very heavy that I must put off a sketch of the last month's activities to the 'Watch-Tower' of next month.

* * *

I am hoping to meet many members at the World Congress in Chicago. I go to the Camp at Ommen, but shall, I fear, have to leave it for the U.S.A. before it closes. Evidently my Karma just now is in wide journeyings, but it is very delightful to meet, wherever I go, faithful and devoted members of our beloved Society, 'the corner-stone of the future religions of the world'. Presently we shall see the splendid results of our Krishnaji's wonderful work in destroying outworn forms—no forms that are still expressions of Life can be destroyed—and we shall see 'a new heaven and a new earth' as the Life is embodied in the new forms it creates for its own expression. Brothers mine, do not be distressed. 'Let not your hearts be troubled'."

The publication of Mr. Geoffrey West's revised and enlarged biography of the President of the T.S. has met with a most sympathetic response from the chief critical journals, and it is interesting to members to see the variety within unanimity of the reactions. *The Nation and Athenæum* is struck by the brilliance of Mr. West's metaphorical snap-shot of his subject as an express-train "speeding irresistibly, on a headlong progress . . . with ever-gathering momentum," shedding along the way whatever and whomsoever cannot keep up the pace; but the critic justly remarks that the biographer himself has got discarded at a certain point of his heroine's career, so that while the earlier portion of the book is admirable in "lively sympathy and dry insight," there is a failure in understanding when

After Krishnaji left England he spent four days in New York where he lectured to 1,500 people; one day in Chicago with a lecture to 1,000, and then went on to Ojai. There, Mr. Y. Prasad writes, "Krishnaji had a month's rest before he began his week-end talks. The Star Land looks wonderful, and the Oak-grove in it, where the talks were given, is almost as good as (if not better than) the Adyar Banyan Tree. Krishnaji gave two talks, both marvellous . . . Mr. Warrington gave a large tea-party (almost 300 people were present) to meet Krishnaji. Then Krishnaji gave a small tea-party to 50 or 60 of the leading men and women in Ojai, at Ārya Vihāra . . . Out of the 1,200 or 1,500 who came to the week-end gatherings, nearly 800 are not Star or T.S. members. There is such a peculiar misunderstanding about him that it is a great relief to people when they meet or hear him . . ."

* * *

Mr. A. P. Warrington, Vice-President, T. S., is busy developing Krotona. He plans to make the estate productive, the first step in this direction having been the opening of Krotona Hill Nursery for commercial work in landscape-gardening, plant and seed selling, etc. This venture has flourished, and the building of a series of small apartments is the next plan to be worked out. Four units are to be constructed around a patio, and each apartment will have a living room, bath, kitchenette, dressing-room and garage. The buildings will be of cream-colored stucco with red-tile roofs in the Spanish style.

* * *

Hon. Professor of History in the Hindû University. He later became Principal of the Theosophical National Boys' School, Benares. He assisted Dr. Besant with the editing of *New India* at the time of her internment. His health broke down latterly, and for a few years he has been a great sufferer, so he will welcome his release from pain.

J. R.

* * *

From Mr. Jinarājadāsa we have received the following :

THE ARCHBISHOP OF LIMA AND MR. JINARĀJADĀSA

Mr. C. Jinarājadāsa lectured in Lima, the capital of Peru, from April 15—19, on the subjects: The Idealism of Theosophy, Some New Viewpoints in Education, The Teachings of Krishnamurti, The Gods in Chains, and The Perfect City of Man and of God.

A theatre holding 1,500 was packed, and hundreds were unable to gain admittance. Two daily papers published each morning the entire text of the lecture delivered the evening before; towards the close of the series, a third daily also published the two concluding lectures, the public demand being so great. One lecture, "Why not be a Theosophist?" was broadcasted.

After four lectures had been delivered to enthusiastic audiences, and on the morning of the

3. All Catholic persons who wilfully infringe these prohibitions remain by that act separated from the Church, or incur excommunication; they cannot therefore partake of the Sacraments, nor be godfathers or godmothers or sponsors in any formal act of religion; and should they die, without having received absolution from this censure, they cannot receive the privilege of ecclesiastical burial.

The present warning must be communicated to the faithful in the best manner possible by all parish priests and rectors of churches.

(Signed) EMILIO,

Archbishop of Lima.

The result naturally was that the theatre was crammed, with hundreds standing in all the aisles; tremendous ovations to the lecturer at the beginning and the end; a crowd—of about 2,000, mostly young men—insisting on accompanying the lecturer on foot to his hotel, cheering the whole way; and insisting that the lecturer should appear at the balcony to receive the final greetings of the enthusiasts.

It was an incident which Lima, and especially the Catholics, will not readily forget.

C. JINARĀJADĀSA

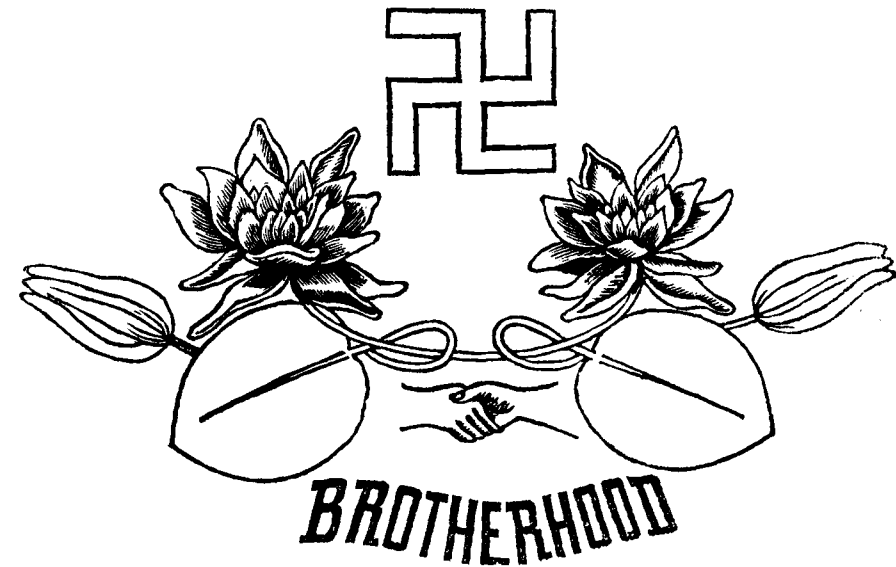


Those who would understand the life around them, who would see the goal and thereby establish the Beloved in their hearts, must develop great love and yet be detached from the bondage of that love.

* * * * *

For the well-being of the mind and heart, understanding is as essential as a warm fire on a cold night.

J. KRISHNAMURTI



MADAME H. P. BLAVATSKY AS I KNEW HER

By N. D. KHANDALVALA

(Concluded from p. 222)

THE idea of forming a nucleus of the Universal Brotherhood of humanity was too wide and vague for the comprehension of those who used to visit her. She wanted them to take up that idea in earnest, while they seemed to wish her and Col. Olcott to work for them. Both the Founders had spent large sums of their own to come to India from America. Since Indian acquaintances who assisted them in the beginning made many overcharges, it was very difficult for them for a long time to get on with their limited means. The idea of forming a Branch Society in Bombay was resisted at first, and it was after a great deal of urging

that the first Bombay Lodge was formed. The majority of those, however, who came to her felt that she had something valuable to teach, and by slow degrees the objects of the Society came to be appreciated.

There were several little incidents that caused her annoyance. She was very quick of temper, and now and again she burst forth in wrath upon the devoted head of Olcott, who bore these unmerited storms with equanimity and a quiet smile. Her anger was only ephemeral, and she would again go on talking and explaining as if nothing had happened. She was said to have been an uncontrolled child in her younger years, of a psychic constitution, and often having strange experiences which she could not understand. Her peculiar ways were, it seems, due to the mysterious life that she had lived. The spiritual influences that controlled her were looked upon by her with awe, but her physical nature seemed to make her restive now and then. She was very averse to flattery, and any kind of reverence that was attempted to be paid to her was disliked by her. Once a Hindû member went up to her to touch her feet and make obeisance, when she suddenly got up from her chair and rebuked him: "I am not a saint; do not think of worshipping me."

The late Mr. K. M. Shroff, who was an ardent member of the T.S. and a friend of the Founders, at one time became very anxious to know who would take H. P. B.'s place when she passed away. She coldly replied: "The work of the Masters will never be hindered by any accidents. They will know to whom to entrust the work when I am gone."

She sometimes committed errors of judgment, but on the whole she kept quite clearly before her the ideal and the goal of the great work that was entrusted to her.

communities are special creations, each by a God who specially favours them, excuses their faults, forgives their sins, and is glad to see them keeping themselves sanctimoniously apart and hating other denominational religions. It has been truly said that "Religions are dividers of men". It was this erroneous idea of "special-favourite" revelations that H. P. B. warned her pupils against. The religious customs, rites and ceremonies of each nation, community, sect or tribe have usurped the place of true religion, and given rise to endless wars, quarrels and misunderstandings. She used to point out that rites and customs should be carefully examined, and those that were really useful and beneficial should be adhered to; that there were not different religions mistakenly supposed to be given by God, but there was only one religion for all, and that consisted in a knowledge and practice of the laws of Nature.

In the *Key to Theosophy* she has very clearly and appropriately said:

"If you ask me how we understand Theosophical duty practically and in view of karma, I answer you that our duty is to drink without a murmur, to the last dregs, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

During several of the most painful and trying years of the latter part of her life she bore all obloquy and attacks unflinchingly and with reverential devotion to her Masters, whose behests she explained and gave as a most important message to the world. As Wordsworth says:

Blessings be with them and eternal praise,

disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe and in America are many who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of the T.S. in the West, during the last three years, have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those Who guide it, to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and for the T.S. For the future, then, it is my intention to devote my life and energy to the E.S. and to the teaching of those whose confidence I retain. It is useless that I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy.

A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and Mahâtmic aspect of the Masters), a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every

T.S.—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

On the 19th (October, 1909), many friends gathered, first in the Masonic Temple and then in the Headquarters of the T.S., to greet with kindest welcome one of our best workers in the North, Hilda Hodgson Smith, as the bride of Lieut. Powell, R.E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honour. Music, silent thought and an address by myself formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride cut the wedding-cake with her husband's sword.

On the 20th October many friends gathered at Oxford for the lecture at the Town Hall. The building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. The last English lecture was given on the 21st to the Spiritualists' Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ; for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen world. A crowd of kindly faces was the last impression of London, as the train steamed out of Liverpool St. Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam.

numbers that it was necessary to hire the Salle de la Société de Géographie for the lectures to members, instead of meeting at Headquarters. The public lecture was held in the large Salle des Agricultures de France. The hall was packed ere the hour of meeting and many remained outside, to our great surprise, as no such rush had been anticipated. The lecture went well and aroused great enthusiasm; and I could not help being astonished that the Parisian public, always regarded as critical, cynical and materialistic, responded with eagerness and warmth to the ideas of the immanence of God, the mystical interpretation of Christian dogmas, the declaration that health could only be secured by right-thinking, right-desiring and right-living, and that the great social change must come by the self-sacrifice of the higher and not by the insurrection of the lower. The wave of spiritual life is indeed spreading when, in the intellectual capital of Europe, rent by the combats of clericals and anti-clericals and with a fiercely anti-clerical government, such views can find enthusiastic welcome.

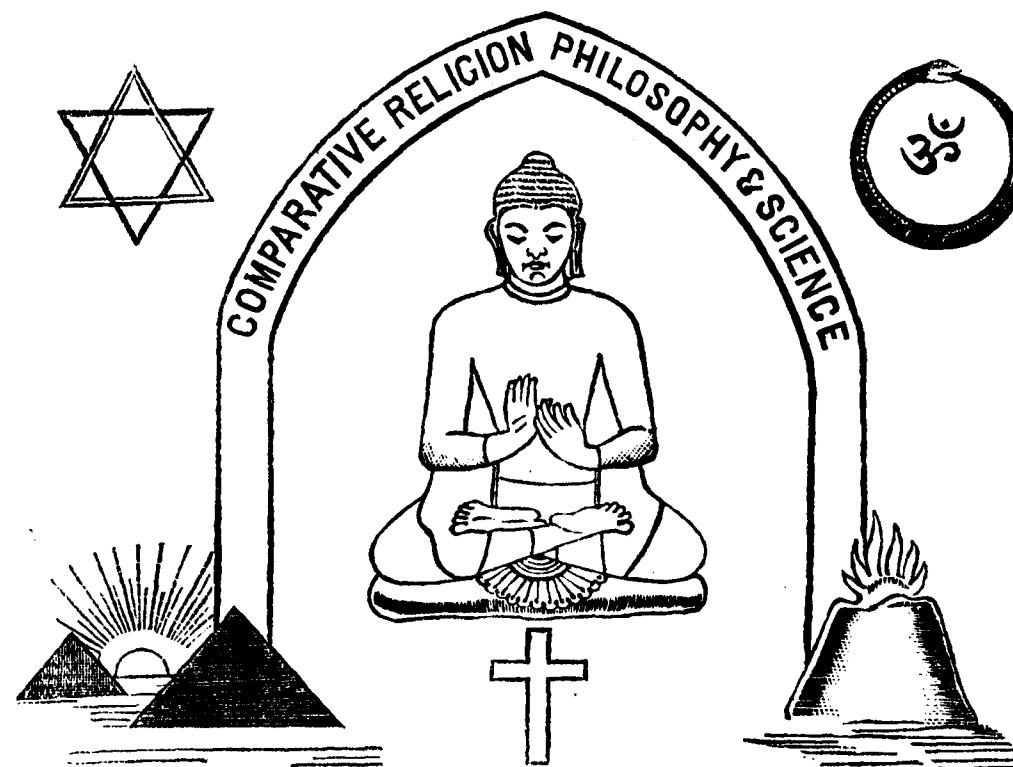
After the lecture came a reception at the ever-hospitable home of the Blechs, where gathered members from Tunis, Algiers and very many provincial towns, old friends and new. In the evening the General Secretaries of France and Great Britain, Mme. Blech and myself quitted Paris for Geneva, leaving a crowd of friendly faces on the Paris platform, and being greeted by another crowd equally friendly on the Geneva platform on the morning of November 1st. In the evening I spoke on the same subject as in Paris, but felt weighed down by the atmosphere of heavy Calvinism, a line of thought not friendly to me. Geneva is an intellectual city, but one longs for the warm, soft breath of Theosophy ruffling its atmosphere and awakening its children to spirituality. Clouds hid Geneva's ring of mountains, and the prospect ended in grey curtains of mist; but autumn's tints glowed on

are not in touch with cosmopolitan thought, and people outside the T. S. are drawn by curiosity rather than sympathy. It is the breaking of new ground, and the people would be approached more effectively by one who knew the local currents of thought than by a stranger. At Nice, the audience was once more of the cosmopolitan type, and was warmly interested and finally enthusiastic. The Nice season is just opening, so the time was opportune. The leading journal gave us a column of report and interview; and we may hope that this, with the lecture, will attract the outer public to the winter meetings held by the two Lodges.

Thus finished the tour in France. I leave that noble country—now in the grip of a persecuting materialism—with the hope that Theosophy may yet bring her back to idealism and to a liberal and national religion, and may thus preserve her in her place among the nations. I must not say Good-Bye to France without placing on record the good work being done by the General Secretary, M. Charles Blech. It was a difficult task to be placed before anyone, that of filling the place of the well-beloved Dr. Pascal; but M. Blech has done admirably well. His business ability, his firmness combined with courtesy, and above all his whole-hearted devotion to the Masters and Their work, have made him fully worthy of the place he holds.

At Genoa many gathered to bid us welcome; at Milan, Professor Penzig, the able General Secretary for Italy, shepherded us throughout our stay in his territory. The Ars Regia is doing excellent propaganda work in Italy. A lecture to members and an E.S. meeting at Turin finished the European work, and we sailed from Brindisi on the 14th November, for India.

(To be continued)



had occult power, and that certain ceremonies had a meaning and a place in the religious life. In other words, it came to be realised that certain Forms contained and gave expression to an inner Life, and, because of the Life, the Form was valuable. Likewise with every other form; the realisation is coming upon us that, in a world of forms, Form often becomes quite essential if Life is to be manifested, conserved and handed down.

Let us apply this idea to the question of religious institutions and traditions. For many Christians it is to-day true that the organised church, as an institution and a tradition, has in many ways lost its appeal. As a result we have Christian Scientists, Spiritualists, Rosicrucians, New Thoughtists, Bahaists and, last but not least, Theosophists. Yet somehow, after a man has renounced allegiance to official Christianity, the culture of Christianity—the spirit of the Christian civilisation—still remains and continues to influence him. The man still associates himself historically with the racial unit to which he belongs, and continues to share in its life and to draw sustenance from its culture.

It might be inferred that it is precisely so with other peoples and religions. But is it? The question is worth investigating.

Let us take the Chinese people as an example. The opposition that the cultured classes in China show towards the proselytising efforts of the Christian missionaries is based, not on the belief that the converted Chinese become worshippers of what to them is a false god, but on the conviction that, while the three religions—Confucianism, Taoism, and Chinese Buddhism—are representative of Chinese culture and the Chinese civilisation, Christianity on the other hand is not. A Chinese on becoming a Christian undergoes the danger of severing himself largely from the life, the spirit, of the Chinese civilisation, without the capacity to assimilate the best

case may be. But with the Jew it is different. For several thousand years race, racial culture and religion have been indissolubly united and fused into one. A Jew by racial descent is at the same time a Jew by religion. A Christian Jew or a Muhammadan Jew is an anomaly, for he is a Jew and yet not a Jew. In other words Jewishness implies both creed and descent. It is a conception that has grown up in the Jewish mind these many centuries, the conception of Jewishness as having two aspects: a religious aspect and a racial aspect. The thing itself, however, is one and indivisible. It is a unique Form, combining within itself the religious and the racial, so that those who draw Life from that Form draw at one and the same time upon the spiritual, intellectual and biological energies that have accumulated within it. And not only is one indissolubly associated with the other; it actually cannot exist without the other. Like the Siamese twins, when one dies the other dies also. Take a Jew who voluntarily or otherwise gets out of contact with his people, and very soon his religion dies within him. Take, on the other hand, one who ceases to identify himself as a Jew by religion, and very soon he begins to mingle less and less with his fellow-Jews; his children still less so, till finally that particular branch of the Jewish family tree withers and dies. There are, of course, exceptions. I speak here only of tendencies.

Now the question I have been leading up to is just this: Is anything lost by a man thus dissociating himself from his people? I have come to the conclusion that, in the case of the Jew, even more so than in the case of the Chinaman and the Hindū, this is undoubtedly true: something vital, something very important and precious, is definitely lost. For a man born into the Jewish race has, by reason of his birth, a ready-made source of inspiration and power, a vital and intimate contact with a culture, and a spiritual and

them in terms of their own modes of thought, their own symbols and allegories, their own culture in short, then that capacity becomes for us an instrument of service—a bridge reaching out from our side to theirs, without which no communication is possible.

That the average Jewish Theosophist has just this tendency to more or less loosen the bonds that tie him to his people is a matter of fairly common observation, still more so within the past year or so, for obvious reasons. It is a phase I myself have passed through, and I can therefore speak from experience. And my home-coming—my re-possession of an ancient spiritual heritage plus the vision and understanding that Theosophy has given me—has been such a joyous one that I would earnestly urge every Jewish Theosophist to make the experiment for himself: to delve deep into the history and culture of his own people, and reinterpret it for himself and his associates in the light of his Theosophical knowledge.

So much for the individual. For the group I would say this: Theosophical work among the Jews must be undertaken with consummate care and deep understanding of the factors involved. Principles that apply in other cases will not necessarily apply in this; much less will hasty generalisations and idealised theories apply in the case of a "stiff-necked people". Above all, groups of Jewish Theosophists will succeed in being of service to their people only if they embrace whole-heartedly history and folk-lore, the metaphysics and the psychology of those they intend to serve. The most constructive programme that the various branches of the Association of Hebrew Theosophists can undertake for the next few years is to disseminate among their own members—long before they begin to do any public work—an understanding of Hebrew Theosophy (with emphasis on the "Hebrew").¹ For just as every man tends to build within himself a Theosophy

¹ See Introduction

S'ORIENTER

By JAMES DAVID BIBB

CONSCIOUSNESS, what is it : what does it mean practically to you and to me ? Is it something that can be handled with the hands, seen with the eyes, heard with the ears, or is it something more real, something that transcends yet embraces the objects of the physical senses ? What is its relation to physical activity and to Life, and how may I, myself, know consciousness ?

That aspect of consciousness which is constantly changing is the froth of consciousness. There is a stable state with its varied degrees of development, from which the "froth," the constantly changing emotional states, directly flow. One is in the "moody" state, then again he is in a state of "hilarity"; yet the objects and general environment are the same, while somehow the chemical constituents of the "froth" have changed, and the extremes of these constant changes of the outer husk of consciousness depend upon the more stable immediate base of the particular individual consciousness.

Froth-consciousness is predominantly controlled by the emotions. It manifests through the class of people who are active upon impulse, and who swing hither and thither in the storms of their emotional consciousness. Such human beings are of necessity changeable and unreliable, because they are themselves controlled by the changing winds of emotions; and this is more or less so even with those whose intellectual

consciousness predominates, and whose stabilised states are of a higher and stronger character.

It must follow that the receptive consciousness is itself constantly in an evolutionary and expansive state of

power (force), but by personal ability to express wisdom and power (Love-Intelligence) through the personal character. The highest standard of character is becoming the measurement of citizens, and since the elements of character are universal, they cannot be claimed exclusively by any nation, organisation or groups. It will not matter to what race, country or religion one belongs, but of great importance will be the nobility of one's character, if one is to stand well as a citizen of the New Age. This principle is the true basis of all physical-plane prosperity and happiness. Consciousness is ultimately ONE and the SELF of all existence and non-existence. It is essentially the cause of all states of consciousness, whether it be manifesting as mineral, vegetable, animal or human; the physical, passional and murky psychical, or the Divine; it is yet the ONE CONSCIOUSNESS.

Your consciousness is your selfhood, and "its growth and splendor have no limit," save that temporary bondage to the personal-self, the delusion that your Soul is separate from the All-Soul and therefore separate from all other human, subhuman and superhuman beings. Rend this illusion and know that the sin and ignorance, the glories and joys of all beings and all things are yours, and thus may you enter into companionship with the immortal hosts of the Dawn, where boundless human and divine consciousness reveals itself and reflects into your personal magnetic field, filling it with the Spirit of the Eternal Now.



TRINITY

By N. YAGNESVARA SASTRY, B.Sc., B.L.

exists in the fire of the enthusiast. Nothing was created save through intensity. Manifested life itself is a grouping of the scintillations of Divine intensity. So also, material forms are built by intensity of work. Art creations flow from intensity of feelings. Mind-products come from intensity of thought. Intensity is the keynote of God, the Fire of Creation.

Man must develop in himself the three dimensions of consciousness and become a true image of God. Then, though finite, there will ring within him the eternal song of the Infinite, as the sea is heard singing within the heart of a shell.



TO VENUS, RISING BEFORE DAWN OUT OF THE SEA AT ADYAR

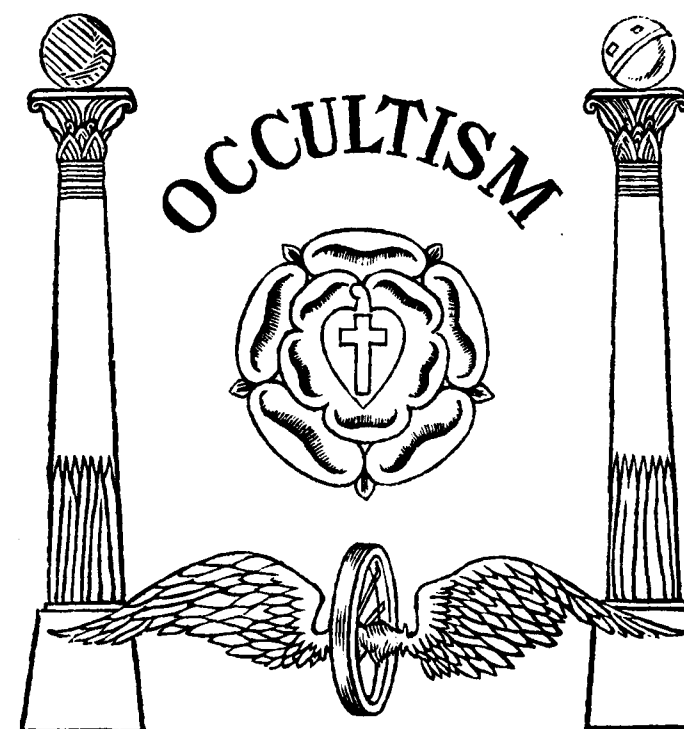
STAR of the sea-foam whiteness, Anadyomene,
Notes of an age-long worship surge and sigh on to thee.
Thine is a stainless beauty, born of a freedom fair,
Freedom from earth's enchantments, of ocean, cloud
and air;
Spurning the opal-tinted veils of dawn, to poise
Diamond clear, ecstatic, eluding lowlier joys.

Widens the arch of triumph for earth's returning King;
Rosier flush the cloudlets; birds awake to sing.
Past is the peaceful stillness; day crowds on apace;
Behind its flaunting beauty thou dost withdraw thy face,
Peerless and silent witness when all the world did sleep,
Immaculate up-rising, White Lotus of the Deep!

ugliness are opposites, but has form an opposite? It will be found on examination that opposites are more closely related to each other than to other qualities, that they are in fact but varying aspects of the same quality. It is man's intellect that has created the opposites in penetrating the unity: in its cyclic motion about him he perceives it as composed of two oppositely directed components. It may be said therefore that those things that we do not recognise as having opposites are realities in the ultimate sense, whereas those things that have opposites are but half truths having no independent and real existence. Nevertheless, in the interplay of these subjective analytical forces is found an opportunity for the emergence of purpose in relation to the intelligence separating them. Much of the purpose we now perceive has emerged in the interplay of good and evil. Evil is the resistance offered to the good or positive, which thus can operate intermittently, utilising its energy to much more effect, just as a dam in a watercourse, by interposing sudden resistance, causes the water to be forced up to a much greater height. A new level has been attained, a new purpose become apparent.

I have a profound faith that nothing either good or evil is wasted in the eternal economy. It may be wasted as far as its immediate possessor or author is concerned, but it is not wasted in the progress, the structure of the whole. Some entity uses it, ensouls it and progresses thereby.

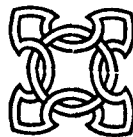
It is perhaps in the revelations of truth included in Theosophy that we may most readily find an explanation of how purpose comes to exist in the world and how it utilises all elements in its progress.



say that it sees everywhere without eyes, hears everywhere without ears, works everywhere without hands, for those faculties belong to the time-process or egoic expression, are only the powers with which that time-process conquers the space-limitation of the material expression. Even the time-process is conquered by him who has found the whole.

"The dewdrop slips into the shining sea." "The river has found the ocean." Consider the drop and the ocean; it is the same water in the ocean as it was before, but it has lost its limiting surface. What made the drop water—the watery substance of it, or the non-watery externals that kept it away from the other drops? When we find our "watery substance," we shall not fear the "shining sea". It is the same drop in the ocean as it was out of it. Think then of a world of life in which the very sands of the seashore and the grains of dust of the streets are glorious gods or buddhas, of whom the most material integument is a singing ecstasy of beauty and understanding, the Dhyan-chohanic world in which the least and lowest is free from the need of thought or love or will.

(Number VII of this series will deal with "Gurus and Teachers".)



A STRANGE STORY

By GEOFFREY HODSON

"He was well dressed, seems well educated, and had plenty of money in his pockets; but as he was evidently mad they took him in."

"What form do his delusions take?"

"He thinks he is the Saviour of the world; won't give any name or address, seems to have no relatives or friends, and as I said lies there sleeping most of the time; loss of memory, I suppose, and hallucinations."

The visitor had been gazing intently at the pale face on the pillow. "When did he come in?" he asked.

"End of April, or early in May, I think it was," came the reply, "but what are you looking at him like that for? Think you know him?"

"I believe I do," came the answer almost in a whisper.

"What's his name then?"

At that moment the patient opened his eyes and smiled at the visitor, who stood as though transfixed.

"Nirvāṇa—and the Law," he said haltingly, his soul in his eyes.

"Nevada Andrew Law," said the attendant. "An American, I suppose?"

BOOKS RECEIVED

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

Brihaṭ Jātaka, by V. Subramania Sastri, B.A. (Mysore Government Press); *The Light of a Master Mason*, by Leonard Bosman (Dharma Press, London); *An Englishman defends Mother India*, by Ernest Wood (Ganesh & Co., Madras); *New Lamps for Old*, by Eliot Fitzgibbon (C. W. Daniel Co., London.)

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophy in New Zealand (March, May), *El Loto Blanco* (April), *The Australian Theosophist* (March, April), *The Canadian Theosophist* (April), *Modern Astrology* (May), *The Messenger* (April, May), *Light* (April, May), *The New Era* (June), *The League of Nations—Monthly Summary and News for Overseas* (May), *Service* (April), *The Star Review* (May), *Bulletin Théosophique* (May), *The Indian Review* (May), *Revista Teosofica Chilena* (March).

We have also received with many thanks :

Triveni (March, April), *Telugu Samāchār* (April), *Revista Teosofica Cubana* (April), *Teosofi* (April), *Theosophikon Deltion* (April), *Pewartia Theosofie* (May), *The Vaccination Inquirer*

THE WORLD CONGRESS, CHICAGO

THE Congress will be held at the Hotel Stevens, Chicago, beginning on Saturday evening, August 24th, with an informal reception to Dr. Besant and foreign delegates. The chief items of the programme are as follows :

Sunday, August 25

- 1.30 p.m. : American Theosophical Society Convention.
- 8 p.m. : First Public Lecture of the Congress by Dr. Annie Besant. Chairman: A. P. Warrington.

Monday, August 26

- .30 a.m. : Opening of the Congress. Instrumental Music. National Anthem of each nation represented. Address of Welcome—L. W. Rogers. Address—Dr. Besant.
- 2.30 p.m. : International Symposium, Dr. Annie Besant, Leader of Discussion. Mr. A. P. Warrington, Dr. John Sonck, Mr. Geoffrey Hodson, Mr. C. Jinarājadāsa, Dr. George S. Arundale, Bishop J. I. Wedgwood, Miss Clara Codd. Chairman : C. Jinarājadāsa.
- 8.15 p.m. : Public Lecture, Mr. C. Jinarājadāsa. Chairman : Dr. George S. Arundale.

Tuesday, August 27

- Open Forum Discussion.
- 9.30 a.m. : Introduction : Dr. George S. Arundale.
- 12 Noon. : Boat Trip on Lake Michigan or Garden Party at T.S. Headquarters, Wheaton.
- 8.15 p.m. : Public Lecture, Mr. Geoffrey Hodson. Chairman : C. Jinarājad

Crown of undying happiness.
 Thine is the voice, the song,
 Hand, action, goal,
 Hallowing all my days
 With the spreading light
 Of Dawn !
 Thou art Myself,
 Thou free eternal Lover ;
 Thy chanting voice,
 Thy freshness
 None can chain !

Thine are the million ways
 That lead forever
 Adown the paths of worlds,
 Through the hearts of all Thy children,
 To find Thyself again.



WHERE DOES INDIA STAND ?

By ANNIE BESANT, D.L.

HERE in England the great political struggle is over, and Labor is in power as well as in place. Our readers will watch eagerly and expectantly to see how its programme will be shaped, while realizing that the question of unemployment, hammering at its own doors, must be at once attended to, and at least a temporary alleviation must be provided. They will also realize that the report of the Parliamentary Commission, headed by Sir John Simon, M.P., cannot be ignored by the Parliament to which the Report is to be presented, and that it may even be probable that a Labor Government may be willing to submit that Report, *together with the Nehru Report, and any other that may have been made*, to a Joint Committee of Lords

