

WORLD THEOSOPHY



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Religion of the New Age

George S. Arundale, M.A., LL.B.

December, 1931

Religion Number

Our Policy

World Theosophy is an unsectarian publication dedicated to the art of living, to world Brotherhood, and to the dissemination of truth.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor.

Contributors are earnestly requested to remember that harmony, understanding, and co-operation are vital essentials of practical brotherhood, and are impeded by controversial opinions of a critical, personal nature.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."



World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener, Editor

(Formerly Co-Editor of The Theosophist)

Henry Hotchener, Publisher

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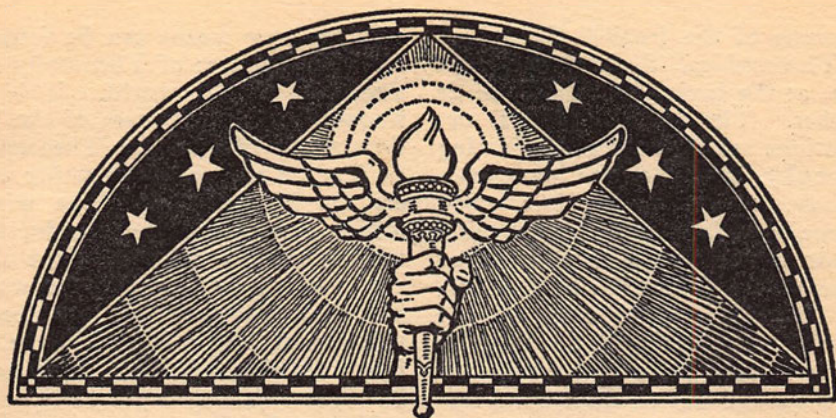
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Madonna and Child, Carlo Maratti (1625-1713)

"And the child grew and waxed strong . . . and the Grace of God was upon Him."



Over the Wide World

Union and Coöperation Are Indispensable.—Master K. H.

We take this opportunity to extend to one and all of our readers and subscribers our best wishes for a Merry Christmas and a Happy New Year.

We have all been glad to bear in common the world's trials and difficulties of the past year, and we shall bravely face together those that are ahead. No matter how dark and threatening the present skies of the world may look, we can assure ourselves that the coming year will show at its close much improved conditions everywhere.

It is so written in the world's future.

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It was a great and deeply-felt grief that fell upon the Theosophists in California when the morning newspapers announced the passing of Dr. Besant. The more was the news believed authentic because the item was stated to be a cablegram from Bombay, India, via San Francisco.

We immediately sent a cable of

enquiry to Adyar and received the reply that Dr. Besant had been quite ill, had passed the crisis safely, was growing stronger, and was not now confined to her bed. May this improvement continue! It is impossible even to think of our Society without her presence within it, the devoted, loyal channel of the Great Ones.

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Mr. A. P. Warrington, the international Vice-President of the Society, and Mrs. Warrington have gone to Adyar to visit Dr. Besant and other friends, and to attend the Founders' Centenary Convention there, December 24th to 27th.

▲ ▲ ▲

The following, on coöperation, from the editorials in the "Watch Tower," appeared in the Adyar September *Theosophist*:

Elsewhere appears a brief report of a meeting in London of representatives of several Theosophical organizations working to spread the philosophy of Theosophy. The meeting was held at

the rooms of the English Section of the Theosophical Society of Point Loma, at the invitation of Dr. G. de Purucker. The fact that several organizations are at work disseminating Theosophy, instead of one homogeneous body, has been mistakenly accepted by some as evidence that Theosophists are not living up to their creed of Brotherhood. The ideal of Brotherhood has not imposed upon all one sole way of working. So long as nothing is done to interfere with another's way of service, there is no reason why two workers may not serve the Cause of Theosophy each in his own way. The Parent Theosophical Society, with its Headquarters at Adyar, has in this regard a "clean sheet," as it has gone its way developing its particular modes of service, but interfering with none.

But this need not blind our eyes to the fact that some groups claim an inner guidance from the Masters, and therefore look upon one or more visible leaders as Their agents, and so having authority to give a decision as to the better of two ways of working. But these divergent claims are after all matters of personal testimony, and cannot count as authoritative save with those who give a willing obedience to that authority. Such claims for occult guidance have nothing to do with working with others for Brotherhood. Provided then all such occult claims are excluded from discussions regarding a common work for mankind, much can be gained by pooling the experiences of the various Theosophical Societies and bodies now in the world, in order to plan for more effective presentations of Theosophy.

Now that after fifty-six years several organizations teaching Theosophy have come into being, the experiment can well be tried whether they cannot usefully meet periodically to consult with each other as to certain types of work. Such consultations need not signify that any group lessens in any way its own particular allegiance to leaders visible or invisible, merely because it gathers with others to inquire

whether new means can be found to make the message of Theosophy more dominant in the world. It is well known that the Masters of the Wisdom who launched the Theosophical Society did so in order to gather workers for Brotherhood. The wisdom which They gave was intended to be used to remove one by one the obstacles which now stand in the way of Universal Brotherhood. So long as this aim of Theirs is kept in the forefront, nothing is lost but much gained by Theosophical organizations consulting each other.

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The movement for peace and the success of the Disarmament Conference goes on apace to its fulfillment. We hope all the readers of this magazine have signed the Disarmament Petitions and sent them to the headquarters of the committee at Washington.

The action of Professor Albert Einstein in forming his "War Resisters' Movement" is creating great enthusiasm and response. He says:

Let this generation take the greatest step forward ever made in the life of man. Let it contribute to those who follow, the inestimable gift of a world in which the barbarity of war has been forever renounced. We can do it if we will. It requires only that all who hate war shall have the courage to say that they will not have war.

I appeal to all men and women, whether they be eminent or humble, to declare before the World Disarmament Conference which meets at Geneva in February that they will refuse to give any further assistance to war or the preparation for war. I ask them to tell their governments this in writing, and to register their decision by informing me that they have done so.

ALBERT EINSTEIN.

P. S. I have authorized the establishment of the "Einstein War Resisters' International Fund." Contributions to this fund should be sent to the Treasurer of the W. R. I., 11 Abbey Road, Enfield, Middlesex, England.

PLEDGE

Prof. Albert Einstein,
War Resisters' International,
11 Abbey Road, Enfield, Middlesex,
England.

I wish to register with you as one who will never, under any circumstances, take any part in future wars. I will refuse to give any assistance in the preparation of the wholesale slaughter of human beings. I have written a personal letter to the Head of my government accordingly.

Yours for the dawn of peace on earth,

NAME (Miss, Mr. or Mrs.) _____

Address (Street) _____

City _____ State _____

Country _____

At a recent Disarmament Meeting in London, Ramsay MacDonald spoke impressively of the illusion of arms. Some of the highlights of his address are reported in *The Times*, New York:

People seeking peace by arms are like people seeking shelter under trees during a thunder-storm. They are at the very point which is first struck when the thunderstorm breaks. Instead of being secure they are in the greatest danger.

History is one unbroken story of armed peoples attacking armed peoples, and after every war the defeated State says, "Ah, if we had only been prepared enough!" And as the defeated State says that, the conquered State says, "Ah, and now we must be very careful lest by slackness we lose the opportunity which we now have. We must be prepared enough again." The poison is there. . . .

The sentiment of peace is universal. The practice of peace is circumscribed. How is that sentiment to be translated into a program? I venture to say that there is not a single delegate who will go to Geneva in February but will preach peace, not one who will say that the sentiments of peace are wrong. There is not one but will utter them with eloquence and with conviction. And then, as soon as you go to your sub-committees where the details are dealt with, then you will discover the duties and difficulties of securing international disarmament. . . .

The way is to be long, the way is to be hard, it is to be flinty. We will not get at the first what we want. The problem that we have got to face is the man and the woman that can come up to the assault, be beaten back, come back again, full of heart and spirit, knowing that wrong will not triumph; but by the faith, the persistence, the energy and the determined human heart, that which we regard as precious, that which we regard as essential to the divine purposes of creation, is bound by patience, by energy and by faith to be carried to triumphant issues in the course of world affairs.



In the present mêlée of religions when creed and orthodoxy are the separating elements, one is naturally regretful that the ideals of our Theosophy for a new religion cannot be more readily accepted. At this season, when the festivals of the world are centering around the Christ, it is fitting that our thoughts turn seriously religionward and an effort be made to emphasize Theosophical hopes in these pages and elsewhere.

Dr. Besant's appeal for a Brotherhood of Religions is to the point and inspiring. Dr. Arundale brings forward many

intriguing ideas of the "Religion of the New Age." Perhaps this may be the same hoped-for "real" religion, the need of which is expressed in the following statements by Dr. John Haynes Holmes in his sermon—"Is Christianity Living or Dead?"—given recently in New York and published by the Community Pulpit, 4 East 76th Street, of that city:

... Steadily westward, like the old invasions of Europe from the steppes of Asia, move the militant and aggressive forces of denial. The question of our age is no longer the question of Protestantism, or Catholicism, or Orthodoxy. It is no longer even the question of Christianity. It is the question of *religion*—whether in the future we are to have anything comparable to the spiritual faith and order which have characterized man's life throughout the past.

To many persons this collapse of Christianity in all its three historic phases, especially this tide of the new atheism of a revolutionary age, presents a frightful spectacle. I suppose that I myself might so regard it, since my thought is built upon the *reality of religion*, were it not for certain facts which are fundamental to this issue, and not at all discouraging as regards the future of religion.

In the first place, there is the fact that atheism today is what it has always been—a mere reaction, or revolt, against the monstrous superstitions of a decadent faith. As such, of course, it is superficial, and itself as superstitious as the faith it would destroy. Thus, discovering that the idea of God as a despotic ruler who arbitrarily rewards and punishes is false, atheism at once assumes that all ideas of God are false. Abhorring the religion of mummery and magic which flourishes in the Russian church, for example, it rushes into the crazy extravagance of denouncing all religion as mummery

and magic. But atheism does a wholesome work in destroying much that is immoral and untrue; and, this work done, it can be trusted to disappear, as every form of atheism has sooner or later disappeared in times gone by. For atheism itself is nothing. A mere denial of faith, it can provide no permanent satisfaction for any earnest mind. By the very definition of the idea, in other words, atheism carries within itself the seeds of its own destruction. "The spirit that denies"—the Mephistopheles of Goethe!—may win numerous victories, but the last victory it can never win. For denial denies itself; and thus at last must end in its own defeat. Reality by its very nature is positive; and, if there be no reality, then is there nothing—not even atheism!

In the second place, there is the fact that historic Christianity is not to be confused with the religion of Jesus. The fate of the one has nothing to do with the destiny of the other. Just what happened to Christianity, as taught by Jesus and transmitted to his disciples, is a matter of opinion. Some of us think, as I think, on what appear to be substantial grounds, that the religion of Jesus was captured by the world and successfully subdued to its own subversive uses. Others are inclined to assert that this religion adapted itself, as every living organism must adapt itself, to the changing environment of a changing world, and thus survived as a civilizing influence through centuries of darkness and disorder. But even if we take this latter and more friendly view, it still remains a fact that, in the process of adaptation, the religion of Jesus disappeared, and in its *essential purity and power* no longer survives in any one of the great churches of the Christian world. It survives in certain heroic and consecrated individuals; it is cherished in certain isolated and lonely groups of "heretics"; but in Christendom itself it has long since been cast into outer darkness as a revolutionary impulse with which the church, as a part of the established order, can have nothing

to do. I thought of this as I watched the services of the Russian church, and pondered their utter alienation from everything that Jesus ever thought or said. And then there seemed to creep into my mind, like some chilling wind, the recollection of what I had seen in my pilgrimage through European churches from London to Moscow, and the recognition that what I was seeing in Russia was only the thoroughgoing and utterly logical extension of what I had witnessed in these other places. Christianity, as we know it in Protestant, Catholic, and Orthodox churches, the religion of Jesus? On the contrary, I can think of no one thing which could so surely open the way to the return of Jesus' gospel as the disappearance of these churches that take His name in vain.

Lastly, as my final comment upon the present situation in the churches, I would emphasize the third fact that Christianity is not to be regarded as identical with religion. In this confusion of an historic church with an essential experience of the heart of man, we have an error in which the orthodox Christian and the orthodox atheist are for once in perfect agreement. The Christian, for example, of the orthodox type, declares that religion came into the world with the revelation of Jesus Christ, and that if this religion as embodied in creed and church, is denied or done away, all religion will necessarily be destroyed. In the same way the atheist, of the orthodox type, believes that the Christianity which he sees in a Lutheran church or a Russian cathedral is the whole of religion, and that if he can get rid of this Christianity, he will be getting rid of religion itself. In the one case as in the other, of course, we have nothing but sheer delusion. For religion is not confined within the borders of Christendom. It was not born with Christianity, it will not die with Christianity. What I see in religion is an impulse, an inspiration, an ideal which is native to the heart of man, as new and fresh in every age as the heart of man itself. What I see in Christianity, as in Judaism, or

Buddhism, or Muhammadanism, is one particular embodiment of religion, now grown old and static and decrepit with the course of time. For Christianity no longer belongs to this modern age. Its ideas are not the ideas of educated minds; its practice is not the practice of progressive men; its viewpoint, its spirit, its objective, its whole attitude and thought toward life, have nowhere any contact with reality. Therefore it must pass, not that religion itself may pass, but that religion, ever young within the soul of man, may come again to life.

Already I seem to feel today the fresh coming of religion. As verdure springs anew from out the soil when this soil has been smitten by fire, earthquake, or sudden drought, so religion is springing today from out the soul, swept in this dreadful age by death and devastation. For there is a new spirit in the world. I have seen it in the dedication of the youth of Germany; I have felt it in the ardor of the Communists of Russia; I have touched it in the transcendent person of Gandhi, of India. Much of this spirit is rough and crude; little of it is yet articulate or even conscious. Only in Gandhi, as in Jesus, does it find complete expression. But it is moving men to sacrifice, quickening them to brotherhood, and leading them to visions of a better world. Like primitive Christianity, it is declaring to a dying society, "Behold, I make all things new." And this, if I mistake not, is religion!

My faith amid the crises of these days, as you can see, is a faith in "the everlasting reality of religion." I remember, as creeds grow old and churches dim, that religions are many, but religion is one. Religions arise and fall, but religion remains. Christianity, as a purely historical phenomenon, of course must pass. But religion, as the soul of man fulfilling its high destiny upon the earth, can never pass. What the new religion of the future will be—what it will call its God, and how it will worship and work His will—I do not know. But fed by the

spiritual well-springs of the past, quickened by the spiritual impulses of the present, challenged by the spiritual promises of the future, this religion will be a truer, purer, higher faith than man has ever known before.

So be not afraid! We are not going to lose religion. On the contrary, we are perhaps winning true religion for the first time. The period of transition may be melancholy, and the death of the historic church a tragedy. But

"Though her parting dim the day,
Stealing grace from all alive,
Heartily know
When the half-gods go,
The gods arrive."

I wish there were space to reprint this whole epochal sermon, but there is not. The views of the present world religions, expressed by Dr. Holmes, are the result of his recent journey to many of the churches in several European countries. These views are united with conclusions from many years' profound study of the differences in organized religions in America. The whole sermon is the outpouring of a mind and heart saddened by what he calls the collapse of Christianity, but at the same time encouraged by signs of a new, "real" religion of the future.

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One rejoices to learn of such a rare exhibition of true brotherhood as that shown by the James J. Barry American Legion Post in Philadelphia. Its members were asked if they were willing to invite their former enemies—German and Austrian soldiers

now residing in Philadelphia—to dine with them on Armistice Day. Unanimously they answered in the affirmative, and unanimously the Germans and Austrians accepted.

Thus does the spirit of brotherhood grow by practice—the only certain guarantor of permanent understanding and unity.

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Readers and subscribers are reminded that this month's issue completes the first year of this magazine. Renewals are coming in steadily, a number each day, but there are some subscribers yet to be heard from. We earnestly request them to let us know at once, as otherwise we shall be unable to know how many copies to order of the January issue. If renewals and subscriptions are made later than the middle of December, we may not have printed enough of the January number to fill them for that issue.

We are so happy and enthusiastic over the letters of appreciation and encouragement received, and sincerely thank all who have thus helped us, and through subscriptions and donations made it possible to continue our service to Theosophy and the Theosophical Society by publishing *World Theosophy*.

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Through an unavoidable error the article on "The New Patriotism," by Edwin C. Dunning, was omitted from the last issue. It will be found in this number.



The Brotherhood of Religions*

By Annie Besant, D. Litt., P. T. S.



IN THE mighty Empire of ancient Rome, all creeds were welcomed, all religions respected, even honored. In the Pantheon—the temple of all gods—of Rome, the images that symbolized the gods of every subject nation were to be found, and the Roman citizens showed reverence to them all. And if a new nation came within the circle of the Empire, and that nation adored a form of god other than those forms already worshiped, the images or symbols of the gods of the new daughter-nation were borne with all honor to the Pantheon of the Motherland, and were reverently enshrined therein. Thus thoroughly was the elder world permeated by the liberal idea that religion was a personal or a national affair, with which none had the right to interfere. God was everywhere; He was in everything; what mattered the form in which He was adored? He was one unseen eternal Being, with many names; what mattered the title by which He was invoked? The watchword of the religious liberty of the elder world rings out in the splendid declaration of Shri Krishna: “However men approach Me, even so do I welcome them, for the path men take from every side is Mine.”

The first time that religious persecution stained the annals of Imperial Rome was when young Christianity came into conflict with the State, and the blood of Christians was shed, not as religious sectaries but as political traitors, and as disturbers of the public peace. They claimed supremacy over the older religions, and thus provoked hatreds and tumults; they attacked the religions which had hitherto lived in peace side by side, declaring that they alone were right and all others wrong; they aroused resentment by their ag-

gressive and intolerant attitude, causing disturbances wherever they went. Still more, they gave rise to the most serious suspicions of their loyalty to the State, by refusing to take part in the ordinary ceremony of sprinkling incense in the fire before the statue of the reigning Emperor, and denounced the practice as idolatrous; Rome saw her sovereignty challenged by the new religion, and while carelessly tolerant of all religions, she was fiercely intolerant of any political insubordination. As rebels, not as heretics, she flung the Christians to the lions, and chased them from her cities into caves and deserts.

It was this claim of Christianity to be the only true religion, which gave birth to religious persecution, first of Christianity, then *by* it. For as long as your religion is yours, and mine is mine, and neither claims to impose his religion on the other, no question of persecution can arise. But if I say: “Your conception of God is wrong and mine is right, I only have the truth, and I only can point out the way of salvation, if you do not accept my idea, you will be damned”; then, if I am logical and in the majority, I must be a persecutor, for it is kinder to roast misbelievers here than to allow them to spread their misbelief, and thus damn themselves and others forever. If I am in a minority, I am likely to be persecuted; for men will not readily tolerate the arrogance of their fellow-men, who will not allow them to look at the heavens save through their special telescope.

Christianity, from being persecuted, became dominant, and seized the power of the State. The alliance between the State and the Church made religious persecution half political. Heresy in religion became disloyalty; refusal to believe with the Head of the State be-

*From one of her public lectures.

came treason against that Head; and thus the sad story of Christendom was written, a story which all men who love Religion—be they Christians or non-Christians—must read with shame, with sorrow, almost with despair. And how the "Divinity that shapes our ends" has marked with national ruin the evil results of unbrotherliness in religion!

Spain carried on a fierce persecution against the Moors and the Jews; she burned them by thousands, she tortured and mangled them; weary of slaughter she exiled them, and her roads were strewn with corpses during that great exodus, corpses of old men, of women, of nursing mothers, of little children; the tears, the cries of the weak she crushed so pitilessly, became the Avengers who hounded her to ruin, and she sank, from being Mistress of Europe, to the little-regarded Power she is today.

Islam caught from Christianity the deadly disease of persecution, and forsook the wise teachings of Ali to tread the evil path of slaying the infidel. The name of Muhammad the Merciful was used to sharpen the swords of his followers, and in India the doom of the Mogul Empire rang out in the cries of the dying, slaughtered for their faith by Aurangzeb. In India, as in Spain, religious persecution has resulted in political disaster. Thus is the need for brotherliness enforced by the destruction that waits on unbrotherliness. A law of nature is as much proved by the breaking of all that opposes it, as by the enduring of all that is in harmony with it.

The multiplicity of religious beliefs would be an advantage, not an injury, to religion, if the religions were a brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great Name of God, the One without a second, and that Name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so

great, so illimitable, that no one brain of man, however great, no one religion, however perfect, can express His infinite perfection. It needs a universe in its totality to mirror Him, nay, countless universes cannot exhaust Him. A star may tell of His Radiance, He the Sun of all. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His Strength, a river His fertilizing Life, an ocean His changeless Changing; but no object, no grace of form, no splendor of color, nay, not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His Glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His Infinitude.

A religion can only show forth some aspects of that myriad-faced Existence. What does Hinduism say to the world? It says *dharma*—law, order, harmonious, dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say? It says *purity*—stainlessness of thought, of word, of act. What does Buddhism say? It says *wisdom*—knowledge all-embracing, wedded to perfect love, love of man, service of humanity, a perfect Compassion, the gathering of the lowest and the weakest into the tender arms of the Lord of Love Himself. What does Christianity say? It says *self-sacrifice*, and takes the Cross as its dearest symbol, remembering that wherever one human Spirit crucifies the lower nature and rises to the Supreme, there the Cross shines out. And what does Islam say, youngest of the world's great faiths? It says *submission*—self-surrender to the one Will that guides the worlds; and sees that Will everywhere, so that it cannot see the little human wills that live only as they blend themselves with It.

We cannot afford to lose any one of these words, summing up the characteristics of each great faith; so, while

recognizing the differences of religions, let us recognize them that we may learn, rather than that we may criticize. Let the Christian teach us what he has to teach, but let him not refuse to learn from his brother of Islam, or his brother of any other creed, for each has something to learn, and something also to teach. And, verily, *he best preaches his religion who makes it his motive power in love to God and service to man.*

Let us see in detail why we should not quarrel, apart from these general principles. It can be put in a sentence: *Because all the great truths of religion are common property, do not belong exclusively to any one faith.* That is why nothing vital is gained by changing from one religion to another. You do not need to travel over the whole field of the religions of the world in order to find the water of truth. Dig in the field of your own religion, and go deeper and deeper, till you find the spring of the water of life gushing up, pure and full.

Is the above sentence on the universality of religious truths true in fact, or is it only verbiage? Four special lines of study may be followed in order to prove the fact is thus: common Symbols; common Doctrines; common Stories; common Morals. Each of these headings might be a section of a book entitled *The Brotherhood of Religions*, or an article; they can only be touched on superficially, with the hope that the listener, or the reader, will turn to the library when the sketch has been placed before him, and make his own the study which has been merely outlined in the sketch.

SYMBOLS

Everywhere in the temples, tombs, and other buildings of dead and living religions, the same symbols are found.

There is but One God, one Nature, and one Religion. And symbolism is the common tongue by which all religions tell of their origin from one religion, the *Wisdom-Religion*, the *World-Religion*, ancient yet ever new; and by which also they tell the ever-

lasting truths concerning God and Nature, for the sake of the telling of which they were instituted by the Elder Brothers of Humanity. Symbolism is the common language, and no religion which uses it—and all use it—can claim to be unique.

COMMON DOCTRINES

Let us pass on to a consideration of the doctrines which are common to the great religions, and we shall find that the fundamental verities on which each religion is built form a common basic structure.

What are these main doctrines? The Unity of God; the Trinity of divine manifestation; the super-physical Hierarchies and their worlds; the Nature of Man; his Evolution; the great Laws. There are others, but in this brief summary I must confine myself to the most important.

THE UNITY OF GOD

Which religion can claim a monopoly of this doctrine? Question the Hindu; he answers: "One only, without a second." Question the Parsee; he tells of Zarvan Akarana, the Boundless. Question the Hebrew; he replies: "Hear, O Israel! the Lord our God is one Lord." Question the Buddhist; he speaks of One, uncreated, universal, whence creation and particulars come. Question the Christian; he answers: "There is one God." Question the son of Islam; he cries: "God is God, and there is none other." The great doctors of Islam and the great Vedanta pandits of Hinduism reason on the one universal Existence exactly on the same lines, and these reasonings form one of the bridges between Hinduism and Muhammadanism over which, we may hope, many a foot will pass in days to come. Religions, in face of these categorical statements from each, cannot quarrel as regards the question of the unity. All each can do is to clothe the one great truth in a different dress, to label it with a different label. But a man remains the same man, though he may change his coat, and a truth remains the same truth, though spoken in different languages. Each religion

has its own tongue, and the varieties of tongue mask the identity of belief.

THE TRINITY OF DIVINE MANIFESTATION

To which religion does the teaching of the Trinity exclusively belong? On this point the dead religions of the past reinforce the living religions of the present—as indeed they do all root-truths. The philosophical Hindu says: Sat, Chit, Ananda; the popular voice proclaims: Brahma, Vishnu, Mahadeva. The Buddhist tells of Amitabha, the Boundless Light, Avalokiteshvara and Manjusri; the Parsee, of Ahura-Mazda, Spento- and Angro-Mainyush, and Armaiti; the Hebrew, of Kether, Binah and Chockmah; the Christian, of Father, Son and Holy Ghost. The Mussulman only, for obvious historical reasons, does not join in the chorus; "He begets not, nor is begotten," says he, alluding to the Christian teaching; and yet out of *Al Koran* shine the attributes, the Mighty, the Merciful, the Wise, so characteristic of the triplicity of Being. This triplicity is best traced by keeping clearly in mind the characteristic marks of each factor—the first, the Fount of Bliss Eternal, of Self-establishment, of Power; the second, the Fount of Consciousness, from whom incarnations proceed; the third, the active Creative Mind which gives existence to the universe.

THE SUPERPHYSICAL HIERARCHIES AND THEIR WORLDS

Here the difference of tongue, of expression, spoken of above, has given rise to much misconception. In the West, "God" and its equivalents always mean the One, it being further declared by Christianity that each of the Three Persons of the Trinity is God, though in their totality forming one God, not three; there is a unity of nature with a diversity of characteristics. But this word God is never applied in the West to the huge superphysical Hierarchies, who crowd the upper rungs of the ladder of Being. These are Archangels, Angels, Cherubim, Seraphim, Powers, revered, invoked, often worshiped, but recog-

nized as the ministers, the agents, of the Supreme. These beings are recognized by the Parsee as the Amesha-spentas and their hosts; by the Hebrew and the Muhammadan as Angels; Hindus and Buddhists call them Devas—literally Shining Ones, a most appropriate descriptive epithet. Unfortunately, Westerners have translated the word Deva as God, and hence we have the thirty-three millions of Gods, about whom ignorant people make fun. The word Brahman is the true equivalent of the English word God, and Deva is Angel. Every reader of English literature knows that John Bunyan, in his *Pilgrim's Progress*, uses this very term, the Shining Ones, to designate the Angels; and it is the natural word for any seer to use, who has seen them flashing through the empyrean on their missions of administration, of succor, of deliverance.

How empty it would be, were it not for these Shining Ones who occupy every rung of the ladder above us! There is a vast ladder of consciousness from the mineral to the Lord of the Universe, and we are on one rung of the ladder, differing not in essence from those below us and those above. Devas do not, any more than men, mar the unity of God.

It is true that the Hindu and the Buddhist, like the Greek and the Roman Catholic, take advantage of this "ministry of Angels," and invoke these divine Ministers. Why not? The Angel, the Deva, incarnates a fragment of the Universal Self, and the light of Brahman shines through him. Is it wrong that the weak tendrils of piety, love, and worship in the most ignorant, most foolish, and most undeveloped of the children of the Universal Father, should twine around the radiant form of some benignant Intelligence, more readily to be understood, more easily to be worshiped, than the All-pervading Self? Idolatry? Ah, no! not in the evil sense; wrong idolatry is to worship the separated self; right idolatry is to worship the Universal Self in any form that stimulates the intelligence, that quickens the heart.

Questions and Answers*

By the Rt. Rev. C. W. Leadbeater



QUESTION—*What is the cause of the Christian religion falling from the height at which it once existed to the depth where we now find it?*

A—Religion was founded by a great Teacher who could see for himself and had the assurance of direct vision; then this Teacher had disciples who had developed the faculty and could speak of the Master's teachings; then those who learned would quote, and so on, until finally there would be *rival memories*; then it came down to the question of correct interpretation. It is impossible to interpret others' ideas correctly; it is impossible for one to write a thing and have all people understand it as one intended it. There is a class of people who are so constituted that it would be impossible for them to understand. So there comes in the question of rival interpretations. When the church gets to have riches, it is another fatal affair—one interpretation for the rich, another for the poor. As years go by religion thus becomes set, narrow, and dogmatic; it happens so to all religions. The principal reason for straying away from first teachings of the Christ is the fact that religion originally attracted to itself in the beginning *ignorant people*, and drew to it all discontented people, those in trouble or distress. The second class, mighty intellects, too—the *Esenes*—belonged to the early church of Christianity. The third class were the Gnostic doctors, and a large body of them was drawn from the middle classes. The ignorant, turbulent, mis-

understood the teachings of Christ (making them narrow), and presently there arose two great arguments as to what was to be believed. Councils were called together to decide by majority vote! The majority were ignorant people, and the general public objected to anyone knowing any more than it did, consequently the intellectuals were voted down, and many of the teachings lost. Christ taught for all as each could understand and interpret for himself.

Q—*Do science and religion conflict?*

A—Science and religion do not contradict each other. Men as interpreters of them do. Theosophy has to teach this. Theosophy is the essence of both.

Q—*Who built the canals on Mars? Mr. Sinnett stated that we built them.*

A—They were made by the second-class pitris. The population of Mars is very small, only a few millions. The strip we see on Mars is a belt about 100 miles wide, which is the main canal, and from that extend smaller canals at right angles, and it is the canal and the vegetation that we see. After the polar snows have melted and the water absorbed by the ground, the vegetation disappears because the polar snow is the only water supply Mars has. Water is the serious question on Mars.

Q—*Is there animal life on Mars, and of what kind?*

A—Many kinds, just the same as on earth. So far as we know, the

*These questions were answered by Bishop Leadbeater some years ago. They have never been published and will be read with great interest. They are unrevised.

form of the physical body is about the same, only much shorter and broader. Broader, probably, because the air is rare and the lungs are larger to store greater quantities of oxygen. No investigator has been able yet to visit beyond Mars and Mercury, though it is possible that Adepts can do so.

Q—What is the present condition of Mercury?

*A—*Warm; the life existing is at its poles. The only animal I saw was a small thing like a rabbit. It is not nearly so hot as we might think because of a certain gas floating above the planet. It is by no means unbearable. There is no life at the equator because of its very arid condition. Tunnels are built through which people travel from one place to the other through and under this arid place, the trip consuming about one day. Vegetation is rather of a cactus growth. I saw some beautiful butterflies there. The number of inhabitants is very small. Mercury is 3,000 miles in diameter.

Q—What is the difference between sensitivity and clairvoyance?

*A—*Sensitivity should be the word to describe undeveloped psychic natures. Clairvoyance should always mean *trained* etheric, astral and mental extended sight. Sensitiveness is unintentional; clairvoyance intentional, a definite power arising from conscious effort.

Q—Explain the case of a man who on retiring at night often sees about him hideous faces.

*A—*That is a common experience. It is a certain amount of astral sight. It means nothing. Why he should see only hideous faces I do not know. It is probably something personal to him.

Q—What is the condition of a suicide on the astral plane?

*A—*Different types are different. Suicide is a wrong thing to begin with—not only wrong but wicked. The man who commits suicide takes into his own hand the ending of this particular body—the physical body. It is a good thing to hold on to your

body as long as possible, for 60 years in one life is worth a great deal more than three lives of 20 years each. The reincarnating Ego is supposed to have control of the physical body at the age of seven years. The suicide is much like the victim of a fatal accident except that the victim of the accident is received on the astral plane and looked after by the helpers over there. There are sometimes extenuating circumstances and there are excuses for some suicides.

Q—How do people on the astral plane occupy themselves?

*A—*As they occupy themselves on the physical plane. Take the man who is interested in making money here on earth; on the astral plane he has the same desire, but he has no means to satisfy or carry out the desire; and so he floats around hardly knowing what to do with himself; his occupation is gone, and he is very miserable. But for the man who is unselfishly interested in literature, music, intellectual pursuits, the possibilities are great for carrying on his work.

Q—Are hallucinations possible on the astral plane?

*A—*They are impossible for the trained person, but not impossible for the untrained. Hallucinations are due to ignorance and lack of experience.

Q—What are the hallucinations of insanity? Are they astral?

*A—*Insanity is the failure of the consciousness to function properly among the vehicles of the personality. There are certain types of delirium where astral sight is possible, but unless the person is a trained psychic there is great possibility of "insane" statements.

Q—What is the explanation of automatic writing?

*A—*It simply means yielding your organism to be used by someone else. It is a very undesirable thing, often leading to obsession.

Q—A member of the Theosophical Society believes that in that way she receives communications from one of the Masters.

A—I suppose there is one chance in a million that such is the fact. It is improbable that the Master ordinarily would resort to such means. She ought to be warned that it is a dangerous thing, and advised to read books on the subject. It might be fatal to believe in the writings that one would get that way. Obsession by undesirable entities is a possibility through it. Govern your own pencil in writing.

Q—*If evolution is the law of life, why are we not wiser than the ancients?*

A—Because the ancients devoted more time to spiritual thoughts. We are ancients, but not highly evolved ones. We do not bring back detailed memory of facts but intuitively know that certain things are true. This race has been developing intellect, and is now just beginning to evolve the spiritual aspects of it through intuition.

Q—*Why do the Masters keep themselves unknown to the outside world?*

A—Do they? We never go to Them with personal questions or affairs of humanity. They have so much grander work to do. We go to Them for work to do for Them. We never dream of intruding further. They have a far wider life than ours. They are doing an enormous amount of work for us, but They are doing the soul's work, and the soul is being attended to on its own plane. That is what is evolving, the soul. We intensify the lower life; we have not fully grasped the higher, wider life as yet.

Q—*How may we help another to overcome an evil habit?*

A—By thought. Hold him in thought as you would like him to be. It is very harmful for persons to be always gossiping about what seems to be evil in others. In this way you are simply stirring up the evil and making it a force. Focus your thought on what you would like him to be, and do not keep the habit before yourself or him by reference to it. Always

focus your thought on good and not on evil.

Q—*Is there any power in incense?*

A—Yes. There are certain fragrances—you know a fragrance is a harmonizing vibration—that would be unfavorable to certain elementals. It would send them away. Of course, magnetized incense would be more useful on account of purifying the magnetism of places and persons.

Q—*How can we learn to bring back impressions from the astral?*

A—It is quite easy for some, but not for others. You may be doing a great work there and not know it. I can only say, make up your mind when you go to sleep that you will remember on waking. The *real you* does not care whether the physical man recollects or not, so you must try to impress the higher Self with the thought that it must bring back recollection to you. If you can only realize yourself out of the body and can see the body, try to stop yourself on re-entering it and impress the thought on the consciousness that you are going to enter the body slowly, and will remember when you waken what you have been doing. Then you can take a pencil and write down at once what you have experienced. If you succeed, you open the gate, as it were. You may not always be able to keep the gate open, but it will be easier to open the next time; it is not easy to do, as I said before, one may be very active on the astral plane and yet hardly ever bring back any recollection of what has been experienced.

Q—*How can a person control emotions?*

A—Simply take hold of them. Declare, "I will dominate them." Decline to yield. Say to yourself, "I will not be sad, for I am shedding out sadness on others. I shall be happy and so radiate happiness." Feelings are radiations of your own astral body, so when you feel yourself getting sad or unhappy, or expressing unworthy emotions, simply stop yourself.

Q—*Will you state how evil is to be treated?*

A—Everything is intended to be good. The intention is to train man in free-will, and it is only through man's experience that what appears to be evil results. All the evil there is comes from man. There is no evil force *per se* in nature. There is no use in shutting one's eyes to what *seems* evil, but it is well to realize that all such evil is only temporary and on the surface. Evil is only ignorance. All processes of nature are good. All the work of the Logos is good. The better a man grows, the more he will see the good in everything, especially in others.

Q—*How does thought operate in healing disease?*

A—There are five ways that I have given a little study to. One is called Christian Science, and the main idea in that system is that there is no physical matter; which, to my mind, is neither Christian nor scientific. Of course, I do not agree that there is no matter, because I know differently. However, in treating, the theory of the C. S. is that matter does not exist, only in spirit. They try to realize there is no disease, and if the thought is strong enough, it will force the body to respond in some cases. These people deny the body and then point to the improvement in that same body. There are various schools—the Mental Scientist uses his mind, broadly speaking, and produces good results. Some use the theory that disease means disharmony, which, if changed, will cure many diseases. The healer fills his mind with harmony and peace and then radiates it out through the thought. He puts himself in a condition of great calmness and peace, and with firmness tries to envelop the patient with the thought. If that is done, the result would, of course, be successful generally.

Another type of healers cures by

pouring vitality into the person before them; simply floods a person with vitality. Still another type uses vitality, but directs it to a certain disease. The types referred to do not in the least care to know what organ is diseased, but this latter class first inquire into the case and then think of the diseased organ as a perfect organ, by forming a thought-form of a perfect organ by making a strong etheric mold and building it up. This is really a scientific method, and it is unquestionable that it works successfully. The fifth method is really incomprehensible: There is high up in nature a healing principle, and sometimes a human being will become a channel for this power to work through. Some men cure simply by the touch, and I cannot question the method, for I know wonderful cures to have been made through it; but I do not in the least understand it, and I do not think those who have the power understand it. The power seems to come, too, for only a period and then leaves the man.

Q—*How can a person avoid feeling hurt if another is unkind.*

A—Have no such feelings. A man who is hurt by something another says, is mentally a child.

Q—*Why are so-called spirit-controls of mediums so often American Indians?*

A—No highly developed person can ever be a constant spirit-control. Only those that remain close to the earth in the etheric realm can do that. The American red Indian is not very far advanced in evolution and is therefore not likely to hurry on into the heaven-world after death, because there is so little in his makeup to attract him there. In the very nature of things a highly developed person can not be a spirit-control for long. A developed person has more to do pertaining to the astral plane itself.

[Some of the points in these questions are expounded fully in Bishop Leadbeater's books, *Glimpses of Occultism*, and *The Inner Life*. Ed.]

Practical Religion

By C. Jinarajadasa, M. A.

(India)



HERE is in us all a natural tendency to glorify the past at the expense of the present. "The good old days" have roseate hues which our eyes do not see in the drab present. Old people especially are never tired of drawing invidious distinctions between what was and what is. On one matter, the older generations both in the East and West are agreed, and that is, that there was more true religion and real piety when they were young than is to be found today.

If this were really the case, the world would be in a bad way; in reality, there was probably never a time when the world was so full of reformers and idealists. What is really happening is a remarkable world-wide change which is taking place in the conception of religion. In the past, to be "religious" meant to subscribe to ancient and accepted formulae of observances. The day's work had to be consecrated at its beginning with certain prayers and worship; an outer and visible routine was inseparable from true piety. Undoubtedly, in the lives of men and women in the East and West today, a religious routine is tending to weaken, and in many cases no longer exists at all. But this does not mean that men's spiritual convictions are lessening. On the contrary, they are probably as sound now as at any other time. But the routine is changing from one of formulae and ceremonies to one of idealistic and philanthropic action.

The contrast in this matter between the past and the present could not be better illustrated than by two types of *Sannyasis*, the one following the old routine, the other the new. The *Sannyasis* of the old type are everywhere in India; they are clearly distinguishable by outer garb from "worldly" men. They have renounced

the world's glamour, and they find no useful action possible in molding its "unspiritual" ways. They draw a hard and fast line between this world of daily bread and another world of spiritual realization.

The modern *Sannyasi*, in the West as in the East, wears the garb of ordinary men, mingles with them as one of themselves, and yet inwardly is the renouncer. Hundreds of men and women in organizations in the West are so pledged to renounce a "worldly career," in order to give the best of themselves to a work.

Now all these men and women are not consecrated priests of any ritual or cult; they claim no special spiritual gifts which others do not have. They move in the world, and they are aiming to spiritualize the world's activities not from the hermitage but from the market-place. Their piety consists not in prayers and penances, but in a dedication to efficiency in a chosen line of work. The mark of their spirituality is not visible to men's eyes; it is a spirit of renunciation and service in the heart. They can sit at the council boards of kings with a clean heart, which desires nothing for themselves; they can live as others do, yet not have personal ambitions.

This ideal of religion is gaining ground steadily both in the East and West. The old formularies of religion are for many nothing more than words and gestures; they do not find the spiritual gleam in the fog of prayers and hymns. Some of these modern *Sannyasis* go to the length of having no "creed" at all, except always to forget themselves in a work for others. Many of them have little faith in a life to come, and their idealism is satisfied with a future of annihilation of their personal selves.

It is this formless, non-ritualistic dedication to altruism which our elders

do not understand, and which orthodoxies look upon as a phase of irreligion. But it is the way the modern world is going. While temples and churches still have their crowds of followers, there are fewer and fewer among them of the keenly intellectual, of the self-sacrificing and the daring. In this world today of clash and turmoil, there are some souls who want to go out into the battle and the storm, and in fighting for man to find the God of their dreams. Fewer and fewer of these are the worshipers in temples and churches.

It is these modern *Sannyasis* who are adding to the rich treasure of religion new germs of realization. They are the gossellers of a religion of Work, the apostles of a God who is a Worker. With their spirit of renunciation, they bring today into our lives a purification which, alas, we no longer get from priests and recluses. Wherever a true *Karma-Yogin* of the East meets one of the West, or vice versa, they meet as brothers, as seekers who have solved some at least of the great mysteries of life, and who have something precious to give to their fellow-men because they themselves have renounced all. The increasing number of these men and women of Practical Religion is bringing about great changes in all religions. They are revealing the fact that reality is not static but dynamic,

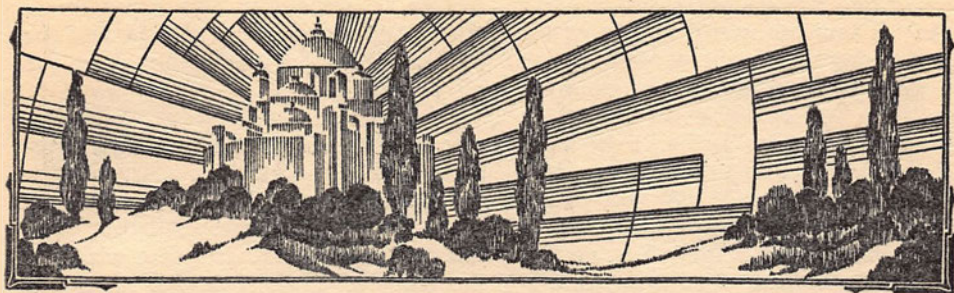
not a quiescence but an ever-transforming motion. They show that prayers and ceremonies are useful, but only up to a point; that point is where a man ceases to ask of life nothing more than the privilege to work.

This significant world-wide movement for action as the test of spiritual conviction is, of course, the ancient gospel of the *Bhagavad-Gita* in a modern setting. The ancient *Kurukshetra* has transformed itself; the battle-field is today the council chamber, the conference platform, the school, the slum, the factory and the hospital; the opposing hosts are the children of darkness, who are afraid of change and worship a God-of-things-as-they-are, and will have naught to do with a God-of-things-as-they-should-be. But now the Charioteer is an Inner Ruler within the heart of man and woman, whose voice is not less sure or less commanding because He is unseen.

The world has not changed—except for the better. Perhaps the good old days had more of an outer light; but the inner light is glowing in a larger number today. Where that light shines, there is no East or West. The fact of that light shining so brightly in thousands in the East and in the West is one of the inspiring signs that a day will come when there will be neither East nor West, but only one world.

Theosophy and Religion

Theosophy is the essence of all religion and of absolute truth, a drop of which only underlies every creed. To resort once more to metaphor: Theosophy, on earth, is like the white ray of the spectrum, and every religion only one of the seven prismatic colors. Ignoring all the others, and cursing them as false, every special colored ray claims not only priority, but to be that white ray itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each colored ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colorless sunlight of eternal truth. And this will be Theosophia.—*Key to Theosophy*



Religion of The New Age

By Dr. George S. Arundale

(India)

(Unrevised notes of an address given recently at St. Alban's Church, Hollywood, California)

MY pleasure this evening is to speak to you on the religion for the new age. I think there is very little doubt that with the world changing in every department of life, changing under our very eyes, we must surely have the courage to envisage a change in the department of religion. Not that I would venture to suggest that religion itself fundamentally changes, for I believe that religion fundamentally, essentially, is eternally true, but there is very little of such religion in the world today. The religion that goes under the name of religion, the Christian religion, the Hindu religion, the Moslem religion, the Parsee religion, the Buddhist religion, all those religions, to use a homely phrase, limit the fundamentals of religion in many respects.

There is true religion; there is a true world religion; there are the great fundamental revelations of truth always taking place cosmically before men's eyes; but as those revelations descend into human brains, inevitably they become changed, modified, imprisoned, distorted; and I would almost venture to challenge any individual to say that in religion as it is presented to us, for example in Christianity, there is not much, very much which is man-made and very little which is God-revealed.

Some revelation of truth, no matter from what source, has come down from time immemorial. The world has never been left without truth, truth that it can understand, also truth that it cannot understand, that it gropes after with difficulty. Such truth has ever been necessarily the possession of the world. Truth did not begin with Christianity; truth did not begin with any faith; truth springs eternal in life, and if you are a sympathetic student of religions, you perceive at once that every religion, no matter whether it be an ancient religion or a modern religion, has truth in it, has in it essential reality; and you know where the essential reality is because it constantly comes up in every faith, though perhaps in limited, diverse forms.

If I had time and the opportunity, I could point out to you that there are many aspects of the Christian faith which can be discovered in Islam, in the religion of Zarathustra, in Hinduism, in the religion of the Parsees, and in very many other faiths throughout the world. The very Eucharistic service itself, which is the heart of our Christian teaching, has its remarkable parallel, for example, in Hinduism.

Please realize that it is only those who are narrow-minded, it is only those who are imprisoned in the faith to which they belong, who are unable to perceive that the great realities of

the spiritual life are portrayed in every faith. There are many people in the world today who will be prepared to say that Christianity is superior to Hinduism, is superior to Islam, is superior to all other faiths, is the latest and therefore the truest revelation from God. What I would ask you to believe is that while Christianity reveals truth, every other religion has no less revealed the same truth, though in different ways. It is because people receive distorted impressions of religion, and do not understand the various forms which the truth takes in this, that, or the other religion, that they come to conclusions which are separative and incorrect.

Just as Christians sometimes feel inclined to belittle other faiths, so do members of other faiths sometimes feel inclined to belittle Christianity. Our important duty is to realize that there is a great presence of truth everywhere, eternally expressed in all the great religions of the world; but no less should we realize that while Savior after Savior comes to give further light on that truth, to express it, to unveil it in the later forms needed for the age to which the coming religion belongs, when He has passed away, when His followers take the Savior's place, and when years and centuries elapse, then there enters into that faith a man-made teaching, a man-made body of doctrine, which very often is far removed from the intention, far removed from the spirit and soul of the founder Himself.

This is true of every faith; it is certainly true of Christianity. For while there is much that has grown up in Christianity of beauty, of value—also, no doubt, of its original truth—no less is it a fact that we have wandered far away from that splendid simple truth uttered by Christ Himself in the two great commandments which He left us. He did not ask Christians to divide themselves into sects; He did not ask Christians to be torn asunder by differences of belief, by differences of interpretation of His teachings, by differences of understanding of the great realities of life; He only asked His fol-

lowers to remember two great laws: the law of reverence for all life, and the law of good-will and compassion for all beings.

It does not matter what the forms are; it does not matter what the ceremonies are; it does not matter what the doctrines are; it does not matter what the teachings are. All that matters in Christianity, and that which is the heart of Christianity, is contained in those two great commandments which the Christ left for us. Yet today we see Christianity a house divided against itself with innumerable sects. These, I can assure you from my own experience in eastern lands, are to no small extent a matter of amusement and of wonder to the so-called heathen. It is extraordinary to the average heathen that the Christians should be so much divided at home, and yet seem able to reconcile those divisions (that absence of unity and brotherhood at home), with the duty of trying to convert people in foreign lands to Christianity. So many Indians, Hindus, Moslems, and Parsees will say to me: "Why do Christian missionaries come to the East when they would be much better employed in converting their own people to brotherhood at home? Let them put their own house in order. Let them lead their own people back to true Christianity; then it will be time enough to show us, less by precept and infinitely more by example, that there are Christians in the world, and that those Christians honor their Founder by living simple and brotherly Christian lives."

You know how Christianity stands, or doesn't stand, today. You know how there is a tendency on the part of churches, comparatively speaking, to be empty; you know how people are tending to turn away from creed and orthodox religion as no longer satisfying their thirst for truth. You know how many people feel that the churches and priestcraft have had their day, belong to an age of tyranny, of despotism, of authority, and may well now cease to be. In America there is a

tendency in the direction of turning away from religion to some other source of truth. It certainly is the case in England also, and in most parts of Europe, in New Zealand, Australia, and other countries with which I am well familiar. People are beginning to turn away from religion because they consider that religion tries to exercise an authority which does not belong to the spirit of the age into which we are now entering. As the Dean of St. Paul rightly said some years ago: "The age of authority is over; the age of experience and experiment is beginning." And unless religion will realize that fact, unless religion will endeavor to march with the times, religion as we know religion today, religion in its present form, its present doctrines, its present teachings, its present authority, must soon be a thing of the past.

Einstein, the great mathematician, essentially religious-minded, has elaborated that thought of Dean Inge, and suggested that we have now reached on the great ladder of evolution a fourth stage in our quest of truth, in our search for the religious spirit. He said that the first stage was that of fear, which, in his judgment, evoked religious ideas; and he declares that our idea of God is fundamentally a spirit of fear. In fact, God, to use Einstein's ideas, is forced to account for the circumstances which men had feared, and then with a God of fear in the midst of our earlier age, there comes a sacrifice, an appeasement. Out of that conception of the God of fear, there arises inevitably out of the human heart a longing for guidance, a longing for succor, and so the God of fear gradually begins to change into a God of providence, into a God of love, so there comes into existence a social God, a moral idea of God; God is love. And from that second stage we pass to a consolidation of that conception wherein we regard God as a personal father. There is almost, as it were, in the mind of every individual an anthropomorphic conception of God. God is very near to him, will give him what he wants; God will help him in

his troubles; God is a glorified Father, but who knows God? Who can describe God? Who can say what God is like? There is no reality, argues Einstein, about the average individual's conception of God. He may have some idea, but that idea is necessarily vague, necessarily comparatively unreal. What is he to pass to? How is he to emerge from this personal conception of God as a kind of spiritual, human father? Is there not some great conception of God beyond that? Who has seen God? Who knows God as an individual, as a great personality?

And so, Einstein thinks, we shall have, in due course, to pass away from the idea of God as love, from the idea of God as a person, into a cosmic religious sense of God, and that gradually there is coming a desire among those people who are in the forefront of human progress to endeavor to realize what is behind the conception of God, to realize that God stands for some great ideal, no less within themselves than outside themselves; that God is a great objective, a great reality; that God, in fact, is life. So, he says, there is now arising among the truly religious individuals a desire to experience the totality of existence as a unity and full of significance. This cosmic religious sense, that which sees the perfect life everywhere in various conditions of unfoldment, recognizes neither dogmas nor God made in man's image. Then he goes on to say that our conception of church in the new era must inevitably become modified; that there can be no church whose doctrines are based on cosmic religious experience, because the cosmic religious experience refuses to be confined within the four walls of a church, within the narrow limitations of any teaching or of any doctrine.

There we have another conception of the way in which religion is growing; and I should like at this point to emphasize what surely is true, namely, that religion grows like everything else. Religion grows with us; our understanding of truth must grow as we grow; and our truth, as it were, grows

from our viewpoint, at all events. Truth may be eternal, truth may be such, in fact, that there is no more of truth than the truth that is everywhere, truth may be absolute in nature; but to us inevitably it is relative. I myself feel, with regard to religion as we have it at the present time, that we must surely realize that inevitably it must change. Religion has always changed. Churches become static, while religion is ever dynamic. The reason why churches are not filled as they used to be, the reason why religion and churches do not make the appeal that they used to make, lies in the fact that they are static; in every department, even by their own nature, they must tend to be static, to remain where they are. Only those people who themselves are dominated by static conditions continue to be present in any churches that are themselves static, while the world in the new age is moving rapidly forward to a dynamic conception of truth.

Now I do not myself, though I say it in all respect, agree with Einstein that churches are no longer needed, or that religion is no longer needed. I suppose I could not be standing in this pulpit were I to agree with Einstein.

What is the purpose of religion, and how can we reconcile that purpose with the conditions which obtain, let us say in Christianity, at the present time? There is only one purpose for religion; either it fulfills that purpose or it does not fulfill it. The purpose of religion is to exhort each individual to the discovery of the essentials of the greater, the living truth. That is the religion, the heart of religion, for the new age. It does other things too, but that it particularly does; and unless you realize, unless you feel, unless in your heart you are sure that your religion, no matter what that religion may be, is stirring you to move from the lesser truth to the greater truth, unless you feel that search for that truth is a living and moving force in your lives, you are not drawing out of religion that which the new age religion is intended to give you.

The supreme call of that religion to the individual is the *experimental* call for self-reliance; that is the new note. That is the dominant note of the new age religion, as I understand it, religion dominated by the experimental call, religion calling people to be free and self-reliant through those splendid words of the Christ: "The truth shall make you free"—religion interposing no barrier between an individual and his eager, experimental, and unfettered search for truth. Such religion shall live, such religion inevitably will inspire individuals; and no priest is a true priest, no server at the altar is a true server, unless he is able, by very reason of his service, by very reason of his priesthood, to show his worshipers the way to self-realization and freedom, and through freedom to truth. "The truth shall make you free."

Our work, the whole purpose of evolution, is to make us Christs, and the whole object of the life of the Christ is, or rather was, that He might be a living witness to our own future attainment; and the coming of that future is only a matter of time since it has been decreed that that future shall be.

That was the reason for the Christ's incarnation, to remind us of our own future; and the only way any individual can achieve this future is to be free to achieve it in his own way, out of the inner urge, out of the fullness of his own experience and inherent divinity. That is the heart of the religion for the new age, but that is not all. If that were all, perhaps we might see no need for ceremony, for doctrines, for teachings, for dogmas. Religion has two other subordinate services to render to the world, services which have been dominant, I think, in past ages, services which today must give way to that supreme service of exhorting individuals to pursue their search for truth in all freedom.

The first of those two great subordinate services is the call of revelation. Religion still reveals. That is still the function of religion. Each individual must conceive what the nature of revelation is; each individual

must seek after that revelation; each individual must grope after that revelation of truth which religion enshrines; but *first* there is the call to experiment, the call to experience. There is revelation through religion, through science, through history, through philosophy, through every experience, in every department of life.

Religion reveals certain splendid fundamental realities and discloses them before the eyes. One can have no more wonderful revelation of that than the Eucharist as to the essential divinity of all life, the unity of life, as to the supreme truth that we are all Christs in the becoming. That is the meaning of the Eucharist, the purpose of it—to remind us that life is one, to remind us that life is universal, and to remind us of our own inherent divinity.

That wonderful revelation is performed from the second of these subordinate services, namely, *the call of symbols*. You have the holy cup, the cross, the host, and you have the appurtenances of altar worship. All these are symbols, are formulae, in fact are but outward and visible signs of realities which are in the hearts, in the very being of each one of us. One ought not to be able to attend a religious ceremony without feeling oneself thrown back upon oneself, without feeling as the service proceeds that it calls to a remembrance of the essential truths of one's own nature. The service is not outside one; the service is not apart from one; the service is nothing more than a splendid mirror in which one perceives taking place without one those great processes of the development of life which are always taking place within one. If one feels there is a barrier between one and the services in the sanctuary, or that there is some unreality about those services; if one does not understand what they mean, pause to realize that those services have been going on from time immemorial.

St. Augustine so rightly said: "Christianity pre-dates the Christ." Try to realize that one is not assisting at a ceremony invented two thousand

years ago, but a ceremony renewed two thousand years ago, a ceremony which we can trace right down the ages of time through most of the great faiths of the world, though not through all. The altar and the ceremonies taking place thereat are symbols of the eternal life manifesting in the midst of the time in which you and I live, the time by which you and I are dominated, in which you and I are imprisoned and evolving. Every ceremony at the altar, every word that is uttered, every great truth that is experienced, is an unlocking of the evolutionary prison doors of each one of us. One discovers here for himself what is the nature of the keys to these religious symbols which will help to free him.

I do not say for a moment that one cannot find keys of a similar nature in the outside world. I do not say for a moment that one cannot become free as well if one sits under a tree in an open field, contemplating the beauty and glories of nature. One can in such surroundings and such conditions find the keys to the unlocking of one's prison doors, perhaps as easily as one can find them through services in church; but remember that we are showing here the keys to reality. Out of every service one should emerge more sure of oneself, standing more firmly on one's own feet, needing less and less support, as one realizes more and more intensely the truth which the service seeks to convey.

The religion of the new age does not seek to impose God upon one. The religion of the new age, through these age-old ceremonies, only seeks to remind people of their own reality, their own eternity, in the midst of the fleeting conditions of life, in the midst of present times, in the midst of those illusions in which so many seem constrained to dwell. The religion for the new age, the Christianity for the new age, while recalling through revelation, through symbol, through form, through ceremony, the eternal realities which the world has ever had, perhaps in one faith, perhaps in another, will respond to the call of the

new age, will respond to that freedom which is the note of the post-war world.

I want you therefore to think of Christianity as beginning to take on a new purpose; that Christianity is beginning now to come back to Christ, to draw nearer to Him in His teachings of freedom, in His recognition of life's simplicities, of the whole essence of life. While the call of religious symbols remains, while the call of revelation remains, truth is from time to time revealed before the eyes of those who possess the intuition to receive it.

Religion can do no more than speed each individual on his own way to the one goal of divine unity. That is all that religion can do or ought to do. Within all these forms and all these ceremonies, however different or however individual they may seem from other forms and ceremonies, in each one of them there is the enshrining of

an eternal principle. The form in the ceremony catches and precipitates to the understanding that eternal principle just for a moment, for a brief while, enabling one to see it. So when you witness a symbol used in the ceremony, say to yourselves: "This is to make clear to me through symbol that I am an eternal principle, that time cannot obliterate me, that there is a great ladder of evolution upon which I am climbing, that everywhere there is present life identical with me, and there are splendid heights of divinity which I must and shall achieve."

Try to look upon religion from that standpoint, not as old and static, but as new and dynamic, as calling to self-realization through experience, not as demanding belief, but as exhorting each individual to be free, to find his own divinity within himself, and so gradually to rise to the measure of the stature of its fullness.

Light of The World

By Gertrude Farwell
(Michigan)

The star has risen in the East; three Kings
Have made far journeying, guided by its light.
Toward Bethlehem; the still Judean night
Is glory-riven with pulsating wings.
Song-hushed and wondering herdsmen, dumb with awe,
Receive the strange announcement of the Word
Made Man—that Word each in his heart hath heard—
Now born, a Child, fulfilling the whole Law.

"Glory to God in the highest, and on earth
Peace unto all men of good will" has rung
Down the long ages. Was that lowly Birth,
That starry Wonder Mary gave the night,
Vainly bestowed? He walked in joy and flung
To man God's challenge: "Lo, ye are the Light!"

Armed for the Fight*

(A Story-Sermon Especially for Children)

By John Haynes Holmes
(New York)



N years gone by, in a country far away, there ruled a king who had three sons. These sons were born and reared within the royal palace which stood on the summit of a great hill remote from the homes and haunts of men. Down the slopes of the hill there swept the forest, in which the king's sons played and hunted. Around the forest, at the foot of the hill, there ran a lofty wall of stone, on the top of which the king's sons drove their chariots and rode swift horses. Often the three princes, when they were tired of playing in the wood, or bathing in the pools, or loitering beneath the shade trees in the summer noon, would climb ivory towers and look upon the landscape of their father's kingdom. Here were roads which they had not trod. Here were villages which they had not seen. And far away there to the north was a great city, dark with smoke, which they had never visited. For these princes had always lived behind these walls and always played within these gardens.

Now there came a day when the eldest son prepared to leave his father's palace, for his time had come to depart into the world. And on the morning of that day, the chamberlain of the king came to the prince and said:

"O prince, before thou goest into the world to meet the chances and changes of human fortune, there is one last thing that thou must do. From time immemorial within this palace, the sons of kings have done this thing I say. Deep down within the vaults

of this, thy father's house, there is a room, and in that room there stand three altars. Upon each altar there lies a weapon with which a man may arm himself. Now in thy last hour within this place thou must go with me into this room of arms, and there make choice of the weapon which thou wouldst use in battle against thy fellows."

Having said these words, the chamberlain took the young prince by the hand and led him through the long corridors of the palace. They came to halls which the prince had never seen. They descended stairs far down into dark recesses where no light shone from the outer world. They passed through vaults that dripped as though with water and echoed to no sound but the sound of feet on stony pavements. The torches drooped in heavy air, and the flame of their burning flared and flickered like a dying light upon the walls. At last, suddenly, from out the gloom, there leaped a door, tall, heavy, ribbed with iron, and barred with bolts of steel. On one side of the door there stood a knight in armor black, with shield and spear, and helmet drawn upon his face. On the other side there stood what seemed to be a monk in long black robe, with hands folded upon his breast, and cowed head bent low as though in prayer. Motionless were these two men, as motionless as statues carved in stone, and as silent as a tomb.

The chamberlain approached the door, and paused as though in fear or hesitation. Then suddenly he lifted high his mace, and smote upon

* From the Community Pulpit in New York City the following delightful story was given recently by Dr. John Haynes Holmes. One of our Theosophists received permission for us to reprint it. Copies of it may be had from the Community Church, Park Avenue and 34th Street, New York.

The Community Pulpit is a free platform, dedicated to the ideal of Truth, and is presided over by Dr. Holmes, that much beloved humanitarian.

the iron ribs—once, twice, thrice. At the third blow, there came a trembling as of an earthquake. The portal groaned and quivered. Then, as though moved by ghostly hands, the bolts and bars flew back. Slowly, silently, the huge door swung, and opened to the gloom of a long chamber which was tall like a cathedral, yet dark and terrible as any crypt beneath its walls.

"Come, my son," said the chamberlain unto the prince now trembling in hand and limb.

Through the door and into the vaulted room they passed. All was still, save for the loud clashing of the door behind them. All was dark, save for the shining of three candles, far away, as at the end of a cathedral aisle. Yet as they burned these candles seemed to shine with ever larger flame, until they shone like stars from out the firmament of night.

"Come, my son," said the chamberlain again. And he led the prince unto the altars, and the candles. And the prince looked, and saw upon one altar to the right, a sword, with long, clean blade as white as silver, and hilt that burned with jewels like a flame. And the prince gave a great cry and seized the sword, and lifted it high before the candle's glow, and turned it left and right till all the blade flashed lightnings in the gloom.

"This is my weapon," cried the happy prince. "This shall I use to arm me for the fight."

Then suddenly a blast, as though of death, swept through the vaulted room. Like stars extinguished the candles disappeared, and all was dark. Only the door swung open to the torches' gleam and showed the way again. Hand in hand along the halls and corridors passed chamberlain and prince. Swift up the stairs they climbed to sunshine and sweet air. Out into the gardens and to the walls they came, and to the gateway of the palace which was to release the prince into the world. Always he clasped the sword unto his breast. But when the gates swung wide, and he gazed upon the roads he had not trod, and the

villages he had not seen, and the far shadow of the city he had never visited, the prince gave a great shout of joy. And he lifted the sword, till all the blade was fire in the sun, and he cried again:

"This is my weapon. This shall I use to arm me for the fight."

Then he ran upon the wind, and disappeared. Days passed, and weeks and months, and no man saw him more. But rumors drifted to the palace of war and bloodshed, of fighting men and weeping women, of children wandering in strange places far from home. And now and then there came from far away, like thunder upon dark horizons, the clash of distant arms. And smoke, like clouds of night, rolled upward from the land and swept through the palace and its gardens. And the trees trembled as though in pain, and all the flowers grew pale and drooped to the ground. Often in these days the two younger princes would climb the ivory towers, to look upon their father's kingdom. And always they would discover burning homes, and wasted fields, and women fleeing like hunted animals, and men stark dead upon the ground. And once they saw the city near the snowy mountains flaming like a volcano in the night.

And on a day a trumpet sounded 'neath the palace walls. And the gates were opened to a stricken man, gasping and faint upon the road. His face was pale, his eyes fast closed in pain, and all his body bleeding from a fatal wound. But in his hand, firm grasped, there was a sword with blade as white as silver, and hilt that burned with jewels like a flame.

"Quick—or I die," he cried, and stumbling made his way through corridors and halls, down stairs to dark recesses, through vaults that dripped with damp and echoed to no sound but faltering feet. He reached a portal iron-ribbed and barred with bolts of steel. On one side stood a knight in armor black, with shield and spear, and helmet drawn upon his face. And on the other stood a monk in long

black robe, with folded hands and bended head.

"Quick—or I die," he cried again. And silently the armored knight moved from his place and smote with his spear upon the door, which swung wide open to the cathedral vault, and to the candles burning in the gloom. Step by slow step the wounded prince crawled to the shining altar at the right, and there with trembling hand laid down his sword.

"I bring thee back," he gasped, with sobbing breath. "Thou hast betrayed me, and my father's rule. And now I die in penance for my sin. To take the sword shall be forever to perish by the sword."

Years passed. And on a day the second son prepared to leave his father's home, for his time had come to go into the world. And to him, as to his older brother, there came the chamberlain, and said:

"O prince, before thou goest from us to meet the chances and changes of human fortune, there is one last thing which thou must do. Deep down within the vaults of this, thy father's house, there is a room with altars three. Upon each altar lies a weapon with which a man may arm himself. Come now with me, and choose what thou wouldst use in battle against thy fellows."

Down through the halls and stairways to the iron door went chamberlain and prince. Still stood the knight in armor, and the monk with folded hands and head bent low upon his breast. Thrice with his mace the king's high officer of state smote loud upon the door, which groaned and quivered and opened as before. There stood the altars, and the candles. And the prince looked, and saw upon the altar to the left, *a piece of gold* bright as a star, warm as a kindled fire. And the young man gave an eager cry and seized the gold and tossed it gayly, like a juggler's ball, before the candle's light.

"This is my weapon," cried the happy prince. "With this I shall buy men, and use them to my wish."

Then ran the prince and straight-

way disappeared. And days passed, and weeks and years, and no man saw him more. But rumors drifted to the palace of mighty works—of mines, and railroads, and ships upon the sea. From far away there came the whirr of wheels and the rolling crash of vast machinery. And smoke, like the smoke of battle, rolled from the stacks of mills and factories, and blotted out the sky. And all the landscape withered and turned black, as from a blight. And the far city near the snowy mountains grew like some monstrous growth; and cities everywhere, like cancers, fed upon the soil. And messengers, sent out to spy upon the land and see what horror had sudden come upon it, returned to tell of a great king who ruled in golden splendor, and owned the land, and walked upon the sea, and bought and sold whatever had a price, while men and women and even little children toiled like driven slaves to serve his need. And often in these days, in sore alarm, the youngest prince would climb the ivory towers, to gaze upon his father's realm. And always he would see the gleam of gold and hear the groans of men. And once, as in a dream, he saw the land become a desert, with every grain of sand a piece of gold, and men, like travelers, perishing of famine.

And on a day there came a knock upon the palace gates. Slowly the portals opened, to reveal a miserable old man, with skin like parchment, and hands like claws, and a face like a grinning skull. In his arms were money-bags, and in the arms of slaves who followed him were money-bags, and on the backs of horses and mules innumerable were money-bags.

"Quick—or I die," he cried, and stumbling made his way through corridors and halls, down stairs to dark recesses, through vaults that dripped with damp and echoed to no sound but hurrying feet. Before the iron door, he cried again, "Quick—or I die." And silently the black robed monk moved from his place and smote with a wooden cross upon the door, which opened wide to the cathedral vault, and to the candles burning in

the gloom. Step by slow step, the trembling prince tottered to the altar at the left, and there with bitter curse cast down his bags of gold.

"I bring ye back," he cried. "Ye have betrayed me, and my father's rule. And now I die in penance for my sin. Alas, for the deceitfulness of riches!"

Years passed again. And now the youngest son prepared to do his father's will. To him, as to his brothers, on the fateful day, there came the chamberlain, who led him to the iron door, and to the vaulted chamber, and to the altars and the candles.

And the prince looked, and saw the altar to the right, and the sword with long, thin blade as white as silver, and hilt which burned with jewels like a flame. And he lifted the sword, and held it to his gaze; and lo, from the shining point of the blade there fell, drop after drop, red blood! And the prince, shuddering, put back the sword into its place.

And he looked again, and saw the altar to the left, and the piece of gold, bright as a star, and warm as a kindled fire. And he lifted the gold, and held it to his gaze; and lo, upon his fingers, where they touched the gold, red rust! And the prince, shuddering, put back the piece of gold into its place.

And he looked again, and saw the altar neither to the right, nor to the left, but straight before, and on it a cup of water. And the prince lifted the cup, and held it to his gaze; and lo, inscribed thereon were letters which were fashioned into words, and read: "*Whosoever shall give to drink unto one of these little ones a cup of cold water only, he shall in no wise lose his reward.*" And the prince took the cup into his hands, and raised it like a chalice in the sacred mass, and cried:

"This is my weapon. This shall I use to conquer humankind."

Then suddenly a sound like distant music through the vaulted room! The candles glowed like suns, and all the darkness turned to glorious light. With hands firm clasped upon the lifted cup, the prince moved back through corridors and halls, up stairways to the

sunshine and sweet air, out to the gardens and the walls, and to the gate that opened on the world. And when the gate swung wide, and the young prince looked upon the roads he had not trod, and the villages he had not seen, and the far shadow of the city he had never visited, he paused, and gazed upon a beggar lying weak and sick beside the gate. And he knelt to the beggar, and gave him to drink from out his cup, and murmuring said:

"This is my weapon. This shall I use to conquer humankind."

Then rose the prince, and went upon his way. Days passed, and months and years, and no one saw him more. But a strange beauty fell upon the land. Man lived at peace with man, for all were friends and none were enemies. At early morn, the people went forth into the fields for happy toil, and in the evening returned to happy play. And they built houses, and inhabited them; they planted vineyards, and ate the fruit of them. They did not build, and another inhabit; they did not plant, and another eat. They did not labor in vain, nor bring forth for calamity; for as the days of a tree were the days of the people. And the wilderness became a fruitful field, and the desert as a garden of roses. And there was no more the voice of weeping, nor the voice of crying. For love reigned within the home and peace upon the mountains. And often, in the eventide, when the labor of the day was done, the king's chamberlain would climb into the ivory towers to gaze upon the land. And to his ears came strains of distant music, and to his eyes the light that never was on land or sea.

And on a day there came great shouts before the palace gates, and the songs of many voices like ocean-waves. And as the gates swung wide upon the world, there entered a man like to an angel, so tall he was, and radiant, and beautiful. And all about him pressed a throng of eager people, wearing various garbs and speaking many tongues. And children, quick with laughter and babbling speech, clutched at his arms

and seized upon his robe. And friendly animals were mingling with the crowd—cows with soft eyes, horses with silken coats, patient mules and barking dogs. And birds flew wide above the throng, and soared far upward to the heavens, and sang and sang, as though their little throats would burst. And bright in the sunshine shone a cup, wet with the water of a wayside spring, borne tenderly among the people by a little child who led them.

And the multitude of men and animals swept through the gates, and gathered in the gardens, as though for festival. And flowers looked up to see the light of happy faces, and trees bent down to spread their branches for the singing birds. Alone, from out the crowd, moved the young prince into the palace. Alone he walked through corridors and halls, down stairways and through dark recesses, to a portal iron-ribbed and barred with bolts of

steel. And on one side stood a knight who sudden knelt, with shield and spear, upon the ground. And on the other stood a monk, who lifted hands and face as though in prayer. Then, without sound, the portal swung into the cathedral vault. And all was light from candles blazing like the sun on distant altars; and all was music from the voices of men and women and little children far away.

Straight to the central altar walked the prince, and raised within its light the cup of water. And silence fell upon the place, and darkness like the night. Only one candle burned with steady flame upon the central shrine, and in its light the cup shone bright as gold, and the water red as wine.

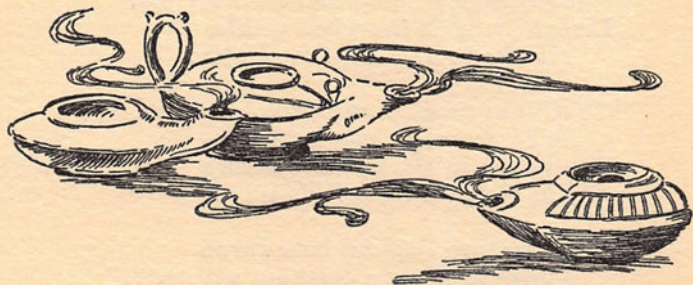
"I bring thee back," the young prince whispered in the quiet room.

"Behold thou art the Grail, the Holy Grail, which all men seek, and here may find, and so at last may reach

"That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty;
Be the sweet presence of a good diffused,
And in diffusion ever more intense, . . .

So to live is heaven:

To make undying music in the world,
Breathing as beauteous order, that controls
With growing sway the growing life of man."



Farewell and Hail

Clara M. Codd

(England)

I think that when the evening comes,
And all the dust of day is past,
Death's door will open inwardly
And bring me straightly, at long last,

Before the Captain of my soul,
The Master who, unseen, afar,
Has held my heart, and holding, shaped
A course my stumbling could not mar.

I shall not pray, prostrate, adore,
But, filled with nameless joy, salute
The Leader who has blazed a trail
Through human darkness pained and mute.

So will He greet me with a look
That questions, and yet clearly scans,
And all my heart will answer Him,
Straightly and true, as man to man.

"Captain and friend, I too love men,
And love you for your love of them.
That men came first and God came last
With me, you will not now condemn.

"You have no sanctuary in my heart,
Only the little things are there;
Tortured, bewildered, hapless life,
Floating like leaves upon the air.

"The blinded eyes that try to see,
The longing hearts that crave for joy,
Lives broken on the wheel of life,
That had no wisdom to employ.

"You love them, so my heart loves you,
By bitter agony you won
The power to aid, uphold, endure,
Till the great race of life is run.

"Tell me, my Captain, have I won
The right to serve mankind with you?"
I know what smile will answer me,
I know what voice so leal and true.

And knowing, I can turn my eyes
To the last gate, now not so far,
And trust the road that takes me home
Beneath the shining of a star.

Religious Education in the Home

By Gladys J. Goudey, M. Sc.



HERE is a psychological test, based upon word associations, which is sometimes given to children and adults, in which the student is asked to answer the first word that comes to his mind in response to another word. The following are some of the words which college students have associated with the word "religion": church, Sunday-school, temple, synagogue, Bible, Jesus, Christ, Buddha, Protestant, Catholic, Baptist, Presbyterian, God, catechism, goodness, and holiness. As one analyzes these associations one can readily judge of the superficiality of the majority of the students' understanding of religion. *Webster's Abridged Dictionary* defines "religion" as: (1) "a recognition of and obedience to a Supreme Being; (2) a healthy moral development on a spiritual basis; and (3) a system of faith in and worship of a god or gods." These definitions, too, are somewhat inadequate and do not cover the whole *raison d'être* of what our religion, irrespective of creed, should mean to us.

To my mind, and evidently to many parents, as well as educators and philosophers, if one can judge from the numerous recent magazine articles, the religion which we would instill into the heart, mind, and soul of our children must be something more than can be gained in a few hours on the Sabbath day. We wish to open the children's very souls to a realization that true religion is that constant attitude of mind which will inspire each individual to dedicate every moment of each day to the expression of the divinity within himself, no matter what his activities or lines of endeavor may be, and to build in them the power to recognize the good, the true, and the beautiful in each of God's creations, thus recognizing the unity of all life. Is not that the greatest religion one may profess? It matters

not, then, whether we be Jew or Gentile, Protestant or Catholic, or what color the pigment be under our skin—each reflects the light of the Father and is one of His many children ever striving towards that light divine.

Before progressing with my own ideals and ideas upon the subject, I would like to summarize some of the ideals, suggestions, and methods of procedure given by a few authorities in this line of endeavor.

Radoslav A. Tsanoff, head of the Philosophy Department of Rice Institute, Texas, writes that "a child, when very young, begins his search for God . . . and only that parent can teach his child to find God who is himself seeking Him." He believes in making use of all the available treasures of folk-lore, myths, and legends of all nations in order that the child may observe the similarities and differences in story, treatment, and motive. He claims that the religious value to the child is tremendous, in that he can feel the poetic quality about which the first religious impulses were spun. To his way of thinking, Homer, the Norse Sagas, the Buddha story, the Gospels, the Old Testament, etc., should be treated as beautiful stories, since through them all the child innately gets the feeling of the idea of divinity and of that perfection towards which he can reach and which one day he may finally attain.

Edwin E. Aubrey, Professor in the Divinity School of the University of Chicago, gives in an article in *The Parent's Magazine* an interesting diagnosis of the individual's attainment of religion. Psychologists say that "by direct associations of satisfaction the child can be induced to react positively to any object, person, or idea," and conversely, negative reactions may result. Aubrey applies this to religion, though he remarks that one's religious response is a very complicated organization of emotions around some object

and that there can be nothing uniform about religious behavior because of the variety of religious objects as well as the differences in people's emotions and motives. He writes: "The individual may happen upon his religious experiences and ideals or he may be trained in them," all depending upon home environment. After a while the individual discovers that "religion is largely an affair of institutions, which have survived because of people's loyalty to their own and other's attitudes of devotion," and that his attitudes are already conditioned to a great extent by his immediate associates. The young child may or may not accept them, but Aubrey claims that this institutional religion threatens the child's personal growth by insisting upon uniform modes of expressing it and that "it tends to identify religious faith with elaborate church programs, thereupon becoming a menace to the emotional integration of the child." He believes one should hold the attitude of divine discontent and become a mystic at heart "by setting up standards of personality in terms of the cosmic harmony, and embodying these standards in its prophets like Buddha, Jeremiah, Confucius, or Jesus. The task of developing personality, from earliest childhood onward, is to organize the various trends of behavior into an integrated, directed expression, wherein his conflicting tendencies are harmonized in an attempt to realize a unified objective of his life." Therefore, Aubrey holds that religion, by heightening sensitivity in the individual, broadens the personality, instigating ideals which "organize our emotions and coördinate the facts of our experience and our activity till we find that freedom from conflict, 'that peace which the world cannot give.'"

Frances Anderson, a contributor to *The Forum*, believes that the first question to face, regarding "What to Teach my Child about Religion," is whether we will teach the child any religion at all. "If we respect the individuality of the child, should we set up any religious standards for him?

On the other hand, if we fail to give him what we have found to be the best, other influences will mold his ideas sooner or later for the better or the worse." She believes in beginning early and in reducing whatever creed there may be to the barest essentials. She does not, however, endorse commandments of religion based upon authority or fear. Classing herself as an experimentalist of the highest order, she writes: "If religion be 'true' it must be a part of a successful, happy child life, and, later on, of a satisfying adult life. God must find a place in the genuine, robust living of the child and then of the adult—or He ought to have no place at all. A God of this sort will be easier to find if we accept the principle that the child's actions are not to be classified as good or bad, but as wise and foolish ways of adjusting himself to life. . . . If my boys and girls are to profit by the experience of the race, they must know the outstanding beliefs—not only Christian creeds, but also those of the Orient. It won't hurt anyone to join in a Methodist hymn, a Catholic litany, or a Jewish chant; to hear a lecture on Christian Science or Theosophy, or to read an agnostic or atheistic book. Perhaps through these experiences the child will come to realize that religion in its various forms is man's attempt to adjust himself to situations annoying and bewildering."

"A Mother" wrote for the *Zion's Herald* a summary of the religious educational program in her home. As soon as her children could talk they all joined in the morning prayer, though they had "silent grace" before the other meals of the day. Their children's bed-time hour was held sacred—it being a time "when confidences were exchanged, Christian ideals implanted and nurtured, admonitions lovingly given, and evening prayers offered." Sunday was kept different from other days—just a real family day—the happiest day of the week. They strictly observed a regular Sunday school and church attendance. The afternoon was spent in some interesting diversion, special stories,

auto trips, excursions to the woods, and the day closed with songs, hymns, and instrumental music participated in by the various members of the family.

Dallas Lore Sharp, Head of the English Department at Boston University, naturalist and philosopher, practised his educational and religious ideals upon his four noble lads, now glowing examples of young manhood. In his *Education for Individuality* he writes: "We read the Bible as we read other books, for it is like other books, only better; and so we read it oftener—every morning after breakfast; we then say the Lord's Prayer together, and do the best we can to sing the Doxology, with even little Jersey, the dog, joining in. . . . The Bibles are brought in and passed around, and beginning at the head of the table, we read aloud in turn, dividing the chapter by verses equally among us. Seven mornings a week we do this, and on Sunday morning, for years, those seven chapters were reviewed, discussed, and illustrated with a series of great Bible pictures. . . . This makes a good beginning for the day; and a very good beginning, too, for language, literature, and life." Many other spiritual books were thus read by this remarkable family.

Dr. Sharp always regretted that religion has become separated from the home and the daily school, for to him religion is a child's natural education, if properly given. "I have not tried to shape the children's religious faith, that being a natural thing without need of shaping, unless, distorted by dogma, it must be reshaped till it again becomes a little child's. I have learned religion of them, not they of me, with my graduate degree in Theology, which I would so gladly give in exchange for the heart of a little child!"

The evening story-hour belonged to "Her, Daphne," as Dr. Sharp so beautifully, so exaltingly referred to his very gifted wife. She instilled into the boys' very innermost being all the ideals, both manly and womanly, which she had enshrined for them. She covered in her readings, talks, and

discussions, every possible field of literature, and today "their boys" are fine, "all-round," worthwhile exemplars of her masterful guidance.

Dr. and Mrs. Sharp strongly believed that the fields, the woods, the seashore, the mountain peaks, all of God's out-of-doors, were the child's greatest inspirational source. "Beauty and truth that do not reach religion do not reach the human heart. An education that lacks religion must lack authority, because it cannot know who made the flat-headed adder, who flies with the wild duck, who works in the cod's egg, to will and to do. Religion is the consciousness of the universe—it is infinite, eternal, and it is all God's. . . . The realm of art, the Kingdom of Heaven, and the life of this dear earth admit only little children. Mother of us all, Nature should be the Teacher of all, lest she be denied that chosen one to whom she would give authority. Into the Book of Nature are bound all the 'Manuscripts of God'—the originals of all authors, whether they create in words, or notes, or colors, or curves; the originals of the past, of the present, and that longer, richer future."

Since some of their ideas and ideals are so similar, quotations from Dr. James H. Cousins, Irish poet and educator, naturally follow the above excerpts from Dr. Sharp. The following beautiful and most significant quotations are taken from Dr. Cousins' little pamphlet "Religion and Art in Education." "The association between religion and art is fundamental. Aspiration is expression turned inwards towards its source: expression is aspiration turned outwards towards its realization. Religion is man's effort to recreate divinity in his own likeness, to draw heaven to earth; art is his effort to create images in the likeness of divinity, to lift earth to heaven. . . . Religion and art have, by interaction, to provide opportunity for the operation of the intuition whose inner quality is illumination and whose outer influence is creation; and, since life as we experience it is mainly active, the supreme test of any expression of

the individual life is its creativeness.

"Before the advent of occidental domination in the education of India, the temple was also the school. But the introduction of a foreign system disrupted the ancient relationship, to the detriment of both, and established a practice of alleged religious neutrality which became, in effect, not neutral, but anti-religious, since it closed religion out of education. In the early days of the European colonization of North America, spiritual and moral training was school-mastered by religion; but because the school-mastering was suppressive, instead of being creative and therefore liberative, the inevitable expansion of the human consciousness drew education away from religion. Something has been permanently gained by this separation—the realization that education is a progressive liberation of the inherent capacities of individuals according to their own special qualitative and quantitative proportions. But something of importance has been lost—the ascensive emotional expansion which religion (at its highest, that is, at the level of the creative imagination) can give through its intuition of the universal creative life, with its accompaniment of reverence for that life (personified as "God") and for all its manifestations in sanctified lives, exalted thought, invocative activities. . . .

"'Daily dedication,' helped by comparative study of religions as a cultural subject, will blaze the trail through the jungles of elaboration to the simple unity of one search and one ultimate discovery. The impulse in the individual to spiritual creation and to artistic creation is the same impulse."

Would that space permitted further extracts—his thoughts are all so beautiful and so inspirational. His continual references to India call to mind the emphasis which Dhan G. Mukerji, in *My Brother's Face*, places upon the influence of his mother in guiding and instilling the religious attitude into the hearts of him, his brother, and his sister, each according to his or her needs.

Mr. Jiddu Krishnamurti, Hindu philosopher and teacher, has written: "You may be the most religious person, the most orthodox person, with your mind full of knowledge and tradition, and your whole idea of life may be that; but life is not meant to be orthodox, traditional, static. Life desires that you should enrich yourself, express yourself, and be free and dynamic in that expression." As regards the education of a child, he says that he would first help the child to understand that "his goal is freedom and happiness."

Dr. Annie Besant, International President of the Theosophical Society, teacher and occultist, is most enlightening in her ideals for religious education. As outlined in her little pamphlet, "Education in the Light of Theosophy," she would lay great stress upon the child's development in the home, especially emphasizing specific spiritual attitudes at certain hours of the day. Since we have tried to incorporate her ideals into our home life I will not review them here but the essence of them will be found included in my own contributions to the subject matter. It would be well for us, as parents and teachers, to study very carefully what Dr. Besant writes in two other valuable pamphlets upon education: one, "Education for the New Era," and the other, "The Necessity for Religious Education."

"To me religion should permeate the whole of education at all times, from the cradle to the grave. Because religion is not a series of doctrines but a method of living; not a creed to be repeated, but an attitude towards life. Doctrines you have everywhere; canons of art; canons of science; canons of society; all of these are based on doctrine, teaching ascertained facts, and there is nothing more religious than to train the young mind in the recognition of law, in the duty of co-operating with law, in the limits of human law and individual conscience." . . . She would have "the young man and the young woman learn to realize the difference between the laws of nature and the laws of man; but rever-

ence for the law will teach him that if he breaks a law because of conscience he accepts the suffering that comes from the breaking."

In "The Necessity for Religious Education," Dr. Besant writes that "religion is the only sure foundation for morality, as the fundamental truth of religion, the unity of the Self, is that alone on which a science of ethics can be built." She stresses the fact that religion is the inspiration of art and the foundation of all our greatest literature throughout the ages. The artist cannot create without that great spiritual impulse from Above, for "everywhere has religion given birth to art, the cult of the Beautiful, and faith has been the inspiration that gave life to the brush and the chisel. . . . The nobler part of the human intellect is an aspect of the spirit in man, and the lower mind contacts the spirit only as it is fed and nourished by religion. As that contact opens the avenues to the spirit, the spirit shines down these avenues and illumines the mind." Dr. Besant considers both of these phases of religion in detail and stirs us with the appeal to make true religion an integral part of the home, school and university as well as the work-a-day world. Her brilliant closing words are: "Remember that the condition of national greatness is the teaching of religion to the young. Teach them to be religious, without being sectarian. Teach them to be devoted, without being fanatical. Teach them to love their own faith, without decrying or hating the faiths of their fellow-citizens. Make religion a unifying force, not separative; make religion the builder-up of nationality, not a disintegrator; make religion the fostering mother of civic virtues, the nurse and teacher of morality."

Now, as to a few ideals, some of which have been inspired by Dr. Besant, which we are trying to inculcate into our home life. First of all, we are dealing with children, not those of adolescent age, wherein there comes a change in the methods and manner of religious education. Since

at present the school pays very little attention to the child's religious attitude towards life it behooves the family group to lay particular stress upon this phase of his development. Indeed, the home should become a radiant center, a Temple glorified, wherein the parents are priest and priestess and the children novices, though the parents should ever be ready to accept wisdom from their novices, since the latter may often be the older souls.

Foremost of all the ideals which are food for spiritual development is the importance of joyous regularity in the functional duties of daily life; such as, wakening salutations, early arising, ablutions, exercises, etc., as preparatory for starting the day right. Most children will listen to reason, and they should be taught to understand the joy in dedicating each day to fruitful endeavors of soul as well as of body. These functional duties will then not become tedious mechanical habits but will grow into correct methods of mastering the lower self so that the real ego will shine through.

Then there are several fundamental truths which should in various ways and at diverse times, as the occasion permits, be instilled into the young minds. First, the oneness of all life is most important, and it would include a feeling of absolute brotherliness towards all members of all the kingdoms of Nature, seen and unseen, without distinctions of any kind. In the words of a poet it would be:

"A feeling of God in all we see and hear

In every leaf and rippling brook and bird;

A knowledge that where'er we may be

Whatever may befall us—there is God."

The child of progressive parents needs no real instruction in this matter, for he instinctively realizes that unity, especially if his parents' conversations and actions uphold such an atmosphere. The child does need ad-

ditional encouragement at times, however, because of the existing opposing views of some of his playmates or schoolmates. Besides seeing and feeling this Godhood in everyone and everything, the child can be led to know and recognize that there must be something good and something beautiful in each, no matter how much the adverse seems to predominate. Second, a knowledge of other religions, philosophies, and scientific tenets can be gradually brought forth in family discussions, table conversations or bedtime stories. Third, children revel in unraveling the countless mysteries found in Nature and in learning of her wonderful laws, seen and unseen. The garden about the house, the hills, the woodlands, the seashore—all are teeming with Nature's own stories of Life and Form which children love to see and hear. Along this line, too, would come the establishment of an understanding of and belief in the worlds and work of the fairies and the angels.

Gradually children can be told of the nature of man himself, his purpose on earth and something of where he came from and what he is progressing towards. As for the development of man's latent powers, the child's own life brings him enough experiences through which the observant, helpful and wise parent may try to guide the child's physical, emotional, and mental endeavors, so that within the child himself may come the ardent desire to press onwards towards higher attainments of the purification of the self as exemplified by the great spiritual teachers of our race.

Let us now consider some of the "high-spots" in the daily life of a family growing up with these ideals as a background. It is difficult, in a family of more than three children, whose ages and temperaments vary greatly, to keep strictly to a fixed daily schedule. Nor is this so necessary, so long as a few points of each day stand out as important life-giving centers about which the day's activities naturally unfold. A certain amount of plasticity should rather be the rule with children,

so that their effervescing spirits be not crushed by rigidity or too much sternness. Joyousness should always be paramount, and each should feel that he had an important part to play in the creation of the home.

Upon awakening and rising, the older children repeat together: "We greet this day with joy and thanksgiving, and hope we shall be good and helpful children in Thy sight." The older boy then repeats his own pledge of the Woodcraft League, of which he is a junior member. After ablutions and simple exercises, we have breakfast, before which we all join in the following blessing:

"We are thankful for the night,
And for this lovely morning light,
For rest and food and loving care,
And all that makes this world so fair.

"May we do the things we should—
Be to others kind and good,
In all we do in work and play
May we grow more loving every day."

The luncheon "grace" is of our own origin and very simple: "May the Masters bless the food we eat in Their service." While before the evening meal we say:

"May the Masters bless the father of
our house,
Our mother bless also.
And all the little children that around
the table go."

As children grow older they may be led to give an individual expression of "grace" before meals, perhaps more perfectly embodying their growing conception of the Divine, of His expression in food, and our dependence upon it. A friend has composed, for more mature minds, the following "grace":

"We thank Thee, our Father, and the
Devas for this food.

May it strengthen our bodies and
make them more perfect instruments
of Divine Love and Life."

After breakfast we join hands, as

we stand at the table, and repeat that lovely "Morning Prayer for Children" created by Dr. Annie Besant:

"I am a Link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

"So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

"And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

"May every link in the Golden Chain become bright and strong."

Then we are off to school, or work, or the tasks of the morning, except on Sundays, when we sit in a circle upon the floor in the front room and read a chapter from the Bible, or some other spiritual book, which is followed by a simple discussion and explanation of the text. We hope, as the years roll by, to study many inspirational books in this or similar manner.

When the children hear the noon-day whistle they try to remember to pause and think of the great Sun, high in the heavens, shedding upon us His warmth and light without which all things would perish. At sunset we watch King Sol disappear, and it is always interesting to hear the children's profound remarks, whether they be pleasure at the beautiful cloud effects or queries as to the whys and wherefores of the phenomenon itself.

After supper, when the older children have finished their household duties, there comes that most delightful and sacred hour, story-telling, although this is sometimes preceded by group games, of the children's own choosing. Each child has his own book, or magazine, suitable to his own age, interests, desires, or needs unless they choose one of the old favorite stories that mother can tell. It takes considerable time to read to each child in turn, when the family is large, but the value to the individual is great, for the ideals therein implanted, whether edu-

cational, practical, inspirational, or entertaining, will not be forgotten. It is "The Children's Hour"—they know it and make the most of it. Incidentally, the wise parent has a marvelous opportunity in which to steer reading impulses from behind the scenes and plan ahead for greater family forums in the years to come.

Saturday afternoons are open to the furtherance of our own garden—when each one can spade, weed, dig, trim, or plant in his own small plot of ground, or can help in Daddy's or Mother's. Sundays we try to spend somewhere in God's greater out-of-doors—the seashore, fields, or mountains; while the late afternoon may be devoted to quiet indoor games or group singing.

With few exceptions, Mother and Father always perform the putting-to-bed rites, and we repeat our night's prayer:

"Dear Master, I hope I've been a good boy (girl) in Thy sight.

Bless all the boys and girls who are not well and make them better.

Bless the animals, the trees, and the flowers.

May we follow Thy Light,
May we help Thee when we go to sleep,

May the guardian angels watch over us and bless us and give us sweet dreams."

Just to illustrate our mental plasticity, the two older boys are tired of this prayer and so are in the process of creating a new one.

Being human, our idealistic wheels sometimes become clogged and then a good sense of humor and capability of "try, try again" save the day. As the children develop, and sometimes fall short of our expectations, new adjustments have to be made and new hopes ascertained. But since "the only real failure is the ceasing to strive," we persevere onwards, ever hoping that to some extent we have created in our home at least the foundation and framework of a Temple glorified.

The True Meaning of Words

By Elma Iona Locke

(California)



THE Three Persons of the Trinity — what do the words of that phrase mean to the majority of people? Does it not usually convey the idea of three distinct gods, who, in some strange, inexplicable way, are still but one? And the phrase "the Three Aspects of the Logos," so often used in our Theosophical literature—does it not have about the same meaning to most people? I think it has, and that it is so proved by the more or less common use of the term "the first Logos" (or the second, or third, as the case may be). This still more confuses the lay mind and tends to confirm the idea of three gods in one.

Most Theosophists have learned that the word "person" really meant a *mask* (the mask or *persona* assumed by the ancient Roman actors to hide their real selves and to simulate the character they were to represent). But it has changed in interpretation so that it now is commonly used as if it meant an individual or a human being. The symbol has become the object; the mask has assumed individuality. It is a mistake that has crept in through the gradual change in the meaning applied to the word. Although we may know its true meaning, we are so used to the common interpretation of it that we fail to use our knowledge save now and then, in some special cases.

This might not matter so much if confined wholly to the present time. But when we attempt to take the word as used by the ancients, in the time when it still had its true meaning, and interpret it as having its modern import, we convey an utterly wrong idea. And that is, perhaps, what has occurred regarding the use of the word

in the Christian creed in its modern literal translation.

As intimated above, the word "Aspect" also has become so conventionalized as to have more or less lost its real significance. Would it not be well, and for the furtherance of clarity of meaning in conveying Theosophical truths, if we adopted a different word, say, "quality" (or possibly some better word), instead of "aspect"?

To clarify our minds let us use a concrete example, as, a Man. To his son, he is Father; to his brother, he is Brother, and to his father, he is Son. But he is not three men; he is one man with three qualities (or aspects), each perceptible only to the one so regarding him.

And the word "person" or "aspect" or "quality" may only be applied to God or the Solar Logos from our viewpoint, not in reality. We perceive in Him three main qualities, such as Will, Love, and Activity. But in the present stage of mental evolution, surely there is no necessity for our individualizing each one of those qualities, as though it were a separate Being. We no longer need a little wooden idol to convey an idea to our minds.

The word "universe" is another example. How many times we see the word universe used when sometimes we know that our "Solar System" is what is meant.

Why not try to get away from the old mind-confusing phraseology of priestcraft and adopt a more simple, modern mode of expression, something that has not been misinterpreted and crystallized? All too carelessly we use words, often without any very definite idea as to their true meaning, and thus confuse our readers and fail to convey to them the idea we intended.

Towards an Academy of Civic Service

By H. Douglas Wild

(Assistant Professor of English, Rutgers University)

(Concluded from October)



MERSON wrote in his journal, "I have the belief that of all things it is the work of America to make the advanced intelligence of mankind in the sufficiency of morals practical." This domain of ethical essence, or the realization of our being in the one real Existence of life and light, is not to be explored, much less possessed, by decentralized modern man until his consciousness is reintegrated around a living focus of character. Yet the horizon beckons, and new lines of desire and psychological enterprise converge there. It is to be observed that the scheme of America surrounds claims staked in that territory of man's constitution since our national beginning. Our federalism, founded on the principles of divine and natural law, runs deeper than morality. The civic religion is an organized ideal of freedom in unity patterned on the solar system. We are a nation built experimentally on a working faith in the eternal nature of man, and the gulfs that open in society and threaten our collapse warn us that from no lesser human depth can a leadership arise fit to cope with the huge material corruptions and arrogances of the day.

In the present wide decay of rational loyalties our first duty is the rescue of patriotism from the sentimental limbo to which current notions have assigned it. The duration of its languishing may be computed in direct ratio with our expatriation of ourselves from the immutable exactness of principles. The geometrical laws of association, adjustment, and equilibrium in the social organism take as their points of departure the idea-forms in the individual mind. One's country is truth and the only patriotism is elevation of thought and character. To turn round upon the life of mind and spirit within our activity, and see our ends deeply con-

tained in this life instead of in our productions, is a discriminative act that is steadily becoming more imperative to the reign of order in our affairs. In the degree that we come into possession of that which is within us, the life that is now a technical abstraction will grow fertile with inward potency, and will give to the inherent ideals of the nation a new leverage.

But this concentration and release, comprising the two poles of creativity, is a task of knowledge and faith which demands reciprocal attitudes of philosophic inquiry and active experimental initiative, factors which are seldom conjoined in the humane curricula of our seats of learning. In consequence the invisible roots of a truly spiritual nationality are underfed. Nourishment comes from attention given, and to secure the right quality of attention for the nourishing of significance and the diffusion of an exalted patriotic rationale, there is required, it must be repeated, the existence of centers of more vital spiritual activity, more luxuriant vision, profounder grasp of first principles, and more responsible adherence to evolutionary duty and the impulse to noble development. It is these centers, united in a common aspirational design, that are indubitably the object of the proposed Academy. The practical technique for actualizing the "sufficiency of morals," for completing intenser and larger social harmonies, for more fully rounding our national orbit of existence, originates, as must every active method of leadership, in enlightened service. This life-element, the enduring substance of all human association, is the will to help; a wise love which unites feeling and knowledge in action, and which in our literature has established from the first, as the nation's voice, a prevailing note of humanity.

The test of the daily judgment

which any nation decrees and enacts for itself is its own past. That of the United States is contained, sharply edged, in the words of Thomas Paine: "Yet let but a nation conceive rightly of its character and it will be chastely just in protecting it. None ever began with a fairer than America and none can be under a greater obligation to preserve it."* The splendor of a great plan, rising stage by stage through levels of sight and blindness, with perpetual readjustments and renewals and fresh creations of reality, infiltrates through the dreams and deeds of those who first wrought America out of vision. With a coordinated understanding of the visible and the invisible, of activity and that which is behind activity, the men of that day erected the political masonry of spiritual ideas, knowing that utility is dependent upon the thought which a people makes of its world. They acted from a center which gave new meaning to the facts with which they built. The ranges of their being spread from a high point of fixity which gave transforming power to their will and imagination, and stamped their work with the freshness of that mighty beginning as the evidence of a creative wisdom capable of molding all conditions and life-constituents to its end.

On the modern field of struggle for a true hierarchical socialism, the test of nations is again their power to contemplate human ideals; their strength and hope of survival lie solely in their realities, the creations they have achieved through an organic equilibrium of facts and values. But the actual creative synthesis can occur only in the individual soul, and through the inspiring of individuals. The kindling of individual conscience and courage is a personal descent of power from that flame which for any nation is its essential character as a fragment of the universal life. The true study of America's past is the study of this personalization, of this shining through individuals of the sun of the national being. In exact correspondence with the light shed is our responsibility to it. The

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test of the American citizen is his capacity to recover and carry into hourly recreations of experience the atmosphere of disinterested, concrete idealism which animated Franklin, Washington, and Lincoln, and flowed from them with tangible mastery.

It is clear that this attitude of initiative has little in common with the negativity and despair which has fashionably ruled under the authority of scientific materialism bequeathed to us by the last century. The old cynical dream has done its work and now passes, leaving us its indispensable gift of impersonality, creative doubt, and a permanent discipline against blind faith and subjective excess. In its place a new generalship is preparing the ground for more positive gains, as modern man's inner world and its expressive powers are gradually being released from their mechanistic paralysis.

The immediately intended bearing of this fact is upon the comprehension with which the idea of national destiny is entertained in the contemporary mind. As is well known, in Spanish-American War days the destiny of the United States was hastily and contradictorily declared to be manifest in either a paternalistic or an imperialistic role, a fact which stirred into eloquent protest the more prophetic imagination of the poet, Richard Hovey. The pattern of the national purpose was not, for him, so cheaply translatable. Its fugitive gleams could be caught only above the obscurations of the moment, and even then were of inscrutable depth.

"There is a Hand that bends our deeds,
To mightier issues than we planned;
Each son that triumphs, each that bleeds,
My country, serves Its dark command.

"I do not know beneath what sky
Nor on what seas shall be thy fate;
I only know it shall be high,
I only know it shall be great."

The exaltation in these concluding stanzas is a far cry from the theme of the politicians, and to indicate the remoteness of his vision from theirs

Hovey entitled his poem "Unmanifest Destiny." That he saw in process the establishing of America's dignity in the world, and, further, that he intuited this in a large vague way as the organic motion of a people being steadily molded in their growth into a great ideal held over them by a mighty Being—the "Admiral of Nations"—is a fair surmise. But to the intellectualist the poem soon lost its meaning. Under the glare of physiological determinism the factors of destiny, whether manifest or unmanifest, were *in toto* animalized into lust for power; with the result that the romantic strain present in paternalistic imperialism, and the loftier, more cosmic presentiments of Emerson, Whitman, and Hovey were alike converted into their opposite of sophisticated denial. This and the reaction from it have helped to clear the ground of jingoism and emotional clutter. Yet vision itself is not negative and comes from elsewhere. The retreating ice cap of spiritual aridity discloses a psychological landscape deeply harrowed, yet alive with hidden unities and ideal germinations.

This mystic renewal, necessitated, even promoted, by the contradictions of a tyrannical logic, and assured by the advance of physics beyond the finalities of its domain, has restored to dignity the recognition of an inner certainty, an organic "logic of direction," which, to Spengler, is the feeling of destiny.* No longer need this word, symbolical of a life-process, be confused with crude notions of fatalism. The happening of events when and as they do, is legitimately recognizable as a "living direction" in Nature, yet one that does not nullify individual initiative. The essential indefinableness of this idea, which "can only be felt and inwardly lived," in no way detracts from its certainty, which is a poetic insight and prudence, valid in its life-significance. Despite the fact that this knowledge is intuitional and therefore non-historical, and that it can, as Spengler affirms, "only be made plain in the most subjective religious and artistic creations

of those men who are *called* to divination," its force is nevertheless clearly capable of being transmitted and consciously absorbed within the evolving organism that gives to the stream of Life a national habitation and a name.

As a means to this end the plan of Dr. Arundale is most admirably qualified. The "whence, how and whither" of American life as an objective of study and action is the philosophy of an insight, the vision of a goal; in other words, the "living direction" of the controlling, harmonizing, and coordinating Self or Unit, which governs the energy of life within the national form. The inner certainty of the individual that he is in touch with this vital principle when engaged in such work of devotion, constitutes the very fountain head of our needed freedom and power of leadership. This perception, however faint, of the direction and, it may be added, of the true purpose and goal, of that moral and spiritual organism which a nation is, reflects itself into the present as a uniform ideal element and a source of living concepts. There is no group here for demurring at the transcendental character of these requirements of leadership in our nation. The act of leading originates in an act of seeing, and unless the latter is beyond the average, unless those who would lead can put themselves in the position of vision, and become as poets, there are no means to avoid that goal of blindness, the ditch. Under the fusing power of a collective aim that carries with it the discipline of the past, and yet is unconditioned by bondage to the past, but wields the vision of a common goal as a creative strength in the present, the national body will attain new health through a truer and therefore freer distribution of vital forces. The disastrous opposition which now prevails between the American Government and individual enterprise, throttling with mutual suspicion and charges of interference every attempt at coöperative endeavor for the protection and good of all, can be converted into harmony only by active righteousness, justice

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and liberty. The organization of the United States into a system of equity beyond the present competitive "anarchy within a circle of laws," must, if it is ever to exist, emanate from a deeper source of being.

It is a question if any educational technique now in general use among us is sufficiently a channel of American creative individuality and genius to aid materially—and with a speed corresponding to the urgency—in the accomplishment of this shift to a profounder center of gravity. The logic of circumstance in our now spiritually belated national evolution, emphasized by the transitional intensity of the age, points with commanding insistence to the need of instituting on broad, co-operative lines a practical quest after the ideal potentialities, the moral and spiritual essence, present in the American soul from the beginning. It is further important to the success of this or any similar enterprise that the provision of modern remedies should proceed with that dignity of statesmanship which, in 1787, prevailed over the seemingly insuperable difficulties of the Constitutional Convention. The new creation calls for instruments of production more comprehensive than bare intellectuality or passive fact-accumulation. No surface expedients, no patchwork of devices, but only the complete rhythms of the unfolding spirit, quickened by the country's deep admirations and loyalties, can avail. A bravery of patience, an intentness of receptivity, a selfless but eager moving in the truth revealed by a constant, clear-eyed analysis of our expectations is necessary to provide that union of being and ability which can enable the American character and purpose to permeate with deeper meaning the material of life under creation for the future. The coördination of the national mind and heart is the one guaranty of our stable, energetic, and lawful progress into the unknown. And it is the preëminent virtue of Dr. Arundale's proposed scheme that it penetrates with imagination to the secret of this proportion and incorporates it.

Here, then, is the vital seed of suggestion, occupying, in the form its author gave it, scarcely more than a page of print, yet reaching into an immensity of great and harmonious meanings. By the law of its affinity to all that is best in us, it must, directly or indirectly, be caught up into the spaces of our American imagination and there tested, developed, assimilated, and converted into national character. In the measure that the community of intelligence which we are is awakened to a concerted intellectual and civic patriotism, in the degree that competition is replaced by coöperation, and ambition by aspiration, there will conceivably enter into our thinking a power of intellect no longer anguished because no longer estranged from life, but reunited with it, and thereby rendered impassioned and expansive with creative ardor. Glimpses of the democracy of man and Nature as the true ground-plan of our existence will be made accessible by an understanding more fundamental than our material rationality.

Through the power of individual thought, regardless of the larger collective possibilities, an important invisible service may be rendered to the quality of life struggling to be born in America; an aid which anyone can give who with definite intention imaginatively pictures an organism such as the Academy operating as a center of revelation within the nation's understanding. Let its pulse be seen as brotherhood, its vital energy the flow of eternal purpose, grasped and articulated for the nation with no sentimental strutting, but with exalted humility and joy, in the manner of an individual who knows his divine possibilities and consciously walks each day through difficulties to the truth and majestic destiny that are his own. This visualization produces synthesis. Under the "push of this perspective" a cosmic rationality emerges, investing with rhythmic coherence and the light of union the vision of an America which is then, perhaps for the first time, seen to be created in the image of

higher man. Clear and shining with wisdom stands the great idea in the silence of this sympathetic magic. America, a mode of universal humanity, concentrated on its object and moving the great deep with its faith! The formal mind, transfigured from within by a deep affection for what it contemplates, enters into a mystic participation in this projection of the Self and becomes embodied thought, spreading the power of a new reality over all that is controlled through it. The motive of such deliberate, illumination belongs rightly to dedicated souls who are recipients of the life of principles—trustees of light and pioneers of a new civic and cultural era, exploring within themselves the truths of the spiritual organization, evolution, and power of the nation. Their laws of procedure are Whitman's "Laws for Creations." It was indeed this productiveness of spiritual knowledge that he most sought to awaken in others; a sublime religious energy which alone could transcend the darknesses of materialism, prejudice, and scholastic learning

and release living forces for an ultimate triumph of liberty in These States. His years were a daily communion with his dream, the transmuting powers of which he thus kept alive and nourished into tangibly divine agencies, giving them ever fresh actualizations in images set to a grand harmony, giving tone of life.

This feeding of significance national and international, is the splendid prerogative of those who will to meet and accept the struggle that alone can bring to America's inner perception the vistas opening beyond the conditions of the hour. Out of an intense desire for service, a "selfless enthusiasm for America," a heroic ardor of conscious spiritual purpose, will come the true intuition and glorification of our national being. Under right auspices we shall, with Whitman, "resume correct perspectives on old things"; shall recapture the dreams of our genius and from them create new light as the medium of new forms, with the energy of truth and good-will drawn from the depths by the power of our resolve.

The Religion of Character

"O you reformers of the world,
You who would change the earth by spreading some religion,
or system of life,
Are your own hearts free?
Free from prejudice, ignorance, opinion?
Free from doubt, desire or fear?
Can you accept every thought of your own mind?
Every act of your own body?
Are you yourselves beautiful in everything you do and are?
Are you indeed Gods?"

"These things I promise you:
Firstly: that every experience, every pain, and suffering,
shall be removed as soon as you have learnt its lesson.
Secondly, no suffering shall come to you that is too hard for you to bear.
So that if you can hold on in faith,
You shall win through in peace."—Frank Townshend's *Earth*

Sightless Yet Seeing

Christ Healed the Eyes of the Blind

By F. A. Baker

(California)



CHRISTMAS would hardly seem like Christmas to those of us who are blessed with sight, without the vivid reds and greens, and all the bright lights and decorations of the Christmas trees. We sometimes wonder what must be the thoughts of the physically blind about all this festivity. How can they enjoy the color and the gaiety of this season? How can they ever enjoy the beauty and the majesty of the hills, the glory of the setting sun, or the smile of a loved one's face? "Wisdom at one entrance quite shut out."

Despite these limitations we have discovered in many of those thus afflicted a greater demonstration of the Christ spirit, a more marked tenderness and sweetness, and a higher appreciation of the blessings of life than is to be found in many of us who have so many blessings and diversions of sight. An instance of this higher, or inner, sense of understanding is that of a young lady student at a California college.

She had heard the many exclamations of the other students about the beautiful flowers on the campus that she had had an intense longing to see them too. "What are the zinnias like?" she wondered. "And the roses too?" How she loved them! One of the happiest hours of her life was when she finally secured some one to guide her through the gardens. Of the cannas she said, "I experienced a little thrill of amazement when I realized the extreme difference between the cool leaves of the plant, which were so refreshing to the touch, and the stifling warmth of the flower." The flower was a brilliant scarlet. "I could almost feel the color," she said, and she thought the zinnia a rather stiff, formal looking flower, but not stately.

Its stem was a bit too sturdy to be "exactly graceful." She then made the acquaintance of the pansy violet. Note the tenderness of her appreciation for this little flower. She says: "This frail little flower drooped its head as though it resented my touch. I did not blame it, as it was so soft and delicate. Its shyness was so impressive that I cut short my visit." She says she concluded her happy tour by a visit to the rose garden. She loves the roses because they seem to be so "truly alive." "There is such a soothing softness about roses that I always want to caress them and hold them to my face." When she left the garden she said she was happier than she had been for a long time, for she had "seen the flowers." Does not all this go to show a marked development of one aspect of the divine power of sharing with all that lives the oneness-of-life-consciousness?

The blind have a tendency to translate impressions of various kinds, such as touch-impressions, sound-impressions, etc., into pictures. In certain cases these pictures have been so real that blind people have been known to start up under the impression that they had regained their sight.

The problem of "color-hearing" among the blind is one that has interested many people. Experiments have been carried out on young people who had lost their sight between the ages of five and fourteen. Great care was taken to exclude all unhealthy subjects, as well as the extremely imaginative, in order that no question of hallucination might arise. One of the most important points shown in a course of these experiments was the ease with which one set of impressions, or vibrations, was translated into terms of another; for instance, a set of sound-impressions became, in the visualization, either

height or color, and so on. An example of this is that in the visualization of a series of the same note, struck on a piano with increasing intensity, will show a tendency to enlarge or ascend on the retinal field. One often encounters this type of thing in ordinary life. One frequently hears a piece of music described as "colorful," or vice versa, a picture criticized in terms of music.

With the blind this is no figure of speech, but a very real experience. As a result of these experiments it is contended that this quality of color-hear-

ing is not the result of mere imagination, but that it is the direct result of a higher stimulus and has the quality of an inner sense. The blind persons hear or feel something which they translate into visualizations, which, strange as it may seem, are as real and vivid as the sensations aroused in a listener by music.

Any one interested in our altruistic aids for the blind is requested to communicate with the Association for the Blind, 184 South Oxford Avenue, Los Angeles, California.

"The Three Things"

By Frances X. Kadow

(California)



THE greatness of Abraham Lincoln's character hinged on The Three Things. Almost any one when moved by a spirit for real humanitarian service recognizes these three great things, but it is deplorable that as yet there are so few possessed of enough interest to aspire toward their attainment.

Justice, Mercy and Compassion are the three great things in which a balanced character excels without developing snobbish proclivities. Weak, half-developed characters struggling under the weight of an inferiority complex, if not instructed in the three things, early in life, often develop traits of insolence, cruelty, and desire to tyrannize and oppress, especially if raised a little above their fellows in worldly possessions, even though such traits are marks of social inferiority. While The Three Things, if constantly cultivated will result in true greatness of character; inspiring it with a spirit of courtesy, kindness and consideration toward others, yet leaving a strong inward sense of power not in the least dominated by a superiority agitation. We encounter both characters during life's upward trek, although the former appears to dominate, for the world-state with its strife, discord and suf-

fering could not possibly obtain were the dominant character in the possessor of the three things so necessary for complete balance.

With the indifference born of lack of understanding of The Three Things, the half-developed, at present dominating character, chooses exclusive self-love as the paramount trait with which to express its state of fitness. However, the present wave of oppression and crime has served the purpose of bringing to the attention of a battered race the quality of its ruling character by showing up its weakness and inefficiency as a sovereign.

The world seems to have gorged itself with selfishness and now appears impotent, lacking in skill to cope with the Frankenstein it had so foolishly constructed. To dodge the issue most of us blame it on the "system." Just what is the system? How did it originate? How came it about? Civilizations for centuries past have admired, coveted and permitted the egoistic temperament, in modern terms "self-expression," to run riot, to enfold the wrong traits, to build them into the character as a world representative of ideals and emotions.

The egoistic temperament, whether on a large or small scale, demands plenty of material comforts and power

or dominion over those occupying subordinate positions in life, even to the animal, as witness to the cruel suffering inflicted upon food animals; fur trapping; laboratory experiments. The list is long and heavy with anguish. The race has met its punishment in wars, diseases and crime waves and these conditions will prevail as long as the world allows the selfish character to rule. Emotional reactions of each passing civilization leave their impress on the minds of their successors. Thus the present-day so-called "system" is the outcome, a picture of the utter futility of humanity's past aims and desires.

Why not reverse the direction and purpose of our ambitions toward a more constructive future? Surely it is time it were brought home to us that we have been working toward the wrong end, thus have developed a very limited understanding of the attributes of Justice, Mercy and Compassion for a necessary character balance. The world truly has a very serious state of affairs to deal with, especially as to the best means of educating its young. The trait of self-love is a festering sore on the body of the entire world. Then why not direct our efforts toward removing the obnoxious thing?

Humane Education is one of the

means through which much could be accomplished. Of course there are many more readjustments necessary before happiness and peace will refresh the tormented and weary world, but understanding and practice of The Three Things with discrimination and common-sense at the helm should do much to further the ideal of a better-balanced character for future civilizations to constantly improve and perfect for world expression.

At this time when we celebrate the advent of the Great Adept in The Three Things, the lack of them in the thoughts and hearts of humanity is more than ever apparent. Though it is an almost incredible fact, at Christmas time when we seek to honor the coming of the Compassionate Christ, the highest peak of animal suffering is reached—for an ocean of blood of these innocent creatures of the fields and poultry yards, and who were chosen as the first to welcome the Great One among us, is shed that the coming of the Master may be commemorated. Yet how glorious the world could be were it the reverse and for that one day all bloodshed had ceased, that the Three Christ Qualities—Mercy, Compassion and Justice—may be meted unto every living thing!

A Creed

By Edwin Markham

There is a destiny that makes us brothers:
None goes his way alone:
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast—
That into his fateful heap of days and deeds
The soul of a man is cast.

A Sane View of The Bible

By George B. Lake, M. D.

(Illinois)



ANY, in fact I believe *most*, people think and speak of the Bible as "The Holy Book." They have a hazy impression that it was written, a great many years ago, by one person (probably Jehovah), though some recognize, if questioned, that the New Testament is of other and more recent authorship than the old, and that several persons had a part in the writing of the newer scriptures. Not a few, whatever they may affirm or deny when pressed for an opinion, talk and act as if they believed that it was originally written in English, just as we read it in the King James version.

Those who feel that what we call the Christian Scriptures are the work of one superhuman, but still anthropomorphic, being and that all parts of the Bible are or should be equally valuable for devotional study and as a guide to sane and righteous living, are constantly being shocked by expressions or incidents which certainly are far from saintly, and confused by direct and unequivocal contradictions of statement. Such matters passed without comment in the days when to question the "inspiration" of these writings placed one in danger of torture or death for heresy; but the younger generation, brought up in the knowledge of the findings of modern science, is openly challenging the authority of the Bible. It is to them I would appeal with a frank statement of what those Scriptures are and mean.

In the first place, the Bible is not a "book," in the ordinary sense of that word, but a *library*, consisting in its present form (the King James version), of 66 "books," a number of which really contain several separate stories or types of material under one heading. Besides these, there are the

thirty or more apocryphal books of both the Old and New Testaments, many of which have claims to inclusion as part of the Scriptures, equal to those of most of the canonical writings.

This library, like any other, contains the work of a large number of writers (it is said that nine different persons wrote portions of the book of Genesis alone, the change of authorship being readily perceptible, for example, at the end of the third verse of the second chapter, to anyone who will read carefully), and when each contribution is dated—as students are now able to do, with considerable accuracy—it is found that their production covers a long stretch of years.

When it becomes clear that many recorders set down their personal opinions and views, with lapses of, perhaps, several hundred years between the writings, we no more look for complete agreement of statement than we would expect to find it among the authors of the miscellaneous volumes on our bookshelves. Neither are we any more shocked to read of the reprehensible conduct of Lot's daughters or the joy of Deborah over a murder committed by the faithful wife of a treacherous Israelite, than we are to find a copy of "Roderick Random" or "Tom Jones" on a friend's reading table.

This, like most well regulated libraries, contains a wide variety of literary material—history (parts of Judges and Kings, for instance), biography, poetry (the Psalms, Job and numerous short poetic passages), drama (the Song of Songs), mythology, short stories (the books of Ruth and Esther), orations (Deuteronomy), and various other types. We would think it foolish to study a report of

the Census Bureau or a public health announcement in just the same way that we would consider a play of Ibsen, a tale by O. Henry, or one of William Vaughn Moody's tremendous poems. It is equally futile to expect to draw the same sort of mental and spiritual nutriment out of the various books in that collection called the Bible.

The two sections of the Bible, known as the Old and New Testaments, differ widely in background, character and purpose, as well as in time.

The Old Testament contains the canonical *Hebrew* scriptures, and its origins are lost in the mists of antiquity, though the present selection and arrangement of material was finished about the year 90 A. D. It is probable that many of the writings, as we first find them, were the crystallization of traditions and myths which had been handed down, orally, for many generations before they were embalmed in written characters. The writing was originally done chiefly in ancient Hebrew (one or two books and fragments of others were in Aramaic), which differs from the modern language known by that name as widely as the English of Chaucer differs from that of George Ade.

The New Testament, which, alone, can properly be spoken of as *Christian* Scriptures, is, of course, more recent and more definitely placeable, chronologically. Its writing began about the year 170 A. D., though there had been oral traditions and scraps of manuscript prior to that time. It was written in archaic Greek which a well educated citizen of Greece would, today, be scarcely, if at all, able to decipher.

From these original manuscripts, translations were made into Coptic, Persian, Latin and various other languages, and these translations figure among the sources from which our modern versions are derived.

When we realize that the original writing was done by hand, by men whose education would, today, be con-

sidered rudimentary, thus offering abundant opportunity for errors; and that any literary production is bound to lose much of its meaning and accuracy, even in the best of translations, we can begin to form an estimate of the probabilities that our English versions convey anything like the exact meanings which were in the minds of the patient scribes of two to ten thousand years ago, who first toilsomely painted the characters upon sheepskins or other primitive writing surfaces.

All of these scriptures were written by and for Oriental peoples who, even to this day, speak and write in a luxuriant and flowery style, making free use of the allegory and parable, in place of plain, straightforward statements of facts or opinions. If we forget this fact we shall fall repeatedly into the serious error of interpreting literally statements which were intended by the writers and understood by all contemporaneous readers to be merely literary embellishments and suggestive or illustrative stories, drawn from the imaginations of the authors or from tribal songs and traditions.

Even granting that the writers of the four Gospels were personal witnesses and auditors of the speeches and incidents they describe (which is open to serious question, even if we accept the authenticity of the fragments of manuscript upon which the original versions were based), their accounts were set down many years after the actual events happened. Most of us can remember the general tenor of the epoch-making speeches and events which have formed parts of our lives, but very few of us could recollect the precise wording of conversations or sermons which we heard even last year, or the minute details of most of the things that transpired from two to five years ago. The trend of our thought, personal prejudices and biases and the pressure of public opinion have a profound effect upon the accuracy of our remembrance of past transactions. When we think that these accounts, if they are, in truth, the work of those who took part in the events recorded,

were written thirty, forty or more years after the physical death of Jesus, it seems a bit foolish to lay too much stress upon the wording of some of the passages which have caused much acrimonious discussion in the past.

In connection with the New Testament there is sound evidence to the effect that many of the deep and vital truths were *deliberately* hidden in allegorical or symbolic presentations, so that they would be unintelligible to the mass of readers, who were (and still are) unable to understand or use them wisely and safely, but would yield up their inner meanings to diligent and spiritually developed students who were fit and able to employ them for the helping of mankind. This is also, in all probability, true of much of the Old Testament.

It is a fact, as is frequently stated, that the teachings of the Lord Christ are so simple, in their outer aspect, as to furnish nourishment for the soul and a guide for the daily life of the humblest and simplest individual; but, unless the scriptures we use differ fundamentally from all other similar documents which preceded them (and we know that they do not so differ), they contain, in addition, such knowledge as is sought only by the sages and seers who are to be found in every generation. Here is meat in abundance for every soul, from the youngest to the oldest and most highly evolved!

There are three ways of studying the Bible: The theological attitude, which looks upon it as totally different from all other writings and uses it as a basis for devotional meditation and as a guide to thought and action; the historical approach, which considers it as a more or less accurate record of occurrences which actually took place, and attempts to estimate the relative validity of various parts of it from this standpoint; and the reading of it, as one would read any other literary productions—watching for valuable hidden meanings, rejoicing in a well-turned phrase or an absorbing anecdote, but abstaining from the futile and confusing attempt to twist what

are obviously accounts of very carnal and earthly matters, to fit some preconceived ideas of spiritual interpretation.

For intellectual enlightenment and enjoyment, the literary approach should be used first. In this way we can avoid the error of accepting an erotic love drama, like the Song of Songs; a series of census reports, architect's specifications and tribal ordinances, such as make up most of the book of Exodus; or a fascinating short story, like that of Esther, as matters to which we must accord a literal and unquestioning belief and according to which we must regulate our personal activities.

After we have identified the type of literary material contained in the various books in this remarkable library, we will be in a position to form an intelligent opinion of the amount of authority which should be imputed to each of them and the purposes for which each can profitably be used.

The *Modern Reader's Bible*, in which the various types of literary material are arranged and printed in the way they would appear in a group of modern books (poetry in poetic form; statistical tables relegated to footnotes or appendices; the various stories divided and given proper titles, omitting the arbitrary division into chapters and verses), is an enormous help in orienting ourselves along these lines. The translations into present-day English, which have recently appeared, are also, at times, illuminating, though we who have been brought up on the obsolete phraseology of the King James version are inclined to miss its stately and sonorous diction.

There are still many who feel and say that to study the Bible as one would study any other collection of books is impious, sacrilegious, and tends to destroy divine authority and the foundation of the Christian faith.

Unquestioning obedience must be exacted from tiny children, for their own protection, because they do not know what is safe and best for them and are unable to understand the argu-

ments upon which the commands of their parents are based. It may easily be supposed that a study of the mental processes (or the lack of them), and the motives which underlie many of the orders given to children, would upset discipline entirely.

As the child grows older, if his respect and coöperation are to be enlisted or retained, he must receive reasonable explanations for the courses of seemingly unprofitable conduct which are imposed upon him and true and reasonable answers to the questions which arise in his mind. If his interest in his studies is to grow with his growth (or even be kept up at all), his tasks must be progressively more difficult, in order to provide exercise for his growing intellect.

The human race, while still far from adulthood, has passed or is passing the time of its infancy. Blind authority and unexplained orders are no longer sufficient to gain implicit and unreasoning obedience. People—especially the younger people—want to know how and why, and they have a right to know.

The Bible is either a great and valuable collection of wisdom, precept and exhortation, as we have been led to believe, or it is not. In the latter case, the sooner we discover the hoax which has been perpetrated upon us, the better. If the former and generally accepted view is correct, we need have no fear that a critical examination can

upset it. On the contrary, such studies will only serve to make its greatness and utility more and more apparent.

If it was written solely to meet the needs of puerile or semi-barbarous minds, the trained thinkers of the world had better throw it aside entirely, as unfitted to their requirements. If, however, it is full of richness of more or less carefully hidden meaning, the scholars, by turning their skilled and active intellects upon it, will merely develop its glories and beauties and make it of greater and more enduring practical value as a builder and shaper of character. Must we throw away an apple entirely because we find that it has an indigestible core or a few insignificant worm-holes which do not appeal to a sensitive palate?

The sooner we achieve a sane and rational view of the Bible, the sooner it will be restored to the commanding position, from which it has been slipping for more than a generation, in the lives and thoughts of the Western races, and the more will its age-old, but perennially new, teachings appeal to the old souls in young bodies who are now being born into the world and whose eager, but sometimes clumsy, searchings for the fundamental verities are causing so much consternation to the more or less thoroughly fossilized members of society, that they are creating for themselves the bugaboo which they call "The Problem of the Younger Generation."



Vision

A Contribution to Contemporary Theosophical Thought

(Continued from October)

By Geoffrey Hodson

Theosophy means divine wisdom. The true Theosophist is one whose whole life is guided by divine knowledge, is founded upon divine power, and is irradiated by divine love. The life Theosophical is the perfect life: it demands above all things spiritual vision.

IV.

FIRST-HAND KNOWLEDGE



THE achievement of spiritual vision referred to in the preceding article in this series is won by gradual processes. To aid in their comprehension, a brief survey of the past, present and future of the evolution of human consciousness and its modes of cognition may prove of value.

The following chart indicates the stages of human development from the beginning of human life on this planet until the end of the world period. No chart of this kind can be entirely accurate, for extensive overlapping, repetition of the past, and foreshadowing of the future continually occur; it will, however, serve as a guide to Fifth-Race men who seek at this period to unfold and to use the powers which will be quite normal in later races.

SEQUENCE OF DEVELOPMENT OF HUMAN SENSES AND POWERS

Race	Sense	Consciousness	Objective	Apotheosis
1	Hearing	No dimension	Towards	Physical development and self-realization
2	Touch	1-dimensional	Physical	
3	Sight	2-dimensional Physical action	Manifestation	
4	Taste	3-dimensional Feeling	Emotional Development and Self-realization	Realization of The Supreme as Beauty
5	Smell	Perspective (Not shown in Egyptian art). Intelligence, Concrete and Abstract	Faculty of Analysis Lower mental development and self-realization. Knowledge of the Supreme	Omniscience
6	Vision of unity	Intuition Bliss	Faculty of intellectual synthesis. Higher mental and Buddhist development and Self-realization. Union with the Supreme.	Omnipresence
7	Vision of the Self	Spiritual will. Power	Nirvanic development and self-realization. Self-identification with the Supreme. "The dewdrop slips into the shining sea."	Omnipotence

From this chart it will be seen that in the present search for intuitive, spiritual vision of truth, we are attempting to employ as an instrument of research a natural power or sense of Sixth-Race men. We are seeking to force Nature, to hasten the evolution of our senses beyond the normal rate of their development.

We have already considered the mechanism of consciousness, the force by which it may be operated, the character development and the self-training required for the awakening and use of spiritual vision. We may now proceed to examine changes in consciousness which accompany attempts to awaken and to use that power.

It is perhaps well at this point of the practical application of interior powers to utter a warning against too much self-interest, too much dreaminess into the other worlds, and giving too much rein to the imagination. In all true research, we must be supremely alert, holding always in readiness the critical faculty and applying to our discoveries the sanest common sense. *The effect of inner unfoldment must be to make us more and not less physically efficient and alive.* If it makes us unworldly and inefficient down here, then it is not true spiritual development, and will not make us more useful servants of the Masters and of the world.

With this consideration always before us, let us suppose that we decide to become self-conscious in our own subtler bodies and on the planes of nature, to which they correspond. What do these things really mean to us? Very often merely a diagram or perhaps a convenient mental classification or reference file. That which is derived from a diagram is, at best, but *form information*. It has its value, but in this quest it must be supplemented by *life knowledge*.

If, therefore, we determine to gain a complete knowledge of our own constitution—and what more important study can there be?—we may well begin with the physical body. After attending to the preliminaries, concerning privacy, posture, relaxation, calm-

ing the emotions and harmonizing the mind, we may deliberately focus and maintain for some minutes our full awareness in the body, affirming: "This is my physical body, my instrument, not myself. I investigate my experience of my body and of the physical world with which I am surrounded. I realize myself fully as physical man."

Then after a pause, rising in consciousness to the realm of feeling, if only in imagination at first, we may further affirm: "This is my emotional body, my instrument, not myself. My consciousness is focused in it. I feel and know it. I realize myself as emotional man." Gradually, from this state of positive affirmation, we may extend the consciousness and begin to respond self-consciously to impacts from the emotional world, to study and record emotional experience. During this process we must retain a measure of physical and mental alertness, recording, testing and experimenting with emotional consciousness.

Similarly, we may rise above the limitations of emotion, letting desire fall away, as we realize ourselves as mental man. We may gradually extend outwards onto the mental plane, feel the conditions there, study mental phenomena and our reactions to them. Again, we must repeatedly experiment, test and record.

By a supreme effort of will, we may then take the leap into the formless worlds, rise into causal consciousness, affirming: "I am not my physical body. I am not the desires which affect it. I am not my mind. *I am the Divine Flame within my heart*, eternal, ancient, without beginning, without end. More radiant than the sun, purer than the snow, subtler than the ether, is the Spirit, the Self within my heart."

Then after a pause in contemplation, we may affirm with all our power of realization: "I am that Self, that Self am I."

Eventually this powerful mantram opens out the consciousness into the blazing light of the spiritual worlds. But at first it must be followed by

further contemplation in utter stillness and mental equipoise. Spiritual awareness gradually awakens, as the consciousness reaches the apotheosis of impersonality and for a moment, or maybe an hour, "the dewdrop" of individual consciousness "slips into the shining sea" of the consciousness of the Supreme.

By continuous practice along these lines, we may gradually learn to live in "the shining sea," and acquire the art of true contemplation in which alone the hidden and inexpressible glory of the Self is revealed. By steady perseverance we may enter into and truly begin to know something of the fiery power and splendor of the "Shining Augoiedes," which is the true Self of man, and realize ourselves as the Divine Spark, which is the heart of the Eternal Flame. In Chapter V of my book *The Science of Seership*, I describe some of the results of this particular method of exploration of levels of consciousness.

Meditation does indeed reveal the existence of a fire aspect of man, as also of the universe. Within the heart of every atom, as of every man, there exists a living fire, there burns a hidden flame. This spiritual fire is the manifestation of the third aspect of the Logos throughout all Nature. It is the Pentecostal Flame, it is the divine Afflatus, the fire of genius in man. It is the power by which all Nature is continually transformed and renewed.

At this present period of planetary life, under the impulse of cyclic laws, this hidden fire would seem to be burning more brightly and more powerfully than has been the case for many centuries. A planetary Pentecost would seem to be approaching, for the hidden fire is stirring everywhere. In the heart of the planet itself, in the earth crust, in rock, in metal and in jewel, in water and in air, in animal, in angel and in man, the universal fire is becoming newly self-revealed. An age of fire is fast approaching—an age of genius in every human activity, in science, in art, in government, and especially in religious life. Mighty forces are indeed

stirring in our globe, are slowly being discovered by the chemist, the physicist, the electrician, the astronomer, and are being felt by artists, men of letters, as well as by men of action. They are manifesting as an inner driving power, an upwelling life, an inspiration to greater effort and a more magnificent achievement in every department of human endeavor. The aspirant is advised to discover and study this fiery power in himself and in Nature.

Of this fiery element, an angel sang: "In every rock, in every stone, jewel, plant, animal, and man, it ceaselessly exerts an influence in the direction of change; because of its presence nothing in Nature can ever stand still; it ensures the growth of the system. Its power is wielded, not only by the nature spirits who labor instinctively in the cause of change, but by the great fire-angels who consciously produce all changes throughout the system, so that the new birth which results may grow ever nearer and nearer to the likeness of its archetype in the mind of God. Thus, fire is 'the power that maketh all things new' and change its universal watchword, the fundamental law throughout the whole realm of fire, the word by which its energies are freed and its denizens invoked.

"When the spark leaps from the flint, divinity is revealed; when the fire is lighted on the hearth, the sacred Presence is invoked; where that divinity is revealed and that Presence is invoked, man and angel should both pay homage to That to which they owe their life. The days of fire worship must return; within men's hearts and minds the sacred fire of the divine life must burn more brightly as each man knows himself to be the earthly counterpart of the central fiery Man who reigns omnipotent, whose throne is set both in his heart and in the fiery heart of the universe.

"Fire is the parent of Spring, the promise of renewal in all worlds; fire dwells in the heart of man, fire warms his blood; in his invisible self he is a man of fire.

HYMN TO FIRE

"Hail, fire! Hail fiery Solar Lords!
Hail Spirits of the Fire!
In all your countless numbers,
In all your manifold degrees,
We greet you, Brethren of the Fire!

Oh holy Fire! Oh wondrous Flame!
Transformer of the universe, regener-
ator of all worlds,
Life-giver to all form.
The glory of Thy fiery power fills
heaven and earth,
And all the wide dominions that lie
between the stars.
Thou art the spark within the stone,
the life within the tree,
Thou art the fire on the hearth, the
splendor of the Sun,
Thine is the hand which paints the
roseate morn,
Thine the fiery beauty of the sunset
sky;
Thine the warm breath of flower-
scented summer breeze,
Thine the power that maketh all
things new.

Fire to Fire, we offer our souls to Thee,
Draw us closer to Thy fiery heart,
That we may lose ourselves in Thee.

Oh Fire Divine! Burn fiercely in our
lives,
That darkness, lust and hate may be
dispelled
And Human souls shine forth in
purity,
With all the dazzling glory of the Sun.

Cleanse us, oh lordly Fire; rejuvenate
our hearts and minds;
Burn up the dross, recharge the will
And send forth to labor in Thy name,
Thy chosen men of Fire.—Amen."*

Meditation on these words will lift
the aspirant into the realization of the
One Flame and of his identity there-
with.

As he serves, perfects his character
and thus meditates, he will feel this
fiery power stirring within himself,

will become irresistibly impelled
towards the attainment of union with
the one universal Flame. On this
mighty fiery tide he may ascend, fol-
lowing the fiery path of Enoch and
Elijah, borne upon wings of flame
into the surpassing glory of the Su-
preme. Such ascent is quite possible,
for in this state of consciousness the
ego of a developed man dwells con-
tinuously.

From egoic consciousness he may
proceed to explore self-consciously the
inner spiritual worlds, plunging into
the fathomless depths of his own being
and discovering the immeasurable
power and splendor of that God which
is his deepest Self.

In the *buddhic* world is gained the
first full realization of the unity of
Life. There is union. There Truth
is perceived direct. Subject and object
disappear, for we are above them and
perceive the one Life within them both.
There too is the Lord of Unity, the
Lord Christ, the perfected embodiment
of the Christ-consciousness in the
Logos and in man. There also are all
Christs, Masters, Perfect Ones, and we
are one with Them; one with all that
lives, one with Life in every form.

Illumined by that light we may go
on questing and adventuring, ever seek-
ing new worlds to conquer, new realms
to explore; certain of victory, we be-
come conscious of growing power and
self-mastery with every forward step.

The tears of Alexander are not for
us, for with every forward step we
take, new worlds to conquer are re-
vealed, new peaks to climb, new lands
for our adventuring. Even the *atmic*
or *nirvanic* world is not beyond our
reach, for we have an atmic vehicle.

Still higher than the monad is the
Logos, Our Lord the Sun, whose won-
drous life pervades and sustains His
solar fields. We may reach out and
try to be one with Him, to realize His
center in the Sun, His all-pervading
Immanence throughout all worlds, be-
gin to know His mighty power, to
shine with His wondrous light, and to
become radiant messengers of His
power and light to men.

*The Angelic Hosts, by the author.

Psychology of the Personality

By Marie R. Hotchener

[The following article, with compiled data, is in addition to the three others on this subject which were given at the last Summer School at Wheaton, Illinois. There have been many questions requesting more specific details on some of the points briefly touched upon there. This article will reply to those who ask about a meatless diet.]

IV.



QUITE recently it was erroneously reported that George Bernard Shaw had renounced vegetarianism. When asked about it, he replied with his usual pungency and originality:

"I have been one (a vegetarian) for forty-seven years and fully intend to die in the faith. I call it faith because I have little respect for the physiological arguments that we address to this materialistic age. Not until we have developed a genuine science of psychology shall we arrive at a science of metaphysiology, and it is to that I look for a convincing explanation of our instinctive revolt against cannibalism."

We agree with Mr. Shaw, especially about this materialistic age and its disregard for the ethical appeal of vegetarianism; and we are glad he is not so afraid of "the dull sneer of self-loved ignorance" as to deny his "faith." But at the same time, we know that physiological discoveries and arguments are of great value.

In truth it is ignorance, principally, added to prejudice and desires for habitual self-indulgences, that militates against abstinence from flesh foods. So why condemn? It is better to inform. Indisputable facts appeal to the intelligent, while condemnation usually increases prejudice. We know that there is an ethical phase to vegetarianism, a very important one, which we shall consider a little later, but let us first turn to physical facts that have been scientifically demonstrated.

Large numbers of reputable physicians, clinicians, and dietitians, have published statistics that show the del-

eterious effects of eating meat. And one and all point out that the person who eats it should not boast good health as a favorable argument for continuing to do so; it has been definitely proved in thousands upon thousands of cases that, sooner or later, the health will show its ill effect in one way or another. Why wait for disease to force our attention to the ill effects of a flesh diet?

If one cannot completely eliminate meat from his diet, why not at least give reasonable consideration to a knowledge of the foods that in combination with meat react as a poison to the system?

This does not mean becoming a "faddist" on the subject. It does not mean counting calories, weighing foods, dieting, and other "bothersome details"; but it means a common-sense consideration of simple facts, as simple as that putting vinegar in milk will make it sour.

Scientific Opinions About Meat

Dr. Newburgh, of the University of Michigan, has presented proofs to the medical profession that meat is one of the basic causes of the great mortality from Bright's disease. He has shown that this disease is practically unknown in races that are vegetarian.

Many of Dr. Newburgh's experiments were made upon human beings who offered themselves as subjects for tests scientifically made in meat eating. Dr. Newburgh's researches finally turned to the effects of meat on the urine, which in healthy persons contains a limited number of cell fragments called casts. One case we quote

(out of many) : In this case the number of casts per hour increased steadily from 177 in April to 3,540 in October and the kidneys were found badly damaged. Milk protein was found harmless: meat contained poisonous protein.

INTERNATIONAL FOOD COMMISSION

The International Scientific Food Commission which met in London, Rome and Paris during the World War was without doubt the most authoritative body which ever considered the subject of human nutrition. At its Paris meeting the question of a minimum meat ration was discussed by the commission, but it was decided to be unnecessary to fix a minimum meat ration *"in view of the fact that no absolute physiological need exists for meat since the proteins of meat can be replaced by other proteins of animal origin, such as those contained in milk, cheese and eggs as well as by proteins of vegetable origin."*

DEPARTMENT OF AGRICULTURE

The United States Department of Agriculture sends out a circular prepared by C. F. Langworthy and Caroline L. Hunt, in which we are informed that *"it is of course possible to eat meat dishes less frequently (than once a day), or to omit meat from the diet altogether, for it has been determined that all the necessary protein and energy may be obtained from other materials, if one so desires and the diet is so arranged that it remains well balanced."*

DR. ALBU OF GERMANY

Albu, an eminent German authority, so long ago as 1901 (*Berlin Klin. Woch.*) recognized the injurious effects of a flesh diet, especially in maladies dependent upon intestinal putrefactions, and prohibited its use in the following: neurasthenia, nervous disorders of the stomach, hyperacidity of the stomach, mucous colitis, chronic constipation, obesity, exophthalmic goiter, renal diseases, affections of the

skin, disorders of metabolism, diseases of the blood, diseases of the gastro-intestinal tract, pruritus, furunculosis, urticaria, erythema nodosum, and the various forms of eczema.

While flesh foods are unnecessary in any case when other food is available, there are many diseases in which the use of flesh foods of any sort is particularly objectionable because likely to encourage the disease and interfere with the efforts of Nature to accomplish a cure.

MR. ALFRED MCCANN

Mr. McCann has been for many long years associated with food reforms, and was at one time in service to the American Government in the Bureau of Chemistry at Washington. While not opposed to meat in a mixed diet, he is still of the opinion that dressed for human consumption it is not necessary to health but is a great cause of the disease promoting condition of acidosis. He says:

For short periods man, . . . can imitate in a feeble way the extraordinary power of the carnivora, but normally he depends upon vegetable alkalines to keep him in a state of health. To this end he must have available a fixed minimum of potassium and sodium salts.

All vegetables are rich in sodium and potassium. Meat is very poor in sodium salts. Here comes an important warning. No form of soda or sodium carbonate can be substituted for the natural potassium salts of food in the mechanism which keeps the blood alkaline. Sea salt is required in a vegetable diet, but sea salt (sodium chloride) is not baking soda nor anything like it.

Most victims of refined food* give no thought to the fact that the secondary consequences of acidosis, even of its milder forms, are more dangerous than nervous prostration, neuritis, edema, beri-beri, pellagra, or what soever other term is employed to describe a consequence of malnutrition. They don't bother their heads about the

*McCann describes "refined food" as that which has been denatured through overcooking, processed, such as meat, fancy breakfast foods, polished rice, white flour, degerminated corn, etc.

functions performed by the alkalines or base-forming substances of unrefined foods so necessary to neutralize the acid intoxications of a combined meat and white-flour diet.

They are not interested in the fact that meat, as dressed for human consumption, is stripped of its bones and drained of its blood, and therefore cannot and does not furnish the alkaline substances upon which the normal alkalinity of the blood and tissues depend.

They pass by unnoticed the fact that many meat-eating families and white-bread eaters, through comfortable circumstances and adequate income, are able to offset to some extent the acidosis that follows a refined diet, and that they owe their escape from the worst consequences of such diet to their generous consumption of milk, egg yolks, celery, lettuce, tomatoes, spinach, carrots, parsnips, beets, cauliflower, string beans, peas, beans, asparagus, apples, oranges, berries, melons and other fruits and vegetables.

Consequently they wholly disregard the truly appalling fact that a refined food acidosis is the most relentless calcium destroyer now engaged in breaking down human tissue, and is the forerunner of tuberculosis, cancer, diabetes, Bright's disease, heart disease and diseases of the arteries.

The unthinking victims of refined foods, never having heard of Scandola, of course have never heard of his demonstrations proving that no dietetic folly so promotes the elimination and loss of calcium from the tissues and bones as the use of decalcified foods, such as white bread, degerminated corn, and meats.

Never having heard of Drennan, of course they never heard of his work proving that the withdrawal of calcium through the refining foods causes a fatty infiltration and fatty degeneration of the liver cells.

If they happen to be women sailing through the thirties, and on into the forties, they do indeed give heed to the accumulation of soft, flabby fat upon their bodies, and they brood with

melancholy regret over the loss of the trim, sylphlike figure of other days, as if it were humanly possible to go on indulging in white bread, white-flour pastries, refined and starchy breakfast foods, and at the same time escape the inevitable, relentless, never-failing consequences to which such indulgence leads.

It can no longer be disputed that these physical defects do great injury to the future health and efficiency of the child. What a pity that denatured cereal foods must continue to impose such a burden upon the human race! What a pity that scientists, instead of urging a change in our modern milling methods, find it expedient to suggest a remedy that lies far beyond the reach of the average human!

Suppose 10,000,000 school children throughout the United States could get enough lobster at \$5.02 to offset the deficiencies of a single pound of their denatured bread and breakfast foods. The amount spent for the offsetting "cure" would be \$100,000,000 a week.

Oysters of ordinary size as purchased in the shell at retail cost approximately two cents each. When the oysters are removed from the shell fifteen big ones are required to make one pound, costing approximately 30 cents. This pound of oysters contains 86.9 per cent water. In order, therefore, to obtain sixteen ounces of edible oyster solids one would have to spend \$4.38 for the quantity and quality of nutrition found in 20 cents' worth of whole wheat bread.

JOHN HARVEY KELLOGG, M.D.,
LL.D., F.A.C.S.

Head of Battle Creek Sanitarium

Flesh foods are not the best nourishment for human beings and were not the food of our primitive ancestors. They are secondary or second-hand products, since all food comes originally from the vegetable kingdom, being the product of the magic chemistry of the chlorophyll grain. There is nothing necessary or desirable for human nutrition to be found in meats or flesh

foods which is not found in and derived from vegetable products.

For these reasons we think it not necessary to devote more than limited space to the description of meat products, especially as these inferior foods receive in most works on foods and dietetics a very liberal and undue amount of attention.

The World War made clear to all competent authorities on human feeding that it is important to disabuse the minds of the public of the erroneous but deep-seated notion that meat is an essential article of food and to lessen the consumption of flesh foods.

In an experimental dietary study made in New York City it was found that a free use of vegetables, whole wheat bread, and the cheaper sorts of fruits, *with milk, but without meat*, resulted in a gain of 30 per cent in the iron content of the diet, while the protein, fuel value, and cost remained practically the same as in the ordinary mixed diet obtained under the same market conditions. And it is to be remembered that the iron from vegetable sources was not only more abundant, but superior in quality.

Meats are not only deficient in lime, but they contain a great excess of mineral acids which are not oxidized in the body and which reduce the alkali reserve of the blood and tissue fluids and produce a highly acid urine. Sansum, Newburgh, and others have shown the harmful results which follow the use of meats because of this acid excess. Newburgh has shown that a diet of bread and meat causes nephritis in rabbits. Sansum has shown that a meat diet increases the acidity of the urine to a notable degree and likewise raises the blood pressure in cases of vascular renal disease. The experience of the Battle Creek Sanitarium has demonstrated that the elimination of meats from the dietary lessens the acidity of the urine and lowers the blood pressure when it is above normal.

As offered for sale in the markets fresh meat is always swarming with putrefactive bacteria, among which is the deadly Welch's bacillus, the cause

of gas gangrene. These bacteria are present in enormous numbers, the count usually reaching 15,000,000 to 100,000,000 to the ounce. Milk containing one-tenth as many harmless sour-milk germs, or water containing one-thousandth part as many germs of any sort would be condemned at once. Meat bacteria are a cause of appendicitis and colitis.

According to the analyses of the late Prof. Gautier, *a quart of beef tea contains enough creatin to kill nine guinea pigs*, besides potash salts, purin bodies and other substances even more toxic than creatin. When to this we add the fact that the nutrition value of meat broths is practically nothing, according to Gautier only one calorie to the ounce, we find ample justification for the assertion of Legendre that bouillon is "a veritable solution of poisons," and the caution of Roger that meat broths and extracts if used at all should be taken only by healthy persons and should be prohibited for invalids.

Physicians call attention to the fact that oxalic acid and other poisonous acids are among the products of the oxidation of protein in the body. On a flesh diet these toxic bodies accumulate and acidify the blood, excite the heart and intoxicate the subject, disturbing the functions of the skin, lungs, liver or kidneys. Oxybutyric and other oxyacids, says Gautier, appear to be derivable from a direct or indirect splitting up of the albuminoids Oxybutyric acid and oxalic acid are toxic, acidifying the fluids of the body and preventing the action of the oxidizing ferments which require an alkaline medium.

DR. FOX OF PHILADELPHIA

Dr. Fox, of Philadelphia, has examined all of the animals that have died in the Philadelphia Zoölogical Garden. His conclusions are of interest in this connection. He pointed out that the carnivora had chronic vascular and renal lesions, and that they were practically the only ones that had such lesions. Dr. Fox was asked whether he was justified in assuming that defi-

nite relationship existed between the carnivorous diets and these chronic lesions of the arteries and kidneys. In his reply, he stated that this certainly was true, that the meat-eating animals showed a high incidence of chronic disease of the arteries and the kidneys as compared with all the other animals on which he had performed necropsies.

PROF. STILES, OF THE UNITED STATES PUBLIC HEALTH SERVICE

Prof. Stiles says: Academically, every animal used for food is diseased If all animals harboring animal parasites are to be construed as diseased in the sense of the food laws, as they are undoubtedly diseased from the abstract academic point of view, it is clear from the zoölogic point of view that no meat can be sold legally.

DR. MCCARRISON, BRITISH SURGEON

Dr. McCarrison, the noted British surgeon of India, says: "I claim to speak with some authority on this subject because I have been practising surgery in India for the last twenty-four years, and have had an admirable opportunity of comparing the relative resistance of meat eaters and vegetarians during the Great War." Then he goes on to tell what he observed—that when the Indian soldiers were wounded, their wounds healed quickly; but when British soldiers were wounded, very frequently the wounds did not heal quickly.

"In civic life they (the Indians) show a remarkable freedom from certain diseases, such as gastric and duodenal ulcers, gall bladder disease, and appendicitis. As regards the latter, I have some figures relating to the relative incidence of appendicitis in Indian and British troops respectively, in India. I find that this disease is about ten times as frequent in the British as compared with the Indian army. *The rarity of cancer is so striking that a surgeon might practise for many years among this people and never see a case.*"

Why? The next paragraph tells why.

"I am speaking for the Punjab, not for India as a whole. The Punjab diet is wheat bread, whole meal, pulses,

vegetables, milk and some fruit." No meat, a simple, non-poisonous, non-irritating diet of the natural products of the earth.

Why, my friends, the animal kingdom doesn't create an atom of food; the animal kingdom cannot take the inert elements of the soil and build them up into living, organic compounds. The plant kingdom must do that. The best we can say for flesh food, though it is food, is that it is second-hand food, a purely emergency food. Flesh foods contain poisonous excretory waste matter, such as urea, uric acid and creatinin, which burden the liver and kidneys and raise the blood pressure. These unnatural foods are often laden with the germs of tuberculosis, cancer, gall bladder disease and acute appendicitis.—*Health Exponent*, Glendale, California.

OTTO CARQUÉ, DIETITIAN

Professor Carqué, the noted dietitian, says: Those who are trying by false and misleading statements to perpetuate and even increase the use of meat to satisfy their greed and selfishness are obstructing the pathway of human progress. The terrible psychic influences which emanate from slaughter houses are constantly making for disease, crime and war, whether we are conscious of it or not. To be sure, this change in man's attitude toward the animal means a complete reversal of his habits of life. But the human intellect and will, when rightly exercised, are capable of correcting errors of habit without serious struggle, but human happiness and universal peace are certainly worth the effort.

The usual bill of fare is not an index to the normal needs of the body, but rather to the morbid cravings of perverted appetite. The quantity of food consumed, moreover, is by no means a safe indication of the physiological requirements of the body. Eating three or four meals a day has become a habit with many people; and as meat, cereals, eggs or dairy products constitute the greater part of the dietary, a large quantity of protein is consumed for which there is no actual

need. No intelligent person can maintain that the enormous consumption of meat, alcohol, coffee and tea indicates a true physiological requirement. Civilized man lives to eat instead of eating to live, and the majority of people will contemptuously reject any advice of moderation, until, after years of overindulgence, they find themselves in the grip of chronic disease. The actual requirements of the body can never be determined accurately by what the average person eats and drinks, or by his instincts, but only by the knowledge resulting from a careful study of the physiological functions of the body.

Fruit and vegetables supply alkaline elements in sufficient quantity. . . . Vegetables are generally prepared in such a manner that they lose a large proportion of their essential organic salts, while with canned fruits, syrup made from refined sugar is added, which impairs the hygienic value of the fruit. Cow's milk is a neutral food, but becomes acid-forming when boiled or sterilized. We know that most of the cereals eaten are demineralized and deficient in vitamins; flesh meat, which constitutes nearly half of the ration of the American people, besides being highly acid-forming contains a large quantity of the waste products of animal life, which overtax the excretory organs and gradually undermine health and vitality.

While the appalling results of these mistakes are often plainly visible, even in early childhood, they make themselves felt more intensely past middle life, giving rise to constipation, gout, rheumatism, liver and kidney diseases, hardening of the arteries, cancer, tuberculosis, etc. Surgical operations to "cure" the effects of years of wrongdoing are not only futile but lay the foundations for chronic disease.

The digestion and assimilation of meat requires a large expenditure of vital force, as all the surplus protein has to be converted into carbohydrates before it can be utilized in the production of heat and energy. The waste resulting from the extensive use of flesh foods

by civilized man not only includes the loss incidental to digestion and assimilation, but also the increased expenditure of vital force in the elimination of the poisonous waste products.

It is not to be expected that meat eating will be entirely discarded by civilized man for several hundred years, although its use is slowly diminishing. There are three factors working constantly in this direction: (1) the increasing population of the earth and the concomitant increase of land values which will force man to an intensive culture of the soil, precluding cattle-raising on a large scale; (2) the increasing knowledge of man's actual position in nature, a better understanding of the laws of life and health, which will create a large demand for natural foods, fruits, nuts and vegetables; (3) the ethical aspect of the question, which has been emphasized throughout the ages by the great thinkers and philosophers.

Ethics of a Meatless Diet

Among the great thinkers and ancient philosophers none was a more powerful advocate of vegetarianism than Pythagoras, the founder of Crotona School in Southern Italy, 529 B. C.

In a recent number of *Good Health*, of which Dr. John Harvey Kellogg is Editor, published at Battle Creek, Michigan, there was an article about Pythagoras being the head of the first vegetarian society. The following paragraphs are from it.

One of the fundamental principles of this society that is often ignored, questioned or even denied, was abstinence from the use of flesh as food. Yet this, it has been said, "is by far the most important residuum of Pythagoreanism." Pythagoras has been called "the western founder of humaner living."

The simplicity of diet advocated by Pythagoras was also in the interests of health by means of temperance and self-control. He believed that food "used properly and regularly, greatly

contributes to the best discipline." He prohibited the eating of animals, says one of his biographers, "because he wished to train and accustom men to simplicity of life . . . for from this diet *they would derive health of body and acuteness of intellect.*" Animal food was considered capable of "lulling the vigilance and genuine energies of the reasoning powers."

And lastly, and perhaps, chiefly, his vegetarianism was a part of the asceticism practised for the purpose of the purification and sanctification of the whole being—the ordering of life in such a manner that all the powers of mind and body should be strengthened and clarified for the perception and reception of truth. His disciples were instructed to abstain from such things as were an impediment to their spiritual perceptiveness or to the purity and chastity of the soul.

Eating of the flesh of animals was permitted at times to the outer circle of the followers of Pythagoras, the candidates not yet admitted to full fellowship in the society—"those whose life was not entirely purified, philosophic and sacred"—but even for these there were stated times of abstinence. But the initiated, those admitted to close intimacy and fellowship with Pythagoras himself, abstained like their master from the use of animal food.

The foods chiefly mentioned as constituting the diet of Pythagoras and his disciples are bread made of millet, honey and honeycomb, barley and herbs, (vegetables, salads) raw or boiled.

Phavorinus related that Pythagoras advised Eurymenes, an athlete who was training for a contest, to feed daily on flesh while according to ancient custom the other athletes trained on figs and cheese. But, says Diogenes, commenting on this story, "some authors state that there was a trainer by the name of Pythagoras who did train his athletes on this system, but it was not

our philosopher; for that he even forbade men to kill animals at all, much less would he have allowed his disciples to eat them." The story is of interest, however, as showing that the ancient athletes trained on "dry figs, moist cheese and wheaten bread," and not on flesh.

Dietetics was the branch of medicine most emphasized by the Pythagoreans. They were most scrupulous in their attention to it, believing that a diet properly regulated with regard to the quantity as well as the quality of the food, will keep one in perfect equilibrium of mind and body. *Equanimity*—evenness of mind and temper undisturbed by outward conditions, was a virtue much stressed by Pythagoras, and a well-ordered life, with attention to the individual adaptation of the diet to the needs of the body under varying conditions, is a necessity for this desirable state.

Great attention was paid to cleanliness. Pure white garments were worn and only white coverlids used on the beds. They engaged daily in healthful practices of bathing, walking and athletic sports and exercises; but they did not hunt.

Contrary to the custom of his day in the matter of religious rites, Pythagoras abstained from the bloody sacrifices of the altar which were connected with the worship of the gods. Preferring to worship at "altars unstained with blood," he offered cakes, honeycombs and incense. Such was his abhorrence that he could not endure the sight of butchers and their wares, and hunters also were shunned by him.

The reasons for Pythagorean vegetarianism are more justly represented by Ovid in his "Metamorphoses," of which the well-known passage dealing with the Pythagorean philosophy was considered by Dryden, who translated it into English verse, to be the finest, "the most learned and beautiful part of the whole 'Metamorphoses.'" We give it in part:

O mortals, from your fellows' blood abstain,
 Nor taint your bodies with a food profane,
 While corn and pulse by Nature are bestowed,
 And planted orchards bend their willing load;
 While labored gardens wholesome herbs produce,
 And teeming vines afford their generous juice;

'Tis then for naught that Mother Earth provides
 The stores of all she shows, and all she hides,
 If men with fleshy morsels must be fed,
 And chaw with bloody teeth the breathing bread;
 What else is this but to devour our guests,
 And barb'rously renew Cyclopean feasts?
 We, by destroying life, our life sustain,
 And gorge the ungodly maw with meats obscene.
 Not so the golden age, who fed on fruit,
 Nor durst with bloody meals their mouths pollute.
 Then birds in airy space might safely move,
 And timorous hares on heaths securely rove;
 Nor needed fish the guileful hooks to fear,
 For all was peaceful; and that peace sincere.
 Whoever was the wretch (and cursed be he)
 That envied first our food's simplicity,
 The essay of bloody feasts on brutes began,
 And after forged the sword to murder man—
 Had he the sharpened steel alone employed
 On beasts of prey that other beasts destroyed,
 Or man invaded with their fangs and paws,
 This had been justified by Nature's laws
 And self-defense: but who did feasts begin
 Of flesh, he stretched necessity to sin.
 To kill man-killers, man has lawful power,
 But not the extended license to devour.

Take not away the life you cannot give;
 For all things have an equal right to live.

In conclusion let me say that readers are also referred to Theosophical literature for further information on the ethical phases of a meatless diet.

However, it should not be understood that becoming a member of the Theosophical Society compels one to adopt a vegetarian diet; members are free in all that pertains to their lives. But, since Theosophical ideals for a

life of progress in spiritual culture are of the highest, Theosophy advises vegetarianism as one of the most important means of attaining their fulfillment.

Next month I shall continue this subject, emphasizing especially the causes of disease and the improper combinations of food.—M.R.H.

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*The New Patriotism**

By Edwin Crever Dunning

(California)

WHAT is patriotism? In the past it has signified glorification and idealization of one's own country to a point of infallibility. Even though convinced that his country was in the wrong a true patriot must not question. "My country—right or wrong."

In those days of triumphant nationalism, war was the final recourse of international dispute. It was upheld by the greatest leaders of thought as a necessity to the progress of civilization. Ruskin went so far as to say, "War is the foundation of all the arts,—it is the foundation of all the high virtues of men."

War was glorified in history books; it was given a disproportionate amount of attention. When war-clouds hung low, patriotism demanded unquestioning loyalty. To mention peace at such a time, or even to intimate that one's country might be at fault was to lay oneself open to charge of treason.

Wholly new is the content of patriotism imparted by the Pact of Paris. For the first time in history, war is an outlaw. The patriot, then, is he who makes the attainment and maintenance of peace and good-will the highest aim of his citizenship; the traitor is he who at any time seeks to foment war.

What fosters the will to war? Fear

and suspicion: "Everybody believes in peace and wants it; everybody abhors war," declares Dr. Charles E. Jefferson, "but it is possible to talk peace and think war. That is what the world is just now doing. Suspicion paralyzed the London Naval Conference. The nations are afraid and do not trust one another, and that is why they feel they must walk encased in armor."

Not until the people of the world have disarmed their minds of this fear can we ever hope for naval or military disarmament. In our own as well as in other countries there are war-minded groups, who, fearful lest so much talk of peace should banish the will to war from our minds, are ever alert to keep alive the idea that "in time of peace, we must prepare for war." They spread their propaganda openly or insidiously to the youth of the country. They exploit Armistice Day, Navy Day, Independence and Memorial Days to cast a glamour about the machinery of war. Spectacular airplane maneuvers, open target practice, military drills, and Citizens' Training Camps all help to create a war-minded people.

So, we are running a great race; the one contestant—peace, and the other—war. The latter must be disqualified, and that only through education.

*An annual occasion of great interest to Southern California is the World Friendship Oratorical Contest. Each year the number attending has increased until in 1931 nearly five hundred high-school boys and girls representing many nationalities participated. Nearly every high school in the city of Los Angeles is represented in the preliminary try-outs of this contest. The young orator, Edwin C. Dunning, of University High School, Los Angeles, won the first prize and the cup for his school in December, 1930.

We must plant the seeds of peace in the hearts of young people in college, of the boys and girls in high school.

In the elementary schools, during the tender years from six to thirteen, the child learns to worship a national hero, usually a hero of war. Still earlier, in the home, he plays with tin soldiers, makes a wooden sword, and wears a soldier hat. These represent adventure to him and cast a glamour about the tools of war which not all the reason of the adult mind can destroy. Yet, who is there who would have a child's eyes see the truth behind these toys—broken, maimed bodies—broken, desolate homes—blood upon the sword—bullet holes in the soldier hat. Surely there are brighter pictures; surely there are more wholesome toys for childhood's happy days. Be it the parents' task to find them.

The roots of war are deep in the heart, whence only the love of home and the spirit of Christ can dig them out. If the world-wide Christian church is truly following the Prince of Peace, then it must work and sacrifice for peace. It is a high ideal of Christianity to make the supreme sacrifice for the sake of others, but when that sacrifice involves taking the lives of others, then it is entirely incompatible with this spirit. Almost unanimously has the clergy denounced war. Some churches have pledged themselves never again to take part in it. Young people have undertaken extensively the study of social, racial, and international problems. Yet, they find their own governments constantly preparing for future war.

Is it not high time to have a peace department functioning in every government of the world, under the direction of some far-visioned statesman, to promote international understanding and good-will; to seek to eliminate the causes of war; and to foster the spirit of peace in men's minds? We all agree upon the necessity of adequate naval and military police protection, but forward-looking men such as Hoover, MacDonald, Briand, and

Tardieu recognize competitive armaments as the most profound political and economic problem of the age.

Suppose a portion of the vast millions of dollars expended annually by our government for all naval and military maintenance were used to detail a group of men to spend their full time coöperating with students in working out the implications of the Kellogg Peace Pact; and suppose that some of the money were used to send each of the six thousand boys who annually receive commissions from the R. O. T. C., abroad for a year to study first-hand the political, social, and economic problems the world must solve, if war is to be abolished—should we not come far nearer the goal of peace than by any amount of marching on the drill ground?

Why not endow scholarships, such as the Guggenheim, Rhodes, Chinese Boxer Indemnity, and Philippine Government scholarships, which aid mightily in breaking down national and racial barriers? F. A. McGruder suggests, "A thousand scholarships from Mexico to the United States," and, may I add, from the United States to Mexico, "would do far more for the mutual good-will of the two countries than an army of a hundred thousand guarding the border." More and more the boundaries of the world will be broken away through the internationalization of men's minds by education.

The students of the North Carolina State University, learning that for them military training was not to be compulsory, asked for a course in peace methods and machinery. The course was granted, and immediately a class was formed. This movement is making rapid headway in schools throughout the country. High school authorities are including in their programs the study of the causes of war and the positive factors involved in insuring peace. To extend their work to public thought, they have organized World Friendship and other contests. At the present time debating teams from universities of England, Scot-

land, and Germany are in this country engaging in intercollegiate debates arranged by the National Students Federation of America.

Why, then, could not the vast expenses of the world's armaments be diverted from grossly destructive into constructive channels? If the world has this tremendous excess wealth, we had better organize a congress of trained economists to administer its expenditure in beneficial ways, such as: *first*, international exchange of scholarships, as already suggested; *second*, extension of higher education in our own country to place social research on a level with our scientific study; *third*,

extension of education in the backward countries of the world; *fourth*, development of international radio communication, along with the development of an international language. Thus should we level our social order, improve our economic system, and not only decrease but in all probability prevent the recurrence of such as the present unemployment situation.

By thus uniting the great constructive forces of the world, home, school, and church, by education can we dispel the fear and suspicion which still hold sway in the mind of the world; thus will the world accept the new patriotism, which will breed good-will among men.

A Modern Psalm



BEHOLD the nations of the earth were sore stricken and cried to Heaven in their distress.

Fear and heaviness were upon them, for they said their troubles were indeed great.

Those in the market place remained idle, and sadness reigned at midday.

And they appealed to High Heaven to deliver them from their afflictions.

And the Lord looked down upon the peoples, and lo! no cause was there for their cry.

Their granaries were full to overflowing. Of wool and cotton and oil was their store abundant.

Means and knowledge had they to create wealth of vast magnitude whereby happiness might come to all.

Neither did they lack aught of what was to be desired to make life fruitful.

And the Lord spake sternly to His people, that their afflictions were but false imaginings.

They were as surly children, spoilt and surfeited with excess.

And He bade them arise and call together their wise men—if perchance any such still remained among them.

And to devise such simple ways as were required that the o'erabundance might be put to good use.

That hunger, idleness and wretchedness might cease from the land and the people be fittingly clothed and sheltered.

And the Lord was wroth with His people. Had He not given them of wealth undreamed, and in their obstinate folly had they not failed to use it wisely?

The Lord gave grave warning to His people to cease their foolish complaint least real evil befall them.

That need may come for lessons to be taught by a hard taskmaster, and plague, pestilence and famine smite the land.

And a great Angel, full of love and compassion for humanity said, "Lord, how comes this folly to Thy people?" And the Lord answered, "Through selfishness and greed, cruelty, and the exploitation of man by man.—W. M. D.



A Bird Sanctuary

A Story of Our Little Brothers



IN A recent book by Dr. A. Munthe, entitled *The Story of San Michele*, published by E. P. Dutton and Company, New York—a book of stories—the following is a most delightful one:

"I had seldom failed to go to church on Easter Sunday to take my place at the door by the side of blind old Cecatiello, the official beggar of Anacapri. We both stretched out our hand to the churchgoers, he for his soldo and I for the bird in the pocket of the men, in the folds of the black mantiglia of the women, in the palms of the hands of the children. It speaks a good deal for the exceptional position I enjoyed in those days among the villagers that they accepted without resentment my interfering with their way of celebrating the resurrection of our Lord, consecrated by the tradition of nearly two thousand years and still encouraged by their priests. From the first day of Holy Week the traps had been set in every vineyard, under every olive tree. For days hundreds of small birds, a string tied around their wing, had been dragged about the streets by all the boys of the village. Now, mutilated symbols of the Holy Dove, they were to be set free in the church to play their role in the jubilant commemoration of Christ's return to heaven. They never returned to their sky. They fluttered about for a while helpless and bewildered, breaking their wings against the windows before they fell down to die on the church floor. At daybreak I

had been up on the church roof with Mastro Nicola holding the ladder as my unwilling assistant, in order to smash some of the window panes, but only a very few of the doomed birds found their way to freedom.

"The birds! The birds! How much happier would not my life on the beautiful island have been had I not loved them as I do! I loved to see them come every spring in thousands and thousands; it was a joy to my ear to hear them sing in the garden of San Michele. But there came a time when I almost wished that they had not come, when I wished I could have signalled to them far out on the sea to fly on, fly on with the flock of wild geese high overhead, straight to my own country far in the North where they would be safe from man. For I knew that the fair island that was a paradise to me was a hell to them, like that other hell that awaited them further out on their Via Crucis, Heligoland. They came just before sunrise. All they asked for was to rest for a while after their first long flight across the Mediterranean, the goal of the journey was so far away, the land where they were born and where they were to raise their young.

"They came in thousands: wood-pigeons, thrushes, turtle doves, waders, quails, golden orioles, skylarks, nightingales, wagtails, chaffinches, swallows, warblers, redbreasts and many other tiny artists on their way to give spring concerts to the silent forest and fields in the north. A couple of hours later they fluttered helplessly in the nets the

cunning of man had stretched all over the island from the cliffs by the sea high up to the slopes of Monte Solaro and Monte Barbarossa. In the evening they were packed by hundreds in small wooden boxes without food and water and despatched by steamers to Marseilles to be eaten with delight in the smart restaurants of Paris.

"It was a lucrative trade, Capri was for centuries the seat of a bishop entirely financed by the sale of the netted birds. '*Il vescovo delle quaglie*,' he was called in Rome. Do you know how they are caught in the nets? Hidden under the thickets, between the poles, are caged decoy birds who repeat incessantly, automatically their monotonous call. They cannot stop, they go on calling out night and day till they die. Long before science knew anything about the localization of the various nerve centers in the human brain, the devil had revealed to his disciple man his ghastly discovery that by stinging out the eyes of a bird with a red-hot needle the bird would sing automatically. It is an old story, it was already known to the Greeks and the Romans, it is still done today all along the southern shores of Spain, Italy, and Greece. (Now forbidden by law.)

"Only a few birds in a hundred survive the operation, still it is good business, a blinded quail is worth twenty-five lire in Capri today. During six weeks of the spring and six weeks of the autumn, the whole slope of Monte Barbarossa was covered with nets from the ruined castle on the top down to the garden wall of San Michele at the foot of the mountain. It was considered the best *caccia* on the whole island, as often as not over a thousand birds were netted there in a single day. The mountain was owned by a man from the mainland, an ex-butcher, a famous specialist in the blinding of birds, my only enemy in Anacapri except the doctor.

"Ever since I had begun building San Michele, the war between him and me had been going on incessantly. I had appealed to the Prefect of Naples,

I had appealed to the government in Rome, I had been told there was nothing to be done, the mountain was his, the law was on his side. I had obtained an audience from the highest Lady in the land; she had smiled at me with her enchanting smile that had won her the heart of the whole of Italy; she had honored me with an invitation to remain for luncheon. The first word I had read on the menu had been '*Paté d'alouettes farcies*.' I had appealed to the Pope and had been told by a fat cardinal that the Holy Father had been carried down in his portantina that very morning at daybreak to the Vatican gardens to watch the netting of the birds. The *caccia* had been good, over two hundred birds had been caught. I had scraped off the rust from the little two-pounder the English had abandoned in the garden in 1808 and started firing off a shot every five minutes from midnight till sunrise in the hope of frightening away the birds from the fatal mountain. The ex-butcher had sued me for interfering with the lawful exercise of his trade; I had been fined two hundred lire damages. I had trained all the dogs to bark the whole night at the cost of what little sleep remained for me.

"A few days later my big Maremma dog died suddenly. I found traces of arsenic in his stomach. I caught sight of the murderer the next night lurking behind the garden wall and knocked him down. He sued me again. I was fined five hundred lire for assault. I had sold my beautiful Greek vase and my beloved Madonna by Desiderio di Settignano in order to raise the enormous sum he had asked for the mountain, several hundred times its value. When I came with the money he renewed his old tactics and grinned at me that the price had been doubled. He knew his man. My exasperation had reached a point when I might have parted with everything I possessed to become the owner of the mountain. The bird slaughter went on as before. I had lost my sleep; I could think of nothing else. In my despair I fled from San Michele and sailed for Monte Cristo to

return when the last birds had passed over the island.

"The first thing I heard when I came back was that the ex-butcher was lying at the point of death. Masses were read for his salvation twice a day in the church at thirty lire apiece. He was one of the richest men in the village. Towards evening arrived the parroco asking me in the name of Christ to visit the dying man. The village doctor suspected pneumonia, the chemist was sure it was a stroke, the barber thought it was *un colpo di sangue*, the midwife thought it was *una paura*. The parroco himself, always on the lookout for the evil eye, inclined towards the *mal'occhio*. I refused to go. I said I had never been a doctor in Capri except for the poor and that the resident physicians on the island were quite capable of coping with any of these ailments. Only on one condition would I come, that the man would swear on the crucifix that if he pulled through he would never again sting out the eyes of a bird and that he would sell me the mountain at his exorbitant price of a month ago. The man refused. In the night he was given the Last Sacraments. At daybreak the parroco appeared again. My offer had been accepted; he had sworn on the crucifix. Two hours later I tapped

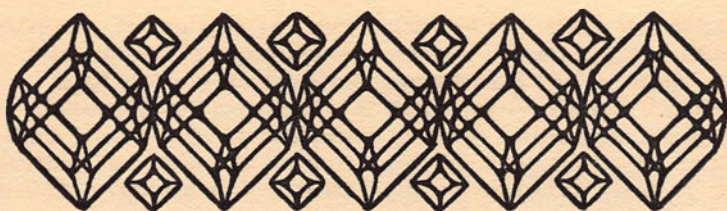
a pint of pus from his left pleura to the consternation of the village doctor and to the glory of the village saint, for, contrary to my expectations, the man recovered—*Miracolo! Miracolo!*

"The mountain of Barbarossa is now a bird sanctuary. Thousands of tired birds of passage are resting on its slopes every spring and autumn, safe from man and beast. The dogs of San Michele are forbidden to bark while the birds are resting on the mountain. The cats are never let out of the kitchen except with a little alarm bell tied round their necks. Billy, the vagabond, is shut up in the monkey house; one never knows what a monkey or a schoolboy is up to.

"So far I have never said a word to belittle the last miracle of Sant'Antonio, which at a low estimate, saved for many years the lives of at least fifteen thousand birds a year. But when all is over for me, I mean just to whisper to the nearest angel that with all due respect to Sant'Antonio, it was I and not he who tapped the pus out of the butcher's left pleura and to implore the angel to put in a kind word for me if nobody else will. I am sure Almighty God loves the birds or He would not have given them the same pair of wings as He has given to His own angels."

Keep All Religions Pure

The greatest of all the mysteries of life, and the most terrible, is the corruption of even the sincerest religion, which is not daily founded on rational, effective, humble, and helpful action. Helpful action, observe! for there is just one law, which obeyed, keeps all religions pure—forgotten, makes them all false. *Wherever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong.* That is the essence of the pharisee's thanksgiving—"Lord, I thank thee that I am not as other men are." At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them; and the moment we find we can agree as to anything that should be done, kind or good, then do it; push all together.—Ruskin in *Sesame and Lilies*



Reality and the Symbol

By Schwankovsky
(California)

THE symbol never flourished as it does today. Words, labels, tags, badges, diplomas, deeds, cheques, uniforms, vestments, and gestures are used constantly to make thinking easier, and to facilitate human affairs. And in this particular we have much to thank the symbol for. Without it we would be in a very different world and one far slower and clumsier, to say the least.

But the human brain has a bad trick of transferring unconsciously its sense of reality to the symbol itself; making a fetish of this removes itself further from the reality which the symbol represents. Thus the symbol, originally designed to help an approach to reality, becomes a blinding illusion instead.

The writer, associated in his work with art and education, is naturally particularly impressed with the fetish of the symbol in these fields. In the matter of old-master paintings we have recently been scandalized to an unusual degree with news of imitations made and sold to great museums and rich collectors. Experts and authorities have been either deceived or bribed into vouching for these spurious "old masters" and tremendous prices have been paid for them.

Then when the imposture is discovered, the painting shrinks in value to almost nothing—and this is absurd. Because here we deal not with a cheque or with counterfeit money; but with an object of art which should derive its value from its power to charm and

inspire. It is obvious that the unsuspected "fake" old-master, after being admired in some museum for years, loses nothing but a symbolic something when it is discovered to have been painted by someone other than the old master it was attributed to. It is obvious either that we have been admiring an ugly and uninspiring painting because so-and-so painted it, or that an admirable and worth-while painting has been made by the cheat who gained our attention to it by making us think an old master did it. Of course the element of deception and disappointment is ponderably present; but it and the diminution of value are out of all proportion. The element of rarity also figures; but again in a symbolic rather than a real art value. In other words, the fact that the painter is long dead, and his paintings limited forever in number and therefore rare, is not a real aesthetic factor in itself.

In education many students are unfortunately influenced by the symbols of our colleges and schools. They work not so consciously to acquire skills and knowledges as to gain credits and diplomas. They are coerced by demerits and lured by gilt-paper seals and near-silver cups. Students study the teacher as much or more than the subject, and develop diplomacy and the politician's smile. Statistics show that docile girls with slightly less intelligence get slightly higher marks on the average than the same class among boys, because boys are more particularly the precious storehouses of

that combativeness which has brought us out of political and mental slavery. Thus boys find it on the average harder to "yes" a teacher, and often suffer as to their educational symbols.

Graduated, the average student hangs up a diploma to show all and sundry that he or she is educated; while the real education, of course, is inside, and should demonstrate its reality from inside. These educational labels are quite often as deceptive as the "Old Scotch" labels on the bottles in a "dry" nation.

Words are only symbols, too. How often we forget that! Who does not know the word-agile cultist, book learned only about all the seven planes and subdivisions of nature; word perfect, and satisfied about theories which, unless understood from within, hide from him even the foggy vision of reality he might have achieved. Such as these bring beautiful symbols, beautiful philosophies into disrepute.

It is realization of the easily forgotten fact that words are only symbols which makes philosophers repeat often that truth is incommunicable. We try to catch it between two statements, as in a paradox, as when Victor Hugo says "Success is a very horrible thing." Or again, in *Light on the Path* we read, "Kill out ambition—yet work as those do who are ambitious."

But truth does not reside in paradoxes. It does not reside in words at all. Any truth must be a reality, and the words, however clever, are but a symbol of that reality. Hence we must bear in mind that no *statement ever contains the truth*.

Our scientific symbols, again, must not deceive us. They, too, are but descriptions, but symbols more or less incorrect, and only to be appreciated by one who has contacted the reality.

In geometry we say that a hypothetical point moving creates the geometrical line, and the line moved sideways creates a plane, and the plane moved in the third dimension creates a solid—and we are likely to forget that our point was only a symbol, that

our line was unreal, our plane merely a convenient fiction, and our solid existent only as an idea.

We turn to Theosophy with our conception of a plane, and find it a convenient way of describing symbolically an arbitrary division of the universe, and, in spite of ourselves, we are likely to forget that any sort of plane (that is, an object with only two dimensions) is impossible. We might better here use the idea of strata. But whatever symbol we use to help us in dissecting our universe into physical, astral, mental, and spiritual divisions, we are likely to be caught up in our own device and whirled

How shall we make use of symbols without being dragged by them farther from reality? The philosopher Croce uses the word dissociation in a valuable connection for us here. Ideas, says Croce, get, as it were, clotted together, away into a new illusion.

and vitiate each other. They are like badly cooked rice, which turns into a mush. What we want is that each of our ideas shall be, like properly cooked rice, an individual kernel. Then we can make any new combination that the search for truth requires. We shall be able, for example, to separate religion and the Bible, as so many people cannot. We shall be able to differentiate between two triangles and Theosophy. We shall not think that painting inevitably best which gets the gold medal, nor think a thing is true because it has been said by a man in a priest's robe—nor false for that reason, either.

A symbol, says one dictionary, is something that represents something else. All statements of truth are but symbols of a reality which is something else.

The approach to reality—ah, there is something, indeed! The path to reality is a lonely, personal ordeal. Part of the ordeal is avoiding being content with symbols, tags, authority, and conventions only. No substitute for personal experience can be acceptable. Our personal experience of truth is, when stated by another, only information.



New Challenges to Faith

By Sherwood Eddy

Article Review by The Rt. Rev. Charles Hampton

Picture to yourself a sincere, wide-awake Minister of the Gospel and ardent Y. M. C. A. leader, educated up to the highest standards of thirty years ago, working hard and devotedly for thirty years, with little or no time to catch up with modern science, philosophy, psychology and theology and you have a picture of Sherwood Eddy, according to the Foreword of his new book: *New Challenges to Faith* (George H. Doran Company, New York). Not that Sherwood Eddy has ever failed to keep abreast of the times during those thirty years, but he was not content with a superficial knowledge of modern progress. His desire to "catch up" more thoroughly was recently gratified by taking a "sabbatical year" for that very purpose of care-free study. The result is an answer to the question: "What shall I believe in

the light of psychology and the new science?" and a very well-worth-while book it is.

Theosophists are well aware that human evolution is a very slow process in its earlier stages. As the race advances its growth is enormously quickened. The astounding progress made during the 19th century and the first quarter of the 20th century is no doubt due to the dawning Aquarian Age, the key-note of which is "I know," contrasting that of the Picean Age, "I believe." The following table, given by Alfred Russell Wallace in *The Wonderful Century*, page 154, is evidence of the speed of modern progress. The first list gives practical inventions; the second theoretical discoveries. It is given by Sherwood Eddy in his book.

EPOCH-MAKING DISCOVERIES

Preceding Ages

Nineteenth Century

Practical Inventions

1. The Use of Fire
2. The Mariner's Compass
3. The Steam Engine
4. The Telescope
5. Barometer and Thermometer
6. Printing

1. Railways
2. Steamships
3. Telegraph
4. Telephone
5. Lucifer Matches
6. Gas Illumination
7. Electric Light
8. Photography
9. Phonograph
10. Roentgen Rays
11. Spectrum-analysis
12. Anesthetics
13. Antiseptics

Theoretical Discoveries

- | | |
|------------------------------|---|
| 7. Arabic Numerals | 14. Conservation of Energy |
| 8. Alphabetical Writing | 15. Molecular Theory of Gases |
| 9. Modern Chemistry | 16. Velocity of Light, Earth's Rotation |
| 10. Electric Science | 17. Uses of Dust |
| 11. Gravitation | 18. Chemistry |
| 12. Kepler's Laws | 19. Meteoric Theory |
| 13. Differential Calculus | 20. The Glacial Epoch |
| 14. Circulation of the Blood | 21. Antiquity of Man |
| 15. Finite Velocity of Light | 22. Organic Evolution |
| 16. Geometry | 23. Cell Theory: Embryology |
| | 24. Germ Theory of Disease |

One has only to image the remote ages of the past when man first used fire, and then glance at the discoveries of the 19th century, to realize the rapidity of modern progress.

Since the year 1900, almost every year has witnessed some major discovery or invention. Sherwood Eddy gives the following partial list from *Science Remaking the World*.

Recent Discoveries

- | | |
|---------|---|
| 1901 | Planck's quantum theory of energy. |
| 1901-03 | DeVries' theory of mutation. |
| 1902 | Rutherford proved emanations of radium. |
| 1903 | Orville Wright flew first heavier-than-air machine. |
| 1904 | Electron tube first used in radio. |
| 1905 | Einstein's special theory of relativity. |
| 1905 | Establishment of vitamins as conditioners of health. |
| 1907 | First commercial wireless across Atlantic. |
| 1908 | First experimental evidence of atomic theory. |
| 1908 | Minkowski's conception of a fourth-dimensional world, linking together time and space. |
| 1909 | North Pole discovered by Peary. |
| 1909 | Millikan measured charge of electron. |
| 1912 | South Pole discovered by Amundsen. |
| 1910 | Madame Curie isolated metallic radium. |
| 1915 | Einstein's general theory of relativity. |
| 1920 | Measurement of Betelgeuse proved existence of giant stars. |
| 1919-22 | Confirmation of prediction of Einstein's theory that light bends in passing the sun. |
| 1924 | Confirmation of Einstein's prediction that lines in the spectrum of the sun are shifted to the red. |
| 1925 | Millikan investigates cosmic rays from space. |

The Christian minister or priest who teaches morality, theology, or ethics cannot afford to remain in ignorance of this astounding progress, because it all has a distinct bearing on the inner life. Biology, astronomy, chemistry and other sciences, especially psychology, cannot be divorced from religion, although new discoveries may be dangerous indeed for theologians who want facts to fit into preconceived theories.

Sherwood Eddy falls into the curious error (for an educated man) of confusing theology with religion. There never has been any conflict between true science and true religion. There has been, and still is, a conflict between dogmatic materialism and dogmatic theology. But theology is no more religion than materialism is science. Theology is the speculation of men's minds about religion; it is not "the science of God" as the word

implies. There are 365 different theologies in Christendom and over 600 in Hinduism, which is sufficient evidence that theology is speculative and is not an exact science. Who care if advances in true science demolish immature theological speculations? Only those who pass human laws against the Laws of Nature, as witness the legislative denial of Evolution by the State of Tennessee!

But religion is tremendously helped by the ever-widening vision of science. Religion, as the word indicates, means "to travel over the same ground"; "to bind back." The divine life is first involved in matter; it then unfolds, evolves, spins out, develops that which is within. Evolution can never bring forth one solitary thing that was not first involved. Evolution does not mean progress; it means what it says: "I turn out." It means that life brings out treasures, infinite, inexhaustible—first one facet, then another, world without end.

Thus the field of religion is as vast as, and identical with, the field of science. Science describes, analyzes, tabulates details of the evolution of forms; religion deals with the life involved within the form. Religion is a life of experiences whereby we learn to recover "the glory of our divine heritage." Science describes the processes that travel out from, and back to, God.

No true scientist is ever dogmatic; he remains forever an agnostic. Not because he doesn't know anything, but because he sees that knowledge is infinite. Infinite means "not finished." Therefore his search is as endless as the life of religion, which is eternal, immortal, invisible, and the unending nature of the search in both science and religion is the glory of both. For this reason we are not surprised to find that Sherwood Eddy's view of religion is wide and catholic in its all-inclusiveness. Whether consciously or unconsciously, he discounts the importance of theology and creed and gets to realities behind.

It is inevitable that the book is full of quotations from the highest authorities in their respective fields, but this adds to its value. But it is not that our author allows these authorities to do his thinking for him. It is evident that he has been very thorough in his study, and yet he still thinks for himself. This is refreshing in a world where many university professors are becoming more narrow in their materialism than Fundamentalists are in their theology. It is particularly refreshing that Sherwood Eddy takes a broad view of "Faith" and "Religion" and that he fearlessly welcomes every advance made by science. Being profoundly religious, and yet free from sectarianism, his view of science and religion, or philosophy and psychology, borders upon that of the all-inclusive Ancient Wisdom, though it is doubtful if he has ever studied Theosophy. I cannot close this review without quoting the astonishing discoveries of a Negro scientist, because they are both thrilling and romantic.

"Booker Washington found a promising Negro student in chemistry. He could offer him no well-equipped laboratory for his experiments but only the old barren hill upon which Tuskegee was built. It was waste land of sand and clay purchased at fifty cents an acre. Out of this sand, the now celebrated Professor Carver has produced some eighty-five chemical and commercial products; from the clay he has produced over two hundred. The barren soil yielded at first only two products, peanuts and sweet potatoes. Out of the former Professor Carver has made over a hundred products, and from the sweet potato a hundred and twelve."

Most of us cannot, or will not take time to keep up-to-date with the rapidly changing world, so that Sherwood Eddy confers a distinct benefit upon us by summarizing the progress that has been made in our life-time.

New Challenges to Faith will enrich any library.



Correspondence

What Is Worry?

DEAR EDITOR:

There is such a great tendency for people to worry in these troublesome times, that I thought these words by Dr. Besant might be helpful if reprinted. They are from her *Thought Power*.

H. P., Rochester, N. Y.

It has been said truly enough that people age more by worry than by work. Work, unless excessive, does not injure the thought-apparatus, but, on the contrary, strengthens it. But the mental process known as "worry" definitely injures it, and after a time produces a nervous exhaustion and irritability which render steady mental work impossible.

What is "worry"? It is the process of repeating the same train of thought over and over again, with small alterations, coming to no result, and not even aiming at the reaching of a result. It is the continued reproduction of thought-forms, initiated by the mental body and the brain, not by the consciousness, and imposed by them on the consciousness. As over-tired muscles cannot keep still, but move restlessly even against the will, so do the tired mental body and brain repeat over and over again the very vibrations that have wearied them, and the Thinker vainly tries to still them and thus obtain rest. Once more automatism is seen, the tendency to move in the direction in which movement has already been made. The Thinker has dwelt on a painful subject, and has endeavored to reach a definite and useful conclusion. He has failed and ceases to think, but remains unsatisfied, wishing to find a solution, and dominated by the fear of the anticipated trouble. This fear keeps him in an anxious and restless condition, causing an irregular outflow of energy. Then the mental body and brain, under the impulse of this energy and of the wish, but undirected by the Thinker, continue to move and throw up the images already shaped and rejected. These are, as it were, forced on his attention, and the sequence recurs again and again. As weariness increases, irritability is set up, and reacts again on the wearied forms, and so action and reaction continue in a vicious circle. The

Thinker is, in worry, the slave of his servant-bodies, and is suffering under their tyranny.

Now, this very automatism of the mental body and brain, this tendency to repeat vibrations already produced, may be used to correct the useless repetition of thoughts that cause pain. When a thought-current has made for itself a channel—a thought-form—new thought currents tend to flow along the same tract, that being the line of least resistance. A thought that causes pain readily thus recurs by the fascination of fear, as a thought that gives pleasure recurs by the fascination of love. The object of fear, the picture of what will happen when anticipation becomes reality, makes thus a mind-channel, a mold for thought, and a brain-track also. The tendency of the mental body and the brain, released from immediate work, is to repeat the form, and to let unemployed energy flow into the channel already made.

Perhaps the best way to get rid of a "worry channel" is to dig another, of an exactly opposite character. Such a channel is, as we have already seen, made by definite, persistent, regular thought. Let, then, a person, who is suffering from worry, give three or four minutes in the morning, on first rising, to some noble and encouraging thought: "The Self is Peace; that Self am I. The Self is Strength; that Self am I." Let him think how, in his innermost nature, he is one with the Supreme Father; how in that nature he is undying, unchanging, fearless, free, serene, strong; how he is clothed in perishable vestures that feel the sting of pain, the gnawing of anxiety; how he mistakenly regards these as himself. As he thus broods, the Peace will enfold him, and he will feel it is his own, his natural atmosphere.

As he does this, day by day, the thought will dig its own channel in mental body and in brain, and ere long, when the mind is loosed from labor, the thought of the Self that is Peace and Strength will present itself unbidden, and fold its wings around the mind in the very turmoil of the world. Mental energy will flow naturally into this channel, and worry will be of the past.

Another way is to train the mind to rest on the Good Law, thus establishing a habit of content. Here the man dwells on the thought that all circumstances work within the Law, and that naught happens by chance. Only that which the Law brings to us can reach us, by whatever hand it may outwardly come. Nothing can injure us that is not our due, brought to us by our own previous willing and acting; none can wrong us, save as an instrument of the Law, collecting a debt due from us. Even if an anticipation of pain or trouble come to the mind, it will do well to face it calmly, accept it, agree to it. Most of the sting disappears when we acquiesce in the finding of the Law, whatever it may be. And we may do this the more easily if we remember that the Law works ever to free us, by exacting the debts that keep us in prison, and though it bring us pain, the pain is but the way to happiness. All pain, come it how it may, works for our ultimate bliss, and is but breaking the bonds which keep us tied to the whirling wheel of births and deaths.

When these thoughts have become habitual, the mind ceases to worry, for the claws of worry can find no hold on that strong panoply of peace.

An Innovation

EDITOR, WORLD THEOSOPHY:

An innovation in Protestant Church Service and a return to practices of three hundred and fifty years ago or more within the Mother Church has been projected tentatively in a little church in a hot-bed of "old-time-religion" and obstinate orthodoxy, Austin, Texas. "When Protestantism broke with Catholicism, it placed its emphasis upon the sermon in contrast with the Catholic emphasis upon the Mass," said Rev. S. E. Frost, Jr. Pastor of the First Congregational Church. "The services of symbolic worship which we shall conduct during the winter are designed to make a place for worship in the scheme of Protestantism. We believe that if the experiment is a success, it will be a decided contribution to modern religion and will solve a problem with which the church today is struggling. So far as we can discover, this type of service has never before been conducted in a Protestant church. The service will consist wholly of music and symbolism. There will be no sermon."

The theme of the first service, Sunday evening, October 11th, was "Jesus." The auditorium was in semi-darkness. The square recess where the pulpit ordinarily stands was draped with rich maroon curtains with sand-colored back and side drops. In the center of the back drop was a large copy of the Hoffman head of Christ. A spot light was focused on the picture. The music was by a phonograph. Both music and voice came from a recess on one side and from behind a heavy curtain which agreeably softened the sound. The program was forty-five minutes in length:

"Prayer"; violin solo; "The Infant Jesus," tenor solo; "Rock of Ages," organ solo; Voice softly reading Luke 2:8-13; "Christ

Went Up Into the Hills," tenor solo; "Evening Star" from Tannhauser, baritone solo; "Open the Gates of the Temple," tenor solo; "Jesus Savior Pilot Me," organ solo; Reading, I Cor. 13: 1-13; "Panis Angelicus," tenor solo; Meditation from Thais, violin; "Sometime We'll Understand," organ solo; Reading, John 20: 11-16; "Hosanna," tenor solo; "My Jesus, As Thou Wilt," organ solo; Reading, Matt. 11:28-30.

There can be no doubt that the Protestant Church's salvation as an institution depends upon the element of worship and devotion. So this innovation of Mr. Frost's is a move in the right direction and any one desiring the welfare of the Church with its potential possibilities for social good and individual spirituality will wish Mr. Frost the greatest encouragement and success in his experiment. Whether the Church will adopt this particular scheme or some variation of it remains to be seen.

FRANK L. REED,
Austin, Texas.

Marriage in Soviet Russia

DEAR EDITOR:

Will you please give some of us the real facts about marriage in Russia? There are many contradictory stories about it.—H.M.

Only civil marriage is recognized as legal under Soviet Law. A marriage is legalized by registration at a registry office. Church marriages are not prohibited, but they do not have any legal significance. Persons who are in *de facto* marital relations, but who have not been registered in the prescribed manner, have the right at any time to formalize their relations by registration, stating how long such *de facto* relations have existed.

In order to register a marriage the following is required, according to the *Soviet Year Book* of 1930:

(a) A mutual consent to register the marriage;

(b) Attainment of the matrimonial age (18 years for both parties).

Those registering a marriage must present evidence of their identity, their family status and age, and must sign a statement that the marriage is being entered into voluntarily, that there are no bars to the marriage as set forth in the law, and also that they are mutually informed as to the state of each other's health. Persons guilty of making false statements are liable to prosecution under Criminal Law. A marriage may not be concluded:

(a) Between persons, one of whom is already married, regardless of whether the marriage is registered or not;

(b) Between persons, one of whom has been declared, in a manner provided by the law, weak-minded or mentally defective; or

(c) Between relatives in a direct line of descent, or between brothers and sisters.

In registering a marriage, the parties thereto may either retain the surnames they had prior to the marriage, or if desired may adopt the surname of either the husband or wife, as their common surname.

Both parties to a marriage have full freedom as to choice of occupation or profession. Change of residence by one of the parties to a marriage does not impose an obligation upon the other party to follow.

Property belonging to the respective parties prior to the marriage shall remain their separate property which each party has a right to dispose of as it pleases, entirely independent of the other party to the marriage. Property acquired by the parties to a marriage during its existence is considered common property. In case of dispute the share belonging to each party to the marriage is determined by the court. These provisions apply to the property of persons actually living in unregistered conjugal relations. Married persons may enter into any mutual property contracts not expressly prohibited by law.

A party to a marriage, in a state of need, due to incapacity to work or unemployment, is entitled to receive support from the other party, provided the latter is in a position to render such support. This right of a spouse to receive support is preserved even upon dissolution of the marriage under the following conditions:

If incapacitated, for a period of one year from the date of dissolution of the marriage;

If unemployed, for a period of six months.

The same regulations apply also to persons actually living in conjugal relations, though not registered.

As regards foreigners, marriage between foreigners and Soviet citizens, and also marriages between foreigners contracted within the territory of the U.S.S.R., are registered according to the regular procedure. On the basis of reciprocity, registration of marriages of foreigners is permitted at their respective consulates or embassies situated within the territory of the U.S.S.R. Marriages of foreigners contracted outside the boundaries of the U.S.S.R., in accordance with the laws of their respective countries, are recognized in the U.S.S.R. The registration of births, deaths and adoptions of children is free of charge.

Married women in the U.S.S.R. enjoy equal rights with men. They may negotiate any property transaction, without exception, independently of the husband. They have equal rights with men to elect and to be elected to public offices. They may hold official posts in any field of political and civic activity. In the case of the death of a husband who has not left a will, the inheritance is divided equally among the persons designated in the law. One of such persons is the widow of the deceased. The husband, however, may provide in his will that his wife be debarred from sharing in the estate.

A marriage may be dissolved during the life-

time of the parties, either by mutual consent or at the desire of either of them. No grounds for divorce are required. Petition for the dissolution of marriage is made at the registry office orally or in writing, in the district where one or other of the parties to the marriage resides. If the petition for divorce is made by one of the parties only, the other party is entitled to a copy of the dissolution decree.

At the time of recording the dissolution of marriage, at a registry office, it must be stated with which parent the children are to remain, which parent shall bear the expenses of their support and to what extent, and also the amount of support for a party to the marriage who may be physically incapacitated and unable to work. Should there be disagreement on these points between the parties, the matter is referred to a court of law. Dowry is of no legal effect in the U.S.S.R.

Psychic Obsession?

TO THE EDITOR:

Much newspaper publicity has been given to the case of a man who was recently found standing rigid with arms extended in a field in Colorado. He remained in that condition for a long time after he was carried to a Psychopathic Hospital for examination. He could not talk nor otherwise explain how or why he got into that condition.

Psychiatrists state that he is suffering from "schizophrenia," which means split mind, but which explains nothing.

Students of the occult, who are interested in such abnormal phenomena, may be interested in a somewhat similar case which came to the writer's attention some years ago. An elderly woman, quiet and refined, interested in mysticism, spent much time in meditation of a kind. It was a passive meditation, without much purpose in it. At the same time she had a curious interest in Mexican and American-Indian relics which filled her room.

One day this woman was found on a street in her city, standing rigid with arms extended in exactly the same fashion as the man found in Colorado. Her eyes were wide open and staring, she could not speak, she paid no attention to anything around her. She resisted any attempt to move her. Normally a weak and slight woman, she now possessed enormous strength. It took four men to move her to a hospital. A Theosophist, who was also clairvoyant, later examined the case and said that it was an obsession, that the woman's negativity in meditation and her interest in Mexican relics had attracted to her a discarnate entity, a dead Mexican-Indian, who had taken possession of her body and declined to leave it. She said that he was a common man, of bad habits, who during life had constantly chewed tobacco. This was an interesting point because, when first found on the streets, the woman's mouth was constantly moving as if she were chewing. In the course of time, with the help of Theosophists and physicians, the obsession was routed and the woman became normal once more.

Remembering this, I am wondering if this

Colorado case may not be one of obsession also? Of course, the average psychiatrist is unfortunately ignorant of Theosophical lore so he would reject the idea; if he were not, how much more he would understand of such cases!

If this man had had a long interval of despondency, of worry, of fear, might he not have made himself negative and thus been an easy victim for an obsessing discarnate entity? The public in general, I think, do not understand that thousands of "dead" people are "earth-bound," constantly hunting for opportunities to vampirize living people.

This is another instance where Theosophy is of such vital value to us, for it teaches us to keep our minds *positive*, alert, fixed on useful and constructive purposes, so that we cannot be made the victims of evil or ignorant outside entities.

Another point that interests me is the pose of the outstretched arms in both cases. Occult books refer to certain invisible forces, some of which are vertical and some horizontal. I am wondering if an obsessing entity does not find it easier to retain possession of another's physical body if he utilizes these forces by such a posture.

In the woman's case—and remember, she was a thin, slight woman—she retained that standing, outstretched position for nearly an hour, for it took that long before an ambulance came. Let any person try to hold his arms outstretched for even five minutes, and I think he will not scout the idea of these invisible potencies, used by a discarnate entity, as possibly explaining the phenomenon.

H. R.

Is It Worth While?

DEAR EDITOR:

Perhaps you can enlighten me as a new member about a difference of opinion that has arisen between two of us who are studying Theosophical literature. I interpret it as a living impulse to improve one's character, to analyze oneself honestly and try to discover (which is easy!) one's shortcomings, and then to try to remove them by practising the needed virtues. I admit this is difficult and unpleasant. It is a shock to discover just wherein one is imperfect, and it's more of a shock to discover how difficult it is to remove the imperfection. It is a comfort to know that great men like Benjamin Franklin came to this same conclusion, but I presume they became great by keeping everlastingly at it. A new student can hardly have this same persistence, but I suppose he ought to try to acquire it, and I confess that even a little success brings a very great inner joy which is more than compensatory. But would you say, as an older student, that this is eventually worth while?

I ask in all seriousness because my friend, also a young student, takes a different attitude. She believes, after studying karma and rein-

carnation, that we have plenty of time ahead of us, that it isn't worth while to "upset" oneself by being dissatisfied with one's present imperfections and slow rate of progress. And lastly she says that as perfection is so very far ahead, it isn't worth while striving for it as a practical ideal. In fact, when she makes a mistake in her daily life, that is, does something which she herself recognizes should have been better and more thoroughly done, she doesn't waste any time thinking about it. She simply sits back and says, "Well, one can't be perfect!" And then she forgets about it, and in a few days makes the same mistake all over again.

Now I wish you would tell me frankly which is the better course, and why. She seems to be more amiable than I. Maybe amiability is a necessary virtue, too. I know I get rather nervous in my efforts to understand "what it's all about," and to avoid making the same mistakes twice. In other words, my interpretation of Theosophy puts me under an urge, a mental attitude of self-observation, study, and an eagerness to make each day count definitely for something. But I am not sure but that she is happier than I am—at least in certain ways.

Honestly, now, is it enough to say, "One can't be perfect," and then sit back in life's rocking-chair of self-satisfaction?

H. R. R., *England*.

When Dr. Besant was last in America she said that while the *science* of Theosophy is a very important study (evolution, karma, reincarnation, etc.), at the present stage of evolution it is more important to apply the study of these to character building. She felt that human nature is showing itself as so faulty in these turbulent, emotional times, correcting faults in oneself helps occultly and actually to leaven the whole, as well as to greatly expedite the person's progress. She said that as the world's progress is now being greatly expedited and evolutionary forces are so powerful, any efforts at character building would be expedited also. Indifference to efforts towards spiritual culture (such as is felt by your friend) will also be strengthened and be a special danger, because she has been given the *knowledge of occult laws and their advantages*, yet rejects an opportunity to apply and fulfill them.—*The Editor*.



Out Of The Everywhere

Gandhi's Rules of Conduct

"It would be presumptuous of me to attempt to lay down rules for the conduct of others," Mahatma Gandhi said, in an interview to the press of India, "but I don't mind telling you what my own rules have been, and they have guided numberless of my co-workers."

These are the rules he gave:

- 1—Truth.
- 2—Ahimsa, which may be translated into English as love.
- 3—Brahmacharya, which may be inadequately translated as chastity.
- 4—Restraint of the palate, which he elaborates as eating for the mere sustenance of the body, abstaining from intoxicating drinks and drugs such as opium and tobacco.
- 5—Abstaining from the possession of things for themselves.
- 6—Adherence to life's law that one's bread must be earned by the sweat of one's brow.
- 7—Swadeshi, the belief that man's primary duty is to serve his neighbor.
- 8—Belief in the equality of all mankind.
- 9—Belief in the equality of all the great faiths of the world.
- 10—Fearlessness.

Anglican Church To Oppose War

In an interview with E. L. Biskind, press representative of the *New York American*, the Rev. Canon T. Guy Rogers, Rector of Birmingham and Chaplain to King George V, stated that the Church of England has instituted a program of consistent resistance to war. They are "going to say to the youth of England—and of the world—that it is their patriotic duty to inform their governments as to just how far they will and will not go in this matter of war." Canon Rogers continues:

We expect the church, in turn, to warn governments that unless arbitration is substituted for force of arms it will refuse to give its moral or economic support. The

church will offer no more assistance in recruiting soldiers, nor will it supply chaplains to the armies. We shall say to youth that he who shoulders a gun shall be an outcast and that the conscientious objector shall become a hero.

Strife cannot be eliminated from the world—nor is it desirable that it should be. But strife in war can and should be eliminated, for it is a destructive force. Peaceful strife, born of the desire to build and create, is an entirely different matter. That is constructive, and to that strife youth must dedicate its life. . . .

The world has always presented peace in the guise of a pause between wars, as a sort of slumber, and war as something vital, necessary and progressive. . . .

Peace is not sleep, but a living, pulsating, creative thing. All the great works of man have been accomplished in times of peace, only to be destroyed by war.

The astonishing thing to me is that youth still tolerates the constant sidestepping of its elders and statesmen. For youth has it in its power to prevent those crises in the affairs of nations when the only possible course left is to support the government, and fight. It is such crises that must be eliminated, that must not be allowed to come to pass.

Blind Men

Mr. Frank W. Mettler, a subscriber from Helena, Montana, sent us the following thought-provoking editorial which appeared in the *Helena Independent* recently:

In the "Buddhist Philosophy of Life" you will find this sentence:

"There was a man born blind and he said: 'I do not believe in the world of light and color. There is no sun, no moon, no stars. No one has ever seen these things.'"

All about us there are men who say: There is no such thing as love. There is no such thing as loyalty. There is no such thing as unselfishness. There is no such thing as virtue. All those things are but dreams and visions.

Why do they say these things? You think that perhaps they do not mean what they say. You think they are just talking for effect or to raise an argument.

The case is sadder than that. They give voice to this belief because they are men who are blind. Perhaps they were born as blind

men and never had a decent chance to get their eyes open. Perhaps they have become blind through habits of thought and action.

At any rate they are like the man in the Buddhist book. They are blind and they say there is no love, no loyalty, no virtue.

They have never experienced the finer emotions of life in their own darkened lives. They have not had these emotions often enough and strong enough to believe in their reality.

You who read this may never look out of your window in the night. Nevertheless the stars are very beautiful. Be sure of that.

The next time you hear a man or a woman deny life's beauties, its spiritual achievements, its satisfactions, its deep and worthwhile experiences, do not be misled.

Life is all right. Folk, for the most part, are all right. But you are talking to a blind man.

Have a look at yourself, too, and your own emotions and conclusions. When you are discouraged, when you find yourself cynical, when you doubt the eternal verities, make sure that you are not becoming a blind man.

A Mysterious Psychic Experiment

The achievements of modern science are indeed marvelous. But there are certain kinds of phenomena which are not explained by mere material science. Scientists are at their wits' end to offer any rational explanation about such queer phenomena as telepathy, trance, hypnotism, clairvoyance, levitation, materialization, apport of articles, etc.

There was a time when all these weird and uncanny matters were brushed aside as fraud or charlatanry. But careful investigations carried out in the field of psychic research by such eminent scientists as Sir William Crookes, Sir Oliver Lodge, Signor Lombroso, and Camille Flammarion, tend to establish the fact that there is a rational and scientific basis for such mysterious phenomena.

Modern materialistic science asserts that there cannot be any motion without contact of matter. But psychic investigators have carefully recorded many incidents where motion takes place without contact of matter. It is well to bear in mind that the ancient Aryan science of Yoga believed in "thought power" and in the possibility of producing physical motion by psychic impulses.

It is very difficult to draw definite conclusions from psychic experiments, because genuine cases of investigation

are very rare. Psychic research is much handicapped by fraud and mystery-mongering. Therefore any real incident which is connected with the abnormal powers hidden or latent in man is worthy of publication.

Recently a Theosophical Conference was held at Nilambur, a village almost at the feet of the Blue Mountains, about 50 miles from the Malabar coast. This was presided over by the Rt. Rev. C. W. Leadbeater. Bishop Leadbeater takes very keen interest in psychic phenomena, and he has said in one of his lectures on spiritualism that he has attended a great number of *séances* and that during the years he devoted to that work there was no phenomenon in spiritualism of which we might have read in the books, which he had not seen at one time or other. So a psychic demonstration in water divining was organized to be witnessed by this veteran occultist.

The dowser was one, Navu, a carpenter by profession. He is an illiterate old fellow. The cloven upper lip with a tooth peeping almost horizontally through the cleft, the straggling wisp of a forelock scarcely visible on the otherwise bald head, the dark cadaveric countenance, the emaciated limbs, the sunken eyes, the bony chest—all these give an uncouth appearance to Navu. Yet his performance is a hard nut to crack, even for the massive machinery of modern science.

Navu's procedure is as follows: He places a cocoanut on a wooden plank laid on the bare ground. He does some puja-worship as a preliminary to the performance. His belief is that thereby he is evoking the spirits of water to aid him in his endeavor. Then he asks anybody—the choice is not his—to squat on the cocoanut. He who squats on the nut is allowed to balance himself by grasping the edges of the plank. Navu squats in front of the plank, about a yard distant from it. The test is as follows:

If there is plenty of water in the soil under the plank the cocoanut will rotate in the clockwise direction; if

there is no water it will rotate in the counter-clockwise direction. If a good portion is water, partly covered by rock, it will rotate in both the directions. It is really difficult to believe in a statement like this. But let me describe what I saw.

A large crowd was witnessing the scene. Three European gentlemen and two European ladies were seated in front. A boy about 11 years of age volunteered to squat on the cocoanut. The boy was a perfect stranger to Navu. The dowser began to mutter some secret formulae and beat his breast with his hand. A few minutes elapsed. The expectant crowd thought that Navu would fail in his demonstration.

But lo! The cocoanut gradually turns to the right, and with it the boy, for about 90 degrees; it pauses a little and then turns left for about the same extent. Navu draws a sigh of relief and of triumph. The skeptical crowd is not convinced. They want to see whether the cocoanut would move if a European were to squat on that. Navu consented and the public was not a little astonished at the fellow's presumption.

Mr. Ernest Wood, Recording Secretary, T. S., of Adyar, volunteered to squat on the cocoanut. Navu commanded the cocoanut to gyrate. A few minutes of anxious expectation followed and public curiosity was strained to the highest pitch.

Presently the cocoanut began to gyrate, first to the right, then to the left, as before. The white body was not impervious to the dowser's influence.

Here there is a weird fact which is no fraud. A cultured European gentleman of brilliant intellect became subject to a subtle force which cannot easily be explained.

This experiment did not prove whether there is water or not. That can be settled only by digging the ground, but it has often been proved elsewhere. But the "motive power" that turned the cocoanut was a fact.

A large number of people were eye witnesses to that. It is unscientific to call it fraud. To say that it is due to the activities of the subliminal self, or the subconscious mind, or automatic suggestion, or a mischievous elemental, is simply to present an array of words to hide our dense ignorance. No truth seeker can deny that here is a case for scientific investigation.

For the present we can only say that there are more things in heaven and earth than could be weighed and tested in our laboratories.—*Manjeri Ramakrishna Iyer, B. A., L. T., India.*

Transmission of Thought

For more than half a century Theosophy has stressed the fact that thoughts have objective reality, that they can be transmitted from place to place, from person to person, and that they have definite power for good or ill. Now comes Signor Marconi, the brilliant perfecter of the radio, to realize and proclaim it in *London People*, a newspaper. The interview says in part:

The ordinary man need not fear the march of science which is leading humanity toward an era of greater happiness and comfort for the masses. The time is coming, and is not far distant, when ordinary folk will be able to afford the experiences, pleasures and comforts which now fall to the lot of the rich man only.

In the new era, the brain will largely replace muscle, developing more brain workers. But this will not increase unemployment. Everything will be done more quickly and permit more leisure. Men will have to work only two hours daily.

The radio is going to play a big part in leading man into that era of greater happiness. In the future, I do not see why thought should not be broadcast. Scientific progress will make it possible to block any successful broadcast of the waves of hate or evil.

Ten Master Habits

The Habit of Interest
The Habit of Purpose
The Habit of Thought
The Habit of Planning
The Habit of Effort
The Habit of Growth
The Habit of Goodwill
The Habit of Humor
The Habit of Sincerity
The Habit of Faith

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THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky, Henry Steel Olcott and Wm. Q. Judge, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism. Its three Objects are:

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2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

Agreement with first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions and arts. It is divine nature, visible and invisible, and the Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, 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.

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