

VOL. LI

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

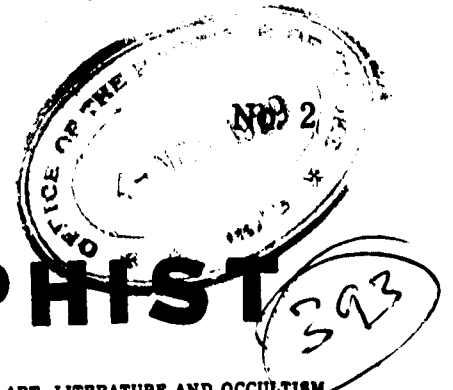
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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement page viiia



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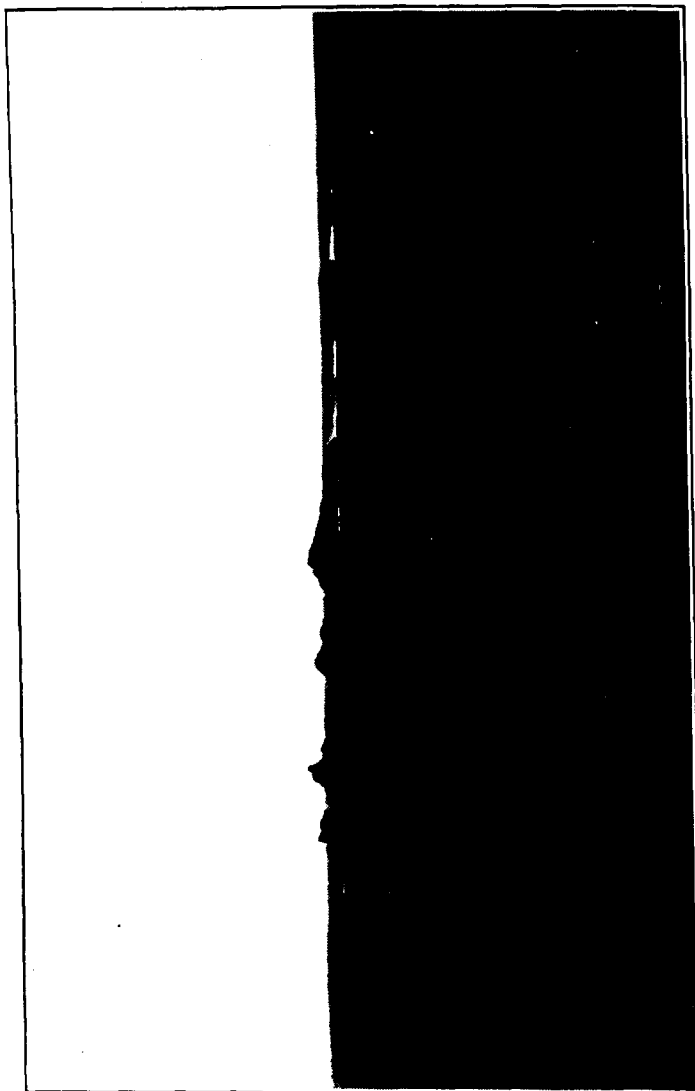
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THE THEOSOPHICAL PUBLISHING HOUSE
 ADYAR, MADRAS, INDIA
 Price: See Supplement page xxxiii



A Ridge rising above the Atlantic Ocean
(see Note in Watch-Tower)



ON THE WATCH-TOWER

I begin in this number the forecast, in the form of a history, of the True Story of how India became a partner-member in the Federation of Free Nations, linked in friendly and equal alliance with Britain by the Crown of George the Fifth, whom may the Ruler of our world preserve to see the realisation of the dreams of India's greatest Patriots, of Gokhale and Tilak, of Arabinde Ghosh, of Surendranath Bannerji, of C. R. Das (who thought Federation greater than isolation), of Lajpat Rai, and of many others who are working with us, who are still in our mortal bodies, strengthening our hearts, illuminating our minds, guiding our hands, as we approach the close of our first half-century of struggle for the Freedom of our Motherland, dating from the First Indian National Congress in 1885. The story will include the inner action of that "Power which makes for Righteousness," whereof Matthew Arnold spoke, that Inner Government of the world, which exists and shapes Evolution towards perfection of all that lives, the Power whom Hindûs and Buddhists call the Râhis, whom Muslims call the Prophets; whom Christians call "the company of Just Men made perfect," linked with those whom the first-named call the Devas (the Shining Ones), whom Christians and Muslims call the Angels. Names matter little. Such Beings exist, and minister to all living things.

While I am a Theosophist, and know that These are within our reach by the practice called Yoga, the Theosophical

Society is in no way responsible for my statements. Thought is free among us; we are seekers for Truth, and that is our bond of union; also we all accept Universal Brotherhood.

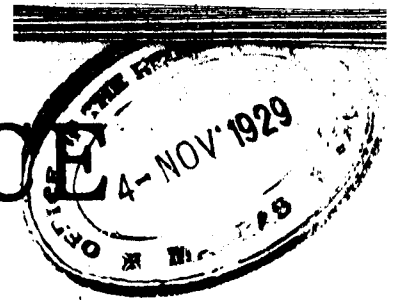
I add, for what it is worth, that in what I say of the Inner Government of the world, I speak from personal knowledge, for I have studied and practised Rāja Yoga steadily during the last forty years. I was 82 on October 1st of the present year. During those years I have obeyed the instructions given to me by my Guru in my political (as in all other) actions in India and England. Lord Haldane generously spoke of me as a great statesman, and Mr. Geoffrey West has stressed my foresight in political matters. I can tell, looking back, that such foresight does seem rather remarkable on the surface. But it is not foresight; it is due to my prompt and implicit obedience to the orders of my Guru, as will be seen as the story proceeds. I have often been pressed to write a continuance of my Autobiography, but have refused, because of this invisible but most vital part of my life. I should not do it now, even partially, were I not desired to disclose it, for the dear sake of India's Freedom—her Independence within her own territories—the control of her Army, Navy and Mercantile Marine—in a word Dominion Status *such as Canada enjoys*. India will accept nothing less, and Mr. Macdonald the present Premier said, in July, 1928:

I hope that, within a period of months rather than years, there will be a new Dominion added to the Commonwealth of our Nations, a Dominion of another race, a Dominion that will find self-respect as an equal within this Commonwealth. I refer to India. (July 2, 1928).

In the Labour Party's programme (*Labour and the Nation*, 1929, p. 49) we read:

It (the Labour Party) believes in the right of the Indian people to self-government and self-determination, and the policy of a Labour Government would be one of continuous co-operation with them, with the object of establishing India at the earliest possible moment, and by her consent, as an equal partner with the other members of the British Commonwealth of Nations.

NOTICE



It has been decided to publish
THE THEOSOPHIST at Los
Angeles, California, U.S.A., from
January, 1930, under the manage-
ment of Mr. Henry Hotchener,
6137 Temple Hill Drive, Holly-
wood, California, U.S.A. Fur-
ther details will be announced
in the December issue of **THE
THEOSOPHIST**.

S. RAJA RAM,

Hon. Manager,

Theosophical Publishing House,

Adyar, Madras, India

Again, on p. 57 it acknowledges :

The recognition of the right of the Indian people to self-government and self-determination, and the admission of India to the British Commonwealth of Nations on an equal footing with the self-governing Dominions.

At its Annual Conference in 1927, it said :

The Conference reaffirms the right of the Indian people to full self-government and self-determination, and therefore is of opinion that the policy of the British Government should be one of continuous co-operation with the Indian people, with the object of establishing India, at the earliest possible moment and by her own consent, as an equal partner with the other members of the British Commonwealth of Nations.

Will the Labour Party and its Leader, now Premier, add these to the many broken promises of England, so calmly confessed by Lord Lytton (the elder) when Viceroy of India?

I have circulated these pledges over Britain and the United States of America.

When the then Viceroy of India, Lord Chelmsford, and that true lover of India, Mr. Montagu, Secretary of State, toured India in 1917-18, I, as President of the Home Rule League, quoted Mr. Asquith's fiery description, intended to stir up the English against the Germans, when he pictured Germans as levying taxes on England, making laws, holding all high offices, and said : "It is inconceivable and would be intolerable," I added : "To us it is readily conceivable, as we know nothing else ; but it is also intolerable." I saw the Viceroy start at this phrase. Probably that had never before struck him ; even now the same state exists, since our representative House may refuse to double a tax, or to pass an oppressive law, and see these declared to be law by the Viceroy's Ordinance.

But we shall win Home Rule ere I die, though I am 82 !

I have given Captain Max Wardall, Chief Brother of the Theosophical Order of Service in America, the following note for those of its members who help in the upkeep of the Theosophical Headquarters in India :

DEAR CO-WORKERS,

May I say a word of sincere and most grateful thanks to you for your most generous annual help to Adyar, lightening what would otherwise be a crushing burden. As helpers drop out for various reasons, their previous obligations fall on myself as the only available person; thus each year makes the demand heavier. The Brothers of Service are an invaluable band of brilliant men who sacrifice all but a bare subsistence maintenance. Please do not let this invaluable band be thrown out on the world, to give up their work for the Masters to earn a living for themselves.

Your faithful Co-Worker,

ANNIE BESANT.

I think that I have already mentioned the cable from our dear brother, C. Jinarajadāsa, announcing the formation of our National Society in Peru. It starts with nine Lodges, and is one of the results of the effective propaganda carried on by Mrs. Gowland, in South and Central America, and the great propaganda tour of our brother. His work there has been most fruitful, and his Spanish lectures have proved to be wonderfully inspiring and uplifting, and the whole Society should be grateful to him for his unique work. He possesses to a remarkable degree the invaluable quality of understanding, as rare as it is precious.

An affectionate message comes to me from the Besant Lodge, Copenhagen, celebrating its seventh birthday, sending

its hearty greetings and unswerving gratitude for help in past years. I send grateful and loving thanks for their generous thoughts.

His many friends will be glad to hear—if, by chance, they do not already know—that Mr. Fritz Kunz has been giving a large number of lectures in the United States for the Theosophical Society. He is very popular as a lecturer, especially for the clarity of his thought, and hence for the clarity of his exposition of Theosophical teachings. He has spoken very usefully also to a number of clubs and groups outside the Society, thus arousing interest in many who would not care at first to go to a definitely Theosophical lecture, but are quite ready to listen to a Theosophist who speaks to them on subjects of general interest from a Theosophical outlook.

In the course of her very useful work on the "archives" of the Theosophical Society, Miss Neff wrote to me—and I pass on the information :

I have just come across for the first time the exact date and wording of the Church Council Decree which forbade belief in reincarnation; and in case you do not have it at hand, here it is :

"Whoever shall support the mythical doctrine of the pre-existence of the soul, and the consequent wonderful opinion of its return, let him be anathema." (Second Council of Constantinople, 553.)

I found this as a footnote in a wonderful book, *Tibet's Great King Milarepa*, translated from Tibetan by Lama Kazi Dawa-Samdup, and edited by W. Y. Evans-Wentz.

The Daily Herald (London) has the following notice of the first of the Queen's Hall Lectures, delivered on June 9 :

Mrs. Annie Besant, who is nearly 82, spoke for more than an hour on the text of "Not all of me shall die," to an audience which filled the Queen's Hall last night.

Only the voice from that still, whitehaired figure, dressed in cream-coloured silk, seemed weak to hold the attention of the great audience. Her full mind never wandered; not one sentence faltered or was left incomplete.

The address was the first of a series of four on "The Life After Death," which Mrs. Besant is to deliver on Sunday evenings at the Queen's Hall.

She laid down last night the lines along which one might approach the great silence, "the practice of Yoga," in which one could explore for oneself the nature of the world beyond the body.

For that exploration of truth beyond the senses, the first essential was control over the mind and body. But this did not mean learning to do curious tricks, like a certain gentleman who came over here, called "The Tiger Mahatma"—a contradiction in terms equal to "a round triangle". He stopped his heart beating, and his lungs breathing.

Being able to do this "does not prove that what you are saying is true where we are concerned with the higher life".

Long ago, when she was reading Darwin, she had been interested by his theory of how certain nerves and muscles went out of action when no longer required by man. An example was the way the horse and dog could move their ears. She decided to experiment, and every day she spent a considerable time before a looking-glass trying to move her ears.

"After a few weeks one began to move, and, encouraged, I went on, and presently could wag it quite nicely . . . I have since lost that accomplishment."

There was no need to shout, as there are now loud-speakers all over the Hall, and if one spoke loud enough to reach the whole audience as though these were not used, the voice would sound very harsh and metallic. I was informed before entering the Hall that these were fixed, and I spoke accordingly. A friend, who kindly went to various distant parts of the Hall, told me that I was perfectly audible in every part. I have altered one word in the report, substituting "practice" for "Silence," and eliminating "the," so that the sentence within inverted commas, "the Silence of the Yoga" runs "the practice of Yoga," and have also, after the word "Yoga," substituted "by" for "in". Of course I explained what Yoga is, and how it enabled one to preserve the memory of what occurred when out of the body in deep sleep or trance. Equally of course I warned my hearers that to practise Yoga, without observing the rules laid down for

its practice, was very dangerous to the nervous system, and was very likely to bring the sub-consciousness—the partial memory of the past—into the waking (every day) consciousness, instead of stimulating into activity and thus bringing into that waking consciousness, the germs of the super-consciousness, the consciousness which will gradually and safely evolve in the future which lies before us all. If we desire to evolve now characteristics which will evolve naturally in the slow process of natural evolution in the future, using our reasoning faculties to remove hindrances and thus to quicken growth by such removal—as the scientific breeder of animals quickens the growth of the forms or qualities he desires by suitable means—then we must do as he does, and devise suitable means for stimulating the growth of intelligence. We must learn how to impose our will on our material bodies, to force these to accommodate themselves to feel as we will them to feel, to think as we will them to think, to act as we will them to act. We have, in fact, to drill our bodies of action, of feeling, of thought, till they automatically respond to stimuli from without, as the "I" wills that they should respond, and not as they respond "naturally" by similar vibrations.

Referring to my saying that I thought the phrase: "Not all of me shall die" was said by a Roman or a Greek writer—I did not know which—Mr. Fred. Rothwell writes to me that it is over forty years since he took his matriculation, but he thinks it is from one of Horace's Odes, and, if so, it would of course be Roman. Horace went on to say:

"The greater part of me will escape Libitina"—the Roman Goddess who presided over funerals. Mr. Rothwell added that the more correct rendering of the words, I quoted, "Be ye therefore perfect," etc., would be: "Ye shall be perfect." The verb is in the future tense, not in the

imperative mood. I am glad to have the information, and share it with my readers.

Mr. Norman Ingamells sends me an interesting programme carried out in the Queen's Hall in Melbourne, Australia, under the attractive title of "An Evening with the Masters of Music". Mr. Ingamells was announced to give a talk on musical matters, and Professor Bernard Heinze, the occupant of the Ormond Chair of Music, at the Melbourne University, very kindly offered his assistance to provide a musical programme with the help of members of his staff. The offer was gratefully accepted, and a most enjoyable and instructive musical evening was spent, visitors being also admitted. A month later, Mr. Fritz Hart, the Director of Dame Nellie Melba's Conservatorium in East Melbourne, consented to give it to the Melbourne Lodge, he himself giving the lecture on that occasion, in addition to providing the music. Mr. Ingamells also mentions, in answer to a letter from myself, asking him if he could send me the seeds of a West Australian creeper, with the quaint name of "the Kangaroo Paw," that he has arranged to send me a good supply of Australian wild flower seeds. I like to attract to Adyar beautiful plants provided by Nature in different countries, to try if they will grow in our Indian soil. Mr. Ingamells—referring to my reference in the May THEOSOPHIST to Mr. Leopold Stokowski's interest in Eastern music—remarks that he knows of no gramophone records quite so wonderful as those of Mr. Stokowski's rendering of Bach's music, as done by "His Master's Voice" Company.

The Daily Express (London) lately published a paragraph which interested me very much, about a "7,000-years-old civilisation," in Africa, calling it a "Lost Race of Africa". My interest in it was due to the fact that I was myself

incarnate in an ancient African civilisation, which, so far as I know, history had not mentioned. Here is the paragraph sent by the paper's correspondent in Capetown on July 20. A reference to it may be found in the observations recorded in *Man: Whence, How and Whither*:

Professor Leo Frobenius, the German scientist, who has just returned from a study of the ancient civilisation ruins which are to be found at Zimbabwe, believes that a great race lived 7,000 years ago in the region extending from Lake Nyassa to Basutoland.

This people worshipped the moon and the stars. The fabric of their empire collapsed, and thousands fled to the north.

The relics of this civilisation surviving at Zimbabwe may have been concerned with the religious system of the people, who must have had a remarkable knowledge of geology, inasmuch as there is proof that they had discovered three places where there were minerals, and sunk beautifully constructed shafts.

One such has been discovered at Rooiberg forty-five feet deep, and proceeding horizontally ninety-five feet. It is a mystery how the miners managed to work without light or ventilation.

The fact that a type of nickel and bronze, produced only in Africa, has been found in ancient objects of Egypt and Samaria indicates that the metal must have been exported from Africa to the north.

There is evidence that the early civilisation of East Africa originated in India. A temple discovered by Professor Frobenius corresponds in style with ruins in India. This ancient civilisation is considered to have flourished about 5,000 B.C.

On July 25, 1929, Pope Pius XI, the Head of the Roman Catholic Church throughout the world, stepped over the threshold of the self-chosen prison of his predecessors and himself since 1870. The last procession in which a Pope was the dominant figure, borne high on the shoulders of men who revered him as Pope and acknowledged him as Sovereign—the Papa-Re took place on the Church Festival of Corpus Christi in 1869. For nine and fifty years each Pope has been "the prisoner in the Vatican," the fact itself being the silent protest of the dethroned Monarch, who never admitted his

de-thronement. To Rome the hearts of the faithful members of the Church turned ever in loyal and loving steadfastness, and I can bear personal testimony to the unique atmosphere of that wonderful City, once Imperial, with its citizenship existent over the then known world, protecting its widely scattered citizens from personal torture and wrongful infringement of their liberty. To Rome the Roman citizen could ever appeal and the Christian will remember S. Paul's proud answer, "But I was free-born," to the official who struck him, and who wondered at his claim, exclaiming: "With a great sum obtained I this Freedom." Mussolini, the *de facto* Ruler of Italy, made a Treaty, the Lateran Treaty, it will be remembered, on February 11, of the present year. That Treaty recognised the district of Borgo, in which Rome stands, as a City State, ruled by the Pope-King, as an independent Sovereign. On leaving the Vatican itself, the Pope-King did not go outside his own territory, though he left his former prison-palace. The forthcoming was marked by a religious service in the great square named after S. Peter, the "stone" on which the Christ built His Church, of whom there is a statue, a foot of which is worn partially away by the kisses of the devotees who worship in the wonderful Cathedral bearing his name. The signing of the Lateran Treaty closed the quarrel between the Roman Catholic Church and United Italy. It is not, I think an unreasonable thing that the Head of a world-wide Church should dwell in a small territory given to him as a Free State, unconnected with any one country and enjoying independence from all rule except that of the Head of the Church. But it may be that Mazzini the Prophet, and Garibaldi the Warrior of "United Italy," may, if they know of it, feel that their work is partially undone.

The Pope-King had a wonderful reception marking his restoration as a Monarch. The papers say that some 100,000

people were present. A correspondent of *The Manchester Guardian*, (July 26th) wrote:

No less than 7,000 persons took part in the procession, the greater part of whom were seminarists who had gathered from all parts of the world for this week in Rome and who marched in white cassocks bearing lighted candles. Headed by a crucifix and the choir singing the *Lauda Sion*, the procession came slowly out of the Vatican and entered the spacious Bernini Colonnade which was hung with famous tapestries of Eucharistic subjects presented to Pius the Seventh by Napoleon after his coronation.

Next came a detachment of Swiss Guards in their full-dress fifteenth century uniforms, followed by the Roman clergy in full Eucharistic vestments; then representatives of all the Church orders, monks, priests, and a long trail of 5,000 young seminarists chanting sacred music. Afterwards mitred abbots, bishops, archbishops, and members of the Papal household. These in turn were followed by the Apostolic Subdeacon, bearing the Papal Cross amid seven lighted candlesticks, and the cardinals of the Sacred College in their three orders, each with his trainbearer. This was the second part of the procession.

The crowd had been asked to keep silence during the procession, but when Pius XI appeared it broke into cries of "Long live the Pope!" and "Long live the Pope-King"! The Pope was kneeling upon a faldstool, his hands resting on the Holy Sacrament, which was placed on a crimson cushion.

At this time all the church bells in Rome were peeling, and the crowd could barely restrain its enthusiasm, clapping and cheering the Pope. Many people fell on their knees. An altar had been set up on the broad stone steps in front of S. Peter's.

From here the Pope imparted the Apostolic Blessing to a great crowd which became suddenly silent. Immediately afterwards another loud cheer went up and a sea of handkerchiefs were waved as the Pope went back into the Vatican.

Some of our readers may be aware that the Grand Master of the Supreme Council of Co-Masonry lately passed away, and that M. Lucien Levi was elected as his successor. An invitation was sent to him from the British Federation to visit London, in order that its members might become acquainted personally with their new Head, and it was accepted by him and three members of the Supreme Council. Caxton Hall, London, was crowded with Co-Masons, and a

very warm welcome was accorded to him by the Fraternity. A Banquet was held after the Lodge, and among the "sights" provided were visits to the Houses of Parliament, to which Major Graham Pole, a member of the House of Commons and a Mason of high degree, was their escort. They went also to Westminster Abbey, which they much admired. They inspected a French Lodge of our Federation, using our English ritual translated into French, and were much pleased with its working. They were also introduced to some beautiful English scenery in a long motor drive, and I had the pleasure of entertaining them at "an English tea". They were our guests during the few days of their visit at a large London Hotel, and I think we were able to make their stay with us enjoyable.

* * *

I must congratulate the T.S. in England over the generous help extended to it by an American lady, long resident in England, one of those noble souls who regard wealth as a trust, not as a personal possession. She has lately presented to the T.S. in England a London property, Mortimer Halls and its surrounding buildings, which have been sold for £ 31,000. Also the lease of its London Headquarters, worth over £ 4,000, and a small property in the East End of London, worth about £ 600. I wish we had such members in every Section, but most of our members are poor, and are generous out of their poverty.

* * *

Colonel Rooke has very kindly sent me a photograph of the part of the great Atlantean Ridge that is found rising above the Atlantic Ocean, which now rolls over the vast continent of Atlantis. The picture, which is given as frontispiece, will interest all Theosophists.

THE WORLD-CONGRESS AT CHICAGO

By CLARA M. CODD

THE World-Congress has been a wonderful success in every way. Perhaps its outstanding characteristic was the splendid spirit of happy "bigness" that pervaded all its meetings. Even when speakers disagreed there was not a trace of petty feeling or unbrotherly intolerance. No one could fail to be impressed with that feature of the happiest and greatest Congress the Society has ever held.

It took place in the Hotel Stevens in Chicago, said to be the largest hotel in the world, possessing three thousand bedrooms, each with a bath-room attached. Almost all its meetings took place in the Grand Ball Room, a gorgeously decorated apartment capable of holding three thousand people. Proceedings opened on Saturday, August 24th, by the arrival and registration of delegates from all over the world. Then at 2.30 p.m. Dr. Cousins gave a little address on *The Significance of Oriental Art*, after which many went to the third floor to view a collection of ancient Indian sculptures, and modern Indian paintings collected by Dr. Cousins. In the evening an informal reception was held to welcome Dr. Besant and the international delegates.

Sunday was devoted to the business of the American Society, and in the evening the first public lecture was given

by Dr. Besant on *Theosophy and World Conditions*, Mr. A. P. Warrington, Vice-President of the Theosophical Society, being in the chair. The lecture was prefaced by some *Préludes* of Scriabine, the Russian composer who was a member of the T.S., played by Mrs. Cousins, and warmly appreciated. The Grand Ball Room was packed, many strangers being present. Dr. Besant described the evolution of Root-Races and the coming of the World-Teacher to sound the key-note of a new civilisation. Her speeches, and those of the speakers on the Tuesday morning, are being published in booklet form.

Monday, at 9.30 a.m. we all assembled for the official opening of the World-Congress, and were greeted, as also on several other occasions, by songs sung by a choir specially trained by Mrs. Parker. This was followed by an orchestra playing the National anthems of all Nations, one of the most moving events of the Congress. Over the balcony all round the hall hung the flags of every nation, and as each national anthem sounded out, the official delegate for that nation on the platform stood up. No one will ever forget the moment when brave Madame Kamensky, General Secretary for the Russian Theosophical Society, outside of Russia now, stood up. All the sorrow and tragedy of Russia seemed typified in her lonely figure, the only Russian present, as she stood there so proudly and serenely, the mystical light of her country's happier future shining in her eyes. Tears stood in many eyes as the hymn was played, and Madame Kamensky told us afterwards that she could feel the great waves of love and sympathy that flowed to her from the Congress. The last anthem to be played was "God Save the King," and then the whole Congress sprang to its feet, a charming and brotherly gesture to the English brothers from over the sea.

Then followed an address of welcome from Mr. L. W.

American Section. This was followed by a Presidential address from Dr. Besant, and the reading of many messages and cables, one from Mr. C. Jinarājadāsa, unavoidably detained in Mexico, evoking warm applause. The last hour of the morning's meeting, open to the public, was taken up with short addresses on *What Theosophists can do to help the World towards the Solution of its Problems*, by Dr. Cousina, Clara Codd, Geoffrey Hodson and Rukmini Arundale, Mr. Warrington being in the chair. Each speaker approached the question from a different angle, that of education, Theosophical propaganda, clairvoyant research, and the growth of the true spirit of womanhood. At its close the whole Congress adjourned to the Logan monument on the lake front outside where, watched by curious passers-by, a circular photograph of all was taken.

The afternoon was occupied in discussion and resolutions, most of which were referred to the consideration of the General Council. A letter was read from the General Secretary and Executive Committee of England, welcoming discussion by Congress of Mrs. Jinarājadāsa's recent letter. The real result of this discussion came up in a very memorable manner during next morning's session. At the evening's public lecture Dr. Besant took Mr. Jinarājadāsa's place, giving a glowing description of *Right Civilisation*.

Tuesday, August 27th, was the high-water mark of Congress. The morning was to be occupied by speeches on *The Theosophical Society, its Present and its Future*, with Dr. Besant in the chair. She asked that she be allowed to vacate the chair, as she wished to speak on the very vital subjects aroused by Mrs. Jinarājadāsa's letter. She warned us that we could not pass resolutions limiting in any way the Society's choice of its officers without infringing its freedom and neutrality. Then followed

Cooper, Mr. Smythe, General Secretary of Canada, and Mr. Rogers.

Mr. Warrington asked us to remember that the Society was the Masters' Society, and said that our great function had been and would always be to guard the records of the occult government of the world. H.P.B. had traced and collected them for the first time in public history. Secondly, that great mission of the Society was to teach men to find the Divine Self within. Mr. Smythe spoke next very graciously and sincerely of his loyalty to the President. People supposed he was not loyal, but there was no more loyal member of the T. S. to our President than he was, because she was so loyal to the constitution of the Society. He urged us to avoid the danger of becoming a sect, but to think always of the eternal things that always were and would be.

Bishop Irving Cooper followed, and in a speech of amazing power and sincerity absolutely brought Congress to its feet. When he sat down, it refused to stop cheering. I think it would not be incorrect to say that he made the most memorable speech of Convention. He said a change in our methods of work was inevitable. In the past we had filled a very vital need, but now the world's thought had caught us up, and most of us did not realise that. We still used antiquated psychology, science, and religious notions. "Brothers," cried Bishop Cooper, "we are obsolete!" He had himself tried to catch up with the rapid advance of modern thought and found it terribly hard work. He thought it might be better if we dropped so much lecturing till we could get better lectures. He thought we talked too much and lived too little, and that it was not by the numbers of people we drew into the Society that our greatest work was done, but by our real and lasting effect on the culture of our day. He did not believe in back to anybody, but forward always to the Truth. It was not by

changing our Objects that we would better matters but by changing ourselves, not by running after occultism but by nobility of life.

Mr. Rogers thought it would be a pity if Congress did not put down some decision with regard to the question of the T.S. and the Liberal Catholic Church. With very impressive and quiet strength he said they must be courageous enough to face facts. It was not so much a question of *principles* which they were considering, but of *conditions*. There was no doubt that there was a deep and settled hostility to the L.C.C. all over America. It was there! We must ask: *why*? And he believed it was because of the too close association of the two movements. Rightly or wrongly the members feared that it threatened the neutrality of the Society, that the two were becoming confused in the public mind. You could not convince people otherwise, and he read to the Congress extracts from letters he had received supporting his conclusions. "What," he asked, "should be the relation of the T. S. to the L.C.C.?" *Exactly the same as to any other Church.* He thought we owed Krishnaji a deep debt of gratitude for having taught us to stand on our own feet and to say bravely and kindly what we felt to be true. People talked to him of new Theosophy, but he had yet to find that the old Theosophy had finished its work. As the speaker sat down, almost as great and prolonged a storm of cheering greeted him as had appraised Bishop Cooper before him. Bishop Cooper agreed with Mr. Rogers and said as much harm was done by Theosophical propaganda in the L.C.C. Churches as was done by L.C.C. propaganda in Theosophical Lodges. Both should be kept entirely apart. When Congress reassembled after lunch for the question and answer meeting, Dr. Besant announced, amidst cheers, the resolution passed during the lunch hour by Bishop Cooper and fifteen priests attending the Congress, to keep the two movements entirely apart, and where Lodges and Churches

occupied the same buildings to take steps at once to dissolve that condition of things.

In the evening Dr. Arundale was to have lectured on *Citizenship for the New World*, but he asked Dr. Cousins to replace him, and though Dr. Besant said that she did not approve of such changes, she let it stand and Dr. Cousins lectured on *Ideals of Indian Art*.

The whole of Wednesday's session was devoted to the Order of Service under the chairmanship of Captain Max Wardall. Dr. Besant gave the opening address, Max Wardall reported on the world progress of the Order, Dr. Cousins lectured on *Art as Service*. In the afternoon short addresses on *Theosophy, Academic and Applied* were given by Miss Dykgraaf, Mr. John Nimick, and Mr. Peter Freeman, General Secretary of Wales. This was followed by Mr. Robert Logan's description of a new "Humanifur," enlivened by a mannequin parade of members clothed in this fine imitation fur. Then came discussion of ways of work, and in the evening Mr. Geoffrey Hodson achieved a veritable triumph with a public lecture before a packed audience on *Angelic Co-operation in Social Reform*. The masterly way Mr. Hodson described the latest conclusion of science concerning "matter" as foci of innumerable forces, and how to clairvoyant vision these foci were embodied angelic forms, aroused wide-spread admiration, no less than the eloquent simplicity with which at the close of his lecture he pictured those lovely beings and how by simple, concentrated thought and will, we could all call them into co-operation with ourselves, and so greatly dignify and beautify life.

Thursday morning saw the closing of Congress. Mrs. Cousins and Hari Govil, an Indian member, leading off with talks on *The Meeting of Orient and Occident*. Discussions followed, and then at 11.30 a.m. with lovely and inspiring words our President closed what she described as a very

happy, brotherly and successful World-Congress. During the afternoon members went out to see the very beautiful Headquarters built by the American National Society at Wheaton, near Chicago, and in the evening a feature peculiar to American conventions took place, a banquet in the Grand Ball Room, where interspersed with splendid music and the singing of Negro spirituals, Dr. George Arundale, as Toast Master, called on first one and then another to make us all laugh with their best stories, Dr. Besant asked us to send with her a message to President Hoover urging him to do all he could to further World Peace.¹ "Auld Lang Syne" closed this great and memorable Congress, over which had brooded all the while such a mighty and blessed spirit of friendship, tolerance and good-will.

¹ Carried by acclamation, that:

We, the Fourth World Congress of the Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war, and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of war, and to the establishment of arbitration for the decision of international disputes.

CIVILIZATION IN THE LIGHT OF THEOSOPHY¹

BY A. J. HARRISON

I take it you are all more or less familiar with the writings and teachings of Theosophy in connection with the development of man upon this globe, how he evolves through a series of seven Root-Races, which are divided again into seven sub-races; further that at least two great continents, Lemuria and Atlantis, upon which man passed through various forms of civilization, have perished and sunk beneath the oceans. So that this evening I shall not deal with the earlier phases of man's activity, but begin with the last submergence of Atlantis, better known as the island of Poseidonis, and familiar to many through the writings of Plato.

Myth, legend, and of late the sciences of archæology and geology, agree upon a flood, but the facts concerning its time, place and cause are all at variance, and history, that is what we might officially term recorded history, is quite silent on the subject; we cannot accept the Bible story as a record, for of course its meaning goes far deeper than any physical happening, but this is a phase outside the scope of our subject to-night.

The vast story of prehistoric man, written amid the debris of forgotten ages, is now being slowly pieced together by science, but if we understand the Ancient Wisdom aright,

¹ A lecture delivered at Hermes Lodge, Vancouver, May 12th, 1929.

these are but the records of wandering tribes of less evolved beings, who provided a field of evolution for the more backward egos. The main stream of humanity progressed to a high degree of physical civilization, but lacking in spiritual development, so, it was necessary that the civilization should be destroyed; thus it came about that "Atlantis" sank beneath the waters. The event is not so far removed from our day as we imagine, 12,000 years in fact; such a period is but yesterday in the history of man upon this planet, so it is not to be wondered at, that such a colossal calamity, with its attendant disruptions, would leave an indelible mark upon the early portion of the period from which we are emerging.

In the hey-day of its power Atlantis colonized many parts of the world, so that when this frightful disaster overtook the mother-country, reflections of its civilization were already established by other nations grown to manhood in India, South America, Egypt, Arabia, and around the Gobi Sea. History has no contact with these and postulates man as evolving from a barbaric state into, shall we say, an Egyptian civilization, the same condition repeating itself in such other parts of the world as are defined "cradles of civilization".

Taking the final submergence of Atlantis or the flood whichever you choose to call it, as our starting-point, we arrange our picture with the information obtained from the Ancient Wisdom, and from occult investigation together with the facts of known history, and what do we see? A world shaken and broken in the face of an awful catastrophe, great physical changes were wrought in Europe and Africa, a great tidal wave swept over what is now Southern Europe and Northern Africa, utterly destroying all life and wiping out a great civilization in Egypt. Another branch of humanity coming into this stricken area on its westward movement starts to form new nations, new cultures, and new ideals. It is in this field that the historian starts his chronicle, not

realizing that behind this small area lie vast fields, uncharted by him, of man's evolution and progress.

Egypt, that strange, almost isolated strip of land, whose physical conditions are unique, has gripped the imagination of man since the dawn of recorded history. A tiny thread of soil, 547 miles long from the apex of the Nile delta, to the first cataract at Aswan, at no point does its breadth exceed 5 miles, and in some places it is only a few hundred feet across. This thread of land is sunk some 300 feet beneath the level of the surrounding country, and hemmed in by the limitless desert.

The Egyptian knew nothing of frontiers, little of foreign countries and to him life was a steady progress of the seasons, as definite and persistent as the flow of the Mother Nile, the only river he knew. Is it to be wondered then, that his civilization should be dominated by religious thought and practice?

We cannot now discuss the origin of this ancient people, nor the question of their dispossession and re-occupation of the land during and after the last flood, but as an indication of their ancient ancestry, we learn from *The Secret Doctrine* that the Great Pyramid is some 78,000 years old, and was built as an indestructible symbol of the mysteries and initiations, based upon the cycle of the sidereal years (25,868) when certain of the stars attain to the position they occupy at the outset of each such period. These sidereal years also symbolize the returning of man to the state of divine purity and knowledge, in which he existed before setting out on his cycle of terrestrial incarnations.

This immemorial past, these physical conditions, this isolation, all tended to develop the religious side of their nature and found expression in their artistic life, especially in architecture and statuary. Egyptian works of art give a curious sense of infinity, a suggestion of the eternal riddle of the Universe. They are the most mysterious creations ever

wrought by man, some seeming eloquent of the eternal silence of the desert. We feel in their presence a strange feeling of awe. Egypt, in common with India, has been one of the great schools of religious thought and training, wherein man, reincarnating through the ages, learned dependence upon, reverence for, and responsibility to a higher power.

Mesopotamia, until fairly recent times, was called "The Cradle of the Human Race," but science has dispelled this idea, for the land is of quite recent origin, indeed a gift of the rivers in that district, the account of its formation reads like a fairy tale; and yet, if we stand aside and look at the plan and purpose of life, it seems as though districts of this nature are formed for the sole purpose of providing man with a field of endeavour for his development.

Two branches of the Semite race, the second sub-race of the fifth Root-Race (The Āryan), migrated to this neighbourhood, not barbarians just emerging from a Stone or Bronze Age, but offshoots of a great civilization, no doubt grown somewhat simple and primitive again, through their wandering and pioneer life. These two peoples contended for supremacy, but gradually merged into one race and built a civilization which, materially, was unequalled by anything that followed, until such time as European culture invaded Asia. A different civilization to that of ancient Egypt—a wider outlook, greater expansion, a more restless people with a virile faith, and yet they fell into oblivion so profound, as to be totally forgotten for nearly nineteen centuries. They were great men, these ancient Mesopotamians, great theologians, great builders, great soldiers, and yet their mighty works and living faith have left nought but mounds of rubbish, through which the archæologist slowly burrows, piecing together the story of their lost majesty. Though the greatness of Babylonia and Assyria is gone, the powers which man developed amid that colourful, vigorous life remain with

him and serve him to good purpose in other schemes of development and progress.

From the historical records now available it is plain that for two centuries, around 1400 to 1200 B.C., there was a period of great disturbance, out of which was born the modern European world as we know it. The ancient civilizations of Egypt, Assyria, and Crete, and many others waned or emerged shorn for ever of the glory that had been theirs. Yet the same ancient civilizations had by their influence sown seeds that were to develop into the religious insight of the Hebrews, the art and philosophy of the Greeks, and the legal and political genius of the Romans; also during this time of unrest the twin foundations of European culture were laid, alphabetic writing and the use of iron.

One other phase noted by historians at this time, is the development and spread of the Indo-European, or Aryan family of languages. These languages are noted above all others for two qualities, flexibility and exactitude, a magnificent instrument of precision, as compared to the waning Semitic tongue. The Indo-European language is a language of progress, and progress was to be the keynote of the new phase of human history in this quarter of the globe. As to the glory that was Greece—I suppose if anyone were asked what are the most outstanding features of Greek civilization, they would naturally say architecture and sculpture. Their architecture, associated with religious ideals, expressed itself in temples, whose stateliness and simplicity are still the wonder and admiration of the world, and fill us with a sense of divine beauty and perfection, and of course the work of their sculptors in the hey-day of their art, has never been excelled. Not these alone but poetry, prose and drama, all flourished in beauty and power.

Perhaps the secret of the brilliant Greek civilization was the fact that it was a new type of state, the City State, a new

form in which men might find freer individual expression. At its zenith in the fifth century B.C., it was definitely Republican, but its strength was also its weakness, for though it represented a more organized form of society, yet it was powerless against the mass of human material which the King of Persia could put into the field against them.

It was the tragedy of the Greek City State that it succumbed to monarchic power, after a few centuries of great brilliancy. The development and high points of this effort still find, and will continue to find more and more expression in the wider fields of our modern life, and those whose good fortune it was to pass through this civilization have, as it were, bathed in the very font of all that is best in European culture. One historian goes so far as to say "that almost all that lives and moves in the world, outside the forces of nature, is Greek in origin". Of course this is an exaggeration, but if you interpret the word world as meaning Europe and European influence, then it is fairly true.

Ignoring a hundred contemporary civilizations we pass to Rome—the first really great empire of historical times. The foundation of Rome's power and success was her tolerance in religion, a merging of Roman and native law, efficient administration, with the fullest possible measure of local independence. In fact one epitaph on Imperial Rome reads "She was not the Mistress but the Mother of her people." It is interesting to note, and perhaps only logical, that the Empire reached its finest expression during the four successive reigns of its four greatest Emperors, A.D. 98 to 180. This period is justly spoken of as the Golden Age of the Roman Empire.

The world owes much to these mighty people, for upon her great roads, roads which made light of natural objects, climbing hill and mountain, bridging river and marsh, have

been built the kingdoms, republics, manners and customs of modern Europe. Indeed it does not take a great deal of imagination to see how even Vancouver was made possible by Rome, all things are co-related. Along these roads came the spirit of Roman culture, practical gifts of modes of living, administration, literature, science and art. All that Rome learnt from other peoples came freely out along these mighty highways, and eventually there came the spirit of Christianity to change the thought and concept of man and to build a new spiritual kingdom in the world. In all history there is nothing more fascinating or romantic than these Roman roads. They are like straight lines of force, reaching out to the known ends of the earth and connecting us with our immemorial past. But Rome too, passed into the darkness of forgotten years, handing on to us the treasures of her civilization, language, literature, thought and action, much that we count best in our civilization of to-day.

We cannot debate upon the causes of the Roman decline, some writers make much of its resistance to Christianity, but this is only one of the many forces which brought about its dissolution. The Romans themselves, by their lives and actions set in order the forces which inevitably destroyed them. Truly has it been said "They that live by the sword, shall perish by the sword," and the causes which set hordes of Goths, Vandals and Huns in motion, are to be found in the actions of this Mother of the Nations. The unswerving law of karma measures out unalterable justice to nations as well as to the individual. Many evil doings marred the majesty of Rome, and we cannot lose sight of the horrors which darkened the fame of her accomplishments. Now as we pass along, we glance at the dark ages of Europe, years of struggle and ferment. Against its sombre page shines the rising sun of Islām, and emerging from the darkness we see the mediæval kingdoms, the growth of Saxon

life in England, the gradual spread of the Slavonic peoples and the rise of Papacy to temporal power.

In one unending procession the kaleidoscopic panorama of events in Europe and Africa pass before our eyes, Serfdom and Feudalism, the Crusades, the age of Chivalry, the rise of the Guilds, the colourful life of Venice, the glory of the Renaissance, etc. On the other side, the horrors of the Black Death, the Plague, the suppression of witchcraft, and like a meteor, out of this same period came the invention of printing, rendered imperative by the intellectual ferment, stirred by the Renaissance, and about to provoke the Reformation.

From the invention of printing we can date the beginning of something that approaches true civilization. Here was a weapon for man's intellect, an instrument for the development of his mental body, which is the function and object of the Aryan Root-Race. Hitherto, development had been slow, but now by a comparison of time the growth of man's mental capabilities was very rapid. Its firstfruit was the Reformation, which broke the power of the Church, and brought emancipation to the individual, giving him the right to develop his capacities for his own benefit, freed from the domination of the group to which he belonged.

Printing gave opportunity for the flowing of literature in Elizabethan times, aided the rise of Parliamentary Government, the development of political thought, and brought to birth modern science, but again, there is the other side, this same weapon can be used, and was used for all manner of evil purposes. There seems to be nothing in life that cannot be utilized by the dark forces to retard our progress.

Perhaps the next greatest event of European History is the French Revolution. It is true, its embodiment in outward form took place in France, but in reality, it was a mighty movement of the spirit of man, and is related to all humanity; it had its roots deep in the past, and took shape in the world

of thought a generation before its sudden and decisive influence in the world of action. France was but the focal point for great forces of evolution which could no longer be suppressed. There is something rather wonderful in the thought that perhaps France, by her sacrifice in the Great War, in some measure expiated the awful crimes of her terror. The effect of the Revolution was felt immediately in Europe where its leaven wrought mightily, and in spite of the opposition by reactionary powers, the spirit of democracy grew apace, and is now reflected in the development of internationalism.

Then we have the Industrial Revolution of the nineteenth century, which again changed the conditions of people in the larger nations, and added new problems to the conduct of life. These two great events have brought us in recent years to the portals of a new adventure, the one putting into operation forces which will one day result in political and social liberty, the other providing the means whereby we may enjoy to the full, that same liberty.

Of the Great War I shall say nothing, we are too near the event to judge of its full meaning and effect, but I think we can rest assured that humanity, torn and bleeding on the battle-fields of Europe, has made a great kârmic adjustment; so much sacrifice, so much courage, and so much heroism, could not be poured out for any useless purpose, and in some manner beyond our understanding, man has by virtue of this fearful happening, passed a very definite mark in God's evolutionary plan.

Briefly we have scanned some fragments of the historical record of the more recent period in Europe, which is of course, but a tiny portion of the world's progress, for at the same time we have great civilizations flourishing in India, China, Japan, South America and other parts of the globe. One interesting point in connection with modern historians is the recognition of nations existing prior to, and contemporary

with, those grouped around the Mediterranean, and in a recent chart which I examined, it showed China, India, Egypt, Assyria and others, starting more or less full fledged, around the 4,000, and 3,000 B.C. mark, proving that they are prepared to move backward in the face of time, in their effort to trace man's record, and to allow him a wider field of operation; so that more and more the truths which Theosophy offers to humanity regarding its antiquity and sojourn on this Globe, are becoming proven by historical fact.

Turning to the ancient contemplative East, we find it speaks of Civilization as *Māyā*, a word somewhat misunderstood by the Western world; for we translate it as meaning illusion, unreal, whereas the thought lying behind the expression is illusory, in the sense that it is transitory, real in one way, yet not permanent, only enduring for a certain purpose, and then passing away.

All civilizations are but a particular set of conditions, designed and developed to bring out the qualities and characteristics of the spirit. The conditions under which we live are constantly changing, and it is only by such changes that man progresses towards his goal, not that a goal is ever attained, for the goal is also *Māyā*, and is for ever receding. As civilization changes, as it ebbs and flows, so the pressure of changing circumstances develops in man, strength, endurance, self-reliance and resourcefulness—qualities of the spirit that remain.

So, perhaps it is not in the scheme of things that we should enjoy any millennium or Golden Age, at least not for many, many ages yet. If a Golden Age is to be reached, we must become pure gold ourselves. Civilization is just what human nature makes it, and human nature cannot be changed overnight. Amid all the seeming chaos around us, it is still possible to find attainment and peace if we look upon civilization not as an end, but as a means to an end, or as one writer

remarks, "a constantly changing gymnasium, full of all kinds of apparatus for developing the muscles and nerves of the soul."

The following poem by Ella Wheeler Wilcox, emphasizes what I have been saying :

Here in the heart of the world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin,
This is the place and the spot
For knowledge of infinite things ;
This is the kingdom where thought
Can conquer the prowess of kings.

Wait for no heavenly life
Seek for no temple alone ;
Here in the midst of strife
Know what the sages have known.
See what the Perfect Ones saw :
God in the depths of each soul,
God as the light and the law,
God as beginning and goal.

Earth is one chamber of heaven,
Death is no grander than birth.
Joy in the life that was given,
Strive for perfection on earth ;
Here in the turmoil and roar
Show what it is to be calm ;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloof and apart,
Plunge in the thick of the fight ;
There in the street and the mart
That is the place to do right,
Not only in cloister and cave,
Not only in kingdoms above,
Here on this side of the grave,
Here should we labour and love.

The contact, study, and living of Theosophy (the Wisdom of God), gives you wisdom and understanding, so that you see life as a whole, it also enables you to live more and more in your higher consciousness and to control and direct the struggles of the personality in its varied incarnations. As I

detach myself in thought, and gaze out upon civilization, it appears to me as a mighty tapestry, woven into the life-stream of man, on the loom of time. We see this basic fabric emerging from the unfathomable past, as civilization begins to weave its formless patterns. First it is dull and confused, and dark with the colours of primitive animal-like life, but through the ages the colour deepens into more vivid hues, and intricate designs appear in great numbers. But the tapestry is ruddy with the reds of anger, and sensuality, darkened with malice, and bronzed with selfishness. Here and there faint strands of mauve and violet appear, showing individual efforts of devotion and love. These are sometimes merged, and for a moment we have a design of beauty, outstanding amid the darkness of the general tone. Golden strands of intellect appear. These, too, are gathered together into bursts of glory and gradually our cloth becomes more wondrous ; the pattern seems to take a more definite and uniform plan.

As we look forward into the ages yet to come, it unfolds before our eyes blazing in the golden light of intellectual triumph, tinged and shot through with the faint ethereal shades of spirituality, devotion, love, sympathy and intuition. Our reincarnating lives are the shuttles which unceasingly weave the pattern of life ; as it grows in beauty and splendour it but reflects the growth of our spiritual development and our understanding of the one life and purpose which underlies all manifestations.

FROM PEACE TO POWER

BY ANNIE BESANT, D.L.

LIFTING THE VEIL

THERE is a story in the Hebrew Bible that when a servant of the Prophet Elisha who fled with his master from his enemies—two against a host—cried out to him of their defencelessness, the calm Prophet prayed that the man's eyes might be opened. The prayer was heard, and the servant saw, with joyous amazement, that their place of refuge was surrounded by horses and chariots of fire. So is it to-day with disarmed and therefore apparently helpless India. She seems to be in the grip of an iron grasp; but while she only sees and feels the grip, were the eyes but opened, she would see the Devas round her, would hear the Gandharvas' joyous chant of victory, for the rule of the Empire of Force is crumbling, and the Day of the Federation of Free Nations has dawned.

When the Great Messenger from the White Lodge landed in India, she brought in her strong hand the Charter of India's Freedom. Russian by birth, she had become naturalized in the Republic of the West, which had, a century before, broken the chains that Britain strove to fasten on her mighty limbs. Her colleague was American-born, and the constitution of the Society which was to become world-wide, was framed by him on the model of that created by the Fathers of the Republic, aided by Hands which had become liberated and immortal.

Helena Petrovna Blavatsky quickly began the great task assigned to her—the destruction of triumphant materialism. Alone she stood in her unbreakable knowledge, a knowledge of the Laws of Nature belonging to the subtler worlds. With these she fought her giant foe, and slew him.

But a stronger enemy barred her onward way—the apathy of the people she came to enlighten, and through them to enlighten the world. They admired her, they became proud of their past, they held up their heads. But even she, aided by her Guru and His Brothers, could not stir them to united action. In vain was the effort made to found a paper through which the clarion note of Freedom might ring over India. Even one of her patriots said: "India is dead; you cannot wake her." At last, H. P. B.'s Guru, who in the past had ruled over India, recognized the hopelessness of the task, and, as she wrote, "retired in deep displeasure."

H. P. B. was practically driven from India, and went to Europe, seeking a colleague whom she knew. She wrote her great work, *The Secret Doctrine*, and found her colleague, Annie Besant, who became her pupil in their new bodies, and led her to the Guru who was also her own. This colleague brought to the service of India trained political methods, guided by experience and by fighting side by side with that great warrior for freedom, Charles Bradlaugh. A little later she went Home, leaving her pupil to carry on the work of thoroughly arousing the Indian spirit. Colonel Olcott had revived Buddhism and Zoroastrianism; he encouraged his new colleague in the revival of Hinduism and passed away. His Guru materialized by his bedside, ere he passed, and bade him name Annie Besant as his successor in the Presidency of the Theosophical Society. She was loath to leave her educational work, the Central Hindū School and College, for which she hoped to obtain a Royal Charter from John Morley, the then Secretary of State for India, with whom she had discussed the

subject, but her Guru bade her accept the duty; and she, of course, obeyed, and was duly elected as President in 1907.

A very important step forward is now being taken in the struggle for India's liberty. India cannot deliver her message to the world while she continues in subjection to a foreign rule, and is looked down upon by all free peoples as a "dependency" of Britain. The preparation was begun in 1875, when the great Messenger of the White Lodge, H. P. B., was sent out into our world to perform her splendid work, the destruction of materialism as a philosophy of life. With her brave colleague, Colonel H. S. Olcott, she the Teacher, he the organizer, the work was carried on. In the Theosophical Society, color ceased to be a badge of inferiority, and Universal Brotherhood was recognized as the Law of Life. The two colleagues associated with Indians on an equal footing, and constantly taught that the World-Teachers were Easterns. The men who planned the Indian National Congress were members of the Theosophical Society. In 1891, I was sent by H. P. B. to America to meet W. Q. Judge there, one of her best disciples, and he and I carried on the occult tradition in the E. S., the Heart of the Society. Very soon I entered into the political life of India, working for her Freedom, and in 1913 opened my part of the campaign with lectures on Social Reform.

It was in 1913 that I first came into direct conscious touch with the Rshi Agastya, the Regent of India in the Inner Government. He desired me to form a small band of people who were brave enough to defy wrong social customs such as premature betrothal and marriage. This was done, and carrying out His wishes, I gave some lectures that autumn on Social Reform, published under the title of "Wake Up, India". These prepared the way for the desired political reform, and this was started in that same year by the resolve to begin a weekly newspaper, *The Commonweal*, in January,

1914. To guide me in its conduct, I was summoned to Shamballa,¹ where still abide the King and His three Pupils, the "four Kumāras" of the Indian Scriptures, He the Eldest. There I was given what I always call "my marching orders":

You will have a time of trouble and danger. I need not say: have no fear; but have no anxiety. Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you.

These words necessarily mark out the policy I follow. India to be within the Empire, but free. This is only possible by winning Dominion Status. To win it means that India becomes free within her own territory, but in a Federation, not in isolation, as C. R. Das put it. It means the avoidance of a War of Color, of Asia against Europe. It means the Peace of the World, the necessary addition to Mr. MacDonald's splendid efforts to make a lasting pact with the United States. The two countries will be as the two pillars of Solomon's Temple, Boaz and Jachin. At present Britain's Rule over colored peoples is an increasing menace to the Peace of the World. In twelve years the "Awakening of Asia," of which I spoke, in my Presidential Speech in the Indian National Congress, has become "The Revolt of Asia," the significant title of a traveller's book, recording what he saw as he visited Asiatic countries.

(To be continued)

¹ This city is in the Gobi Desert. Its outskirts have been partially uncovered by an American expedition. But I do not think they will find the White Island, with its great white marble Temple where abide "The Four". It is there the great gathering takes place every seven years that H.P.B. speaks of in *Isis Unveiled*, and which I have attended.

HONEYMOON¹

BY WAYFARER

WITH happiness I remember our Editor's birthday. Each year as this day approaches one recalls all that she has been to one, all the help that she has given and all that the example of her life has signposted for many. It is wonderful to be a signpost, it leaves everyone free to read it or to pass it by when read or not to read it at all.

I want only to read one signpost to-day, that one which pointed to the coming of a Teacher in the world. Having read that signpost some of us turned to watch, to prepare, to learn something of what "looking" meant. It meant alertness, awareness, steadiness, wakefulness, *more*, but nothing less.

The result to many has been that "their eyes were heavy". This year at Ommen much awakening was effected, some of us caught glimpses, some possibly more than a glimpse but I vouch that none came away untouched.

Power, enlightenment, fire is here, we have been expecting, now we must touch, see, handle and become changed, filled with Life, on fire to "torch" others. If we will, our senses can be made more alert, refined to the new sounds, new vision, new scents, new life. These new sounds, vision, scent and life are rife in the world to-day and many touch them, each in his own way, with but little understanding. It is the understanding that we all need, the new way

¹ These pages arrived too late for insertion in the October number.

to understand which means to stand "in the midst of a thing".

Most of us seem to be in the midst of great happenings all over the world and to be untouched, unaware of them, we go on in the old rut, unseeing. In spite of this there seems to me to be an awakening that is very startling to follow; the paths to a world-peace, the paths to a great freedom, the paths to wider understanding are all opening up around us.

1. WORLD-PEACE. Take the work that has been done in the last year alone. Step by step, up a winding ladder of many difficulties, a longing for peace has been developed in every land; five years before it was thought to be possible the first of the battalions will march away from the Rhine—the Peace Pact of Paris is growing into life and reality and to those who watch a different attitude is being born, a different attitude to each other and all seem working, trying to work for humanity and not for their own nation as the only one that matters. A spirit of unity overshadows and a new chivalry is coming to life or is it the seeds of a one time buried chivalry? No matter which, it is here.

2. FREEDOM. This is in a transition stage and each individual has to claim and cast his own freedom, I use the word "cast" for each has to note the diversity of freedom and licence, that is why I said that freedom was in a transition stage, it is not yet won but is in the trammels of licence and selfishness. Service is perfect freedom and in service selfishness is extinct, licence is unknown for each server is his own law-maker. In those countries where freedom has been withheld, curtailed by licence, a reaction has ever taken place, so history shows us in each of the great revolutions, and from the mire of licence the flower of freedom buds forth.

3. UNDERSTANDING. From the struggle for peace, by the lessons learned in a fight for freedom, grows slowly, subtly, a wisdom in each Nation, a wisdom that will in time

cease to condemn, because a wider understanding has been born in the heart of each, a depth of vision which sees that that alone which is for the good of all is for the benefit of each, that there can be no separation. Thus shall we gradually think in terms of the good for all humanity then, and then only will a common understanding be the goal of all peoples.

Abolish fear, peace will reign ; free yourself, then no one will bind you, and freedom will be established ; make an understanding heart your goal, grow it, water it, tend it, then shall the Life that is around us, within us, part of each one of us be to us as the One Life, the great Harmony of the world to which each of us must come and be *at one*.

The Camp at Ommen brought the Life nearer, vivified the reality within us, lighted a fire ; the rest we have each to do for ourselves, which means for others too, seeing we are all one.

Ommen was a spiritual honeymoon, it was life giving and life exchanging as a honeymoon should be, we lived as we had never lived before. I have been to this great moon and tasted of its honey far into the heavens of Light. Light that gave one vision, sight. I will taste again and again of the honey, I will live in my honeymoon, I will fight for my honeymoon, no one shall tear it away from me, nothing shall spoil it, living in the "now" makes of life a honeymoon—LIFE.

THE THEOSOPHY OF ISLAM¹

BY NADARBEG K. MIRZA

III

SAYS the *Holy Qurān* :

Wa ma ala 'l-rasuli illa 'l-balagh.—It is the duty of the prophets to transmit knowledge.

And for the discharge of that duty :

We have sent you a prophet from among yourselves, who teaches you Our will and purifies you and teaches you knowledge and wisdom and teaches you what you did not know.

That, briefly, was the mission of Hazrat Muhammad : to transmit knowledge of higher truths. He discharged this mission in three different ways.

It is commonly known that for days and days the prophet disappeared into a cave and there communed with God trying to realize his own nature. At such times, it appears that his spirit was overshadowed by a Higher Being, he became inspired and in that state of divine inspiration he communicated to his people the will of God which is contained in the *Holy Qurān*. Those who saw him in this state had to admit that he underwent a change, and there was no mistaking the fact when he was revealing the word of God as a prophet, and when he spoke from his own knowledge as a man.

In his normal state, when speaking to his followers he gave counsel from time to time. Such sayings and oral

¹ See THE THEOSOPHIST, Vol. L, No. 1 and 4.

instructions of the prophet are called *Hadis*. They also contain an account of the way the prophet spoke and behaved in social life. These accounts have been collected by six different people at different times and rank next after the *Qurān* in the ethical teaching of Islām. The six *Hadis* are thus almost a complete authority on spiritual, moral, social and legal law and etiquette of Islām.

These two sources of knowledge commonly accepted in Islām are known as *Ilmi-Safina* or the knowledge of the book, which may be regarded as the open or exoteric teaching of Islām.

The third source of knowledge was an expansion of the exoteric teaching, communicated in secret by the prophet to his chosen disciples. This is known as *Ilm-i-Sinah* or the knowledge of the heart, which up to this day is communicated by a teacher to his pupil by word of mouth. This would be the secret or esoteric teaching of Islām with which, in these articles, we are more nearly concerned. During the last few centuries, however, some of these esoteric teachings have also been given out in books and collected under the name *Malfuzat*, or *Sayings of Saints*, they contain a fund of philosophical truths of Islām.

The *Qurān* and the *Hadis*, taken exoterically, prepare the ground by teaching morality, cleanliness, uprightness, etc., which form the qualifications for entering on the Path, and are in themselves sufficient in the long run, to lead one to one's goal. But for those who are desirous of reaching the goal by a steeper though quicker path, there are these other instructions which from the beginning were confided secretly by the teacher to his disciple "from heart to heart".

The most prominent of the chosen disciples of Muhammad were :

1. Abu bakr-al-Siddiq,
2. Umer b. al-kattab,

3. Usman b. Affan,
4. Ali b. Abi Talib.

Of these, the last, Ali, specially distinguished himself in spiritual matters and became the head of three of the four notable spiritual fraternities of Islām. In these fraternities special methods of study and meditation, traced to Ali and the Prophet, are imparted to and practised by the students.

The four organized schools of Philosophy in Islām, which are more generally recognized are :

1. *Quadiriya*, which undertakes the training of pupils of an active energetic nature.
2. *Chishtiya*, for training emotional students.
3. *Naqshbandiya*, for mystics.
4. *Suharwardiya*, for thinkers and men of contemplative nature.

Good work, pure love, meditation and renunciation are the key-notes of these respective fraternities. Each of them maintains a genealogical table which links its head with the prophet, thus showing that the original teaching given by the prophet to his chosen disciples has been handed down by word of mouth from teacher to teacher up to the present day.

Islām is divided into two main sects : the Sunnis and the Shias, of which again there are several sub-sects. The Sunnis follow the discipline laid down by four great teachers : Abu Hanifah, Al Shafi, Malik and Ibu Hanbal. The Shias, on the other hand, follow the twelve *Imams*, collectively known as the *Ahl-al-bayt*, or The People of the House, who are the direct descendants of the Prophet Muhammad from his cousin and son-in-law Ali and his daughter Fatmah.

But whatever the sect, whatever the school of thought, all Mussalmāns alike believe in the unity of God and the Prophethood of Muhammad and base their philosophy on the five fundamental principles of Islām, technically known as "Pillars of Faith".

These are :

1. Belief in the Unity of God and the acknowledgment of Hazrat Muhammad as His Prophet.
2. Prayer,
3. Charity,
4. Pilgrimage,
5. Fasting.

The first of these, with which we have dealt in detail in an earlier article, is really the main belief, and all the rest are merely the practical means whereby a disciple is enabled to raise his belief to a realization of the Unity of God.

Next to this belief in unity comes prayer, or the state wherein one attempts to be "in communion" with God.

The Mussalmān who would conscientiously carry out the dictates of even ordinary *shariat* in the matter of prayer, must of necessity acquire the habit of keeping his body, clothes and mind clean. Ablutions before prayers are essential. The clothes also must be kept clean and free from impurity. The mind must be kept clean, *i.e.*, the thoughts must be pure and true. Next comes the necessity for one-pointedness and concentration of the mind for prayer, as it is understood in Islām, is not a mere repetition of words but the outpouring of a soul in utter humiliation and submission to the will of the Lord. It means "turning to the Fountain-head, to become lost in the Radiance of Light and then to recover consciousness, as it were victorious and successful, blessed and elevated". The very first condition of prayer is that the whole attention must be concentrated and fixed on the unity and the greatness of God. Says the *Qurān* :

La salātā illa bi-huduri 'l-qalbi. . . .

There is no prayer unless the heart is present.

The disciple is expected to throw his whole consciousness into the Holy Presence: *ka'annaka tar'hu*—As if thou seest

Him. Prayer, with or without words, must be the voice of one's true nature.

Normally a Mussalmān has to pray five times in 24 hours; at these five points in the day a man must withdraw from the turmoil of the world and enter the peacefulness of his Higher Self. If the prayer has been sincere and the attention of the disciple one-pointed, it calms his vibrations and allows an inflow of noble and devotional force; the interval between two prayers is, or should be, a period for the assimilation of higher forces into one's nature. Thus it is that the disciple justifies in himself the statement of the *Qurān* that prayer drives away all wicked and evil thoughts :

Inna 'l-salata tanha 'ani 'l-fahasha 'i wa 'l-munkar.

When the soul is full of praise of Allāh, there is no room for wicked or evil thoughts.

Muslim prayers are offered in various postures: sitting, standing, kneeling and bending, the idea being to allow a constant relaxation of the body so that one does not have to think much of it during the course of a lengthy prayer. Another advantage of this "ritual," if it may be so called, is, that a man does not become accustomed to praying only in one way. He need not have any definite place or take up any particular pose before he can think of or pray to God. These particular forms of prayer are also insisted upon from the point of view of discipline. Yet, prayer, having as its seat the internal self of man, needs no outer form, much less fixed times; though for a beginner, as one can easily understand, it is necessary to get him accustomed to the "prayer faculty" of the mind. At that stage of course, prayer is a duty imposed from outside. But when the faculty has once been definitely established, the forms lose their value. And when the disciple closes his eyes and repeats the set formula: "All praise is for the Lord of the

Worlds . . ." he fully realizes the beautiful Self and is at peace.

For the advanced student, in addition to the five prescribed prayers there are special prayers, a course of meditation and all that is necessary for the discovery of the Light and the realization of Self. These instructions are only imparted to the pupil, when in the opinion of his spiritual guide he is sufficiently advanced to receive them. The pupil is then regularly "initiated". The ceremony of initiation is called *Bay'at* or taking the oath of allegiance, when the teacher takes the pupil's hand in his and says :

. . . *Yadullahi Fawqa ayadihin*—God's hand is above their hands.

The merit of the mind so given to prayer is total resignation to the Higher Will on the one hand and purity on the other. Thus resignation and purity become the negative and positive qualities of the devotional mind.

The process of development in Islām is thus based on the well-known qualities of Faith, Love and Charity. The *Holy Qurān* declares :

Yuminuna bi 'l-ghayoi wa yuqimuna 'l-salata wa mimma razaqnahum yurfiqun.

They have faith in the unseen, and offer prayer and give away out of what is given unto them.

We have first *Faith* or belief in the unity of God, which creates a desire to know Him. The desire ends in a search which acts in prayer, or devotion, which is *Love*. And, finally, when the love quality is sufficiently developed the disciple no longer recognizes his own individual existence and, seeing himself one with all, shares with all what he has received, which is true *Charity*.

Charity, as it is understood in its ordinary sense, means the giving away of a certain prescribed portion of one's income to the helpless and the needy in the name and for the sake

of God. But this is not enough; in the words of the *Qurān* :

Lan tanalu 'l-bira hatta tunfiq mimma tuhibbun.

Thou shalt never attain to righteousness unless thou givest out of what thou lovest.

Charity implies the biggest sacrifice in one's power and a training in self-denial and disattachment from the things of the world. There are several injunctions too in the *Qurān* which enjoin a Mussalmān to practise charity for charity's sake : "not to be seen of man," etc. Taken in its higher sense charity must extend to one's thoughts and emotions, words and deeds. In that sense it would be true to say that the man who is endeavouring to be truly charitable would never speak a word which he did not believe to be "true, kind and helpful," nor do anything which does not in some way help humanity. Guided thus by the strictest principles of charity a disciple would instinctively avoid gossip, make no rash judgments, express no opinions and generally act with kindness and consideration towards his fellow-beings.

The main idea underlying the institution of pilgrimage is the promotion of universal Brotherhood. Mecca, the seat of pilgrimage is, so to speak, the headquarters of the Islāmic world. There, every year Mussalmāns from all over the world meet and exchange ideas. They meet as equals, irrespective of caste, colour or nationality. A Muslim on pilgrimage, or indeed, even at home, is first a Mussalmān and then an Indian or an Englishman. Throughout the various ceremonies connected with the pilgrimage every one alike wears a uniform, simple, unsewn garment. The rich and the poor, the black and the white appear in the same simple dress and mix together as one large family.

The principle underlying this idea is to withdraw one from one's individual existence and to promote the love for

a life of universal brotherhood. Wherever Islām gives a theory it is always very careful to adopt the requisite practical means to work it out. From the moment a Mussalmān makes up his mind to go on a pilgrimage he gains a sense of peace and resignation. Cheerfully he bears all the discomforts of an often long and tedious journey, and lives among his many fellow-travellers as one of themselves.

Nor does this spirit of brotherhood cease with the return of the pilgrim; he brings back with him the spirit of love and tolerance which made it possible for him during the pilgrimage to rub shoulders in a friendly intercourse with those who were total strangers to him. That is why Islām denounces the life of a recluse in such strong terms. Living in the world, a Mussalmān must serve the world. If he is to realize God he must realize Him through his brother man, and not retire to a secluded corner, only to indulge in that self-enjoyment which, however godly it may be, is still a form of selfishness.

Fasting comes next in order of Islāmic duties. This is the best means of controlling not only the physical but also the emotional body. A Mussalmān is expected to fast for one lunar month during the year. A lunar month is chosen because it falls in all the seasons of the year and a man gets accustomed to control his wants in all seasons alike. The idea of fasting, much misunderstood generally, is not merely to abstain from eating and drinking, but during the month to abstain from even idle talk, etc., and from all things which are not essential to existence. The controlling of worldly thoughts and desires is as essential in a proper fast, as the controlling of the bodily needs. The major portion of the night is spent in meditation and prayer, and during the whole month in every conceivable way the physical is subdued, in order to raise and elevate the spiritual. "The man of desires is transformed into an angel of desirelessness for the time."

Charity is made the special virtue of the month and, as far as possible, a pure life is led by the fasting Mussalmān.

The advanced disciple who has become firm in the discipline of *Shariat* and has been regularly enlisted as a disciple in one of the spiritual fraternities, has, in addition to the regular fasts of Ramazan, to undergo a course of strict and prolonged fasting. In some fraternities daily fasting of a rigid nature is continued for years, while the disciple devotes much of his time to meditation and to the carrying out of other instructions of the teacher. Fasting is only another name for moderation or the middle path in all things.

Thus we see that by observing the five fundamental principles of Islām a man can become: faithful, devotional, charitable, universal (or altruistic) and moderate. Detailed rules, with due regard to human nature, have been carefully drawn and can be found in various books and fraternities of Islām, enabling a Mussalmān to reach the goal which is the realization of the Unity of God.

TOO much solitude may be dangerous, just as too much of the sense of mystery may be. Yet something of it is essential to our advance in spiritual life. A man must go away where he can feel the mystery of his own being. Moreover, a certain degree of solitude seems necessary to the full growth of the mind; and it is in solitude that great principles are first thought out and the genius of eminent men formed, for solitude is the nurse of enthusiasm, and enthusiasm is the real parent of genius. Solitude, also, is essential to any depth of meditation or of character, and is the cradle of thoughts and aspirations; but a foundation of good sense and a cultivation of learning are required to give a seasoning to retirement, and to make us taste the blessing.

ANONYMOUS

STOLEN PLUMES

SHE was a gentle mother
Who laboured to make a home,
And then she lay down contented
Till all her dear babes had come,
And, when by her side they nestled,
So helpless and weak and small,
The world was enriched by a matchless love—
A love that surpasses all.

He was a radiant songster,
He jewelled the dark old tree;
He sang to his mate in rapture
A song of the gay and free:
No cloud marred his life's horizon,
He knew neither fear nor pain,
But only that day chases silv'ry night
And that sunshine succeeds cool rain.

She is a dainty lady,
In satin and rare old lace,
But her beautiful form and features
But mirror her soul's disgrace,
For over her fair white shoulders
Is hanging the mother's hide,
And the bright glossy wing in her burnished hair
Was torn from the singer's side.

GERALDINE E. LYSTER

From *The Buddhist Annual of Ceylon*, 1929.

KARMA FROM AN EASTERN OUTLOOK

BY M. R. ST. JOHN

I do not think that a comparison has ever been drawn between the way in which this universal law is regarded by some Eastern people and by those belonging to Western civilization, who have accepted it as something more than a theory.

Having lived for twenty-six years in Burma, where Buddhism is the dominant religion and philosophy of its people and where reincarnation with its complement karma are recognized and known to be the great fundamentals governing human evolution, it has only recently struck me that the happy and charming people of that country look upon karma and its obligations somewhat differently from the way in which we do. The difference is more than a subtle one because it is quite definitely marked; nevertheless, it is not easy of explanation to minds steeped in Western convention and imbued with that philanthropic outlook associated with its culture.

Many have read those delightfully descriptive books¹ by Fielding Hall, for only one possessed of such a complete understanding of Burmese psychology could have written so sympathetically. But there are two other works² by Shoay Yo (Cumming) which, although not so well known, throw as

¹ *The Soul of a People and Theebaw's Queen.*

² *In the Shadow of the Pagoda and With the Jungle Folk.*

true a light on another aspect of the same people. It may be said that Burmese Buddhists have in mind one goal of human endeavour, the goal of liberation from life on earth and the ultimate bliss of Nirvāṇa; therefore they mould their lives more or less with the object of reducing, as far as possible, the number of future incarnations. This being so, it is quite easy to understand why the law of karma is for them so full of significance, those more philosophically inclined keeping in their minds what might be termed a kârmic ledger, every action about to be undertaken being carefully considered beforehand.

Now, while we in the West hold that the making of what is termed bad karma is much to be deprecated, we maintain that it is eminently desirable to take advantage of every opportunity for doing good (making good karma), but the Burmese believe that all actions which make for good as well as bad karma may necessitate return to earth life, unless the former are undertaken entirely with an impersonal and from a general point of view and, under no circumstances, from a personal or particular one. This is why the Eastern is so often accredited with callous indifference to and lack of sympathy with the misfortunes of others. Yet withal, charity is the dominant virtue of the Burmese and no one would be permitted to starve or suffer unduly through lack of means. But these most charitable people in the world are not in the habit of being influenced by personal motives in respect to the recipients of relief for such would forge a kârmic link and entail another incarnation. They do not think it advisable to interfere in any way with the karma of another, even if such interference might ameliorate it, and they argue in this way: It is the karma of that person to suffer; who am I that I should attempt to thwart the eternal law? The sufferer is working off a bad debt in this life and, if I prevent him from paying it now, he will have to come back to earth in order to repay it in another.

There is a fatalism in such reasoning and it is not easy to reconcile this with such a happy, joyous and kindly people. But, as death means to them a temporary release, this realization is doubtless responsible for their indifferent attitude to physical life and its ills, for a Buddhist funeral in Rangoon used to be the antithesis of that Western abomination, the funeral cortège. I was once asked to send out a barrel organ to be used in funeral processions, so, knowing that anything in the nature of a dirge would be taboo, I selected the liveliest tunes obtainable.

We, Westerners, when contacting anyone undergoing kârmic suffering, invariably consider it a duty to do all we can to assuage it; our compassion is aroused and "non-interference" would be considered, not only out of the question, but an infraction of the law of universal brotherhood, the one and only object to which fellows belonging to the Theosophical Society are supposed to conform. The Burmese always consider that works of general merit and utility are compatible to a large credit entry in the kârmic ledger. It is therefore easy to understand that a people to whom superfluous wealth is an encumbrance and a hindrance to liberation, should, when becoming possessed of more money than is necessary for their simple needs, carefully consider what deeds of merit the surplus will enable them to perform.

These might be placed in the following order: Building a Pagoda, a Monastery for Monks, a Rest House for Strangers to the locality, a Feast to a number of Monks, an Entertainment to the village or town, General Almsgiving. The daily donation to the "begging bowl" of the monks is always a *sine qua non* with these people and even the poorest contribute their best, if it be only some cooked rice and a banana. In regard to the first three, in the order of meritorious works, there is a certain ambition connected with such for, ever afterwards, the donor is addressed as "Pagoda builder

Mr. So and So," etc., these titles corresponding to the capital letters after a man's name indicative of his status. There are, of course, exceptions to this view of kârmic obligations, more especially amongst the priesthood, but it is true in respect to the majority of the people.

It does not seem possible to reconcile the two different ways of regarding karma, but there is a story of our President who happened on one occasion to appear on the scene after some street accident in India, when the victim was ignored by the passers-by; without hesitation and quite dispassionately she made arrangements for the injured to be taken to hospital and then went on her way. I may be incorrect in the above details of this episode and, if so, will someone correct me? Apparently the same kind of indifference exists among Hinḍūs in parts of India and it would be more charitable to ascribe this to a general apathy for which poverty and climatic conditions are to a great extent responsible. With all their simplicity and charm, the Burmese are, in their attitude towards this great truth, sometimes paradoxical.

FREEDOM is a personal matter, a condition of the soul, quite independent of circumstances. It is an unconscious simple, natural quality of which we are most aware when we are without it . . . With most of us the fears that rob us of our freedom are entirely internal, subjective. It is fear of ourselves which leads us to be afraid of others: our superiors, our equals, our inferiors—to be afraid of certain situations, certain topics—And fear works its worst with the aid of that powerful, but often mis-directed servant, the imagination.

The New Era

ROGER A. RAVEN

THE INTUITION AND ITS EXPRESSION

BY E. W. PRESTON AND C. G. TREW

PROFESSOR MARCAULT gives us a significant and far reaching idea in the concept that as a man grows from child to adult, both physically and psychologically, his consciousness or self functions successively through different parts of his nature. At an early stage of development, for example, the individual expresses himself in action, this function being objective to the consciousness, while others, such as thought and emotion, are still subjective. This relationship Professor Marcault has expressed diagrammatically as shown in Figure 1:

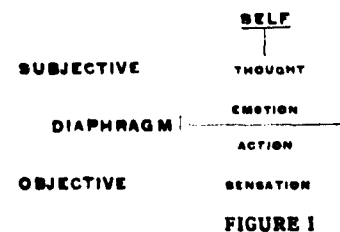
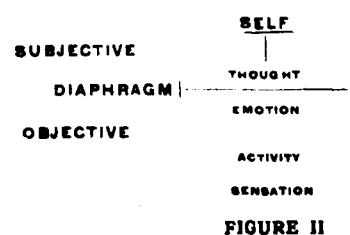


FIGURE 1

Through the diaphragm or wall, thoughts and emotions enter the objective consciousness; such thoughts and emotions, coming from the subjective region, being intuitions for the man at the activity stage.

By virtue of this flow of intuition, permanent windows or perforations are formed through which there can be a free interchange from one region to the other. We may, if we will, picture the man in a room in the walls of which he has

the power to make apertures through which the sunlight without may enter. He cannot break down the whole wall at once, but after a time he has made so many breaches that the walls fall of themselves. We can, of course, imagine him destroying his walls in some sudden violent explosion, but this is not the experience of most of us. This process, however brought about, means the entry of the self upon a new phase of consciousness, and is expressed by Professor Marcault as "the rising of the diaphragm". For example, the activity stage gives place to the emotional, as illustrated in Figure II.

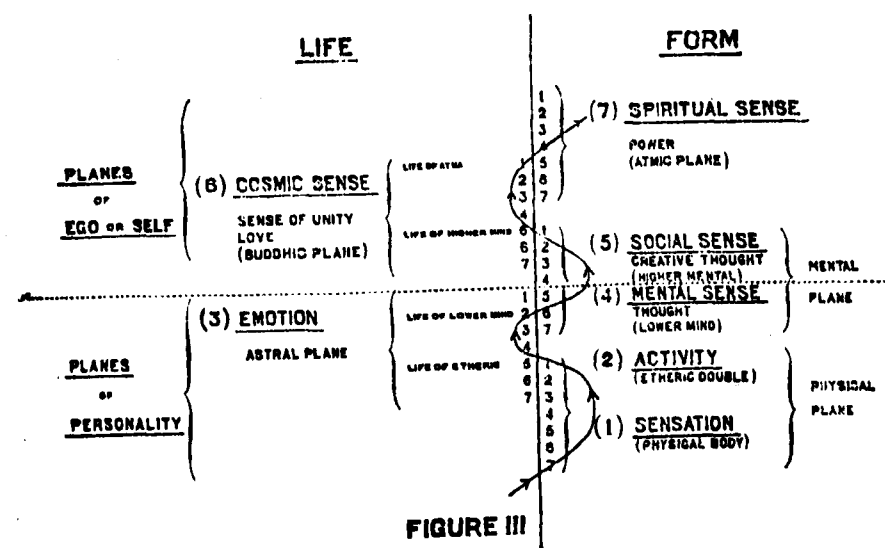


Whatever the stage of evolution reached by an individual, there is always this division between the subjective and the objective, and the point to be specially noticed here is that in each case the *intuition* is that which originates above the diaphragm.

In order to understand the position reached in evolution by the ordinary cultured man of to-day we must consider yet a further point; that is, that there are two types or conditions of mental activity. The one, which we are in the habit of calling lower mental thought, is definite and concrete; the other, higher mental thought, is abstract or archetypal. These two functions Professor Marcault calls respectively the mental and the social senses.

To-day, in so far as we use our minds consciously, we have objectivised our mental senses and have also reached a very fair comprehension of the brotherhood which is the outstanding characteristic of the social sense. What then is our

next step? When we analyse ourselves to find our exact position we find that, although we have not completely objectivised the social sense, we are reaching out to something further. This "something" partakes of the nature of emotion, but although it finds its mental expression in Brotherhood, its true nature is a "feeling" of "that mystical unity with the world" described by Professor Eddington. To this the name of the cosmic sense has been given. For us, then, the intuition will be anything which enters our mind from either the higher mental or the cosmic level. The relationship is best illustrated in the following diagram, Figure III, adapted from one of Mr. E. L. Gardner's.



In this diagram the planes or functions are shown as overlapping rather than superimposed upon each other. The numbers from 1 to 7 represent the subplanes of each plane, and it will be seen that the astral subplanes overlap the 3 higher of the physical and the 3 lower of the mental. The astral may be considered as the "life" of the etheric and lower mental planes, and buddhi that of the higher mental and lower Ætmic. By this overlapping of life and form we

realise the close connection of the respective parts of our nature, and comprehend more clearly why, for instance, Madame Blavatsky spoke of the astro-mental body. The curved line shows the order of development of the functions, emphasis being laid on each aspect successively. Sensation and activity, numbered respectively (1) and (2), are first developed, but emotion can and will be contacted at the same time as activity. This is best followed in the development of a child. Emotion is shown in a seven or eight-year-old child in the activity stage, but it is fleeting, and the attention is easily distracted by some suggested action. Later, in early adolescence, the emphasis shifts and becomes centred in the emotions, which in turn give way to the dominance of the mind, first very much in response to emotional stimulus and then as an independent function—knowledge for its own sake.

At our present stage our consciousness is centred in the social sense or higher mind, expressed by us as the "plane of the Ego," and we are fast becoming self-conscious there. Although this has not been completely attained we are able to contact the cosmic sense, since buddhi is the *life* of the higher mind. At a later date the emphasis will shift to the cosmic side, and we shall be concerned chiefly with that aspect of consciousness. We see, then, that for us, the intuition is of the nature of both the social and cosmic senses, higher mind and buddhi, and will show itself in a deeper understanding of the plan of our universe and an experience which passes beyond Brotherhood to Unity.

In order to be effective this type of consciousness must be expressed in words, it must pass through the physical brain and so be transmitted to the world—in fact the consciousness must be *focussed*. It is this power of focussing which is often lacking. As a beautiful scene, blurred and indistinct when regarded by the unaided eye, appears a delicate pattern, clear-cut and bright, when focussed by the

aid of a glass, so do the facts, apprehended by the self, become clear and significant when focussed by the aid of the mind. For the purpose of the mind is to act as a lens for the production of the image of the real on the screen of the unreal. Such a lens to be efficient must be homogeneous, delicate and fine in structure, well-proportioned and, above all, undistorted.

The preliminary work consists in thinking, practice in the conscious use of the mind; and in detachment, an effort to liberate the mind from the distorting power of the emotions. Such experience is within the compass of us all, although many fail to realise it, either because they do not recognise an intuition as such when it presents itself, or are not content to begin with an elementary problem. We are much more likely to obtain the answer to a simple question than to receive an epoch-making illumination. An example of the response to such a question may perhaps serve to make the matter clearer.

The following was received from a correspondent in reply to the question as to whether the outer objective world around us, or the inner subjective world of thought, is the true reality.

Neither is real without the other, that is the very nature of that sense of reality. It is an increasing "allness". There can be no mysticism without realism; the real includes them both. Use your power of choice not to divide into alternatives, but to mark your emphasis. That is your individual uniqueness.

Another problem was suggested by the view of man from an aeroplane. Why does man appear so small and insignificant compared with the vastness of the universe? An explanation was "seen" somewhat as follows.

As the consciousness increases the size of the physical body decreases. For example, large masses of rock material form the vehicle of a single spiritual triad, a whole forest of trees may be the expression of one consciousness, and many animal bodies contribute their experience to one group-soul; but as growth takes place, the

number of separate bodies decreases rapidly until we have one man one body. Size-growth hereafter takes place in the vehicle of consciousness rather than in the vehicles of action, so that man, seen from this point of view, fills the whole world with the activities of his consciousness, though his actual physical body may be small. This leads inevitably to the conclusion that to the developed man the true physical body is neither more nor less than his physical permanent atom.

Such exercises lead to the power of thinking for oneself, a faculty through the exercise of which life becomes a thrilling adventure of ever-increasing interest. The man who works in this way will not only complete the process of the objectivising of his own higher mind, but will admit the sunlight of this type of consciousness into the whole world.

Note: Groups are being formed for the study and development of the intuition on these lines and the authors would be glad to receive correspondence from those interested. Address Miss Preston and Miss Trew, Stamford House, Wimbledon Common, LONDON, S.W. 19, England.

THE MILL

GROANING beats of the tireless mill
Sob out the passing of time . . .

"Make haste, the end will come,
Run your race, dare to be still,"

But the wind calls forever, dreamily,
Softly over the hill . . .

JOHN BURTON

BEYOND OUR STAGES

A MECHANISTIC BASIS FOR ASTROLOGY

BY E. BENNETT

ALL sciences evolve: first there is collected and recorded a mass of observations without order, then a theory is built showing the relations between those observed things and this is perfected by further experiment and modification. No amount of observations alone can result in the birth of a science. For this reason, despite its vast age, its millions of tests and proofs, astrology remains in the class of pseudo-sciences, a doubtful and discredited relative to the recognised branches of human knowledge.

Astrologers assert that those cosmic powers of which the planets are the indicators, affect each human life according to their position, relative to the earth and to one another at the moment of birth, as viewed from that place of birth. Following the rules developed by years of recording, when given place and moment of birth, it is possible to outline the type, temperament, defects and virtues, probable accidents and fate of the person. In addition, by constructing a similar map for the same moment on each following day, more detail can be obtained, each day's changes representing those in a year of the person's life.

Astrology fails in lacking any good theory of action: there are missing links in every theory which attempts to cover the

problem of the fate as being shown in the birth map and also in the day-year link of the progressed horoscope.

The happenings in each life occur at times when some planet comes to that place or to a special angular aspect of that place which was held by a planet in that birth-moment. It is as if that map, the record of the moment, was something more than a mere abstraction, more than a record of a past position never to recur absolutely at any date of the future. How can a past position or its record affect the future? Here lies the greatest puzzle of astrology. An attempt to bridge this gap is not without value, opening the path for experiment either to prove or disprove the thesis, either attempt being sure to add knowledge to the science.

Certain it is that at the birth moment, these planetary powers enter into possession of paths of influence whose position remains fixed relative to this world and not fixed, relative to the person; otherwise one's fate could be escaped by an alteration of position, by travel, by many devices. These paths remain established and influences pervade them, affecting the man, with regular recurrences fixed by the planetary movements. If these are in part of the man that part is as fixed as is the planet on which he lives and may be thought of as being a part of the planet although acting as if part of the man.

If this "something" is not part of the man, it must be part of the world upon which he lives or of the planetary spirit of which that world is the physical body. This latter appears the simplest view: there are several difficulties but these can be answered.

To summarise: There is a most intimate link between each individual and a part of the earth's planetary spirit through which he is influenced by the cosmic powers which are the subject of astrological investigation. It is of interest to note that could an arhat take over this new

type of life as a being extended into six strands for his body, covering millions of miles with them, at the buddhic level, these strands would be, if unexpanded in any way, only half an inch in width. This gives an indication of the gap between arhat life and the start of this further stage.

If these paths of strands behave as if having substance and rigidity it becomes possible to develop a theory of how angular aspects to the birth-position of a planet may cause effects. Experiments with vibrating organ-pipes impacted by similar vibrations at angles are suggested to throw light on the problem of how a 60° or 90° blending may affect a path so differently. This part of the subject is still far from a solution.

Clairvoyant observation corroborates the idea as far as stating that there are such rays traversing all planes of the earthly aura, these rays being of the nature of the seven planetary Logoi, making a cross sub-grouping of the planes material. The linkages into sixes being at a central point, would lie in that core of this world which we are told lies beyond the zones which are open to investigation.

The harmony, or link, is with a small portion of that great spirit. In the horoscope there are only a few paths along which these powers will strongly affect the individual concerned, the native, to use the astrological term.

With the Moon, an orb having little effect on the more advanced souls, but with spread of influence over an orb of 18°, these paths are those linking to the forces of the Sun, Venus and Mars, Saturn and Jupiter and also that line towards the horizon at the birth-moment. These paths of influence are taken to cover an angle of about seven degrees on each side of the actual points. If these paths are parts of a planetary, one group of six such paths represents each native, this group being linked into a complex of active rays at some central point. Such groups of rays would form into as many

permutations as can be found in a belt covering the entire circle of three hundred and sixty degrees, extending over a width, corresponding to the $17\frac{1}{2}$ degrees axial tilt South and North, in these units of twelve degrees range. It may be assumed that such permutations, the limit of possible variety, will bear a relation to the highest possible population of the planet.

To avoid confusion in the application of this idea, it must be remembered that each single ray will transmit influences to many combinations of other fives, each unit belonging to many sets of these sixes.

It is possible that each ray is made up of a multitude of finer strands, each strand peculiar to one, and only one, sextenary.

The number of permutations, allowing for the Solar width of influence being double that of a planet, all others being of 12 degrees range, would be 7,290 millions, a larger figure than that of the present population.

The query arises as to why there should be any such correspondences in type between man and a world's spirit for there to be a harmony of sympathy or of action between them. Remembering the axiom that All has been, is, or will be Man, it becomes certain that both belong to the same evolution. We are told that in many respects the Earth consciousness is less than that of ourselves yet in other ways it is beyond us, certainly far beyond in its vastness. According to the electrical echoes¹ recorded by Professor Carl Stormer that spirit, in the case of our Earth, has a mental aura extending to a distance of 1,584,000 miles from the centre and a buddhic aura at least $12\frac{1}{2}$ times as great.

Compare such a being with man and certain parallels are found. An adept may have an aura with a radius of 3 miles or more from its centre: for a man of 5 feet 8 inches

¹ See THE THEOSOPHIST, Vol. L, 12 Planes of Space.

height, a three miles' extent means a ratio of this buddhic aura equal to 5,000 times his height. This is also as the ratio of the buddhic aura of the planetary spirit, to the diameter of its physical core, the Earth.

An infinite age would be needed for the adept to grow to the size of such a being but that gap of time is not essential. Our records of the past show many forms, as in a hive of bees, ruled by one consciousness; going higher and higher fewer forms are needed to represent one spirit on the physical plane. In man, one form is enough. May there not be later stages where one physical form represents many units of spirit, separate consciousnesses?

We feel that our present lives are peculiarly our own yet we also know that at a higher stage, we will see them as units of a vast series stretching across time: we know that as pupils, we will merge in our masters, becoming unified in aim, impulse, reaction, consciousness as we grow towards perfection. That our own individual consciousness remains is no bar to these groupings into a greater one as that of the Great White Lodge. Holding this thought, there is little difficulty in visaging the Planetary Spirit as a still more intimate grouping of many spirits, higher material bodies into one permanent unity of form in which each spirit remains enough itself, to respond to a single special blend of cosmic powers and to be in harmony with a human being born under a close recurrence of that blend which presided over its own beginnings, such closeness of recurrence including Uranian aspects and not recurring under the circuit time of that planet, fourteen years more than man's allotted span.

Summarising: at this stage of life we have many units of spirit grouped into a single planetary form, which is the beginning of a higher evolution, prior to a new expansion of spiritual life, which, in turn, precedes the evolution of higher forms, as of a Solar Logos . . .

The puzzle of a lesser intelligence as shown by such a being is easy to solve. Looking back, we note a stage when mankind, just individualised on the Moon Chain, went back to recapitulate mineral, vegetable and animal evolutions in the beginnings of the Earth Chain, laying aside their higher elements of consciousness for long ages. The Planetary spirit is at a similar stage, also beginning a new phase of life, recapitulating the first simple lessons of a vaster life.

. . . A Planetary Spirit is a grouping of the forms of perfected humanity which lay aside, for that stage, their higher elements of consciousness as they are entering on a further evolution and beginning at a lowly stage.

The day-year puzzle may now be faced. To a great degree the past lies open to the advanced initiate; the future to a certain degree unto the adept. To them, there is a reality in the idea of time being a sort of space, a reality which no amount of Einstein can give to lesser mortals. It is easy then, bearing this in mind, to realise that a planetary spirit, a stage beyond, possibly far beyond that of adepthood, may have an actual time extension even as we have a triple space-extension of our bodies.

In each day, the revolving earth sweeps our viewpoint across the entire circle of the zodiac, the starry background of the planets revolving around the Sun. From this background stream those forces represented by the divisions of the zodiacal houses. On recurrence of the same moment on the following day, as that of the birth considered, not even the swift moving Moon has passed beyond aspect of its former day's position. The close correspondence to the birth-position now perfected by the earth's movement bringing the Sun into the same position relative to that part of the earth, allows a renewed excitation of the complete complex, stamping the slight changes, the modified birth-position, into a spatial time-extension of the rays of its set. That this assumes a definite extension along a fourth dimension is inevitable; this must occur in all attempts to explain the day-year puzzle. This daily restamping of widening of the paths, constitutes the

progressed horoscope and has, possibly, greater power over the native than the birth position. This extension comes into activity as for each day's record in each successive year, for instance the seventieth day representing the seventieth year of life. Both day and year correspond in being the period during which the Earth passes through a full circle of the Zodiac, in the one case by the daily rotation on its own axis and in the other by its annual journey around the Sun. This similarity suggests that there is a very slow progression of the Solar System, if not the entire Universe, in a time-space direction. Such a view is not in any way contradictory to the mathematics of relativity. The hint of a relation between the far distant starry background and the time element of space is also what such modern theories lead us to expect.

Another interesting point, rather a side-issue, of more interest to astronomers than to astrologers, is the effect of the planet's tilt of axis upon its population, assuming that the correctness of this idea of each complex corresponding to one soul incarnate for that period. The greater the axial tilt, the more abrupt and marked the seasons and the greater the number of possible permutations of positions. Verification of planetary populations would in time, prove or disprove, this suggestion. The planet whose axis had the greatest tilt could house the greatest number of beings irrespective of the actual area of available land.

We know that of the sixty thousand million souls which are evolving through the Earth Chain, not many more than three thousand millions can be in incarnation at any one time. Of these, in the present age, our Earth houses the greater part although past history indicates that Mars may have held, at its fullest, a greater number. Mercury, to receive the greater part of our race and also the Venusian laggards, will hold a yet greater number in later days of this round.

Axial tilt, great in the case of Mercury, more than the Earth's in the case of Mars, agrees with this view. Venus, last world of its chain, has also a great tilt, showing a big population.

The same indication shows that the great world of Jupiter, still too hot for habitation, will never have a large number, as its tilt is about one-seventh part of ours. It is presumed that, to-day, its races are housed on the greater moons of this planet, which are all within its astral aura. Saturn should have a humanity slightly greater than the Earth and Uranus a much bigger one. Has this some connection with Uranus being the seventh planet outwards, one which might hold the fruitage of the six physical worlds now evolving within its orbit?

Passing from this interesting side-track and returning to the difficulties of our problem, consider the radical change of the form from the comparatively globular aura of the adept to the more than thousandfold greater linear extensions of the complex of rays or paths within the planetary spirit. How can such a change occur? What is there to hint that it does?

There is much! Observation teaches us that all aspirants to a swifter evolution are already practising such linearity. Clairvoyance shows each pupil linked by a line of light to the Master and this thread broadens as they draw into harmony. The various exercises of our training develops this power on all rays although many years may pass before there grows any perceptible amount of the pupil's consciousness into that mutual link. Meditating with steadied consciousness, stilled into power, the chela murmurs Will, Will, Will . . . the consciousness outstreaming towards the Master who is his goal. The planetary powers are abstract, formless, to him far beyond reality: the Master is on a ray, is its earthly representative, and the pupil his deputy of the outer world. Easier far to reach a member of the Great White Lodge, only

a few thousand miles distant, than to contact a planetary Logos distant more millions of miles than the other is thousands. Truly hard the toil for such as bend their minds to reach the unmanifest. That viewless path can scarce be trod by man, yet there are some who desire to tread it. They first must link through lower forms with the same ray.

Astrologically, man represents the Lunar influences,¹ the form builders, linked with the higher powers, represented by the planets, by the members of the Great Lodge. Mars is seen in the Master Morya, Ruler, Organiser and in our revered Head. Many of the local organisers are on the same ray. The Master Kuthumi represents Venus, Serenity, Harmony. Was it not in his presence that Madame Blavatsky found a new serenity and healing for her racked body when worn with the toil of freeing the Society from the unsatisfactory elements which were attracted to her. Solar and Mercurian is the Wisdom Ray shown in its highest as the power to enter into the outlook, the life of another. Thus it stands for love in brotherhood and on it are the Lord Maitreya and his outer representatives. Other rays have leaders on Earth less easy to identify.

There is one mantric meditation which describes all rays in terms of their qualities although this is not always realised: it is that one beginning: "The Self is Purity. I am that Self" . . . Purity of purpose, one-pointedness stands for strength, the outward expression of the quality of Mars. Inner serenity and outward harmony mark the Venusian. Compassion is from realisation deepening into brotherhood, virtue of Mercury. Freedom comes through the practice of justice, quality of Jupiter, for freedom cannot be while injustice makes kârmic bonds. Saturnian is that balance needed before bliss, peace passing understanding, can be gained. So this is a ray mantram fit for those nearing adepthood.

¹ See Moon Magic. THE THEOSOPHIST, Vol. I, 10.

To most pupils its practice is no more than a recollection of qualities: to those who know, it is also a beginning in projection, a holding of a new frame sensing new octaves of vibration. Knowing this, deepens its value to its users.

Not until we are of the adepts will we learn how to live in extended forms, to be fully conscious throughout them, ready for merging in a new evolution. It appears to be a regular choice, also a great sacrifice, one of high consciousness continuing for ages while the loosely organised planetary learns to act as a whole, as one form. When this power is attained, it is ready to pass on, a stage further and it will then no longer be tied to the ordered life of a planet: that appears to be as the mineral life of our lower evolution in this higher stage of the endless journey.

These rays are but the beginnings of that new form which may take another manvantara for its perfecting and yet even then will but be as an organ to the body of a future solar logos. How many further ages will go to that building we cannot estimate: there is no end to the growth of Being, no end to progress within the Illusion of Time.

THE development of the scientific brain is among the greatest achievements of evolution; but woe to those who make it an end in itself! The part must always minister to the whole, from whence it draws its life and energy. If it turns upon an independent axis, then, like a child's top, it will revolve awhile, and cease inanimate for lack of sustenance.

REGINALD POLE

KRISHNAMURTI'S GOD

BY ALEXANDER HORNE, B.Sc.

GOD is that which we know the least about and quarrel the most over.

This statement (with apologies to those who would take exception to the grammatical construction used) comprises practically everything we mortals can say with any amount of certainty on the subject of the Deity. And now that Krishnamurti is beginning to express himself a little more definitely on some topics—one of them being the deity—his statements seem to trouble and perplex more than a few theosophists, for no greater reason than that they fail to understand his meaning in the light of the very theosophical knowledge they are supposed to possess. To give one example, he is reported to have said that there is no God outside of man, and straightaway some of his critics suspect him of denying the existence of God. His own statement reads as follows:

There is no God except a man purified, and there is no power exterior to himself.¹

In further amplification of his position, he has said, at the Ommen Camp:

I have never said that there is no God. I have said that there is only God as manifested in you, and when you have purified that which is within you, you will find truth.

Fifty years of theosophical teaching have done us little good if we can fail to understand Krishnamurti's simple

¹ *The International Star Bulletin*, June, 1928.

meaning. For his teaching regarding God and man we find anticipated in detail in *Isis Unveiled*, in *The Secret Doctrine*, and in the early letters of the Masters. The preliminary plan we find already laid down there—perhaps in anticipation of just such difficulties as now arise. But, because we do not take the trouble to acquaint ourselves with this groundwork, because we hold on to current ideas regarding man and Deity (just as if H. P. B. had never been born), for that reason we find ourselves troubled and perplexed, victims of our own ignorance.

Let us therefore go back to the early period of the Society's history and seek to determine what it is that H. P. B. was commissioned to teach us regarding this question. She says:

I have often been taken to task for using expressions in *Isis* denoting belief in a *personal* and anthropomorphic God. This is *not* my idea.¹

Yet we, who profess to be her pupils, persist in using anthropomorphic expressions with reference to God, and cling tenaciously to our inherited western ideas of a personal divine Being, even to the point of being shocked when a denial of such an external Being is made.

The fact of the matter is that *the whole Esoteric Philosophy is based on the non-existence of a personal God*, and on the existence of That which is alike impersonal, immutable, and absolute. If the term 'personal God' must be used at all, it can only be used in one sense, namely in the sense of man's highest Self, that immortal divine spark which is truly his 'Father in Heaven,' and thus his 'personal' God.²

Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates . . . Like an under-current, rapid and

¹ *The Secret Doctrine*, Vol. I., p. 634, Third Edition.

² *Ibid.*, III, 449.

clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, [of] an enforced anthropomorphic Deity and [of] religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazareus*, and in the superb neo-Platonic language of the Fourth Gospel of the later religion; in the oldest *Veda* and in the *Avesta*; in the *Abhidharma*, in Kapila's *Sankhya*, and the *Bhagavad-Gita*. We cannot attain Adeptship and Nirvāṇa, Bliss and the 'Kingdom of Heaven,' unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us.¹

The neo-Platonic mysteries, again, expressed this very idea as their fundamental teaching. Their votaries strove by suitable practices to evoke and make manifest in themselves their divine Selves. *Theophania*, we learn,

is not only the presence of a God, but an actual—howbeit temporary—incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man—its representative or agent on earth.²

Even here, the use of the phrase 'personal Deity' is but a concession to the frailty of human speech. From the higher philosophical standpoint the thought of a 'personal God' even in this sense is illegitimate.³

The quotation given above—with the context from which it is taken, and to which the reader would do well to refer—makes clear some of the statements that have been made concerning the spiritual and psychological mystery that is believed to have taken place in the person of Krishnamurti.

Just what the 'Higher Self' really is, will also be found to be enlarged upon, in the references given above. Suffice it for the present to emphasize the point already made, namely, that the personal God, when such a term must be used, is none other than man's inner divinity, and "as many men on earth, so many Gods in Heaven; yet those Gods are in reality

¹ *The Secret Doctrine*, III, 62. "When you have purified that which is within you, you will find truth," is the way Krishnamurti puts it—the same idea, identically.

² *Ibid.*, 57.

³ *Ibid.*, 450.

ONE"¹—a unity in plurality. It is this 'Father in Heaven' who is evoked with the pronunciation of the *Om* formula,² for the phrase *Om Mani Padme Hum* has for its esoteric significance: "Oh my God within me," and is a direct invocation of the divine self.³ The purpose of both Occultism and Mysticism is the union of the terrestrial self with the inner, divine Self, and though the methods used are dissimilar, the end aimed at is one and the same.

Notice how Krishnamurti speaks of having united the Source and the Goal. It is in the divine Flame that we have our source, and it is the complete manifestation of the divine spark in us that is the goal of our being. Union with our Beloved—the spark with the Flame—is the aim of our existence. It is the complete and permanent union of the human and divine elements that marks the attainment of the superhuman level. This union, of course, may have degrees of completeness, just as Nirvāṇa is said to have levels.

We started out, you will have noticed, by pointing to the oft-forgotten fact that the Esoteric Philosophy discountenances the idea of an external, personal God.

The Secret Doctrine teaches no Atheism, except in the sense underlying the Samskrit word *Nastika*, a rejection of idols, including every anthropomorphic God.⁴

Esotericism, pure and simple, speaks of no personal God, therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the Absolute Deity.⁵

'The Adepts believe in 'Gods,' and know no 'God' but one universal, unrelated, and unconditioned Deity.'⁶

The true Buddhist, recognizing no 'personal God,' nor any 'Father' and 'Creator' of heaven and earth, still believes in an

¹ *The Secret Doctrine*, III, 449.

² *Ibid.*, 450.

³ *Ibid.*, 574.

⁴ *Ibid.*, I, 300.

⁵ *Ibid.*, III, 483-4.

⁶ *Ibid.*, I, 314 (footnote)

Absolute Consciousness, *Adi-Buddhi* . . . If a Vedāntic Brahman of the Advaita Sect, were asked whether he believed in the existence of God, he would probably answer, as Jacolliot was answered, 'I am myself God' . . . The answer of the Brahman would have suggested itself to every ancient philosopher, Kabbalist, and Gnostic of the early days.'

Therefore :

When the Theosophists and Occultists say that God is no Being, for It is Nothing, No-Thing, they are more reverential and religiously respectful to the Deity than those who call God *He*, and thus make of Him a gigantic male.'

The ever unknowable and incognizable *Kāraṇa* alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the 'still small voice' of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.¹

Such is the philosophy of the Ancient Wisdom.

THE ABSOLUTE

Having considered the 'personal God'—what it is and what it is not—we are now in a clearer frame of mind to appreciate somewhat the nature of Absolute Deity—a conception we must make our own, if we are to further understand the fundamentals of the Esoteric Philosophy regarding the divine.

Philosophers—however much they may disagree on other matters—are generally agreed that the highest conception of God is that of impersonal Deity. For that which is personal must logically be finite. That which can act and think and have personal attributes cannot at the same time be immutable. The theists of course will not admit this. By

¹ *The Secret Doctrine*, I, 696.

² *Ibid.*, 376.

³ *Ibid.*, 300-301.

some process of reasoning best known to themselves, they see no inconsistency in the thought of a *personal* Being, who is infinite in all respects; a Being who thinks and acts, and yet remains immutable for all that. Something of their psychology, however, we can account for, as we examine the religious history of a people. For we see that, looking down the centuries, two conceptions of God are usually found developing side by side: the conceptions of the people, ruled largely by sentiment, and subscribing to a God possessed of the attributes necessary to satisfy the emotional needs of the masses; and the conceptions of the thinkers, satisfying the demands of the trained intellect. In between these two extreme classes there have also no doubt always been people who have been ruled by a composite admixture of emotion and intellect, one or the other predominating at different periods of their lives. These have been in the most difficult position of all. No sooner do they think themselves well established on a secure foundation of either faith or reason, than their mood changes and they find their cherished beliefs go up in smoke. Such people often cut the Gordian knot by settling down in time to the worship of a God who, as has been said, is both personal and infinite; a God who plays an active part in the affairs of men and yet remains immutable for all that. It never occurs to them that they are compromising with an inconsistency.

The Esoteric Philosophy reconciles these discordant views by teaching that there are two "Ones": the Absolute, and Its reflection, the Logos; the one infinite, the other finite. The latter conception will be elaborated upon further on. Let us for the present confine our discussion to the Absolute. Says H. P. B.:

Deity is not God. It is No-Thing, and Darkness. It is nameless, and therefore called *Ain-Suph*,¹ the word '*Ayin* meaning nothing.'² As such, *Ain-Suph* cannot be the Creator or even the

¹ Literally, "Without End".

² *The Secret Doctrine*, I, 374.

Modeller of the universe, nor can It be *Aur* (Light). Therefore *Ain-Suph* is also Darkness. The *immutably* Infinite, and the *absolutely* Boundless, can neither will, think, nor act.³ In every cosmogony, behind and higher than the 'Creative' Deity, there is a Superior Deity, a Planner, an Architect, of whom the Creator is but the executive agent. And still higher, *over and around, within and without*, there is the Unknowable and the *Unknown*, the Source and Cause of all these Emanations.⁴

The philosophy of the Absolute—of a conception of Deity so impersonal and actionless that It can never share in the life of men—strikes one at first glance as a cold and cheerless philosophy. H. P. B. fully recognizes the difficulty, and, speaking of the Eastern philosophers, says:

With them, the 'One and Changeless'—Parabrahman—the Absolute All and One, cannot be conceived as standing in any relation to things finite and conditioned . . . Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the 'Father of all,' for they know that in his immortal essence man is himself the Changeless, Secondless One.⁵

I am verily the Supreme Brahman, says the Vedāntin.⁶

THE LOGOS

We now come to a consideration of the second "One" enumerated above—the Logos, the reflection of the Absolute. As has been said:

The *immutably* Infinite, and the *absolutely* Boundless, can neither will, think, nor act. To do this, it has to become finite, and it does so by its Ray penetrating into the Mundane Egg, or Infinite Space, and emanating from it as a Finite God.⁷

In Occult metaphysics, there are, properly speaking, two "Ones," the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible; and the second One on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, immutable; but the second, being,

³ *The Secret Doctrine*, I, 378.

⁴ *Ibid.*, II, 48.

⁵ *Ibid.*, III, 205.

⁶ *Ibid.*, 63.

⁷ *Ibid.*, I, 378.

so to speak, the reflection of the first One (for it is the Logos, or Ishvara, in the Universe of Illusions), can do so. It emanates from itself . . . the seven Rays or Dhyan Chohans.'

Here, then, we have the two aspects of Deity of which we spoke: the God of the people and the God of the philosophers; God Finite and God Infinite. Of course no pious theist would admit for one moment that the God he worships is finite, but this is merely due to the confusion of thought of which we spoke. He feels in his heart the need of a God who can respond to human needs, yet cannot escape the fact impressed upon his intellect that a God, to deserve the position given Him as the Lord of the universe, must be infinite and immutable. He therefore, by a mental sleight-of-hand, imposes upon his conception of God both the attributes of personality and infinity. Analysis, however, has already disclosed to us that these two aspects of Deity must not be confused one with the other. Reflection moreover, imposes upon us the need for being sincere with ourselves, even to the point of relinquishing cherished beliefs when reason shows us the necessity of so doing. Otherwise are we no better than those we characterize as being slaves to blind faith.

To return; we have seen that the Absolute, at the dawn of an Age of Manifestation, reflects Itself and emerges as a Finite God, who in turn emanates the Builders, or Dhyan Chohans. It is these Dhyan Chohans, in their turn, who bring the universe into being. They are the Builders who carry out the plan of the Architect.

We here come upon another mystery: the mystery of the One in the Many—Unity in Multiplicity. For the "One" that we spoke of, as being the reflection of the Absolute, is in reality but an abstraction. As H. P. B. puts it:

The 'Universal Mind' represents the collectivity of the Dhyan Chohan Minds.¹

¹ *The Secret Doctrine*, I, 155.

² *Ibid.*, 834.

In Esoteric Philosophy, the Demiurge, or Logos, regarded as the Creator, is simply an abstract term, an idea, like the word 'army'. As the latter is the all-embracing term for a body of active forces, or working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators or Builders.¹

These Dhyan Chohans are:

Entities of higher worlds in the Hierarchy of Being; so immeasurably high that, to us, they must appear as Gods, and, collectively—God.²

But, it must be observed, we can give this collectivity the name of God only from poetic considerations, not as the representation of a strict objective reality. Thus:

The Logos, or Creative Deity . . . in India . . . is a Proteus of a thousand and eight divine names and aspects in each of its *personal* transformations. The same puzzling problem of the 'One in Many' and the Multitude in One, is found in other Pantheons; in the Egyptian, the Greek, and the Chaldeo-Judaic.³

In the *Zohar*, the highest God is . . . as in the case of the Hindû and Buddhist philosophies, a pure abstraction, whose objective existence is denied by the latter.⁴

This world is the objective symbol of the One divided into the Many . . . and this One is the collective aggregate, or totality of the principal Creators or Architects of this visible universe.⁵

The Secret Doctrine:

Admits a Logos, or a collective "Creator" of the universe; a Demiurge, in the sense implied when one speaks of an "architect" as the "Creator" of an edifice . . . But that Demiurge is no *personal* deity—i.e., an imperfect extra-cosmic God, but only the aggregate of the Dhyan Chohans and the other Forces.⁶

THE PHILOSOPHY OF THE MASTERS

We have now, it is hoped, demonstrated the question of Deity in a few of its philosophical bearings, as viewed from the vantage point of the Ancient Wisdom;

¹ *The Secret Doctrine*, I, 408.

² *Ibid.*, 157.

³ *Ibid.*, 374.

⁴ *Ibid.*, II, 212.

⁵ *Ibid.*, I, 155.

⁶ *Ibid.*, 300.

sufficiently so, at any rate, to impress us with a degree of humility and open-mindedness on this profoundest of human problems. We now have but to quote the Master K. H. on this subject, as a fitting close to this essay.

In a letter to A. O. Hume, dated 1881, we find him objecting to the phrase "Infinite Mind," and preferring to call it "Infinite Force," a Force which displays "no more than the regular unconscious throbbings of the eternal and universal pulse of nature throughout the myriads of worlds".¹ "This perpetual motion is the only eternal uncreated deity that we are able to recognize."² He denies the existence of God as an intelligent spirit, a Creator, a moral governor:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H . . . We know that there are Planetary and other spiritual lives, and we know that there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Ishvara is the effect of Avidyā and Mayā, ignorance based upon the great delusion.

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded . . . We are in a position to maintain that there is no God or gods behind them . . . The God of the theologian is simply an imaginary power . . . Our chief aim is to deliver man from this nightmare, and to teach man virtue for its own sake, and to walk in life relying on himself, instead of leaning on a theological crutch that for countless ages was the direct cause of nearly all human misery . . .

If people are willing to accept and regard as God our "One Life," immutable and unconscious in its eternity, they may do so, and thus keep to one more gigantic misnomer.³

We are not Advaitis, but our teaching respecting the One Life is identical with that of the Advaiti with regard to Parabrahm . . . and he knows that there is no God apart from himself.⁴

"There is only God as manifested in you," says Krishnamurti. "No God except a man purified."

¹ *The Early Teachings of the Masters, 1881-1883*, edited by C. Jinanādhāra (1923), p. 195.

² *Ibid.*, p. 196.

³ *Ibid.*, pp. 208-210.

⁴ *Ibid.*, p. 212. The reader is strongly advised to read pages 193 to 218 for a fuller presentation of the Master's philosophy.

THE HIDDEN SIDE OF "THE THEOSOPHIST"

BY MARY K. NEFF

(Continued from p. 76)

IN April, 1882, a whirlwind burst upon the devoted Theosophical Society. The first great controversy in which the infant T.S. had engaged took place in America between the Spiritualists and the Theosophists; and as Master K. H. says:

The battle kept raging hot and fierce till the very day of departure . . . Ransack Spiritualistic literature, if you will, to the year 1878; search and find in it, if you can, one single word about occult philosophy, or esotericism . . . This was the first war-cry.¹

The second skirmish took place in India in 1882, when the split occurred between the T.S. and the Arya Samāj. In America the Founders had been the attacking party, in India they were attacked. It was the alliance with the Samāj that had drawn them to Hindustan, and "Dayānand stamped the movement with the impress of Aryan nationality"²; but it was not destined to last. Of course, the real cause of disruption was the ambition of Swāmī Dayānand to figure as head of both Societies, and his jealousy of the growing fame of the T.S. in India; but the ostensible cause, the second "war-cry,"

¹ *The Mahatma Letters*, p. 272.

² *Ibid.*, p. 416.

was the nature of God—Personal God or Abstract Principle of the Universe; and for some time THE THEOSOPHIST was much concerned with “P.G.” and Dwaitism or Adwaitism. In this philosophical battle, the Regent of India, Master Jupiter, took up the cudgels for his Society, in an article in the Supplement of the June THEOSOPHIST, entitled “A Mental Puzzle” and signed, “One of the Hindū Founders of the Parent Theosophical Society, Tiruvallam Hills, May 17”. He opens with a very telling contrast of statements made in “the last two numbers of Paṇḍit Dayānand’s organ—*The Ārya*—and abandons them to the readers in the hope that someone may be able to solve this mental puzzle”. The following will serve as specimens :

Ārya of April, 1882

The Founders of the Society (our esteemed Brothers and allies) are the first and staunchest champions of the Vedas and the ancient philosophy of Āryavarta.

The Society is the most powerful ally that the Āryan religion and science have at the present time in the West.

Therefore the cause of the Theosophical Society is the cause of the Ārya Samāj, and every insult offered to the former (our esteemed Brothers and allies, the Founders of the T.S.) is equally painful to the latter.

In a footnote all the particulars of the Swāmī’s joining the T.S., with dates of his diploma and initiation, are given; also places and times of his public meetings with the Founders and his public speeches supporting the T.S. The ground being thus cut away under the feet of this argument, next the philosophical basis of it is shown to be caused by a contradiction

Ārya of May, 1882

The alliance between the Ārya Samāj and the Theosophical Society has been broken off because the head Theosophists are now converts to Buddhism and no more for the Vedas.

They came to India as students, but have set themselves up as teachers, by establishing a Society of their own (!?) which has proved of no practical good to India.

The reader should also know that Swamiji was never a Fellow of the T.S. (!!!) nor ever expressed a desire to be one. The only relation which he suffered to have been made consisted in his accepting to be their Instructor in the Vedas.

of their position on the part of the Samājists, not the Theosophists, in another clever contrast taken from their journal :

The Vedas teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents, or an over-merciful one forgiving sinners.

The highest aspiration of a Yogi is God, and they who have no faith in a God, as defined in the Vedas, which contain all the sublime doctrines of Yoga Vidya, can never become Yogis.

The Master ends his long and telling article with the assertion that :

The PARABRAHM of the Vedāntins and the ĀDI-BUDDHI of the northern Buddhists are identical. Both are Abstract Principles, or non-entities, Moksha and Nirvāṇa being their immutable states; hence the re-absorption of the human spark of Parabrahm or Ādi-Buddhi—called by the vulgar “soul”—into the Parent Flame whence it proceeded—an end so eagerly sought for under the synonymous terms of “Moksha” and “Nirvāṇa”.

In THE THEOSOPHIST of October, 1881, there had appeared an article on “Death, by (the late) Eliphas Levi”; and in July, 1882, Mr. N. D. Khandalavala of Poona, put some questions on seeming discrepancies between the teachings of Levi and those given in *Fragments of Occult Truth*. At the foot of this letter, when it reached the editor at Bombay by post, were the words :

Send this to Mr. Sinnett. Having now received all the necessary explanations from me, he will not refuse me the personal favour I now ask him. Let him enlighten his brother-theosophists in his turn, by writing an answer to this for the next THEOSOPHIST, and sign himself—“A Lay Chela”.

To which H. P. B. added, before sending it on to Mr. Sinnett :

And now he [K.H.] must needs precipitate here too! Very much obliged to him anyhow, one trouble less on my shoulders. Found the precipitation on opening the wrapper.¹

H. P. B.

In due course, Mr. Sinnett replied to H. P. B. :

I began to try to answer N. D. Khandalavala’s letter at once, so that if K. H. meant the note to appear in this immediately “next”

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 364.

THEOSOPHIST for August, it might be in time. But I soon got into a tangle. Of course, we have received no information that distinctly covers the question now raised, though I suppose we ought to be able to combine bits into an answer.

Evidently he could not "combine bits" satisfactorily; for he returned the MS. to Mme. Blavatsky with a postscript:

As you may want to print the letter in this number, I return it herewith, but hope that this may *not* be the case, and that you will send it me back again, so that I may duly perform my little task with the help of a few words as to the line to be followed.¹

And she received it with the humorous stricture:

Why you sent me back the MS. of Khandalavala is more than I can tell. K.H. says you *do* know and have to know, and that it is only your viciousness that prevents you from admitting that you *do* know but *won't* tell. To tell truth, it is not K.H. who says so, but I know he *must think* so, and that's the same thing. However, he carried it off, in *disgust with you*, I feel sure of it. Good Bye.

Nobody's H. P. Blavatsky.²

And it was the Master who finalised the matter, as is shown by his remark to Sinnett:

When I wrote for you the materials for your answer to Mr. Khandalavala's letter that you sent back to H. P. B.³

The letter and the answer thus furnished were published in the November issue of 1882, and called "Death and Immortality". It is interesting to find that the answer is introduced by three stars in the form of a triangle. When one looks through the early issues of the journal with seeing eyes (as in the case of the folio edition of Shakespeare, knowing the cyphers), secrets are revealed: * * * for a Master; ∴ for an Initiate; even the degrees of Initiation being sometimes marked, as when in THE THEOSOPHIST of September, 1882:

We, the undersigned, the "Accepted" and "Probationary" Hindu Chelas of the HIMALAYAN BROTHERS, their disciples in India and Northern Cashmere, respectfully claim our right to protest

¹ The Mahatma Letters, p. 125.

² The Letters of H. P. Blavatsky to A. P. Sinnett, p. 28.

³ The Mahatma Letters, p. 189.

against the tone used in the above article and the bold claims of H.X.—a lay Chela, etc.

(Signed) DEVA MUNI . . .
PARAMAHAMSA SHUB TUNG
T. Subba Row, B.A., B.L., F.T.S. . . .
Darbhagiri Nath, F.T.S.
S. Ramaswamier, B.A., F.T.S.
Guala K. Deb, F.T.S.
Nobin K. Bannerjee, F.T.S.
T. T. Gurudas, F.T.S.
Bhola Deva Sarma, F.T.S.
S. T. K. . . . Chary, F.T.S.
Gargya Devi, F.T.S.
Damodar K. Mavalankar, F.T.S.¹

In August, 1882, Master K.H. wrote to Mr. Sinnett:

To reconcile you still more with Eliphas, I will send you a number of his MSS.—that have never been published, with my comments all through.²

However, the MSS. went instead to Mr. Hume, who translated them from the French for THE THEOSOPHIST; for when Mr. Sinnett reminded the Master:

Memo: at convenience to send A. P. S. those unpublished notes of Eliphas Levi, with annotations by K.H.,³
the Master replied:

Sent long ago to our Jakko friend [Hume, of Simla];³
and later wrote:

In the forthcoming [November] THEOSOPHIST, you will find a note or two appended to Hume's translation of Eliphas Levi's *Preface*, in connection with the lost continent.⁴

¹ The article referred to is "C. C. M. [asse]y and *Isis Unveiled*," by "H.X." [A. O. Hume], who states, among other opinions, that he considers it a "sin on the part of the Masters not to communicate all the knowledge they possess to the world". Master K. H. says that the names in capitals are those of the confidential chelas of the Chohan himself and that the "Protest" was published by his order. *Ibid.*, pp. 292, 293.

² The Mahatma Letters, p. 134.

Master K. H. once remarked of Levi's book: "No wonder you think it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three in Europe). These expound our eastern doctrines from the teachings of Rosencreuz, who, upon his return from Asia, dressed them up in semi-Christian garb, intended as a shield for his pupils against clerical revenge. One must have the key to it, and that key is a science *per se*. Rosencreuz taught orally. St. Germain recorded the good doctrine in figures, and his only cyphered MS. remained with his staunch friend and patron, the benevolent German Prince from whose house and in whose presence he made his last exit—Home."

³ *Ibid.*, p. 144.

⁴ *Ibid.*, p. 158.

There are really a number of footnotes attached to this article, which is called "Gleanings from Eliphas Levi: Extracts from the Introduction to the *Dogme de la Haute Magie*". The notes are of great interest; for even in such terse form the Master throws a penetrating light into abstruse questions on dim old myths of the Magi, Atlantis, the god Pan, etc.; as an illustration:

Cupid, the god, is the seventh principle, or Brahm of the Vedantins; and Psyche is its vehicle, the sixth principle, or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality," and you will understand.

There is one among these footnotes of Master K.H.'s which is of peculiar significance, because its author had very recently experienced what he describes. This note deals with Initiation and the Initiator, treating the subject chiefly from the Christian and Jewish points of view, but adding:

To this day, the Initiation *beyond* the Himalayas is followed by the temporary death (from three to six months) of the disciple, often of the Initiator.

Now in September, 1881, the Master Koot-Humi had notified his two "lay chelas," Sinnett and Hume, that

I will soon have to leave you to yourselves for a period of three months.¹

As a matter of fact, they were not left to themselves; for Master Morya took over their correspondence, and his letters reveal a glimpse of the wonderful experience through which Mahatma K.H. was then passing, and still more of the exquisite relationship existing between the two Masters. He writes:

When his (K.H.'s) 'retreat' was decided upon, in parting he asked me: "Will you watch over my work, will you see it falls not in ruins?" I promised. What would I not have promised him at that hour!² At a certain spot not to be mentioned to outsiders, there

¹ *The Mahatma Letters*, p. 206.

² Djwal Khul reveals the magnitude of this promise in his remark: "M. Sahib's only hatred in his life is for writing" (*Ibid.*, p. 250); and it is echoed in the sigh with which Master M. says: "I close the longest letter I have written in my life; but as it is for K.H.—I am satisfied." (*Ibid.*, p. 228.)

is a chasm spanned by a frail bridge of woven grasses, and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web, and *seems* to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery, to one of *our* places and to some of *our* people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas.¹ It is there where now rests your lifeless friend—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work. . . .²

Koot-Humi went to see him (as he is his chela) before going into Tong-pa-ngi—the state in which he now is. . . .³

Not having the right to follow K.H., I feel lonely without my boy. . . .⁴

I would not have even the desert wind listen to a word said at low breath against him who now sleeps. . . .⁵

Master K.H.'s footnote on Initiation, written not long after his return from Tong-pa-ngi, is worthy of fuller quotation, and will be of special interest to Freemasons:

In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He who unriddles the Christian sphinx "becomes master of the Absolute," for the simple reason that the greatest mystery of *all* the ancient initiations is made plain and divulged to him. . . . Let him who would fathom the mystery of both Sphinx and Cross study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindûs, etc.; and then he will find what the word 'Atonement'—far older than Christianity—meant, as also the 'Baptism of Blood'.

At the last moment of the supreme initiation, when the Initiator divulged the last mysterious word, either the Hierophant or the "newly born," *the worthier of the two*, had to die; since two Adepts of equal power must not live, and *he who is perfect* has no room on earth. Eliphas Levi hints at the mystery in his volumes, without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mt. Pisgah after he had "laid his hand" upon the initiated Aaron; of Jesus, who dies for the

¹ Compare: "Unless one had become in the interim a Bodhisatwa or Adept" (*The Mahatma Letters*, p. 198.)

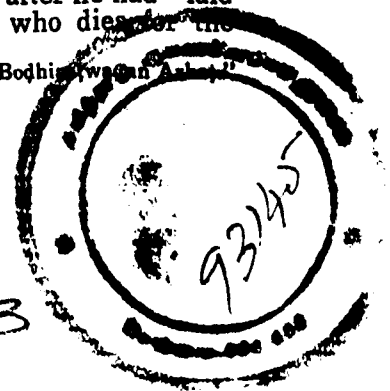
² *Ibid.*, p. 219.

³ *Ibid.*, p. 375.

⁴ *Ibid.*, p. 439.

⁵ *Ibid.*, p. 375.

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disciple "whom he loved," John, the author of the *Apocalypse*; and of John the Baptist—the last of the real Nazars of *The Old Testament*. (See *Isis Unveiled*, Vol. 11, p. 132.)

In these documents, *Aba*, the Father, becomes the Son, and the Son succeeds the Father, and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom), transformed later into the Holy Ghost . . .

To this day the Initiation *beyond* the Himalayas is followed by the temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts 'evil powers'. At the initiation of the Chhinnamasta Tantrikas (from chhinna, "severed," and masta, "head," the Goddess Chhinnamasta being represented with a decapitated head), the Tantrik Shāstras say that as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, "cut off his own head with his right hand, holding it in the left".

Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head ("My blood is drink indeed"—the injunction in John that so shocked the disciples); another is directed towards the earth as an offering of the pure sinless blood to Mother Earth; and the third gushes towards heaven as a witness for the sacrifice of "self-immolation".

Now this has a profound occult significance which is known only to the initiated. Nothing like the truth is explained by the Christian dogma; and imperfectly as they have defined it, the quasi-inspired authors of *The Perfect Way*¹ reveal the truth far nearer than any of the Christian commentators.

1883 still finds Master K.H. extremely active in carrying on THE THEOSOPHIST. On February 2nd, he writes to Mr. Sinnett:

I am specially anxious—on M.'s account—that the Journal should be made as much as possible a success; and should be circulated more than it is now in England.²

Again, he says of Lillie's *Buddha and Early Buddhism*:

I will have it reviewed by Subba Row or H.P.B., furnishing them with notes myself.³

And later in the year, when Sinnett had gone to England, he urges him to contribute:

If you find time to write for THE THEOSOPHIST and can induce someone else, as Mr. Myers, for instance—you will oblige me personally.³

¹ By Dr. Anna Kingsford and Edward Maitland.

² *The Mahatma Letters*, p. 201.

³ *Ibid.*, p. 428.

On August 22nd, 1883, Col. Olcott joined Mme. Blavatsky at Ootacamund, the hill-station of Madras, where she had been staying some little time at "the Retreat," the home of Major-General Morgan. He tells how delighted she was to see him after his prolonged lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 a.m., reading proofs and correcting her MS. He says:

Part of her work was the taking from dictation from her invisible teacher of the "Replies to an English F.T.S.," which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways.¹

Writing to Mr. Sinnett from Ootacamund, Mme. Blavatsky says:

I wish your "London Lodge" new members would not write questions necessitating such ample answers. Why, bless you, only the half of the "Replies" fill up a whole form of the September THEOSOPHIST! and fancy the pleasure. It is I who had to copy most of them, written half by M., half by either chelas or handwritings I see for the first time, as no printer the world over could make out M's handwriting. It is more red and fierce than ever!

And then I do not like them a bit, the "Replies". Where's the necessity of writing three pages for every line of the question, and explaining things that after all none of them, except yourself perhaps, will understand? Science, science and science. Modern physical science be hanged! And the October number having to devote 15 columns perhaps to answering the Questions and *Objections* by "an English F.T.S." M. ordered Subba Row to answer his objection on the date of Buddha's birth and Cunningham's fanciful dates. Holy shadow! And who is Mr. Myers that my big Boss should waste a bucketful of his red ink to satisfy him? And He won't; see if He does. For Mr. Myers will not be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the "adepts" will give out their real esoteric teaching in THE THEOSOPHIST?²

And again, writing in September, she remarks:

As M. says, "Remains to be seen how Mr. F. V. [should be W.] Myers will receive the Replies"—whether he will not be the first one (and if not he, then other members) to call them

¹ *Old Diary Leaves*, Vol. II, p. 466.

² *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 46.

ignorant fools, illiterate Asiatics, "with a small Oriental brain" as Wyld expressed it—wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say those "Replies to an English F.T.S." are time lost. They will not accept the truth, and they occupy half of every number of THE THEOSOPHIST that comes out, crowding out other matter . . . I am really sorry. It does seem wisdom thrown out of the window. Well—Their ways are mysterious.¹

These "Replies" were published as follows:

August: DEVACHAN: Memorandum, with three "Replies":

1. The Real and the Unreal,
2. Dream Life,
3. The Various States of Devachan.

Master K. H. says of them:

Again and once more, an attempt has been made to dispel some of that great mist that I find in Mr. Massey's Devachan.²

And H. P. B., in an editorial note attached to them, says that they come from three different sources.

September: SOME ENQUIRIES SUGGESTED BY MR. SINNETT'S ESOTERIC BUDDHISM:

1. Do the Adepts Deny the Nebular Theory?
2. Is the Sun Merely a Cooling Mass?
3. Are the Great Nations to be Swept Away in an Hour?
4. Is the Moon Immersed in Matter?
5. About the Mineral Monad.
8. Shri Sankarāchārya's Date and Doctrine.

It is of these that H. P. B. stated, they were "written half by M., half by chelas or handwritings I see for the first time"; and she gave Mr. Sinnett a piece of her mind in regard to the question about the moon, when writing from Ootacamund to him on August 23rd:

And now, speaking of moons, why should you, in pity's sake, speak of forbidden things! Did I not tell you a hundred times that they allowed no one to know or speak of this eighth sphere; and how do you know it is the moon, as we all see it? And why should you print about it? And now "an English F.T.S." comes out with his question, and this ass Wyld calling it a dust-bin. I called his

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 59.

² The Mahatma Letters, p. 339.

head a dust-bin in *Light*. You will both catch it in the Answer, you may bet your bottom dollar! for they (the answers) have arrived, the last ones to-night, and *vous ne l'aurez pas volé*, as the French say, your *savonade*! When Subba Row read the question discussed in your book, he nearly fainted; and when he read it (Mr. Myers's question) in the galleys—Damodar writes that he *became green*.¹

The *savonade* is as follows, in the September THEOSOPHIST:

QUESTION IV

IS THE MOON IMMERSSED IN MATTER?

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views on the moon" for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared that the speculations on pp. 104 and 105 in *Esoteric Buddhism*, besides being hazy, are somewhat premature. Therefore it may be as well to pass on to Question V.

But Sinnett was not the only one to receive a *savonade*! Says she later:

Boss [Master M.] blew me up several times for talking too much and telling you things I knew nothing much of myself—as about this darned "Moon" question. I was abused more than I ever was for this, when the question of the moon "dust-bin" came out. It's all that wretched Wyld.²

October 6: HISTORICAL DIFFICULTY—WHY?

Of this H.P.B. writes to Mr. Sinnett:

She (Mrs. Kingsford) can hardly be an infallible Seer, or else Maitland would not have attributed to "Mad. Blavatsky" a sentence written by the Tiravellum Mahatma in "Reply VI" of October. I have his MSS. I must be deuced clever to have written the "Replies" in THE THEOSOPHIST; I do not understand ten lines of that occult and scientific jibberish.³

November 7: PHILOLOGICAL AND ARCHÆOLOGICAL DIFFICULTIES.

Also Subba Row's INSCRIPTIONS DISCOVERED BY A. CUNNINGHAM, of which she says:

What do you mean by saying that "their Lordships" write too much for your London Society? It is my Boss and two others

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 52.

² Ibid., p. 72.

³ Ibid., p. 63.

you do not know. It is *against science* and not for your members that they write. And I always said it was useless and time lost; for no one will believe, and very few will understand; *I don't*. What do you mean by abusing Subba Row? Why, read his last against Cunningham. The old man wrote to him and has made him hundred questions, for the sake of science and archaeology, which Subba Row says he will not answer.¹

And Master K.H.:

See his last in the November issue. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation in Indian archæology. Ten to one it will never receive the attention it deserves.²

It is in "Reply VII" that the prophecy occurs which was mentioned by Col. Olcott. It will be of interest:

We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of western theorists and the humiliation of an imperious science. We are not emulous of the prophet's honours; but still, let this stand as a prophecy.

In all these "Replies to an English F.T.S.," there is much important matter, and it would be well if they were to be incorporated into Mr. Sinnett's *Esoteric Buddhism* as an Appendix. With the exception of those dealing with Devachan, the "Replies" were reprinted in *Five Years of Theosophy*, and so made available to the general reader.

(To be continued)

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 68.

² The Mahatma Letters, p. 429.

IN THE TWILIGHT

"HERE is a remarkable story," said the Vagrant, "which is sent by a reliable person. I will read it just as it was sent. The scene is Florence." The writer says:

I have a friend, an English lady, Mrs. K., who some years ago rented a palace in the Via Dei. When she lived there she became more and more convinced that conditions were unusual, and she felt as though she were not alone even when apparently in solitude. This aroused her interest and she resolved on investigation aided by a Russian prince N. and Mr. H., an English gentleman. These two and Mrs. K. decided, that they knew of no better means than to sit at a table, the usual manner of spiritualists, although they were not spiritualists; they followed the alphabetical code. Every word was spelled out gradually and registered as it was spelled. The table began to move and to spell, and when they asked the name of the person that had communicated with them, the answer given was: "R.L." This did not mean anything to them at first till this person explained that she was an Englishwoman, living in a little village near Mrs. K.'s home in England.

R.L. had met with an accident; she had been thrown from a carriage and rendered unconscious. She had remained unconscious for some time and when she recovered sufficiently she asked the doctor to send at once for Mrs. K. . . Mrs. K. was a stranger to her, but at her request she went at once to see her, and then R.L. said to her, that after her accident when she didn't know what had happened to her, she found

herself in a new country which was quite different from England, flowers and trees and everything making her feel that she was in a different place. While there, she said, she saw Mrs. K.'s father who had recently passed away, and he beckoned to her and told her when she returned she was to tell his daughter, that she need not expect him to go back to her, to reach her, but that she would certainly meet him again. This was all told by R.L. at the time they first opened communications, and reminded Mrs. K. about herself. Mrs. K. next asked whether R.L. could explain anything about the conditions of that house, had it any history?

R.L. replied: "I am quite unable to tell you about the murder, but the Cardinal has been trying for a long time to reach you, and obtain your help on behalf of the murderer whose soul is still on earth—bound and in great trouble." After this, the table began quite a different movement. Before any words were spelt, it tilted cross-wise and then began to spell in Italian. They found that the words were mediæval Italian, rather differently spelled, and the Cardinal in Italian expressed his thankfulness that finally he had reached them. Then he told them that a murder had been committed in one of the rooms; that it had been committed by a man who had confessed it to him under seal of confession. This had been his godson, bound by certain ties to the Cardinal, who was therefore very earnestly desirous of releasing him from his earthbound condition. They asked him what he desired them to do and he said that he wished the bones of the murdered man which were concealed under the pavement of the hall to be taken and given Christian burial. They asked him: "Is he buried here?" the Cardinal said: "Not buried, only hidden, he received no Christian burial," he laying considerable stress on that point. They began to carry out his wish by having the pavement lifted but they found that the owner objected, utterly refusing to allow any stone to be touched. He

considered the house was too old and he also seemed very sceptical as to the story. Although Mrs. K. volunteered to defray the expenses and have everything carefully replaced, it was in vain.

Then the Cardinal became very urgent, and perhaps thinking that they needed to be further persuaded of the truth of what he described, he gave them particulars about his life history and his family. He explained that his mother belonged to the family of the Rinaldini. He had been educated in a convent—I think it was near Bologna or Verona, I am not sure. He said he had been appointed twice Cardinal-Archbishop of Florence, and this impressed my friends because that was a life office. The Cardinal explained that through the machinations of his enemies and their intrigues he had been deposed from his office and had been banished for ten years which he spent chiefly in a monastery near Rome. Then he was restored to power. He always refused to give the name of the murderer as he was bound by the seal of confession not to betray any secrets of his penitent. So they only inferred from investigation that the place must have belonged to the family named Larioni which they imagined then was the murderer's name. The Cardinal speaking further about himself, told them to go to a certain palace in Florence and they would find his portrait, which they did. He told them that the murdered youth belonged to the Bardi family and had occupied the position of page in the family, and he said: "Go to the cemetery of San Miniato," well-known in Florence, and you will find the resting place of the Bardi family where these bones should be buried. The Prince went and was very quickly taken to that portion of the cemetery where he saw the monuments of the Bardi family.

The Cardinal continued to urge and almost insisted upon their carrying out this plan of removing the bones, and at last

said: "I will show you through the prince how the crime was committed." So they arranged that they should dine together the next evening. After dinner they agreed to watch in the hall to see what might happen. The prince was late in reaching the house and they noticed that he looked very tired and disturbed and seemed quite unlike his usual self. They questioned him, and he said that he had had a very perplexing experience, he considered it very uncomfortable. He said that when he went out in the streets of Florence and was strolling about as usual, going in and out of the shops, he was apparently followed by a monk who kept his cowl over his head and concealed the lower part of his face. The prince didn't know what to think of it, and began to feel very tired. He met a friend while he was shopping (he was very fond of going into old curiosity shops) and asked him if he noticed the monk who was following him. His friend said that he saw no monk. After dinner that evening the prince seemed so depressed and tired that they said to him that they would sit and watch and he might rest, and they sat on a carved settle in the hall. Almost immediately the prince fell into a very profound sleep. This was what happened: he rose from his sleep with his eyes closed, walked straight to the part of the hall which now shows only a blank wall. He made the movement of opening a door and they saw him listening; he advanced and seemed to greet someone. They saw his bow. He then moved again to another part of the hall, drew two chairs together, bowed and motioned someone to sit down. He then sat down himself and appeared to listen intently. In a few minutes he rose and knelt in front of the chair with his head bent; he got up and stood in such a position that it looked as though someone was holding his arm. He then moved as if he was accompanying someone to the end of the hall. In a few minutes they saw him start as if watching something; he seemed to

struggle to free his arm and he finally rushed forward and bent over something on the floor, and they saw that he was very much agitated and startled, the tears running down his cheeks. In a few minutes he staggered again to his feet and moved towards his original seat beside them, with his eyes still closed. They shook him, rousing him from his trance and asked him to describe what had happened. He could hardly bear to speak of it at first and exclaimed that it was very hard that he should have to see such a horrible sight when he could do nothing to help. He said that the whole appearance of the hall was altered. He saw a door in a place where no door could be seen; afterwards they tapped the walls and found a door that had been walled up. He said something impelled him to go to that door and open it and wait for someone to enter, when he stood there a monk entered and looking in his face he recognized the monk he had seen in the afternoon—the same piercing eyes—and recognized the resemblance to the portrait of the Cardinal. This monk said to him: I am the Cardinal. I was gathering sufficient etheric matter from you to materialize, to show myself to you this evening. I kept my mouth covered for I could not complete materialization then. And now, my son, sit beside me and have no fear, but watch attentively all that is to happen. I am here to right a wrong and to have justice done. With difficulty I have achieved this purpose. Now kneel and receive my blessing.

The prince was a Greek Catholic and a very devout Catholic, very much attached to his beliefs. After receiving the blessing, he stood up, the Cardinal laying one hand on his arm, and the prince said that he was impressed by the strong will that seemed to reach him from the Cardinal. The Cardinal led him to the end of the room and said: "Now stand still and watch, have no fear." In a few moments the prince said he saw the form of a woman dressed in white,

who was young and had dark hair, pass rapidly through the hall and leave it by the other door, as if afraid of being seen and followed. She was quickly followed by a young man who seemed, the prince said, perhaps twenty years old; he saw him distinctly and could describe his appearance. He was tall, had a very pleasant face and light brown, slightly curly hair which was hanging on his neck. As the young man passed through the hall near the tapestry on one side of the wall, an arm shot out and stabbed him, so that he was suddenly flung forward on his face and his body was nearly doubled by the force of the blow. The prince said that was when he tried to struggle and free himself, to protect this youth. When he reached him and bent over him, he found that he was dead and said that he suffered keenly that moment. After that, all that he knew was that there seemed to be one or two misty forms in the hall but he could distinguish nothing more, and the next thing was that he recovered his consciousness, sitting beside us.

Of course my friend felt more than ever anxious to carry out the Cardinal's wish, but as it was impossible they asked him what they could do instead; he said that they must find a priest and cause him to read the burial service and asperge the scene of the murder. They had some difficulty in persuading a priest to do so. I think it was the prince, or it may have been Mr. H. who at last persuaded a priest to come and be present at some séance which they held, during which the Cardinal addressed them. The priest summoned up courage at last to ask a question himself and he begged the Cardinal—his superior in the Church—to tell him whether it was really permissible for him to hold this service. I was present at some of those séances and I heard the priest speak at last as if he felt himself in the presence of a Prince of the Church, the Cardinal giving peremptory command to the priest to obey. I saw the little priest join his hands together as they

do when speaking to their superiors, saying: *Ma signor cardinale devo propria fare questa cosa, m'e permesso di fare cosi?* "But my Lord Cardinal, should I really do this thing? Am I permitted to act thus?" the Cardinal simply answered that in the cause of religion and to aid this murderer the service should be held. So one day the priest arrived with his vestments, bringing his holy water and his brush to asperge with, and the service was held; he asperged the room and he asperged every one present, Mrs. K., the Prince, Mr. H., Mrs. C. and myself. It was very impressive. We went back to the other room and four of us sat at the table, the prince, Mr. H., and Mrs. K. were the other three. We sat at the same little table and it began to move very slowly, and at first hesitatingly and in an odd way it spelled: "I am grateful, thank you"—in Italian of course. Then there was a pause and it began to tilt in the way the Cardinal used to do, always tilting in the sign of the Cross. The Cardinal spelled: "Yes, that unhappy man has been present and he thanks you. You have done what you can and I thank you also."

With that the story ends. My friend who continued to live in the palace felt a very different atmosphere after that, and the Cardinal did not call upon her to do anything else. Mr. H. took notes during the experience which lasted several months. He had been a sceptic and was convinced now.

"It would have been more complete," remarked the Vagrant, "if they had been allowed to dig for the bones."

ECHOES OF THE PAST

MASTER KOOT HOOMI

ON July 8, 1881, Mr. Sinnett received a letter from Master K. H. in which the latter remarked: "I may answer you, what I said to G. T. Fechner, one day, when he wanted to know the Hindū view on what he had written."¹ Here was something tangible to seize upon! The Master conversing with Fechner! It was not long before C. C. Massey, leader of the British Theosophists, made an effort to test this bit of physical plane evidence of the existence of the Mahatmas. His letter to Dr. Wernekke and the Doctor's reply are of great interest.

1, ALBERT MANSIONS,
Victoria St., London,
15th April, 1883.

DR. HUGO WERNEKKE,
Weimar, Germany.

DEAR SIR,

I write to you with a special object, in the hope of some information which it much concerns me to obtain, and which you may be able to get for me from Professor Fechner.

I am a member of a Society called "The Theosophical," which has its Headquarters in India, where it is said to be in communication, through certain of our leaders there, with a sect or fraternity of Tibetan Buddhists, known to us as the "Brothers" and as "Adepts" in occult science.

One of these, named Koot Humi Lal Singh, is credited with extraordinary knowledge and powers, and is the "Brother" with

¹ *The Mahatma Letters*, p. 44.

whom we are chiefly in correspondence. Some of our Society in England, including myself, are extremely anxious to verify, if possible, some statements which have been made about this personage, on his authority, and indeed by himself, in letters we have seen.

One of these statements is that he has travelled in Europe, and at one time studied in a German University. It has been suggested by one outside our Society that "Koot Humi" is altogether a myth, a pseudonym used by a certain designing person who is imposing upon us. I am so far from being indignant at this suggestion, that some things in my own experience have made me rather doubtful about this "Koot Humi"; and as he has made one specific statement about his German life, I am very anxious to test it.

I must say that "Koot Humi" is, we are told, a Tibetan mystic appellation, and is therefore probably not the name by which Prof. Fechner would have known him, as alleged. But this is what he says in a letter now before me (written and received, I must add, long before the publication of your translation of Fechner's book, and therefore certainly not suggested by that):

"I may answer you what I said to G. T. Fechner one day when he wanted to know the Hindū view on what he had written: 'You are right; every diamond, every crystal, every planet and star has its own individual soul, besides man and animal . . . and there is a hierarchy of souls from the lowest forms of matter up to the world-soul; but you are mistaken when adding to that the assurance that the spirits of the departed hold direct psychic communication with souls that are still connected with a human body; for they do not. The relative position of the inhabited worlds in our solar system would alone preclude such a possibility.'"

I do not quote the rest, for my object is only to find out whether Professor Fechner ever had such a conversation with an Oriental whom we could thus identify with Koot Humi. He might probably recollect the fact if it occurred, or be able to say positively that it never did occur.

My friend, Mr. A. P. Sinnett (author of *The Occult World*), is expected home from India at the end of this month. He is the chief correspondent among us of Koot Humi, and is quite certain of the latter's existence and that he is all that he has been represented to us. But he has not seen him; and I am by no means satisfied, as statements have come to me from Koot Humi through Sinnett which I rather suspect of a different authorship, though Sinnett would know nothing about that. But if the particular letter to which I am referring is not genuine, or rather if it was written by, or at the instance of, the person I suspect, then all the others which are in the same handwriting would be discredited.

Pray pardon me for troubling you; but if you would obtain for me from Professor Fechner any evidence on the subject of the above, I should feel much indebted to you. Perhaps the shortest way, and

the one which would spare you trouble, would be to send on this letter to Prof. Fechner, whose address I do not know, and I have also not the honour of being known to him.

I have just obtained a copy of his *Zend-Avesta*, as my impatience to read it would not suffer me to wait for the translation which I hope some day you will be able to execute.

Believe me,

Yours faithfully,

C. C. MASSEY.

COPY OF AN EXTRACT FROM A LETTER FROM PROFESSOR FECHNER,
DATED LEIPZIG, APRIL 25TH, 1883, TO DR. HUGO WERNEKKE¹

Worthstrasse 28 II, Weimar, Germany

What Mr. Massey enquires about is undoubtedly in the main correct; the name of the Hindū concerned, when he was in Leipzig, was, however, Nisi Kanta Chattopadhyaya, not Koot Humi. In the middle of the seventies he lived for about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous; he was introduced to several families and became a member of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism. I have these notes from Mr. Wirth, the Librarian of the Society, who is good enough to read to me three times a week. I also heard him give a lecture in a private circle on the position of women among the Hindūs. I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I questioned him about the faith of the Hindūs is very likely correct. Apart from this I have not had personal intercourse with him; but, after his complete disappearance from Leipzig, I have been interested to hear about him, and especially to know that he plays an important role in his native country, such as undoubtedly he could not play here.

Only one other incident of the Master K.H.'s sojourn in Germany as a student, in the seventies of the last century, is available. It is narrated by Mr. A. O. Hume in his *Hints on Esoteric Theosophy*, p. 37, thus:

Take a case said to have occurred many years ago in Germany, in which a Brother, who has corresponded with us, is said to have taken part. He was at this time a student, and though in course of preparation was not then himself an Adept, but was, like all regular *chelas*, under the special charge of an Adept. A young friend of his was accused of forgery, and tried for the same. Our Brother, then a

¹ Translated from German.

student as above explained, was called as a witness to prove his friend's handwriting; the case was perfectly clear and a conviction certain. Through his mentor, our Brother learnt that his accused friend did not really deserve the punishment that would necessarily fall on him, and which would have ruined not only him, but other innocent persons dependent on him. He had really committed a forgery, but not knowingly or meaningly, though it was impossible to show this. So when the alleged forged document was handed to the witness, he merely said: "I see nothing written here," and returned the deed blank. His mentor had caused the entire writing to disappear. It was supposed that a wrong paper had been by mistake handed to the witness; search was made high and low, but the deed never appeared, and the accused was perforce acquitted.

M. K. N.

THERE are two elements in every human being—this is not a dogma or a philosophy or a theory—one eternal and the other progressive. You must concern yourself with changing the progressive self into the eternal. In every human being, in every one of you there is this progressive self that is struggling—struggling to advance to that which is immeasurable, limitless, eternal. In making that progressive self incorruptible, by the union with that which is eternal in you, lies the acquisition of Truth. I am dividing the self into the eternal and the progressive purely for explanation . . . but not to translate it into other words and make a theory, a dogma, a complicated system out of it, and thereby destroy what you are seeking. The whole process of existence consists into changing the progressive into the eternal. The progressive self that is in limitation created by itself, is the cause of sorrow. The progressive self, because it is small, because it chooses the unessential, the false, the limited is constantly creating barriers. That progressive self is constantly asserting itself, and that assertion will exist, *must* exist, until there is that union with the eternal.

International Star Bulletin

September, 1929

J. KRISHNAMURTI

THE RING OF THE NIBELUNG

AN INTERPRETATION

BY ECLECTIC

PROLOGUE "THE RHINEGOLD"

[Continued from p. 89]

THE next scene reveals the cave of the dwarfs in the under-world, and we soon see Alberich dragging in his brother Mime by the ear, reprimanding and unmercifully beating him for his tardiness in completing the making of a magic helmet, the Tarnhelm, that he had ordered him to manufacture. Alberich has already made the magic ring, and by its power orders the other dwarfs to work and amass wealth for him. Mime has in mind to keep the Tarnhelm or magic cap for himself, but Alberich suspects his brother of this motive and tears it from his hands. This helmet gives its wearer power to change his shape, become invisible and travel in a moment to any place, and Alberich shows its power by becoming invisible and then raining cruel blows upon his wretched brother.

In considering symbols and myths we must always bear in mind that we are usually considering non-physical things and powers, otherwise we shall be perpetually getting lost in a maze. This Tarnhelm is a symbol of an occult power of the soul, and we read of it or its counterpart in the mystic

literature of all races. In Homer's *Iliad*, the symbol appears as the helmet of Hades, with which Athena makes herself unseen that she may take part in the battle against Troy, and so on and on in the literature of metaphysics. One thing the Tarnhelm might symbolise is man's astral body, which can disappear from sight in a moment of time and travel at tremendous rates. Puck, in Shakespeare's *Midsummer Night's Dream* probably symbolises this body and power, for he says: "I can put a girdle round about the earth in forty minutes"—forty seconds would perhaps be nearer the truth. This astral form can appear in other lands, though unseen by those untrained in some of the soul's powers. The Tarnhelm might also represent the power the mesmerist and hypnotist wields—a truly dangerous power in untrained or unscrupulous hands.

To continue our story: Wotan and Loge enter the cave to see Mime groaning upon the floor, and ask the reason of his distress. Mime explains, asking the help of the gods, and Loge gives him assurance of his friendship when Alberich reappears, driving a brood of dwarfs before him, laden with treasure which he orders them to pile in a heap upon the floor, for the ring gives him supreme power over the inhabitants of the earth, and the dwarfs are forced to do all he demands of them.

Alberich, seeing the two strangers, points the ring threateningly towards his brother and the other dwarfs, who disappear with wild growls of discontent, and Alberich now turns angrily to ask of the gods what they are doing in his dominions. They tell him they have heard of the wonders that he works and have come to see them for themselves. They ask of what use all this treasure can be to him in the gloom of Nibelheim, his home, whereupon Alberich tells them of his intention of lording it over the whole world by the power conferred upon him by the ring. This does not at all suit the Fire-god's purposes, and he wheedles from the

unsuspecting dwarf the information that he can change his shape at will, so Loge suggests that he demonstrate this power. Alberich thereupon changes into a terrible dragon. Simulating fear of the monster, Loge requests him to return to his original shape, and asks "Can he not make himself little also?" To further demonstrate his power Alberich unsuspectingly alters his shape to that of a toad and Wotan instantly plants his foot upon it whilst Loge tears the helmet from its head. Alberich now returns to his own form again and Loge ties his hands so that he may not be able to kiss the ring and thus secure his freedom.

This changing of shape is also said to be a quite common power possessed by several types of fairy and other forms living in the inner worlds. It is because so many of these occult wonders refer to inner world experiences that they are so often discredited by the materialistic mind.

After binding Alberich, the gods take him with them to the upper-world, and we see the mountains still in cloud, owing to the loss of Freia. They now demand the gold of Alberich and he at first flatly refuses to deliver it, but, realising that he can always get it back again by using the magic ring, he agrees. Loge unties his hands and Alberich kisses the ring, and then orders his dwarfs to appear. Seeing their master in the power of the gods, they are terrified, and bring load upon load of the treasure and pile it in a great heap. Alberich now demands his freedom and the helmet, but Loge throws it into the heaped-up pile of treasure. Alberich keeps silence, still trusting to the power of the ring, but Wotan now requires of him that also, as the final payment for his freedom, and, despite his wild yells of fury at this demand and this deceit of the gods, he is by force robbed of it, and his face distorted with mad passion and hate, he utters his terrible curse upon the ring, and it is this curse placed upon the ring that is the direct cause of all the pains and thwartings and

failures that dog the steps of all who come into touch with it. It is so also with all the forced bargaining of man with man the world over. Man accepts the unjust temporisings imposed upon him, but in his heart he plans a future revenge; in these facts lies the cause of so much of the unrest and discontent and war amongst nations as well as of individuals, for man cannot escape the consequence of his injustices.

One translation of the words of the curse are:

I send to you the greeting of my freedom newly won!
 Curses formed this ring for me,
 So be it cursed, this ring,
 And as it gave riches without end
 So may it bring but DEATH to him
 Who dares to wear it!
 No happiness in life for him—
 No gladness o'er life's beauties—
 Nothing but sorrow and disaster
 For him who owns it!
 May the desire to possess the jewel
 Eat into every heart that hears the tale:
 And no one shall enjoy it,
 No satisfaction and no happiness
 Shall lie in its possession.
 The coward shall live in fear of death
 All through his life, and die at last defending it.
 And he who thinks himself its master
 Shall die as does its slave—
 Until again in this my hand
 I hold the ring you robbed me of.
 Thus do I bless the treasures which you stole!
 Keep them! Guard them well—
 My curse you never shall escape!

The destructive power of the ring is shown later on in the trilogy in the death of Fasolt, then Fafner, then Siegfried, then Brunnhilde, and even in the death and destruction of the gods themselves who had been included in the curse through Wotan's snatching of the ring from the finger of Alberich.

In the working out of the plot we find that the will has to learn that only by love and sacrifice may this curse be removed.

Wotan is still examining the ring when the giants appear bringing Freia with them with the intention of handing her over in return for the treasure. They require that sufficient treasure to completely cover her body be given, and Wotan agrees to this. Fafner examines the pile and packs it down and down, for not a chink is to remain through which Freia may be seen. In doing this not a fragment of the treasure remains and there is still a small hole to be plugged up, to cover which he requires the Tarnhelm, and which the gods are forced to deliver. Then, upon still closer examination, the giants find yet another chink through which the eyes of the goddess can be seen, and ask for the ring to be surrendered to cover it before they will deliver Freia. The curse upon the ring is beginning to affect Wotan now, for he refuses to surrender it, thus blinding his spiritual vision for the sake of temporal possessions and earthly power. A quarrel is now brewing between the gods and the giants, when the earth opens and Erda, the Wala or prophetess, appears, saying to Wotan :

Great danger is near thee, oh Wotan ! A day of doom is near at hand ; give up the cursed ring.

Erda is the Earth-Mother herself, and represents Intuition and Wisdom, the voice of the Spirit. She succeeds in persuading Wotan to return the ring, for in listening to Erda's counsel he realises that without Freia the gods will become mortal and subject to death, so the ring is delivered to the giants. With the return of the ring Wotan opens the way to redemption, for Freia is with them once again.

The giants having demanded the ring, the curse upon it begins to affect them also, for as they spring forward to obtain possession of it, Fasolt snatches it from his brother whereupon Fafner strikes him a heavy blow and kills him, tears the ring from his hand and departs with it and the other treasure.

The gods stand still in thought, viewing the slain Titan, and Wotan says :

Fearful now I find the curse's power.

He desires further advice from the prophetess, but Erda has gone and Fricka, his wife, is seen at his side, pleading with him to enter Valhalla with its content and ease.

Donner (another name for Thor) now ascends a mountain, and with blows from his hammer on the rock raises a storm of lightning and thunder to clear the fogs that still hang about the mountain. As the storm subsides, the clouds disperse, and we see the castle standing forth in golden beauty in the setting sun.

From the meadow where the gods stand, a wondrous rainbow now appears forming a bridge over the valley to the portals of the castle Valhalla. Wotan, who has been brooding over his difficulties and his past, now turns to contemplate his new home and a most splendid conception takes birth in his mind. His creative will conceives a new idea, that is, the principle of heroic self-sacrifice. The working out of this principle he sees will eventually restore the gold to its rightful place and use, harmony will thus once more be restored in the scheme of things and mankind and the gods alike be redeemed from the curse or fate imposed upon the stolen treasure. He turns to Fricka and takes her hand as he leads the way over the Rainbow Bridge. During their passage over the bridge we hear far down in the valley the mournful singing of the Rhine-maidens, who are bewailing their lost treasure and the joys of their Golden Age life.

The Rainbow Bridge of seven colours on the top of which the gods enter their abode, is a wonderful piece of symbology. Whether Wagner conceived it so or not one does not know, but its seven colours are a true symbolic portrayal of the seven planes of our solar system, with their seven states of consciousness.

When these seven planes are surmounted or conquered, mankind may enter the state of cosmic experience and become immortal in joy like the supreme gods themselves. We should note that it is only the gods who may cross this bridge. In other words, it is only those who feed upon the golden apples, or spiritual food; none other may enter or be conscious of the realms of divine bliss. We need to remember that the gods of Wagner's drama are not the supreme ones, for they have not yet established themselves in the divine attributes, but this crossing of the bridge is a true symbol of what they will one day become.

Wagner writes in a letter to his friend Roeckel:

When, at the close of *The Rhinegold*, Loge says of the gods on their passing to Valhalla: "To their end they are hasting, who ween them so rooted in strength," he surely does nothing but give expression to our own conviction, meaning of course, that for spirituality to bargain with the codes and customs of worldliness inevitably brings failure.

Loge is certainly an extraordinary figure, he and his hosts are the great destroyers. This, however, is but one side of Loge's nature, for he is not only Mephistopheles, but also Lucifer or Light, and Wagner almost always presents him in his Lucifer or Light aspect, for it is he who urges the return of the gold to the Rhine-maidens. Again, in the other dramas of the series, it is he who protects Brunnhilde with a wall of fire.

In the end, Loge is the consumer of all things; the destroyer who destroys the forms in order that the life within may be liberated to enter higher stages of unfoldment. Hence he is both destroyer and redeemer in one. He is the agent who, under supreme orders, causes such effects as we see in great eruptions. Those orders come from the heart of love and wisdom, and have nought but the interests of the soul of man utterly in mind. It goes without comment that man's part and opportunity is to help distress to his utmost ability wherever he finds it and not to bring it about.

We will close with a portion of a letter written by Wagner to a friend:

For that last result of Knowledge, for fellow-suffering, there remains but one possible redemption; *conscious denial of the Will*. Wotan soars to the tragic height of *willing* his own undoing. This is the whole lesson we have to learn from the history of mankind; to *will the inevitable*, and ourselves fulfil it. The creative work of this highest, self-annihilating Will is the final winning of the *fearless*, forever loving man, Siegfried.

Which in other words means the renunciation of self when and wherever it clashes with the welfare of all, for the Sacred Law of Brotherhood—the Oneness of Life—must be the paramount motive for the will for all who wish to reach their Divine stature and heal the sorrows of the world.

It is time for a change in the existing order; the scientific view of life, having become thus myopic and astigmatic, must go the way of the religiously romantic which looked at the world as through stained glass windows. There is need for a new crusade which shall deliver the citadel of man's soul from the infidel of ugliness and bring him to that "world of the wondrous" which is his spiritual home. But by whom shall this crusade be led?

By the artist: for it is a crusade against ugliness in every form—not the artist who panders to industrialism by putting a smear of prettiness over his products like rouge on a ravaged cheek of a whore; nor the digger in the boneyard of dead civilisations whose face is always averted from the future and turned toward the past; but the sincere seeker for the unrevealed and unimagined Beauty, the artist in Life, the great Lover, able to stir the blood to a new music, the worshipper at the innermost shrine of Beauty where the Sacred Image dwells.

Old Lamps for New

CLAUDE BRAGDON

HOW THEOSOPHY HAS HELPED THE WORLD

BY ANNIE BESANT

AT the age of eighty-one, Mrs. Annie Besant, leader of the world Theosophical Movement, is still actively engaged in her crusade of spiritual idealism. It seemed, writes a correspondent, quite impossible that this charming old lady could be anything but young, with her abundant soft, white hair and bright eyes, kindly and sympathetic one moment and twinkling with good humour the next.

"Here is news for you," she said. "I have just been arranging to go to Dublin, to give a lecture on the 'Freedom of India'." I listened amazed, because I knew that it was only at Whitsuntide that this intrepid old lady visited Budapest for a Conference.

"You ask me how I think Theosophy has helped the world? Well, in the first place, I think the greatest service that it has accomplished is its destruction of materialism; for many years I was a materialist, but the further study of psychology in modern days made materialism impossible; in fact, my fellow materialists often complained of my idealism.

"Theosophy is not, as many uninformed people think, a kind of religion, but it illuminates religion. It explains the very things that puzzle us, and brings them into the reasonable scheme of human evolution and understanding by unveiling the Laws of Nature, which explain the subtler forms in matter. Miracles are not supernatural, but merely show that the miracle worker has mastered some of the generally unknown Laws of Nature, that he understands a higher law than most people, therefore he has the ability to perform what seem to be miracles; but this is no credential for a religious teacher. A savage thinks photography miraculous. Wireless would have been considered a miracle once.

"Madame Blavatsky used sometimes to sit in a chair and make herself invisible to those round her, but she did not allow them to touch her, for in that way they would have discovered that she was still there; she was able thus apparently, to disappear by bending the ray of light, a simple example of this occurs when we place a stick in

water, and it appears to be bent. The importance of this discovery is very great, if it causes us to realise that all phenomena can be brought within the range of natural law; it destroys the idea that the unknown must be miraculous, and also it shows the inadequacy of claims based on the miraculous. Theosophy has also strengthened our belief in the inviolability of the Laws of Nature. It is the basis of our activities and the more knowledge we have the more we can utilise the Laws of Nature."

Mrs. Besant gazed thoughtfully into the distance for a moment when asked about Theosophy's principal teaching, the Law of Brotherhood.

"Yes, that is quite correct," she said. "A knowledge of the true meaning of brotherhood leads to better understanding, not only between individuals, but between nations. Brotherhood was the argument for the Kellogg Pact. Another great point is that there is only One Life in everything, and that to injure that Life is either a crime or a mistake; this is the chief argument in favour of vegetarianism. I have been a vegetarian for forty years. Also," she added, "the practice of Indian Yoga gives us knowledge and enables us to have good health.

"I expect you are saying, 'Why were you ill last year?' Well, one may have to suffer sickness to turn aside some other harm, or it may simply be the working out of a past cause; it may be the price we have to pay to counteract it. Suffering is the world's greatest teacher, but very often it is also the result of evil social conditions and systems. Many people misunderstand karma. They think that it must lead to apathy, which is equivalent to saying that because the law of gravity is there, we must not stop anyone from falling out of a window. Knowledge burns karma by bringing an opposing law against it which neutralises it. A much-venerated Indian once said, 'Exertion is greater than destiny.' How can one explain this? Well, destiny is caused by thought, which exertion of fresh thought can overcome. I am sure that Theosophy gives one a feeling of perfect security; whatever troubles or trials one has to face, one becomes perfectly indifferent to the results of one's actions on oneself. If you throw yourself into work, determined to overcome all difficulties, and disappointment is the result, you must not be disheartened; you can be certain that none of your efforts has been wasted, none of the force or energy which you have expended lost. It will be returned to you in another form. If, of course, you believe in the Divine Hierarchy, the reason is quite intelligible; you may want a thing which is not in accordance with the divine plan, your wishes and desires do not fit into that plan, as you want them to, but they may fit in a different way.

"Therefore, never be discouraged, no effort can be lost; every cause must in nature's law have an effect." It seemed that in these concluding words the secret of Mrs. Besant's eternal youth could be found.

Sunday Referee, June 9, 1929

The new tendency is to accept only what comes within one's own recognisable experience. If by that is meant material experience—what is conveyed through the senses—then we are nothing but materialists. If one man reads *The Masters and the Path*, he may put it down and call it rubbish; another will respond to what he reads with his whole being. Is this not experience? Is not intuition the acme of experience? One may say also that it is a form of experience to sense the phenomena of the invisible worlds by means of the aura, just as much as to see with the eyes and feel with the hands. Should we say that the three Aspects of Deity are outside of our experience, when it is an easily recognisable fact that power, wisdom and love are basic experiences of existence, and that thought, emotion and action are the three common modes of our physical plane life. These are things we have read about in our books for many years, and the services of the L. C. C. (first called "the Theosophical Church") brings them into the realm of living experience. The members of the Church attend the Camp at Ommen every year, and show nothing but friendly feelings towards Star workers; but there is a lesser degree of tolerance from these last towards the Church workers. They arrogate to themselves the right to interpret the teachings of Krishnaji, and build upon that interpretation a new authority to fit their own prejudices and to suit their own ends.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Is not that the liberation of which Krishnaji speaks to-day? He speaks also of the inevitable stepping down of truth, and we find that the Lord Buddha taught "the kingdom of truth":

"Truth cannot be fashioned. Truth is one and the same; it is immutable."

"The world is built for the truth, but false combinations of thought misrepresent the true state of things and bring forth errors."

Our Lord the Christ prayed:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"A house divided against itself shall not stand": either we are one movement with one work, or there is nothing at all. The big chances are on the side of the oneness.

¹ Galatians, 5, 1.

² *The Gospel of Buddha*, Paul Carus.

³ *Ibid.*

⁴ John, 17, 23.

TRUTH OR TOYS—WHICH?

By E. F. D. BERTRAM

THE Teacher gave so royally at Ommen this summer that one might well spend the rest of one's life in trying to understand and practise what one had received; it is indeed questionable whether the time and energy spent upon an article such as this would not better be employed in making a greater effort to "live the life"—the only thing which now matters. The writer feels however, he has received so much that, as far as he is able to give expression to it, he would like to share with those who could not be there.

"The study of comparative religion" is of special interest to the F.T.S. but, according to Krishnamurti, great Teachers are more concerned with urging men to find that Truth which sets them free, than with the founding of religions; they have to set men free from their religious cages. The work of founding the religion was probably done by the disciples of the Teacher and often unfortunately, they left upon their work the marks of their limitations.

In insisting that he wishes neither to found a religion, nor to have disciples, devotees or followers Krishnamurti forces us to look to that which is beyond religion—to that Truth, which, with rare insight H. P. Blavatsky recognised as higher than any religion. It is of that Truth that the Teacher speaks with ever-increasing clearness and insistence.

Though the colors of the picture presented to us by the Teacher are familiar, yet the picture itself is new, because in the foreground, is Life, Life and the Love of Life, whilst reincarnation and karma are placed in the background—the latter usually only mentioned to show how its creation can be avoided.

And, telling of Life and the manner of its fulfilment, he must needs speak of those things which in each one of us are hindering its free flow; this he does with perfect frankness, analysing the various fears which lie hidden in the dark recesses of our hearts, letting in light upon them, so that we may know them for what they are.

And he had much to say of our toys and playthings.

The Buddha once told the people a story somewhat as follows: the owner of a large but dilapidated house noticed to his horror that it was on fire, whilst his children, unconscious of their danger, were merrily playing inside.

Rather than attempt to rescue them singly, he shouted: "Come, children, here are beautiful toys for you!" out rushed his children—eager for the toys—to safety. Many a child has learned to walk in trying to grasp a toy held towards it by its mother; toys have their place in the scheme of things.

Looking back over a great deal of our activity, one cannot but realise that much of it, many of the innumerable meetings, the ceremonies, the lectures have been rather childish—have not given us understanding, or spirituality. Perhaps, to take the parable, our toys saved us from the dangers of the burning house—but one thing which emerges with absolute clearness from Krishnamurti's addresses this year is that those who want the Truth more than anything else, must throw away their toys and all non-essential things and go forth naked to their mighty Quest.

Those who still feel the need of toys and sheltered nurseries will of course continue to have them; but spiritual adults—the strong, the adventurous, will set forth to find that vast, uncharted realm to which the Teacher has pointed the way. And this they will do because they cannot act otherwise.

Far from laying down laws, or giving rules for the guidance of these spiritual mountaineers, Krishnamurti tells them that their discipline must be entirely self-imposed, and is merely a means to attain to that freedom, that vastness of outlook, which is beyond discipline.

Last year he pointed out that the past cannot help one to deal with the present, still less with the future and its problems. It is vain to cling to the past and to seek guidance from it; its dead moralities, dead religions and faded glories are more likely to hinder than to help the solution of our social and political problems of to-day.

Nor is any help to be got from the future and whatever it may hold for one. Among its many uncertainties is the one certainty—the death of the physical envelope.

But "at that point where the past and the present and the future meet, which is now" is the solution. "Now is the moment of eternity."

In the intense quiet which lasts for a minute or two after he has finished speaking one understands; for a few moments one is calm, free and happy. The relation between the moment of eternity and the second which slips by, and so becomes part of the past, is experienced.

THE OJAI STAR CAMP

BY MAX WARDALL

[This has been mislaid, owing to travelling, but I like to put it on record for the future.—A.B.]

THE Ojai Valley was swathed in sunshine and radiance during the recent Star Camp, May 27 to June 3. Never have the carpeted hills looked more enchanting. The camp with its quaint brown tents looked very tiny against the giant hills that encircled it, but there is nothing oppressive about these frowning sentinels. They do not tyrannize over the quiet valley—they guard it with peaceful dignity. I am not sure that they like to see crowds coming surging into the valley. It disturbs that solemn repose that only ages of waiting and watching can give. However this may be, it is certain that the frogs are glad of our approach. Every evening when the fragrant mists of the valley crept up and enveloped us, a deep-throated resonating chorus went up from frog-town that left no doubt about our welcome.

"Nothing is finished until it is understood." This pregnant statement made so simply by Krishnaji in the Oak Grove the first morning banished all other thoughts from my mind. Through the hushed hours of contemplation this thought echoed like a refrain in my consciousness. There were many clear, high notes throughout the camp but this statement haunted me.

Throughout the years that Krishnaji has been before the public, there has been a sharp and continual emphasis upon understanding. The light begins to break. Mass thought has been our undoing. Without individuality or distinction, without analysis or resistances, we have swallowed vast doses of predigested ideas, and now we must regurgitate.

After a week at camp in which supreme emphasis is placed upon spiritual independence, is it possible that we shall all sink back into our feeble, hobbling ways again, into dependence, uniformity and sloth? Probably! How many times must a child be placed upon his feet before he can stand alone—and then how long until he can walk upright. Yet he does learn to walk! "The glory of man is that no one can save him."

Not the least of the benefit of the camp life lay in the delicious air of freedom and friendliness that blew over the meadows day and night. A good dose of outdoors will cure anybody of anything, even the passion for gossip and small talk, and will lift him beyond corruption. God made outdoors, and lives there. It is His storehouse for faith, hope, love, and courage. All the plagues and nuisances of civilization are conceived and brought to birth in closed and stuffy places. People bloom and expand under wind and sun. Their intellectual vagaries blow away and their desires become sane and normal.

Aside from practical considerations, the camp idea is a wise, beneficent, and wholesome one. I pray that Krishnaji may never be obliged to teach behind smug walls or in cloistered places. His message belongs to God's outdoors.

As we go to Press we hear that the President will arrive with Mr. Krishnamurti at Bombay on October 23d by *The President Wilson* of the Lloyd Triestino Line.

We do not know whether our Editor will come directly to Adyar,

* * * * *

Mr. Jinarajadāsa has written to say that he hopes to be at Adyar before Convention.

* * * * *

The Recording Secretary and Mrs. Wood are expected at Adyar in the beginning of December.

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Preparations are beginning to be made for Convention. It is hoped that the water-tower, which is being erected under the guidance of Mr. Zuurman, will be completed by that time.

J. v. I.

THE THEOSOPHICAL FIELD

THE 1ST OCTOBER AND THE PANCHAMA FREE SCHOOLS

SEVERAL large "Panchama Friendship Boxes" were received for the Olcott Panchama Free Schools from the Order of the Round Table, Lodges, Star groups and individuals in America. Their contents were distributed on the 1st October. An Adyar resident writes as follows:

If thoughts are things and have wings then many golden-winged, joy-laden thoughts must have showered on many happy heads of those young people in America who sent to the youngest of our President's Indian children such delightful gifts, which reached them on her birthday.

Nevertheless it is fitting too that our friends in America should hear with their physical ears also, how delighted the children of the Olcott and H.P.B. schools were with their balls, tops, pencils, paints and all the other things that are really mysterious novelties for children in an Indian village, for very few children of the millions of children in India have any toys at all. You can imagine what it meant to become the surprised possessor of a beautiful bright coloured pen of their very own, and pictures too for there are no picturebooks power for children here.

two for the paintboxes which they will use in school now, these city open a new gateway for their little pent-up souls to express themselves. One could go on and on telling of what each of the many varieties of gifts will mean for these children. But you would have agreed with all of us who witnessed the giving away of the presents under the big trees in the compound of each of the schools, that it was enough to see the beam of joy that dawned on the little grave faces as each child received its present.

The presents were handed to the children by Miss M. K. Neff, an American lady, a real live link between India and America; we all enjoyed seeing the happiness of the children as much as Mr. Schwarz himself, who has been a father to the hundreds of children who have been pupils of the schools since Colonel Olcott's death 22 years ago and who has seen them feasted on this special day almost every year.

M. W. B.

CORRESPONDENCE

KRISHNAJI OR THEOSOPHY

DEAR SIR,

You have recently had an article on the above subject. May I sum up one or two prominent points in a letter?

To every one life presents a problem, this is a platitude but a fact. Krishnaji says first the problem is self-contained, like an equation it contains within itself its own solution. We do not need to have the key put into our hands by any God or Master. In this possibly he differs from some Theosophists. Secondly, he says the data supplied to us is sufficient for that solution. We do not need to wait for further data. Life he says is sufficient if you observe it, you do not need to be an occultist, also the present is sufficient, you do not need to wait for data later on. Get on with the solution now. Neither do we need to look up the answer in any sacred book, this will not help us to solve it. In all this also he differs from some Theosophists.

Now some people refuse to see the problem. They are still in nursery. Some try and throw the solutions on to a God, a guru, or their own higher self and thus evade it. Some go about all is afraid that they may have to solve it. To such religion brings no comfort. Krishnaji invites us to solve it. Theosophy has to be der been a way of evading or procrastinating this solution.

I am aware much in this letter is highly controversial and hope someone will write and contradict me.

Yours fraternally,

W. R. C. COODE ADAMS

OFFICE IN THE T.S.

DEAR EDITOR,

I have read with interest several letters that have been written in reply to Mrs. Jinarajadāsa's letter to the General Council. All of them seem to have one thing in common—total misapprehension of the spirit of that letter and its meaning.

Mrs. Jinarajadāsa has, it seems to me, seen what many others have seen with regret a tendency to sectarianism in one form or another arising within the T.S. She desires as others desire to see the Society free from any such taint whatsoever and to do her utmost to ensure that the Society shall remain on its original, open, free foundation. As a means to that end she suggests that the officials of the T.S. should be as free from complications as that pure free foundation demands. That suggestion is not ridiculous, it is not narrow-minded or unbrotherly. It is commonsense. If a priest or Co-mason or any other "ist" should desire office in the T.S. it seems to me he should be able without any heat or difficulty to unrock himself, in that particular capacity and say in all sincerity and with conviction "There is no religion higher than Truth". That is, has been, and it is to be hoped will always remain the motto, the precept and the practice of the T.S. That is what the Society stands for *officially*; and no matter what organization, Co-Masonry, L.C.C. or any other shelter or may shelter under its wings, that spirit of non-committal freedom should in the opinion of many dominate its official procedure.

It is fundamentally an official question in no way related to personal feelings amongst members of the Society. Its import is administrative not credal and has nothing whatever to do with conformity or non-conformity. It relates to a fundamental official standpoint in regard to the administration within a Society with a very clearly indicated object—Brotherhood, resting on the three principles of love, toleration (which is not identification) and growth, research, experience. This object, the motto of the Society is clearly defined to serve.

ALICE E. ADAIR

fa
tha
AR MADAM,
and

May I, as one who has for some years tried to bring about a better understanding between Theosophy and Christianity, say that after perusing a number of T.S. Lodges in Europe and in America, I am powerfully of the opinion that, so far from Theosophy being identified with city annuity, the reverse is the case, and in all Western countries it is definitely identified with either Hinduism or Buddhism—a misconception which has so far hindered its general acceptance by the Christian world.

The Liberal Catholic Church has, by its very existence, done much to dissipate this prejudice, so that it would appear to deserve the support of the T.S., instead of being looked upon as a hindrance to its success.

I may add that I am not a member of the L.C.C., so that my opinion has at least the merit of being perfectly independent.

Yours faithfully,

JEAN M. BLAKE,

Editor, *Christian Theosophist*.

[This letter was accidentally mislaid. It is now printed to correct the error made.—A.B.]

DEAR MADAM,

In the January number of THE THEOSOPHIST [p. 345] appears a para dealing with the Headquarters of the Theosophical Society in Ceylon, which in its wording gives a wrong impression of the facts. It seems there as if the T.S. is solely dependent on the Co-Masonic Order for the funds necessary for its Headquarters, whereas the T.S. has been enabled to pay entirely for the land and the Masonic Order's sole contribution is the Rs. 8,000 which pays for the bare building only.

The contributions from members of the T.S. and the public amount at present to over Rs. 9,000 and more is still coming in. This enables us to add to the building various very necessary items, furniture and permanent fixtures as book-cases for the library, etc. While fully appreciating the co-operation of the Co-Masonic Order, in justice to the various contributors to the T.S. Headquarters Building Fund, I shall be very much obliged, if you can insert a correction in your next issue. Thanking you, I am,

Sincerely yours,

E. LOURENSZ,

General Secretary, T.S. in Ceylon

One of our readers writes: "THE THEOSOPHIST, September, 1928, page 570, experiment of Mr. Hall on October 11th, 1898, is very like a mistake or a misprint as the very first experiment of Sig. Marconi and his discovery of the possibility of giving signals wireless dates from 1897.

Radio sets are post-war instruments; the Eindhoven station is from 1919 or 1920. Can it possibly be 1928?"

M. v. ...

Dr. A. Kamensky writes from Geneva with reference to our notice in the September number re Helene Pissaref's biography of H. P. B. that the book was published in Russia in 1909. It contains four or five chapters about H. P. B. The rest of the book being taken up by translations from various writings by H. P. B. Dr. A. Kamensky sent the chapters which were published in THE THEOSOPHIST for May, 1911. She has no copy of the book, neither is there one in the library at Geneva and it is not possible for her now to get books from Russia.

BIRTHDAY GREETINGS

BIRTHDAY greetings to Dr. Besant from the following places and organizations were received at Adyar:

India: Neemuch; Shantyalal Lodge, Moradabad; Fellowship School, Bombay; Chapra; Chennapatna Lodge, T.S.; Gwalior Lodge, T.S.; Theosophical Federation, Central India and Rajputana; Ramana-nanda Lodge, Cochin; Bhavnagar Lodge; Shikarpur Lodge; Closepet Lodge; Surat; Theosophical Lodge and the National Girls' School, Mangalore; Ananta Lodge, Trivandrum; Gautama Lodge, Cocanada; Ghazipur City T.S. members; Dewas Youth Lodge, Sarangpur; Women's Indian Association, Calicut; Brahma Vidya Lodge, Kumbakonam; Asoka Sankara Lodge, Calicut; Shanti Lodge, Murshidabad; Rajpipla Lodge; Quetta members; Mahadeva Lodge, Badagara; Atma Vidya Lodge, Broach; Kerala T.S. Federation; Delhi Lodge; Etawah Lodge; T.S. Lodge, Women's Association, Sivaganga; Theosophical and Youth Lodges, Kolhapur City; Bengal Theosophical Society; Lucknow Lodge; Ahmedabad T.S. and Youth Lodges; Kram Lodge, Ujjain; Theosophical and Masonic Lodges, Baroda; Atma T.S. Members; Cuddalore Lodge; Doddaballapur Lodge; Coimbatore Lodge; Himalayan E. Lodge; Simla; Hubli Lodge.

Australia and New Zealand: Round Table, Sydney; Manor and hold, Sydney; General Secretary, Australian Section; Co-pertus in Australia; Blavatsky and Kuringgai Lodges, Sydney; power of St. Alban, Sydney; Brisbane Lodge.

two se-erlands Indies: Netherlands Indies Section, T.S.; Liberal city an Church in Java; Medan Lodge, Java; Bandoeng Lodge, Java; E.S. in Java.

Icelandic Section from Reykjavik.

T.S. members in Japan.

Sweden: Theosophical Section.

T.S. Lodges, Johannesburg.

Lodges in China.

Herakles Lodge, Havana.

Liberal Catholic Church (throughout the world).

Round Table (throughout the world).

As Dr. Besant was in England on October 1st many more messages must have gone directly to her London address.

BOOKS RECEIVED

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

La Yoga Della Fede, by Mario Brandi (Sperling and Kupfer, di H. Bely & Co., Milan, Italy); *Apologia Del Dotor*, by Rogchio Sotela (Talleres Graficos De "La Tribuna," San Josi Costa Rica); *The Maid of the Hill*, by Innocent Sousa (Arthur H. Stockwell Ltd., London); *Our Sixth Sense*, by Professor Charles Richet; *Creative Consciousness*, by Kate Simmons (Rider & Co., London); *Capitalism, Socialism and Unemployment*, by Joseph Bibby (J. Bibby & Sons, Ltd., Liverpool); *A Woman at War*, by Maud Onions (C. W. Daniel Co., London); *The Game of Life and How to Play It*, by Florence Scovel Shinn (L. N. Fowler & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (July, August), *Modern Astrology* (September), *The Calcutta Review* (September), *Theosophy in Ireland* (July, September), *League of Nations, Monthly Summary* (September), *Light* (September), *Journal, Société Des Nations* (September), *The New Era* (July), *Theosophy in S. Africa* (August), *The Humanist* (October).

We have also received with many thanks:

Elevacion (May, July), *Pewarta Theosofie* (September), *Theosofisch Maandblad* (September, October), *De Ster* (August), *Theosophy in India* (September), *El Loto* (July, August), *The American Co-Mason* (July, August), *Bhārata Dharma* (September), *The Vaccination Enquirer* (September), *Theosophia* (September), *The Occult Review* (September, October), *Vivir* (June, August), *The Christian Theosophist* (September), *El Catolico Liberal* (November), *Report, Ramakrishna Mission Society, Rangoon, 1924-28*, *La Revue Théosophique Le Lotus Bleu* (August), *The Cherag* (September), *The British Buddhist* (September), *Strī Dharma* (September, October), *The Vedānta Kesari* (October), *Sirius* (July), *Health* (September), *Revista Teosofica Cubana* (September), *The Message* (October), *Toronto Theosophical News* (September), *The Handicap* (October).

REVIEWS

The Gods in Chains, by C. Jinarājadāsa. (T.P.H., Adyar. Price Rs. 2-4.)

This series of lectures, mainly delivered in South and Central America during his recent tour, may be reckoned among the most brilliant of Mr. Jinarājadāsa's literary achievements. He speaks as a Theosophist, primarily giving the message of Theosophy in the familiar terms that to some seem to have grown stale, but with the skill of perfect understanding he knows how to subtly shift the emphasis, and one is delighted to find what has been wrongly called the "New" Theosophy—really only the latest development in its successive unveilings of Truth—peeping out in every page and invigorating the whole. Where all are so fine, it is invidious to make a selection, but perhaps of special interest is the lecture entitled "The Teachings of Krishnamurti". He does not attempt to hide the fact that Krishnaji has caused perturbation in the Theosophical ranks, that he has thrown down a challenge which is difficult to answer and impossible to ignore; but the Christ and the Buddha too were perturbing influences, even to Their friends. The regenerating power of the New Message seems to him analogous to that of "God's two servants, Fire and Earthquake," destroying the slums of a city and making way for "health-giving sunlight of God". So Krishnamurti "cuts out for us a highway along which a new breath of the Spirit of God circulates up and down. As, on some suffocatingly hot day, there is sometimes a change in the temperature and the sea or the mountain breeze comes into the streets and homes where we suffer dumbly, so do Krishnamurti's revolutionary ideas enter the hearts of those who seek to understand what life is. My dreams to-day have a freshness because Krishnamurti is here, the flowers of the world in the fields, and the hidden flowers in the hearts of men, breathe forth a new scent, because he is here. For he has come, to teach us to love, to look at Life with open eyes, to accept Life in its integrity".

H. V.

The Science of the Sacraments, by the Rt. Rev. C. W. Leadbeater. Second edition. (T.P.H., Adyar. Price Rs. 10-8.)

The new edition of this book, first published in 1920, has been enlarged, it contains almost a hundred more pages of additional matter. The present edition has been printed in a larger type and the illustrations are particularly good. No need to say anything about the contents—Bishop's Leadbeater's books being too well known as containing a mass of information, lucidly stated. We wish the T.P.H. a wide sale of this valuable book.

S.

The Miracle of Birth, by Geoffrey Hodson. (T.P.H., London. Price 3s. 6d.)

This record of clairvoyant investigations will be warmly welcomed by the many students and admirers of Mr. Geoffrey Hodson's work. No subject engages more thoughtful interest to-day than parenthood, and it is generally recognized that pre-natal conditions are of an importance no less if not more than post-natal, for psycho-analysts are pushing further and further back into the life-history of the individual in their search for the root causes of deformation, mental and emotional as well as psychical.

It is interesting to read that the connection between the ego and its vehicle seemed strongest in the eighth month, and almost entirely ceased at birth. Also, the part played by the Pituitary Body and Pineal Gland show these are by no means "dead ends" or atrophied organs. The part played by Angels and Our Lady is beautifully described. It would seem as if, instead of the Guardian Angel of our nursery tales, we all have several such attendants, at least while our physical bodies are in process of being built. It would be interesting to know whether the type of such angel-attendants depends at all on the religion being practised by the mother and the nature of any protective rites and ceremonies.

Krishnamurti—Who is He? by Gladys Baker. (Indian Star Headquarters, Adyar. Price As. 2.)

This reprint of an interview published originally in an American paper in April of this year, is refreshing in its unconventionality and vigour of language, and shows the impression made by Mr. Krishnamurti on the average journalistic mind—or perhaps one rather above the average. One is struck anew by the fact that he brings to the world just what it is needing to-day, that he is ready to frame his

philosophy in terms that children of the world can appreciate, to meet them on their own level, yet quite without conscious stooping.

Many will enjoy this pamphlet and can well use it to introduce its subject to yet wider circles of thirsters after happiness.

The Book of Brother James, edited by R. Whitwell. (C. W. Daniel Co., London. Price 5s.)

To all who had the privilege of knowing James Macbeth Bain, this book will bring tender memories of a great-hearted mystic, childlike in purity and radiating love to his fellowmen. Specially beautiful is the section entitled "The Garden of Healing". "There is a Garden of the Spirit wherein the plants and the herbs, the trees and the fruit, the winds and the waters and the music of their running, the flowers and their perfume, ay, every breath we breathe, are for our blessing. The garden is in you and me if we can only find it. It is well worth looking for, and when found it is well worth tilling and caring for, because it bears its flowers and its fruit in all seasons, and these are for the healing of the soul and body of man and beast." The World-War came as a shattering blow to this lover of man, who was a convinced pacifist. He sees things sanely. "Now, in the outcome of this great disruptive forth-clearing, the soul of our civilization has been, and is actually and in very fact, the exquisitely live body wherein have been arrayed in deadly conflict the forces of heaven and hell, the powers of light and darkness, the brotherhood of Love and the congeries of Hate . . . Love and love alone can heal the iniquity of our world-soul. Love of our neighbour alone can save us from our hell of hate . . .

"Never, no never, by deluge of shells, or river of liquid fire shall this unholy thing be slain; never by murder shall murder cease to be.

"Until ye will be free, it is not in the power of Heaven to set you free. And so long as the elements of hell are sheltered within your heart, ye shall be in power and the torment of hell.

"Behold the passing away of the things that have been; for behold I come quickly; and I, even I, the Holy Love-Child, make all things new."

Woman's Mental Activity, by Florence Daniel. (C. W. Daniel Co., London. Price 2s. 6d.)

This suggestive little book incorporates merely the notes of two addresses given in London, by an earnest disciple of Mary Everest Boole, that wonderful psychologist and educationalist, who seems to

have been born too soon, for her Victorian contemporaries failed to give her the recognition and support that would have been hers in the age of greater freedom in educational reform.

The main thesis here developed is that woman's mental activity differs in kind rather than in degree from man's, her greater power of intuition being the natural result of her function of motherhood, with its habit of brooding and close observation of the inarticulate infancy. A strong and reasonable argument is developed against co-education after the age of twelve, as a girl's body becomes then subjected to periodic changes in its type of vitality, which are reflected in periodic changes of mental outlook. So far from this being regarded as a weakness, it is pointed out that it should be her strength, giving her a greater power of seeing both sides of a question and so of synthesising a problem better than her brother. Mrs. Boole held that not less mental work, but work of a different kind should be expected of a girl, at the time of diminished physical vitality, that the most may be made of her woman's privilege of "changing her mind" that poets have so often bewailed in her, while acknowledging that the same variableness forms no small part of her charm.

A highly heterodox conclusion to which we are finally led is that Genius is essentially easier for the woman to achieve, while Talent is the corresponding male quality.

The reason why less has hitherto been heard of women possessed of genius is that in a man-made world this faculty of hers remains for the most part uncultivated. Certainly great artists, poets and musicians seem to show rather a feminine than a masculine type of mentality, and find more appreciation in the drawing-room than in the office.

H. V.

The Science of Seership, by Geoffrey Hodson. (Rider & Co. Price 7s. 6d.)

The keynote of this book is given by a sentence in the opening chapter:

"If clairvoyance exists and is to be of real use to its possessor and his fellows, it must be capable of being developed into a positively controlled faculty and become as readily available as are any other of the five senses."

Such controlled and trained psychism was apparently common among some of the nations of the past, and its possibility is still taught in India, though examples of its practice are not easy to find.

Mr. Hodson however believes that it may be studied and practised in the West, just as well as in the East, and devotes the greater part of his book to the recital of what has been done in this direction in the way of investigation along various paths such as: scientific research in the same direction as, but far beyond the scope of, any apparatus devised for the purpose; diagnosis of disease, and so on.

He then leaves the regions of which science knows something for those which as yet it cannot reach, and speaks of the investigation of planes of consciousness, after-death conditions, and the reading of the records of the past.

The last three chapters are devoted to the method of training these extra senses and the organs through which they work.

The book, though referring frequently to Theosophical literature is free from any special Theosophical terminology and should be of interest to all who wish to know something of the possibility of cultivating the psychic senses.

E. M. A.

Our Sixth Sense, by Professor Charles Richet. (Rider & Co. Price 7s. 6d.)

Anyone who takes up this book in the expectation of finding something new in the world of psychism, will be disappointed. The experiments recorded are neither new nor unusually remarkable. Far more, and far more wonderful phenomena have been and are still being recorded in many books and periodicals dealing with the occult, psychic and spiritistic regions of nature. Nevertheless the book is valuable and worthy of careful consideration, not by those who are fully convinced of the reality of such phenomena as are here recorded and care nothing for the laws that underlie them, but by those who, though perhaps knowing nothing of such happenings, are yet interested in their possibility.

Professor Richet himself is evidently convinced of the truth not only of the incidents which he records, but of many others recorded by other observers. His purpose is to place a solid foundation of careful scientific observation and reasoning under such of these as have come under his immediate observation. He sets himself to prove, as a scientific fact, the actuality of contact with truth by some means other than that of the usually recognised senses, and such contact he considers to be accomplished by what he describes as the sixth sense. Readers familiar with other writings on this subject will see that not one

sense only is involved, probably Professor Richet sees this too, but with the rigidity of the true scientist who proceeds one step at a time, he refrains from all differentiation and simply asks at each point: Could this knowledge have been obtained by any of the known senses? If not, then it is clearly obtained by the sixth.

His examination of the mathematical probabilities of the results being obtained by mere chance will interest some literal-minded readers, but those who are beginning to have a sixth sense in mathematics will probably find them rather beside the mark.

E. M. A.

Creative Consciousness, by Kate Simmons. (Rider & Co., London. Price 3s. 6d.).

The first chapter, or vision, in this book, describes very briefly, but very clearly, the passage of a soul from the perfection of the spark to the fuller and greater perfection of the flame. The most impressive and instructive part is the realization by the soul that individual perfection is insufficient.

"I discovered that in seeking my own freedom alone, the freedom of my own soul and body, this was not sublime enough for my purpose.

"I had now to free those things from my will which had become responsive to me and my impulses, for it was those things which I absorbed and ruled for myself which chained me to earth."

Subsequent chapters seem to deal with phases of this development, though the connection is by no means clear, indeed the chief faults of the book are its disconnected thought and faulty and even ungrammatical expression. The reader who has patience and tolerance enough to read on in spite of these drawbacks, will be rewarded by occasional felicitous phrases and definitions, such as . . . "intuition, or the power to perceive truth on its own plane as if by ascent to it".

To use the figure of the author herself in the *Introductory Notes*, it seems as if she were trying to produce the "melodies and harmonies that flow into her consciousness" without the necessary preceding years of study, practice and hard work. Enthusiasm, the last quality she mentions, is no doubt present, but that and the inspiration are spoilt for the educated reader by the faulty construction which is everywhere apparent.

E. M. A.

SHORT REPORT OF THE THIRD WORLD-CONGRESS OF THE THEOSOPHICAL SOCIETY¹

CHICAGO, AUGUST 24TH-29TH

THE Third World-Congress was held in Chicago, September 24th-29th, 1929, in the Stevens Hotel, which calls itself "The World's Greatest Hotel, sun- and lake-swept it is by day a monument to the travellers of the world, by night a place of dreams and starlight. A place of 3,000 homes, each unsullied by the touch of the commercial and the commonplace".

It certainly was a splendid place to meet in for a Congress, and the management fully deserves the vote of thanks that the chair proposed in the closing meeting.

About 1,400 delegates attended the Congress. Owing to the enormous expenses and the late time of summer only about fifty members from outside America were present. The Congress was presided over by the President of the T.S., the Vice-President was also present, likewise the Recording Secretary.

Six General Secretaries represented their National Societies: Mr. Rogers America, Dr. John Sonck Finland, Dr. Anna Kamensky the Russians outside Russia, Mr. Peter Freeman Wales, Mr. A. E. S. Smythe Canada and Mr. Brenes-Mésen Central America, whilst England, France, Sweden, Belgium, Hungary, Spain, the Netherlands-Indies, Austria, Yugo-Slavia, Uruguay, Porto-Rico, Australia and Switzerland had sent accredited credentials to members present.

¹ The Congress-Secretary, Miss Dykgraaf, has sent the above extract of the proceedings of the Congress by air-mail. She writes that this report represents the first two days of the Congress, without the public letters that will follow later.

The General Council decided on August 24, 1929:

(5. Transactions of this World-Congress.)

"As the reports of the transactions of the Vienna Congress have been difficult to sell, and as it was not probable that the published reports of the present Congress would be a success, financially, it was resolved that they be not printed, but that the hospitality of THE THEOSOPHIST be asked for a condensed Report. The President assured the Council of that hospitality."

The Congress was preceded and followed, according to the Rules, by a meeting of the General Council, which has as its duty to propose the resolutions discussed in the Congress for the Agenda of the General Council-meeting in December at Adyar.

The first morning the Congress session was open to the public. An orchestra played the National Anthems of the various countries where National Societies of the T.S. exist, and Mr. L. W. Rogers welcomed the delegates to the American Section, which was host for this Congress. In a few well-chosen words he expressed his pleasure to be able to include "The most distinguished living Theosophist". He concluded with the words: "In the name of the Theosophical Society I welcome you to our country, to our city, to our homes and our hearts, and may every day of your sojourn strengthen the ties of friendship that will endure for ever."

In the Presidential Address Dr. Besant laid great stress on the value of these periodical gatherings of our Society which claims to be and is a nucleus of universal brotherhood. She recognised as the real bond of union the great desire to take part in the search after Truth.¹

Greetings were read from: Madras, Honolulu, Mexico, Austria, Burma, Egypt, England, Holland, Hungary, South Wales, Spain, Oakland, Berkeley and Medford.

Mr. Jinarājadāsa cabled to the President: Please convey to all members at Congress my most cordial greetings, with loving devotion to yourself, C. J.

The next item on the programme was a Symposium that was to have been conducted by Mr. Jinarājadāsa. As he could not come, Mr. Warrington undertook to be conductor, but as there had been no time to prepare a symposium properly, he proposed to take a general topic upon which several members would express their views: "What Members of the Theosophical Society can do to help the World towards the Solution of its Problems."

The afternoon of the first day was given to the reading and discussion of Congress Resolutions that had been handed in. The President appointed during the morning-session a Resolutions Committee which would put them in order for discussion: Mr. Wood, Mr. Smythe, Mr. Freeman, Mr. Warrington and Miss Dykgraaf.

Mr. Wood as chairman reported that the following Resolutions had been handed in:

1. Resolutions and amendments relating to change in the objects of the T. S. as follows:

The General Secretary of the T. S. in Wales proposes:

"That the General Council consider the advisability of the amendment of the objects of the Theosophical Society."

¹ The addresses by Dr. Besant and other speakers will be published in a separate booklet.

Amendment proposed by the General Secretary of the T. S. in Portugal:

"That the objects of the T.S. be: "To form a nucleus of Universal Brotherhood based on recognition of the unity of Life, which is expressed in nature, through study and research."

Amendment proposed by Mr. Wood:

"That the objects of the Theosophical Society be re-stated with an explanatory preface as follows:

Since Theosophy is an attitude which involves recognition of the fundamentality and the unity of Life, the objects of the Theosophical Society are:

- (i) To form a nucleus of Universal Brotherhood,
- (ii) To promote the search for essential Truths of life,
- (iii) To encourage occult science."

The General Secretary of the T.S. in America proposes:

"That whereas the objects of the Theosophical Society as at present stated set forth more fully and definitely the purposes for which the Society exists than any substitute that has been offered for them, therefore be it resolved that the present text be retained."

2. Three resolutions, relating to rules, proposed by the General Secretary of the T.S. in Canada, namely:

(a) Resolved that the resolution affirming the existence of a World-Religion and stating "the basic truths of religion" as declared by "The Fellowship of Faiths" be withdrawn. Such a statement, apart from any question of its correctness or authority, being inconsistent with the non-dogmatic character and profession of the Theosophical Society.

(b) Resolved that Rule 44 of the Constitution and Rules of the T.S. be replaced by the following:

"That when differences of opinion arise among the members of a Lodge or National Society which lead to a desire for withdrawal or separation in the Lodge or National Society on the part of one-third or more of such members in good standing, the property belonging to such Lodge or National Society shall be divided *pro rata* among the groups of members, the Charter to remain with the original group.

(c) Resolved that Rule 30 be abrogated so that persons desiring do join the Theosophical Society may attach themselves to any Lodge to which their nationality, language or principles may render them sympathetic and without reference to the jurisdiction of the National Society under which they reside.

3. A resolution proposed by Mr. Wood, briefly as follows:

"That general membership in the T.S. be obtainable by subscription to THE THEOSOPHIST, on a form of application stating the objects of the Society and the desire of the signatory to further them and to be a member of the Society, so that these persons who desire to have membership without attachment to Lodges on account of distance, finances or other duties, may nevertheless conveniently join the Society, keep in close touch with it and feel that they are taking part in the movement which it promotes."

This Resolution was presented to Congress in a much longer form with a number of business-suggestions for its detailed working out in reference to different languages, and to subscription to the magazine by Lodges, etc. With the permission of the General Council Mr. Wood condensed the resolution in this brief form.

When the reading was over, Mr. Warrington moved, with reference to all the above resolutions and amendments a blanket resolution that they be circulated for the consideration of the members of the General Council and brought forward on the agenda of the General Council to meet in December, 1929, which resolution was seconded and carried.

Discussion was, however, opened for those who wanted to comment on these Resolutions.

Mr. Wood next said that a letter from Mrs. Jinarajadasa had been received, which was not in the form of a Resolution and so could not be discussed in its present form, but that the General Secretary of the T.S. in England had sent in a Resolution: "That this executive while jealously guarding the freedom of the Theosophical Society in England, would welcome the discussion of Mrs. Jinarajadasa's letter at the World-Congress in Chicago."

On this Resolution being seconded and carried, Mr. Wood read the parts of the letter that are of chief importance.

The President opened the discussion. She said: "We cannot keep a door open by passing a motion that closes it. When leadership is given to persons because they are trusted you cannot prevent their taking office. To put outside the sphere of election people who have the trust of members in other activities, would make us narrow. Practically this proposal ought to be ruled out of order, as it touches the principle of freedom in the T.S. But it is preferable to discuss it impersonally.

"There is undoubtedly much identification between the T.S. and the L.C.C. but the fault lies with members of the T.S. and not with the others. Every religion should find free expression and discussion should be encouraged, keeping free from criticism. Let us look at all religions as a way to God, every adherent as a searcher for God. 'There is no religion higher than Truth.'"

Others joined in the discussion.

Dr. Arundale said that he quite realised the value of some of the points Mrs. Jinarajadasa raises. Although a Bishop in the L.C.C. he is an ardent member of the T.S. even before being a Bishop of the L.L.C. Though he agrees with Mrs. Jinarajadasa's desire that the open door be maintained he does not agree and is instructed on behalf of the Australian Section and that of the Dutch Indies to disagree with her proposed method to maintain neutrality. He has also received special instructions to that effect from Mr. Leadbeater. They all desire that there shall be no encroachments on the liberty of members of the Society. Any official elected to a position of responsibility may be trusted to fulfil his duty to his office. Their very brotherhood will ensure this. That is the pith of his disagreement, as he feels that if every member sincerely and honestly lives according to the teachings of Theosophy then the open door will be guarded without need of any restrictions. The last thing we desire is to stand in the way of the T.S. He would far rather that the L. C. C. disappear altogether than that it stand in the way of the T.S. fulfilling its supreme mission to be a nucleus of Universal Brotherhood.

Bishop Cooper stated that ever since joining the L. C. C. he has made a point of keeping it apart from the T.S., even recommending both organisations to meet in separate places. They endeavour to reach different types of people. Mrs. Jinarajadasa's letter applies just as well to Co-Masonry and to the Order of the Star. He thinks the gist of the whole matter is this: The two bodies ought to keep separate. Second: The whole trouble has arisen through unwise propaganda for the Church as well as for the T.S. Members coming to Church should not be urged to join the Lodge-meetings of the T.S. but should have full liberty of thought in the enjoyment of the service. So in Lodge-meetings we have often lost members by talking about the Church. In the Order of the Star it is right to speak about the World-Teacher, but don't let us mix it up. There is no real quarrel between the Church and the T.S. but it is unwise to try to advance the interests of both at the same time. If we stick to one field the differences will disappear.

Mr. Heytink thought that it would be unwise to elect an officer of another organisation for any length of time as then the public will identify us with that organisation. If f.i. the Archbishop of Canterbury (though of course this would not be possible) were President of the T.S., say for 20 years, the natural result would be that there would arise identification with the English Church. But we should not exclude anyone from holding office on that ground, but rather find a middle way by not electing prominent officers of other organisations in ours for any length of time. We cannot bar anyone on account of his beliefs, for truth is the price of independent thought.

Before closing the discussion a Resolution was read by Bishop Cooper:

"We, the undersigned Bishop and Clergy of the Liberal Catholic Church in America, who are present at the World-Congress of the Theosophical Society, are absolutely in agreement with the policy of keeping separate the activities, places of meeting and publicity of the Theosophical Society and Liberal Catholic Church."

Signed by the Bishop and sixteen priests.

Mrs. Cousins read the Resolution: "This Congress realizing the vital importance of closely linking the Theosophical movement with the work for World Peace, being done in Geneva by the League of Nations and numerous international organisations there, calls upon the members of the Theosophical Society everywhere to give special attention, sympathy and financial support to the International Theosophical Centre that has been established in Geneva for that purpose."

Dr. Arundale read the following Resolutions:

(a) That in each National Society peace be promoted amongst itself, with other National Societies and movements, so that members, Lodges and National Societies shall all work actively for peace.

(b) That each National Society strive to recruit its members from youth.

(c) That each National Society express the use of the Order of Service.

(d) That each National Society see the necessity of each member to recognize his citizenship, leading his nation to peace and international understanding. That the General Council shall form some organisation and appoint an international officer to keep all National Societies in touch, inspiring them to give their attention especially to brotherhood and international problems.

These Resolutions were unanimously referred to the General Council for consideration.

It was moved from the Chair and unanimously approved that greetings from this Congress should be sent to Mr. Leadbeater, to Mr. Jinarajadāsa, to Mr. Krishnamurti and to Mr. Schwarz, the text to be as read by the President.

On Tuesday morning four speakers joined in putting their ideas before the audience concerning the subject: "The Theosophical Society, its present and its future."

Mr. Warrington began by reading a quotation from H.P.B.'s *Key to Theosophy*. "Its future (of the T. S.) will depend almost entirely upon the degree of selflessness, earnestness and devotion, and last not least, on the amount of knowledge and wisdom

possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I speak rather of the great need which our successors in the guidance of the T. S. will have of unbiased and clear judgment. Every such attempt as the T.S. has hitherto ended in failure, because sooner or later it has degenerated into set-up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living Truth alone can impart. But if this danger can be averted the T.S. will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

Mr. Warrington thought we should ponder over these words before changing the fundamental structure of our Society, so as not to go off on any tangents of our own. We are at times swept along by the current of modern ideals and forces, and as Theosophists we should be most steady, and not go off on any side-tracks.

We are helping to sustain a movement founded by members of the Great White Brotherhood, a superb and exalted privilege. But the question is: What the Masters want for Their Society? We can find out by being faithful to the trust placed in our hands. One aspect of that is the preservation of the Divine Wisdom, the sacred knowledge that has come down to us from the far-off past. H.P.B. had to search for the continuous record, but since then it has been put down and preserved in a marvellous literature. But now the key-note of our time is doing things. In *The Secret Doctrine* the ideal of "being" was put before us, pointing to what lies before us.

There is one thing that will lift us beyond all religions, sects and societies, and that is to find that little spot within ourselves, which is connected with every other little spot in every other human body. In that place of silence we must find our strength, our source of wisdom and love. Let us then be true to our sacred trust of preserving the record for the future generations, and let us be true to that ever deeper trust of striving to cultivate within our outer selves the manifestation of the god within each of us, and then our Society will be surely a great Society.

Mr. Smythe was glad that the Vice-President read that passage, for he believes that it contains the hope for the future of the T.S. Every man has to make his own Theosophy, and to do that means more than to accumulate a great number of members. In his generation it was necessary to sharpen our teeth on *Isis Unveiled*, as we had not yet the kindergarten-literature. There are regions in our consciousness that we know nothing about, and to become familiar with them we must

master the principles of Theosophy. Our three aims include: the study of ancient and modern religions, philosophy and science. There has been too much religion in the Society, and too little philosophy and science. Developing the latter two would raise our Society from a little sect into a Society occupied with eternal things.

H.P.B.'s most important statement is that every man is an incarnation of his own god, and when we will endeavour to walk as gods, and let our light shine, then the world will respect and recognise our Society. In our hearts where is seated the Lord, in the Kingdom of Heaven, we find our Theosophy, and if we are true to it, live up to it with strength, power and conviction, then we will live in the spirit of the Masters, and the future of the Society will be as great and splendid as any of us could wish.

Bishop Cooper thought that we shall not understand the situation at present, unless we realise that a change in the Society at present is inevitable. The line of activity of the past holds no longer good for the future; interest in the T.S. has dwindled and we wonder why the public does not come to our lectures. But if we look back we see clearly that in the past the Society took a more active part in the work of the world. Our material was fresh and attractive. For years we have devoted ourselves to spread certain thoughts. Mr. Wood said yesterday that formerly there was a materialistic thought and a materialistic religion. But now the thoughts of the world have caught up with ours, and we are no longer in the front. Other organisations are more successful, even with regard to spiritual living, practical brotherhood, etc. There are several Theosophical organisations, most of them antagonising each other. We have antagonism between Lodges, attack of personalities and gossip. There is not a leader in the Society whose character has not been assailed. Our brotherhood has been tested and has failed. We have been talking too much and living too little. As a Society we have not kept pace with the swift advance of modern thought, and our lectures are very poor from the standpoint of a well-read man. We are out of date. The intelligent people of our country are not interested in our activities and we have disappointed them by our poor lectures. Let us drop all lectures until we have someone qualified to speak. We must move with the world and not speak of the past. The world has outstripped us. There is a vast amount of material of work. Many organisations are doing more than we to help the world. We must measure the success of our society by the influence we exert upon the thought and culture of our time.

There is a tendency on the part of some Theosophists to yearn for something authoritative and final. Many members have changed their Christian orthodoxy for Theosophical orthodoxy. The danger that H.P.B. pointed out has become a fact; we have become a sect. We find few independent thinkers, and these few are not particularly welcome. Some of us turn to one, some to another leader, and in twenty years we may well have a "Back to Besant" or "Back to Leadbeater" movement. What we want is not back to anything, but

forward to truth. We must realise that Theosophy is a growing science, and that the present statements are only partial statements. There is some talk of changing the Objects, the natural tendency when things go wrong! Our Objects are magnificent; what we need is to change ourselves. We must learn nobility of life, and grandeur of thought, general brotherliness and kindness. We, the custodians of the most sublime philosophy of the world, must stop to be children. If we become orthodox, it is hopeless. If we rise to the opportunity, if we broaden our minds and hearts we shall build an organization that is marvellous, and not one of little children fighting their petty quarrels. We must be great souls, willing to do the work of the Masters. We can only do this by working in harmony and close co-operation with the outer world.

Mr. Rogers said that he has considerable less time at his disposal than the other speakers have had. He did not speak the day before on the subject of the L.C.C., that forms the topic of his talk on the present and future of the T.S.

He has his best friends amongst the members of the L.C.C., men with splendid ability and devotion, of tremendous breadth of view. So what he is going to say is not personal, but might be addressed to members of any movement that has such a close connection with the T.S. as the L.C.C.

It is idle to deny that there is within the American Section a widespread hostility towards the L.C.C. Now let us candidly and courteously face the facts and not only talk about general principles. We are dealing not with a theory, but with a condition, as some great American statesman remarked.

He believes that the difficulty arises solely from the too close association of the two movements. He disagrees totally with Mrs. Jinarajadasa's remedy, but as to the condition there can be no question.

Why is there this widespread hostility, at least in the U.S.A., on the part of Theosophists against the L.C.C.? He asks to find any other reason than fear that this close association is threatening the life of the T.S. It is not that we dislike Churches; there is no opposition against the Unitarians, the Universalists. We love them because they are philosophic and scientific, practically in close harmony with the teachings of Theosophy. That is still more so in the case of the L.C.C. Now how can we account for that hostility that is compromising us in the public mind? We should have between the T.S. and the L.C.C. the same relationship that exists between the T.S. and other Churches. If you would not rent your rooms to the Roman Catholic Church, you have no business to rent them to the L.C.C. He gets many letters on this subject, and from two or three he shall give some extracts that are representative of the whole.

One states that if the T. S. is to be dominated by any Church whatever, it must fail in its effort to spread Theosophical teachings in America.

Another says that for 32 years he has been a Theosophist, first, last and always, and he prefers his Theosophy undiluted.

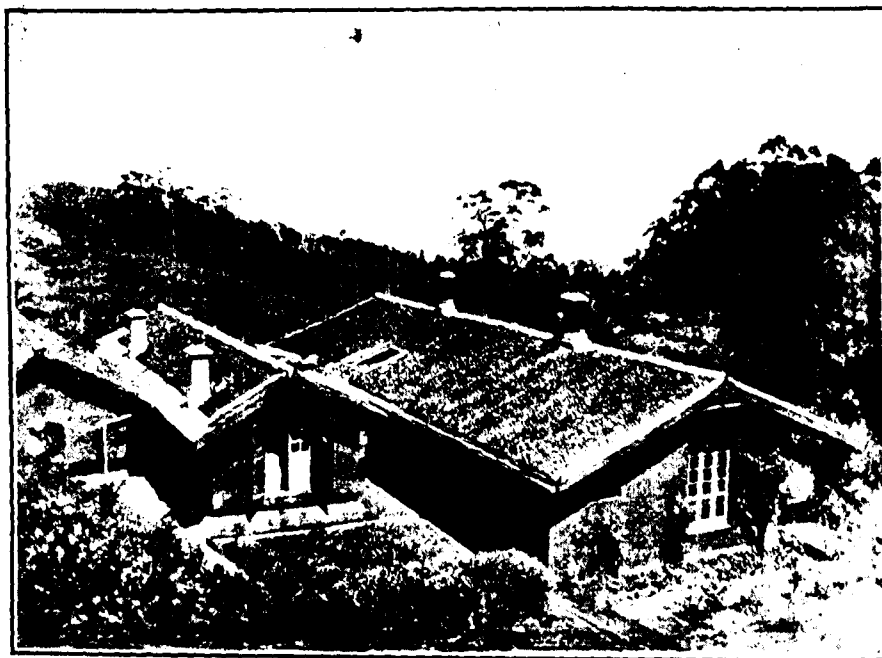
A third takes another point of view and regrets that the T.S. does not sufficiently take into consideration the work of the L.C.C., and f.i. calls its Annual Convention to meet on Sunday morning when there is always planned a special service on account of the many visitors and leaders who may wish to take part in the service.

Now Bishop Cooper said that there are few independent thinkers in the T.S. Mr. Rogers hopes that he is one of them. Another thing that ought not to be blinked upon by anyone speaking of the future of the T. S. is the relationship between the Society, and the movement that is shaping, which some of our friends have called "the New Theosophy". He does not know precisely what they mean by that, but some of our official lecturers have said that we are now going into a new dispensation, and that our lecturers should express that. We are beginning to hear a lot about higher metaphysics, but let me look at this illustration. Professor A. is speaking about a problem with Professor B. When Professor A. is speaking and B. cannot understand him, he says it is because it is higher metaphysics and when B. is talking and A. cannot understand him, that again is higher metaphysics.

That very briefly illustrates the attempts of his friends to put across to him the New Theosophy. He has the greatest regard for Mr. Krishnamurti. If we had nothing else to thank him for, we should owe him a debt of priceless gratitude for his declaration that Theosophists must stand on their own feet, and learn to think for themselves. That is nowhere so needed as among Theosophists. But he cannot understand the new Theosophy, as his friends try to explain it, and so he will have to get along with the old Theosophy as best he can, asking others not to hurry him too much. He cannot understand any Theosophy that is not based on the law of sacrifice, that tells us to go serenely on and love the work of the world.

Someone said that we need not worry, it did not make any difference whether we understood the present trouble or not, as the Masters were on the job. No doubt, they are! But the vital thing for us is: are we on the job, with full mental and spiritual powers, with both feet on the ground, using our common sense that will make us real Theosophists?

(To be concluded)



Gulistan (Olcott Cottage), Nilgiri Hills, in 1929
Photographs by Mr. Schwarz



ON THE WATCH-TOWER

ONCE more I am at Home in "The Motherland of my Master," as H. P. B. called India. Dear must that land be to all Theosophists, since it gave bodies so often to Those whom we now know as "Masters"—the Elder Brethren of our Humanity. Most persons who are at all sensitive feel that the Indian "atmosphere" differs from that of other countries; many feel that it is easier to meditate here than elsewhere, easier to lead a life which is better poised, which is nearer to Krishnaji's happy definition of the perfect life, a life which is a "poise between Reason and Love".

We are anticipating very joyfully the coming of two well-loved Brothers, Charles W. Leadbeater and C. Jinarājadāsa. The former returns to his early Indian Home as a permanent resident; he will visit other countries, doubtless, now and again, but Adyar will be his Home. Needless to say how warmly he will be welcomed by all—but perhaps most of all by myself, to whom he is united by so close a tie of past and future work. The latter is on his way, and hopes to reach Adyar before the Convention opens; it is a long journey from his starting point, if one can speak of a starting point for a traveller, who has journeyed over so many countries through a year. We expect also Bishop and Mrs. Cooper; Mrs. Jackson, the English General Secretary; Bishop Wedgwood; Mrs. Rathonji, General Secretary for Hungary, accompanied probably by her son and his wife. My last letter from Krishnaji does not give the exact date of his coming, but I am hoping for a stay of full two months, before he leaves for

another long journey. The inevitable strain to which his wonderful body is submitted, with only short intervals of comparative rest, would make one very anxious, were it not that all that can be done is done by "Those who know"—but how little that is, or can be, is fairly obvious. He is incessantly pouring out Life over the world, and who can measure the sacrifice entailed, who can help the Great Helper? We shall miss our "George" and his sweet wife, but I hear that the heavy work placed on him cannot set him free, even for the Adyar Convention of the Theosophical Society. We must not be greedy, as we are so richly favored. (None the less, I may say, in a whisper: my heart hungers for that dear son and daughter.)

* * *

As for myself, I am flourishing, and do not feel old, though the "illusion of Time" says something about my being in my 83rd year. What does a calendar matter, after all, with its records of weeks and months and years, as though they meant something real.

* * *

Now to mention a decision to which I have come, about the publication of *The Theosophist*, our International Magazine.

I have resolved, as a result of my observations in America, to remove the publication of *The Theosophist* from India to the United States. By this change, the message of India to the world will go to many who otherwise would, perhaps, never hear it; moreover, the public opinion of the United States of America is the only National opinion for which Great Britain cares; and if we can impress that, we shall bring to bear on Britain a new force for India's Liberty.

Many may remember how Svāmi Vivekānanda created a great wave of admiration for Indian philosophy and Indian culture, when he visited the United States.

* * *

I remain the Chief Editor, and shall write in it month by month; but I shall have in California the brilliant aid, as Assistant Editor, of Mrs. Hotchener, while Mr. Hotchener is

kind enough to act as Business Manager. I feel that as the Theosophical Society is an International Organisation, its magazine should be produced as well as possible, and its reading circle much enlarged. The United States has a huge magazine-reading public, and is unrivalled in its productive and mechanical processes. In the printing of books our Vasanṭā Press is, I think, as good as any Press in the world, but it cannot match the *reading* possibilities of the States, and our circulation in India is small. Despite urgent appeals, our members have not co-operated as they should have done in working for and spreading *The Theosophist*; the story of *The Phoenix* has almost been repeated, and even the Masters, the Elder Brothers, cannot cope effectively with their apathy and indifference in these physical plane duties, on the performance of which physical success depends. So India loses the privilege of issuing the International *Theosophist*, I am rather grieved, naturally, but that cannot be helped, and is not important. "The wise grieve neither for the living nor the dead," whether for human beings or magazines.

* * *

These Notes on Current Events named "On the Watch-Tower" are generally written by myself and represent the Editorial policy of *The Theosophist*, whether dealing with what are technically called "Theosophical teachings" or with the ideas of the Editor on the things dealt with. In either case they are not binding on any member of the Theosophical Society in any part of the world. Freedom of thought in the Search for Truth belongs to each of us, and I regard the Search for Truth as our bond of union, not any individual or group opinion. The Search for Truth is our duty as human beings—while the claim to be in possession of Truth, the whole Truth, cannot be reasonably justified, surely, by any one of us. Was it not Leibnitz who said that if God asked him whether he desired Absolute Truth or the Search for Truth, he would answer: "The Search for Truth. Absolute Truth is for Thee alone." Because our bond of union lies in that Search, the expression of all opinions

rationally maintained and courteously expressed will be welcome to the pages of *The Adyar Theosophist*.

* * *

Let me explain why the name of this magazine will be changed in the January Number to *The Adyar Theosophist*, on January 15, 1930, its day of publication. *The Theosophist* published at Adyar, the Headquarters of the Theosophical Society, is the property and the organ of the elected President of the Society. The Theosophical Society is a body of people duly incorporated under Indian Law. It was thus incorporated during the time of Colonel Olcott, its founder with H. P. B., and the President for life of the Society. When he passed away in 1907, I was elected President, and came, of course, under the seven years term of office, being re-elected in 1914, 1921 and 1928. I have resisted the efforts made to elect me President for life, on the obvious grounds that it would be a bad precedent for the future, and that if the Society wished me to continue as President, it could re-elect me for the following seven years, while on the other hand another person could, if so wished by a majority, be put in my place. That is the present condition of affairs. For the reasons mentioned above, I thought that the United States could produce a better International Magazine than could be produced in India. That will be *The Theosophist*. I shall send these notes to it every month, as well as print them here. But the Presidential organ, for obvious reasons, will still be printed at the International Headquarters, the official centre of our world-wide movement. There are five very old members of the Theosophical Society, to whom complimentary copies are sent every month; these copies will still be sent from Adyar. The International issue will have to be subscribed to by everyone who wants it—except the President, who will receive a copy, “free, gratis and for nothing”. I have no doubt that the present and probably the future Presidents will claim a copy of the International *Theosophist*, while they continue to hug to their presidential bosoms *The Adyar*

Theosophist, which will duly issue its Vol. LI, number 4 on the fifteenth of January, in the year of grace, 1930.

* * *

It may be that when India has, as she soon will have, Dominion Status, she may rise to the great possibilities open to Her as a Nation. I believe She will do so, and that Freedom will bring with it more sense of responsibility. Gladstone truly said that “only Liberty could fit a people for Liberty,” and the winning of Liberty for India will be her resurrection from the coma which threatens her with death. She is not dead; She is only sleeping. She will “awake, arise, seek the Great Teachers and attend”. And what that Awakening will mean to the world, who can say? For India has a message to give, and she can only give it fully when She is Free. Not in the degradation of serfdom, of subjection, can She speak out her “Word,” the message which She is charged to deliver to the world. Who will listen to Her while She is a “subject Nation”? I believe with that true Indian Patriot C. R. Dās, that to be an equal member of a Federation of Free Nations “is a greater thing than isolation”; it is also more in the line of evolution: the differentiation of organs, but a union of these in an Individual. In the lower organisms one organ performs many functions; in the higher stages, each function has its own organ, but the Self who uses them all is One.

* * *

In pursuance of this purpose, I call on all our members who believe in the Inner Government of the World, to work with me in winning for India what is known as Dominion Status: that is, the position of a Self-Governing Dominion, that which our noble Viceroy has declared to be India's goal. Dominion Status means that the country possessing it, to quote a constitutional lawyer, is an autonomous unit, equal to the other Dominions—including Great Britain—that are linked together by the Crown, each being independent, or self-dependent, within its own territories, the equal of Britain and of the other “partner-members,” to use Mr. Baldwin's apt phrase.

This is the position for which I have long been working, as directed by Those whom I serve—the Inner Government of the world. It was promised in 1914 that “The end will be a great triumph,” and that triumph will be not only for the good of India, but for the good of the world. For India Free can serve the world as India in bondage cannot do. Free India can rise to her full Nationhood.

* * *

The political readers of *The Theosophist* will, I am sure, be very glad to hear that I have arranged with Mr. F. W. Wilson, the late Editor of *The Pioneer*, to write a weekly article in *New India*. The first of these appears in *New India*, November 21. We shall print an extra number, but they may sell out quickly. *The Pioneer* probably found him too pro-Indian for its readers' tastes. However that may be, he is a brilliant writer, and exceptionally well acquainted with English political conditions; I am very glad that I have therefore secured his services as a regular contributor to *New India* and I hope and feel that his contributions will largely increase its circulation. I shall be glad if readers of *The Theosophist* mention this fact to their friends. There is one special change which is needed as India's political position changes, and that is that India should begin to take more interest in other Nations. If She is to become a World Power, she must interest herself in the world. She has much to give—including the most real form of Democracy, beginning in the villages.

* * *

It was very clever of Baroness Isselmuden to give us a “Jubilee number of *The Theosophist*”; I should not have thought of it till too late. I am sure that H. P. B. must be quite pleased to see it, as he (H. P. B.) is not indifferent to the welfare of the Society which he founded in his previous incarnation in our outer world.

* * *

I hope to resume in January the extracts in “From Peace to Power” begun in our November issue.

* * *

The Foundation Day of the Theosophical Society was duly observed in Adyar. We held at 8 a.m. a short meeting, addressed by myself, in the Headquarters Hall. At 3 p.m. I attended a Tea-Party at the Mani Iyer Hall in Triplicane (Madras), of the United T.S. Lodges of Madras, and later gave a short address.

* * *

Our Brother Jinarājādāsa sends me the following, and I gladly print it here :

THEOSOPHISTS AND KRISHNAMURTI

A few days ago, in Santo Domingo, I suffered a deep stab of pain. Seated at table was a gentleman, and he remarked: “So, it seems that the Theosophists are rejecting Krishnamurti!”

If that impression in the public mind is true, then some of us who have worked for the last nineteen years among Theosophists have failed in our endeavours. But have we failed?

For, what does Krishnamurti want us to do? To cease to be Theosophists? No, but to be “one with Life,” to see the “Goal” clearly, and go straight towards it, as the arrow flies to its mark. But is that message of his different from what Theosophy has given? What else has Theosophy proclaimed but that there is a “Goal” for each, a “Life” to become one with? If the message of Krishnamurti appears to do violence to the ideal proclaimed by Theosophy, it is because that ideal was never really understood.

Krishnamurti proclaims that there is a Goal, which is to be one with Life. He asserts that he is liberated, and so one with Life, and he urges each one of us also to be liberated and to be one with Life. But how? Certainly *not* by following Krishnamurti, and *not* by going to *his* Goal. On this he is emphatic. For him, becoming one with Life means to go from land to land proclaiming the message of freedom. But does he ask every one of the millions in the world to travel from land to land, imitating him? Emphatically no!

Krishnamurti wants each to go swiftly to his Goal, *each to his own*. To all, there is a Liberation, becoming one with Life. But Krishnamurti does not give orders, indicating to each where lies his Goal. That is for the individual to find out.

It is here that many Theosophists are failing to-day, just because in the past they have understood Theosophy only partly. Many have taken as their Goal only to be Dr. Besant's “disciples”. Why, some even write to me, begging to be my disciples. Is *that* what Theosophy has taught?

As a boy of eleven, before I had any idea of what Theosophy is, I had a dim vision of my Goal. (It does not matter to another

what that is.) Before I was fourteen, the vision was clear and precise. And since then, I am going to my Goal, striving, toiling, suffering, in order to be "one with Life".

True, I am a disciple of a Master whom I love dearly. But is He my Goal? No. He is a wonderful sign-post pointing to my Goal, an unerring compass with which to guide myself to my Goal. But He is not my Goal; He is not my "crutch," and has not prevented me from making my mistakes, nor from hurting myself. That Goal is clear; and because I see it night and day, something of its glory and beauty and strength, and the pain of its distance yet from me, are ever with me.

Let each Theosophist ask of himself: "What after all is my Goal?" and then go towards it, whether from within the Theosophical Society or from without it. The place does not matter, for there is but one Life—"One without a second." But each must see his own Goal, not Krishnamurti's Goal, not Dr. Besant's Goal, clearly, directly, for and by himself.

Krishnamurti does not desire disciples; but let us imitate him in this—to become one with *our* Goal, one with Life, *in our own way*. Then we shall see that there is no contradiction between the Divine Wisdom which comes to us through the tradition of Theosophy, and the Divine Wisdom which Krishnamurti brings.

It is only those who have not yet seen their Goal who discuss and argue; it is only those who undertook activities, not because they saw the Goal through them, but only because they believed that such activities were asked for by the Masters, who are now shaken, as a reed by the wind. Those who have seen the Goal have ever but one thought, one emotion, one action—how to become one with Life, till there is naught but One Life, "One without a second." To those who through any line of Service have already seen their Goal, Krishnamurti is indeed the bringer of "good tidings of great joy".

C. JINARAJADĀSA

At Sea, October 18, 1929.

* * *

Mr. Jinarajadāsa sends me a quaint little sketch, which appeared in *La Politica Comica*, in which a number of rats are flying away in all directions, as our Brother's face, smiling amiably, rises above the horizon. It has below it the line: "Before the light of the Sun the rats fly." One rat wears a Bishop's mitre; others have birettas.

IS THE THEOSOPHICAL SOCIETY TRUE TO ITS OBJECTS?

BY W. J. HEYTING, LL.B.

WHEN the Theosophical Society was formed in 1875, its purpose was very different from that for which it exists to-day. This fact does not appear to be realized by many of its present members, and yet it is all important for an understanding of the nature of the Society and its relationship to Theosophy—a relationship about which a good deal of confusion exists.

The original purpose of the Society was very shortly worded as follows:

The objects of the Society are, to collect and diffuse a knowledge of the laws which govern the Universe.

A tall and comprehensive order which might include anything from astronomy to bacteriology! These objects were explained in a circular issued by the founders, paragraph vi of which reads:

The objects of the Society are various. It influences its followers to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development physically and spiritually on earth of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species physically, and having inherited the nature of the unknown but palpable Cause of his own Creation, must possess in his inner psychical self, this creative power in lesser degree. He should therefore, study to develop his latent powers and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universe. The Society teaches

and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western Nations the long suppressed facts about Oriental religious philosophies, their ethics chronology, exoterism, symbolism, to counteract as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private characters in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius, finally and chiefly to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, Everlasting Cause.

This explanation is scarcely more explicit, but in brief it seems to mean that the objects of the Society are:

1. To acquire an intimate knowledge of natural laws, (which itself includes every known science).
2. To solve the mystery of man's being.
3. To develop the latent powers in man.
4. To study the laws of all forms of force, *i.e.*, physics.
5. To teach morality.
6. To oppose materialism and dogmatic theology.
7. To teach Oriental philosophy.
8. To oppose missionaries.
9. To teach the philosophy of the Vedas, Buddha, Zoroaster and Confucius.
10. To form a nucleus of Universal Brotherhood.

In 1880 a further circular containing the Principles, Rules and By-laws of the Society was issued by it at Bombay. This gave a different version of the objects of the Society based however on the circular above quoted. The Society was then divided into three sections, became semi-secret and definitely committed itself to a policy based on the recognition of a spiritual hierarchy, *i.e.*, a belief in the existence of the "Masters of the Wisdom".

The founders themselves believed in the existence of a spiritual hierarchy of supermen who govern the universe and they believed that they had been appointed by them to found the Theosophical Society to teach the "Divine Wisdom". What this Divine Wisdom was, was never explicitly stated beyond that it was the "Truth behind all Religions"—a phrase almost equally vague. Madame Blavatsky however set out to explain it in her *Isis Unveiled* and *The Secret Doctrine*. She took a certain view of Oriental Philosophy and its value to humanity—a view, be it noted, with which the greatest Oriental scholar of the day, Max Muller could not agree—had certain theories about the essential nature of man's being, and believed that all religions were fundamentally alike (often denied by exponents and ministers of religion). These views and theories she expounded, and although the objects of the Society were merely "to collect and diffuse a knowledge of the laws which govern the Universe" and were wide enough to include every imaginable theory, the Society came very soon to be regarded as existing not to diffuse such laws for instance as those governing the surface-tension and viscosity of liquids, though these are also part of the laws which govern the universe, but to diffuse the particular matters which Madame Blavatsky propounded, and which came to be called Theosophy. The objects of the Society stated that it existed to teach something. Madame Blavatsky supplied what it was to teach and that came to be known as Theosophy.

In 1885 however the Society as such ceased to exist in order to teach anything. Its objects were re-drafted to read as follows:

1. To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, or colour.
2. To promote the study of Aryan and other Eastern Literature, Religion and Sciences.
3. A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

There is nothing in these objects about teaching or disseminating a knowledge of anything, and although they were again amended in 1888, 1890, 1894, and 1896, when they came to be as we now have them; *at no time after 1885 did the Society have as any of its objects the teaching or the dissemination of a knowledge of any thing.* A fundamental change therefore took place in 1885. Before that date the purpose of the Society was to teach something, (whatever that was) but since 1885 it has not existed to teach anything.

This fact is often overlooked even by the officers of the Society, with the result that it has not always been true to its objects. The General Council of the Society, for instance, passed two resolutions, one in 1925 and one in 1927, declaring that:

- I. Theosophy, the Divine Wisdom, is the root of all great religions;
- II. The Fellowship of Faiths declares:
 1. There is one transcendent Self-Existent Life, . . .
 2. . . . this Life is worshipped under different Names in different religions, but ever recognized as the One Creator, . . .
 3. Under Him, our world is ruled and guided by a Hierarchy . . . (which is aided by angels),
 4. Each human being evolves by successive life periods, . . . reaping as he sows until . . . he has reached perfection . . .

It then says:

These are the Basic Truths of the Fellowship of Faiths, of which all religions are specialized branches; *to proclaim and teach these the Theosophical Society was founded and exists.*

A glance at its objects will show that it exists for no such purpose, unless words are to have no recognized meaning at all. It was founded to teach something, and that might have included the above matters, but now the Society does not exist to teach anything.

Mr. Rogers, the General Secretary of the United States makes a similar mistake. In an article on: "Are Forms Necessary?"¹ reprinted by Mrs. Besant and approved by her, he says:

The Theosophical Society is a form, an organization for teaching the world certain great truths of nature—reincarnation, life after death, the evolution of the soul, the existence of Supermen; etc.

Mr. Rogers says here in a few words what is incorporated in the above-quoted resolution, but it is not for that reason any less erroneous. Let him examine the objects of the Society and see whether it exists to teach anything, let alone to teach the specific things he mentions.

I have drawn attention to this common error, because, though it is so common it yet seems to pass unnoticed and is one that leads to grave consequences. On the one hand the world is told that the Theosophical Society is open to all faiths and that no beliefs are required as a condition of membership. Every month there is published in the Supplement of THE THEOSOPHIST a paragraph on the Theosophical Society and on Freedom of Thought, which enunciates this principle. On the other hand we are told that the Society teaches reincarnation, the existence of the Masters, etc. Now, a society can only teach through its members or with their assistance, and members, unless they are hypocrites, do not teach what they do not believe. The result is that a person who does not believe in the above teachings, *e.g.*, a materialist, an atheist, an agnostic or a Catholic (who does not as a rule believe in reincarnation) soon finds himself out of sympathy with the Society. Why should he, and how can he support an organization that exists to teach something with which he cannot agree?

It is no answer to adopt a condescending attitude and say that these things which the Society teaches are facts in nature

¹ THE THEOSOPHIST of April, 1929, p. 4.

and that therefore only the fastidious faultfinder could take exception to them. In the first place, whether, *e.g.*, reincarnation or the existence of a spiritual hierarchy are facts in nature or not is open to dispute. Reincarnation is merely a theory as yet not objectively proved (by which I mean not proved in the way all matters recognized as facts are proved), while the existence of the Masters was admitted in the Judge case to be incapable of objective proof, and therefore a matter of belief.¹ Secondly, even if they were facts in nature, the Society does not exist to teach anything, facts or otherwise, and there is no justification for casting any reflection upon any person who cannot agree even to the teaching of established facts.

It is also clear, that if the Society exists to teach the above matters, many of which are, as I have shown, matters of belief, it comes to be held together by beliefs just as much as any other religious body, notwithstanding the objects and all protestations to the contrary. This is inevitable with every organization that exists to teach something, and was true of the Society before 1885. Only those who believe in the teachings will remain members. Therefore if the Society really does exist to teach something, it would be far more honest simply to declare the fact in its objects and to state specifically what it is going to teach instead of sailing under false colours and leaving it to the member deceived into joining by the breadth of the Society's declared objects to discover later that he cannot conscientiously remain a member because he does not believe in its teachings. It is true that many are probably not deceived; they go at once to the substance of the thing, read a few books, and realizing that the objects of the Society mean nothing, either join or keep out according as they feel that they can support its teachings or not. These are the more intelligent, and being mostly somewhat agnostically inclined (agnosticism is a very

¹ See *The Golden Book of the Theosophical Society*.

common characteristic of the more intellectual) they generally keep out. This is probably the reason why the Society does not appeal to the so-called intellectuals.

The erroneous idea that the Society exists to teach something is bad enough. A more serious confusion of thought however exists.

It is more serious because subtler, less obvious and therefore far more common. This arises out of the unfortunate fact that the name of the Society is identical with the name by which certain vague and constantly changing doctrines have become known. When the Society existed to teach something, being the Theosophical Society, it was perfectly proper and appropriate that that teaching (whatever it was) should be called "Theosophy". To-day however, the Society does not exist to teach anything or to ally itself with any one theory or philosophy rather than another, and it is very unfortunate that certain teachings continue to be called Theosophy. Because of this identity of name it takes an analytical faculty beyond the average to realize that the Theosophical Society should have nothing to do with Theosophy, whatever their association in the past.

The most natural, though wrong conclusion is that the Theosophical Society exists to teach Theosophy, and since Theosophy consists of teachings of some kind, one cannot well be a member unless one believes in these teachings. It is useless to protest that the Society does not ally itself with any teachings when at the same time it is constantly said from the Theosophical platform and in all the Society's publications that Theosophy teaches this and that, as even Mrs. Besant and the Council do in the supplement to each Theosophist dealing with the Theosophical Society and Freedom of Thought. Here they say on the one hand :

Approval of its (the Society's) three objects is the sole condition of membership.

And on the other :

Theosophy is the body of truths which form the basis of all religions. . . . it offers a philosophy which renders life intelligible and which demonstrates the justice and the love which guide evolution. It puts death in its rightful place . . . It restores to the world the Science of the Spirit . . . It illuminates the scriptures and doctrines of religion by unveiling their hidden meaning.

Similarly also the resolution of the Council already quoted speaks of "Theosophy" as teaching and explaining this and that, while Bishop Leadbeater in his *Textbook* and Mr. Jinarājādāsa in his *Outline* go into further particulars of what they consider Theosophy to be.

Mrs. Besant and the Council do indeed draw a distinction between members of the Theosophical Society and Theosophists.

In the supplement to every issue of THE THEOSOPHIST already referred to, after giving an outline of what Theosophy teaches, the article continues :

Members of the Theosophical Society study these truths, and Theosophists endeavour 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.

Apart from the unfortunately moralizing flavour about it, as if the Theosophist were of course the wiser person, the distinction is so fine that the vast majority of both members and non-members cannot be blamed if they attribute the requirements of a true Theosophist to members of the Society and so come to regard the Society as being identified with certain teachings which must be accepted, and that certain beliefs are therefore a criterion of membership.

It seems to me, that so long as those who write and lecture for or under the auspices of the Society continue to pass off this or that theory—however fine in itself—under the name "Theosophy" and so long as they continue to generalize by writing or saying "We teach this," "We believe that," or what is worse "We know thus" the Society will inevitably

stand for an orthodoxy in spite of its objects and in spite of regular reminders to the contrary, in spite too of the declaration in THE THEOSOPHIST that :

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

If on the other hand no one, whether he be the best-known official or least-known member of the Society henceforth ever passed off what are after all only his views, however expressed, and if no publication of the Society ever again published any such views under the title of "Theosophy," "The Divine Wisdom," "The One Truth," etc., or in the generalized form of "We believe this or that," or "We think this or that," each person would be respected for his own views, some more than others, no doubt, and the Society would cease to be compromised. If every person expressing his views under the auspices of the Society were content to rest his theories, visions, intuitions, clairvoyant observations, or what you will, on his own authority without further embellishments and without uttering them in the name of Theosophy or ascribing them to other members by saying "We think, believe or know this or that," the Society would, I think, become as it should be according to its objects and Mrs. Besant's reminders an open forum, a platform on which all views could be expressed, while the public and the members would not receive the perfectly natural impression that a belief in this or that is a criterion of membership. Besides this the unpleasant and undignified clashes and wrangles which periodically occur between various factions in the Society would be avoided. There would cease to be quarrels over which was the "true" Theosophy, Madame Blavatsky's, Mrs. Besant's, Bishop Leadbeater's, etc.

I feel confident that these factions have become possible because there have been several varieties of teachings not

always harmonious, each of which was called Theosophy. In Madame Blavatsky's day what she propounded was known as "Theosophy". Her generation passed and Mrs. Besant and more particularly Bishop Leadbeater have written fairly voluminously, expounding certain other and additional propositions sometimes out of harmony with those of Madame Blavatsky's, which have also become known as Theosophy. Hard on their heels Mr. Jinarājadāsa puts forward his more mystical views under the same title, and we find others doing the same thing. In THE THEOSOPHIST of April, 1929, already quoted, for instance, Mr. Ernest Wood expresses his opinions under the title "Natural Theosophy".

The results of all this have been constant arguments as to whose is the true Theosophy, while no one quite knows what "Theosophy" does stand for. A painful inconsistency results when one person says Theosophy is this while another says it is that, and this conflict becomes acute when it is remembered that Theosophy is said to be the "One Truth," the "Divine Wisdom". The followers of one view at once become bitter against those who follow another, for each has his dogma to defend. How can conflicting teachings both be the "One Truth"? one must obviously be heretical, and so it goes. So we get the Blavatsky faction, the Judge faction and the Besant faction.

I do not think that such a state of affairs could arise if all views were simply expressed as those of the individual propounding them. Some views would no doubt lose a good deal of weight if they were not expressed in the name of Theosophy, and if such were the case they would be the better for it; they would rest upon their own intrinsic soundness, while no theory would be accepted merely because it was called Theosophical as has so often happened in the past. No one would be disturbed by opposing views, if individually expressed, for such variations would only be natural; they

would not involve an inconsistency in a matter which by reason of its name is regarded as of vital importance. Each view would be considered much more impartially and Theosophical members would be regarded as intelligent people instead of blind followers as they are so often and justifiably regarded.

Let me illustrate what has in the past so often happened. A. writes a book propounding some theory of life after death. He calls it *The Theosophical Explanation of Man*. B. writes another book explaining his philosophical objections to the theory of reincarnation and repudiating it, preaches materialism. He calls his book *The Modern Theosophy*. There is an apparent inconsistency. Who is right? A. says he knows because he is clairvoyant, and the Master told him so. B. goes one better; he is himself a Master and must therefore be right. So it goes—armaments upon armaments! I have myself spoken to more than five persons each claiming to be a Master or higher, as if they thought that that would settle any doubts which might arise in my mind as to what they said. They may be Masters for all, I know; who is to judge? But what of it anyhow? Am I to put my reason aside merely because I am speaking to a Master? Is that the way Truth is discovered? Am I to be persuaded against my reason? Is that not contrary to the very motto of the Society?

But in addition to A. and B., there are the "old Theosophists." "Of course" they say "we know both of them are wrong, has not H. P. B. herself taught us Theosophy, and where in her writings do we find confirmation of the preposterous blasphemy that all is matter and the aggregation of matter or that reincarnation is a normal phenomenon?" Authority against authority and all because of what? Is it that Theosophical theories cannot stand the test of reason?

To prevent the Theosophical Society from continuing to be in fact if not in theory a society resting on beliefs, to

prevent future factions from arising within the movement and to make its platform really open to all intelligent persons whatever their views, I most earnestly suggest that henceforth no person, however great or humble who lectures or writes under the auspices of the Theosophical Society ever again teach or propound anything under the name "Theosophy" "The Divine Wisdom," "The One Truth," etc., but rests all his observations on his own authority and intersperse his thesis with an occasional "in my opinion," or "I think". I would go further and suggest that such a request be made by the Society and all its Lodges of all who speak from its platform, and that every article intended for publication in a Theosophical periodical or by the Society's press should be returned to the author for amendment if it did not comply with the above suggestion.

Such a change would, I feel sure, of itself vastly broaden the Society¹ which is greatly in danger of becoming a sect, if it has not already become such. It would make the Society more true to its objects and infinitely more attractive to intelligent people.

. . . For the beginnings of things are always very wonderful; alteration of what has been before, a new direction, purpose and independence, all these are involved in every true beginning. There is anticipation and surprise, promise of novelty, too; something is going to happen; it may be something quite unprecedented. Beginnings, being in the nature of creation, are beyond language marvellous . . .

ALGERNON BLACKWOOD

¹ For the early Objects of the Society see *The Golden Book of the Theosophical Society*, p. 249.

COLONEL OLCOTT'S NILGIRI HOME "GULISTAN"

BY MARY K. NEFF

[The story is told by excerpts selected from the Colonel's Diaries, and illustrated by a reproduction of a pencil sketch by Prince Harisinghji in 1892 and photographs by Mr. A. Schwarz in 1929.]

1888

- March 5th. [Colonel having been ill for weeks from boils and a bad foot] Mrs. Morgan presses my immediate departure for Ooty and so I decide to leave on Wednesday, the 7th.
- 8th. Arrive 4 p.m. General Morgan¹ met me and drove me to Snowdon, where I found Babula [H.P.B.'s Indian servant, who was kept on by Col. through his lifetime] installed and all ready for me.
- 15th. General Morgan came to tell me that they had lost the Appeal in the suit of the Nizam against the Snowdon property.
- 24th. In the afternoon there was a rinking party in the large dancing hall of the house, which the General and I attended.

¹ Gen. and Mrs. Morgan were pioneers of Ootacamund.

- 29th. In the evening I walked with General Morgan half way to his house—say $\frac{1}{4}$ mile, to try my foot—and got no harm from it.
- April 12th. Attended first ball of the season at Government House.
- 13th. Moved over to Snowdon Cottage.
- 16th. To the weekly party at Government House.
- 25th. Received card to the Mysore Mahārājah's garden party for May 3rd.
- May 2nd. Examined a piece of land which Mrs. Morgan advises me to purchase as a hill refuge for the T.S.
- 5th. The Mysore Mahārājah stopped in passing, to ask me to lecture at his house to-morrow.
- 6th. Met the Gaikwar of Baroda and Mahārājah of Mysore and their suites at the latter's house, and lectured on the subject, "The Effect of the Hindū Religion upon Hindūs."
- 7th. Mr. A. C. Rudra, barrister, of Bangalore, called to see me. Paid Rs. 150 to cancel mortgage on the land I have purchased from "Minnie" and "Rebecca" for the T.S. Fellows' convenience.
- 11th. Went to Government Office to see about the title of the piece of land I have purchased.
- 16th. Lectured at the new Brecks' School to a mixed audience of the two races. Subject, "The Noble Army of Ghosts". Proceeds for Miss Regel's school.
- 18th. Lectured on "Ghosts and Ghost Land" to an European audience. Many influential persons present.
- 21st. Went with Lawson Morgan to execute the transfer of "Rebecca's" land to myself.

- Took her neighbour "Borah" as witness and "Rebecca" also.
- 24th. With Mrs. Morgan laid out the road to lead into "Gulistan".
- 31st. Left Ooty in cart for Mettupolaiyam.
- June 14th. Mrs. Morgan writes that she has begun making the road to "Gulistan".

1890

- March 17th. Soobiah Chetty has paid the rest of the purchase money (Rs. 400 in all) and taken possession of the property I bought at Ooty as a sanatorium for us all, as we may require the change. I call it "Gulistan" [the place of flowers].
- Nov. 30th. Left for Ootacamund to settle about my property.
- Dec. 2nd. Reached Ooty at 3 p.m. Kind reception by the Morgans. Put me up in the new cottage built by them on land not embraced in the Nizam's attachment.
- 3rd. Spent the day in getting information about house-building and furnishing.
- 4th. A contractor met us on my place, and we spent the time until 2 p.m. in consultation. Engaged Mrs. Morgan's old servant Moonie as care-taker, and agreed to put her up a house. Engaged Mrs. Morgan's writer, Maduranayagam Pillay, as my Ooty agent.
- 6th. Settled to have my agent build under General and Mrs. Morgan's supervision, I to give him a percentage for his trouble.
- 8th. Reached Adyar and spent the day over arrears of correspondence.

1892

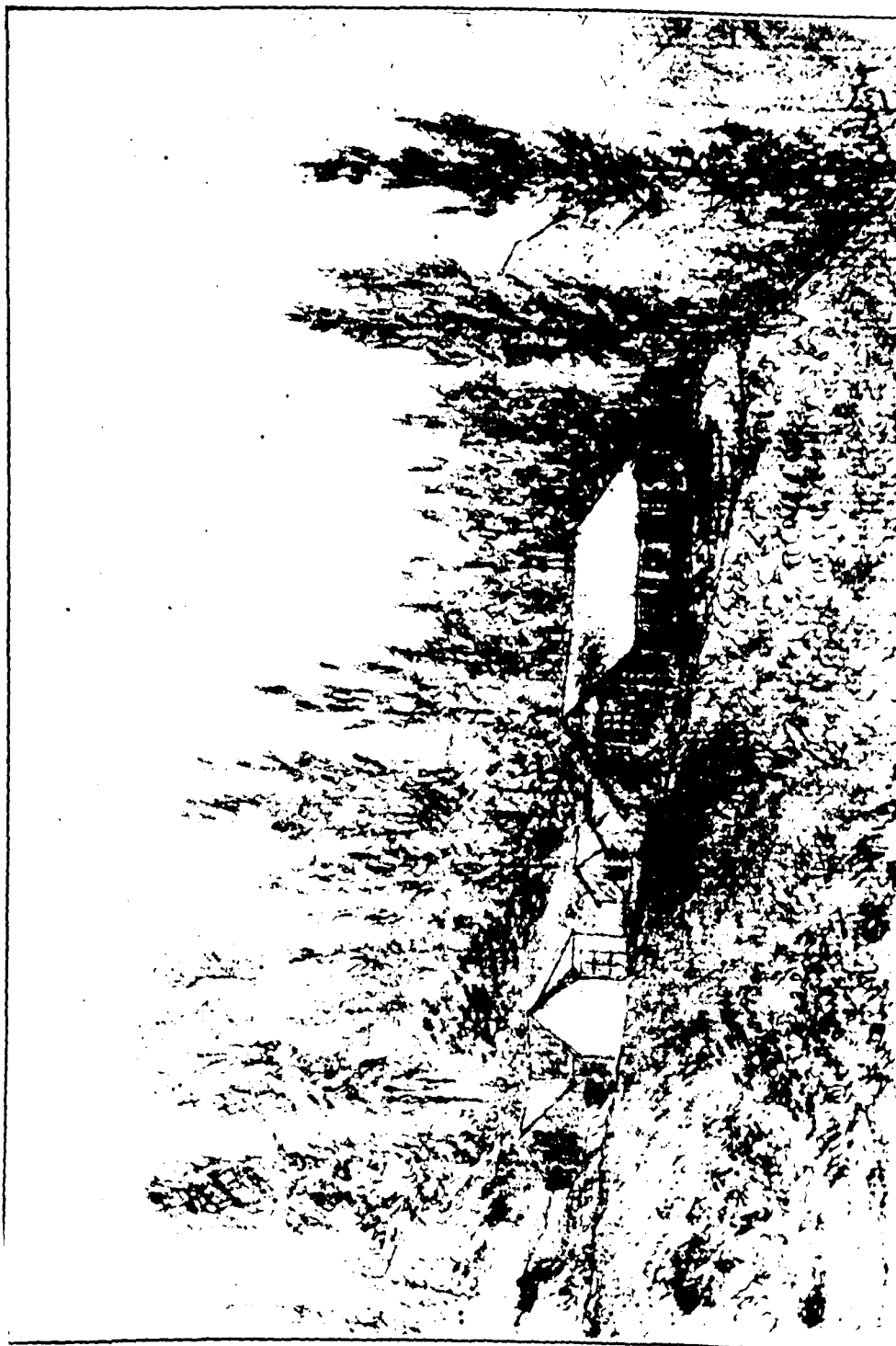
- Jan. 16th. Began a series of historical reminiscences of the T.S. and H.P.B. for THE THEOSOPHIST, under the title of *Old Diary Leaves*.
- 21st. Wrote Judge and Annie Besant, and sent Judge my resignation of the Presidency, and sent A. B. a copy.
- Ordered a porcelain stove from France and an iron one from London for my house at Ooty.
- Feb. 4th. Left for Ooty to inspect the cottage.
- 6th. Reached the cottage at noon. Spent the day in inspection and estimates. Dined with the Morgans.
- 7th. Finished all business. Left at 10 a.m. by cart.
- 8th. All night in the cart. Reached Mettupolaiyam at noon.
- 9th. Night in train. Reached Adyar at 8 a.m.
- 10th. Shopping in Madras for "Gulistan".
- 19th. Sydney V. Edge left for Ooty for a change at "Gulistan".
- 24th. Took Babula to auction, and bought things for "Gulistan".
- 26th. Went to another auction, and bought a few more things for Ooty.
- March 14th. To Nicholas, photographer, about a series of photos for "Gulistan" [photos of Convention groups which now hang on the walls of "Gulistan"].
- 24th. Foreign mail in. Press kindly notice my retirement. A. B. has a kind article in *Lucifer*, and Judge writes in a friendly way.
- 31st. To town with Ananda. Ordered two Bangalore carpets made for "Gulistan"; bought glacier

- transparency for windows, also coloured glass. To School of Arts, and had tiles for passage-floor shipped.
- April 4th. My sister will seriously consider my invitation to come and live with me at Ooty.
- 7th. Edge and I began cataloguing books for "Gulistan" library.
- 8th. Finished the catalogue.
- 14th. Packing up to go to Ooty.
- May 3rd. Sent off my furniture to the railway station—58 packages, big and little. Nicholas sent home the two frames of T.S. photos.
- 6th. Went to the Chingleput Registrar's and had H.P.B.'s will opened, and took an official copy of it.
- Sent Babula, the carpenter and two servants to Ooty.
- 8th. First White Lotus Day.
- 9th. The *Madras Mail* had 1½ columns about White Lotus Day.
- 17th. Left for Ooty. [Col. thought he was leaving Adyar permanently, but he was not permitted to resign.] This is the 17th day of the 7th month of the 17th year of the T.S. Temperature at Madras 104°; at Ooty 56°.
- 18th. Reached Mettupolaiyam at 10.30 a.m. and left for Ooty in my own travelling coach, sent over from Coimbatore by P. Venkatah Soobiah. Had a pair of hired bulls, and got on very comfortably.
- 19th. Passed Ooty Town Hall while the clock was striking 7.30. Found the cottage looking very nice. Babula met me in a shower on

- the road. Set the carpenter at work at once shifting doors.
- 20th. Busy about the house and grounds. Among other jobs, I put in all the "Glacier" (imitation stained glass) papers in the glass doors of the passage. Ordered from Framjee a carpet for my study.
- 21st. Hung pictures and did a lot of other work.
- 22nd. Masons and carpenters at work under my superintendence. Hung the big mirror. Bought of my neighbour Borah some blue gum trees that obstructed a splendid view.
- 23rd. Went shopping for the house.
- 24th. Changed my desk into the sitting-room, and like the move so well I think I shall stick to it and make my study the library.
- 25th. To Municipal Office to pay cost of bringing water to the premises.
- 26th. Superintended at home and shopped in town. Had a gang of Budagas at work moving earth, but it began to rain heavily before noon, and they had to stop.
- 27th. Called on Mrs. Morgan and Mrs. Batchelor [formerly Miss Morgan]. Bought 6 large trees that intercept the view of the distance. Superintended workmen.
- 29th. Draped the curtains in my sitting-room.
- 30th. Put up small curtains in bedrooms and library.
- June 1st. Got my [formerly H.P.B.'s] writing-desk done up. Masons building new bathroom. Evening. Went to Friedenthal's magnificent concert, and brought him home for the night.

- 2nd. Edge arrived at breakfast time and found me with Friedenthal, Mr. and Mrs. Mesquith and Mr. Clarke, a wealthy landowner of Ooty. Edge was delighted with "Gulistan".
- 4th. The Secretary of the Council tells me I had better buy up land in my neighborhood, as the Railway Station is to be at Snowdon House. [This plan never materialised.]
- 5th. Laying a plank-road on the place. Roofed the new bathroom. Finished the bookshelves and arranged my library. Mrs. Batchelor called.
- 6th. Went to town with Edge, and registered our names at Government House. Shopped.
- 8th. Sorting old T.S. papers all day and to midnight.
- 9th. Examining old papers all day again. Weather rainy, cold and cheerless. Letter from Bert Keightley; begging me as a personal favour to cancel my resignation and stay in office.
- 10th. Rhodes Morgan and Mrs. Batchelor breakfasted with me.
- 12th. An old tricky blackguard named Tom Butler, an ex-servant (pariah) of Europeans, called and claimed the land of "Gulistan".
- 14th. General Morgan called, and was much pleased with the house.
- 16th. Am waiting impatiently a cable from Mme. Jelihovsky [H.P.B.'s sister], saying whether I am or am not to tell the Betanelly story in *Old Diary Leaves*.
- 18th. Babula left for Madras, leaving me to the tender mercies of India-rubber-brained Poonoo-swamy.

- 19th. Mme. Jelihovsky cables "No facts," a most enigmatical message about my publishing the Betanelly case.
- 20th. Trevedi, our servant, arrived from Adyar. Wrote foreign letters.
- 21st. Got a writer to sort over my boxes of old papers and letters.
The bulls purchased for me in Coimbatore arrived, and were put to work at once.
- 23rd. General Morgan, Captain Chase, V.C., Mrs. Nelson and Mrs. Nield Cook breakfasted with Sydney and me.
"Tom Butler," the real estate trickster and blackmailer, came with a solicitor to prefer his claim to C84.
- 26th. Got the carved door of the parlour cupboard fixed in place and oiled.
- 29th. Sent the bullock cart to Mettupolaiyam for Bert [Keightley].
Foreign mail received.
- July 1st. Received my son Morgan's wedding cards. Know nothing about the lady, but hope he has got a good wife.
Superintending workmen. Put up water-screen in the bathroom, and laid brick pavement between the main house and the middle one.
- 2nd. Bert Keightley arrived from Madras, and there was talk all day.
- 7th. Reading papers and writing letters. Bert and I went to Oakes'.
The writer finished sorting old records. Awful weather.
- 8th. Invented and had made a handled-latch for the parlour door.



Gulistan (Olcott Cottage) in 1922
According to a pencil sketch by Prince Harisinghji.

Rain, mud—mud, rain.

- 12th. Studying old papers for the next chapter of *Old Diary Leaves*.
- 14th. Sydney [Edge] and B. K. went to see Tom Butler's attorney about C84, and T.B. demands Rs. 250 for the land—a barefaced swindle.
- 15th. Went to the Municipal Office and had a long consultation with Sec. Jennings about the title of C84, on which Tom Butler is trying to blackmail me.
- 17th. Prince Harisinghji arrived at 6 p.m. Delighted to see me.
- 18th. Prince Harisinghji made me a present of Rs. 1,400 for my personal expenses. Edge and Keightley left in carts for Mettupolaiyam.
- 19th. Harisinghji took a long walk, and says he will build a cottage here.
- 21st. N. D. Khandalavala reproached me in a letter yesterday for publishing in my chapter IV about H.P.B.'s Betanelly marriage, but to-day comes the "Carrier Dove" with the whole story maliciously told by W. E. Coleman.
- 23rd. Spent the day at Drew's auction, and made a lot of purchases for the house.
- 25th. Drove all round Ooty with Harisinghji, and we both enjoyed greatly the sunny day and fine scenery.
- 28th. Dear Harisinghji left for home this morning, and cried when we parted. Undoubtedly he loves me as I do him. His is a noble unspoilt heart.

I agree with Borah, my neighbour, to buy a right of way through his land for Rs. 200.

- Aug. 1st. Bought a kitchen dresser and coir mats and matting.
- 2nd. My 60th birthday; six-sevenths of my life gone! General Morgan called. The parlour carpet arrived, and I had it laid. One thing, at all events, for remembering my birthday by!
- 14th. Left for Mettupolaiyam in my cart.
- 16th. Reached Adyar this morning, and found all right.
- 17th. Definitely determined to retain office, and so wrote Judge.
- Sept. 6th. Left for Ooty.
- 8th. Reached "Gulistan" at 11.30 a.m., and found the cottage more lovely than ever.
- 9th. Attended to legal enquiries to-day, and learned that my title to C84 is a shaky one,¹ owing to my vendor's former carelessness.
- 10th. Began reading H.P.B.'s works. Took up the *Key* first.
- 12th. Saw Mr. David of Barclay and Morgan, about the Nizam's sale of C84.
- 14th. Took Borah and his neighbour of C80 to the Registrar's Office, to sign a satisfaction certificate of a mortgage on C81.
- 17th. Jennings, Sec. of Ooty Municipality, breakfasted with me; and promised to see my road-making scheme through the Council.
- 23rd. W. O. David breakfasted with me. Talked about the place, the Nizam's sale of C84, and his buying "Gulistan".

¹ This piece of land, which Col. Olcott failed to secure, was finally bought by the T.S. for Rs. 900, on August 13, 1927. See list of Deeds.

Drafted petition to Municipal Council to widen Pudamund Bridle Path.

- 26th. Subba Pillay, the contractor for making the road through C83, is getting on rapidly with the work.
- 28th. Walked over to the "Hermitage" to see Mrs. Morgan. Superintended workmen.
- Oct. 1st. Closed up all local affairs, and left in my bullock-cart at 6 p.m. for Mettupolaiyam. Slept at Coonoor.
- 3rd. Reached Adyar 8 a.m. Bert met me.

THE CLIMATE OF OOTACAMUND

January, February, March—dry and frosty.

April, May—N.E. showers, but pleasant.

June 15th, July, August—S.W. Monsoon.

September—interregnum, pleasant.

October, November, December—N. E. Monsoon, heavy rains.

1895

- Jan. 12th. Reached "Gulistan". Edge and Rhoda Batchelor for breakfast. Looked over the premises, and at once formed two plans for my new room. Easy enough. Edge and R. B. said it was not possible, and advised me to convert the stable¹ into rooms.
- 15th. Building materials collecting fast.
- 16th. Called on Mrs. Morgan at the "Hermitage".
- 18th. Superintending workmen, who are getting on well. The maistre's coolies arrived from Madras.

¹ The stable is now "The Cottage". See photo.

- 19th. "Rebecca's" house is now unroofed, and the masons are erecting the walls of the additions. Began a room for the servants, adjoining the kitchen.
- 26th. Attended Oakes' auction and bought a glass bookshelf and other things for the cottage. Walked to the place and back—4 miles, and got tired enough.
- 29th. "Shandy," the weekly market, occurring to-day, all my men knocked off work at noon.
- 30th. Shall have nice quarters for those I love.
- Feb. 4th. Finished entirely the *Old Diary Leaves* MSS. with title page, contents, list of illustrations, etc., to send to Putnam's by this post. [Volume I.]
- 5th. Mooniswamy, the Adyar carpenter, arrived.
- 6th. Got the bamboo rafters fixed on the southern half of the cottage.
- 8th. Superintending workmen. The masons work quickly but infernally badly. The cottage walls are like corkscrews.
- 10th. The workmen got on fast to-day, placing all the roof-mats and building the shelter-wall of the passage from one house to the other.
- 16th. Cut the door through the wall of the sitting-room, to communicate with the new house.
- 18th. House all upset by workmen, furniture put out on the veranda, wall-repairing and colour-washing, finished tiling roof of new house, dust on books and papers, general upset.
- 20th. Very busy all day with workmen. Got the sitting-room to rights, and upset the dining-room and my bedroom; beat carpets, etc.

- 21st. Pushing on the work. Laid pavement between the two houses, laid floor in sitting-room, shook carpets, overturned everything in the library.
- 22nd. Finished the passage between the two houses, began colour-washing the exteriors.
- 23rd. Attended Oakes' auction, and bought things, among them a quaint old carved sofa and an antique small cabinet.
- 24th. The house building approaches completion.
- 25th. Busy all day with the workmen. Began laying the tile pavement in the passage through the new cottage.
- 26th. Foreign mail brings unpleasant letters from Judge, which necessitate my going to Calcutta on the steamer of the 3rd March, to consult with A.B.
- 28th. Left Ooty.
- March 1st. Reached Adyar, chilled by the cool temperature of the morning air—much to my surprise. Headquarters I found looking charming; everything neat and orderly.
- 3rd. Sailed for Calcutta in the P. and O. steamer *Chusan*.

1896

In April, Colonel Olcott attended the wedding ceremony of Prince Harisinghji's daughter. In *Old Diary Leaves*, *Vth Series*, chapter XXX, THE THEOSOPHIST of December, 1904, he writes:

On the following day the bridegroom's presents to the bride were brought in procession and deposited in the *mandap*, along with the bride's dowry. The two together made a most gorgeous show, a glittering bed of colour and sparkle. Kusumavati [the bride] will

have dresses enough, one would think, for her natural life. There are over 200 of the gay-coloured short jackets worn by high-caste Rājput ladies, and no end of sarees in gold cloth, purple, crimson, rose, amber, tea-rose, dark and pale blue, emerald, eau-de-Nil, violet and other silks, with deep ends and continuous borders deftly and luxuriously embroidered—some worth over Rs. 1,000 each. Then there were trays and tablefuls of Indian jewelry, in simple gold and encrusted with gems; some given by the bridegroom, more by her father. Then vessels, trays and lamps of silver, of brass and of composite materials; quilted silken bed-spreads, filled with downy tree-cotton; and other things too numerous and bewildering to mention. All these presents to a chieftian's daughter, the daughter of an ancient race, were brought in the shields of clansmen—old, age-blackened, brass-embossed bucklers of thick buffalo-hide, that looked as if they might have been borne centuries ago. When Kusumavati and her father wished me to take away some jewel in memory of the wedding, I expressed my preference for one of these grimy shields; and it was given me, to hang on the walls of "Gulistan" as a perpetual reminder of one of the most romantic events of my life. [It still hangs there.]

1898

- March 23rd. Wrote T. C. M. Pillay, Ooty, to close with Borah for the purchase of his land next to "Gulistan," and wrote Edge to draw the papers. Also sent Edge a blank cheque.
- May 12th. Authorised Dr. English to build the new godowns at "Gulistan".
- June 14th. Closed up business and left for Ooty with Lilian Edger.
- 16th. Didn't reach "Gulistan" till 11-30. "Gulistan" is growing and growing. There are now six bedrooms.
- 21st. Went to the "Hermitage" to see General Morgan, and found him hale as ever. He agrees to resuscitate the local Branch of the T.S.
- 22nd. Left Ooty.
- 24th. Reached home early morning. Found everything right.

Oct. 4th. Instructed Dr. English to buy a hillside piece of land adjoining mine at Ooty for Rs. 450.

Mr. Schwarz adds the following interesting information from his records as Treasurer:

The Deeds of "Gulistan" are:

May 21, 1888	C83	1.13 acres	Rs. 400
May 12, 1899	{ C86	.46 acres }	600
	{ C98	.72 acres }	
Aug. 13, 1927	{ C84	.22 acres }	900
	{ C84-B	.12 acres }	
Total		2.65 acres	1,900

By deed of gift dated December 17, 1905, Col. Olcott transferred the ownership of "Gulistan" (now called also "Olcott Cottage"), which had been his personal property, to the Theosophical Society; with the proviso that during his lifetime he should have the use and occupation of the property, and after his death it should be "in the use and occupation and under the direction of the President of the Society".

Many Theosophical workers at Headquarters, when the tropical sun makes Adyar a difficult place to reside in, take refuge in "Gulistan," in the lovely Nilgiri Hills, more than 7,500 ft. above sea level; and they have occasion to remember gratefully Col. Olcott's efforts to provide "a sanitarium for us all, as we may require the change".

(To be continued)

WHY THE THEOSOPHICAL SOCIETY WAS FORMED

BY HAMILTON STARK

THE need for such "movements" comes of the inability of systems of irrational dogma, to really satisfy the aspirational needs of human beings. We are innately religious or appreciative of whatever to us seems lofty, heroic, or noble, but predatory competition and dominion has been the ideal held up to us by our exponents of "success"—our leaders in the religious as well as in the other lines, and the glorification of such ideals is becoming constantly more confirmed in the domain of orthodoxy. The fantastic claims of denatured religion, and the insufficiency of Objective-science, are by arbitrary assumption made to do duty for a more intelligent understanding of life and death. Those who incline to thoughtful observation, and who mean to be honorable, become hopeless or indifferent because of the want of a logical explanation of Existence. All about them they see the deification of sordidness, with no incentive for self-respect and conscious character-building, but that can be had by a proportionate view of what life is all about.

The Occidental outlook was focused on the expediency of the here and now, unmindful of its futility, at the time when we began to acquire access to agencies of social disintegration and ultimate self-destruction, if moral responsibility were to remain unequal to "success" in the common

esteem. With the darkened minds—the hordes of "believers" who obediently subscribed to the postulate of deific Whimsicality—their dreary degradation was becoming irremedial. Aggressive selfishness, superstitious sectarianism and bigotry, having marked the culture of the preceding centuries, still prevailed, continuously ratified by the remarkable conceit peculiar to human beings of this major cycle. Conventionality, conservatism and "respectability" lent themselves to the purposes of the crafty geniuses of exploitation, who are even now busy with reducing the masses of mankind to a bondage which, while it lasts, will become always more oppressive. Our submission to custom has become serviceable to those who, once more, seek to dominate the world.

In the axiom: "history repeats itself," we find one of the keys to the mystery of Existence, revealing the method of Manifestation. Periodicity characterizes universal becomingness. This is the Age of Spiritual Darkness, the recurring cycle of the stupefaction of Enlightenment by artificialities and unnatural living in accordance with so-called Civilization. Therefore Materialism prevails in all branches of "Learning," and people are quite generally oblivious of their possibilities in the way of truly ennobling culture. If anarchy and reversion to barbaric feudalism are to be avoided, civic righteousness must be more highly esteemed. The Adept who inspired the first book of our large modern theosophical literature warned the writer of it that "the public conscience must be aroused". The world's mighty men of efficiency and ulterior accomplishment have their reward, such as it is, but what of childish, helpless Humanity as a whole? It can be saved from disaster only by a much greater realization of the realities than it has so far had. The teaching and example of those who are something more than opportunists are much needed to dispel the cynicism

and disregard of plain honesty that is undermining our social structure. Perhaps this great civilization is doomed, but at any rate no one is compelled to identify himself with the forces that are bringing that doom about, and the wise will work to help avert the oft-repeated destruction.

We seem to be in the world for the purpose of spiritual growth by means of experience. That growth is promoted by earnestness and thoroughness in all we do; always striving to improve in every way by the development of the God-life faculty of *realization*. Due to the nature of the lower-mind or intellect, which is the immediate objective in our development at present, we are disposed to resist knowledge that means readjustment of mental attitude. That perversity is often considered a virtue, but it is the chief cause of our many regrets, which we prefer to ascribe to force of circumstances over which we have no control. It usually requires much disappointment with life to bring the sufferer to a willingness to give up cherished delusions. The tyranny of orthodoxy, especially in Science and Theology, hypnotizes the weak, dismays the half-hearted, and crucifies both the rash and the brave. Ridicule and persecution await every inventor who upsets orthodox mechanical dicta; every discoverer according to his degree of unconventionality; every one who in any way demonstrates that the formulæ of orthodoxy are not supreme. Civil and military authority having incarcerated persons wrongly charged with offences, they are kept in prison to satisfy the claims of pretentious "Infallibility"—all in the name of civilized culture, but actually due to perverse vindictiveness.

That intimidating propensity comes of the merging or co-operation of Desire, as indicated by the planetary characteristics of Mars with his aggressive energy, and the calculating selfishness of the lower-mind as exemplified in the more primitive phase of Saturn's nature. At this stage of

slow-going Evolution, the unwieldy mass of Humanity is engrossed in developing the "concrete mind": that which exalts "Science" and the material theology of this era. The unmodified Saturnine qualities of strictly intellectual intelligence are conducive to unimaginative objectivity, plausible assumption, delusional prejudice, self-satisfied dogmatism, stolid bigotry, tenacious superstition, self-centered "practicalness," cold limitation, joyless materialism, exclusive conservatism, solemn orthodoxy, suspicious criticalness, sarcastic intolerance, conceited ridicule, unctious persecution and domineering selfishness in general. Those who have outgrown that condition manifest the benevolence and philosophy of Jupiter or the intuition and progressiveness of Uranus, or, in occasional cases, a combination of the two advanced and liberating influences.

In despair from the cheerless outlook induced by the triumph of sodden Materialism in all ramifications of modern thought, a certain School of Occultists, unconnected with the Himālayan Brotherhood, undertook to demonstrate the continuity of life and personal identity beyond the death of our physical bodies; but by 1875, that movement had got out of control and had introduced perversions not provided for in the original design of the promoters of "Spiritualism". Indiscriminate and irresponsible "materializations" amounted to sorcery in the name of spirituality, and were pernicious in a number of ways.

In the last quarter of every century a renaissance of some phase of Earth-old Enlightenment, then cyclically pertinent to human welfare, is instituted by the Himālayan Hierarchy of Adepts in the Esoteric Philosophy: the legatees and custodians of the Gnosis devised by the first Great Teachers. It seems to be a sane and negotiable idea that there is a true and full explanation of life, and that it is somehow available. The ancient Greek Sages called that body of

Truth the Wisdom of the Gods, or Theosophia. It is the whole truth and nothing but the truth. Being all-inclusive, whatever is true is Theosophy, no matter how proclaimed, by whom known and whether accepted or not. Reality is One, and as "the laws of Nature" we call it Truth, on account of the invariability of its action. It is necessitous and unfailing, the only dependable thing there is. That Gnosis or Knowledge was long ago codified, and is perpetually preserved intact by the "Silent Watchers" who have an oversight of Humanity, and who understand its relation to cycles.

Therefore two Teacher-Adepts undertook, through intermediaries, to arrest the attention of thinkers in order to accelerate the progress of altruism, humanitarianism, co-operation and the general cause of mutual human relationships. They first sent an iconoclast to denounce current superstitions, and to reveal something of the nature of the hidden side of things other than ghostology. She was in earnest, and that has characterized all who have had responsible parts in "the movement"—they have sensed the grandeur of the Plan. With H. P. Blavatsky was associated an organizer, a practical executive who also could write and lecture—H. S. Olcott, whose enthusiasm and loyalty equalled that of his colleague. The publicist for Europe and the Anglo-Orient exemplified the intellectual principle, but his subjective memory of ancient connections with the Wisdom served, together with the proofs and explanations provided him, to reassure his very critical and skeptical mind. A. P. Sinnett may be considered the third member of the group in the laying of the foundations of an important, but equally unpopular, corrective School. *The Mahatma Letters to A. P. Sinnett*, published after his death, reveal the reasons and the ideas of the Masters who caused the Society to be founded, as indicated by the following selections from those letters, written during the four years, beginning with 1880.

Regarding the proposed book, *The Occult World*:

You will of course aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind The alternate breakings-out and subsidences of mystical phenomena; as well as their shifting from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse (with) the multitudinous agencies arrayed, and to be arrayed, in opposition, (to Theosophy) we may well compare it to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt.¹

The God of the Theologians is simply an imaginary power which has never yet manifested itself. . . . Who but a Theologian, nursed on mystery and the most absurd supernaturalism, can imagine a self-existent being, of necessity infinite and omnipresent, *outside* the manifested, *boundless* universe Our chief aim is to deliver humanity of this nightmare; to teach man virtue for its own sake; and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.² Evil has no existence per se, and is but the absence of good, and exists but for him who is made its victim. . . . The real evil proceeds from human intelligence, and its origin rests entirely with reasoning man, who dissociates himself from Nature. Humanity then, alone, is the true source of evil (it is) the progeny of human selfishness and greediness every evil, whether small or great, is in human action, in man whose intelligence makes him the one free agent in Nature. It is not Nature that creates diseases, but man I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion, under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred that he has to search out the source of that multitude of evils which is the great curse of humanity, and that almost overwhelms mankind. Ignorance created Gods, and cunning took advantage of opportunity Remember, the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods.³ Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes

¹ *The Mahatma Letters to A. P. Sinnett*, p. 34.

² *Ibid.*, p. 53.

³ *Ibid.*, p. 58.

of life and thought; pride and stubborn resistance to Truth if it but upsets their previous notions of things; such are the characteristics of your age, and especially of the middle and lower classes.¹

It is not the outward or physical shape that dishonors and pollutes the fifth principle—but the mental perversity.²

. . . Your modern men of science are less anxious to suggest a physical connexion of facts which might unlock for them many an occult force in Nature, as to provide a convenient "classification of scientific experiments"; so that the most essential quality of an hypothesis is not that it should be *true*, but only *plausible*.³

The terms "unscientific," "impossible," "hallucination" "imposter," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture . . . The wiseacres say: "the age of miracles is past," but we answer: "it never existed!"⁴

The phenomena produced by Madame Blavatsky and the Masters who worked with her, were not mere exhibitions of magic. They were experiments intended to show that certain kinds of Force existed; that definite powers could be applied to produce results of a definite kind, in the physical and psychical worlds. Every type of force so illustrated, has since been recognized, even by popular opinion—Telepathy, Telekinesis, Wireless Telegraphy, and Telephony, X Rays, Radiant Matter, Interatomic Energy, etc.⁵

Regarding a proposed Anglo-Indian Society for the study of Occultism.

Let it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from longsealed ancient fountains to draw the proof that man may shape his own future destiny; and know for a certainty that he can live hereafter, if he only wills.⁶

They ["phenomena"] have to prove both destructive and constructive—*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace . . . nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of Nature, will work for the good of mankind *with* and *through* the higher *planetary Spirits*—the only "Spirits" we believe in . . . creeds and even powers will crumble

¹ *The Mahatma Letters to A. P. Sinnett*, p. 3.

² *Ibid.*, p. 73.

³ *Ibid.*, p. 3.

⁴ *Ibid.*, p. 23.

⁵ Charles Johnstone.

⁶ *The Occult World*, p. 139.

before their [ideas] onward march, crushed by the irresistible force . . . But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible, the dross left us by our pious forefathers.¹

Men seek of the knowledge until they weary themselves to death, but even they do not feel very impatient to help their neighbors with their knowledge; hence there arises a coldness, a mutual indifference which renders him who knows, inconsistent with his surroundings. Viewed from our standpoint, the evil is far greater on the spiritual than on the material side of man; hence my . . . desire to urge your attention to such a course as shall aid a true progression, and achieve wider results by turning your knowledge into a permanent teaching in the form of articles and pamphlets.²

Every Western Theosophist should learn and remember, especially those of them who would be our followers—that in our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for all.³

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world, and arrest the attention of the highest minds.⁴

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . it is the aspiration of the *true adept*.⁵

. . . at the end of every cycle [the Adept emerges] to invite the elect of mankind to co-operate with him and help in his turn, enlighten superstitious man. And we will go on in that practical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice, guided by the Brethren of the Shadow, will be found to prevail.⁶

Friend, beware of Pride and Egotism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality.⁷

[The aspirant] must . . . change *his* modes of life, and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge, must loudly proclaim it such, despite exact science and the opposition of society.⁸

¹ *The Mahatma Letters*, p. 23, etc.

² *Ibid.*, p. 64.

³ *Ibid.*, p. 401.

⁴ *Ibid.*, p. 24.

⁵ *Ibid.*, p. 17.

⁶ *Ibid.*, p. 51.

⁷ *Ibid.*, p. 389.

⁸ *Ibid.*, p. 6.

CHRIST OF THE HEART

CHRIST of the heart,
We the simple-hearted greet Thee!
We who have loved Thy face,
Through lives and deaths
Have never parted from Thee,
Thou art here, and we,
So has it been before.

We of the simple heart
Have never known Thy greatness,
We know not how to worship Thee,
Nor hail Thy majesty.
Our hearts are in Thy heart;
With trust and faithfulness,
And all-abiding love,
We know Thee, Lord.

If Thy simplicity shall lead us,
We have been led before;
We follow simply, willingly,
We go with Thee, as friends;
We can not be afraid,
We can not be dismayed,
By greatness, majesty and law,
Those words that label Thee,
Our Friend, close in our hearts.

ANNIE C. MCQUEEN

TACT AND TOLERANCE¹

BY THE RT. REV. C. W. LEADBEATER

THE Intent given us in our Liturgy for to-day is Tact and Tolerance. How rare these qualities are. It is indeed quite a rare thing to find people who exhibit them as they ought to be exhibited, and yet how necessary they are. Tolerance, for example, is a duty—nothing more nor less than a duty. It does not in the least mean any laxity or uncertainty with regard to our own belief, but it means a wider comprehension of what belief really is. You know that at different stages of evolution different sides of the many-faceted truth have to be emphasised. There are many classes in the divine school, and for one of us to be intolerant of another man's form of faith is just like a boy let us say who is learning mathematics scorning another boy because he is learning languages at the moment, or drawing. All these things are necessary as parts of a liberal education; each has to pass through all these stages in turn and each religion has something to give towards the total comprehension of the truth. The truth is a very big thing, a very-many-sided thing, and it is rare to find any single man or any single body of men in possession of all sides of that truth at once. We are gradually evolving towards a condition when we hope that that may be true of us, but we have not got there yet. All truth is potentially ours, and all

¹ (An address delivered at St. Alban's Church, Sydney, on the Nineteenth Sunday after Trinity). I steal this admirable article from *The Liberal Catholic* for October. Let me hope that the Editor will tolerate the theft.—A. B.

truth will be consciously ours in time, but in the meantime we must devote ourselves to the learning of one side or the other side—that side perhaps in which in previous lives we have been deficient.

So we who love ritual, we who are taking advantage of the outpourings of force which Christ gives to His Church, we are learning that side of the truth, but there are many others who like what may seem to us an altogether colder intellectual presentation of religion such as you get in some of the dissenting services, such as you get, I think, in the Dutch Reformed Church, for example, and to some extent among the Lutherans, but which would seem to us to be not a devotional but a very cold intellectual presentation. I have heard the same thing in Scotland preached by the Established Presbyterian Church there—a great deal of argument over all sorts of niceties of high belief which did not interest me, because it did not seem to me that it mattered anyhow, and also in many cases no human being could possibly know which was true. But there are many people who are at that stage and can be reached only by that kind of intellectual presentation. Intellectual development is a very fine thing and by no means to be despised, although to me, because I happen to be at a different stage, other sides seem more important, more attractive. Perhaps that is a prejudice, but we must be prepared to see that other people's ideas are precisely as good as our own, only they are emphasising a different side of the thing.

Outer forms and names are always unimportant. So very much stress has been laid on them in Christianity through, I think, a mistaken interpretation of certain texts. They say that at the name of Jesus every knee shall bow, and except through Him there can be no salvation. That is a misunderstanding of a great and beautiful truth. It is very true that through the Christ in man everyone does gain his

progress. The Christ in you is your hope of glory, as is very truly said, and it is through that Christ in you that you can progress, and truly only in that way, but it does not mean that you must apply a particular name to that, and unless you use that particular name you will not succeed in your effort. That is not the meaning at all, for we use many different names; we speak of God, the Frenchman speaks of *Le bon Dieu*. Different names are used in different languages. You do not suppose that God cares by which language you address Him. He stands behind them all and above them all, and it is all the same to Him. And just so when you go a little further away from your own conception, you find that other people call God Allāh, or even Shiva, Vishṇu, Bramāh. What does it matter? They are all names for God, and it is the same thing to approach Him along a different religion as along a different language. The outer names do not matter at all; it does matter that you should have the right conception of God. Those who still think of Him as savage and cruel, as merciless, unjust and capricious, they are very far from a right conception of Him. Of course I do not say for a moment that they cannot reach His feet; they assuredly will, because that is God's will for them, but I do feel that those who look upon Him in that way are further from Him, and further from a comprehension of the glory and the beauty than are those who grasp the idea that God is Love and that God is Light and in Him is no darkness at all.

Those who still hold that contrary view will surely some day have to learn better. They will have to learn more about God, but if they recognise Him as the loving Father by what Name they address that loving Father does not matter in the slightest. So anything like intolerance of other faiths is a sign of ignorance; it is a sign of selfishness; it is a sign that we are emphasising too

strongly our own opinions. You must have your own opinions, but you need not make a fuss about them, and you have no right to try to force them upon other people. You must remember that the world at large is not interested in our convictions, any more than you are closely interested in the convictions of your next door neighbour. Each person has his own line to follow ; we cannot say it is wrong for him to follow his own line and naturally he thinks most about that. Certainly you should be ready to explain your convictions if asked, to give your reason for your belief, and if you meet with a person who holds what seems to us to be an entirely wrong view of God you have the right to put forward your own view, hoping that it may appeal to him. But even then, remember, you must do it very gently, very courteously, putting yourself in that other man's place, and knowing exactly how it would seem to him. If someone holding a different view were roughly to attack your religion, roughly to attack the things that seemed sacred to you, you would be repelled. If he began in that way, you would not be disposed to listen to his arguments. If he began very gently and very tactfully and if he says "Are you sure that is so," and tactfully and very carefully gives his reasons for thinking otherwise than as you do, at least you are not antagonised. You may or may not see reason in his view, but at least no harm is done, a seed is dropped into your mind, and it may some day go further and bear fruit.

You must remember that as far as this life is concerned we have all of us been born in certain countries and certain religions, and there is a strong sentiment attached to the form of religion to which we are accustomed. I was born in, and brought up in, the High Church of England. My mother was a disciple of Dr. Pusey, of the old Oxford Movement. I know all that teaching in and out from my youth up, and of course I have a warm corner for it always. I think the

line we take here in the Liberal Catholic Church is more advanced, is somewhat fuller of understanding of the truth than that taken even by the High Church party in the Church of England, but I always seem to understand their attitude, and I feel undoubtedly an attachment and affection for that form in which I was brought up. Now I take it that is the same with all of you, but what you must not forget is that it is the same with the people who hold directly opposite views. They have been brought up in something they love, something for which they have deep affection, and you should remember that ; do not rush at their beliefs ; that is not showing tact and tolerance ; it may show noble indignation, but it is distinctly out of place when dealing with religious matters. Be very gentle and very tactful ; so you see your tolerance merges into tact after all.

Now remember, tact is not merely just a means of getting on in the world as I am afraid some people think ; it is a Christian duty of the highest importance. It is really kindness expressed in action. It is fundamentally unselfishness. You must forbear all self-assertion just as much in speech as in action. You must think as I have said about tolerance, you must think of the other man's feelings and you must put yourself in his place. Think how a certain action, a certain word on your part will affect him ; think if you were in his place how would this appear to you. So often people, quite good and quite kindly in intention, do not stop to think of that. They do not stop to see how it would appear from the other man's point of view, which may be an entirely different one from your own.

You must not sacrifice truth, but at the same time you must emphasise the good in everything and in everybody. You have your own opinion about certain people and about certain things ; you are not bound to thrust it upon them ; if you are asked your opinion you can give at least the best part of it,

you can make prominent the good qualities. There may be circumstances under which you are obliged to say something as to the other side; if for instance you are asked for the character of a servant, or if someone wants to know the whole truth about a person in order to be able to help him better, then you would have to mention the failings as well as the good qualities, but I should put the good qualities first. I should not bring forward the failings unless it became a real necessity. Then people say, "You must think about the failings in order to try to help the person to correct them." Now that shows you do not know anything about psychology. That is precisely what you must not do. You must not think and talk about someone's failings in the hope of getting him out of them. The more you think and talk about some evil thing, the more you strengthen that evil thing, and send out influence of that same character. Suppose you have a man who has taken to drink. If you think, "How dreadful it is that the man should drink; what an awful crime this is, whatever can we do about it," all the time you are emphasizing the idea of drink and drinking, and you are sending thought-forms about that very thing to that man. You are making his road harder for him to tread. You should think with all your strength, "I wish that man were sober; I know that he has the power to be sober; I wish he would recognize that power. Let me send him the strongest possible thoughts of self-control and sobriety." Think about the opposite good and force that upon him, because every thought you send out will help the man. If instead of doing that, you think how dreadful it is that he should drink, the thought vibrations you send out are in harmony with the evil habit and they dwell on the evil and strengthen it in him. But instead of that think strongly of the opposite good.

Then, again, take the case of a person who is cold and hard. Do not think: "How dreadful it is that he should be so

hard and cold; how awful it is, I am glad that I am not like that." All that is not good at all; it just emphasises the hardness and coldness. Keep on pouring love on the man, think: "God is Love; you are part of God even if you do not know it, therefore there is love in you." Stir it up, I do not know how deep down it may be buried, but every effort helps it to come a little nearer to the surface. In that way the thoughts of your neighbour and friends will do them good, but at present your thoughts are liable to do them harm. You all mean well, but through not understanding the laws of nature, which are the laws of God, you are liable to misdirect your energies and do more harm than good. To think of a thing is to strengthen it always; so seize upon the good points in everybody and think of them, and you will intensify them, and the more you intensify their good points the more will those good points spread and develop more good qualities in them and tend to reduce the evil.

I remember a quaint story in some of the old Jewish books which will serve as a good illustration of this. It is said that when Jesus and His disciples were out walking, as was their custom on the shore of the Sea of Galilee, they came upon the carcass of a dead dog far advanced in putrefaction. The disciples remarked upon it and they had plenty to say about its unfavourable aspects; how horrible a sight it was, how it ought not to be there; that the worms were already beginning to devour it; all the general horror of it and so on; but Jesus said: "But don't you notice how beautifully white the teeth are". Well, that is a very small thing, but yet you will notice that He, with the higher development, just notices the one thing that could be praised, the one thing that was beautiful.

A similar idea, but very differently expressed, I have heard from one of the Masters of the Wisdom. He said, "You have a good deal of criticism among you, and you are

always picking holes in things; do you know there is a kind of criticism which looks as eagerly for a pearl as your criticism does for a flaw?" And that, remember, is what you must do. *Kritein* in Greek means to judge, and the word *critical* ought to mean exactly the same as judicial. Judicial is simply the Latin translation of the Greek word *critical*, but we have given it a different meaning, and it should not be so. Our business is to look for the good, and insist upon the good, and to see that is to help to strengthen the good. So we must find the best in everything and every man, and as far as possible we must try to meet people along their own line in order that we may be able to help them.

You heard in the Epistle how St. Paul said that whatever was the line of the man with whom he had to deal he tried to meet him along that line, to use his terms and explanations in order that he might be able to help the man, to give him the good news. He says: If I have to deal with a strong Jew, I behave to him as though I were a Jew. If on the other hand the man is a slave to the law, very well I talk along the line of the law. If he has thrown all that off I talk outside that. If he has no strength I talk to him down at that level, just as though I had the same difficulties, though perhaps I have not. There is nothing deceitful in doing that; you are simply putting yourself in his place and giving him the advice which you think most suitable for him at that level. It is no use talking higher mathematics to a little child who is just learning the multiplication table. It is no use putting the highest ideals before the man who is not at the level where he can grasp and understand them, so you adapt yourself to everybody according to the measure of your knowledge and power, and the reason for doing that is the reason given in the Collect, where it was said that God meets every man along the line by which he comes, and in which we ask for grace from the Lord so that by our wisdom and gentleness and our kindliness we may be able to draw

souls to Him, to bear the kindly message of love and fatherhood to as many as may be.

To do that you must put it in the right way. Plunge in and help. That is the thing you have to do. Some say: "If I cannot have the thing my way I will not do anything. As far as I am concerned the thing shall not be done at all." That is foolish; that is egotism; that is selfishness. You must undoubtedly show courtesy to all, and the reason for your doing so is precisely the reason which is given to us here in our collect: "Grant us such a measure of Thy wisdom that by our love and gentleness wandering sheep may be guided to thy fold." That is the work we have to do, and the way to do it is the way of tact and tolerance and love.

THOUGHTS

LET me learn the art of making,
Let me learn the art of taking
Gifts, with joy and love and ease;
Gifts do greet, or bless, or please;
Most I love their magic part—
Which is just to thrill the heart.

Let me learn to look at flowers,
Let me learn to love the flowers,
With spontaneous wonderment;
Creatures they on beauty bent,
Nature's gift of finest kind—
Wherefore flowers charm the mind.

Let me learn to have a friend,
Let me learn to be a friend;
For fairest joy is friendship true,
And rarest gift is friendship too.
What its secret, what its role?
Maybe friends delight the soul.

D. R. DINSHAW

MR. KRISHNAMURTI AND ORGANIZATIONS

BY C. JINARĀJADĀSA

(The following has been added by Mr. Jinarājadasa to his lecture "The Teachings of Krishnamurti".)

SINCE coming to Havana,¹ I have received the interesting news that Krishnamurti has dissolved the Order of the Star. This organization, which has been working for nineteen years, has been dissolved by him because of the danger of which he is continually warning us. Most men feel that a part of their salvation is achieved if they belong to some cult. To accept another's authority in solving our difficulties is comforting, and hence the popularity of priests and teachers. But Krishnamurti is emphatic, as are all great teachers, that the spiritual life must be sought for by each for himself and directly. Krishnamurti does not want anyone to quote him, and rely on that quotation as a spiritual manual; he wants all to stand on their feet, each discovering for himself, and alone, the significance of that supreme mystery which is called "Life".

Krishnamurti, however, accepts organization, when organization is purely for work, and not for discovering the meaning of Life. From the Order of the Star, which he has dissolved, he accepts as necessary its purely administrative side; the central organization in Holland to publish his teachings still continues; and so too in Holland, India, Australia and the United States the organizations which conduct the annual camps where thousands gather to listen to his teachings continue as before.

¹ On September 5, 1929. [Since published in *The Gods in Chains*, T.P.H., Adyar.]

Certainly, organizations are necessary for work, that is, in order to bring about changes in the world; but no organization is needed to bring about changes in the life of the individual. No man comes to the spiritual life through an organization; yet, on the other hand, if a group of men desire to change any condition in the world, they can succeed better as a group, as an organization, than if they were working individually and in isolation. To work as a "team," for efficiency in service, and yet to prevent the domination of the individual by the team, is indeed a difficult problem to solve. At all events, Krishnamurti is emphatic in this, that he wants no one to accept him as an authority, and he certainly does not mean to direct the activities of those who accept his teachings, because those teachings have become their own. Once again, each man is to himself "the Way, the Truth and the Life," though he may join with others for more efficient service of his fellowmen.

CRIME

Crime is rarely a one-sided proposition; guilt is rarely a personal thing. 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 blame for his vices. The newspapers and movies, by their grossly exaggerated figures in connection with the tales of robbers, burglars, and forgers, or alluring portrayals of crime, are often responsible for giving the impression that crime pays, when as a matter of fact it does not.

. . . In the responsibility for crime the schools, the churches, and many thoughtless fathers, indulgent mothers, vain wives, underpaying employers, dishonest politicians, usurious bankers, and grasping money lenders must share.

WARDEN E. LAWES [Of Sing Sing]

World's Work, August, 1928.

MEDITATIONS

I

THE MASTER

LONG I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none ;
Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a Sun.

II

THE CHILD

Long long thoughts are the thoughts of youth,
Deep deep thoughts are the thoughts of age ;
Cradled between untruth and truth,
The child sees farther than the sage.

III

GOOD AND EVIL

All good and ill, all joy and woe,
Are petals of a flower ;
The heart of it—ah, who may see,
Its scent will come, what hour ?

IV

LOVE

Who love us give us their loveliness
With which to feed our souls ;
Who love us give us God's eyes to read
Our fate writ on His Scrolls.

C. J.

THE NEW MESSAGE

By A STUDENT OF THEOSOPHY

HOW are we to understand the new teaching about which many of us in our little faith keep saying to ourselves, "Lord I believe, help Thou my unbelief." In spite of our earnest attempts to interpret it in terms of personal life the difficulties in its comprehension appear to be baffling. Some aspects of it appear to strike at the very root of the props on which human personality depends for its spiritual function. Others again tend to dissolve those external links in society over which tradition and custom have thrown a mantle of sanctity. The idea sometimes creeps into our mind whether spiritual anarchy may not ultimately ensue from a steady application of the new teaching.

It is not surprising that the words of the new message are suggestive of these ideas. The conditions under which human life has to function in the physical world has changed in many directions since the time when the last great message was proclaimed. In few respects however has that change been more fundamental than in the gathering together of the peoples and cultures of the world by the revolution in transport and exchange of ideas. To-day the nations of the world live closer than did the villagers in a small territory of ancient times. Though it is only gradually that the potentialities of this approach are being evolved, the indications are such as to suggest that the ultimate fusion may be more

profound and its reactions more complex than can be exactly foretold. The immediate consequence however is meaning conflict and travail and rapid transition from change to change, particularly to a country like India with diverse cultures and creeds stretching back into the night of time. It is no doubt true that half a century of Theosophical work has helped the world to co-ordinate the messages proclaimed from time to time in many lands by great teachers and though an actual synthesis may not have been effected, the spiritual vision of mankind has been sufficiently opened to enable it to see that "along many creeds the spiritual sciences of the world move towards a common destination even as waters of the Ganges pour into the sea through many mouths". Nevertheless there is need now as perhaps at no other time in the world's history for emphasis upon the identity of the goal, upon the similarities in the spiritual adventure on which all are embarked, and upon the duty of co-operating in the pursuit of the common goal exercising in a generous measure the great graces of hope, faith, and charity. The great barriers to such co-operation are the partitions and antagonisms in our spiritual consciousness erected by habits and forms, by prejudices and sentiments inherited from a diverging past. These partitions had once their usefulness, but they have survived their time. At the present day they operate with greater banefulness than beneficence. What is required is "not peace but a sword".

Therefore even the negative portions of the message are merely the clothing of a positive exhortation to realise some forgotten facts of life and experience, and constitute a great urge to humanity to divest itself of the accumulated superstition of ages by earnest and incessant questioning of the reason and purpose of practices and institutions that are accepted without demur. In this sense it is not anarchy but democracy in spiritual life, that constitutes the keynote of the

message. The situation may have adverse possibilities but for the fact that the great "secular mutations of moral sentiment" that have gone on for centuries, have brought out stable standards of social righteousness which are accepted by the whole world. As things are, however, can anything but good arise from the new challenge that draws attention to the life behind the form and the capacity of that life to function free and build new forms suited to the altered needs of the time?

Again are we not also hoping for too much in expecting to understand and appraise fully now and at once the implications of the new message? The real inwardness of the messages of even former times has been only partly understood and imperfectly applied by the adherents of the different religions. May it not be that this message is also like the ones preceding it in this respect? The life period of a spiritual message is not a generation or two but eternity itself. They have an imperishable core which resists corruption and taint and continues to shine with full glory after their promulgation. Puzzling therefore as the new message seems to us at times, elusive in its abstractness and metaphysical in its generalities, it is a timely affirmation of the transcendent potentialities of life and of its power over forms. It is an endeavour to kindle faith and courage in our hearts during times of darkness and trouble, and a call to the world to pool its spiritual resources and direct human effort in a joint enterprise for the realisation of human purpose. Pervading it throughout, is a haunting refrain that: Men are Gods.

THE WILL

A SYNTHETICAL STUDY¹

SOME EARLY CHRISTIAN VIEWS

BY JAMES H. COUSINS, D.LIT.

WITH the transition from the pre-Christian era in Europe to the new era that the spread of Christianity was in process of evolving, we pass intellectually from the fairly clear atmosphere of free speculation into one that was becoming progressively denser with theological dogmas that had to be accepted whatever the lines of argument that might diverge from them. In a sense the new Christian problem of a Creator conditioning His creation and at the same time endowing His creatures with volitional capacity plus unpleasant results for forbidden actions was the same as that of destiny and responsibility that had confronted Chrysippas (A.D. 200) in the Stoical era. But Christianity put a new stiffness into the celestial side of the argument by its uncompromising monotheism, its divination of its founder, its growing claim to being the only and therefore universally obligatory way to post-mortem comfort, and its organised monopoly of religious authority and efficacy. Any thought, arising in incompletely subjugated minds, that seemed to threaten any of these fundamentals, was destined to perdition and the handiest way to it,

¹ See THE THEOSOPHIST, XLIX, 11.

as was also the thinker of such thoughts himself in later times when the gospel of love of the gentle Asian had been dragged down to the level of the unregenerate ferocity of its new sponsors.

The last glimmer of classical speculation, in the Epicureans who had generously presented the capacity of volition to every atom of the universe, had just passed into oblivion with the rest of the ancient world, when, as far as scholarship can at present say, the first effort in the new era to face the question of human volition was made by St. Augustine (354-430); and his arguments show the state into which intelligence had fallen when it was set the task of fitting the round peg of free-will into the triangular hole of omnipotence, omniscience and omnipresence, particularly when both the peg and the hole maintained a complete and rigid separateness. St. Augustine argued for both sides of the problem with an emphasis that to-day is an intellectual amazement. But he did more: he both championed free-will and argued himself into predestination! We need not in this summary study, which students will amplify by their own reading, set out the divergent lines of argument, but merely epitomise them from various authorities and translations. St. Augustine endeavoured to show that man is endowed with free-will, and is in consequence responsible for his actions and liable to the punishment awarded to certain of them. On the other hand he preached the necessity of universal redemption. But this redemption depends on the gift of "divine grace," and this gift may be bestowed or withheld at the divine pleasure, which pleasure was interpreted and carried into effect by the Church. The discrepancy between these two positions troubled him, and he tried to resolve it by a line of argument which to modern ears sounds curiously naïve. Free-will, he said, was given to Adam, whom he accepts as the literal parent of humanity. By exerting his power of volition in a forbidden direction

Adam forfeited the divine grace and transmitted his taint to all future mankind. Man is therefore evil by nature. None of him can claim the divine grace as a right, and some of him can never hope for it even as a gift. Thus St. Augustine argued himself, not by the process of reason working in reality, but by lower mental gyrations around a few theological formulæ, into a mixed predestination.

For four centuries the problem of the will got no nearer solution. Then came Gottschalk, a Saxon, who again brought it into prominence. In his infancy he had been dedicated to the Church, but on reaching the age of self-consciousness he protested against being bound by vows that he had not of his own will taken, and obtained release from them in 829. This would seem to be a promising beginning for a possible future championship of free-will, but, by some curious twist of the mind, Gottschalk, like St. Augustine but with a difference, argued himself away from the freedom of personal volition which his sturdy act of intellectual independence in a dangerous age seemed to imply, and became the champion of a complete dual predestination—that is, the predestination of a certain number of people to a state of life which, whatever their conduct, gave them the title and privileges of “the elect” and assured for them eternal bliss; and the predestination of the others, whatever their conduct, to a state called “reprobate” which brought them eternal punishment. This doctrine was based on the accepted idea of the unchangeableness of God. It did not, however, assume the possibility that the same unchangeable God might have fore-ordained all his creatures to ultimate bliss. Such a conception would have opened the way to unpleasant post-mortem company for the elect. Neither did it conceive of the possibility of universal damnation, which conception would also have had uncomfortable post-mortem implications for them. There was nothing for it but

heaven for some and hell for the others, with the Church as the judge of the suitability of one's future eternal habitation.

Curiously enough, certain of the Church did not approve of Gottschalk's dual predestination, though they do not seem quite to have known why. One of them, Archbishop Hincmar of Rheims (844-922), realising his own intellectual inadequacy to meet Gottschalk's arguments, took the very wise but very risky course of asking the help of one of a group of monks from Ireland who had achieved the reputation of being exceedingly disputatious. This monk was Joannes Scotus Erigena, that is, John the Scot from Ireland. But before summarising his contribution to our study it has to be recorded that Gottschalk, the rigid predestinationist, so rigidly exercised what is called his free-will against the will of the Church, so energetically chose to champion the doctrine of no choice, that he was indicted for heresy and excommunicated, and died in captivity in 868 or 869.

The result of Hincmar's command to Joannes was a book, *Divine Predestination*, in which the brilliant Irish monk made hay of the argument of Gottschalk by the simple expedient of following Gottschalk's method of taking a single attribute of the Creator and drawing a logical line from it. Gottschalk, as we have seen, based his argument for dual predestination on the unchangeableness of God, which left no room for human volition and implied a future settled from the beginning. Joannes countered this by specialising on the omnipotence of God, and argued that the limiting of God's power to *only two* forms of predestination was a denial of God's omnipotence. Dialectically this was only checkmate. It took the argument no further towards a solution of the problem of volition. But it served the purpose of Joannes, though it much more than served the purpose of Hincmar. He had looked for the annihilation of dual predestination, and had

only got its multiplication. But Joannes was too subtle-minded, too fond of disputation, also too keen in the search for truth through and beyond the falsities of his time, to let the matter end in the simple overthrow of an opponent. He drew a distinction between predestination which was external and based on a separation between its source and subject, and prevision which was a capacity to see the inevitable in the universe as the working out of one will, not the hypothetical outcome of the clash of innumerable separate wills. This distinction was easy enough for Joannes with his monistic mind which he had both inherited from his Celtic ancestry and acquired from his Grecian studies. From this point of view he argued that God, being essentially good, could not be the immediate originator of evil; and being the totality of all life, could not be the cause of sin, misery and death, which were destroyers of life. These arose through the secondary agency of man's power of volition which he possessed as a sharer in the nature of God. When man directed his will towards evil, evil results accrued, but they were not created by God.

Such is the substance of Joannes' official reply to Gottschalk. Weak as some of it seems to be, it contained elements that carried him beyond his age and made him one of its most revolutionary intellectual forces. His association of God and man in the possession of volition was not the only outer sign of an inner identity that the mind of Joannes saw as inevitable in his view of the spiritual unity of all things. The very search by man for God was to him the assurance that in essence man was God. Creation was the thinking out of God's thought, and man as part of that thought reflected his divine origin. From fundamentals like these Joannes passed to a vision of the universal process, in which all things shared, as a forthgoing and a return that left nothing over for petty rewards or punishments. Within this process man exercised

a volitional capacity which was called free-will, a capacity which, in its source, its elaboration and its fulfilment was but a detail of the divine will. In *Divine Predestination*, but more fully in his monumental *Divisions of Nature*, Joannes sets out his optimistic doctrine of the ultimate elevation of all created things to union with their divine source. He recognises human evolution, and sin as a part of it, but he sees punishment as a natural accompaniment of it, not as an arbitrary infliction; the real punishment of evil will being the ultimate necessity of fulfilling the divine will. We may therefore call Joannes Scotus Erigena an optimistic determinist. His doctrine naturally threatened external authority in religion, and as that did not fit in with the Church's idea of itself, it conferred on him, as it had conferred on Gottschalk, the reward of excommunication.

Three centuries later Thomas Aquinas (1225-1274) reverted to the early Grecian idea of making knowledge the governing factor of moral action, that is, of the expression of the will. Duns Scotus, on the other hand, conferred the power of absolute and complete self-determination on the will and made the intellect entirely subordinate to it.

Johannes (Meister) Eckhart, at the beginning of the fourteenth century, restored the neo-Platonic view, and became, in the estimation of Dean Inge, "next to Plotinus the greatest philosopher mystic." His effort was to make a logical basis for religious teaching by free speculation, but the impossible was beyond him, and his thought diverged more and more from traditional conceptions. Meister Eckhart taught that all things exist, not in their outer manifestations but in their essence. The soul, cleared of the obscuration of externals, glimpses the divine essence and shares the divine power. God wills man to be holy. Man achieves holiness in action. Holiness is a matter of will—and wisdom.

Thus far our study has only partially engaged itself with the problems of the will in man. The early Christian view summarised above consists mainly of argumentation from opposed theological premises rather than complete philosophical reasoning from comprehensible principles based in reality. From religion without philosophy our study will pass on into the era of philosophy without religion.

FRIENDSHIP

BY Friendship I mean the greatest love and the greatest usefulness and the most open communication and the noblest sufferings and the most exemplary faithfulness and the severest truth and the heartiest council and the greatest union of minds of which brave men and women are capable.

JEREMY TAYLOR

THE TEST

THE loftiest test of friendship—understood as companionship—is the power to do without it. And, in this world of eternal confusions and separations, there is often such need. We do not yield the friendship, but must forego the companionship. Then comes the proof of our capacity for sacrifice, our loyalty, to the highest of all. We turn our faces from each other, but never our hearts, and walk our opposite ways. Gradually the heavens widen and deepen above us; we find ourselves breathing new, yet strangely familiar atmospheres, sweet with the breath of the old affection; we see ourselves—each sees the other—met once more in a presence which has never forsaken us.

LUCY LARCOM

THE UTILIZATION OF PLANTS

BY SHINICHI HIBINO¹

THIS article deals with the utilization of plants, but first I want to show the relation of the kingdoms of nature. The earth is made up of minerals which constitute the many rocks and strata of the general structure of the earth, then there are air, water, vapour, and much water underground, in lakes, rivers, and oceans. In the early time of the earth's history we had high temperatures and when the earth gradually cooled living organisms were produced. These organisms developed either into the so-called vegetable kingdom, or into the so-called animal kingdom. The three kingdoms, mineral, vegetable, and animal, under the control of such energies as heat, light, electricity, etc., make all kinds of complexity in the earth, for these kingdoms are never quiet. They are changing constantly from an unstable state towards a more stable state and the more stable state will be an unstable state in the next moment. They never stop; for instance, coastal land is constantly destroyed by the waves, the high peak of the mountain will be constantly washed away under the influence of rain, heat, wind, light, and air, and tends always to become lower, but the next moment we may have a volcanic explosion or an earthquake, and we shall have again high land.

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In the organic kingdom, according to the different conditions of climate, the best fitted organisms have more chance to live than the inferior ones, the stronger overcome the weaker. That is the struggle for existence, the so-called natural selection of the evolution theory; it thus seems that all organisms are continuously fighting one another unconsciously. But there is another side; they are also helping one another. This means that plants are helping animals and animals are helping plants; without one the other cannot live.

The fundamental force for life-activity is caused by nutrition. What is nutrition? It is getting the source of activity from food. All living matter can produce activity from the chemical energy which is preserved in food materials. We can say absolutely that all food materials of organisms first come from living plants which contain chlorophyll. More exactly, it is the chloroplast which obtains the solar energy, combining with water and carbon-dioxide in the so-called photo-chemical reaction. Now there is no other such case, only chloroplast can obtain solar energy and convert into chemical energy. By this I mean all green plants, higher and lower such as algae or diatoms. They produce at first carbohydrates, like starch or sugar, then combine with nitrogen and make protein substances, which are considered the most complex organic matter we know; fat, oil, and all kinds of organic material are also produced. These are the fundamental food materials of all organisms within the vegetable and the animal kingdoms, although there are both carnivorous organisms and vegetarian organisms.

For instance, in the stomach of big whales you may find small fishes like sardines, which are the food of the whale. In the stomach of a sardine you may find small oceanic organisms or so-called plankton. Maybe a small shrimp is among them. In the stomach of the shrimp you will find at last only vegetable matter, like diatoms or small green algae.

This shows that the great whale's fundamental food is made up from small green plants; and we can find everywhere that fundamental food material is devised from green plants, so that all activity of all organisms is really caused by solar energy.

Now let us take another example. All activity of steamers, trains, factories is caused by coal, which is the remains of green plants which accumulated solar energy in an ancient, pre-historical period. Human beings are just now utilizing that accumulated solar energy from coal. Engineering activities are sometimes carried on by hydro-electricity which is obtained from the mechanical energy of falling water. This water was transported by the heat energy of the sun which evaporated ocean water and as clouds or vapours brought it up the mountain in the form of rainfall. The source of hydro-electricity is also solar energy. In this way any of our activities can be reduced at last to solar energy; there is, therefore, a deep meaning, scientifically, in sun worship found among ancient nations. From the above one sees the mutual relation of the three kingdoms. Plants also, provide shelter as well as food to animals on land and in water. Green plants have their life limit; animals also. They all must die some time. It seems a great, uneconomical happening in nature, because of the waste of food material. Fortunately we have, on the other hand, great agents for natural metabolism. That is a group of numerous bacteria which are continuously decomposing all complicated organic substances into a simple state of matter, the last into mineral matter, which can be again used as material for assimilation by the green plants. Without bacteria we cannot live, without green plants we cannot live. They act in opposite ways, one assimilating, the other decomposing, but each gives food to the other. Therefore in nature the three kingdoms are automatically helping one another.

The utilization of plants by civilized human beings is really wonderful and varied. By ordinary agriculture we produce plants of which we eat some part. This is rather simple. Going a little farther we find that mulberry trees are cultivated to breed silkworms and so silk is obtained, starch plants are cultivated which we can ferment with yeast (also a member of the vegetable kingdom) and we get all kinds of alcoholic substances which are very useful in our daily life and for engineering purposes. Through the dry distillation of coal we get gas for light and heat and many by-products from which we can get many important chemicals and, more important still, a substance from which we obtain numerous kinds—hundreds—of dye-stuffs, so-called aniline dye-stuffs. This shows that the more advanced utilization of vegetable material is connected with clever engineering methods.

We can list some of the utilizations of plants as follows :

1. Edible plants—cereals, vegetables, all kinds of fruit which give us nutritive material for our life activity.

2. Plants for taste or seasoning—coffee, tea, tobacco, pepper, all kinds of seasonings.

3. Medicinal plants—in ancient times human beings knew of some medicinal plants through experience but they used them only by making extracts. Later, in modern chemistry, many medicines were synthesized artificially and the old method seemed about to disappear ; but according to the most modern investigations, we return again to the old method, because the effect of our artificial chemicals, though almost similar in nature, is not so good as that of the natural substance. For instance, because of some difference of their stereo-chemical construction, we again get medicines from many plants, by extracting or distilling only the essential part from the plant bodies. That is the great difference. We have quinine (*Cinchona* tree), *Digitalis*, and many

alkaloid-containing plants, even many poisonous plants we can utilize for medical use.

4. Plants for technical use.

(a) Starch plants like potato, cereals, legumes, many tuber plants, from which we can take starch and which we can use for alcohol fermentation, or food material.

(b) Sugar plants, like sugar cane, sugar beet, sugar maple, from which we can obtain sugar.

(c) Oil and fat plants. There are many oil or fat producing plants used as food and in the manufactory of soap and glycerine.

(d) Resin plants, like many conifer trees, from which we get terpentine, balsams.

(e) Latex plants as rubber plants, paragum (*Hevea brasiliensis*), which is being cultivated in Brazil, Java and Malay, Japanese lacquer plants (*Rhus*), gutta percha (*Isonandra Gutta*).

(f) Oil plants, camphor, cinnamon, dragon.

(g) Perfumery plants, lavender, rose, heliotrope, etc.

(h) Fiber plants, cotton flax, Manila linen (*Musa textilis*), are of great importance for our paper materials. In olden times in Japan our Japanese paper was made from real bast fibre of some paper material plants, but now all ordinary paper is made from the bast fibre and wood pulp of soft wood plants like conifers. Even artificial silk is made from wood materials.

5. Fuel material, trees, peat, coal, and petroleum.

6. Timber, all kinds of trees for building, furniture, shipping, special instruments and musical instruments. Pencils and matches, even though they are small, have great economic value.

7. Miscellaneous usages. Endosperm of *Phytalephus* for buttons, some kinds of palms (*Carludica*) for panama-hats. Cork plants for cork material, etc.

8. Plants in a living state. Forestry, hygiene, ornamental use, wind-sun-fire-shielding forests, parks, gardening, dwarf trees, avenues, lawn making, etc.

You can see from this list how we utilize all kinds of plants. These are all of the rather high orders of plants, but human beings make use of the lower plants too. Mushrooms, sea-weeds for food, agar-making and medicinal use, and mould like *Aspergillus* for fermentation. In agriculture and for purifying of water, so-called soil bacteria are very important.

We are utilizing plants from the whole vegetable kingdom, the species of which are numbered as several hundred thousand, but the present state of utilization does not seem to be the limit, because there are thousands of plants of which we do not know the individual characteristics in detail. There may be still a great number of plants which will be used in the future. The investigation of such utilization of plants must always originate in pure botany.

The most important methods of modern systematic studies of this kind are the following: first, we must observe all the kinds of plant material of the whole world, then we must select the best materials, next we must know how to cultivate them to get good material and a great yield most economically, and what kind of diseases are peculiar to them. We must therefore try all kinds of physical-chemical ways, investigating their physiological and ecological character in nature. Taking good material we must constantly improve our working methods to realize their value for human benefit. Botanical research is necessary for the study of the best method of applied botany and the utilization of plants. As far as tropical regions are concerned the vegetable kingdom in Formosa, Japan and in some of the South Sea Islands is very varied and offers great opportunities for research-work of this kind and it is hoped here that good results will come from the botanical study at the Taihoku University, Formosa.

THE HIDDEN SIDE OF "THE THEOSOPHIST"

By MARY K. NEFF

(Concluded from p. 206)

THE literary labours of the Masters for THE THEOSOPHIST, though extensive, seem to have been mere incidents in their busy lives. We get occasional glimpses into the state of things from their correspondence; for example, Master K. H. explains to Mr. Sinnett:

Writing my letters, then, as I do, a few lines now and a few words two hours later; having to catch up the thread of the same subject, with perhaps a dozen interruptions between the beginning and the end; I cannot promise you anything like Western accuracy.¹

Under more favourable circumstances, he writes:

This abundance of MSS. from me of late shows that I have found a little leisure; their blotched, patchy and mended appearance also shows that my leisure has come by snatches, with constant interruptions; and that my writing has been done in odd places, here and there, with such materials as I could pick up. But for the RULE [since the palmy days of the "impressions" and "precipitations," p. 425] that forbids using one minim of power until every ordinary means has been tried and failed; I might, of course, have given you a lovely "precipitation" as regards chirography and composition. I console myself for the miserable appearance of my letters with the thought that perhaps you may not value them the less for these marks of my personal subjection to the wayside annoyances which you English so ingeniously reduce to a minimum with your appliances of

¹ *The Mahatma Letters*, p. 186.

sorts. As your lady once kindly remarked, they take away most effectually the flavour of miracle, and make us as human beings more thinkable entities—a wise reflection for which I thank her.¹

Once upon a time it was Mr. Sinnett's letter which was subjected to "wayside annoyances". It happened after this fashion, as related by the Master :

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C.C.M., was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighborhood of Pari-Jong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery. Bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents.

So, after mechanically opening the thick packet, I merely glanced at it and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library when I heard the voice of a young *gyloong* calling out from a window and expostulating with someone at a distance.

Turning round I understood the situation at a glance; otherwise your letter would never have been read by me, for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it!

The envelope with your crest on had nearly disappeared, the contents of the letters been made illegible—in short, I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed: *I had no right to restore it*, the letters coming from the "Eclectic"² and connected directly with the hapless "Pelings"³ on all sides. What could I do to restore the missing parts!

I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity,

¹ *The Mahatma Letters*, p. 115.

² Simla Eclectic T.S.

³ Tibetan for "foreigners".

when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words, *Kam mi ts'har*—"I'll do it," contain a world of hope for me.

He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days.

Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.¹

Very humorously the Master describes an occasion of special dearth of materials:

Time is precious and material still more so. "Precipitation" having become in your case unlawful, and I, being far away from home, and at a place where a stationer's shop is less needed than breathing air, our correspondence threatens to break very suddenly unless I manage my stock in hand judiciously. A friend [It was Djwal Khul] promises to supply me, in case of great need, with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thereby made his "fortune". But as he never wrote one line but once, he says, for the last eleven years, except on such "double *superfin glacé*," made at Thibet, as you might irreverently take for blotting paper in its primitive days, and as the will is drawn on like material—we might as well turn to your book at once.²

In another instance, the first part of a letter was written on thin rice-paper, while the remainder was on rough parchment-like material. It would seem that Master Morya sometimes suffered from the same lack of literary tools, for he once wrote to Mr. Sinnett:

My writing is good, but the paper rather thin for penmanship. Cannot write English with a brush though; would be worse.³

The remark about his writing being good is a bit of humour; for he often laughs at his writing, and describes a particularly

¹ *Ibid.*, p. 320.

² *Ibid.*, p. 33.

³ *Ibid.*, p. 72.

atrocious penman as "a scribe and caligrapher of my kind".¹ He once told Mr. Sinnett, when the latter had been thinking much about him,

You make my snake-like signature haunt me even in my sleep.²

At another time he exclaims,

My message in a *feigned* hand, when I am at dead loggerheads with my own!³

However, he took himself in hand in the matter of penmanship; for later he writes:

I trust you will not find much difficulty—not as much as hitherto—in making out my letter. I have become a very plain writer since K.H. reproached me with making you lose your valuable time over my scrawlings. His rebuke struck home, and as you see, I have mended my evil ways.⁴

The Editor, or rather the Founders, had their difficulties too, which H.P.B., feelingly depicts for Mr. Sinnett's benefit, in a letter in September, 1883, when he had been contemplating the founding of a new daily to be called *The Phoenix*:

Do you forget that you are addressing two beggars with two Hindû other beggars to help them in the management, and not the rich *Pioneer* with lakhs behind it? I would like to see you undertake the management and editing of *Phoenix* with two pence in your pocket; with a host of enemies around; no friends to help you; yourself—editor, manager, clerk, and even *peon* [messenger] very often; with a poor half-broken down Damodar to help you alone for three years, one who was a boy right from the school-bench, having no idea of business any more than I have; and Olcott always—seven months in the year—away! Why, we have made miracles in rearing up, alone, and in the face of such antagonism, paper, Society and business in general. . . . Please remember that while you, in the midst of all your arduous labours as Editor of *The Pioneer*, used to leave your work regularly at 4, after beginning it at 10 a.m.—and went away either to lawn tennis or a drive; Olcott and I begin ours at 5 in the morning with candle-light, and end it sometimes at 2 a.m. We have no time for tennis as you had, and clubs and theatres and social intercourse. We have no time hardly to eat and drink.⁵

¹ *Ibid.*, p. 253.

² *Ibid.*, p. 259.

³ *Ibid.*, p. 431.

⁴ *Ibid.*, p. 68.

⁵ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 57.

And when later Damodar was taken to the Master's Ashrama, she exclaims in despair:

And now what *shall* we do in the office *without* Damodar? Ye gods and powers of Heaven and Hell, we didn't have work and trouble enough! Well, well, Their Will be done, not mine.

One last example with which to close this sketch of the work of the Masters in connection with THE THEOSOPHIST in its early days. Another Brother who contributed occasionally was Master Hilarion, or Illarion. It is he of whom Master K. H. said, "The adept who writes stories with H. P. B."¹ In the issue of January, 1880, there appeared a story entitled, "The Ensouled Violin," which was signed, "By Hilarion Smerdis, F.T.S., Cyprus, October 1, 1879". H. P. B. later incorporated it in *Nightmare Tales*. Another tale, evidently a narration by him of events known to and experienced by her, was republished in THE THEOSOPHIST of January, 1883, from the *New York Sun*, where it had appeared in the 1870's, when H. P. B. was contributing to that daily under the *nom de plume* of "Hadji Mora". She says of it:

This story was put up for me and arranged by Illarion; and he says, and said again only that day I quarrelled with Sellin, "As every word of the evocation of Frosya by Gospoja is true, so the scenes in Vienna and double murder are true, as Mme. Popesco told you". I thought you [Sinnett] knew it.

Why, you knew from the first that Mentana² was October, 1867. I was in Florence about Christmas, perhaps a month before, when the poor Michael Obrenovitz was killed. Then I went to Antemari and towards Belgrad, where in the mountains I had to wait (as ordered by Master)—to Constantinople, passing through Serbia and the Karpat Mts., waiting for a certain . . . he sent after me; and it is there that I met Gospoja and Frosya, about a month or two after the murder, I believe. All is true, except that I read the account of the "double murder" four years later, from Mme. Popesco; and in the story, for sensation sake, I put it only a few days later, at Temesvar—that's all . . . The Hospodar was killed in the beginning of 1868, I think (see Encyclopædia), when I was in Florence after Mentana, and on my way to India with Master from Constantinople . . . I knew the Gospoja and Frosya and

¹ C. Jinarājadāsa's *Letters from the Masters of the Wisdom, First Series*, p. 59.

² The battle in which H. P. B. was severely wounded.

the Princess Katinka, and even the Gospoja Michael Obrenovitz, far earlier. The paragraph in some Temesvar paper was given to me in 1872 (I believe), when I went from Odessa to Bukharest to visit my friend, Mme. Popesco. Why, every detail is true—so far as I am concerned, and the actors in it.¹

Here follows the tale:

CAN THE DOUBLE MURDER?

FROM "THE THEOSOPHIST" OF JANUARY, 1883

(The story which follows was written by the editor of this magazine some years ago at the request of a literary friend² in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects, whose whole being may be so imbued with an imparted intellectual preconception that the "double" or *māyāvi-rāpa*, when projected transcorporeally, will carry out the mesmeriser's mandate with hopeless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions, whose lethal power is universally conceded.—EDITOR.).

One morning in 1867 Eastern Europe was startled by news of the most terrifying description. Michael Obrenovitch, reigning Prince of Serbia; his aunt, the Princess Catherine, or Katinka as she was called; and her daughter, had been murdered in broad daylight near Belgrade, in their own garden, the assassin or assassins remaining unknown. The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed; and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten; but in that part of the world, at that time, the case created a delirium of excitement.

¹ Letters of H. P. Blavatsky to A. P. Sinnett, p. 152.

² The "literary friend" is evidently Master Hilarion, of whom she notes in her Scrapbook I, on a press cutting dated May 27, 1875, that "At [rya] and Ill [arion] passed through New York and Boston; thence through California and Japan, back".

In the Austrian dominions and those under the doubtful protection of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has his Capuletti, and it was rumoured that the bloody deed was perpetrated by the Prince Kara-Gueorguevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The members of this family were known to nourish the bitterest hatred towards one whom they called an usurper, and "the shepherd's grandson". For a time the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by "Tzerno-Gueorguey," as he is usually called in those parts. Several persons, innocent of the act, were as is usual in such cases imprisoned, and the real murderers escaped justice.

A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade, and proclaimed Hospodar of Serbia. (Milan, now King of Serbia. Editor). In the turmoil of political excitement, the tragedy of Belgrade was forgotten, by all but an old Serbian matron who had been attached to the Obrenovitch family and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared, but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was kind, gentle and lazy at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this story are still living, it is but decent that I should withhold their names and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cumaean Sibyl in her days of calm repose. Strange stories were whispered about her occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn.

Our fat landlady's maiden aunt's cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P. (or Mrs. P.), who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was at Belgrade that I learned for the first time this highly interesting fact of philology; namely, that spooks have a language of their own.

The old lady, whom I will, then, call Gospoja P., was generally attended by another personage, destined to be the principal actress in our tale of horror. It was a young gypsy girl from some part of Roumania, about fourteen years of age. Where she was born and who she was, she seemed to know as little as anyone else. I was told that she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady, from which moment she became an inmate of the house. She was nicknamed the "sleeping girl," as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy (where I was at the time), I was travelling over the Banat in a small waggon of my own, hiring a horse whenever I needed it, after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a

scientist, travelling alone after my own fashion; but with that difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay, in a jolting waggon. I discovered him one fine morning, slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was in contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Dupotet.

"I have found," he remarked in the course of the conversation, after I had made him share my seat of hay, "one of the most powerful subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl. She is wonderful; very, very wonderful."

"Who is she?" I asked.

"A Roumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince who reigns no more, for he was very mysteriously murdered. Hol-la-a-h! Take care! Diable, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"Do you mean the Prince Obrenovitch?" I asked, aghast.

"Yes; I do, and him precisely. To-night I have to be there, hoping to close a series of séances, by finally developing a most marvellous manifestation of the hidden power of the human spirit, and you may come with me. I will introduce you; and besides, you can help me as an interpreter, for they do not speak French."

As I was pretty sure that if the somnambula was Frosya, the rest of the family must be Gospoja P, I readily accepted. At sunset we were at the foot of the mountain, leading to the

old castle, as the Frenchman called the place. It fully deserved the poetical name given to it.

There was a rough bench in the depths of one of the shadowy retreats; and as we stopped at the entrance of this poetical place and the Frenchman was gallantly busying himself with my horse, on the suspicious-looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come towards us. It was my old friend, Gospoja P, and looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion—with a triple kiss on both cheeks—took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognised our Frosya.

She was dressed in the national costume of the Vallachian women: a sort of gauze turban intermingled with various gilt medals and beads on her head, white shirt with opened sleeves, and petticoats of variegated colors. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterises in such a peculiar way the entranced clairvoyant somnambulas. If it were not for the heaving motion of her chest and bosom, ornamented with like rows of medals and necklaces, which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face.

The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night. He then began busying himself with the *sujet*, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which

he caused to point at the evening star that twinkled in the deep blue sky. Then he turned round and went from right to left, throwing out some of his fluid here, again discharging it at another place, and busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm, and arrested it, as he was preparing himself to begin the regular mesmeric passes.

"Wait," she whispered, "till the star is set, and the ninth hour completed! The *Voordalaki* are hovering round; they may spoil the influence."

"What does she say?" inquired the mesmeriser, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the *Voordalaki*.

"*Voordalaki*? What's that, the *Voordalaki*?" exclaimed the Frenchman. "Let us be satisfied with Christian spirits, if they honor us to-night with a visit, and lose no time for the *Voordalaki*."

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knit over her flashing black brows.

"Tell him not to jest at this hour of the night!" she cried. "He does not know the country. Even this holy Church may fail to protect us, once the *Voordalaki* are aroused. . . . What's this?" pushing with her foot a bundle of herbs the botanising mesmeriser had laid near on the grass. She bent over the collection, and anxiously examined the contents of the bundle, after which she flung the whole in the water, to the great wrath of the Frenchman.

"It must not be left here," she firmly said; "these are the St. John's plants, and they might attract 'the wandering one'."

Meanwhile the night had come, and the moon illuminated the landscape with a pale, ghastly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, as the pope of the church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmeriser, which he remarked he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his travelling blouse, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerisation. Under his quivering fingers, the odyle fluid actually seemed to flash in the moonlight. Frosya was placed with her figure facing the moon, and every motion of the entranced girl was discernable as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moonbeams. Then she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bending over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips, her eyes nearly starting from their sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted I was not a painter.

What followed was a scene worthy to figure in *Macbeth*. At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron who, burning with her unquenched thirst for revenge, stood like the picture of Nemesis, waiting for the long-expected name of the Prince's murderer to be at last pronounced. The Frenchman himself seemed transfigured, his grey hair standing on end, his bulky

clumsy form seeming as though it had grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmeriser aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting.

Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

"What sayest thou, my daughter?" softly murmured the Serbian lady, "Can your spirit seek out the murderers?"

"Search and behold," sternly commanded the mesmeriser, fixing his gaze upon the face of the subject.

"I am upon my way—I go," faintly whispered Frosya, her voice not seeming to come from herself, but from the surrounding atmosphere.

At this point something so extraordinary took place that I doubt my ability to describe it. A luminous shadow, vapour-like, appeared closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and gathering itself, suddenly seemed to break off from the body altogether, and condense itself into a kind of semi-solid vapour, which very soon assumed the likeness of the somnambulist herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly towards the river. It disappeared like a mist, dissolved in the moonbeams which seemed to absorb and imbibe it altogether!

I had followed the scene with an intense attention. The mysterious operation known in the East as the invocation of the *scin-lecca* was taking place before my own eyes. To doubt was impossible, and Dupotet was right in saying that mesmerism was the conscious magic of the ancients, and

spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked suspiciously like a small stilleto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmeriser, absorbed in his work, had not remarked it, as he afterward told me. A few minutes elapsed in dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips. She bent forward, and snatching the stilleto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent wild exclamations broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmeriser was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with still more.

"Take care," I exclaimed, "stop! You will kill her or she will kill you!" But the Frenchman had unwittingly raised subtle potencies of nature over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him had he not avoided it by jumping aside, receiving but a severe scratch on the right arm. The poor man was panic-stricken. Climbing with an extraordinary agility for a man of his bulky form on the wall above her, he fixed himself on it astride and gathering the remnants of his will power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

"What are you about?" hoarsely shouted the mesmeriser in French, seated like some monstrous night-goblin on the wall. "Answer me, I command you."

"I did—but what she—whom you ordered me to obey—commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you to do?" irreverently asked he.

"To find them—who murdered—kill them—I did so—and they are no more! Avenged—avenged! They are—."

An exclamation of triumph, a loud shout of infernal joy, rang loud in the air; and awakening the dogs of the neighbouring villages, a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja's cry.

"I am avenged, I feel it, I know it! My warning heart tells me that the fiends are no more." And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a log of wood.

"I hope my subject did no further mischief to-night. She is a dangerous as well as a very wonderful subject," said the Frenchman.

We parted. Three days after that I was at T. (emesvar); and as I was sitting in the dining-room of a restaurant waiting for my lunch, I happened to pick up a newspaper. The first lines I read ran thus:

"Vienna, 186—Two Mysterious Deaths. Last evening at 9.45 as P. . . was about to retire, two gentlemen-in-waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy nor any external marks of wounds; but strange to relate, there were numerous dark spots and long marks upon the skin, as though

they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to resolve the mystery . . .

THE SALAMANDERS

THE flames are dancing merrily.
Hark to their lilting song of glee.
Up they spring, and down they go
Waving, swerving to and fro.
In the red fire's ruby heart
Golden flashes shine and dart.
Those who look there steadily
Forms and faces clearly see.
Spirits of the dancing flame
Salamander is their name,
Gay and kindly, warm of heart
In men's homes they play their part.
To the lonely they are friend,
To the dreamer vision send,
Keep the home fires burning bright,
Magic flashes in their light.
Things of evil flee away
Baffled by their cleansing ray.

F. H. ALDHOUSE

IN THE TWILIGHT

“OUR dear Vagrant does not forget us while she is away,” said the Magician, “she sends the following extract from a letter written by a F.T.S., a professor in a college in Bagdad”:

There is a poor Chaldian Christian (Catholic) family here. The father of the family died suddenly leaving several small children and a penniless widow. There was nothing to eat in the house, and they wept and prayed, and went to bed hungry. The mother says she was sure that there was not a single copper in the house. In the morning when she got up, she found a *karan* (about 4 pence English money) in her pocket. Could she have overlooked that the night before? Well she bought bread and that day passed. Next day there were two *karans* in her pocket in the morning. The money went on doubling till it came to a *megiedi* (about a dollar in American money). From that day she found every day a *megiedi* to meet her expenses. She did not know whence it came. There was of course no possibility of any one putting the money in her pocket. For two years the thing went on. One day she spoke of this to a friend of hers. From that day the money-coming stopped abruptly, and was never repeated again. This woman is now a midwife and one of her sons a clerk in a merchant's firm. This incident occurred about fifteen years ago. It was related to me by the people themselves and I give it as it was told to me.

The Vagrant adds that it may be one of the cases in which the family had a *kārmic* right to relief, and no physical friend

being available, it became necessary to supply what was needed by the direct interposition of a lower Deva, or nature-spirit.

* * * * *

One of the circle gave the following interesting account of a personal experience :

My mother had to undergo a serious operation, but she had a great dislike to take chloroform, so my father interviewed the specialist at the Nursing Home to ask him not to use chloroform as my mother had such a dread of it. He indignantly refused to accede the request, saying that the case must be left in his hands, and that he knew what was best. So my mother resigned herself to take it. The night before the operation I had a dream, in which I saw with perfect clearness the Master K. H. standing over my mother, who was lying at full length. His hands were held over her, and gave me the impression of sending forth force, and I felt the conviction that no chloroform would be used. Next morning came a telegram, that the operation would take place at midday and that chloroform would be used. I had just time to catch the train (there was one hour's journey by train) and I jumped into it just as it was starting, I met my father in time, and we immediately went to the Nursing Home. There we found my mother and waited with her in her room, and she told me that she knew I would come, and that she had seen the Master K. H. while in a semi-conscious state. During the quarter of an hour's wait my father, my husband, the nurse (who was a member T.S.), and myself sat in concentration on the Master. My mother sank in a deep sleep, from which she awoke when the doctor fetched her. There was a feeling of perfect calm in the room. Again my husband asked that chloroform should not be used, and the request was again refused, and we saw my mother led out into the operation room. The end of the story came from the nurse. She told that the doctor had the cap in his hand,

ready to give it to the nurse to administer the chloroform, when he suddenly stopped as if arrested, put it down and said : "No, without chloroform." Two dexterous cuts and the operation was over, almost before my mother was aware of it, she felt no pain, and in half an hour she was back in her room.

* * * * *

"An experience I recall just now," said a member, "was not a dream, but a result, in some way of concentration."

My father was very ill, and asked that his body might be burned after he died. That was impossible to do because the law of the country forbade it for Europeans. So we could not do as he wished. But after he died we used instead of a Christian prayer a part of the Shrāddha of the Hindūs, for my father was in his thoughts and feelings quite Eastern. I chose some of the household who were a little stronger in concentration than the others; we numbered 7 members of the T.S. We concentrated on the idea that he might be free from his body, as he would have been by burning, and meditated on the mantram, *Rgveda*, X, XIV: 9. After an interval of half an hour we took another mantram and concentrated on it—*Rgveda* X, XIV: 7. The whole thing was done in the room in which he died. The next day I received a letter from a lady friend who lived in an other town. She wrote me that she knew my father had died that night, she was in thoughts with us all the time. She saw a very strange thing, which she could not understand and asked me the meaning of it. She saw the whole room from floor to ceiling in flames. She asked me: "have you disinfected the room with some liquid that would burn?" I think that the flames she saw in the room during her meditation came from our concentration on the mantram of burning. Is that possible?

"Certainly," wrote the Vagrant on hearing the above, "your thought would be about flames and the thought forms of flames created by you would be visible to a sensitive."

THE GANDHARVAS OR MUSIC-ANGELS'

BY A. N. INGAMELLS

THE names given to the various types of angelic life are many; we are to consider but one order of these beings to-night: the gandharvas or music-angels. It is partly because the angels have bodies of finer material than physical matter that most of us have not yet had the pleasure of seeing and conversing with them. We *all* shall see one day, as *some* already have, but it generally requires the faculty of second-sight, as the Scotch call the sense of clairvoyance.

But, apart from the host of witnesses to their existence, one might ask if any proof exists. Well, there are many things that cannot be proved—that is, to others—for the following reason, some things require a highly specialised development of a specialised science or art.

To take a physical world illustration; some few may know some difficult sums in arithmetic or in algebraic problems, but until all have grown and studied as these few, it becomes an impossibility to *prove* them to all. Or, expressed in another way. A little child must grow and train itself before its brain is capable of receiving any demonstration that can be called proof; when it has grown and trained it may prove these things for itself, and that is the only absolute proof: *first-hand*

¹ A Lecture given at the Queen's Hall, Melbourne, Australia. [Slightly abridged.]

experience. How can one prove sound to a man who has never heard or light to one who has never seen? Likewise, a non-physical thing can only be investigated by the development of a non-physical sense, for "like can only respond to like"—this is quite logical and scientific. Mere denial without first having given a matter the investigation that is its merest justice, is a sure sign of an undeveloped intellect.

If the conditions of knowledge are given, knowledge follows. Browning says:

Truth is within ourselves, it takes no rise
From outward things, what'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear conception—which is truth.

Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us: *where broods radiance vast.*

The following may give us some ideas about these hidden beings and things. Geoffrey Hodson, referring to clairvoyant experiences at some London concerts, says many things of interest to musicians and mystics alike. He says: ¹

In the case of Pachmann,² it appeared as if a great messenger and guardian stood behind him whilst he was playing. As he walked on to the platform, I received an immediate impression of a great ego, limited and confined by the aged prison of the flesh. As he began to play, however, the real man appeared slowly to stand upright, a wonderfully powerful, dignified figure—youthful in appearance, but like him in feature. Before, during, and after the performance of each piece, Pachmann was in a condition approaching childishness, in which his brilliant technique seemed absurdly easy. On his face there was frequently a smile, soft and child-like, yet the concentrated intentness of the *ego* never wavered for an instant, and I saw where the real power was being applied.

The Guardian Angel was a Being of no particular sex differentiation, of about 10 ft. in height, and remained motionless, floating with its feet some 18 in. above the platform behind the performer. In its right hand it bore an instrument somewhat

¹ *The Herald of the Star.*

² The celebrated old Pianist.

resembling a post horn, and the auric flow was so arranged as to produce a decided effect of folded wings, the points of which reached forwards and downwards at the conclusion of the graceful sweep of the wings themselves and rested on the ground on either side of the musician. The left hand hung at the side; the pose was majestic, the face young and beautiful, the whole reminding me of Watt's picture *The Silent Watcher*. This figure remained on the platform during the performance of each of Chopin's works. It became invisible to me while the performer was not playing. They formed a wonderful trio—these three, the simple sweet-natured communicative genius of flawless technique and perfect ease of accomplishment, the intensely concentrated egoic representation of him, and the Guardian Angel, who protected him from all harm and provided the necessary atmosphere and inner seclusion in which the genius could be inspired.

At the Kreisler concert I did glimpse one of the mighty Angels of music, but an attempt to find words for a description has failed so far. I must simply say that it was a Being, human in form of inconceivable splendour and unimagined glory. It shone radiantly, and in addition it *sounded* marvellously, as though its nature were expressed equally in sound as in light. It gave forth continuously one main resounding tone, with a multitude of overtones.

The aura spoken of is that subtle emanation extending beyond the dense physical form of any thing or being, and seen by subtle or inner sight, this because it is composed of subtle or inner matter. It may extend beyond the form for the fraction of an inch or a mile, we are told, and it is in this aura that the true nature of a being is seen by those who have the inner eye and the knowledge to interpret what they see. Once in the home of a friend and once during the celebration of the Christian Eucharist or Mass, have I heard the music of some other world. The following is what I wrote down of the experience at the time:

It was an intensity of sweetness difficult to describe and coming back to earth-consciousness with its struggles and its successes and failures was a rather awful experience—just an agony, for a while. This music was like golden gossamer sound, if we may so speak—but one cannot really describe it because there is no music on earth to compare it with. It seemed far, far away and yet it was as if all the atoms of the brain were in intensely rapid and joyous vibration. The sound seemed very tiny compared with earth's music; not melodic, in the sense in which we use that word, just a "riot" of inexpressibly sweet harmony. It was like myriads of tiniest golden bells all sounding in perfect harmony and unutterably sweet. The

other experience affected the whole aura and not only the brain, but was very similar otherwise, though not so intense.

It is related of St. Francis of Assisi that he heard angelic music.

One day, when overcome by sadness, Francis had set himself to meditate upon the joys of Heaven, there suddenly appeared to him, in a blaze of light, an angel all resplendent, holding in one hand a viol and in the other a bow. While Francis looked on him, enraptured, the heavenly musician, applying the bow to the strings, lightly drew it once across. At this single movement, such a flow of harmony suffused the soul of Francis, that he lost all sense of feeling. As he admitted later, if the angel had drawn the bow but once again, he thought his soul would have left his body and he would have died of very happiness.

In the Korān we read:

And the Angel Israfael, whose heart-strings are a lute, and who has the sweetest voice of all God's creatures.

Exactly what position Israfael occupies amongst the Gandharvas I do not know; maybe he is their chief. Some verses from Edgar Allan Poe's charming poem upon this verse from the Korān are as follows:

In heaven a spirit doth dwell
 "Whose heart-strings are a lute,"
 None sung so wildly well
 As the angel Israfael,
 And the giddy stars (so legends tell)
 Ceasing their hymns, attend the spell
 Of his voice, all mute.

And they say (the starry choir
 And other listening things)
 That Israfael's fire
 Is owing to that lyre
 By which he sits and sings—
 The trembling living wire
 Of those unusual strings.

The Lord Buddha remarks how so many are:¹

Blind to the heights beyond, deaf to the sound
 Of sweet airs breathed from far past Indra's sky.²

¹ *The Light of Asia*, Sir Edwin Arnold.

² Indra's sky means the Ether.

Relating the incidents of that night of nights when the Prince Siddhartha, the Buddha-to-be, left his Royal home to seek enlightenment for the world he loved, the same poem says:

. And holy books—
Which tell the story of our Lord—say, too,
That rich celestial music thrilled the air
From hosts on hosts of shining ones, who thronged
Eastward and westward, making bright the night—
Northward and southward, making glad the ground.

What follows, communicated in our day by a Deva to a sensitive Western musician, should be of great value to us. The Deva said:

Music calls the Devas of the air. You can summon your Deva by song. You can summon any Deva, if you know his song. You can bring to your aid the whole celestial choir of Gandharvas if you call them to you. Remember that if properly summoned (by true, pure, dedicated arts) the Devas *must* come. It is the call of their own "flesh". The arts are *literally*, their earthly bodies. When they do not shine through the arts, it is because artists are not true, pure, holy enough.

The Devas who rule the arts are Beings of splendid intelligence. Their own art is going on around us all the time, albeit we perceive it not. The life of God pours like waves upon the shores of humanity *through* the ocean-life of the Devas.

From the above one wonders who may tell what revelations await us when artists become *utterly* devoted to the Plan of the Great Architect of the Universe. It is said that these Devas:

Are more brilliant than the flames: they are more rapid than the wind, and they live for ever in love and harmony.

In colour they are electric blue, vivid crimson, shimmering emerald green, delicate rose and so on. We see, then, that it is through the help of some of these Gods of Sound that our greatest music depends in certain ways. *They are one of the sources of inspiration*—one of the principal sources, though composers may not always be aware of the source. Students of the occult or hidden side of music will be interested to know that Leopold Stokowski, one of the very

greatest living conductors, purposes going to Adyar, the Headquarters of the Theosophical Society, to study these and other matters affecting his art—he has already paid one visit there.

I am sure if we were once tuned, or "tuned-in" to the Deva of a wood or a grove and felt his concern for that part of nature which is under his care, it would be impossible for us to scatter things about as some do, littering the bush and streets with rubbish—not a nice thing to do, especially in such charming surroundings as the Devas provide in their woods and dells—for these are their creation.

Referring to some plans for the future in the mind of some very great Devas and presented to a great occultist or seer as pictures in the inner worlds a description¹ is given by Annie Besant and C. W. Leadbeater of some temples in which man is to be taught in the future by Devas, through music, colour, etc., which is interesting to read in this connexion.

Some of us may be wondering what use will it be to all of us if we do come into touch with the Deva life. It will mean a greatly increased and richer happiness—*of a quality we had not dreamed of before*—leaving aside a deeper understanding of and fuller co-operation with God's plan for the world.

To come to practical advice or consideration—how may we come into touch with these beautiful forms of life?

The first consideration will be the removal of hindrances. Controlled emotion we must have. The giving up of flesh as food and alcohol as drink is probably quite essential for response to some types of Deva life. The more beautiful Devas are not likely to consort much with those who use those things. Perhaps to the Devas the magnetic atmosphere of those who live so is somewhat like what a bad gas would be to us. We must bear in mind that all types of life naturally require their own peculiar conditions. Another, and a precautionary

¹ *Man: Whence, How and Whither?*

consideration, is the fact that a brain and nervous system built up of such material as flesh and alcohol provides, would probably not stand the high rate of vibration that accompanies response to these beings. To occultly vitalise or magnetise a body built of such food would be a rather risky thing.

The masses of mankind are temporarily passing through a very materialistic phase of consciousness, but I fear we have got *so much* enmeshed in this mental and material development, that we have forgotten the very object for which man was brought into being: that is, our evolution into spiritual manhood, into the fulness of the stature of the Christ or Love Principle, which results in the power to give, to love, to live for the commonweal as the first object of our existence. Our Mighty Solar Lord should be our inspiring example. By perpetual sacrifice that Being has been *giving* us air, sunshine, earth to live upon, trees, flowers, all beautiful things. It is His most august "power to give" that makes Him so utterly adorable to developed man.

But to return to our Devas; there are some *positive* things we may do to bring about a response and converse with them. The practice of scientific meditation will gradually make a channel for us to these fairer worlds by making active certain glands in the head, (I refer to the pituitary body and the pineal gland) and this will cause the brain, at a certain stage of this practice, to record experiences from the subtler worlds. Of course, as our higher consciousness unfolds, response to Deva life will become a quite natural and normal thing. People who love the birds and beasts, the flowers and trees, and sky, and are careful for their welfare, are likely to be amongst the first of the new army who will in the near future walk with the gods, for these things are their special care. The cultivation of good music also (especially sound scientifically used as it is in the Eastern sacred chant) may help us much, for it makes us sensitive and responsive to

subtler things—it, perhaps more than any other art, can awaken a feeling of harmony, so necessary for converse with Deva life. Sometimes, when music is especially wonderful to artists and audience alike, it is because a Deva honours us by his presence and we are feeling *his* wonderful influence about us. Great music *is* Theosophy, which word is taken from the Greek words *Theos* and *Sophia*, which means Divine Wisdom or the Wisdom of the Gods, and music is perhaps Theosophy's highest expression here on earth and the spiritual artist stands next to the Divine men on the great Jacob's ladder of evolution. I will conclude with some words from Beethoven's *Choral Fantasia* in praise of music—that deep music that abides in the harmonised soul:

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long;
If of art, the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds;
What a master mind hath spoken,
Thro' eternity resounds.

Professor Bernard Heinze of the Melbourne University, Mr. Louis Hattembach and Mr. Lindsay Biggins of the Melbourne University and Conservatorium, kindly gave valuable assistance when the lecture was given by playing Cesar Franck's Violin Sonata in A Major and No. 1 Trio by Mendelssohn.¹

¹ [See also Watch-Tower-Notes, November THEOSOPHIST.]

HOW AN ATOM EXPLODES

BY DR. W. A. WOOSTER

AN atom is like a school. In the centre is the nucleus, a heavy, highly charged body, the masters of the school, controlling all the rest.

Within the nucleus is a very concentrated store of force called the sub-nucleus, and rotating round it are much smaller and less charged bodies held in place by their mutual repulsions and the attraction of the sub-nucleus. These are the headmaster and his assistants. Then at different distances from the nucleus are the electrons, which are very much smaller and oppositely charged, and well represented by the classes of pupils at the school.

An atom can explode in three ways. A disturbance arises in the nucleus and one of its smaller and less charged parts is shot out with great speed as an alpha-particle. This speed may be as high as 10,000 miles a second, which is far greater than any we can produce by explosives, for the initial velocity of a shell, capable of travelling 60 miles, is only 2 miles per second.

After this eruption the assistant masters shuffle places and the atom goes on merrily until another explosion occurs. The time between successive disturbances is governed by the same law as that which decides whether Oxford or Cambridge shall win the toss in the Boat Race, *i.e.*, it is a matter of chance. Sometimes an atom lives a million years, sometimes only a day.

These swift particles are very dangerous when they come near other atoms, for they are more potent than any projectile that we can make. They penetrate into the very heart of any atoms which get in their way and occasionally knock parts out of them. This process has been studied especially by Sir Ernest Rutherford, who has shown how atoms which would otherwise be quite peaceful, and not liable to explode, can be made to do so under the action of these swift rays.

The second form of disintegration which an atom shows is paralleled by the expulsion of a small boy from the school—in other words, an electron is shot out from the atom, when it is called a beta-ray. These expulsions are of two kinds; in one the electrons

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come out with definite speeds, and in the other they travel with velocities varying continuously over a wide range.

The electrons emerging with definite speeds give us a very good clue to the character of the atom. They show that the atom is divided in its outer parts into strictly separated regions in each of which the electrons have definite energies.

The other electrons of nondescript energies were for a long time a thorny problem, because it was hard to understand how an atom which appeared to be from all other experiments a beautifully ordered structure could have one part of it quite haphazard. It was as though, in our school of analogy, one class had run wild and was continually going in and out of the class-rooms of the orderly pupils.

By a very delicate experiment which involved the measurement of an amount of heat causing a rise in temperature of only 1/10,000 deg. C. Dr. Ellis and I were able to show that these vagrant electrons really came from the nucleus and not from the outer parts of the atom. Thus the disorder exists in the masters' common-room, not in the classes!

The third way an atom breaks up is much more mysterious. It gives out an invisible radiation called gamma-rays. This is so powerful that it can burn away half an inch of body tissue and is much used because of this in cancer research.

The nucleus is certainly responsible for this influence. It is not yet discovered by what mechanism the disturbances in the nucleus give rise to the penetrating radiation, though there is a very close connection between the expulsion of an electron and a gamma-ray.

Though our knowledge about the insides of atoms is rapidly improving we are a long way off complete understanding, and until then *we cannot hope to make use of the energy in atoms for our material needs.*

The Daily Mail, October 4, 1929

A CRY OF "DANGER!" TO THE CATHOLICS OF CAMPECHE

BY THE BISHOP OF CAMPECHE, MEXICO

(Translated from the Spanish)

It is now announced that Dr. Jinarajadasa will deliver to-morrow, in Theatre Toro of this city at 20 hrs. 30 m., a lecture. Undoubtedly he proposes to present in it the excellencies of Theosophy, so as to conquer adherents among the people of Campeche, for the title of his lecture is, "Why not be a Theosophist?"

In fulfilment of my pastoral duty, since Sunday the 18th of the present month, when I noted the possibility that the Hindu Doctor already mentioned might visit us, I drew the attention of Catholic people to the grave obligation resting upon them of not co-operating in any manner whatsoever in the reception to the person above mentioned, and with greater reason still, of not attending his lectures, which cannot but be highly injurious to Catholics, whether educated or ignorant.

But, as I fear that my timely warnings have not come to the notice of all my beloved children, I reiterate, by means of the present, with the assurance of being attended to and obeyed, in a matter of such importance.

Now, that temptation is going to come to you, I ask myself in anguish, "Is it going sorrowfully to happen, that there are Catholics so little firm in their faith, and such cowards, that, following a fashion set by society or out of mere curiosity, they are resolved to listen to what will mean the end of all their articles of faith? For does not Theosophy presume to substitute all the supreme teachings of Jesus Christ, without a sole exception, with others as absurd as they are extravagant and unfounded?"

What kind of a rôle will a Catholic play who attends the lectures of Dr. Jinarajadasa? Will he be ready to protest, event to controvert the lecturer when he attacks the articles of Catholic dogma, even if only indirectly? Or on the contrary, will he attend prepared before-

hand to keep silent like a coward or an ignoramus? Or worse still, is it possible that there is a Catholic so conscienceless and traitor to his religion and to his faith, that he has come under the influence of the small hapless band of our brothers who have so lamentably turned their backs (unconsciously perhaps) on the religion of their elders (though still loving it), to applaud with them an infidel lecturer (for he has not been received into the faith of Jesus Christ) come from a land of infidels, when he presents the thousand errors of the theosophical lunacy in the tinsel of a false oratory and a false science, though he does it with the delicacy which one might expect from a cultured and distinguished person such as fame proclaims Dr. Jinarajadasa to be?

Now, Catholics expose themselves foolhardily to all this, when they compromise and assist at an occasion such as will be the lecture of the oft-mentioned doctor; for such Catholics will not protest, seeing that they will have shown themselves beforehand to be cowards by not rejecting the invitation and by allowing themselves to be conquered by curiosity. Such Catholics will similarly not defend their principles when they see them attacked, for they will have proved their inability to do so, since they will have been incapable of noting the rashness of compromising the interests and the prestige of the Religion in a foolhardy controversy and on an inappropriate occasion. So Catholics who attend the lecture will go to keep silent shamefacedly, or worse still, sacrilegiously and pitifully to applaud.

Therefore, the only thing for Catholics to do, who see or hear of these lines, is not to attend, and to get busy among the people so that the so-many-times-referred-to-lecturer may find an empty hall (truly that is painful, but necessary.)

If he came to address us on some commercial, social, political or scientific subject, and provided we had guarantees that he would not talk in theosophical or heretical language, but on the other hand with due respect to the principles and dogmas of the true Religion which we profess, then we would gladly hear him, even though he were an infidel, because he is our neighbour, and being also a distinguished person who might give us some light.

But we Catholics cannot listen to any preacher of any religion whatsoever, because we know that ours is the only true Religion. Less still can we listen to a propagandist of the theosophical religion (for it is that) which is the most absurd, sacrilegious and extravagant jumble of all errors and of all heresies, and which furthermore is the enemy not only of one and all of our dogmas, but of the principles of our western civilization as well—a civilization essentially Christian, and beloved by all Europeans and Americans, even by those who take the least interest in religious matters.

Campeche
August 27, 1929.

✠ FRANCISCO,
Bishop of Campeche.

[NOTE by C. J.] A lecture was announced at Campeche, the capital of the State of Campeche, Mexico, for August 28th. As there is no active T. S. Lodge in the city, the lecture was arranged by the few Theosophists of the place, with the cordial co-operation of the Freemasons. The day before the lecture, the Bishop of Campeche distributed widely a leaflet with the above dissertation. The result was a "full house", the state Governor being present, and also sending the regimental band to entertain the audience before and after the lecture. In addition, the military commandant sent his troop—sixty in all—marching in double file to attend the lecture.

NOTICE

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THE END OF A FRUITFUL AMERICAN TOUR¹

MY letter to you from Ojai requires a postscript. My American tour was then finished. But your cable from London asking me to remain for the World Congress of the Theosophical Society necessitated changes in my plans not only in time but in finance, for a shuttle from California to Chicago and back meant 5,400 miles of railway travelling and an unanticipated expenditure of a thousand rupees for two persons.

A lucky hit with a magazine article, and a lecture engagement on my way to Chicago, settled the finance, and the lecture engagement proved to be one of the succession of incidents which have shown that the apparent accidents of life are part of the determined conspiracy of karma whose celestial subterfuges are veiled from (or rather by) our opaque eyes.

At Ojai during July, and in a temperature that sometimes made us long for the relative coolness of Adyar in the same month (!) I put my ideas and experience of education into a book at the invitation of the Press of one of the great American Universities. My drastic treatment of the matter may prove too strong for the editorial board, and they may decline the book. But the invitation was worth while, as it gave me the occasion to get the accumulated pedagogics (detestable affair) "out of my system," as the Americans say.

While thus engaged your cable came. My change of plans got known, and I received an invitation to break my journey to Chicago at Iowa and deliver the Convocation Address at the conferring of degrees which ends the summer session of the State University. Such an honour had not entered into my modest calculation of service in America. I had certainly felt that my visit to the University on my westward journey had made an impression. But I did not realise the extent of the appreciation. I learned later that one of the highest officers of the University had been engaged to give the Convocation Address, but had recommended that I be invited to do so, when he heard of my passing that way again. The beautiful act of friendship

¹ A letter addressed to Dr. Besant.

aroused my curiosity, and I discovered a deep affinity of spirit of the kind that leads on to high consequences.

At a banquet to the new graduates preceding the conferring, the topic of the after dinner addresses was "Carry on intellectually". As the speeches proceeded I grew more and more fearful of the reception to the plain spiritual idealism which I had thought to propound in my Convocation Address on "The University and the Future". I had learned from much reading of American educational writing that Descartes was on top, and that America in general regarded Man as only a thinking being. But to "I think, therefore I am" my own deep realisation gave the rejoinder, "I am, therefore I create, think, feel, act, and the greatest of these is creation." Imagine then my thrill (Americans are great on thrills, and I caught the infection, and a very excellent infection it is—in moderation)—imagine my thrill when the President of the University, winding up, closed his speech with the words: "We have now got to a point in the life of America when we can organise our leisure more effectively than formerly, and the University of Iowa will come to its full fruition when its graduates come to be able to 'carry on' on the very highest level, not only intellectually, but in the deepest spiritual meaning." My spirits went skyrocketting, and when I joined the President to head the procession to the Convocation ground, I thanked him for his last sentence, but remarked:

"In my reading I find that American writers use the word 'spiritual' in exactly the same sense as the word 'moral'."

"I do not use it so," he replied with a significant smile.

I had not met President Jessup before, as he was absent during my previous visit. He had been described to me as a man of great organising ability and practical common-sense, and a broad-minded helper of all worthy advances in education. I do not know what labels had been hung around the mental image of me that had been presented to him. But I felt that some inner recognition had taken place. On our way to the grassy platform in front of the old State Capitol, which is now the administration centre of the University with its nine thousand members, he questioned me as to my work in India, and grew more and more interested as I sketched my work in education in India, particularly in the experiment of the Brahmavidya Ashrama to organise the materials and find a method for a real synthetical and international presentation of world culture.

My address was delivered to two microphones, one for the loud speakers around the assemblage, the other for University radio broadcast which, I was told, reached a thousand-miles radius and added a vast invisible host of hearers. What I said will be published elsewhere. I can here only record the occasion. At the end of the proceedings the President warmly thanked me, and invited me to return to the University next year to give a course of lectures.

The World Congress of the Theosophical Society gave me two opportunities, and the Theosophical Order of Service a third, for continuing what has turned out to be the central message of my tour: Cultural appreciation as a means to international understanding and amity; and art in education and life as a release for the at present pent up and distorted creative impulse in humanity.

Four days in Los Angeles prior to catching our steamer for the last quadrant of our world tour, proved another link in the chain of karmic conspiracy. I had heard in New York six months previously that a move was on foot in the University of Southern California for the establishing of an oriental department; and while visiting Hollywood after the Ojai Star Camp I got in touch with the authorities and had an interview with Dr. von Koerber who has been appointed to open the department. We found ourselves at one in our enthusiasm for the bringing of East and West together through culture, and at one also in our method of presenting oriental culture as a living reality, not as something of the past; psychologically, not archæologically. My object in seeking contact with the University was to offer my help in the finding of materials in India for the department. But Dr. von Koerber went further than that, and suggested that I might plan to give some time personally to the development of the Indian department after he had set the Chinese, Tibetan and Japanese work going, say a year hence. He was keen that I should meet the President of the University and certain members of the faculty who were interested in the Orient. Your call to Chicago and my return to Los Angeles to sail for India via Honolulu and Japan gave me the opportunity, that otherwise I would not have had, to do so. I had an hour's talk with Dr. von Kleinsmid, the President, who spontaneously made the same suggestion as Dr. von Koerber.

Whatever comes of the matter as regards myself personally, I know that you will have already observed the significance of the projected representation of the Orient, and particularly of India, in a great University neighbouring the future centre of a coming civilisation whose beginnings are already showing themselves in the Ojai Valley. It is no mere coincidence that Mr. Warrington is planning for the foundation of a College of World Culture to open at the same time at Krotana, in the manner of the Brahmavidya Ashrama, with modifications to suit differing circumstances in America.

We reached Honolulu, in the middle of the Pacific Ocean, on October 13. We knew no one, but had two introductions. We left on the 17th with a group of warm friends waving farewell on the pierhead in spite of threatening rain. How these things happen one can hardly trace. But they are very beautiful, and very moving in their previsions of what the world will be when the fact of universal kinship rules in the minds and hearts of humanity. The only work we knew of before landing was one meeting of the local Theosophical lodge. What actually happened was as follows: A talk with a group

of members of the Theosophical Society; then a "day of rest and gladness," to wit, Sunday thus: morning meeting at the Buddhist Hongwanji (chief temple) where Mrs. Cousins gave a piano recital (on the same instrument as Paderewski played on) and spoke to a large gathering of young Japanese (English knowing) on "Women in the Land of the Buddha," and I on "Ancient Wisdom in Modern Practice"; in the afternoon a lecture by me in the Art Academy before a highly intelligent and keenly interested audience on "The Influence of India on Asian Culture"; a drive of thirty miles to the military post of Schofield to dine and talk with a Theosophical lodge that has arisen there through the coming together, in the course of official shiftings, of a group of formerly scattered members of the Society. Among the members are the General in command of the post of 14,000 men, the Chief of Staff, the Chief of Chaplains, other officers, and members of the families of these. We were thirty at table. The dinner was vegetarian for all. My wife and I spoke of various aspects of the work of the Society, and there was real afflatus in the air. When we got back to our temporary home, our good host and hostess, Mr. and Mrs. Martin, felt with us that midnight marked the end of "a good day". On Monday, September 16, we were turned into an impromptu sandwich (vegetarian) between already fixed items at a lunch of the Pan-Pacific Club, where Mrs. Cousins spoke on "The Status of Indian Women," and I on "Culture and Peace". In the evening we addressed a large public meeting under the auspices of the Honolulu Lodge of the Theosophical Society in the Y.W.C.A., I opening with "The Spirit of Oriental Culture" and she closing with "Women in India's Social Culture". Next morning was intended to be given to preliminaries for embarking for Japan. But it was decreed otherwise. We had been most hospitably treated by Mrs. F. M. Swanzy, chief hostess, some say, of the islands. She had arranged various social functions in order that we might meet interesting people, and had taken us up to her exquisitely beautiful home on a hillside overlooking the city and ocean and looking down into the cone of an extinct volcano, where we spent a couple of nights among beauty that made sleep seem a waste of time. Leader of a group of the Anthroposophical Society, Mrs. Swanzy, with true Theosophical friendship, had interested her friends in our meetings, and when she asked us to address her group in her home, on the forenoon of our departure, we most gladly did so, and spoke of the deeper things of the spirit. With characteristic generosity of heart and mind she had invited members of other groups to the gathering, and we all had a good time. At one of Mrs. Swanzy's social functions we met Mrs. Crawford, wife of the President of the University of Hawaii. Later at tea in Mrs. Crawford's home we met Professor Crawford. Conversation and tentative plans for a possible course of lectures by me on Indian Culture if and when I next go to California were discussed.

I had hoped for some days of sheer loafing on the next stage of our meander round the planet, but that too was otherwise decreed.

A group of American professors, full of mental curiosity, broad-minded, kind-hearted, led to numerous symposia, and finally to a request for full length talks for the benefit of those interested.

We reached Yokohama on the evening of September 27, and were met by Captain B. Kon, the first member to be enrolled in the first Japan Lodge of the T. S. during my stay there almost ten years ago; also by Miss Casey who has been Secretary of the Lodge for some time past. Then began a week of visits, luncheons, dinners, excursions, receptions. Mrs. Cousins met some of the leading women of Japan. We had a meeting of the T. S. lodge. I lectured to the English classes (plus the public) in the Imperial University on "Modern Irish Poetry," and renewed my former experience of addressing a large gathering of Japanese students, with their steady attention, quietness and politeness. Our most memorable new acquaintance was Mr. Ekai Kawaguchi, whose book, *Three Years in Tibet*, published by the T. P. H., Adyar, is well known in India. He is no longer in Buddhist holy orders, as he became dissatisfied with what he regards as the degenerate habits of the modern sangam in Japan. He teaches Samskr̥t and Tibetan in the University, and preaches through the country as a private follower of the *ahimsa* of the Buddha.

We spent from October 6 to 9 in Kyoto in the home of Professor D. T. Suzuki and Mrs. Suzuki. Both are in the Otani University (Buddhist) and had arranged two functions for us in the University. An interested auditor was Mrs. L. Adams Beck, who is spending a year in Japan studying and writing about Zen Buddhism. Mrs. Cousins addressed the Buddhist Women's College, which has two thousand students and is headed by Professor Nisoji, a keen member of the Theosophical Society and obviously an educational genius. We also met the local T. S. lodge, headed by the Suzukis and having a number of University professors on its roll. Dr. Suzuki is busy on books of highly spiritual exposition of Mahāyāna Buddhism. Mrs. Suzuki is patroness of a refuge for animals at the Engakuji temple at Kamakura.

We reached Shanghai on October 14. We were met by Mr. Edison Calatroni, who was at Adyar for the Jubilee. He motored us to the school which has been worked up by Miss Dorothy Arnold and friends to an attendance of four hundred girls. I feel sure your modesty will stand the shock when I tell you that the words "Besant Girls' School" over the entrance caused my hat to rise off my head in salutation.

We visited the headquarters of a large Buddhist organisation, and were interested to gather from one of its heads, a member of the T.S., that Zen Buddhism in that part of China is at one with Krishnaji in emphasising individual discovery of Truth. Once more I felt, as I did ten years ago when I first made contact with the spirit of eastern Asia, that one of the greatest events in history would be a visit of Mr. Jinārjadāsa to China and Japan. His endowment as a born Buddhist,

a scientist, a lover of art, a man of affairs, and a synthesist which is the same thing as Theosophist, would enable him to bring together the struggling spiritual elements in China particularly, and enable her to overcome the menace of foreign cultural domination and materialism. We visited a temple and heard a famous Buddhist priest lecture on one of the scriptures.

Next day we sailed for Hong Kong, and who should join our ship but a sister of Mr. M. Manuk, Presidential Agent of the T. S. in China, to whose hospitality we were proceeding.

We were delighted to find the Hong Kong Lodge of the T. S. in vigorous health and well housed. When I passed through ten years ago a couple of members were dreaming of the future. They and others are still dreaming of a finer future, and have excellent achievement for assurance. One of the hopefuls is Mr. Wei Tat, a young Chinese graduate who is full of true Theosophical spirit and preparing himself for future service to his people and the world by the translation and exposition of Chinese philosophy. We had a day of delightful and spiritually profitable human contacts and sights of exquisite nature under the big-hearted care of Mr. Manuk. This was on October 17 and the morning of the 18th. Five days later we were in Singapore, and there too found a fine expansion of Theosophical activity, and got the touch of home in a group of Madrasians some of whom I had met at T. S. functions in South India. A commodious lodge room is provided by the munificence of an Indian member. We were met by three of the group, Mrs. Watkinson, the President, Mr. Mensen Fones our first Chinese student at the Ashrama seven years ago, and Mr. Lock Heng a young Chinese teacher. Between ten in the morning and midnight we managed to do a considerable amount of sight-seeing and three meetings. In the afternoon Mrs. Cousins met a group of girls and women of the oriental nations, while I took a lodge meeting of the T. S. At night I gave a public lecture in St. Andrews Hall, the subject—"The Clash of Races and its Remedy"—being chosen by the President of the Amoy University, a Chinese gentleman. Educational dreams are in the air at Singapore, which means a life-impulse that brings happy service and expansion.

Here endeth the tale of our world tour—eighteen months, thirty thousand miles, forty cities (Europe 14, America 20, Asia 6), 170 lectures (Europe 51, America 105, Asia 14), in 18 Universities and Colleges (Europe 2, America 14, Asia 2), 18 Exhibitions of Indian paintings for 81 days. This does not include Mrs. Cousins' record.

JAMES H. COUSINS

REVIEWS

The Real H. P. Blavatsky, by William Kingsland. (John M. Watkins. Price 16s.)

It is now thirty-eight years since "the brother whom you know as H.P.B., but we otherwise" left the physical body in which she bore that name, after sixty years of suffering and heroism.

During her life and after, much was written about her, by her friends and by her enemies. Some of these writings were true, some untrue, many were inspired by strong feeling, either for her or against her, and all or nearly all are scattered in various pamphlets and periodicals more or less difficult of access.

It was time that a worthy biography of one who was certainly the most remarkable woman of her century should be written, and Mr. Kingsland's volume will be welcomed by many of the younger generation of Theosophists, who know her only by hearsay as well as by the older people who knew her or knew those who had that privilege.

Written as it is, long after the violent controversies about her have died down, and when people are able to judge more quietly as to the worth of her work, this volume has about it an atmosphere of calm and clear judgment as well as of sincere devotion to "the real H. P. B.," and is marked throughout by a sweet reasonableness that should commend it to all Theosophists of every shade and colour; for whatever may be our present unhappy divisions, we are at least one in recognising in H. P. B. the light-bringer and the founder of the Theosophical Society.

Mr. Kingsland, realising that H. P. B. can only be understood in the light of her teaching, has chosen for the sub-title of his book: *A Study in Theosophy and a Memoir of a great Soul* and his early chapters are devoted to an outline of the sources of that teaching as found in religions and philosophies, all of which derive from the ancient Wisdom-Religion, he shows how later writers, such as Edward Carpenter and Masterlinck have been able to write of this identity of

origin without criticism (except from uncritical sectarians) because of the bent which she gave to thought and investigation along these lines.

Biography proper begins with Chapter III which deals with the first 18 years of her life, the details given are interesting in view of later developments. Chapter IV (1848-1873) is a very clear and connected account of the passage from her tempestuous girlhood to her (more or less) controlled womanhood, showing how from being controlled by elemental forces, she learns to control them, and how after receiving special training from her Master she is sent to New York to meet Col. Olcott and begin her life work.

In Chapter V the author leaves the biography for a time to speak of the distinction between the higher and the lower self, which, though "as old as the oldest philosophy in the world" has been so completely lost sight of in Western Christianity. Again he shows how other writers have had glimpses of this teaching and instances especially Jacob Boehme, between whose conclusions and H.P.B.'s he notices an almost complete identity, though Boehme, speaking in terms of Christianity, has found more ready acceptance than H.P.B. whose denunciations of that religion in its corrupt Western form alienated so many readers.

We find in this chapter one most illuminating sentence, "her great achievement is that she *did* bring this lower personality into absolute subjection to the will and purpose of the higher Self in all matters that concerned her life-work and mission as she had received these from her great Teachers. The qualification is important . . . for in many matters she doubtless—as we all do—allowed the personality to have its own way." This, and a statement elsewhere quoted from *The Mahatma Letters* explain many things in H.P.B.'s external life and apparent character to those who wish to understand. For those who demand that all who try to teach shall themselves be "plaster saints" no explanation will be of any use.

The whole chapter is a most lucid and concise exposition of one of the most important points in the Theosophical teachings.

One other digression from the biography (Chapter VIII Spiritualism) shows the purpose with which H.P.B. worked with the Spiritualists and what she endeavoured (quite unsuccessfully) to teach them, and explains how the Theosophical teaching concerning super-physical phenomena differs from and goes far beyond the Spiritistic phenomena and experiences.

The later biographical chapters deal with the American period and the writing of *Isis Unveiled*, the Indian period of propaganda and

persecution, and the final years in Europe, when more dead than alive as to her physical body, she yet produced her most valuable volumes, *The Key to Theosophy*, *The Voice of the Silence*, and *The Secret Doctrine*. An Appendix deals with the famous—and infamous—S.P.R. report.

Certainly up to this time, no better biography has been written, and one is tempted to say that no better one could be written. A few blemishes might be removed in subsequent editions—one who writes such excellent English should not permit himself such solisms as "different than" and "publically". The latter may be a printer's error, (there are several others), but the first cannot be.

In conclusion we may note one distinguishing characteristic of the book—while showing everywhere his intense personal devotion to H.P.B. as well as his reverence for her as a teacher, Mr. Kingsland never allows himself to be betrayed into invective or harsh judgment of any who differ from him or from her on any points either of fact or controversy. He reminds his adversaries that "Judge not, that ye be not judged" is an injunction of occult as well as Christian application and he observes it himself throughout.

E. M. A.

Contemplations, by W. L. Wilmshurst. (John M. Watkins, London. Price 10s.)

The works of this well-known author are always welcome to us. Through Mr. Wilmshurst's books on Masonry, the Bhagavat Gita and Christian Mysticism he has come to be known as a veritable master of the art of interpretation. This book consists of studies in Christian Mysticism, chiefly dealing with the drama of the human soul, and it should be a valuable guide to students in their study of the Christian Scriptures. When studied in the light of interpretation, of which the author holds the key, the great mystical Scriptures of the World are seen not to be merely records of actual facts but allegories veiling the same great Truths concerning the unfoldment of the Divine Spirit in man, which Truths reveal a path of a higher life that all may tread.

In his chapter on *Reincarnation* the author puts forward what seems to be a new special theory with regards to Christianity. He says Christianity does not deny reincarnation but it is the menace and penalty of failure to attain the goal, and *to be incarnate at all is the badge of frailty and degradation, the mark and portion of a fallen, disordered soul*. Further he says *I know not what may be the law of*

life for others, but to me it seems that, for a Christian, to incarnate is to retrogress. Evidently he places Christians under a different law of life than what the law is for the followers of the other great Religions of the World or for all the rest of humanity.

This view that Mr. Wilmshurst takes with regards to a special law of life for Christians is curious, especially as in his chapter *Concerning the Loaves* he refers to the root races and to man's gradual development from his earliest physical conditions to his fullest limits—the process involving enormous periods of time and greater racial transformations than ordinary anthropology takes into account. This shows that the author realizes that no sudden development in man can take place, such as he has suggested should have taken place in those belonging to the Christian Faith.

The spreading of the theory of reincarnation in the West the author puts down to the Theosophical Society, as he says no means existed by which the idea could be propagated until it was introduced by the Theosophical movement.

The Chapter *The Vision Splendid* is a very beautiful account of a clairvoyant vision experienced by a visitor to a lonely country church during the singing of the Te Deum. Apparently the visitor is not usually clairvoyant but on this occasion he was able to see the church flooded with a wonderful golden light, *brighter by many times than our sun, yet the light of which had not our sun's fierceness*, which pierced through the walls far into the countryside. He was able to see the gorgeous heavenly hosts filling the space around, and he realized that the *Te Deum* offered in words of earth was also being sung by the angelic choirs in the terms of heaven. Beautiful accounts of experiences of this kind help others to realize something of the glory of the higher worlds, and of the heavenly hosts who are always around us.

All the articles except two have appeared in *The Seeker*. The book is full of thoughtful interpretations of the great Mystic Truths and every page should be of interest to students of mysticism.

As Above, so Below, by J. B. Tombleson. (Williams & Norgate Ltd., London. Price 5s.)

In this book Mr. Tombleson describes a system of philosophy of his own based upon the Vedānta system and he explains how it can be worked out in practice. His philosophy, as is the Vedānta, is founded upon the belief in the essential unity of all life and all life processes and sense perceptions as manifestations of the One Infinite Good.

In one part of the book the author seems to say with Mr. Krishnamurti—let understanding be the law; give up all crutches, creeds and dogmas; do not accept the authority of others; rely upon yourself. His idea is that human intelligence which has gradually developed through the ages has now reached a stage where the individual is beginning to demand the right to think for himself, and to determine, by his own use of will, his own course of thought and action, and he thinks that we should exercise and develop this capability.

The author's theory is ingenious and shows much originality of thought. We can recommend the book to all who are interested in the philosophies of the East.

L. A.

The Temple in the Open, by J. Tyssul Davis, B.A. (The C. W. Daniel Company, London. Price 2s.)

This is a collection of addresses, which were spoken to an audience who wished them to be printed. The speaker is a Welshman, and no doubt possesses to the full the Welshman's gift of oratory. Those who heard these addresses will be able to recall, on reading the printed page, the music of the voice, the glow of the personality, the glamour of the whole, and will be satisfied; but to those who have not heard, it is possible that the book may seem flat and unprofitable. Here and there a musical sentence hints at what pleasure might have been gained from the hearing, but more frequently the oratorical turn of the sentences is tiresome to the reader. One admires the wealth of facts brought together for illustration, but in print they become wearisomely suggestive of the books of our childhood, (Pinnock's *Guide to Science*, etc.—though the facts are newer).

As a speaker, Mr. Tyssul Davis is no doubt a great power; as a writer he could probably produce equally good effects if he wrote with readers and not hearers in mind; but to print his spoken addresses, seems to us to be a mistake.

A Woman at War, by Maude Onions. (The C. W. Daniel Company, London. Price 2s. and 1s.)

"To the youth of a few years hence, the Battle of Ypres, 1918, will convey no more than the Battle of Waterloo, 1815, conveyed to you and me. Yet it is they who will be caught up again in the mad whirl of another 'just war' under the glamour and spell of a fervent appeal to patriotism, which they will be as powerless to resist, as were the thousands years ago . . . unless some one or something helps us to a right conception of war in its relation to religion."

So runs a significant sentence in the author's preface to her book. The book itself is a series of pictures, incidents observed by her and in which she took some part during her time of service at the base, and no amount of preaching or argument could be more effective in making people realise the horrors of war. No words can add to the effect of a book which ends with the words, spoken by a soldier after a "service of thanksgiving for victory": (the italics are ours.)

"To me it was not a thanksgiving at all. I want to ask the Almighty to forgive me for all the devilry I've done the last four years, because I believe the war to be the greatest crime in history—and one that I helped to commit—*because before the crisis came, I never cared a damn for international peace.*"

The Game of Life and How to Play It, by Florence Scovel Shinn. (L. N. Fowler & Co., London. Price 2s.)

This is one of the many books dealing with auto-suggestion and the stimulation of the sub-conscious, which are so common now-a-days. It has a Christian flavour and the Christian and Hebrew Scriptures are quoted freely in support of the suggestions made.

As with almost all such books, the first and foremost desire which the readers are to be helped to gratify, is for prosperity—money and plenty of it; and three chapters are devoted to methods by which these may be obtained. The third one is called *The Law of Forgiveness and the Law of Karma*, but these important points are only introduced to show how hindrances to prosperity may be removed.

The removal of fear, the necessity for love, provide titles for other chapters, but always the motive is the satisfying of desire. Some stress is laid on sub-mission to the Divine Will, but always on the understanding that the Divine Will must be to give what is desired, supposing the conditions to be properly fulfilled.

In this connection we find a curious resemblance between this twentieth century product and the stories of mediæval magic. In those stories we read of the student who meddled with his Master's books and, raising spirits that he could not control, suffered from their malevolence. In this book we find a story of a woman who "spoke the word" (the catch-word of this particular system) for a sum of a thousand dollars—she got the money, but as compensation for the total disablement of her daughter!!!

She had forgotten in formulating her demand to state that the money should come "in a perfect way". This and other similar

anecdotes in the book, suggest that the power which grants the demands is more malevolent, than benevolent, and is lying-in-wait for little slips of that kind to turn his gifts into ashes.

Far into the book, after the chapters on obtaining prosperity, comes one on obtaining one's desire for self-expression, mainly in order that money may be earned in a pleasant way. Incidentally in one or two places desire for perfect health is dealt with and insistence is laid on the necessity for avoiding thoughts of fear in this connection, and the book closes with a list of denials and affirmations to be used, Coué fashion, to produce the desired effects.

The mischief of this and all such books is, that in many cases, the magic works, and the ill-effects are not always so obvious as they were in the incident quoted. There is just enough of the religious flavour about the book to blind unthinking people to the underlying selfishness and gross materialism, and so to prevent them from rising above them.

The Message of Moses, by A. S. Wadia, M.A. (J. M. Dent & Sons. Price 2s. 6d.)

This little book, which is even smaller than it looks because of the number of pages which contain only three or four lines of quotation, is a very readable account of the life and work of the great Jewish law-giver. It contains nothing new or striking, perhaps that is not to be expected when the subject is so old as to be almost legendary, and he ignores the fact that many of the miraculous happenings can be explained by the fact that Moses, "learned in all the wisdom of the Egyptians" was an accomplished magician.

The most significant chapters are the last two. *Moses the Man* is an excellent summing up of the human character and its divine inspiration which produced the great leader who made the Jewish nation, however much they in their pride of race may declare that on the other hand it was the nation that made the man; and "The Future of Isreal" though outside the subject of the book in a way, is yet a part of it, as showing how the nation may yet play that part in the history of the world for which its great law-giver laid the foundations.

Alan Leo's Dictionary of Astrology, edited by Vivian E. Robson, B.Sc. (Modern Astrology Office, London. Price 7s. 6d.)

The classical criticism of a dictionary "interesting but rather disconnected" hardly applies to such a production as this. The reviewer is as nearly ignorant of Astrology as it is possible for one

interested in occult literature to be, but nevertheless the book has proved interesting and even illuminating. To a beginner in the Science it should be invaluable. The student will not need it.

E. M. A.

Kamma, by Bhikku Silācāra. (The British Mahā Bodhi Society. Price 6d.)

All who are interested in Buddhist literature are familiar with the writings of Bhikku Silācāra, whose clear and interesting books have made the beginning of the way easy for Western minds. The doctrine of Kamma as here explained will appeal to all but the hopelessly prejudiced as a reasonable interpretation of a much misunderstood doctrine. There is nothing abstruse or difficult about this presentment and yet it is very complete. The book should be useful far beyond the bounds of the Society for which it is written.

Capitalism, Socialism, and Unemployment, by Joseph Bibby. (P. P. Press, Liverpool. Price 6d.)

As we expect from this Press, we have beautiful paper, beautiful type and beautiful pictures, worth much more than the price of the pamphlet.

The thirty pages of letter press contain a brief exposition of the author's theory of the cause and cure of unemployment the key to which may be found in a sentence near the end—"The true Socialist is the man who is gradually unfolding those qualities of heart and soul which make for unity and harmony; and what really counts in this unfoldment, alike in individual and social experience, is the duty faithfully discharged, the service cheerfully rendered, and the sacrifice willingly made."

E. M. A.

Mirror of Indian Art, by G. Venkatachalam. (Price Rs. 2.)

This is a reprint of articles which appeared in *New India* and other periodicals, and are not in any sense a profound study as the title may be meant to indicate. They show however, a wide acquaintance with many different phases of Indian Art, including dancing, weaving and the drama, and may well arouse a desire to read the author's subsequent work on the subject, which is promised in the preface.

O. E.

Attractive Food Reform, by Maud Baines and Edgar J. Saxon. (The C. W. Daniel Co., London. Price 7s. 6d.)

The authors, in their foreword, write that they have "at least one good reason for launching this book, namely that we wanted to do so". This "Complete Guide to Sound and Successful Food Reform" is well arranged and contains most useful information for those who are specially concerned with this aspect of daily life. A number of practical points have been dealt with, and numerous recipes and lists for daily menus as well as for festive occasions are given. This book should prove a good asset to those who have to keep house for the few or the many.

La Yoga Della Fede, by Mario Brandi. (Sperling & Kupfer, Milan.)

This attractive-looking booklet contains the twelfth song of the *Bhagavad-Gītā* in Devanāgarī script, in phonetic spelling and the Italian translation with a grammatical analysis. The publishers write that it is the first of its kind in Italy. We trust that all lovers of the *Bhagavad-Gītā* in Italy may procure a copy of this small book which speaks of the care of editor as well as of publisher.

The Buddhist Annual of Ceylon. (W. E. Bastian & Co., Colombo. Price Rs. 1'50.)

All honour is due to the editors S. W. and S. A. Wijayatilake and J. E. McKechnie. The illustrations are pleasing to look at and it is worth while to spend some time in reading the articles. All lovers of animals should appreciate Geraldine E. Lyster's lines. This Annual should be of interest to Eastern and Western readers alike.

The Indian Educational Journal, Edited by Prof. Harisadhan Chatterjee, M.A. (Published at 57 Harrison Road, Calcutta. Price Rs. 3 yearly.)

This is the first number of the journal; the editor writes: "We have made our appearance to establish a bond of fellowship between all these colleges and schools . . . to usher into being a new atmosphere of culture and intellect, to overstep the parochial limits of race and language and bring into existence a genial sense of internationalism by closely studying the educational movements in other Western countries."

S. L.

BOOKS RECEIVED

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

The Temple in the Open, by Tyssul Davis, B.A. (C. W. Daniel Co., London); *Alan Leo's Dictionary of Astrology*, Edited by Vivian E. Robson, B.Sc. (L. N. Fowler & Co., London, E.C. 4); *The Message of Moses*, by A. S. Wadia, M.A. (J. M. Dent & Sons, Ltd., London); *Mirror of Indian Art*, by G. Venkatachalam. (Price Rs. 2.)

OUR EXCHANGES

We acknowledge with many thanks the following:

News and Notes (October), *The Canadian Theosophist* (September), *La Revue Théosophique Le Lotus Bleu* (September), *The Messenger* (September), *Theosophy in S. Africa* (September), *Bulletin Théosophique* (August, September, October), *Theosophy in New Zealand* (September, October), *The Humanist* (November), *League of Nations Verbatim Record* (September), *El Loto Blanco* (July).

We have also received with many thanks :

El Catolico Liberal (September), *The Beacon* (September), *Ananda* (October, November), *De Theosofische Beweging* (October), *Fri Horisont* (August, September), *The Indian Insurance Journal* (May), *Teosofi* (September), *The Telugu Samāchār* (September), *Cotton Manufacturer* (September), *The Bhārata Dharma* (October), *The Vaccination Inquirer* (October), *The Journal of Oriental Research Madras* (July, September), *The Indian Review* (October), *Ek-Klesia* (October), *The Charag* (October), *Theosophikon, Greece* (October, November, December), *The Watcher* (September, October), *The Sind Herald* (November), *The Madras Christian College Magazine* (October), *The Vedānta Kesari* (November), *Teosofia en el Plata* (September), *Stri Dharma* (November), *The American Co-Mason* (September), *The Vedic Magazine* (September).

SHORT REPORT OF THE THIRD WORLD-CONGRESS OF THE THEOSOPHICAL SOCIETY

CHICAGO, AUGUST 24TH-29TH, 1929

(Concluded from p. 256)

ON Tuesday a Question and Answer Meeting was held under the Presidency of Dr. Besant.

The next day was given to "Theosophy applied as the Order of Service". In her opening words the President said that the genesis of the Order is very often forgotten. The Theosophical Society as a whole is a neutral body except with regard to its own objects. None of the members, whatever the position they hold, have any right to commit the Society to some special object, though they have the right to define the way in which they will work out Universal Brotherhood, to which the Theosophical Society is bound. When the President was advocating that the profession of Brotherhood should be practical and not merely theoretical it seemed wise that people should have some way to take up any work they considered within the limit of brotherhood without being accused of damaging the neutrality of the T. S. For that purpose the Theosophical Order of Service had been instituted, the prefix denoting that only members of the T. S. can belong to it. Groups may be formed of Associates, but members must be responsible that the work intended will help Universal Brotherhood. The President related how a supporter of Vivisection asked for a Charter as one had been granted for Anti-Vivisection and the Society was neutral. She replied that she would most certainly authorise the Society proposed if the applicant could show in what way it was consonant with the Universal Brotherhood which is the fundamental principle of the T. S. As no answer was received the Charter was not issued.

The question had arisen: Is the Order of Service a part of the T. S.? Officially the President would say "No." The adjective

Theosophical does not commit the Society in any way to its methods nor can it claim the authority of the T.S. behind it. It is a voluntary not an official movement. The motto it has now was given to it by herself. It had been that of the Society of Match-Girls whom she helped to organize in the big strike that settled their wrongs. "A Union of all who love in the Service of all who suffer." As good a motto as any Society can well have.

The International Director, Max Wardall, said in his International Report that the Order of Service as a whole did not believe in an organic crisis in the T.S. They do not believe that Theosophy has failed, but he holds that the most formidable defect is ineffectiveness in world-contacts. The loss of Membership in the T.S. seems to him to be due to the fact that those who join are not given work to do that will give them mental and emotional expression. Our hope as an organisation lies with the young, not in years but in that green and ageless spirit of enthusiasm.

Since last Congress the Order has grown from 24 to 41 countries. That quick growth is due to the present form of organisation adopted in 1926. It is a hierarchical organisation. At the top stands the President with her two Councillors, Mrs. Logan and Miss Dykgraaf, who work with the President and outline the policy of the Order, and decide what work shall be done within the principles of Brotherhood which Theosophy endorses. The International Director is the one appointed by the President to carry out the policies that are so initiated. He in his turn has power to appoint as is the way in a hierarchy. The representative he appoints in each country is called Chief Brother, and in his country becomes the channel for the flowing out of energy and force to the world. The Chief Brother appoints a Head Brother of which there are 75 in America. The Head Brother appoints a septenary cabinet, one of whom presides over a specific form of activity. Each individual in a Lodge who is appointed to preside over a department has his own Servers. All the work starts from the centre and flows outward. The T.S. is regarded as the inspirer, the educator, the mother of us all. The Order of Service represents the hands of the organisation to distribute that inspiration.

He announced a few changes in organisation made with the sanction of the President. The name of the Back to Nature Department has been changed to Natural Living Department. The title of International Secretary to International Director. A sub-department has been added under the Watcher called: the International Press Bureau.

We shall grow in Wisdom as we serve, but the time to do it is now.

In the afternoon Dr. Arundale gave an address on "Theosophy academic and applied," speaking instead of Miss Dykgraaf who gave her place to him.

He began by saying that Theosophy academic is the science of mechanism and Theosophy applied is the science of movement. We

are now mainly concentrating on the science of movement but the science of mechanism must not be forgotten. He himself was, personally and individually, more concerned with the science of mechanism. It is of vital importance and has its place in the universe even though movement is of supreme importance.

Now what he wanted to stress was that if you want to apply your Theosophy you must be fanatical. You cannot be balanced in the centre until you have made the pendulum swing from side to side. If fanaticism mellows into self-possession then you have achieved what Krishnaji calls Liberation.

Direct your fanaticism to citizenship. There is a saying that the perfect Saint is the perfect Citizen. Let us all strive to give to every country in the world an ardent desire for true non-aggressive, constructive patriotism. He wanted to establish an international group of patriotic citizens, members of the T.S. who will put citizenship in the fore-front so that it will permeate the whole country.

Peter Freeman said that we are all seeking an understanding of Life, seeking to find God. He related a story of a child who narrowed down the mother's answers to its question "where God was" to the final answer that He was also on "this table". Then the child clapped down its hand and cried triumphantly "Mother, I have got Him". So many people try to find Him in books or churches and do not succeed. If we think of God as strength we must develop that within ourselves. So with brotherhood. Do we all practice that?

The next speaker was Mr. Nimick, the Watcher of the Order. He thinks that it is very important that we should bring our message close to the public in a way that will reflect favourably on the T.S. As a step in that direction an International Press Bureau will be started with representatives in every country.

Mr. Robert Logan spoke on Humanifur. He described it as a good fabric that in no way involves fur of any kind. It is manufactured as a substitute, equalling it in warmth. It is made by Shelton Looms at Park Avenue in New York. Last year Mr. Logan sent 66 sets of samples to National Welfare Institutions to interest them. The American Humane Society sent the exhibit and also gave literature for distribution that proved the awful cruelty involved in the getting of the pelts which are said to be more glossy if the animal is not killed in the more merciful way i.e. through electricity, but by a blow.

Of late Anti-Visisection Societies have been organized, these have sent out thousands of leaflets. The Theosophists have succeeded in getting some Humane Societies to join and give everybody a chance to be heard, a thing never done before the Theosophists joined the Humane Society. We especially fight against Vivisection, because it is the most fearful and the most selfish form of cruelty, proudly proclaiming to the world that might is right. The practice is prompted by man's selfish desire to save his own skin. A number of

young ladies demonstrated coats and cloaks made of Humanifur, while Mr. Logan presented the prizes.

Miss Dykgraaf the first speaker at the Forum suggested that, while agreeing with Mr. Freeman on the importance of being brotherly when we want to help, it makes a difference if we can help efficiently. All labour is work, but skilled labour accomplishes far more than unskilled. Every Theosophist should choose the field for his work.

In the healthy body head, heart and hand work in intimate co-operation and co-ordination. Members can choose where they find their best self-expression. But unless we first know what Theosophy teaches, next apply it in our character-building and our life and then apply it in one form or another in the world with its many needs, we have very little to distinguish us from the many altruistic people that are already trying to help, and often know more about the world and its problems than Theosophists do.

Often otherwise devoted Theosophists are the worst enemies of the T.S. because they speak in its name with the assurance that their enthusiasm gives them without realizing that we cannot say "Theosophy says so and so" but "What I have understood from my study of Theosophy is what I am going to give you". The most dangerous thing is when terms are repeated that may mean something to the speaker but often mean nothing to the audience, thus giving rise to what Krishnaji calls "jargon". That is where in every Lodge the study class has its place, thus developing the head aspect.

Mr. Lund stated that in his Lodge, St. Louis, it is taken as a matter of course that every member is willing to work, to give and not only to get, and usually that proves right. Much work is done in his Lodge for prisoners, for interesting the Boy Scouts, for Animal Welfare, and for World Peace. They got the most prominent ministers, the Rabbi and the Roman Catholic Bishop to call on the Mayor and got him to proclaim a Peace Week. Also healing work has been done with great success.

Madame Kamensky said a few words on the work of the Russians for the Order of Service. They follow the line of Art and Beauty. A Russian Lodge in Paris has a little string orchestra which goes out to play to suffering people. Madame Kamensky herself works in Geneva where there are 73 International movements working to support the League of Nations.

Miss Lewis spoke on natural living. Vegetarianism is encouraged by serving vegetarian meals and pure food. Classes are held to study the best way to become a vegetarian. The work of the future will be more and more to free ourselves from the nagging details of family duties. For that purpose three retreats have been established, in Washington, near San Francisco, and in Ojai valley.

Max Wardall closed the Meeting as the Zeppelin was expected to arrive after its trip round the world, with these words: "When you look at this great ship cutting its way across the clouds I want you to look upon it as a messenger of Peace, as a link binding the nations together in peace and brotherhood."

Thursday, the last morning of the Congress was given to a discussion on "The Meeting of the Orient and the Occident".

Mrs. Cousins speaking first said that she wanted to speak only about India in the fifteen minutes at her disposal. She wanted to give an understanding of India's place in the world, especially in connection with its womanhood. It is because that has such a leading position in India that she can gain freedom for herself as self-government.

India is making its claim to self-government because her people, women as well as men, are in a position that entitles them to it.

Mr. Hari Govil said he felt that in every field of work the Orient and the Occident should unite their complementary energy to understand the philosophy of life. When we are told that "never the twain shall meet" we must try to understand the underlying basis of the two component parts of the world.

The Occident represents the science of the outer world while the Orient represents the world of "noumenon" the inner, the real, and these two must be combined in one in order to find peace enduring.

Dr. Arundale spoke first in the Open Forum. He wanted to see why there are troubles in the T.S. and among the members. Questions are asked whom we have to follow, why our leaders contradict each other. The answer to the first question is very simple. We must follow our higher selves. As to the second, why should we mind if our leaders do contradict each other? Most of the time these contradictions only exist in our own minds and imagination. We must try to understand differences and their underlying unity. We can best do that by taking the example of Mary, the mother of Jesus, and ponder all things in our hearts.

There are three interpenetrating aspects of the Theosophical movement. Through each the life of God flows and is expressed in the outer world.

The first aspect perceives, the second does, the third becomes. They are always present and active, but one will identify himself with one and the other with another.

The great gift has come which is for all the world, and which only a World Teacher is competent to handle. He is in our midst speaking to the world and yet in some marvellous manner to every individual. That is the mystery we have to understand. We should have more of God without and we should see to it that the God within is awakening.

The first two aspects are as the setting of the stage for the great Teacher. With the coming of Life some of us have to make this or that corner of the stage a little more beautiful for him.

If you wish to see clearly in these things, be above these aspects and use them. You have no longer any business to be slaves of dust, flurried about by the winds of the outer world. You should be part of the wind itself. You should be above ceremonies for you are to be gods, not nominally in becoming, but gods on the threshold of having become. You must be above limitations.

We talk of the neutrality of the Society, and rightly, because it is universal. But we cannot speak of the neutrality of Theosophy, that is truth, fact, and there is no more neutrality in Theosophy than in mathematics. It is the science of life. The neutrality must be established in ourselves, in our Society, so that all can come within the purview of the divine wisdom and find it out along the roads that are open to the traveller.

"As rivers run and in the deep
Lose name and form and disappear,
So goes from name and form released
The wise man to the Deity."

Madame Aldag from Mexico spoke in the interest of a better understanding between the Anglo-Saxon and the Latin-American. If we cannot understand each other we can love.

Mr. Dean spoke for the need of theosophical study and Mr. Reed for World-Peace.

Before the Congress closed Mr. Warrington presented a resolution that was unanimously adopted.

"Resolved that this Theosophical World Congress hereby expresses its ample satisfaction with the arrangements made by the local Committee for its general organisation and comfort. That we specially recognize the spirit and courage with which they faced the heavy financial responsibility. That we regard the selection of the Stevens Hotel with its efficiency, hearty co-operation, elevator equipment, and general spacious modernity, as most felicitous. That we tender our best thanks to Mr. L. W. Rogers, President of the American Theosophical Society and to Miss Dykgraaf, the Director, to Mrs. Kay Campbell, the Treasurer, to Mr. Robert Logan, of the Announcement Committee, to Miss Mavis Parker, Registration Secretary, as well as to the long list of volunteers in all departments who by their diligence and devotion contributed to the success of the meetings, and the ease and convenience of the delegates. That to all these we express our indebtedness and our gratitude for the part they have played in the material phases of what has become a memorable historic event in the history of the Theosophical movement, and occasion of frankness and freedom, of fraternal and

cordial feeling, and of enduring recognition of the spirit of loving service."

The President closed the Congress.

She announced that after discussing the matter with some leading judges with regard to the best way of improving the international magazine THE THEOSOPHIST she had come to the conclusion (and as THE THEOSOPHIST is under her control she can do that) that America is far ahead of the other countries with regard to the way in which it publishes magazines and with the reading public that it can immediately touch. She had therefore decided to transfer the publication of the international magazine to the United States. An editorial board will be formed which will have the business control of THE THEOSOPHIST and shall consult about the best way of making it a really interesting magazine to the outside world as well as to the Theosophists and members of the Society themselves. It is decided to transfer it from the first of January, 1930. The business manager will be Mr. Henry Hotchener and Mrs. Hotchener will be the sub-editor. A matter in which we must all take an interest is that we may place before the world a magazine worthy of the Society.

In her closing words the President said: I wish to emphasise that the one great purpose of the T.S. is to be a nucleus of Universal Brotherhood. That contains our duty, to spread brotherhood in the world so that it may approach nearer to that great ideal of the White Brotherhood, "the just men made perfect". We ought to be the corner-stone in the future ages of the religions of the future. When people ask whether the work of the T.S. is not done that is the answer that we can give them. One religion after another is born into our world and when its work is over it passes away. Our Society is to last with the ages, is to be the channel through which our world will continue to exist.

We are the cell in the great human race that sends out the force that draws nations, communities, classes, individuals, together. That is our supreme work. And it cannot be ended while humanity exists on our globe. We must remain a nucleus sending out the Life of God Himself throughout the whole of our world. And that work will not be finished until everyone has reached the summit of perfection. It is the living of Theosophy by Theosophists which will gradually Theosophise the world.

And to those who brought the message of brotherhood to the world, to H.P.B. and Henry Olcott, let us send out our love to them in the world in which they live in the far-away Himalayas. The one thing they ask of us is service to all that lives. So let us do that service in the little things of every day life. For in the realization of our brotherhood with the sinner lies our claim to the Elder Brethren. Universal Brotherhood has no limitations. The highest and the lowest are enclosed in its golden chain.

We have had a World Congress of peaceful happiness, let us share it with the world what we have gained in love. Servants of every true cause, lovers of all that lives, that is the motto for all true Theosophists.

I am not going to close this Congress. I am going to wish success to the continuing life that goes out from the meeting we have had in this great city. The World Congress of the Theosophical Society can never be closed for the members carry the Congress feeling with them wherever they go.

And as we go let us invoke that Wisdom to give us strength to energize us, that love to unite us, which is the very heart of the perfect brotherhood of those who have passed out of our humanity into the supreme human life that guides the world. Let us try to be worthy of them by being servants of all that lives.

The arrangement of the World Congress music was in the able hands of Mrs. Nathalie Parker and her assistants Mrs. Patten and Miss Hancock.

Mrs. Margaret Cousins, pianist, Miss Orline Moore, Soprano, Miss Green, violinist, and Mrs. Parker herself gave beautiful music during the public lectures and the banquet that closed the Thursday, while Miss Helen Freud sang in the afternoon.

The Banquet, which was also attended by non-members, was an enormous success. Dr. Arundale as toastmaster evoked endless laughter as did the various speakers, Mr. Warrington, Mr. Logan, Miss Dykgraaf, and Mr. Rogers. Dr. Besant as the last speaker proposed that a telegram should be sent to Mr. Hoover of respectful greeting telling him that we look to him more than to any other individual among the rulers to stand champion for Peace.

During the Congress four public lectures were given. Two by the President on "Theosophy and World Conditions" and on "Right Civilization". One by Dr. James Cousins on "The Spirit of Oriental Culture," and one by Mr. Geoffrey Hodson on "Angelic Co-operation in Social Reform". All these lectures were very well attended by a large outside public and very favourably reported by the press.

Looking back over what the Congress brought us we may note that the greatest harmony and brotherliness marked all the discussions and the most diverse opinions were given and listened to with unflinching courtesy and an effort to understand. We certainly lived Theosophy during Congress days, so we may say that it fulfilled its mission.

C. M. DYKGRAAF

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues from 11th September to 10th October, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Mexico, 10% dues per 1929, £20 ...	267	7	6
Canadian Theosophical Federation, dues per 1928 of 227 members, \$45.40 ...	123	5	0
T.S. in France, 10% dues per 1929, £45-17-1 ...	612	5	1
Mrs. R. W. Hughes, Kota Bharu, dues per 1930, £1 ...	13	8	0
The Presidential Agent, Egypt, 10% Annual dues, per 1929, and Entrance fee of 9 new members, £6-18-10 ...	92	9	3
T.S. in Austria, 10% dues per 1929, £7-11-10 ...	101	4	5
Indian Section, T.S. Part-payment of 10% dues per 1929 ...	1,000	0	0
Paraguay Section, T.S., 10% dues per 1929, £5 ...	66	11	6
Charter fee £5 ...	66	11	6
T.S. in Argentine, 10% dues per 1929, £2 ...	267	0	0
American Theosophical Society, 10% dues per 1929, £270-15-6 ...	3,616	10	0
T.S. in Australia, 10% dues per 1929, £63-2 ...	841	5	4
T.S. in Wales, 10% dues per 1929, 13-2 ...	174	15	6
Netherlands Section, T.S., 10% dues per 1929, £90-19-1 ...	1,214	11	6
T.S. in Spain, 10% dues per 1929, £15-4-4 ...	203	1	9
T.S. in Chile, 10% " £18-17-4 ...	225	2	3
T.S. in Austria, for "World Congress Fund, 15s. 2d. ...	10	2	0

DONATIONS

Krishna Dharmalaya Lodge, T.S., Bombay, "White Lotus Day" ...	20	0	0
T.S. in Australia, "Adyar Day Fund", £1 ...	13	5	4
	8,930	3	11

Adyar
10th October, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1929, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Friendship Box Committee, Order of the Round Table in America ...	329	8	0
Madura T.S., "White Lotus Day" collections per 1928-29 ...	4	12	0
Theosophical Lodge, Old City, Etawah, U.P. ...	7	0	0
	341	2	0

Adyar
10th October, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Borghi, Argentina ...	Kuthumi Lodge, T.S. ...	26-12-1928
Asuncion, Paraguay, Argentina ...	Tamandare Lodge, T.S. ...	1-4-1929
" " " ...	Hispania " " ...	"
" " " ...	Asuncion " " ...	"
" " " ...	Amambay " " ...	"
" " " ...	Jinarajadasa Lodge, T.S. ...	"
Buenos Aires, Argentina ...	Rajadharma " " ...	20-5-1929
Dehra Dun, U.P., India ...	Dehra Dun " " ...	13-9-1929

Adyar
10th October, 1929

A. SCHWARZ,
Ag. Recording Secretary, T.S.

NEW NATIONAL SOCIETIES

A Charter for a National Society, to be called "THE THEOSOPHICAL SOCIETY IN CENTRAL SOUTH AFRICA," was issued on May 15th, 1929, to Captain Sidney Ransom, with its administrative centre at Johannesburg in the country of TRANSVAAL.

A Charter for a National Society, to be called "THE THEOSOPHICAL SOCIETY IN PARAGUAY," was issued on July 12th, 1929, to Senor JOSE MARSAL, with its administrative centre at ASUNCION in the country of Paraguay.

A. SCHWARZ,
Ag. Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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BIOGRAPHICAL BOOKS

The Life of Annie Besant. By Geoffry West. This full length study of her life—the first to be published in any country—is by the author whose earlier sketch was described by Mr. Arnold Bennett as “a quite model short biography”. Acclaimed unanimously by the English critics as a splendid work ...	Rs. A.	11 4
Mrs. Annie Besant. By Geoffry West. “A quite model short biography”—Arnold Bennett ...		2 10
The Mind of Annie Besant. By Theodore Besterman. A critical study that is made extremely interesting. The following are some of the topics it covers: Education, Crime and Punishment, Protection of Animals, Vivisection, Vegetarianism, Status of woman, India, Socialism, Theosophy, etc. ...		3 12
Annie Besant. An Autobiography. An authentic key to the understanding of a heroic and perplexing life. It has become a classic among autobiographies, its literary charm contributing not a little to its distinction ...		6 6
Giordano Bruno. His life, Thought and Martyrdom. By William Boulting. Contains analysis and exposition of Bruno's various works, taking into account for the first time some facts relating to him that have only recently come to light ...		5 8
Giordano Bruno. By Annie Besant. The Story of Theosophy's Apostle in the XVI century. With illustrations. A lecture delivered in the Sorbonne at Paris ...		0 4
Life and Teachings of Giordano Bruno. By Coulson Turnbull. A tribute to the noble memory of a noble martyr and the story of a life to which the world owes much of its religious liberty and freedom. Illustrated ...		4 0
The Annie Besant Calendar. By Theodore Besterman. Published in honor of her eightieth Birth-day. Portrays the thought of Annie Besant by means of brief passages taken from her works and arranged under appropriate headings for different months ...		3 12
A Bibliography of Annie Besant. By Theodore Besterman. A valuable and exhaustive work of reference—with appendix and index ...		1 8

Theosophical Publishing House, Adyar, Madras

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues from 11th October to 10th November, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in South Africa, 10% dues per 1929 ...	267	5	0
” ” Ceylon ...	39	8	0
Indian Section, T.S., Balance 10% dues per 1929 ...	654	8	0
T.S. in Uruguay, 10% dues per 1929, £6 ...	80	1	2
” ” New Zealand, 10% dues per 1929, £34-15-0 ...	484	15	0
” ” (Outside) Russia, 10% dues per 1929, £1-13-0 ...	22	0	0
” ” Belgium ” ” ” £3-19-9 ...	53	4	0
” ” Hungary ” ” ” ” £3-10-7 ...	121	0	0
” ” Bulgaria ” ” ” ” £3-5-6 ...	47	1	6
” ” Ireland ” ” ” ” £13-11-0 ...	43	13	0
” ” Iceland ” ” ” ” £1-4-6 ...	181	2	9
” ” Roumania ” ” ” ” ” ...	16	4	2
H.P.B. Lodge, Toronto, Canada, 10% dues per 1929 of 15 members, £3-15-0 ...	49	8	0
T.S. in Portugal, 10% dues per 1929, £4-17-0 ...	63	14	0
Indian Section, T.S. for World Congress Fund per 1929 ...	166	2	0
T.S. in Bulgaria ” ” ” ” ” 7s. 1d....	4	11	9

DONATIONS

T.S. in Uruguay, “Adyar Day” Collections, £5 ...	66	11	6
” ” Hungary ” ” ” ...	27	11	0
Mr. A. Schwarz, Adyar ” ” ” ...	700	0	0

3,069 8 10

Adyar
12th November, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

**X SUPPLEMENT TO THE THEOSOPHIST DECEMBER
NEW LODGES**

Location	Name of Lodge	Date of Issue of Charter
Turenki, Finland	... "Janakkalan Looshi" Lodge, T.S.	10-9-1928
Jyväskylä, Finland	... "Jyväskylän Looshi" Lodge, T.S.	29-4-1929
High Wycombe, Bucks., England	... "High Wycombe" Lodge, T.S.	21-9-1929

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chichester, England	... Chichester Lodge, T.S.	Oct. 1929

Adyar
10th November, 1929

A. SCHWARZ,
Ag. Recording Secretary, T.S.

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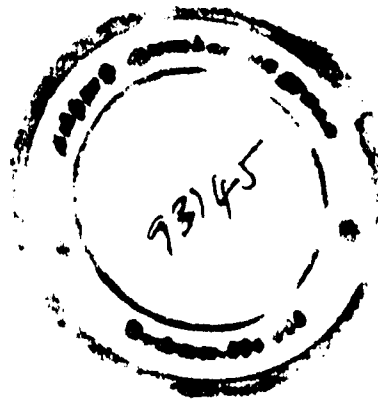
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FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

its promoters that its special ideals are becoming more and more widely accepted. Prof. Marcault has attracted widespread attention by his lectures in various universities. Of Masonry I cannot speak publicly except under general terms of ceremonial (as I do later on) and I have therefore to draw most of my illustrative material from the movement called the Liberal Catholic Church.

INDIVIDUAL JUDGMENT

In these days it is becoming the fashion for people to say that every person has to decide and judge about such things for himself. There has been too much tutelage from without, it is urged; we need less dependence on authority and more independence of judgment. There is always something to be said for this point of view. But the advocacy of independence can be exaggerated. Some people have better capacity for judgment than others, and some are better informed. Most of our members live in comparative isolation, without the advantage of free and constant intercourse with those who travel about a good deal, who visit different countries and centres of thought, and whose work in life enables them to be closer, as it were, to the heart of things. It does not militate against the aforesaid independence of judgment that people should be made acquainted with different points of view, with facts as they are, and so be helped to come to an opinion with more information at their disposal.

CURRENT DIFFICULTIES—AN ILLUSTRATION

At the present time most of the branches of our work are having to face great difficulties which arise on account of certain features of Mr. Krishnamurti's teaching. I may cite by way of illustration some of the complications under which one branch of the work in which I am specially occupied is suffering. Most of my readers will know that I am the bishop specially charged with the work of the Liberal Catholic Church on the Continent of Europe. The work itself is difficult and responsible enough, and the distances involved do not lighten the difficulty. A good share of travelling does fall to one's lot, but neither bodily strength nor one's financial resources admit of continuous travelling about from country to country, nor indeed would one's general work permit of that. One has at times to decide on the suitability of candidates for ordination on the report of others and according to one's own intuition on meeting with them, divorced from the opportunity of much direct observation. Ordinations are conferred in perfect good faith and trust on both sides—and the result of this venture has on the whole been very satisfactory. It is now happening with some frequency that such newly-ordained persons go to the Star Camp and become enormously impressed, perhaps, with what they see and hear and experience there. Some form of conversion of soul takes place, and they ask to be relieved of the solemn duties and obligations of the priestly office. Some of the earlier people made things more difficult whilst in the grip of their reaction by lack of courtesy, but fortunately there is little of this now-a-days.

AN ANALYSIS OF THE SITUATION

It is difficult to give the person unversed in Church matters to understand at all clearly the gravity of the situation. Those who know something of the meaning of ordination and realise the great changes that it brings about in the candidate can see how deeply-rooted should be the sense of responsibility for the regular and conscientious exercise of the powers that have been conferred. This is true of candidates of ordinary calibre, but the situation is all the more serious where the candidate for ordination has worked at the unfolding of his higher faculties. The change then effected in him by ordination has stupendous results. It is evident that a bishop has to be prudent about the giving of ordination, on account of the serious karma involved. One should at least be able to depend upon the priest not to incur the karma of unused opportunity.

It would not be prudent to speak too definitely about the case of a priest who ceases to exercise the powers of his office in order to transfer to the movement till lately known as the Order of the Star. To do this is obviously not at all the same thing as simply to drop the work in the pursuit of pleasure or worldly occupations, or through laziness. I speak, of course, with diffidence, but I do not feel it to be out of place to venture some comments upon such a case. Let me begin by saying that what is conferred at ordination, the opening up of the candidate as a channel for the power of the Lord and of the Holy Spirit, the changes made in the higher bodies of the candidate and the vivification of channels of force—these things come within the direct knowledge of a few experts only. Some ordinands can judge a little by the change of consciousness that takes place in themselves after ordination. In the opinion of experts such changes are so great and reach up to so high a level that they are utterly beyond the power of the man to produce for himself by his own efforts at the present stage of evolution. These powers are so great and far-reaching that it seems likely that a man who lays them aside in order to join the Star movement would have to spend long periods of time, and give the most devoted and sacrificing service, to regularise or to balance up, in any sense, the situation in which he has placed himself. The fact that the priest in question is giving himself to service in another branch of the Lord's work (provided that he actually does work with the same freedom and confidence as before) is one that undoubtedly must tell much in his favour, and one cannot presume to speak in too definite a fashion on the relative values of all this. But what has taken place is the deliberate asking of spiritual powers for an agreed work, and then the changing to a field of work in which those powers do not in the nature of things find either the field or the mechanism of expression for which they were designed. It would seem that the individual in question obtains the "merit" of his adherence to the Star, but has still to bear the huge karmic responsibility incidental to his ordination. The whole situation is singularly unfortunate from every point of view. I feel that as a bishop charged by Our Lord with this special work, one has a right

and a duty to draw attention to these and other elements of the situation.

Our Church has had to do its work under rather special and difficult conditions of a pioneer nature. There would be less of this instability if the candidates for ordination could have had a more philosophical and otherwise more adequate training and a wider experience of life. Some priests have come to quite a sensible solution of the difficulty by working freely in both directions. They do not see why because they feel themselves to be "liberated" (in whatever relative sense that word may be used) they should cease to work for their fellows. I have much respect for this point of view. It is, in fact, the great object lesson of the Masters Themselves. Having attained liberation, They remain back on earth as the servants of humanity.

THE DANGER OF SELF-CENTREDNESS

One cannot help suspecting that some of our friends have made the change having more in view the satisfaction of their own not very important state of inner idea and feeling, than their real usefulness in the work. It is the characteristic snare of the path of Mysticism that the man is apt to lose the sense of proportion as between his own personal little world of consciousness and the crying need of the world outside. It is all to the good that a priest should experience changes of consciousness, and feel less the burden and restrictions of the outer world. But his ordination has opened within him resources which are far beyond the possibility of his unaided attainment. The powers that now are his open before him vistas of useful work for the helping of humanity and the lifting of the heavy burden of the sorrow and sin of the world. Are his little personal experiences so important as to outweigh this wonderful scope for usefulness? And do they entitle him to throw aside the most solemn obligations he took as the condition of their bestowal. It does seem to me quite frankly that the attitude of some of those who have left the work to which they had honourably pledged themselves is one—unconsciously, of course—of undue self-interest. There is always such a danger of a person getting immeshed in the web of his own subjective emotional and mental experiences, that he does lose his sense of proportion and perspective in regard to his duty and his power of usefulness in the world around him. Of what importance are the latest thoughts that surge through the mind, or the latest promptings of the imaginative world—they are in reality as nought compared to the liberation from selfishness and the enlightened spirit which transfers our real interest and enthusiasm to the helping of our fellows and the upliftment of the world in which we live. It matters little, surely, whether we serve the Lord on this side of the road or the other. The choice of sides is often a question of our personal fancy or pleasure. It is the service that matters.

I shall have to mention and discuss the work of the Liberal Catholic Church in the course of this article, but it is not intended to

be the main subject of our discussion. I have brought the searchlight to bear upon its particular difficulties because they offer a very striking, not to say poignant, example of the chaos which now besets different departments of our work.

II. THE TEACHINGS OF MR. KRISHNAMURTI

I now approach an extraordinarily difficult section of our subject. I do so in the desire to avoid discussion of personalities as far as is possible, and with every intention of being courteous, considerate and respectful, and as brief as is consistent with the purpose of this article.

It is claimed for Mr. Krishnamurti that he is the direct manifestation of the World-Teacher or the Christ. All who have the privilege of knowing him at all intimately bear witness to his obvious sincerity, to his modesty, and to many charming and great demonstrations of character. Some, including myself, have felt a great spiritual power radiating from him. Mr. Krishnamurti's own statement of the situation is quite explicit, though it does not altogether coincide with what others have said of him. His own definition of the term "World-Teacher" is given as follows:

In case some of you still do not understand what is meant by "The World-Teacher," I think I had better explain it carefully. I hold that there is an eternal Life which is the Source and the Goal, the beginning and the end and yet is without end or beginning. In that Life alone is there fulfilment. And any one that fulfils that Life has the key to the Truth without limitation. That Life is for all. Into that Life the Buddha, the Christ have entered. From my point of view, I have attained, I have entered into that Life. That Life has no form, as Truth has no form, no limitation. And to that Life everyone must return. (*International Star Bulletin*, December, 1928, page 11.)

SOME PERSONAL OBSERVATIONS AND EXPERIENCES

I propose to speak quite openly and frankly, but with as much respect and courtesy as possible, about the claims that are advanced. The Theosophical Society has made people familiar with the idea that by constant meditation upon a Master and by sincere and protracted endeavour to live the life that approaches to the ideal of such a Teacher, the student can grow gradually into the consciousness of the Great One and can hold communion with Him. This is fundamentally a Christian doctrine. The devout Christian can have communion with Christ. There are in the Society people who claim to have reached some realisation of this union of consciousness with the Master and with the World-Teacher. After some years of responsible work in the Christian Church, including as a rule daily celebration of or participation in the service of Holy Communion, it is not unreasonable perhaps to make the claim that such experiences of communion have come to one, and that one has learned gradually to identify a certain wonderful influence as that especially of the Lord. I have gained the privilege of some familiarity with that influence in the work of the Church, and have felt it from time to

time through leaders of the Society—Dr. Besant, Bishop Leadbeater and others. I testify gladly and willingly that I have experienced this through Mr. Krishnamurti on certain occasions. There is another experience of my life of which I feel the circumstances under which this article is being written justify the open recital. I was privileged once to hear the Lord speak to an Indian lady Initiate. The influence was identified as the same, but to one's astonishment He was speaking as Sri Krishna and using graphic language of the Indian idiom—there was reference, for example, to "the rolling chariot-wheels of righteousness". I take the liberty of speaking openly about these things because it seems to me that the present situation demands frankness of testimony on the part of some of us. I say therefore quite definitely that I have felt this influence on more than one occasion during past years (especially in 1926) through Mr. Krishnamurti. Of more recent years I cannot speak, for the Star Camp at Ommen almost coincides with other work of mine, and my attendance has therefore been usually of rather short duration.

I feel it my duty to say that on ordinary occasions when Mr. Krishnamurti is speaking, I do not observe this special influence. I tried once to trace what I felt—it was more akin to first ray influence and I traced it very high up at the level of his individuality. I do not feel that on ordinary occasions we need look for any specially direct manifestation of the Lord. And one ventures to disagree strongly on occasion with what he says. Having said this much—and it has been a little difficult to do so—let me add that while I disagree with many of the ideas and statements to which he gives utterance, I have the greatest respect for him personally, and I do often feel an extraordinarily beautiful influence overshadowing the meeting that is being held.

What I consider to be infinitely greater in importance than all I have been discussing up to this point is that one is conscious of some stupendous outpouring of spiritual force in the highest worlds, the power of which one can sense at the highest possibilities of one's consciousness. But it is a power which is constantly present in the world. This I take to be the real manifestation of "the Coming". It seems to me to be centralised or focussed around the being of Mr. Krishnamurti, and I can anticipate that its effect upon the world will be stupendous.

ONE PATH OR MANY?

I beg leave to extend my criticism (etymology: Gr. *kritein*—to judge)—my "observation," shall I say,—to one other point. To me the great revelation of Theosophy has been its work as a synthesiser. It gives to its adherents a peculiar quality of mind. They learn to look for what is good and true in every aspect of thought, in every idea and belief which may find expression in the world. They develop the faculty of appreciation in place of that of ruthless condemnation. And all sorts of isolated facts and occurrences come

to be seen as parts of a consistent scheme. This work of synthesis is not of necessity at all limited to occultism. It is wonderfully illustrated, for example, in the works of J. Anker Larsen, a remarkable Danish Mystic. He is the author of several works of a mystical character, which are of extraordinary interest. One who has worked along the line of occult development can recognise at once certain of the experiences Mr. Larsen describes as coming to him. He tells of occasions when his consciousness was ubiquitous, and he writes much about the Eternal Now. He speaks of union of consciousness with that of the flowers. I have found few writers of this class so interesting and sincere, and whose experiences correspond so well to what Theosophists describe. There is observable about his writings a great appreciation of this synthetic attitude of which I have just been writing.

This synthetic attitude or appreciative attitude of mind is peculiarly characteristic of all the Great Ones with Whom I have been privileged to have contact. It has been a most inspiring characteristic of Dr. Besant, Bishop Leadbeater, and of other leaders of the Theosophical Society. But I see little evidence of all this in the Star instruction. There is a painful absence of appreciation of other lines of thought, of other methods of approach to Truth, of other varieties of work. Krishnaji even goes so far as to say:

You cannot by any means live both with the past and with the future. (*International Star Bulletin*, August, 1929, page 14.)

There is evident a certain relentlessness in following one line of thought to the exclusion of everything else, which contrasts unsympathetically, in my opinion, with the more Theosophical attitude of endeavouring to see the good on both sides of a question, where there is a conflict of point of view.

I speak in this way quite disinterestedly and only because I feel that the circumstances of the situation demand that we should not burke facts. Knowing Krishnaji as I do, I feel sure that he will not resent impersonal criticism of this sort. For if one honestly holds views of this kind, one is surely entitled to express them when they are in disagreement with much that he says. I personally take the view of Mr. Krishnamurti that on "the life-side" there is much transmission of the power and blessing of the Lord, but that on "the form-side," and especially in regard to formal expression on the physical plane, there is evidence of intrusion of the personality's limitations, and that one is entitled without lack of respect and reverence to challenge physical plane utterances that seem to fail in breadth of vision and to contradict the fulness of one's own life experience.

CONCERNING RELIGION AND CEREMONIES

It is with relief that one can leave the difficult matters whose discussion under the last heading has presented itself to my conscience

as an inevitable duty, and can now turn to the less delicate task of considering what Mr. Krishnamurti has been saying on religion and ceremonies.

I have thought that these important questions could best be dealt with by presenting first of all a certain number of quotations of what he has said. Here are two examples:

You want to go along in the same old way, to have your Masters, your gurus, your worships, your rites, your ceremonies, and to reconcile all these with what I am saying. (*International Star Bulletin*, August 1929, page 14).

You have certain preconceived ideas of what Truth is—that through religion or through religious rites you can find it, that through beauty you can find it, that through Masters you can find it. You can never find Truth through these. (*Now*, J. Krishnamurti, page 10.)

The relationship between Master and Pupil is in the considered judgment and experience of many of us the most sacred relationship on earth. It is the Master Who makes this relationship, and surely the nature of it may safely be left to Him. In the second quotation we are told that “you can never find Truth” “through Masters” and the same is said of beauty as an avenue to Truth. People who are privileged to have conscious relation with a Master or who have had real experience of art, can only set such remarks aside as completely unintelligible.

Here are some more utterances:

You must be of no god, of no religion, of no sect; bow down to no authority, past or present, for all authority is unproductive . . . Please, I mean everything I say: don't go away afterwards and say: “He does not quite mean that; he means us things. Those are excuses because you cannot find the real.” (*International Star Bulletin*, August 1929, page 17.)

You want to know what is the right kind of ceremony you should perform, what gods you should worship, what prayers you should say, what kind of beliefs you should hold; with these I have nothing whatever to do. I am not going to deal with them any more. I am not going to deal with your beliefs, your authoritative statements, which you throw in my face at every turn of my discourse, because they are of absolutely no value. From my point of view they are absolutely unessential, none of them will lead you, or anyone in the world, to the absolute, unconditioned Truth. (*Ibid.*, September, 1929, page 5.)

Ques. When you speak of the uselessness of all religions, ceremonies, rites, do you refer only to the old established ones, or do you include in these the Liberal Catholic Church, Masonry and other esoteric rites, not spoken of publicly, which are performed for a spiritual purpose? It is thought by some that though the older forms may be outworn, these others are still living. But if Life and Truth are one, can the Life be held in any form?

Ans. I have said, and I will not go back on what I have said, that you cannot approach Truth by any path whatsoever, nor through any religion whatsoever, nor through any rite whatsoever, nor through any ceremony, new or old. I include—I do not want you to agree with me, but to think it out—all forms of religious ceremony intended to help man, for I maintain that they cannot help. That is my point of view. (*Ibid.*, page 9.)

I have gathered together these quotations without difficulty. They are typical of the teaching that is being given. My own point of view will best be expressed not by critical examination of these utterances, but by a positive statement as to the nature and use of religion and ceremonies.

III. RELIGION AND THE PURPOSE OF CEREMONIAL

WHAT IS RELIGION?

I have pointed out elsewhere that in our study of different subjects etymology is often a useful ally. This is especially true in regard to the technical terms of religion. The word “religion” is generally held to be derived from the Latin *religare*—“to bind back”. It is a common idea in religious tradition that man has lost the knowledge of his birthright. There is a Christian tradition of the fall of man. Hindus speak of our having lost our way in the illusion of *māyā*. Religion is intended to teach us of our Divine origin and birthright and to help us to gain realisation at first hand of the Divine element in us. It “binds us back” or re-knits us in self-consciousness to that Divine principle in us.

The work of religion divides itself conveniently into three departments—those of philosophy, ethics and worship. Each of these ministers to the need of man. Philosophy, when rightly handled, gives him an understanding of the world in which he lives. It shows him that there is a purpose in life, that there is a Divine Plan or scheme of development in which he takes part. It explains to him the meaning of the world in which he lives, and how to profit by the experiences with which life provides him.

Ethics deal with man's relation to man and to the world around him.

Worship means literally the ascribing of “worth-ship” to God—that is the lifting up of our hearts in gratitude and reverence to God. It teaches man to realise his own inner Divinity and to effect union with the Divine Life without. It includes a system of training by which the whole nature of man is purified and uplifted. Rightly understood, it should deal with the upliftment and full expression of human consciousness.

Hence we see that worship consists of a set of spiritual exercises whose purpose is to bring man into conscious relation with God, with his own “higher self” and with his fellow-men in the entirety of his and their consciousness. One side of this consists of exercises to be done in solitude, taking the form chiefly of prayer or reflection and meditation; another of collective or “congregational” effort. From one point of view, worship serves for personal spiritual edification, and can be thought of as having the same legitimate motive

as education. It would not be thought of as selfish for a man to educate himself. From another point of view, the effect of worship is to unite us in closest spiritual association with our fellows, and also to send out into the world great floods of spiritual power making for the upliftment and reheartening of all those who come within its sphere of influence. As a man grows in the understanding of religion, he uses it less with intention for his own spiritual development (though that continues naturally to take place) and more with the purpose of pouring out blessing and help upon the world around him.

If this be the attitude of the worshipper, I submit that the strictures of Mr. Krishnamurti have no valid application at all. To say that one cannot approach Truth by means of this deliberate purification and dedication of one's nature, and by this devoted contribution to the spiritualisation of the world in general, is to my way of thinking quite contrary to the facts of the situation.

ON CEREMONIES

If one seeks for a definition of "ceremony" in the dictionaries and encyclopædias, one finds the word limited sometimes to religious usage. But we talk of the "master of ceremonies" at a dance or social gathering, which reminds us that the word has also so-called secular applications. One dictionary defines it as "observance, or etiquette, or formality, or prescribed rule". The fact is: we cannot express ourselves in any fashion on the physical plane without embarking upon some form of ceremony. This statement applies in some respects also to other planes. The familiar talk of "doing away with all forms and ceremonies" is a proposition which may sound very gratifying, but which it is difficult to achieve, when one comes really to face the facts of the situation. It is the kind of remark that one has heard made since one's earliest days in the Theosophical Society from people who had never attempted to think out for themselves the logic of ceremonies. There can be no expression of consciousness in the worlds of form except through some "formality," that is to say, formal action or ceremony. People would do much better to study and examine impartially things they do not understand, than to dismiss them on the strength, or rather weakness, of illogical prejudice.

There is one idea which is especially involved in the more technical meaning of the word "ceremony". An omnibus or an automobile is a product of human ingenuity applied to avert bodily fatigue and to increase the area of a man's influence and activity. Its use is a ceremony, and nobody quarrels with this. There are ceremonies of court or civic etiquette with which people are entitled to quarrel because they are out of date—we can take the dress of a court lackey as an example. To remedy matters we do not, however, abolish ceremonies connected with his equipment; we change the dress and employ another form of ceremony. We can choose between ceremonies, but without lapsing into inactivity, we cannot abolish them.

I have before me the picture of a gathering at Ommen. The trees, the sky, the open spaces, the grouping of the multitude around the speaker, the speaker's attitude and dress—all these were to many, surely, an ideal spectacle. It was one form of ceremony to stage this gathering in the open air amid the witchery of nature. It would have been another form, with a loss perhaps of beauty but a possible gain in certain practical considerations, to have had it in a hall.

Let us turn to another scene—a concert at the Queen's Hall, in London. Numbers of instrumentalists performing antics on odd-shaped instruments. A musical ceremonial with astonishing power to melt the human heart and to lift man into sublime heights of consciousness. For this kind of ceremony technical skill and great intelligence are needed. The processes involved are largely hidden from the ordinary man, and it requires training and education in the specialised art of music for a man to be able to derive benefit from what he is hearing.

There are ceremonies taking place everywhere in the world around us. Nature has her own ceremonies in the changing of the seasons, the wind, the rain, the alternation of sun and moon. Moreover, it is natural to man in the extremity of feeling to express himself in gesture where words fail, and there are nations who give natural vent to this form of self-expression and are more demonstrative in the response of their bodies than their more repressed and impervious brethren.

CEREMONIES OF RELIGION

I spoke just now of the more technical meaning of the word "ceremony". All actions, as was pointed out, are ceremonies, but as in the case of the automobile or orchestra, there may be a specialised grouping of activities, the product of high and concentrated intelligence, which is of enormous help and service to mankind.

It is on this basis that I want to discuss the ceremonies of religion. If one studies the primitive ceremonies of some races, one sees devices which are labour-saving in a decidedly humorous fashion. The Tibetan prayer-wheel is a case in point. The sacred formula is repeated on slips of paper attached to the wheel, which is rotated by hand or water or wind. Sometimes it is written on streamers which are allowed to float in the wind. This apparatus is supposed to secure great merit for its promoter. Amongst the Zuni Indians sticks are employed with a feather attached. The plumes are supposed to convey the prayer to the stick which represents the particular deity. These devices are perhaps not entirely valueless, as elemental creatures get attached to them, who keep a certain influence at work. But the underlying idea is obviously to replace human effort and hard work by mechanical means. (This must not be confused with not the popular but the scientific use of the rosary and bead apparatus, whereby the instinct of touch regulates the

time-length of certain devotions, and the mind is left free for intense concentration upon the special intention chosen.)

There is an active reform movement at work in India to replace these mechanical ideas of worship with intelligent and heartfelt devotion on the part of the worshipper. It is unfortunate for the true understanding of ceremonial in India that the mechanical and automatic repetition of ceremonies has been the prevalent custom for long periods of time and has obscured the idea of active and intelligent human co-operation. The same attitude is widespread, though in less crude form, among the less educated and less emancipated classes in Europe. People "assist at Mass" in a negative and routine attitude.

WORDS AS THE VEHICLE OF THOUGHT AND EMOTION

It has been our special work in the Liberal Catholic Church to set quite a different standard in regard to the meaning of worship. The congregation is taught to take the language of the Liturgy as an indicator or guide to the work of self-expression. Each sentence contains one or more leading ideas, and these indicate the direction or sense in which the feeling and thought of the congregation is to flow. The mention of the word "love," for instance, is a signal for a collective self-expression in terms of love. The congregation think and feel love. This simpler form of expression can be elaborated as the worshipper learns his work. There are technical terms which suggest certain ideas. "I will go unto the altar of God," for example, is a phrase which carries with it a marvellous significance. The altar is suggestive of sacrifice. The word is the signal to the group of trained and intelligent worshippers to direct their thoughts to the great Sacrifice of the Logos—the breathing forth of the Divine Life into the universe, the supreme sacrifice of the self-limitation of the Logos. There comes a stage in human experience, when we have learned to become more interested in other people or in humanity as a whole than we are in ourselves—a stage when we are able to divest ourselves of all personal and selfish interests, and at this stage it is possible in an act of complete and joyous self-abnegation to identify ourselves in thought and in feeling with the supreme unselfishness of the Logos.

THE OCCULTIST AND THE MYSTIC

Before I pass on to discuss the more intricate possibilities of ceremonial, there is one aspect of the work on which I should like to touch. We hear a good deal in the literature of the East, and of meditation generally, of the turning inwards of the consciousness. There are various practices connected with this—the withdrawing of the consciousness to the heart, for instance. This is all useful, but in my opinion open to danger, unless kept constantly in balance by the complementary practice of turning without. Introspection seems to me to be dangerous, largely because one is exploring uncharted

territory and is apt to lose in the process all one's bearings and one's standards of judgment. Meditation of this sort may lead people to be terribly self-centred and self-interested; it causes them sometimes to lose their practical hold on life and their sense of proportion in their relationship with their fellow human beings. It is a practice which has to be undertaken with great discretion, and the wise student will exercise constant care to correct it by outward-turned effort and practical work. To become outward-turned as a matter of habit is the surest way of conquering morbidity and depression.

The way of the occultist seems to me to consist in learning to control and to work freely with the consciousness directed either within or without. I speak much in this article on the advantage of learning to be outward-turned. But this does not imply the neglect of all that branch of work which concerns the initiation or bringing into being within one's waking consciousness of various mental and emotional and still higher qualities. That is an essential part of the occultist's training, and is indispensable to the kind of work that I have been discussing for active and intelligent co-operation in Church services. For this work the consciousness is largely inward-turned. In the earlier stages of his work a man's mind and emotions depend in their action largely upon outside stimulation. The ordinary person is not capable of arousing within himself at will a strong feeling of love. He is dependent upon stimulation from outside—the sight of a loved friend, for instance. One task which has to be mastered in order to gain efficiency in Church work is that of learning to induce within oneself at a moment's notice any of the fundamental virtues, such as love, sympathy, devotion, strength. Merely to think *about* these things is not sufficient. One must be capable of awakening strong emotion at demand and able to pour it out as a contribution to what is wanted for the need of the Church service or for the helping of people in ordinary life.

It is the distinction between the occultist and the mystic that the former learns to employ his consciousness at will in both directions, whereas the mystic works chiefly at introversion and prefers to ignore the outer phenomenal life.

I have heard the idea put forward that the mystic endeavours to touch experience outside of the conditions of time and space, whereas the occultist frankly works within those categories. This may be true as regards the mystic's wishes and aspirations. To escape from the limitations of time and space, just like the attainment of ultimate liberation, is a consummation a long way ahead of most of us. Phrases of this sort are heard not infrequently, and I take it that they are used not in the technical and absolute sense but in a relative sense. In such a way liberation, a bursting of bonds and restrictions, is possible at many stages and is a real and living experience.

COLLECTIVE WORK

There is another vista of work and progress which opens up as soon as one has responded to the ideal of being normally outward-turned. It has to do with group or collective work, and is well illustrated in connection with what is called congregational worship. It will be within the experience of many of my readers that there is a condition of consciousness in which one feels one-self united with one's fellow beings. There are approaches from outside to this state at the level of what is called the causal body; it is more readily grasped at the buddhic level. I have worked with my congregations in Church to get them to express themselves in their interpretation of the liturgy, not simply in the individual aspect, but to be attempting the whole of the time to blend their consciousness with that of the entire congregation—so that every leading word that is sung and every emotion or thought that is expressed is the product, not of the person himself, but rather of the entire congregation. It is impossible to exaggerate the spirit of unity, of love and friendliness engendered by a work of this kind, and to what extent the power contributed by a congregation working in this collective fashion transcends what is done along the more ordinary separate methods. I mention this because I have discovered in the course of the work that I have done along these lines, that the devotion and enthusiasm of a congregation can be maintained by this method of work without the least difficulty—and that the people themselves rapidly grow into a realisation of what is happening and gain much spiritual experience for themselves at first hand.

RELIGION BASED ON A KNOWLEDGE OF NATURAL LAW

In the foregoing remarks I have tried to show that a liturgy provides opportunity for people to express their thought and emotion according to a preconceived and well-planned scheme and with a clear purpose in view as to the results to be obtained. The worshippers can and do derive great spiritual help from this work for themselves, but the higher attitude is that of being outward-turned and of regarding this work as done for other people or humanity as a whole, and as blending in with and being modelled after the Eternal Sacrifice of the Logos. And finally we saw that the whole process could be greatly intensified and raised to a higher level if the people would cease to think in the habitual way of themselves and their own welfare, and realise themselves as working on behalf of a great body-corporate.

We have already seen that human intelligence is able to plan for the welfare and wider usefulness of man. The automobile was taken as a case in point. It enables him to benefit by wider intercourse with his fellows and to diminish the difficulties caused by separation in terms of space. The principle which underlies all inventions

of this kind is that of learning to single out and to make use of certain laws of nature and to adapt the working of these to the particular ends in view.

Now the same principle underlies what we may call religious ceremonial, as exemplified in the services of religion, or of an institution like Freemasonry.

THE HOLY EUCHARIST AND NATURAL LAW

A Church service may strike the uninstructed spectator as a hopelessly complicated affair, especially a service like the Holy Eucharist. Why such an intricate ceremony? Is not the spirit of Christ the very apotheosis of simplicity? These and similar criticism are constantly heard. The answer to these questions is that the spirit of Christ is essentially simple, and the same statement applies to all high spiritual experience. But man himself in his natural and undeveloped condition is chaotic and complicated. It is typical of all experience of growth in spiritual things that the higher one rises the more one passes out of complexity into simplicity, out of diversity into unity. The course of the Eucharist is perhaps outwardly a little complicated and bewildering to the new onlooker—but a moment's reflection will explain this difficulty. One has in the first place to deal with a number of people at many different levels of development—and to unite such people in itself involves some complexity of procedure. But one has only to pause for a moment to consider and to endeavour to realise what the Eucharist sets out to do, to find the supreme answer to this and to observations on the part of people unfamiliar with the subject.

The Eucharist sets out to do nothing less than in a sense to repeat, or at any rate to extend in terms of time and space, the Incarnation of our Blessed Lord. Such a task is not to be achieved without some effort on our part and there is some minimum of time and procedure required for its application. It is a little arrogant to ask that so sublime a wonder should be subjected to our conditions. The man-in-the-street has yet to learn that in affairs of religion—the most elevated and sacred with which we are privileged to concern ourselves—it is a question of adapting ourselves to its requirements and conditions rather than *vice-versa*.

THE STAGES OF THE EUCHARIST

I have written elsewhere about the detailed course of the Eucharist, and to attempt anything of the sort would be quite out of place here. I do propose, however, to devote a little space to consideration of the different stages into which that service may be divided. The Eucharist is perhaps the supreme ceremony given to mankind on the physical plane. It comprises within itself a whole cycle of spiritual development, portrayed in its symbolism and worked out in the forces it liberates upon and within the worshippers.

Naturally we cannot respond to its full possibilities at our present stage of evolution. A short examination of its chief features will suffice to show how marvellous is its whole conception, and what untold possibilities it offers to the devout and intelligent worshipper.

The first problem that has to be faced in any public gathering for religious purposes is the purification and welding together of the people. It is not only that the people come from a great variety of occupations and with their auras full of all sorts of ideas and emotions, and of influences picked up in their surroundings and in the course of their several occupations, but also that those people show between themselves vast differences in temperament, in degree of receptivity and in age of evolution. Obviously the first thing to be done with them is to give them a spiritual bath, so to speak, and to get them welded together into whatever degree of unity (if the phrase may be pardoned) that is possible. The service starts off therefore with congregational singing, with the purification with the holy water, and the idea of approach to the altar of God—the sacrifice of the personality. The *Confiteor* and Absolution follow this. All this does a great deal to turn out of their auras the foreign influence of the outer world and to bring them into tune with the Higher Self. The earlier part of the service is devoted to singing or to vocal self-expression in praise of God and to prayer. Passages from the Scriptures are then read which enlist the mental element, and finally the recitation of the Creed or similar passage, rightly accomplished, brings into activity and expression the causal body. This has all purified and brought into active self-expression the whole being of the man, from the waking consciousness in the physical body to the Ego.

There is now a complete change in the nature and intention of the service. The *Offertorium* is the offering of bread and wine as tokens of the fruits of the earth. Elementals of earth, air, fire and water participate here; and we join with Nature in our offering of praise and gratitude. With this offering we now unite "ourselves, our souls and bodies, to be a holy and continual sacrifice" to God. The angelic hosts are then invoked to join in the pæan of praise and thanksgiving.

We now come to the Prayer of Consecration. The link between us and the representative elements of bread and wine is broken so far as all lower and personal connection is concerned, and they are consecrated and set apart as channels for the Divine grace. We mention special objects for which the Holy Sacrifice is to be offered, sacrifice of the Logos, to the Hierarchy, to the stupendous Lord. And it is He Who changes the elements into the institution by Our His Life and Power. The Body is the vehicle of life. The Blood is the Life poured out in sacrifice. Various processes take place as to the distribution of the power over the world and to the people present. There is an assembling of men and angels into a closeness of consciousness, and the Holy Communion, the culminating act of the

sacrifice, follows. The service then closes with ascriptions of praise, with prayer, with the solemn and grateful dismissal of the angels, and with the final Benediction.

I propose to say nothing in comment upon all this. People must study and experience it themselves if they want to realise what they can of the wonder and the beauty of this marvellous condescension of the Lord to His people. Those who do come to understand even a little of the significance and wonder of this rite soon realise that they could spend many incarnations participating in these sacred mysteries before even entering into the fulness of what they have to offer. I know of no quicker and no surer way of entering permanently into the consciousness of our dear Lord. And I know of no more effective and wide-spreading means of uplifting the world and of bringing inspiration to the many who are struggling and striving often in terrible difficulty and isolation.

IV. "THE THREE MOVEMENTS"

It has become quite clear in the course of this examination of the existing situation that there are radical differences of outlook between those who follow the one or the other of these different lines of work. These seeming contradictions are very puzzling to the generality of our members. I want my readers clearly to understand that I have no thought of denying the reality of the experiences that come to many people in the Star Camp. Some such people have spoken to me themselves. But there are many others who realise the influence and power of the Lord and of the Masters along the other lines of work. I myself can only say that in the carrying out of Theosophical and Church and Masonic work, I have constantly had relation with the Great Ones and from time to time direct approval of work that was being undertaken. One Master showed me great kindness not long ago during a difficult period through which I was passing. He spoke of the invaluable influence of religion in the upliftment of the world, and then placed my consciousness in relation with His own as He described the effect of religion.

How are we to reconcile these differences in our midst? The situation is difficult, and perhaps we need not expect to be able to understand why certain features seem to be irreconcilable. One explanation of what is actually taking place was given to us a number of years ago, and I personally find in this explanation the easiest way of reconciling many of these difficulties. It let in much light upon the present situation. The point of view to which I am referring has recently been re-presented by Bishop Leadbeater in an interesting article published at Sydney. It is in a Church periodical edited by Bishop Arundale and called *The St. Alban*. In the first issue is the initial instalment of this article by Bishop Leadbeater entitled *The World-Teacher's Impulse: Why the Lord Descends into Incarnation*. I propose to give some extracts from it.

Bishop Leadbeater first points out that "His work for the world does not consist only, or even chiefly, of descending among men and presenting to them certain teachings all the time". He speaks of the duty of the World-Teacher "to look after, to shepherd, to guide *all* the religions of the world, not that last one only". "Sometimes," he says, "He takes up an additional piece of work and comes down among men in order to reach certain ends which He could not so well reach without doing that. Realise that that is an effort by the same great Teacher, but it is an effort made only occasionally, whereas the other is the constant work, His daily business, as it were, which He is always doing."

THE TWO IMPULSES

Bishop Leadbeater goes on to say:

Now, there are two types of men in the world. There always have been two great types of humanity, I mean with regard to the matter of spiritual development. There are those whom it has been the custom to speak of as the Mystics and the others who are sometimes called the Occultists. There are some who try to develop themselves step by step, little by little, line upon line, as it were, and there are others who try to fly straight to the goal without thinking of anything intermediate. They must of course, pass through the intermediate stages, but they do not think of them; they aim only at the One. The Lord in his graciousness has chosen to give a tremendous impetus to each of those types. Only a few years ago He, the same great World-Teacher, ordered the formation of the Liberal Catholic Church, and at the same time ceremonial called Co-Masonry. He thereby gave a very great impetus and encouragement to those who were moving along that particular line called, sometimes, the line of the Mystic, the line of the man who flies straight to his goal, or I had better put it, who thinks all the time of that goal. There is no reason why the other man, the Occultist, should not keep the goal always in mind, but he does think of the next step that he has to take, and he does think of how far in taking that he can help other people along the line that he himself is taking.

Bishop Leadbeater then speaks of His taking a body and coming into the world, and says that none of us know the reasons which have prompted this descent, that we cannot fully understand and must not be discouraged on account of that lack of full understanding. "When He so comes He is not coming to you or to me, He is coming to the whole world . . ."

We stand very much in need of a clear and comprehensive exposition of mysticism. One understands the occultist's method of working both without and within, but the mystic's inclination to ignore or pay scant attention to the without seems to militate against our getting much explanation of the methods followed. This path has always seemed to me to be one whose detailed understanding is particularly difficult, precisely because it has not been mapped out like that of the occultist, and because there must be great difficulty in estimating the nature and value of inner experiences without reference to outside standards. Grave dangers seem to lie along this way, and one cannot help thinking of those Egos of whom we have been

told, who, having prematurely eliminated desire and the natural inquisitiveness of the mind, but not having reached the goal of our present evolution, remain suspended in mid-air so to speak, in some condition of dormant consciousness, until they must resume their places and labour in a future scheme of evolution!

Bishop Leadbeater goes on to speak most interestingly of sometimes seeing the Lord "wrapt apparently in meditation".

We watch the interflow of those marvellous currents of force. We see how, and not only He, but other great Adepts under Him, we see how He is dealing not with individuals, but with all classes, with nations, with types of men, not confining Himself to any one nation, but at a given moment working with a given type of men, working upon the egos, the souls, of men, not touching them down here at all. That is the daily work, the steady pressure, the steady upliftment that is being given, not to one person individually, but to all, some in one way and some in another, according to their needs. It is an utterly marvellous and indescribable influence that He is pouring forth, but it works on those higher levels, and for the majority of mankind the communication between those higher levels and the lower levels, the brain and mind and so on, those communications are very poor, very slightly open.

SOME CONCLUSIONS

I feel that in all this we have the most reasonable and inspiring explanation of what is taking place, and the most satisfactory solution of many of our difficulties. Those who have been privileged to enter into the mighty consciousness of the Lord realise how utterly impossible it would be for one hundred representatives even to express that in anything like its plenitude down here. Bishop Leadbeater, in response to some observations of mine, once put it to me that His manifestation could at best only be very partial on the physical plane. And "even that small part can never be truly represented, because the methods of expression of this plane are totally inadequate to the task. It is exactly like trying to calculate the cubic contents of a solid object by using a long measure only".

One meets with instances of Pupils acting as more or less direct channels of the Master. But these occasions are rare and seldom of long duration. Perhaps the strain is too great on the Pupil—perhaps it is too great on the audience; and one may well put the question as to what we have done to deserve such exceptional recognition.

My own impression is that the power of the Lord is being made specially manifest in the world at the present day through a number of channels—some of them organisations and some persons. What was said a few years ago about certain Apostles, some already chosen and some to be chosen later, refers perhaps to this. There are indications that certain persons are being used as special channels of the Lord's influence in a variety of ways, and owe their direct allegiance to Him. That the Liberal Catholic Church and forms of Masonry are so being used by Him is within the range of my own

experience. I see no reason why there should not be one central focus of His power and manifestation, several subsidiary ones, and why various organisations and groups should not be chosen to serve as channels for Him. Indeed one can envisage the Coming as an event of world-wide manifestation, in which all sincere and altruistic movements may take their part in transmitting to the world the blessing of Him Who is alike Teacher of angels and of men.

J. I. Wedgwood

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.