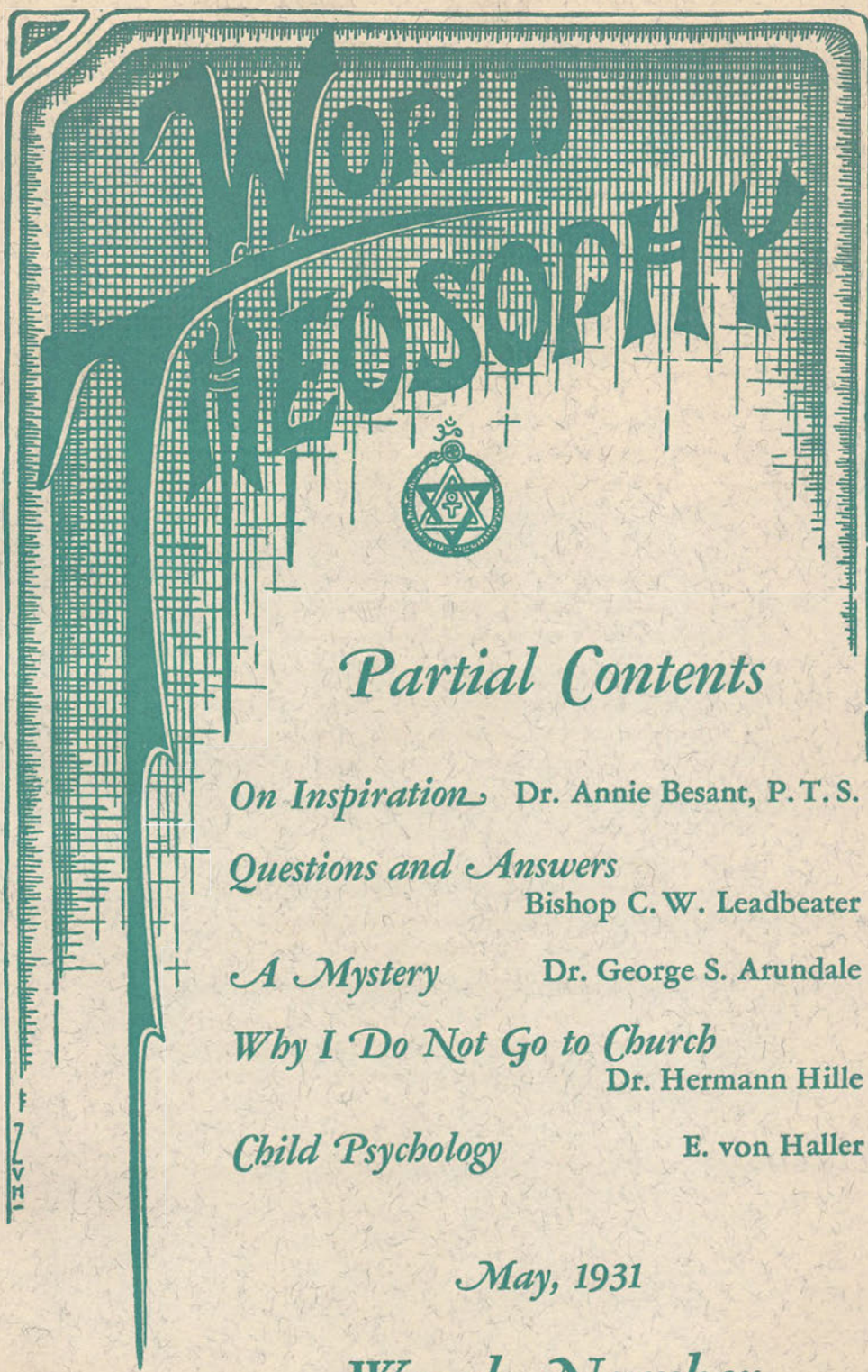


May, 1931

WORLD THEOSOPHY

Vol. I, No. 5



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On Inspiration Dr. Annie Besant, P. T. S.

Questions and Answers
Bishop C. W. Leadbeater

A Mystery Dr. George S. Arundale

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Child Psychology E. von Haller

May, 1931

Wesak 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. (See page ii.)

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)

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May, 1931

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The Lord Buddha



Over the Wide World

Union and Coöperation Are Indispensable—K. H.

The month of May is especially rich in events of interest to all Theosophists. There is the Wesak Festival in Tibet, at the full moon on the 2nd—the birthday of the Lord Buddha—when He pours out His blessing upon the world.

The photograph on the opposite page represents an image, the original of which stands in the rooms of the New York Federation of the T. S. Lodges. The image was brought from the Far East by Major Phelps Stokes, F. T. S., and the photograph is reproduced here through the courtesy of Mrs. E. M. Sellon.

At the Wesak Festival is chanted the *Mahamangala Sutta*, translated by Prof. Rhys Davids:

"When yearning for good, many
devas and men
Have held divers things to be blessings;
Do thou then inform us, O Master,
What is the greatest blessing?"

"Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor;
This is the greatest blessing.

To dwell in a pleasant land,
To have done good deeds in a former
birth,
To have a soul filled with right de-
sires;
This is the greatest blessing.

Much insight and much education,
Self-control and a well-trained mind,
Pleasant words that are well spoken;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

To bestow alms and live righteously,
To give help to one's kindred,
To do deeds which cannot be blamed;
This is the greatest blessing.

To abhor and cease from sin,
To abstain from strong drink,
Not to be weary in well-doing;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Self-restraint and purity,
The knowledge of the Four Great
Truths,
The realization of Nirvana;
This is the greatest blessing.

Beneath the stroke of life's changes
The soul that stands unshaken,
Passionless, unsorrowing, secure;
This is the greatest blessing.

Invincible on every side
Is he who acteth thus;
On every side he walks in safety;
And his is the greatest blessing."

▲ ▲ ▲

There is Krishnaji's birthday, on the 24th. Even though he says he lives in eternity, being free, that will not prevent his many friends in different parts of the world from remembering this day, this form-pause, in his eternalness, greeting it as time flies by, and impressing it with thoughts of appreciation and love.

▲ ▲ ▲

Then there is White Lotus Day, on the 8th. Theosophists all over the world remember the Founders of the Theosophical Society on that day.

One of the requests made by our beloved Founder, H. P. B., who died May 8th, 1891, was that each year on the anniversary of her death Theosophists the world over should meet to remind themselves of the great purpose for which the Society was instituted by the Masters of Wisdom. In conformity with this request, the 8th of May has been designated "White Lotus Day."

A special celebration for White Lotus Day is being arranged in Hollywood by a committee composed of members from three Theosophical Societies — the Adyar, the Point Loma, and the United Lodge.

All Theosophists and their friends are invited, and a public

hall has been secured as the place of meeting.

Mr. A. P. Warrington, the International Vice-President of the Adyar Society, has accepted the invitation to preside, representing the Adyar Society. In accepting the invitation Mr. Warrington said:

"I think it an excellent idea that representatives of the various Theosophical Orders should meet together in friendliness and coöperative activity in the celebration of White Lotus Day. . . . By being there I can make clear my and our spirit of friendliness and the desire to coöperate wherever evidences of the coöperative feeling make this possible."

Mr. J. Henry Orme, as President of the Point Loma Society, will preside jointly with Mr. Warrington.

Dr. G. de Purucker, the Leader of the Point Loma Society, and Mrs. Marie Hotchener, of the Adyar Society, are to be the speakers.

This meeting is particularly significant since it is felt by many members that this centennial year of H. P. B.'s birth should be marked especially by as many demonstrations as possible of fraternization among the different Theosophical Societies. More than all else, members are beginning to feel that they must show their leaders and the world that they are trying to live Theosophical principles. There may be differences of personal opinion, but there ought not to be differences about the Theosophical principles *per se*. They are crystal clear as outlined by H. P. B.:

Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood. . . . It is only by all men becoming brothers, and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.—*Key to Theosophy.*

How plainly our great Teacher has thus stated our duty to Theosophy and to each other! May the near future bring into existence a League or Federation of Theosophical Societies throughout the world! This hope was expressed by Dr. Besant at the Geneva Congress, Dr. de Purucker at Point Loma, and Mr. Kingsland in England, in which hope large numbers of Theosophists join from all over the world. Let us be of good courage!



In view of the fact that many members have desired to know Dr. Besant's suggestions concerning belief in the Masters, we are printing a few lines from her lecture delivered at the recent Convention of the Theosophical Society in Benares:

"What is your attitude to the Masters?" If you have really thought over that as strongly and as carefully as you are able to do, if you arrive at a decision, or if you do not, have you the courage to say frankly to yourself:

"I have"—or, "I have not—sufficient evidence, either to convince me of the existence of the Masters, or to enable me to say that They do not exist"? It is a far better method to cultivate the suspension of judgment than to deny too hastily. The question arises for those of us who believe in Them, or know Them. If we know Them, and if we find that knowledge beneficial to us, we should not, even then, try to impose it on anybody who does not want it. But also we should never withhold our testimony from fear of ridicule, from that kind of fear which does not appear in its own ugly guise, but only as a "wise caution." The existence of the Masters is such a vital question that it seems to me unwise to leave it untested, without examining it to the very utmost of our power, and reëxamining again later on, when we may hope we have grown somewhat more. If we know it, I think then, without unduly pressing it on anyone, we should, if the question arises, very quietly say that we know of Their existence, and quite frankly and readily answer the question: "Do you know of your own judgment, of your own experience, or only on the authority of someone whom you think superior to yourself?" It is better, I think, to wait, without coming to a full decision, for the time when no lurking doubts remain in the heart. If They exist, your belief or non-belief makes no difference to Them. But it makes an enormous difference to you. They do not press Themselves on any one. Probably you know that beautiful picture, in which the figure of the Christ is standing at a closed door and knocks. You may have observed in the picture that there have grown across the lower part of the closed door a number of thorns and prickly growths of the jungle. It is worth while always to see whether we have a jungle in our own minds which has shut out a Great One; that we do not wish to believe, because the implications of that belief would make demands which we are not ready to answer. We should do well to examine whether it is not that kind of an inner

reluctance, which arises from the possible implications, which is the unworthy cause of our inability to believe. Almost above all other questions, this question as to the existence of the Masters seems to me one for which we should ever be seeking an answer, or have come possibly to a temporary decision upon one side or the other. That it has tremendous inspiration there is no doubt; that inspiration may grow into fanaticism, seeing only one side of the case. If that is so, it is better to seek for more evidence, and not to let the mere fascination carry you away.

I do not for a moment hide from you, or wish to hide, that my devotion to my Master is the dominant motive power in my mind and heart. It is so, because from experience, which has now lasted for a little more than half my life, I have had the joy of knowing what it is to live with Them. That that will expand and increase, I have no doubt. It is the ruling motive in my life for service.



In the same address Dr. Besant appealed to members for help to make Adyar once more a "Flaming Center." To many of us it always has been one, and is so still. We are glad to add to our own, the following appreciation by Dr. Anna Kamensky:

"Do you know where the orange blossoms? Where dwells an eternal Spring divine?" sings Goethe in the immortal song of Mignon. When I recall this song, I think of India and of Adyar. Indeed the sky there is of a deeper blue, the breeze full of sweet fragrances, the air almost translucent; the palmgrove looks as a living temple, and the trees in the gardens spread on the green lawns little white stars perfumed like jasmine. But most wonderful is the atmosphere, so sweet and peaceful. The Masters of Wisdom have sent to Adyar Their Messengers, and a living center is born there, full of Their life and inspiration.

The sages are called in India "the

wells of the eternal spring." Indeed, the life in the Spirit gives the exquisite joys of spring. The sages help us to climb the steps of the Path which leads to the summits of Truth, for they give us the keys of the inner alchemy. The Brothers of the White Lodge frequently visit Adyar, and our leaders are in constant communion with them, giving them the joys of the "eternal spring."

Great is the peace of Adyar, great the mission of the pioneers. Day and night they work at the resurrection of the world. "When ordinary men sleep, the wise are awake and work," says the *Gita*. Early in the morning and after sunset they gather in the *Ashrama*, and the mystic cup is filled with *Amrita* and all can drink it who have found in their hearts the way to Adyar.

Great is the power of Adyar, great is the labor of the Knights of Spirit who toil for the good of all beings! Great is our joy to be able to help them, for wherever we are, we are in holy communion with Adyar, if our life is given to service and the breath of the eternal spring gladdens our hearts.



No one but the person who knows Mr. C. Jinarajadasa well can appreciate fully the humor and whimsicality that cover his true feelings in the following invitation to his birthday party. The physical plane has long seemed a prison for him—so he has said. I can remember how some years ago he visited my temporary home in the Saxon Swiss Mountains, and used to try to sleep in the daytime (as well as in the night) because the Deva kingdom held such a powerful attraction for him, and he longed to be with Devas all the time. Fortunately there was a great forest of pines around the house whose discarded needles made a

tender carpet on which my other guests and I could "tiptoe" as he slept; it was softer than hardwood floors! He felt quite "down" (planely speaking) if disturbed.

I am sorry that distance made impossible my acceptance of his kind invitation to the Adyar party:

Mr. Jinarajadasa has great pleasure in inviting all the residents to a birthday party (no refreshments) on Saturday the 14th, at 5:15 p. m. under the Banyan, to celebrate the day of his joining the Theosophical Society. His diploma bears the date March 14, 1893, and this is his real birthday (of any consequence). He is thoroughly averse to celebrating as some grand occasion the day on which he descended from the Heaven World to this "vale of tears."

Ask of the sick, the mourners, ask of him

Who tottereth on his staff, lone
and forlorn,

"Liketh thee life?"—these say the
babe is wise

That weepeth, being born.

—*Light of Asia*

When now his friends wish him on December 16th "many happy returns," he feels like a cat who is stroked the wrong way—very well meant, but lacking somewhat in a true appreciation of what constitutes "life." (After Mr. Jinarajadasa finally leaves this seventh, and lowest, Plane for good to live in the other six Planes, he hopes his friends will celebrate the day of his departure with feasting, saying, "He has at last gone on his long-wished-for holiday!") But on the 14th of March each year, he will most gladly accept from all his friends felicitations for "many happy returns of the day."

Also, Mr. Jinarajadasa will exhibit under the Banyan a few Swadeshi goods (particularly curtains) which he has picked up in the north for a few rupees, in order to show the in-

habitants of this "benighted Presidency" of Madras what delicately beautiful things India can produce at little cost.

The party will adjourn till next year at 6 p. m. precisely.

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The eleventh Congress of the Theosophical Society in Europe, the Federation meeting of National Societies, is to take place in London from June 18th to 23rd.

A very fine program has been arranged, details of which may be had from the London Headquarters of the Theosophical Society, 45 Lancaster Gate, London, W.2.

▲ ▲ ▲

On May 18th, *Good-Will Day* is to be celebrated in many countries of the world. It is an international festival, and the power of actions, emotions, and thoughts on that day will link us in brotherhood—link us with others far and near. Let us remember!

▲ ▲ ▲

Lovers of music are looking forward to National Music Week, May 5th to 12th.

"How music charms! How metre
warms!

Parent of actions good and brave
How vice it tames! And worth
inflames!

And holds proud empire o'er the
grave!"

▲ ▲ ▲

We learn of an interesting ceremony that took place recently at one of the Lodges in London—the Somerville Lodge. The ceremony, presided over by the Lady Emily Lutyens, was the baptism of the infant daughter of Dr. and Mrs. Sen, residents of India.

The parents, not desiring to have their daughter baptized in any particular faith, invited the blessings of several. The mother was herself brought up as a Jewess, and the father a Hindu. They wished their daughter to be free from religious prejudice and taught a moral code of love and service to humanity. So a Jewish blessing was delivered in Hebrew, the Christian blessing by a woman friend, the Muslim blessing in Arabic, the Hindu in Sanskrit, the Sikh in Panjabi, the Buddhist in Pali (given by Mrs. Jinarajadasa), and the Zoroastrian from the Zend Avesta.

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Our American readers will be interested to learn that great preparations are being made for the Camp Cimarroncita, to be held in northern New Mexico, from June 3rd to 13th. It is for all Theosophists and their friends who are interested in attending.

The leadership of the Camp is under the well known lecturers, Mr. and Mrs. Geoffrey Hodson, Mr. Fritz Kunz, and his wife, Dora von Gelder. The management of the Camp is under the capable direction of Mr. Milo Perkins, Box 1191, Houston, Texas, of whom enquiries may be made.

The Camp is to be held near Ute Park, 6000 feet above sea level, in the picturesque Pueblo country around Santa Fe.

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The following was "broadcast" recently by the Advance Australia News Service:

Miss Estelle Stead, of the Stead

Bureau, London, has supplied records for publication which indicate that a series of impressive warnings were received from July 1928 to October 1930 foreshadowing disaster to the airship R.101 which crashed in France while on a voyage from Cardington, England, to India. The messages were received by Mrs. Hinchcliffe and purported to come from Captain Hinchcliffe, her husband, who lost his life in March 1927 while attempting to fly the Atlantic. So urgent were the messages as to the unseaworthiness of the airship that Mrs. Hinchcliffe went to Cardington in September 1928 to warn the navigator, Squadron-Leader Johnson, and again discussed the matter with him two months later, but no notice was taken of her well intentioned intervention. Warning messages continued to come through right up to the day before the R.101 set sail, and after the crash Captain Hinchcliffe got a message through describing the horror of men being hurled into the next world "all unprepared for the shock of death." "I hoped that the crash would have been averted; even at the last moment we were working in some way to warn those in command of the ship. But, fools, in spite of all their better judgment they took the risk." Captain Hinchcliffe is determined from the other side to wake up the Ministry for Air to the dangers of building these air monsters: "We are a nation of swankers," he says, "and there is no bravery in being foolish." Hinchcliffe says that he has been working alone as airman control on the other side, but he will have the help of the R.101 airmen, Brancker and the rest, when they have waked up to their new surroundings. Several other premonitions of the disaster were reported, indicating that people "on the other side" were aware it was pending and were endeavoring to avert it.

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Notes from a letter from Mr. Leon R. Franks, F. T. S., are printed in the last *Messenger*.

They are informative and interesting:

"On page 547 of Will Durant's *Mansions of Philosophy* occurs a very interesting statement, 'Millions upon millions are turning to Theosophy who are not satisfied to live a separate life.' How many Theosophists have come across this remarkable Theosophical statement? How many realize the fruit it may bear? While it is no doubt hyperbole, yet many of us do not realize the impress that Theosophical teaching has made on the world of thinking people during the last fifty years.

"Probably the most famous (non-member) exponent of Theosophy is Count Keyserling, who has visited Adyar, and who calls attention . . . in *The Travel Diary of a Philosopher* to the importance of occultism as taught and developed by Bishop Leadbeater, and to the Ancient Wisdom and the supreme science of Raja Yoga, in which he has made satisfactory experiments in connection with his writing. . . .

"How many Theosophists have read the brief but impartial biography of Madame Blavatsky in the 13th edition of the *Encyclopedia Britannica*? It is a decided improvement on earlier articles.

"How many know of the liberal teachings of such famous scientists as Millikan, Slosson, Eddington, and Jeans? . . . How many know that the temper of much Masonic thought is favorable to the Ancient Wisdom?

"Let us concentrate on truth as a path and as a goal of attainment whereby we can serve others, irrespective of its source."

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In a recent address to students of the California Institute of Technology Dr. Einstein said:

Why does this magnificent applied science which saves work and makes life easier bring us so little happiness? The simple answer runs: Because we have not yet learned to make sensible use of it.

In war it serves that we may poison and mutilate each other. In peace it has made our lives hurried and uncertain. Instead of freeing us in great measure from spiritually exhausting labor, it has made men into slaves of machinery, who for the most part complete their monotonous long day's work with disgust and must continually tremble for their poor rations.

It is not enough that you should understand about applied science in order that your work may increase man's blessings. Concern for the man himself and his fate must always form the chief interest of all technical endeavors; concern for the great unsolved problems of the organization of labor and the distribution of goods in order that the creations of our mind shall be a blessing and not a curse to mankind.

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A number of Theosophists in the eastern part of America have decided to reprint in pamphlet form some of the articles from this magazine. They plan to circulate them in Universities, Colleges, and other institutions, and they ask that members help in the circulation of them.

Mention was made in last month's issue about the pamphlet on the deleterious effects of smoking, and that copies of it could be secured from Miss Esther Pringle, 6 Arlington Street, Rochester, New York. The price is:

5 copies, 25 cents.

10 copies, 50 cents (postage 10 cents).

20 copies, \$1.00 (postage 20 cents).

The article on the ill effects of alcohol, appearing on another page of this issue, will soon be available as a pamphlet, also to be obtained from Miss Pringle.

On Inspiration

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

[We are printing here some excerpts from *My Path to Atheism*, a book published by Dr. Besant in 1877, before she became a Theosophist. We do so because there has been so much recent discussion over the question of the infallibility of the Bible, resulting from the famous trial in Tennessee about that question and evolution. Particularly do we wish our readers to enjoy this masterpiece of logic, and they will wonder how the new Bryan University in Tennessee can be so orthodox as to refuse to admit students unless they accept the absolute infallibility and divine inspiration of the Bible.]



HERE is a certain amount of difficulty in defining the word Inspiration: it is used in so many different senses by the various schools of religious thought, that it is almost necessary to know the theological opinions of the speaker before being quite sure of his meaning when he talks of a book as being inspired. In the halcyon days of the Church, when faith was strong and reason weak, when priests had but to proclaim and laymen but to assent, Inspiration had a distinct and a very definite meaning. An inspired man spoke the very words of God: the Bible was perfect from the "in the beginning" of Genesis to the "Amen" of Revelation: it was perfect in science, perfect in history, perfect in doctrine, perfect in morals. In that diamond no flaw was to be seen; it sparkled with a spotless purity, reflecting back in many-colored radiance the pure white light of God. But when chemistry of modern science came forward to test this diamond, a murmuring arose, low at first, but irrepressible. . . . And so things are today; the battle rages still; some maintain their jewel is perfect as ever, and that the flaws are in the eyes that look at it; some reluctantly allow that it is imperfect, but still consider it a diamond; others resolutely assert that, though valuable for its antiquity and its beauty, it is really nothing but paste.

To take first the really orthodox theory of inspiration, generally styled the "plenary" or "verbal" inspiration of the Bible. It was well defined centuries since by Athenagoras; according to him the inspired writers "ut-

tered the things that were wrought in them when the Divine Spirit moved them, the Spirit using them as a flute-player would blow into the flute." . . . Christians believe that it is no longer Moses or Isaiah or Paul that speaks, but the Spirit of the Father that speaks in them. This theory is held by all strictly orthodox believers; this and this only is from their lips, inspiration; hard pressed on the subject they will allow that the Spirit inspires all good thoughts "in a sense," but they will be very careful in declaring that this is only inspiration in a secondary sense, an inspiration which differs in kind as well as in degree from the inspiration of the writers of the Bible. By this mechanical theory, so to speak, it is manifest that all possibility of error is excluded. . . .

Thoughts which are communicated from without can only become known to man through the medium of words: even his own thoughts only become appreciable to him when they are sufficiently distinct to be clothed in words (of course not necessarily spoken words); and we can only exclude from this rule such thoughts as may be presented to the mind through mental sight or hearing: *e.g.*, music might probably be composed mentally by imagining the *sounds*, or mechanical contrivances invented by imagining the *objects*; but any argument, any story, which is capable of reproduction in writing, must be thought out in words. A moment's thought renders this obvious; if a man is arguing with a Frenchman in his own language, he must, to render his arguments clear and powerful, *think* in French. Now, if the Bible be

inspired so as to insure accuracy, how can this be done except through words?—for many of the facts recorded must, from the necessity of the case, have been unknown to the writers. Suppose for a moment that the Biblical account of the creation of the world were true, no man in that case could possibly have thought it out for himself. Only two theories can reasonably be held regarding this record: one, that it is true, which implies necessarily that it is literally true and verbally inspired, since the knowledge could only have come from the Creator, and, being communicated, must have come in the form of words, which words being God's, must be literally true; the other, that it ranks with other ancient cosmogonies, and is simply the thought of some old writer, giving his idea as to the origin of the world around him. . . .

Unfortunately for the maintainers of verbal inspiration, their theory is splendidly adapted for being brought before the bar of inexorable fact. It is worth while to remark, in passing, that the infallibility of the Bible has only remained unchallenged where ignorance has reigned supreme; as soon as men began to read history and to study nature, they also began to question scriptural accuracy, and to defy scriptural authority. Infallibility can only live in twilight: so far, every infallibility has fallen before advancing knowledge, save only the infallibility of Nature, which is the infallibility of God Himself. Protestants consider Roman Catholics fools, in that they are not able to see that the Pope cannot be infallible, because one Pope has cursed what another Pope has blessed. They can see in the case of others that contradiction destroys infallibility, but they cannot see the force of the same argument when applied to their own pope, the Bible. Strong in their "invincible ignorance," they bring us a divinely-inspired book. "Good," we answer; "then is your book absolutely true, and it will square with all known truth in science and history, and will, of course, never be self-contradictory."

The first important question which

arises in our minds as we open so instructive a book as a revelation from on high, refers naturally to the Great Inspirer. The Bible contains, as might indeed be reasonably expected, many statements as to the nature of God, and we inquire of it, in the first place, the character of its Author. May we hope to see Him in this world? "Yes," answers Exodus. "Moses in days gone by spoke to God face to face, and seventy-four Israelites saw Him, and eat and drank in His presence." We have scarcely taken in this answer when we hear the same voice proceed: "No; for God said thou canst not see my face, for there shall no man see me and live; while John declares that no man hath seen Him, and Paul, that no man neither hath nor can see Him." Is He Almighty? "Yes," says Jesus. "With God all things are possible." "No," retorts Judges; "for He could not drive out the inhabitants of the valley, *because they had chariots of iron.*" Is He just? "Yes," answers Ezekiel. "The son shall not bear the iniquity of the father; the soul that sinneth, it shall die." "No," says Exodus. "The Lord declares that He visits the iniquity of the fathers upon the children." Is he impartial? "Yes," answers Peter. "God is no respecter of persons." "No," says Romans, "for God loved Jacob and hated Esau before they were born, that His purpose of election might stand." Is He truthful? "Yes; it is impossible for God to lie," says Hebrews. "No," says God of Himself, in Ezekiel. "I, the Lord, have deceived the prophet." Is He loving? "Yes," sings the Psalmist. "He is loving unto every man, and His tender mercy is over all His works." "No," growls Jeremiah. "He will not pity, nor spare, nor have mercy on them." Is He easily pacified when offended? "Yes," says the Psalmist. "His wrath endureth but the twinkling of an eye." "No," says Jeremiah. "Ye have kindled a fire in His anger that shall burn for ever."

Unable to discover anything reliable about God, doubtful whether He be just or unjust, partial or impartial, true or false, loving or fierce,

placable or implacable, we come to the conclusion that at all events we had better be friends with Him, and surely the book which reveals His Will to us will at least tell us in what way He desires us to approach Him. Does He accept sacrifice? "Yes," says Genesis: "Noah sacrificed and God smelled a sweet savour"; and Samuel tells us how God was prevailed on to take away a famine by the sacrifice of seven men, hanged up before the Lord. In our fear we long to escape from Him altogether, and ask if this be possible. "Yes," says Genesis. "Adam and his wife hid from Him in the trees, and He had to go down from His heaven to see if some evil deeds were rightly reported to Him." "No," says Solomon. "You cannot hide from Him, for His eyes are in every place." So we throw up in despair all hope of finding out anything reliable about Him, and proceed to search for some trustworthy history. We try to find out how man was made. One account tells us that he was made male and female, even in the image of God Himself; another that God made man alone, and subsequently formed a woman for him out of one of his own ribs. Then we find in one chapter that the beasts were all made, and, lastly, that God made "His masterpiece, man." In another chapter we are told that God, having made man, thought it not good to leave him by himself, and proceeded to make every beast and fowl, saying that he would make Adam a helpmeet for him; on bringing them to Adam, however, none was found worthy to mate with him, so woman was tried as a last experiment. As we read on, we find evident marks of confusion; double, or even treble, accounts of the same incident, as, for instance, the denying a wife and its consequences. Then we see Moses fearing Pharaoh's wrath, and flying out of Egypt to avoid the king's wrath, and not venturing to return until after his death, and are therefore surprised to learn from Hebrews that he forsook Egypt by faith, *not fearing* the wrath of the king. Then we come across numberless contradic-

tions in Kings and Chronicles, in prophecy and history.

In the New Testament the contradictions are endless; Joseph, the husband of Mary, had two fathers, Jacob and Heli; Salah is in the same predicament, for although the son of Canaan, Arphaxad begat him. When John was cast into prison, Jesus *began* to preach, although He had been preaching and gaining disciples while John was still at large. Jesus sent the Twelve to preach, telling them to take a staff and yet bidding them to take none. He eat the Passover with his disciples, although He was crucified before that feast. He had one title on his cross, but it is verbally inspired in four different ways. He rose with many variations of date and time, and ascended the same evening, although He subsequently went into Galilee and remained on earth for forty days. He sent word to His disciples to meet Him in Galilee, and yet suddenly appeared among them as they sat quietly together the same evening at Jerusalem. Stephen's history contradicts our Old Testament. When Paul is converted, his companions hear a voice, although another account says that they heard none at all. After his conversion he goes in and out at Jerusalem with the Apostles, although, strangely enough, he sees none of them, except Peter and James. But one might spend pages in noting these inconsistencies, while even one of them destroys the verbal inspiration theory. From these contradictions I maintain that one of two things must follow: either the Bible is not an inspired book, or else inspiration is consistent with much error, as I shall presently show.

I am quite ready to allow that the Bible *is* inspired, and I therefore lay down as my first canon of inspiration, that:

"Inspiration does not prevent inaccuracy."

I turn to the second class of orthodox inspirationists, who, while allowing that verbal inspiration is proved impossible by many trivial inconsistencies, yet affirm that God's over-

ruling power ensures substantial accuracy, and that its history and science are perfectly true and are to be relied on. To test this assertion, we—after noting that Bible history is, as has been remarked above, continually self-contradictory—turn to other histories and compare the Bible with them. We notice first that many important Biblical occurrences are quite ignored by "profane" historians. We are surprised to see that while the Babylonish captivity left marks on Israel which are plainly seen, Egypt left no trace on Israel's names or customs, and Israel no trace on Egypt's monuments. The doctrine of angels comes not from heaven, but slips into Jewish theology from the Persian; while immortality is brought to light neither by Hebrew prophet nor by the Gospel of Jesus, but by the people among whom the Jews resided during the Babylonish captivity. The Jewish Scriptures which precede the captivity know of nothing beyond the grave; the Jewish Scriptures after the captivity are radiant with the light of a life to come; to these Jesus adds nothing of joy or hope. The very central doctrine of Christianity—the Godhead of Jesus—is nothing but a repetition of an idea of Greek philosophy borrowed by early Christian writers, and is to be found in Plato and Philo as clearly as in the fourth Gospel.

Science contradicts the Bible as much as does history; geology laughs at its puny periods of creation; astronomy destroys its heavens and asks why this little world took a week in making, while the sun and moon and the countless stars were rapidly turned out in twelve hours; natural history wonders why the kangaroos did not stay in Asia after the Deluge, instead of undertaking the long sea voyage to far Australia, and enquires how the Mexicans, and Peruvians, and others, crossed the wide ocean to settle in America; archaeology presents its human bones from ancient caves, and asks how they got there, if only six thousand years have passed since Adam and Eve stood alone in Eden, gazing out on the unpeopled earth;

the Pyramids point at the Negro type distinct and clear, and ask how it comes that it was so rapidly developed at first, and yet has remained stationary ever since. At last, science gets weary of slaying a foe so puny, and goes on its way with a smile on its grand, still face, leaving the Bible to teach its science to whom it lists. Evidence so weighty crushes all life out of this second theory of inspiration, and gives us a second rule to guide us in our search:

"Inspiration does not prevent ignorance and error."

We may pass on to the third class of inspirationists, those who believe that the Bible is not given to man to teach him either history or science, but only to reveal to him what he could not discover by the use of his natural faculties—*e.g.*, the duties of morality and the nature of God. I must note here the subtlety of this retreat. Driven by inexorable fact to allow the Bible to be fallible in everything in which we can test its assertions, they, by clever strategic movement, remove their defence to a post more difficult to attack. They maintain that the Bible is infallible in points where no cannonade of facts can be brought to bear on it. What is this but to say that, although we can prove the Bible to be fallible in every point capable of proof, we are still blindly to believe it to be infallible where demonstrated error is, from the nature of the case, impossible? As regards the nature of God, we have already seen that the Bible ascribes to Him virtue and vice indifferently. We turn to morality, and here our first great difficulty meets us, for when we point to a thing and say, "That is profoundly immoral," our opponents retort, "It is perfectly moral." Only the progress of humanity can prove which of us is in the right, though here, too, we have one great fact on our side, and that is the conscience in man; already men would rather die than imitate the actions of Old Testament saints who did that which was "right in the eyes of Jehovah"; and presently they will be bold enough to

reject in words that which they already reject in deeds. Few would put the Bible freely into the hands of a child, any more than they would give freely to the young the unpurged editions of Swift and Sterne; and I imagine that the most pious parents would scarcely see with unmingled pleasure their son and daughter of fifteen and sixteen studying together the histories and laws of the Pentateuch.

But taking the Bible as a rule of life, are we to copy its saints and its laws? For instance, is it right for a man to marry his half-sister, as did the great ancestor of the Jews, Abraham, the friend of God?—a union, by the way, which is forbidden by Jewish law, although said to be the source of their race. Is the lie of the Egyptian midwives right, because Jehovah blessed them for it, even as Jael is pronounced blessed by Deborah, the prophetess, for her accursed treachery and murder? Is the robbery of the Egyptians right, because commanded by Jehovah? Are the old cruel laws of witchcraft right, because Jehovah doomed the witch to death? Are the ordeals of the Middle Ages right, because derived from the laws of Jehovah? Is human sacrifice right, because attempted by Abraham, enjoined by Moses, practised by Jephthah, efficacious in turning away God's wrath when Saul's seven sons were offered up? Is murder right because Phineas wrought atonement by it, and Moses sent his murderers throughout the camp to stay God's anger by slaying their brethren? Is it right that the persons of women captives should be the prey of the conquerors, because the Jews were commanded by Jehovah to save alive the virgins and keep them for themselves, except the sixty-four reserved for himself? Is the man after God's own heart a worthy model for imitation? Are Jehu's lying and slaughter right, because right in the eyes of Jehovah? Is Hosea's marriage commendable, because commanded by Jehovah? Or are the signs of Jeremiah and Ezekiel the less childish and in-

decent because they are prefaced with "thus saith Jehovah"? Far be it from me to detract from the glorious morality of portions of the Bible; but if the whole book be inspired and infallible in its moral teaching, then, of course, one moral lesson is as important as another, and we have no right to pick and choose where the whole is divine. The harsher part of the Old Testament has burnt its mark into the world, and may be traced through history by the groans of suffering men and women, by burning witches and tortured enemies of the Lord, by flaming cities and blood-stained fields.

[After showing indisputably that Inspiration does not prevent moral error, and is not confined to written words about God, the author continues:]

Having thus seen what inspiration does not do, we must glance at what it really is. . . . For we believe in a God too mighty and too universal to be wrapped in swaddling clothes or buried in a cave, and we believe in an inspiration too mighty and too universal to belong only to one nation and to one age. As the air is as free and as refreshing to us as it was to Isaiah, to Jesus, or to Paul, so does the spiritual air of God's Spirit breathe so softly and as refreshingly on our brows as on theirs. We have eyes to see and ears to hear quite as much as they had in Judea long ago. . . . Thus we believe that inspiration from God is the birthright of humanity, and to be an heir of God it needs only to be a son of man. Earth's treasures are highly priced and hard to win, but God's blessings are, like the rain and the sunshine, showered on all comers. . . .

What does this prove? That there is no inspiration in the Bible? By no means. But surely that inspiration is not confined to the Bible, but is spread over the world; that much in all "sacred books" is the outcome of inspired minds at their highest, although we find the same books containing gross and low thoughts. We should always remember that al-

though the Bible is more specially a revelation to us of the Western nations than are the Vedas and the Zend-Avesta, that it is only so because it is better suited to our modes of thought, and because it has been one of the agents in our education. The reverence with which we may regard the Bible as bound up with many sacred memories, and as the chosen teacher of many of our greatest minds and purest characters, is rightly directed in other nations to their own sacred books. The books are really all on a level, with much good and much bad in them all; but as the Hebrew was inspired to proclaim that "the Lord thy God is one Lord" to the Hebrews, so was the Hindu inspired to proclaim to Hindus, "There is only one Deity, the great Soul." Either all are inspired, or none are. They stand on the same footing. And we rejoice to believe that one Spirit breathes in all, and that His inspiration is ours today. "The Father worketh hitherto," although men fancy He is resting in an eternal Sabbath. The orthodox tells us that, in rejecting the rule of morality laid down for us in the Bible, and in trusting ourselves to this inspiration of the free Spirit of God, our faith and our morality will alike be shifting and unstable. But we reck not of their warnings; our faith and our morality are

only shifting in this sense, that, as we grow holier, and purer, and wiser, our conception of God and of righteousness will rise and expand with our growth. It was a golden saying of one of God's noblest souls that "no man knoweth the Father save the Son": to know God we must resemble Him, as we see in the child the likeness of the parent. But in trusting ourselves to the guidance of the Spirit of God, we are not building the house of our faith on the shifting sand; rather are we "dwelling in a city that hath foundations, whose builder and maker is God." Wisely was it sung of old, "Except the Lord build the house, their labor is but lost that build it." Vain are all efforts of priestly coercion; vain all toils of inspired books; vain the utter sacrifice of reason and conscience; their labor is but lost when they strive to build a temple of human faith, strong enough to bear the long strain of time, or the earthquake-shock of grief. God only, by the patient guiding of His love, by the direct inspiration of His Spirit, can lay, stone by stone, and timber by timber, the priceless fabric of trust and love, which shall outlive all attacks and all changes, and shall stand in the human soul as long as His own Eternity endures.

To H. P. B.

By E. A. Potter

Mankind hath many voices. Thine did tell
Of lore that oft transcendeth speech. Hence, brokenly
It falls upon our ears. Some sense too well
The present moment. Thou didst, star-led, try
To rank the long-past ages 'neath the eye,—
Till once again Atlantis, lost Lemuria, wrought
Their purpose in our being. Thought
Showed the strange spark, through clod, leaf, beast,
to God's Infinity.

Mankind hath many masters, leaders, kings,
Thine without whip or scepter hold their sway—
Remote, apart from fierce material things,
Knowing a thousand ages as one day!
Thou wast their herald in the strife and press,
As one of old cried in the wilderness!

Questions and Answers

By Bishop C. W. Leadbeater

QUESTION: Since you state that Mr. Krishnamurti is only a manifestation of the World-Teacher and not the World-Teacher himself, is it possible that that manifestation may not be expressing itself perfectly all the time, and therefore that Mr. Krishnamurti can make statements that seem condemnatory of certain movements that the World-Teacher has stated should be supported for the benefit of humanity?

ANSWER: There you are again, setting the two things against one another. I do not want to dogmatize, but you must try to realize the fact that the World-Teacher is a being of stupendous power on an elevation which we cannot imagine to ourselves even. He can never express one-hundredth part of himself in any physical manifestation. If you will kindly compare the present with the manifestation in Palestine two thousand years ago, you will see that exactly the same questions arose in people's minds then. You say here that I say that he is a manifestation. Don't you see that all you can ever have on the physical plane about the World-Teacher is a manifestation? How could particular people have the whole of that wonderful cosmic consciousness? You cannot have the whole of your own consciousness; happily, the ego is a much better fellow than the personality here. You can express just one phase or little part of it down here, but that is all. If you cannot manifest the whole of yourself down here how could so much greater a person manifest the whole of himself? You will see He did not manifest the whole of Himself last time, that is, if we are to believe the whole of the Gospel stories, which I do not believe as entirely reliable. If you read them, He is credited with saying things that the World-Teacher could not have said. What about the cursing of the barren fig tree for not bearing fruit

when it could not possibly have fruit! You will remember the strong language used about Scribes and Pharisees. Look at the words the Christ is said to have addressed to his mother when she gently reminded him there was not any wine. He is said to have replied, "Woman, what have I to do with ye!" That, I am bound to say, is a mis-translation. What He really said was, "Gumi," meaning woman, but there is no other word in Greek that he could have used, excepting Mother or Queen. The word Gumi might be used to any lady, and the real translation is "What to me and to thee," or "What is it to thee and to me?" "What business is that of ours?" She knew very well what he meant, because she immediately proceeded to say to the servants, "Whatever he says to you, do it." She was not much shaken by the statement. A great many things are put down to Jesus which could not have been said by the World-Teacher, and quite possibly were not said by Jesus. You need not worry yourself about all this.

You say Krishnamurti makes statements that seem condemnatory. He goes further. He began by saying "Your ceremonies are all useless." I would not say "useless," but unnecessary. What he said first was that ceremonies were all unnecessary. Throw them aside. The Lord Buddha said so two thousand five hundred years ago. You cannot take the Great Initiation without casting off a certain flicker, which means belief in any kind of ceremony. You must not hold that any ceremony is necessary because to hold it is a superstition. It may not be necessary, but it is very useful. Our President said, "A motor car is not necessary; I can always walk, but I can do more in the same time by taking a motor car," and Krishnamurti himself made a similar remark in quite a recent *International Star Bulletin*. He

said, "Of course you can, if you like, go down on your hands and pick up every little bit off the floor, but you can do it in far less time with a vacuum cleaner." That is what we say about ceremonies. I could not myself produce the whole effect of a church ceremony, but I could produce a very great deal of it by a sustained thought of the will, but it would take two or three days. By using the machinery of a ceremony I can do the same thing in half-an-hour. Why not use the ceremony? That is my point of view.

Of course each of these two paths has its advantages, and I think each has its disadvantages. Undoubtedly the use of machinery and ceremonial has a danger that people may come to think in the ceremonial and nothing else. They will be pure ceremonialists. It has happened. I have seen church ceremonies performed—not in our own small church—where the whole thing has been hurried through, without any apparent attention to the meaning. Of course that is bad, and a thing of that sort might easily come to be taken as a useful thing, whereas it is useless. That certainly is a danger. One guards against that as one does against other dangers, by using one's own common-sense. It is better for you to leave these things alone. You may reasonably think—and it is true and incontestable—that no physical manifestation whatever can fully express the splendor of the whole. You may also remember that the position of the World-Teacher is one of enormous responsibility; that He has to carry on all religions and all educational work; He is under the great spiritual King the minister for religion and education, and it is His business to endeavor to encourage all that is good in all the religions.

I know what is the matter. It is the old Christian illusion that used to be brought in my childhood. There was said to be only one religion, and that was Christianity. There were a few heathen religions, but all we had to do was to persuade people to come out of them and adopt Christianity. Little children were expected to have mission-

ary boxes and go about collecting money to help the heathen. Many will remember that time. It was not logical, and now that we believe in Karma and reincarnation, we see that sort of thing was distinctly futile. Don't you see the world has a far more definite system of philosophy than is ordinarily given in orthodox Christianity? Orthodox Christianity really does not teach much in the way of philosophy. The more learned people in all the churches have their philosophical systems and try more or less successfully to fit orthodox teaching into these philosophies. They have to abandon quite a number of the old tenets in order to make them fit at all. They have not realized that many of these old tenets referred to symbols and not to facts.

All these so-called heathen religions have a great deal to say about philosophy; perhaps we might except Mohammedanism. There is a philosophy there, the Sufi, but it seems to be followed only by a minority. In Hinduism, Buddhism, and Parseism there is a fine system of philosophy; there are six in Hinduism, and you may take your choice. If you only knew a little more about the old religions you would not be worrying about this. The one thing at present to remember is, Don't worry about it.

Many of you have heard Krishnamurti many times. If you are in the least sensitive you will agree with me that a most wonderful influence is poured out when he speaks. That, to my mind, is the greatest thing of the manifestation and the best evidence, if you want evidence that the World-Teacher does stand behind the manifestation. That influence flows out from him, and if you will only keep your lower mind quiet and let that influence sink in, you will take a very great deal. I have seen them do it again and again in other countries; Krishnamurti will make some startling statement in order to arouse the people's attention, to catch them and wake them up. It is his main mission to pour life into the people. It is the lower mind that at once arises against that statement and says, "I cannot believe

that," and you go on arguing about it in your own mind and miss the next ten sentences or so of what he says. You shut out the influence he tries to pour out. That is a very great mistake. I should say, Listen to all that he says; if any of it fits your own case, apply it at once; see how far it applies. "Do I feel like that? Is it true that I am allowing myself to be subjected in one way or another?" Make a note of the thing. You will often hear things said that you won't understand. You cannot expect that your lower mind can understand everything all at once, but do not stop at the time to argue about it because you shut out that beautiful influence if you stop to argue in your own mind. It seems to me that what is said is really of such importance to us. That is my own feeling, but you must not take that as gospel. I do object very much to the people who will not think for themselves, but swallow everything they are told. It is not fair to a person trying to help. Lay yourself open to the influence and draw that in, and if what is said applies to you, then see whether you cannot modify your life accordingly, but if you are doing good work and can see that good is being done, then my own suggestion would be to continue the work you are doing. You cannot go wrong in helping your fellow men. The question at issue is, Are you really helping them? Have you seen good results produced? I can bear testimony that I have seen a great deal of good done by the use of ceremonial. I have seen a person gradually educated through it until his own character was changed. I have seen a young man who was coarse and uneducated, trained through another type of ceremonial until he filled all the offices in succession, made a cultured gentleman merely by having to play his part in a certain form of ceremonial which I had better not discuss here, as it has nothing to do with the church.

I would not start criticizing or condemning. Listen to both sides and use your own brains, and try to see which gives you the explanation most suited to you, bearing in mind that the other

explanation is certain to suit some other people better.

QUESTION: *Why is it right for women to take active part in ceremonial as Co-Masons but not as priests in the Church? I understand that the Rosicrucian Fellowship teaches that only men should be Freemasons, and I would be glad to know if it is for the same reason they should not be priests?*

ANSWER: Why should not women take part in ceremonial as Co-Masons? It is the custom from ancient times in ancient Egypt for women to help in the work, and special duties were assigned to the queen whenever the Pharaoh of Egypt performed a certain ceremony.

With regard to the Church, the powers in that question are quite different. The powers given to the priest at present are so arranged that they will flow only through the masculine person. I do not know why it is so arranged. I have personally known certain ladies who have conducted ceremonies of the other kind and who did it not only as well as any man, but better than most men do it.

The Rosicrucian Fellowship is not the same thing, but the custom has been that only men should come into Masonry.

What is the good of asking me what I think on all these questions? That would be only my opinion about the thing. I am very glad to give you facts, but when you ask me for opinions you must remember that if what I think is of any more value than the thought of any person present, it would only be because I have been studying the thing for a good many years and have more grounds on which to base an opinion, but remember it remains an opinion.

QUESTION: *Do you not think that the Theosophical Society should make a special stand against vivisection and all cruel exploitation of animals? All these increasing wrongs are against the very foundation of our teachings and are undoubtedly retarding the Spiritual Evolution of the world. Vivisection*

has become Sadism, and is now torturing animals for the means of seeing how much pain they can bear. Do please speak strongly on this subject.

ANSWER: The Society is doing so; it is constantly speaking against cruelty. Our great President has not only asked people to avoid sharing in the crime of killing cattle for food, but also she has asked them not to wear furs taken from the animal by great cruelty while it is still alive. The Society does protest against these things; all Theosophical speakers speak strongly on these subjects.

QUESTION: *Are any of the Masters concerned with the work of healing?*

ANSWER: I suppose that all of them have occasionally had something to do with it. There is a special law which deals with healing, not connected so much with any of our Masters as with the Archangel Raphael, who is especially associated with that, and the minor angels who work under him do take part occasionally in these healing services, and it has been very interesting to watch their consciousness, the way in which it works and the kind of work to which they devote themselves.

QUESTION: *We have been taught by the President and by you that probation and initiation are occult steps leading to the Masters and the Great White Lodge. Supposing a Theosophist has reached those stages and then accepts the teaching of Krishnaji that initiation is of no value and that one need not belong to organizations in order to reach perfection. If such a one did resign in these circumstances, would he lose his status as an initiate associated with the Masters who guide the Theosophical Society?*

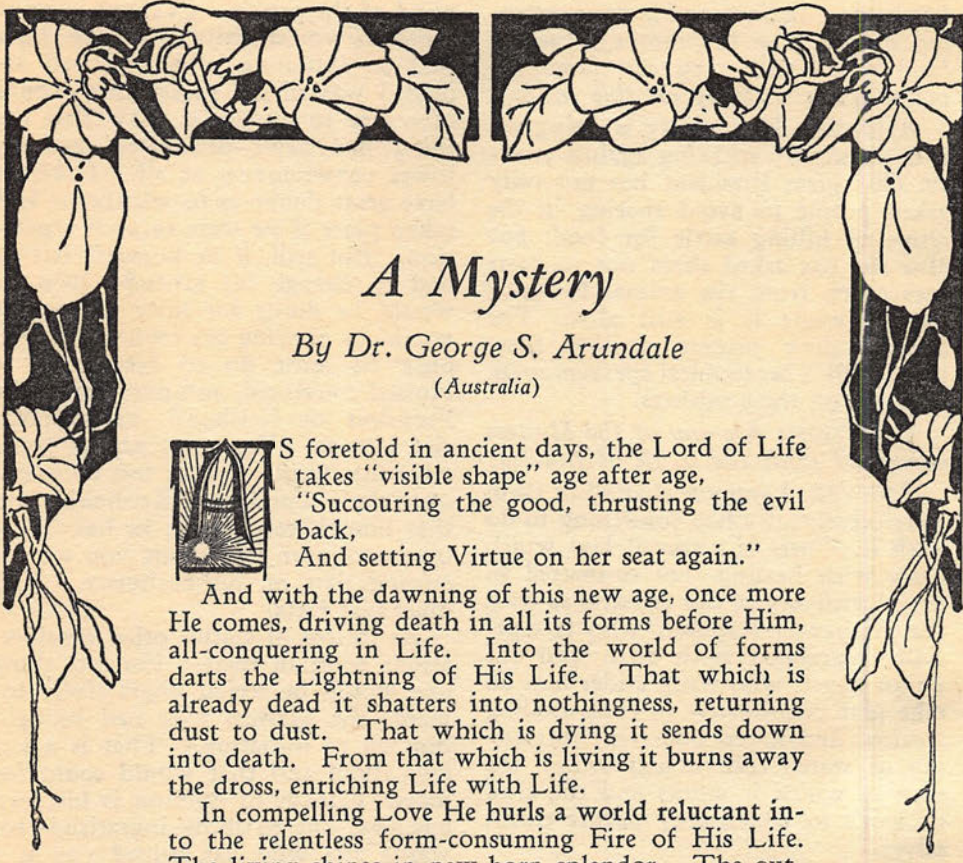
ANSWER: I cannot answer for the Great White Brotherhood, even though I am a new and inferior member of it. It will be for them to decide such a question as that, and it would seem to me that the decision would depend upon the attitude of

mind of the person. I cannot imagine a person would really, honestly think that an initiation which he had attended was of no value; that would of course to my mind show that the thing had never penetrated into his lower consciousness at all. I should have great doubt as to whether it had taken place if he were in such a position. But still, if he honestly felt he had to change his attitude, then he would be doing his duty because he would be obeying his own conscience, only he must do so because he is himself convinced, and not because the President or Krishnaji, or anybody else, says so. You must not let yourselves be swept off your feet by someone else's opinion. Krishnaji says that himself constantly; he has said it over and over again, but you are accepting that on his authority. You must face facts.

As to loss of status, other considerations come in there. For one thing one would be acting ungratefully towards the Masters who had brought him on to initiation. That is a serious thing and that would count for more. Change of opinion is his own business, but to show ingratitude towards one who has helped you is a serious matter. It would count as a kind of black mark against a person. I do not think I can answer that; and anyhow, I have not the requisite knowledge. We shall see as time goes on what happens. I could not pledge myself one way or another.

Constantly people say to me, "Do tell me privately—I won't tell anyone else. Is he really a World-Teacher?" I say, "Suppose I told you he was or was not, would you not be accepting that statement on my authority? Study it for yourself. Make up your own mind. Do not come bothering me; you are capable of making a decision, and you must make it for yourself. I am not going to pander to your mental ignorance. It is not your thought at all if you take it from anyone else."





A Mystery

By Dr. George S. Arundale

(Australia)



S foretold in ancient days, the Lord of Life
takes "visible shape" age after age,
"Succouring the good, thrusting the evil
back,
And setting Virtue on her seat again."

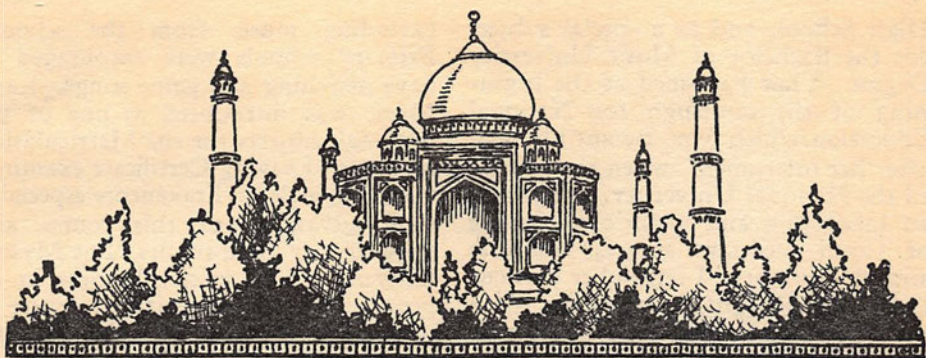
And with the dawning of this new age, once more
He comes, driving death in all its forms before Him,
all-conquering in Life. Into the world of forms
darts the Lightning of His Life. That which is
already dead it shatters into nothingness, returning
dust to dust. That which is dying it sends down
into death. From that which is living it burns away
the dross, enriching Life with Life.

In compelling Love He hurls a world reluctant in-
to the relentless form-consuming Fire of His Life.
The living shines in new-born splendor. The out-
worn ceases form.

And in His coming there is a Mystery. He comes
into the world the Lord of Life, to wage unceasing
war against all strangling form. Yet, as if against
Himself, as if to war upon His war, He sends into
the array of forms some servants of His Life, some
eager doers of His will that they may seek such forms
as strive to yield His Life obedience. These He bids
them marshal in all power and strengthen in all life,
that as He scatters desolation in the ranks of form
and lifelessness these chosen forms shall stand, though
all else falls shattered to the ground.

Thus comes about the Mystery, hidden from the
unknowing, that the Lord's all-piercing Sword meets
and knows His own impenetrable Shield. For in the
power of His resistless Life these His messengers arm
to triumphant withstanding all that He wills shall
live on into the age to come.

Thus is the battle of the Lord. Thus comes vic-
tory to either side, for He fights on both sides in
Triumph.



Music in India

By Margaret E. Cousins, Mus. Bac.

(New India)



INDIA is preëminently a musical Nation. This is proved by its wealth of folk music, its social and religious music, its innate love of singing, its veneration for chanting, its age-long representation of music in the plastic arts. Yet as a social art music had fallen from its high estate during the past century, and men of the best families rarely became exponents of the art, while women were forbidden to learn music. The exclusion of Indian music from the schools and colleges for over fifty years was a great mistake. It arose in a simple way. Hindu music is entirely religious. The English Nation is Christian. Its Government had promised religious neutrality in India. If it encouraged Indian music it felt it was encouraging heathenism and breaking its promise of neutrality. So music got no place in the school and college curricula. But the human being is not merely a body and a brain. Its emotional nature has also to be taken into account. The advance in the study of the psychological nature of the child all over the world has taught educationalists the absolute necessity of definite training for the æsthetic nature of the pupil. To accomplish this there must be education in the fine arts, and in handicrafts. The world-thought on this aspect of education is getting back

to the Greek ideal, which considered music and gymnastics as the basic subjects for developing good character and wise citizenship.

As a cultural influence the study of music leads to refinement of voice and manners, and to an appreciation of good form, beauty, and proportion. It will bring about an increased sense of human coöperation and harmony, and a balanced nature. Unconsciously it develops an awareness of fitness as between the person, the environment and the action, which is the equivalent of the awareness of the strings of a vina "being in tune," a kind of new sense (perhaps its name is intuition), which is one of the most valuable qualities for peace and good-will in the individual and the group.

The gradual restoration of music to its ancient place of high honor is one of the remarkable proofs of the Indian National renaissance. It began with the institution of All-India Music Conferences in which Baroda State took the lead. The Gandharva Vidyalaya in Bombay did a great deal to standardize North Indian music from the educational angle. In 1918 it fell to my lot to call together the musicians of Tanjore for the first conference ever gathered to draft a syllabus of Carnatic music to be introduced as a compulsory subject in the primary school, as an optional subject in the

High School, and as a special subject for the Bachelor of Music University Degree. That happened at the beginning of the campaign for National Education which Mrs. Besant initiated after her internment, when she founded the National University. That was an interesting and historic conference of Tamil musicians, singers, violinists and vina-players. I remember particularly Mr. Pandither, who has since passed away and who was the almost fanatical exponent of the 24-swarams division of the octave as contrasted with the supporters of the 22-swarams division. He gave me the opportunity of hearing his two daughters sing those minute demi-semitones both in scale passages and in ragams. The results of the discussion of that Conference were afterward arranged by Mrs. C. R. Srinivasa Aiyengar, Prof. R. Srinivasan, and myself as the detailed graded Courses for the subject of Music that were published in the National University Calendar. A couple of years later Professor Seshadri of the Hindu University wrote for this curriculum and used it as the foundation of the course which is now incorporated in the Calendar of studies of the Benares University, and which was the first Music Course to receive Government recognition. During those same years the Rev. Mr. Popley started a Summer School for training music teachers, especially of the Mission schools in the Madras Presidency. It has become so useful and popular that this year there were over 150 pupils of all communities, of whom one hundred were young women. It is the nucleus of cultural training of a very important kind in the future, for it will be easy to link it to encouragement of the other fine arts and particularly of drama, which in India is so interlinked with music and dancing. Mr. Popley and Mr. P. Sambamoorthi are also connected with the encouragement of music in Madras through their proposed Academy of Music and the quarterly *Musical Journal*. The Education Department of the Madras Government had, in the meantime, reconsidered their policy of

excluding music from the schools. Primary schools were encouraged to have marching and game songs. Later Music was introduced as one of the optional subjects for the Matriculation or School-Leaving Certificate examination, and girls in Travancore especially took advantage of this course and showed very good results. The Mysore University had special lectures in its program on the necessity of music in education. Last year the Madras University took the plunge and made Music an optional subject for the Intermediate Arts Examination, and in the coming year it is to be made a regular subject for full graduation. In addition to all this, through the munificence and vision of Sir Annamalai Chettiar, a College of Music has been made a definite component of the Tamil University at Chidambaram. I was much impressed with its efficiency and promise when I recently visited it. The Principal is a magnetic personality, a classicist of Carnatic music, but also a modernist.

In addition to all this expansion on the academical side there has been the most noteworthy revolution in the policy regarding money spent by Municipal authorities on provision of music for the masses. Three years ago the Madras Corporation for the first time arranged that Indian music by Indian instruments should be played weekly in the Madras public parks. The result was an immediate growth in the out-of-door habit in the congested parts of the City, the music proving as fascinating to the general public as the vina is said to be to the serpents. A further remarkable extension of the supply of popular indigenous music for the masses is to be found in the radio-broadcast concerts that are now provided every day on the Marina of Madras City. The amplifiers are large and make the music carry satisfactorily and well to a long distance. The crowds that flock to hear the concerts are like mass meetings on every occasion, in marked contrast to the paucity of the audience that listens to the English brass military band which had been the only music provided at public



Child Psychology

By E. von Haller

(California)

(An Appreciation)

THERE is no more thrilling experience than to try to understand a child, unless it is trying to understand several of them. Parents are trying to do so, but it would seem that most of them have not the necessary knowledge, and that scientists are becoming the truest of parents. When a child is "bad" the usual parent decides that all he can do is to "make the best of it." That best is more for himself than the "little unfortunate."

One of the most erudite of these scientists, a man whose religion is Individual Psychology, is Dr. Alfred Adler, whose child-guidance clinics in Vienna are world-famed.

The foundation of Dr. Adler's ideas of individual psychology is his concept of the unity of the human personality. It is this fundamental that makes possible the truly amazing results that he achieves in solving child-problems. He recognizes a definite life pattern with a definite goal, and the human expression must be made conservative to that pattern and goal; these are inextricably bound up with the environment and group of humans in which the person finds himself. There is a vital, social relativity: this must be the soil in which the young human plant grows. There is first a "phase of individuation," and then follows the "phase of communal adjustment."

Dr. Adler believes that patterns of life are usually fixed by the age of six

or seven, and it is profoundly important that parents be instructed in child-neuroses, so that any strange habits may be observed and measures taken to control them.

In 1929 there was established for Dr. Adler a New School of Social Research in New York. There were brought to him large numbers of cases of child abnormalities. Physicians, teachers, parents and guardians brought to him their problems in child-guidance.

His method of procedure is as follows: A written history of a case is presented to Dr. Adler. He studies it very carefully before seeing the child or its parents. With uncanny insight into the problem he will nearly always be able to reach the causes of the complexes and to establish the proper remedial agencies after talking to the parents and the child.

The parents are the first to be interviewed. Generally this interview takes place before a class of students. They are questioned about their child's trouble, and receive certain instructions. Then the child is brought in, and Dr. Adler, with great tenderness and kindness, questions him.

In a recent book, *The Pattern of Life*, by Dr. Adler, edited by Dr. Béran Wolfe, published by the Cosmopolitan Book Corporation, New York, there is recounted the method of dealing with many cases in Dr. Adler's Clinic, and their history.

We are told that not all of the cases are successful, the principal causes of

failure being laid to ignorant parents, their conservative attitudes, their poverty; wasting, incurable diseases of children, the neurotic habits of children, old-style school teachers, etc. The cases brought to Dr. Adler's School were recorded by a stenographer and published in his book, and one of them will be noted here in the hope that parents will be sufficiently interested to be guided by his methods of procedure. The case should act as a key to the way to deal with abnormal and subnormal children. First he speaks to his students about it:

THE TYRANNY OF ILLNESS

"This evening we shall consider the case of a boy (Milton) of five and a half years. The record states that his present problem is disobedience, cruelty, overactivity, and that 'he cannot catch his breath.'

"When a child is disobedient, cruel, and overactive, it is quite obvious that these character traits are aimed at someone. It may be safe to assume that Milton's mother is a solicitous and orderly woman who demands a certain amount of coöperation from the child. Milton, on the other hand, is evidently not inclined to yield to her, perhaps because he believes that she has been unjust or harsh to him. His revenge is to choose that very type of conduct which affects her most keenly, for a housewife who wants to keep her house in perfect order would naturally resent the overactivity of a boy who jumps from chairs to tables, pulls down curtains and breaks dishes.

"The difficulty in breathing is a protest of much the same sort as cruelty and overactivity. When the boy is overactive he protests with his muscles, and when he cannot catch his breath, he protests with his lungs. We must learn to understand this slang which our various organs speak. However, it is just possible that Milton has a real case of asthma, due perhaps to some protein sensitization. . . .

"The case notes state further:

Milton is the youngest of three children. There are two older sisters, aged

twelve and a half and nine and a half years.

"Perhaps the mother has praised the older children for their orderliness, and Milton has lost hope of ever competing with them. It is very probable that he used to be spoiled. If he had a good deal of sickness, he may have learned that while he was sick he was pleasantly overindulged and has adopted the mechanism of an artificial illness, in order to assure himself of his mother's attention."

The older girl sleeps alone, but the boy sleeps either with his father or his mother, more frequently with his mother.

"A boy of five and a half years ought to be sleeping alone. If he still prefers to sleep with his mother, it is a good indication that he is too much attached to her. He has succeeded in maintaining his connection with his mother during the night, whereas during the day he engages her attention by means of his overactivity. When a child of this age sleeps with his parents, it is much too easy for him to occupy the center of the family stage. Presumably, the goal of Milton's life is to be watched and favored by his mother. The conflict in this family lies in the fact that the mother apparently wishes her son to be socially adjusted, healthy, and orderly, while the boy is doing his best to remain a baby."

Milton's physical development was as follows: He was a full-term baby, and the mother experienced no difficulties at birth. He was irregularly breast-fed, with supplemental feedings from the bottle. He had convulsions at seven months. During his early childhood he suffered from bronchitis, pneumonia, pleurisy, tonsilitis and rickets.

"This may be evidence that his parathyroid glands are underdeveloped and that his entire personality is an unstable one. Quite possibly he will recuperate from these defects as he grows older. Childhood convulsions may be very terrifying and Milton has no doubt been very closely watched ever since their occurrence. A child

life," he will sever his connection with his church or religious organization, and either drift along on life's stream with the unthinking and not-caring multitude, or let himself be picked up by the helmsman of another craft that would seem to promise safe conduct towards the goal of human evolution, the open sea of Nirvana, the Christian Heaven, the father's house of the prodigal son, the "mystic marriage," or at-one-ment of the human with the Divine. In *The Light of Asia* Sir Edwin Arnold describes this momentous event in beautifully poetical and flowery Oriental language:

The dew is on the lotus. Rise, great Sun
And lift my leaf and mix me with the wave.
Om mani padme hum; the sunrise comes;
The dewdrop slips into the shining sea.

It so happened that I was born in a little, old town of 5000 souls with only one church and one "Faith," the Lutheran. "Everybody" went to church on Sunday, the "grownups" more or less of their own free will and accord (the females more and males less), and the children of school age by compulsion. The director of the two schools, one for boys and one for girls (there was no coeducation), made note of every boy missing at church, and the inevitable punishment for so great a "sin," except for those whose inventive genius for alibis proved convincing, was a sound paddling with a "Spanish reed." The same Christian treatment was meted out to every boy (I don't know how the girls fared) who was unable to recite a hymn, or his history of religion, or the Catechism (the sense of which we didn't understand), to the teacher's satisfaction. You see, "Religion" was the State Religion and a very important part of the curriculum, and the method employed for instilling a love of "Religion" in the boy's heart was rather remarkable, to put it charitably. At any rate, after "Confirmation," whatever that meant to a fourteen-year-old boy, I was so repelled by churches and everybody who had anything to do with them that I did not go near them, except now and then, when I was home from college or the university,

in order to spare my dear mother's feelings.

By nature I am deeply religious—perhaps it would be more correct to say spiritually inclined; and this revulsion was largely the logical and natural consequence of the methods employed at school upon a supersensitive boy.

The general attitude at German universities, as apparently at all universities, in this respect was one of agnosticism, often atheism, and when I was enrolled as a student at the Universities of Wuerzburg and Heidelberg, I too thought I was an agnostic. Agnosticism seems to be the other extreme and the first step away from strict orthodoxy in the craving, conscious or unconscious, of the human heart for spiritual understanding and satisfaction. Later on, the swings of the pendulum grow shorter and shorter until finally "the straight and narrow path" of spiritual understanding is reached and coöperatively pursued.

When my student days were over and I was called to this country thirty years ago, in 1900, the "occult" began to exert a powerful influence upon me, and I pursued it wherever and in whatever form I found it. In this search, I became successively a member of various "occult" (in more than one sense) societies, organizations, cults, or "isms" sponsored by "super-beings," self-styled or otherwise, who supposedly possessed all the wisdom of the ages and mastery over the forces and entities in the seen and unseen realms of nature.

Little by little, however, the truth began to dawn upon me with ever growing conviction that the dabbling in occultism, as *ordinarily understood and practised*, is not only a dangerous invasion of realms of Nature, teeming with subtle forces of tremendous possibilities for good and evil, but I consider it has absolutely nothing whatever to do with the practice and development of spirituality. On the contrary, because of its alluring fascinations and intoxicating, narcotic effects, I believe it renders its devotee or victim more and more unconscious

of what seems to be the real aim and purpose of his existence, namely *spiritual* growth and development.

The "astral" realm, far more so than the material realm, is a realm of illusion, and nature has wisely provided the human being with a set of sensory organs which are tuned and limited to the vibrations of the coarser forms of matter only, in order to shield him from the alluring distractions and subtle dangers of ultra-material realms and forces, until he naturally grows strong and wise enough to withstand them, and to use them constructively. By and by, in the natural course of evolution, through the experience gained and the lessons learned and applied, man begins to become conscious of other worlds surrounding him and undreamed-of powers surging in the depths of his own being, waiting for wise, unselfish, and impersonal expression. But to *force the issue by artificial means*, such as Yoga practices, before he has grown strong enough in knowledge, spiritual understanding, wisdom, unselfish love, and power, appears to be as dangerous as it would be for the chick to break its imprisoning shell before the appointed time.

The great German poet, Friedrich von Schiller, who, by the way, was an army surgeon, so aptly expressed this in his poem, "*Der Taucher*" (The Diver):

*Und der Mensch versuche die Goetter nicht
Und begehre nimmer und nimmer zu schauen
Was sie gnädig bedecken mit Nacht und Grauen.*

Translated, this means:

And man had better not tempt the Gods
And never, never desire to see
What they graciously veil in darkness and horror.

When I had learned my lessons in this field, I abandoned occult pursuits and devoted my surplus time and energies to the search for the path that would lead most directly to a realization of the craving of the Soul and the goal of human life and endeavor.

The churches were unable to supply the necessary guidance because, to me, it was quite evident that the majority of their priests, ministers, and digni-

taries did not know any more about divinity, spirituality, the real meaning, significance, and purpose of Life, and the best means of attaining its goal, than did most of their followers or congregation. True, they were more or less letter-learned and often capable of talking fluently, sometimes interestingly, about the Scriptures, about "God," about heaven and hell; but they did not speak and live convincingly, because their so-called knowledge was mere book-learning and not, as all *true* knowledge is, based upon personal experience. It seemed to me a mere case of "the blind leading the blind."

But this was not all. One of the fundamental dicta of "the church" of all great religions, is "Thou shalt not kill." This is being talked about most eloquently in the churches of the numerous Christian sects, but—is it being practised, with the possible exception of the Quakers and one or two other sects? The answer to this question may be found in our criminal codes and in the wars waged by Christian nation against Christian nation.

Another fundamental dictum of the churches is: "Love thine enemies." What did the priests, the ministers, the "followers of Christ," preach during the last great war? Did they preach "Thou shalt not kill" and "Love thine enemies"? Or did they preach and thunder from the pulpits: "Hate, injure, and kill thine enemies"? Yes, there were some notable, heroic exceptions. But what happened to them? They were promptly and ignominiously relieved of their jobs and livelihood.

When churches make of their religion merely a matter of policy, something to talk about but not to practise, then, in my humble judgment, they lose the one and only reason for their existence.

I am not a "pacifist" in the sense in which this term is generally applied. I believe in keeping my feet on solid earth and only my head in the sky. I know that at the present evolutionary stage of humanity wars seem unavoid-

able; but we need not glorify war. Neither do I blame the inconsistent churches, their priests, and their members. We are all of us thoroughly human. I am here merely concerned with my personal reasons for not going to church, and this glaring inconsistency of the churches is one of my reasons.

I know from personal experience and observation that the human mind and intellect is so dyed-in-the-wool egotistic, arrogant, and intolerant that it sincerely believes itself to be superior to all other personalities; that its particular brand of religion is the only true religion; that it and its fellow members are in special favor with Deity; that heaven is reserved for them alone, at least the choice places, and that all the rest of poor, benighted, deluded humanity, if they cannot be converted, if need be by force, are doomed to eternal damnation. Have not the bloodiest wars been religious wars, and have not the most cruel and most relentless persecutions been due to this very same egotistical and arrogant intolerance?

Some years ago, this age-old subject of "Intolerance" was depicted on the screen in a masterly, gorgeous, and most impressive manner, tracing this most common and possibly most destructive of all human shortcomings through its most atrocious expressions in the history of the human race, from the time of Babylon to the present.

Finally, to make a long story short, after many years of searching in books, in lectures, in study courses, in anything and with anybody that promised results, and after many disappointments and heartaches, at last the realization came that this "Jewel of Great Price," in search of which I had gone so far afield, spent so many years of time and so much labor and money, and for the sake of which I had gladly sacrificed golden opportunities for the accumulation of great material wealth and possessions, was buried deep within my own being, under the accumulated rubbish gathered from the dumping grounds of self-appointed "Spiritual" teachers, false prophets, and mis-

interpreters of the "Divine Word," and smothered under the prejudices, superstitions, false notions, and foolish ideas instilled, engendered, and fostered by heredity, early environment, school, church, and everywhere.

All that is necessary now to gain possession of this "Jewel of Jewels," this "Pearl of Greatest Price," is to remove the rubbish, layer by layer; that is, get rid of all preconceived notions, of all false standards and ideas, of all superstitious and materialized misinterpretations of truly Spiritual teachings, of all hatred, intolerance, unkind criticism, malice, irritability, anger, greed, and all other more subtle forms of selfishness. Is this an easy job? Try it, if only for one day, and you will find out! Is it worth the price? Ask those who have attained it!

It is one thing to believe and to profess. It is quite another thing to know and to do, which after all is the only thing that counts, that brings results.

The task is Herculean, and frail human nature alone could never accomplish it. Those who have won knew how to tap the inexhaustible well of wisdom, love and power, ever present in every human breast, although as yet unsuspected by most of us. But we all can learn how to do this if we are willing to pay the price. Sooner or later a time must come to each and every one when the purely material pursuits and pleasures pall upon us and we begin to long for more enduring joys and happiness. After all, this is merely a question of preference and not one of merit. Is the lily-of-the-valley superior to the rose because it blooms a month earlier? Or is the child in second grade more precious to his parents than the one still in kindergarten?

If it be true that all the Universe is governed by intelligent law, then it must likewise be true that every created thing or being fills an allotted place and purpose and he accomplishes his purpose whether he is aware of it or not. There is a higher power than the one of which we are conscious that governs and rules our destiny. Every

observing man knows this from his own experience.

What power makes our lungs inhale and exhale; makes our heart beat, digests and transforms our food into blood, flesh, bone, nerve, hair, and teeth? Can we do it ourselves? The wisest chemist or physician would make a sorry mess of it.

Where do our ideas originate or our thoughts come from? Do we manufacture them ourselves? If so, from what and how? Or are they some mysterious vapors transmuted in the brain cells, from ingested food, as some ingenious folk would have us believe? Mind stuff merely highly digested matter? Why, then, has no anatomist or physiologist collected thoughts in a test tube and a chemist analyzed them, to determine of which of the 93-odd elements they are composed, and in what proportion, and what structural relation?

Who creates the heavenly music of a "Berceuse from Jocelyn"? The instruments from which it emanates, or the musicians, or the composer? May not thoughts be manifested in a similar manner, the brain merely serving as the instrument by means of which the human mind externalizes or expresses ideas of the Creator?

Why does the brain cease to function immediately after death, when structurally and chemically it is exactly the same as immediately before death? What is death? Just what happens at the moment of death? What became of the mind, of the intellect, of consciousness? Where are they? What are they?

What is it that prevents disintegration of the body as long as there is life? What is life? With the vanishing of life disintegration sets in. Again, what is life?

Is there life after the event we call death? If so, what is it like? Does anybody know? They say, nobody

ever came back to tell us, and most people still seem to believe so ignorant and dogmatic a statement, with all the available evidence to the contrary staring us in the dull face.

Anybody with ordinary intelligence can have all of such questions answered intelligently and convincingly, if he is sufficiently interested. He may even demonstrate them to himself, if he perseveres; but, apparently, *he cannot prove them to others.*

Have I succeeded in making clear my reasons for not going to church, without offense to anyone, and without appearing guilty of trying to entice anyone away from his church? The mere and insignificant fact that one man, for reasons of his own, does not go to church, should not influence anyone who likes to go. It is purely and solely a personal matter. Each one should follow the dictates of his own reason and his own conscience and nothing else, no matter how great the "authority." Evidently, there is no authority greater than our own reason and our own conscience.

After all, "As a man thinketh in his heart so is he." Our environment, our circumstances, our life are just what we think they are. What one regards as a failure, the other regards as a victory. To one, life looks like a calamity; to the other it may look like a blessing. To one, life looks dark and gloomy; to the other it looks bright and rosy, filled to overflowing with opportunities; and so on and on.

If all this is true, and if we want to enjoy life and make the best of our opportunities, let us all begin by making sure that our thoughts, our outlook, our attitude toward life in general and our fellow men in particular, are right; and if they are not right, let us now resolve to make them right and to keep at it, in spite of setbacks, until we succeed. And we will all be the gainers. *Pax vobiscum!*



expense for numbers of years. Muham-medans crowd to these performances in as large numbers as Hindus, although so much of the singing is distinctly Hindu in religious sentiment. But in the solvent of melodic beauty all communalism goes. Music is truly a harmonizer and sweetener of life's problems. As it soothes the baby to sleep, as it calmed the bad temper of King Saul, as it drew Eurydice from the abode of Hades, as it brought the needed rain to the Indian Plains, so is it proving a safety valve for the present highly emotionalized state of the Indian National temper. The National songs of Bharati, of Tagore and other Bengali poets are evoking a new spirit of courage and joint action, of patriotic inspiration, and self-sacrificing zeal such as could never have been dreamt of six years ago. Yet these bhajanas, these connings of song books, these song practices and processions are the product of only six months' intensive struggle for freedom, and in them the surcharged heart finds relief and the drooping spirit finds uplift, and all the benediction of Saraswati.

Only thirteen years have been need-

ed to make these drastic and fundamental changes in the education of the people musically in this Presidency and elsewhere. And yet people exclaim at the slowness of the East, and accuse the Orient of inability to change! The speed of everything in India in these last months reminds me of the triply quickened pace at which the finale of a raga is sung! It tells us we are nearing the end of a regime if not of a political raga! It also tells us that a finer race is in the making for the future, for it is being moulded by music in the home, in the school, in the maidans, and in the bhajana parties. And Indian music itself will take a new lease of life. It will break old conservatisms and stagnacies, and bring new gifts to musicians of East and West alike, for the radio, the gramophone, the aeroplane and the cinema are going to effect interchanges of influence which will be for the enrichment of all, especially as training in music is itself under disciplined control. Yet the final service of Music must ever be to cleave the Path from the human to the divine, and through sweet sound to enter the Silence.

Apparitions

By Robert Browning

Such a starved bank of moss
Till, that May-morn,
Blue ran the flash across;
Violets were born!

Sky—what a scowl of cloud
Till, near and far,
Ray on ray split the shroud;
Splendid, a star!

World—how it walled about
Life with disgrace
Till God's own smile came out:
That was thy face!

Why I Do Not Go to Church*

By Hermann Hille, Ph. D.

(Illinois)



ANY discussion about religion and churches is fraught with unpleasant possibilities. It seems that in no other field of controversy is the human mind so stubborn, so intolerant of dissenting ideas, opinions and expressions. Old friendships have been blasted, the ties of family severed, nation set against nation, and no wars have been so cruel, so bloody, and so inhuman as religious wars. A frank and open expression of one's reasons for going or not going to church therefore is, to say the least, a delicate and rather hazardous undertaking. But discussions of any kind are of value only to the degree to which they are conducted in perfect frankness and sincerity. And frankness again is possible only when all parties concerned have the right motive and the right attitude.

I shall here express, with perfect frankness, with sincerity of motive and purpose, and with malice towards none and charity for all, my personal reasons, opinions, views, and convictions on the subject under consideration. I want to make it clear at the outset that I have no prejudice whatever in regard to anybody's religion, race, nationality, color, profession, occupation, social standing, financial rating, views, ideas, ideals, and convictions. I know that we are all human beings full of shortcomings, struggling along on the path of life, meeting and surmounting its problems as best we can, and wondering what it is all about.

I know that no two of us have had exactly the same inheritance, environment, opportunities, and equipment, and consequently no two of us think, feel, act, and react exactly alike. Criticism of our fellows, therefore, seems to me unjustifiable. Hence, I grant perfect freedom of thought, ideals, views, and convictions to my fellow men, and I hope the same will be accorded to me.

With this introductory explanation, I feel I can safely enter upon my subject without fear of hurting anybody's feelings in the most vulnerable spot.

Probably every human being belongs to, and accepts the dogma of, the church to which his parents belong, at least during the first fifteen years or so of his life. Later, when he begins to think more independently, if he ever does, he may or may not find his own ideas at variance with the dogmas, teachings, forms, interpretation of "Holy Writ," and general attitude of the particular church or brand of religion into which he was born. If under these conditions his religious or spiritual urge is not very strong, he may merely lose interest and become "lukewarm." He may thus continue going to church for various reasons, such as sheer habit, or fear of what others might think or say of him if he did not go, or fear of post-mortem consequences, or worst of all, for business or social reasons.

If, on the other hand, he happens to be of an independent make-up, especially if he is more or less devoid of fear of his fellows' opinion, or reckless of the consequences in an "after-

*Ordinarily one would suppose that nobody is particularly interested in such a subject as going to church. The incentive for writing this little sketch, however, was supplied by a discussion of the pros and cons among a group of earnest physicians constituting "The Medical Round Table of Chicago." The subject became so interesting and the suggestion that each jot down his own reasons for going or not going to church became so insistent, that I decided to make that attempt.

The effect upon the members of the little group of about twenty-five medical men was so unexpected and the demand for copies so overwhelming that I was finally persuaded to submit my sketch for publication.—Hermann Hille.

should never be allowed to learn the actual dangers of sickness.

"You remember that in the very beginning of the case I advanced the theory that Milton's inability to catch his breath was a protest in the language of the respiratory tract. The information that he has had a variety of diseases of the respiratory tract corroborates this idea. In pleurisy or bronchitis, breathing is extremely difficult, and the sick child presents a picture of agonized discomfort which is very terrifying to a parent.

"During his illness, Milton's every breath was the object of attention and solicitude. Now when he finds himself in an unfavorable situation in competing with older and better-adjusted sisters, he threatens his mother with his lungs, so to speak. He says in the slang of the respiratory tract, 'Take care of me or I shall be sick and you will be sorry.'"

He was tongue-tied at birth, and the frenum of the tongue was cut. During the early convulsions the mother was told that the child was a Mongolian idiot and that he would never amount to anything.

"In my opinion it is seldom necessary to cut the frenum. The family must have realized that the child had a speech defect. The mother was undoubtedly shocked by the idea that he might be a Mongolian idiot. Although we have heard only part of the history, this theory seems unlikely. Mongolian idiots are always good, obedient children. . . ."

Milton is much attached to his mother, but there is considerable conflict with the older sisters, whom he teases. He is cruel to his sisters and to other children. There is no organized recreation, but he likes to play on the street.

"Perhaps Milton was badly spoiled during babyhood or during a period of illness, only to lose the affection and solicitude of his mother as he grew older. Many a mother can practically live the entire life of her child for the first year or two, but later he is forced by the very nature of life to accomplish some independent activity. No six-

year-old child can be as pampered as a tiny baby, and the child is quite able to sense the difference in the emotional temperature of his family. As soon as this realization grows, the child will show signs of rebellion.

"The older girls probably antagonize Milton, and he teases in retaliation. The case history tells us that the boy is cruel. In psychological language this means that he is discouraged. Very often children with an abnormal tendency to cruelty wreak their power on weak or unsuspecting children and animals, in order to console themselves for their diminished sense of importance."

The mother is very much concerned with the child's asthmatic attacks. Milton was referred to the Child Guidance Clinic by a pediatrician who found no organic cause for the asthmatic attacks.

"Asthma is very seldom an organic disease in children. In many cases it occurs in children who have had pleurisy or pneumonia, as Milton has had. They dominate their parents by simulating asthma, which is a very terrifying disease to watch, and manufacture strength out of their weakness. Whenever Milton is hard-pressed to show his superiority, or whenever he wishes to attack his mother and gain her attention, he capitalizes on this organic disposition. Asthma is his trump card."

The mother complains that Milton is always jumping around, and she is constantly afraid that he will hurt himself. She is oversolicitous in caring for his welfare. He spends the entire morning with his mother, during which he is always in trouble.

"This is quite conclusive proof that the boy's behavior is aimed against his mother. He knows that she is inclined to be oversolicitous, and he touches her at her weakest point, by bravado acrobatics."

The afternoons are spent in the kindergarten, where Milton seems to adjust fairly well. The boy complains that he has no one to play with. Both the father and mother occasionally beat the child because he refuses to

obey them. The boy is constantly surrounded by a wall of "don't do this" and "don't do that." After he is stopped he usually has an attack of breathlessness. The mother appeals to the child not to have the attacks, because she is sick.

"Herein lies the crux of the entire situation. The parents, especially the mother, are so anxious for the child's welfare that they do not allow him to play on the street like other boys. Milton is frustrated in his desire for social contact. If he cannot have boys of his own age to play with, he occupies his mother with his mischief. When she frustrates him in this, he attacks her with his breathlessness."

The boy has a bicycle which was given him by an uncle. He cannot use this bicycle very much because his mother has to carry it down four flights of stairs and she is too weak to do this.

"In the beginning of the case it was made clear that the child had rickets—a condition which might have been deducted from his motor hyperactivity. A bicycle would naturally be very important to such a child, and it is probable that he resents not being able to use it."

Milton sleeps with the covers over his eyes and refuses to sleep alone.

"This is a characteristic expression of a cowardly attitude. By covering his eyes he shuts out the hostile world, and by sleeping with the parents he maintains the connection at night that he maintains by breathlessness and hyperactivity during the day."

Milton's ambition is to be a doctor. He says, "I want to examine." He wants to be "in the big school." He also wants to learn to write. He has already learned to copy letters, although he does not know their meaning.

"A boy who has been sick as Milton would inevitably value the role of a doctor very highly. When a child is sick, the parents must call in a doctor, and after the mysterious examination they follow his instructions implicitly. (I must say in many respects my own history is very similar

to the history of this boy. I believe that my first desire to be a doctor occurred after I had pneumonia as a very young child. I wanted to conquer death, as I thought the doctor did.)"

Milton does not wash or dress himself, but he can find his way on the streets or run errands. He can recognize his own house.

"The fact that he can recognize his own house is an excellent test of normal mentality. The boy does not wash and dress himself, because this keeps his mother working for him.

"This is an excellent case that should be very instructive. Our course must be apparent to all who understand the underlying theories of individual psychology. We must influence this mother to make Milton more independent. She must not criticize him so much, and she must hide her fears for his future. We have noted that the boy's behavior is always better away from home, and we must explain to the mother that the boy will improve in a more social environment. She should not be censured, but encouraged to get a new viewpoint."

CONFERENCE WITH MOTHER

Dr. Adler now calls in the mother. He explains that a boy of Milton's age should wash and dress himself, even though he may be late for school and suffer the consequences; that his bad behavior of jumping around at home is due to a muscular reaction from rickets, suffered when a small child; that when he goes out on his bicycle she is oversolicitous; that she should show him that she has confidence in his ability; that she should arrange for him to join some playground group mornings, because the child needs this type of activity; that she must cease coddling him; that she must not treat him as a baby, because he is an intelligent child; and that if she will cooperate with him (the Doctor) the child will make rapid progress.

The child is now brought in. He is a little startled by the presence of the students, sees his mother and runs to her side. He will not be separated from her and will not allow Dr. Ad-

ler to examine him physically. When Dr. Adler asks him a question, Milton looks up at his mother and says, "You tell." No amount of persuasion will cause him to speak with Dr. Adler. The mother and the child are finally sent out.

EXPLANATION TO STUDENTS

"I have always taught my pupils not to listen to what their patients said, but to observe their actions as if they were watching a pantomime. You see, this boy would neither say 'Hello' nor 'Good-bye.' He refused to make any contact with me, even though I spoke to him in a very kindly way. This is not necessarily discouraging. The second time it would go more easily. Evidently his physician has understood how to win his friendship, because he was able to get many of the boy's reactions. If any of you have had any doubt as to this child's attachment to his mother, it must be dispelled by the boy's actions. . . .

"So far as his so-called asthma is concerned, it is the same attachment to the mother written in a language of the respiratory tract. I have called this phenomenon an organ dialect, when an individual does not express his behavior in words, but in the abnormal functioning of some organ or organ system. There are many remedies which cure the symptoms of asthma, but they do not cure the patient. If this boy is to be cured, his self-esteem must be increased.

"Many of my students have questioned the statement that I have often made, that the pattern of an individual's life is fixed by the time he is five years old. This case demonstrates beautifully how complete such a pattern may be at the age of five. . . ."

STUDENT: *Why did the boy cry when you tried to remove him from his mother?*

DR. ADLER: You can imagine that an ivy plant that has long been attached to its trellis, fears to be removed from that trellis. Milton's crying is just another expression of his will to power. . . . This child may be a potential suicide or criminal. If

he meets very great problems which demand independence and strength, with which he is not equipped, he may later commit suicide. Or, on the other hand, he may project his lack of interest in anyone but his mother against society in the form of criminal contact. I have often noticed that robbers and other criminals have written poems in prison in which they shift the guilt for their crime to their mothers, or blame alcohol, morphin, or disappointment in love, for their shortcomings. They do not have to prove their lack of courage.

STUDENT: *How do you approach such a child who will not speak to you or look at you?*

DR. ADLER: It is impossible to give you all the little tricks which individual psychology contains in its repertoire of therapeutic devices. In the first place, it is really not necessary to speak to the child in the beginning. If enough is known about the boy to instruct his mother how to act toward him, the child can be influenced without his open coöperation. On the other hand, it would be easy to pique the curiosity of this child by not paying attention to him. He wants to occupy the center of the stage, and if I were to busy myself with a large picture book or some mechanical toy, without noticing him at all, he would soon be unable to resist being interested.

NOTE BY DR. W. BÉRAN WOLFE:

The after-treatment of this case was continued in the editor's clinic (Dr. W. Béran Wolfe). Although it was difficult to gain the mother's intelligent coöperation, she was finally prevailed upon to give the child a greater measure of freedom and independence. She was instructed to leave the room whenever he had an asthmatic attack, as she was completely incapable of being objective about the child's breathlessness. Within two weeks the asthma had disappeared entirely, but Milton had not given up his hope of dominating the environment. He countered his mother's disinterestedness in his asthmatic attacks by developing a compulsive repetitive cough, which his mother promptly misinterpreted again. The child had won his point, for, whereas he formerly had five or six attacks of asthma during a day, he now coughed continually. The child was placed in a hospital, and the nurse was strictly ordered not to pay

any attention to his cough. He coughed constantly during the morning of his first day in the hospital. During this time a very good contact was made with the child. He was given a stethoscope and allowed to "examine" some of the other children in the ward who were not too ill to submit to this procedure. This was perhaps the first time that Milton had gained a real feeling of significance. The editor asked the child, who accompanied him on some of his rounds, whether he thought a certain boy would get well. Milton imitated the serious mien of one of the attending physicians, and said that the boy was very ill but he felt that he would get well. The child was then impressed with the fact that doctors were too busy curing other people to get sick themselves. On his return to his home the cough reappeared, but as his mother had been encouraged by his condition in the hospital, she paid no attention to it and Milton immediately gave up this particular expression of his respiratory dialect. The following week he appeared with an entirely new set of symptoms: an infinite array of grimaces and facial tics. The interesting thing about this symptom was that the child showed it only when he was in public, in this way causing his mother the

greatest embarrassment. The symptoms disappeared again after a few weeks of treatment.

Milton was then sent to a summer camp with a letter of instruction to the director. For the first few days at camp he sulked, refused to eat, caused a great deal of disturbance, and was finally sent home because of his complete inability to adjust to camp life. His return to the home was characterized by a greater excess of motor hyperactivity than ever before. A few conferences with the psychiatrist were able to convince the child that he was much better off in camp than at home. He was returned to the camp and for the remainder of the summer made a much better adjustment, chiefly because he was allowed to win a few races and gain a measure of athletic significance. On his return in the fall the boy seemed to have gained a certain amount of self-respect and was placed in school for the full day. Under the supervision of the Child Guidance Clinic and the teacher, Milton has continued to make a good adjustment.

To parents who have a problem child, Dr. Adler's book ought to prove invaluable.

Reach

By Charlotte Conkright Kinney

(Kansas)

*"Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?"* —Browning.

One life is not enough for me,
I would live many:
When I see pictures
I think artists must be the happiest folk;
I would like to dream their beauty-patterned thoughts,
And make a song in color.

When I see books
I would like to write one—
An enchanting tale!
That would coax laughter back
To lonely, sad, and pain-set lips.

When I see little children, undirected,
Wasting in the city's streets,
I would like to be an inspired teacher
Putting into their hands
The divine gift of creative activity
That would open magic doors to them
Into palaces of imperishable treasure.

O friend,
One life is not enough for me!

The Lessons of the Signs and Their Rulers

By William Newton Nichols

(Wisconsin)

♍	VIRGO 13091 B. C.	♀	Spica—The Beginning—The Tree Man, living by his wits.
♌	LEO 10940 B. C.	♄	{ Regulus } —Bodily Courage—The Cave Man, living by killing. { Denebola. }
♊	CANCER 8789 B. C.	♌	The Beehive (Coöperation)—The Village Man, living by tillage, as well as hunting.
♊	GEMINI 6638 B. C.	♊	Castor-Pollux—The Horseman, using intellect in taming animals. The Nomad.
♉	TAURUS 4489 B. C.	♉	{ Aldebaran } —Soil tilling with bullocks; family ties; City States. { Capella. }
♈	ARIES 2336 B. C.	♈	{ Mira-Argol } —The Shepherds, Nations in Motion, new homes gained by conquest. { The Pleiades. }
♐	PISCES 185 B. C.	♋-♊	{ The Great Square } —The Seaman, Empires ruled from homeland. { Andromeda-Cetus. }
♒	AQUARIUS 1966 A. D.	♐-♑	{ Pegasus } —The Airman, destruction of all barriers between Peoples. { Fomalhaut. }
♑	CAPRICORN 4117 A. D.	♑-♈	{ Altair } —Chemical Power—Use of Atomic energy. { Deneb. } Destruction and reconstruction of Matter.
♐	SAGGITARIUS 6268 A. D.	♐-♑	{ The Bowman } —Interplanetary communication, or relapse into Barbarianism. { Vega. }
♏	SCORPIO 8419 A. D.	♏	Antares—Scientific Civilization that destroys itself. (11th planet).
♎	LIBRA 10570 A. D. to 12721 A. D.	♎	Arcturus—The leveling-off before a new beginning. (12th planet). Vega becomes North Star. Sun reenters Virgo.

♊ Mercury is used to represent Spica, which is very nearly pure hydrogen, the first atomic matter: the circle represents the proton, the unclosed circle the electron, and the cross the formation of matter.

♄ Vulcan (for which I have used Thor's Hammer because of its density) is used to denote the combined action and reaction of Regulus and Denebola.

♌ Moon is used to represent the chemical-ray of the Beehive, which is of the Moon's type of the feminine.

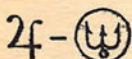
♊ Mercury is again used because of the high hydrogen content of Pollux, and the rapid motion of both Castor and Pollux.



Venus represents the warmth of Alderbaran, tempered somewhat by the partly hydrogen Capella, Venus possessing a dense atmosphere.



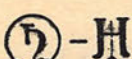
Mars represents the changeable warmth and light of Mira and the colder, sterner, and swifter-changing Algol. In another mood it is Alcyone and his flock of ewes.



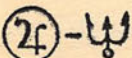
Jupiter and Neptune are used for Pisces, Neptune for its only partly understood boundlessness, Jupiter for the wealth from its bosom. The ruling influence is of course the Great Square, Andromeda, and Cetus.



Saturn, evidently for Fomalhaut, and Uranus for Pegasus, are used as symbols of the ruling force in Aquarius: why the future can tell better than we.



Saturn, in Capricorn, represents the cold of Altair, the Northern Cross, and Deneb, which bring death by lowering the vitality. It also represents the cold of Space, left when the Atom is divided; which Uranus the Dreamer sees as the Real Life energy.



Jupiter-Neptune, the Man with the Bow and Arrow, aimed at Antares, tell their own story to those who read the stars.



Mars in Scorpio is the sting of the Scorpion that slays itself. We should have a symbol for the eleventh planet to use here.



Venus used as a symbol here should be drawn with the circle a little above, and clearly separated from the cross, for here Spirit withdraws from matter—certainly those who attain the twelfth planet never return to Earth.



VIRGO

13091 B. C. the Sun at the Vernal Equinox was just entering the Sign of Virgo on its backward journey around the Pole.

In the last days of March it would pass under Arcturus and end the month of Germinal under the Head of the Serpent.

Floreal would occur during the passage of Hercules, and Prairial begin under Vega and swing to farthest North in Sagitta above Altair.

Messidor would occur during the passage through Job's Coffin under Deneb and the Northern Cross and end at the beginning of Pegasus.

Thermidor would traverse Pegasus and the Great Square, and Fructidor traverse Pisces.

The Autumn Equinox would begin with the passing of Mira, end Vendémiaire in Eridanus.

Brumaire begins in Eridanus, swings past Rigel and ends below Orionis.

Frimaire swings just below Sirius, through Canis Major, passes Procyon, and ends the southward march at the end of Argo Puppis.

Nivose begins the northward march of the Sun, and ends after passing Alphard in Hydra.

Pluviose swings up through the Crater, and Ventose ends the year, passing Spica on its way through Virgo.

As it easily will be seen this involves a much cooler summer than at present and an equally warmer winter; hence mankind will be found dwelling much farther South than the present isothermal lines that govern racial movements.

To this period, therefore, are probably to be attributed the extinct civilizations of Java, the beginning of the emergence of the Delta of the Nile, and the flood-plain of the Tigris-Euphrates basin, the pottery-relic civilizations of each, and the stunted ice-fringe men of the Early Stone Age of Europe and North America.

At this time begins the Continental life-history of the White Race (or Pink People, as the Egyptians called them), who had had a previous existence as a Brown-White in the Islands of the Pacific—perchance on its sunken

continent, of which Easter Island is a relic, and who is the Man we are following here.

In the reptile-infested warm belt Man is a tree-dweller, living on natural fruits and shell-fish.

Mercury ruled this sign, as representing the Hydrogen-Ray of Spica.

LEO

10940 B. C. the Sun entered Leo at Vernal Equinox, and starts the year passing through the Retreat of the Howling Dog; Arcturus would mark the first of May, bringing in Floreal (the origin of May Day no doubt); farthest North occur in Hercules, and Job's Coffin usher in August. Pisces would mark the Autumn, Sirius the winter Solstice, Alphard Saint Valentine's Day.

Vulcan, as representing Denebola, more than Regulus, ruled this Sign, and Man acquired courage to dwell on the ground in the caves, skill to make tools to master his animal foes and to dig his roots and cut the wild grain. Pottery-making undoubtedly began at this time.

Leo typifies the crouching beast Man fought to win the ground.

CANCER

8789 B. C. the Sun entered Cancer, Regulus marking the Vernal Equinox, and with Denebola and Arcturus gives a growing season, with the Head of the Serpent marking the Solstice, Aquarius the Equinox, Eridanus the winter Solstice, Rigel and Sirius the January thaws, and Hydra the storms of early March.

Man, grown bolder, now dwells in the open in small groups of huts, and begins the tillage of the soil.

The family unit is based on the female, matriarchy being the rule.

In this stage, or rather at its close, two types of Man are evolving in the race—one who will be the plains and city dweller, and one the forest man and clearer of forest lands.

Those who tilled the plains and flood-enriched lands built their huts in circles for defence, and evolved in time the Pueblo type of city that is both

dwelling and fortification. The peoples of the wooded countries built of logs, joining their huts together on either side of the path, and blocking the ends of the street, at night, with thorns or logs to keep out the beasts.

The Moon is usually given as the ruler of this Sign, as it is nearest in its light to the Beehive; the Crab—the double-clawed, from the race division—part of the Sign being influenced by Regulus, and part by the Twins.

This is the Age of the Flood, according to the findings at Ur, and the Babylonian traditions.

Worship seems to be strong in all races in this stage of development. Yet the Pueblo is Venusian?

GEMINI

6638 B. C. the Sun entered Gemini, the growing season is lengthened a month, the Solstice occurs in conjunction with Arcturus, the Autumnal Equinox with Altair, the winter Solstice near Mira.

This is the Age of the Horsemen. Pollux and Castor received this name from the earliest astronomers, who noticed their rushing across the sky towards each other. To the Greeks and Romans they were the Twins, today they drift apart again.

Here we see what things divide races for all time. The forest hunters staid in their forests in the White-Man's Land of the Oxus-Aral plain, steadily moving north and west following the retreat of the forests, to emerge as the Scandinavians and Russians.

The soil-tillers of the forest-edge captured the large-headed pony in the thickets where it hid its young, and with it as a mount swept out over the prairie lands and down the fertile river meadows, and by its aid were able to round up the wild cattle.

The plains dweller, tamer of sheep, goat, and camel, sought distant oases amid the semi-desert to protect his flocks from raids; the horsemen became, in successive waves of emigration, the Rajput of India, the chariot-loving war-caste of Egypt, the horse-loving Milesian, and the equally horse-loving Samurai of Japan.

The shepherds trekked with their flocks higher into the southern mountains, to sweep down on Syria and Egypt as the "Shepherd Kings," and to found Greece and Rome on the basis of their flocks.

Mercury was their ruler, keenness of wit and quickness of body their safeguard.

Some see in the sign of Gemini a bridle and bit, connected with cheekstraps.

TAURUS

4487 B. C. the Sun entered the Sign of the Bull, Aldebaran has warmed the air since February 1st, and Regulus, Denebola, and Arcturus aid the heat from May 15th to August 25th; grain-growing on a large scale becomes possible, and the cattle-herding peoples swarm into the warm river valleys, displace the Pueblo agriculturists who have held them since the Flood (that sinking of the bottom of the Persian Gulf, Caspian Sea, and upper and lower Mediterranean valleys that resulted in the temporary flooding of the Tigris-Euphrates valley, the formation of the Mediterranean as we know it, in place of the former river and lake system, and the cutting-off of the Caspian from the Black Sea drainage system) and, tilling the flood-plain with the aid of cattle, rear Babylon, Nineveh, Thebes, and Memphis into great Empires, based on the City-State as the center and owner.

Venus is the ruler of this Sign, and the worship of sex is preëminent in all its religions. But there are two sharply divergent types: the Capella-type of Mesopotamia and Syria—the She-Goat, with its attendant lust and human sacrifice; and the Bull-worship of Egypt—that home-loving people, whose monuments and tombs speak for themselves.

ARIES

2336 B. C. the Sun enters Aries on the backward journey at the Vernal Equinox, and the Shepherd Peoples sweep out of the rapidly drying-up plains of Arabia and the Oxus into the river valleys: Babylon and Ur fall beneath the Arab, Egypt beneath the

Scythian of the Oxus; in both "Shepherd Kings" rule some four hundred years, and then recede from lands too hot for sheep; the Arab retreats to develop camel-raising and the horse which he has acquired from the valleys ruled by descendants of the Horsemen; the Scythian retreats from Egypt to maintain himself as the Hittite in Asia Minor, and to send across the Bosphorus—the cattle-crossing—the ancestors of Greek and Italian.

The Mars that rules this Sign is Algol—the Winking Demon—the Changeable—the Hot, the Cold; when the invasions first began the Pleiades (the Sheep) with the red Alcyone (the Shepherd) led the way, but with the expulsion from Egypt Algol became the fitter representative of such powers as Media and Persia, as well as the rude shepherds of Macedonia that closed the period.

Navigation had been known for thousands of years, but in all its great campaigns land forces had delivered the deciding blow; but as 185 B. C. neared Sea-Power became the prime factor of trade and conquest.

PISCES

185 B. C. the Sun entered Pisces; and heralding its coming Rome and Carthage strewed the Middle Sea with the ships of their battle-wrecked fleets. Henceforth one nation at a time might fly its flag there, or war would ensue. The Arab now spreads the sails of his dhow and flies before the monsoon to India, Java, and even Japan, whither the Samurai have preceded him in 660 B. C.

602 B. C. Hanno had circumnavigated Africa, but the Age of the Sea had not dawned, and none followed him, although the Arabs reached Madagascar.

For 2151 years hail the roll of the Sea-Powers—Roman, Arab, Viking; Venice, Genoa, Pisa; Turk, Spaniard, Briton, American—each rising and falling with their Sea Power.

In 1966 A. D. the Sun enters Aquarius, and who rules the Air will rule to 4117 A. D.

Jupiter-Neptune ruled Pisces, and

wealth arose from trade by sea to heights undreamed of in any older Sign—empires rose on which the Sun never set. Uranus-Saturn will rule Aquarius, the Great Square, and Pegasus, and great wars arise to decide what type of Man shall there evolve. It cannot be but one type, for the only boundaries of this Sea of the Air is the Earth; and the Gods themselves have set their question-mark in the heavens: the Soviet of Lenin, the Dictatorship of Mussolini (either put Mankind in the Prison of the Great Square)—or World Democracy and the Wings of Pegasus of individual freedom. Choose!

But, whatever you choose, be assured you must fight for: behind you stretch 15,000 years of White Man's evolution, drifting all this time into three divergent channels: the Commune of Russia, village-life unaltered age after age, lived by orders of the village-Elders; expanded today to rule 160,000,000 people; the Caesarship of the Latins and Teutons, budding anew

under Mussolini and his Fascisti as the rule of the Land Owners only, under the domination of one unchallenged will; or World Democracy, representing the flower of the thought of the Anglo-Saxon and Celt, preserving to each one all liberty that does not become another's harm, greeding for no man's land or wealth by conquest, seeking only friendship among all Races and Nations.

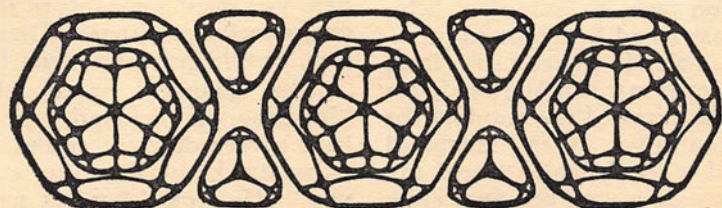
When men have cut throats for thousands of years over the name of a God—the fingers to make a cross with—do you think they will yield on the basic principles of life at a word?

All true lovers of peace must arm themselves mentally for the world conflicts that follow: they must not again make Akhnaton's mistake, and have an orderly empire overturned, millions of human beings slain in invasion and civil war, because he would not have Man's blood shed by his orders.

He loved all things that God made; but he delivered them over to death for lack of discrimination.

SIGN PERIODS IN EACH LIFE

Mercury	1-7	Virgo
Vulcan	7-14	Leo
Venus	14-21	Cancer
Earth	21-28	Gemini
Selene	28-35	Taurus
Mars	35-42	Aries
Jupiter	42-49	Pisces
Saturn	49-56	Aquarius
Uranus	56-63	Capricorn
Neptune	63-70	Sagittarius
11th Planet	70-77	Scorpio
12th Planet	77-84	Libra



Haunted

(A Story of the Late Rev. Dr. A——)

By F. H. Aldhouse, M. A.

(Ireland)

(The dergyman, now many years dead, from whose memoirs this story is taken, once took charge of the parish of which the present author is Rector—many years ago, before his time.

The Rev. Dr. A—— was the writer of the "Dream of Ravan" which appeared in the magazine published in Trinity College, Dublin—a profound work known to all students of mysticism.—*Author's Note.*)



HE after-grass on the fields, mowed in July, was thick and emerald green: for August had been wetter than even its own usual bad record. The hedges were red with haws where May had been, and with the big berries of the wild rose, hips. Clouds, grey and brown, came drifting up from the West, promising new downpours.

There was an indescribable air of sadness over fields where corn was unsaved and going to loss. Stuffiness and damp breathed in the languid breeze. The rooks flew, crying over the fields, driven by I know not what desire, and drifted back again; finally, croaking and cawing, they disappeared over the trees of Wiganstown.

I was irritated by the incessant "honking" of a motor car, evidently persistently obstructed in its journey by cattle or sheep. I sat by the little Clonmethan River, endeavoring to concentrate my mind on Blake's *Jerusalem*, and being continually distracted by the unending honking of that motor.

I began to believe either that the car had stopped at my gate, and the driver having gone up to the house to see me, some child had in his absence been amusing itself with the horn; or that an accident had occurred and the ulla-lullation was to summon help. In either case I had better see to it.

With a sigh I placed the large volume beneath my arm and made for the stile. As I crossed the meadow the tooting continued with unabated energy, and when I finally placed my foot on the road it gave one final blow and then suddenly all was silent.

The car, a large Citroen, stood deserted. It was, as I suspected, close to my gate and I felt certain that the offending child—for child it must have been who was responsible for the horn performance—had caught a glimpse of me as I crossed the stile and bolted into invisibility before I could pounce on him.

I walked up the avenue wondering who my visitor could be and what he wanted; I had never seen the car before. Sure enough—my housekeeper met me at the door saying, "There's a gentleman to see you, sir, a grand-looking man he is. He didn't say what he wanted. I was just going out to see if I could find you, for he said it is important."

I entered my drawing room and an elderly gentleman rose and greeted me. His large, sad eyes were fixed intently on my face. I do not know why, but the sense of unhappiness in the sodden fields and overcast sky seemed focussed in him as I shook his cold and rather clammy hand. I felt I was dealing with one in whose breast peace had not its dwelling.

After a few general remarks the stranger said to me, "You seldom have an unknown caller here, Dr. A——, unless perhaps a tramp."

"Why, no, sir," I replied, "but perhaps you want some information from our parochial registers. Though to be sure, people generally write for that."

The stranger waved his hand. "Nothing of the kind," he said. "I have a very different errand, one that I hardly know how to explain to you." He looked hard at me. "I am not collecting for any charity."

I saw he had divined a passing idea in my mind.

"Of course not, sir," I replied, "though you guessed a momentary doubt I had. You see people are certain to want something who call and are strangers. I'm glad it's not a subscription," I laughed, "but what is it? You want something or other I know, now what can I have the pleasure of doing for you?"

"I certainly do need your help," the gentleman said moodily, "and if you are willing to be of assistance I am ready to prove my gratitude in any way—in every way. I am in a difficulty that is not easily put in words." His sallow face reddened, and he drew a magazine from his overcoat pocket.

"Did you write this?" he queried, "or rather (for your name proves you did) do you believe in the existence of Nature Spirits? You write as if you did."

"I know there are such beings," I replied.

The stranger wiped his forehead with a large silk handkerchief and sat down, evidently relieved.

"I felt sure, from the way you wrote, that was so, but I was very doubtful if you would confess as much. But now that I am speaking to one who will not treat me as a lunatic, I shall tell you what I came for; for you are right, I do want something; help if you can give it—sympathy at least when you know what my trouble is, Dr. A——.

"I am, or rather was, a dabbler in the occult. I have one of the best libraries in Europe on that subject: my name is N—— (I bowed, for I knew he was a personage when I heard that name). I come to you because you are that unusual combination—a priest and an occultist. I have met clerical mystics, but not the other thing.

"Now my story is this: I have tried for years to engage in astral workings. Well, I at last succeeded."

"I congratulate you, Mr. N——," I replied, but my visitor sprang up angrily.

"You don't know what you are saying, sir. My life since then is a hell

to me. The cursed Nature Spirits are like perfect imps," he paled a little, "perhaps they are imps." He sighed. "It is that I want to discover. Since the unhappy night when the curtain which hides that uncanny world rolled back I have no peace by day or rest by night. Listen!" he held up a finger, and I heard the incessant honking of the motor on the road.

"A small trick, but a provoking one," he groaned, "they alter the clocks, hide or destroy my papers, rode my cat about the room till the animal bolted for good. Pull the table cloth off the table, smashing the crockery and glass. But all that is nothing. It is the dreaming that is the terror—I desire to die rather than endure it, and fear to die because I believe those dreams will then become realities." He wiped the perspiration from his forehead.

"I was rather amused than otherwise when I first found I had astral sight, I saw some ugly things it's true, but also pretty ones. But on the first night when I fell asleep, I seemed to awaken in a grey-brown world. I was a small misshapen being with a very long nose and misshapen hands and feet, and I was amongst my kind. I can hardly bear to recall that night! For I was amongst beings like apes in their habits, like the most mischievous and malignant of half-witted human wastrel children in their malevolence. I was one of an unclean crew. The things we did! The beastliness of it all. Now I never know when the call may come: I go to bed in dread.

"Then a bell, soft and even sweet, sounds and I am in that brown-grey land of hobgoblins. Is there any hope? Will it ever end? But between times I am never alone. Perched on a picture frame, peering from a drawer, sitting grinning on the fender, is a small brown creature with bright, rat-like eyes and disproportion of face and figure. He is one of my 'brothers,' and the tricks! Can you help me, Dr. A——?" he almost shouted.

"You remember in Shakespeare, Mr. N——, it is said that in this

'the patient must minister to himself.' I cannot free you from the society you have so imprudently sought, but I can advise you on how you can do it yourself.

"You know, in all planes of being the rule stands true that 'birds of a feather flock together'; let us see if we can account for this particular breed of Nature Spirits you have become associated with—desiring your companionship as they evidently do. I am a priest, as you just said, as well as an occultist. I will ask you to give me a full account of your past life, *sub sigello* (under the seal). We will call it a confession if you have no objection."

What Mr. N—— told me under the seal is of course known only to Providence and to us, but what he said about his personal habits and tastes accounted for his company easily.

He was a fully-qualified medical practitioner, as he said, he was full of curiosity and had practised vivisection

with the same enthusiasm he had practised the occult. He was, moreover, very fond of underdone meat.

"You are a regular focus for the most undesirable inhabitants of the other side. I wonder you have got off as easily as you have," I said.

After full explanations he eagerly agreed to reform—abandon the practices I condemned. And now, after three years, he writes:

"The little brown vermin, with whom I so unwillingly associated, have left me. But I still have the 'sight,' but what a different world I now see! I yesterday saw a number of light, graceful airy beings, sylphs I think, at work amongst the daffodils, as fairy gardeners. I am surrounded when the 'sight' is active with beings of grace and beauty."

"Two men looked out from prison bars,
The one saw mud, the other stars."

My acquaintance now looks up.



The Revolution

Aye, we behold it, the old world crumbling; a new will rise therefrom; for the lofty goddess Reason comes rustling on the wings of storm, her stately head ringed round with lightnings, a sword in her right hand, a torch in her left. Her eye is stern, is punitive, is cold; and yet what warmth of purest love, what wealth of happiness streams forth toward him who dares to look with steadfast gazing into that eye! Rustling she comes, the ever-rejuvenating mother of mankind; destroying and fulfilling, she fares across the earth.—But in her wake there opens out a never-dreamt paradise of happiness, illumined by kindly sunbeams; and where her foot had trodden down, spring fragrant flowers from the soul, and jubilant songs of freed mankind fill the air, scarce silent from the din of battle.—*Richard Wagner.*

An Epitome of Theosophy

By Wm. Q. Judge

(Contributed by Hamilton Stark)



THEOSOPHY, the Wisdom-religion, has existed from time immemorial. It offers us a theory of Nature and of Life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are:

1. That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent. Further, that the Universe being one thing and not diverse; and everything within it being connected with the whole and with every other—of which upon the inner plane there is a perfect knowledge—no act or thought occurs without each portion of the great Whole perceiving and noting it. Hence all are inseparably bound by the tie of Brotherhood.

2. That below the spirit and above the intellect is a plan of consciousness in which experiences are noted, commonly called Man's "Spiritual nature"; this is as susceptible of culture as his body or his intellect.

3. That this Spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that is a matter of both system and established natural law.

4. That men thus systematically trained attain to clear insight into the immaterial, Spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or

mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

5. That in the course of this Spiritual training, such men acquire perception and control over various forces in Nature that are unknown to others, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.

6. That their testimony as to supersensuous Truth, verified by their possession of such powers, challenges candid examination from every earnest mind.



As to the *system* expounded by these Sages, we find as its main points:

1. An account of cosmogony, the past and future of this Earth and other planets; the evolution of life through mineral, vegetable, animal, and human forms.

2. That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle, the rate or quality of progress appertaining to a different cycle is not possible.

3. The existence of a universally diffused and highly ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of Spiritual causes, and of all acts and thoughts from the direction of either Spirit or Matter. It may be called the *Book Of The Recording Angel*.

4. The origin, history, development, and destiny of mankind.



Upon the subject of *Man* Theosophy teaches:

1. That each Spirit is a manifestation of the One Spirit, and thus a part

of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.

2. That this incarnation is not single but repeated, each individuality becoming reëmbodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.

3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the Spirit being therein prepared for its next advent into Material life.

4. That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought*; and that this law is inflexible and wholly just.

5. That "Karma"—a term signifying two things: the law of ethical causation, (Whatsoever a man soweth, that shall he also reap); and the balance or excess of merit or demerit in any individual—determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert" acquired in past existence.

6. That the process of evolution up to reunion with the Divine, contemplates successive elevations from rank to rank of power and usefulness—the most exalted beings still in the flesh, being known as Sages, Rishis, being the preservation at all times, and Brothers, Masters; their great function when cyclic laws permit, the extension of Spiritual knowledge and influence among humanity.

7. That when union with the Divine is effected, all the events and experiences of each incarnation are known to the participant.

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As to the *process* of Spiritual development Theosophy teaches:

1. That the essence of the process lies in the securing of supremacy to the highest, the Spiritual element of man's nature.

2. That this is attained along four lines—among others:

(a) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in, and effort for, the good of others.

(b) The cultivation of the inner, Spiritual man by meditation, communion with the Divine, and exercise.

(c) The control of fleshly appetites and desires; all lower, material interests being deliberately subordinated to the behests of the Spirit.

(d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine Law.

3. That while the above is incumbent on, and practicable by, all religiously disposed men, a yet higher plane of Spiritual attainment is conditioned upon a specific course of training—physical, intellectual, and spiritual—by which internal faculties are first aroused, and then developed.

4. That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages, ever approaching the Divine.

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As to the *rationale* of Spiritual development Theosophy asserts:

1. That the process is entirely *within* the individual himself: the motive, the effort, the result, being distinctly personal to him.

2. That, however individual and interior, this process is not unaided, being possible only through close communion with the Supreme source of all strength.

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As to the *degree* of advancement in incarnation Theosophy holds:

1. That even a mere intellectual acquaintance with Theosophic truth, has great value in fitting the individual for a step upwards in his next Earth-life, as it gives an impulse in that direction.

2. That still more is gained by a

career of duty, piety, and beneficence.

3. That a still greater advance is attained by the attentive and devoted use of the means to Spiritual culture, heretofore stated.

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Theosophy is the only system of thought which gives satisfactory explanations of such problems as these:

1. The existence of evil; of suffering; and of sorrow—a hopeless puzzle to the mere philanthropist or theologian.

2. The failure of conventional religions to greatly extend their areas of adherence; reform abuses; reorganize society; expand the idea of brotherhood; abate discontent; diminish crime; and elevate humanity; and an apparent inadequacy to realize in individual lives the ideals they professedly uphold.

3. The contrasts and unisons of the World's "faiths," and the common foundation underlying them all.

4. The possession by individuals of psychic powers: clairvoyance, clairaudience, etc., as well as the phenomena of psychometry; and the functions of the pituitary body, and the pineal gland.

5. The true nature of genuine

phenomena in "Spiritualism," and the proper antidote to superstition and to exaggerated expectation.

6. Inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, virtue and villainess; the appearance of men of genius in families destitute of it; the frequent cases of unfitness of environment, often so trying as to embitter disposition, discourage aspiration, and paralyze endeavor; contrasts between character and condition; the prevalence of misfortune; all often attributed to Divine whimsicality, but does that really explain?

7. The geological cataclysms of Earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery, and the unequal development of existing civilization; the differences—physical and internal—between the various races of men; the line of future development.

8. The object, use, and inhabitation of other planets.

A Cry

By Rebecca L. Finch

(Oklahoma)

I leap into the cosmic life,
Thrilled with a new sense of freedom.
Everything is glorious!

My soul pants in ecstasy,
As, I fancy, does a disembodied being.
All things become beautiful
Become subtly elusive,
Faintly obscure.

I press on
With a new urge in my heart;
A new cry rings in my soul—
"I am the Beloved." Hear ye Him!

"I Am Happiness"

A Legend

By Kai Normann

(Norway)



LONG, long ago, there lived in India a young prince who was much loved on account of his sweet and pleasant manners. But although he had made many people happy, he had never been able to feel happy himself. There was always something wanting, and the prince could not understand what it was. He possessed everything anybody could wish for. He lived in a magnificent palace, and had a large lovely garden to walk in.

One evening when he was sitting, despondent, near the lotus-pond, watching the handsome peacocks while the setting sun sent its rays over the garden and lent all a wonderful purple sheen, he felt so unhappy that he burst into tears. Then he saw that the big lotus-flower in the pond, the one which was known all over the country to be holy, opened, and a wonderfully beautiful being stepped out of its corolla. The prince was so astonished that he could not believe his own eyes at first, but when the fairy smiled kindly at him he felt suddenly so light and happy that he exclaimed loudly, "Who are you, wonderful one, who have been able to lift the curse that has been thrown over my life?" The fairy replied, "I am the one you have been longing for all these years when you felt the want of something—you did not know what. It is I who am helping those who are in need. I am keeping watch with the mothers in the long nights when their children are fighting with the fever. I am comforting the child who is crying from hunger, and I am near the mother when she gives it the crust of bread that she needs so sorely herself. I am leading the warrior when he risks his life to save a wounded comrade; and I am at the side of

those who give the beggar their last pennies. I am happiness, the highest happiness; only with me can you find peace!"

When the fairy had said these words, the lotus-flower closed its petals, and it was as if every sense of happiness disappeared from the presence of the prince. The sunset paled, the peacocks were no longer worth looking at and everything appeared sad and dreary. The tearing pain and longing in his soul started again, only a thousand times worse than before.


In deep thought he walked about in the garden, and when the red of dawn came he had gained a victory over himself, he had decided to give up his royal rights, to go out into the world to do good. With this resolution there awakened in him a deep inner happiness. He heard the brooks rippling like music, and he breathed the lovely perfume of a thousand flowers. And as he stood there in his garden for the last time, before he went out into the world to find that happiness that all these wonderful surroundings had not been able to give him, he observed a small bird which had built its nest on the ground instead of in the trees. At first he wondered at this, but later he thought that it was a symbol of the great truth that men can be equally happy wherever they are, if only they are in possession of the inner peace.

When he left his garden and went out in the world, he heard a thousand birds singing to the great Creator's praise. And he had never before been able to enjoy the singing as he did now. Far away in the jungle he heard the deep trills from India's nightingale, the chamathrush, and they expressed for him the noblest feeling that exists—the self-sacrificing love.

Atmospheres

By Dora E. Hecht

(England)

 HE potency of invisible, inaudible, and intangible things is perhaps nowhere more generally realized and acknowledged than in regard to what is termed atmosphere. Alike from an individual and from a group, a fluidic something seems to emanate, volatile and elusive, yet often definite in its effects. At one time provocative of action, at another of thought, at another inhibiting all but feeling and emotion—a strongly-charged atmosphere may be as dangerous or as helpful as the higher voltages of the electricity it seems to resemble.

Who has not felt, even if he has not realized, the extraordinary frigidity of an orthodox mental (not to say intellectual) atmosphere, and the varying heat of the tumultuously emotional atmosphere? Who has not experienced the sense of ease emanating from a congenial atmosphere, while the self-same external conditions may at other times render him awkward and tongue-tied? The stony silence with which unwanted information is greeted, the uninterested attitude or make-believe sympathy so frequently encountered—are all but outward signs of an uncongenial atmosphere; whereas to find oneself compelled continually to surpass oneself, to live, as it were, both inwardly and outwardly at ease, and yet at high pressure, seems to be evidence of a congeniality as rare as it is valuable.

Obviously, it is during childhood and adolescence that atmosphere is most potent from the physical and emotional viewpoint; and much of the value of school and college life probably lies in the peculiar qualities of those potencies. This is natural, since the home, being a workshop, play- and resting-place, for the adult, cannot reasonably be expected always to provide that constant element of fluidity

which the growing mind and heart need. Youth craves space—mental, emotional, and spiritual as well as physical—and the denial or restriction of movement in any one of these spheres inevitably tends to confine growth, if not to inhibit it. The adventurous spirit natural to youth requires opportunity and freedom for its development, and the restricting and confining atmospheres of a former generation (to which inevitably most parents belong) may easily shackle and hinder incipient efforts towards mental and spiritual growth.

Retirement into his own atmosphere, or even the possibility of such retirement, seems indeed to be the hallmark of a truly civilized existence. To this the herd-living still so prevalent or customary in school and home appears to maintain barriers, the destruction of which is essential if the true individuality of each person—male and female, adult and child—is to have a chance to emerge and develop. Freedom in this respect seems to be of the very essence of civilized life, albeit the habit or frequent necessity of sharing rooms and even beds (this last happily is now disappearing) is wholly adverse to development. In regard to this point, some Continental countries are far in advance of Great Britain, where, in some circles, two or more in a bed is still common.

Many a sensitive—child or adult—suffers terribly from this lack of privacy, found even in so-called cultured homes, and resorts to all manner of expedients and subterfuges in order to steal a time of seclusion, a time of being in his own atmosphere. To make this a form of wrongdoing was undoubtedly frequent in the Nineteenth Century, so little was it realized that compulsory being with others is not sociability, nor herd-

living identical with love of one's fellows.

Moreover, it is not merely a matter of age; each individual—even a child—has his own atmosphere, to which other atmospheres may or may not be congenial (*viz.*, tending towards expansion—the greatest need of the child as also of many adults). Apparently neither will nor affection control this congeniality, which appears to be, as it were, as clearly a case of the possibility of mixing, as though the elements concerned consisted of chemical components. Either two atmospheres mix or they do not, and neither blame nor virtue accrues from this fact; it is merely a chemical proposition for which the only solution appears to lie in analysis and consequent action.

The question of atmospheres may be elucidated by applying chemical analogies of solution and other changes. Salt is not made sweet by the addition of glucose, although it may be neutralized and dissolved by other elements. Again, the fluidity of water makes it take the form of its receptacle, but it does not thereby acquire the latter's attributes and possibilities of use. Similarly, the "watery" (dreamy) child may acquire the positive mental habits of an "earthy" (the word is used in no derogatory sense) environment without assimilating the capacity for initiating and carrying out practical activities, which are the supreme values of the "earth" person. Any assimilation that may occur will probably be at a much lower level, seeing that they are artificially acquired and not part of normal development.

Further, the pulverization of earth by fire cannot be accorded the value or potentialities of steam, although in both cases the change of condition is produced by heat. High temperature may even be dangerous in connection with certain substances, and the fact affords an analogy which, if rightly considered, might be serviceable in preventing the useless or wanton admixture of atmospheres so often attempted, *except when such are brought*

about for definitely social and collective purposes.

This is a cogent point. For although some individuals attain their highest efficiency and purpose in and through social and collective effort, there are doubtless others of whom the reverse must be said. That does not mean that either has more or less individual uniqueness, but rather that the modes of attainment and expression are different. Each must and should attain to the full functioning of selfhood which, at every age and stage of development, is true happiness. To this end the one retreats into his own atmosphere and thence creates his mite of social service, whilst the other, seeking to merge his atmosphere with that of others, bestows on his fellows the effulgence of his inmost being. Thus each attains and each bestows. *Fruition comes through atmosphere.*

Were this fact understood and more generally acted upon, both greater coherence and intensity of living, and the true satisfaction and happiness which come from the discharge of energy along lines indicated by selfhood, would be more frequently met with. As things are, obedience to the dictates of a spuriously socialized conscience, and dread of individual uniqueness—being "peculiar" is a bugbear to many—too often impede and hamper that *evolution of selfhood, as and for social service*, which appears to be the lawful means and object of human development. It is impossible to conceive how different the world would be if the embargo on selfhood and the confusion of ideas respecting duty, pleasure and service, usually so prevalent, were removed. Then the way would be open for a truly civilized—not to say cultured—mode of living, varying infinitely, in accordance with the infinite varieties of mankind's need for self-expression and development.

By reason of his age, youth is unable to view the question of atmospheres dispassionately and objectively, however much he feels their potency and prejudicial or beneficial

effects. He knows, often only too well, that he "makes an ass of himself," or behaves himself badly, in one atmosphere, whilst in another, under similar conditions, he behaves himself as though he were both wise and childlike. The disparity in his demeanor and conduct may even disturb him, but being young he will probably attribute his difficulties to personalities rather than to the elusive potency of atmosphere.

But it is not only in childhood and youth that the potency of atmosphere becomes evident; at every age sensitive natures react to and are influenced by atmospheres of divers kinds and descriptions. The present seems to be an age when such sensitiveness is so common as to call for its recognition not only by educationalists but also by society in general. The study of atmosphere and of what might be termed inner atmospherics is not likely to be popular among students of the exact sciences, since, in this sense, atmosphere appears to be far more intensive and insidious than exact. Such study may possibly, among other things, lead to the discrimination and differentiation of people under the guise of their chemical analogies. For instance, "watery" people will be recognized as being inevitably dried up and rendered temporarily impotent by fiery atmosphere, whilst they may be reduced to mud—*viz.*, compelled to accentuate their least developed qualities—by too much earth. Air, on the other hand, may for them denote expansion, and give the possibility of heat and pressure turning water into steam, thereby causing its heaviness to disappear.

Viewed from the cosmic standpoint of air, earth, fire and water, the question of atmosphere should ultimately be freed from the mire of personalities into which it so often tends to sink. For then the admixture of the personal equation falls into its due and proper place, a place which at most must be relatively insignificant. The present age, however, seems to like to emphasize and often to exaggerate personal factors, possibly in part as a reaction

to the attitude of preceding ages, when the individual hardly appeared to count at all. Now, however, we seem to be in some danger of being (or of thinking ourselves) over-individualized, a fact which in itself appears to be just as inimical to individual uniqueness as it is to the spread of that social solidarity of which individuality is the true basis. In this, as in everything, the happy mean must be sought and found ere the *coördination of atmospheres*, and not their ignoring or attempted compulsory fusion, can become the basis of that coöperation which underlies the truest labor.

The solidarity of functioning and unity of atmospheres, coupled with the realization of their inevitable differences, appears to supply a truly solid foundation upon which such differentiation as man is able to attain may rest with safety. Unity in diversity of atmospheres, the interpenetrability of which is recognized as contingent upon non-personal factors, should certainly tend to help to bring about a more stable condition of the body politic, as well as a more fluidic condition of the individual.

Hitherto, it has in a great measure been the custom to regard man from the point of view of tendency and derivation. May we not now be on the verge of a new standpoint, from which the efficiency and urgency of the moment, the utter intensity and concentration of daily living, will become both the keynote and standard of human life? Until now, so few, so very few, people have done more than merely exist, painfully collecting, preserving and expending the means (as they conceive them) of such existence. They gather fruits, of their own or others' seeking; they scatter seeds, at random and often without regard to soil or culture, and till the ground with virtuous effort but scant knowledge. And what is the outcome? Information for those who can receive it, but little save physical and sensational stimuli for the countless multitude who cannot assimilate mental food. How could it be otherwise while herd-life rules and the

deterrent atmosphere of unevolved individuals (i.e., of those who are but partially living) is still unconquered?

The awakened man, however, being alive to the potency of atmosphere, is careful and aware in particular with regard to what he dares to repress. For him, repression signifies danger, since he knows that repressed elements of thought, feeling and emotion constitute the basis from which atmosphere emanates. To him, a clean man is one whose repressions are inoffensive, nothing to be ashamed of, and therefore atmospherically innocuous.

But as things are, most people repress and put away out of consciousness whatever they may have discovered in themselves or in others which savors of the animal origin of the race. That is disastrous and the cause of endless difficulties. For, notably, the child—and indeed all who are sensitive—is far more vitally affected and influenced by atmosphere than by conduct, deeds or verbal admonition. He senses, as it were, the passions he is never permitted to see, so firm and fixed are those wise repressions. Wise? Yes, undoubtedly wise, since did the child witness ebullitions of primitive fury, elemental greed and so forth, all possibility of adulthood preserving even the semblance of dignity and of imperturbability as a claim to respect, were gone forever.

The potency of atmosphere is indeed nowhere more patent than where repression is concerned, the atmosphere of repressed emotion being often reflected and evidenced by the weaker members of the environment, particularly by children. An instance of this comes to mind: when a child, infuriated by some act in a household of constant repression, cries, all unconsciously, "It is you who make me naughty, Mummy!"—and thereby utters truth.

But not only repressed emotion vitiates atmosphere and renders the best external conditions unwholesome, if not altogether impossible, for the sensitive, particularly children. Many a child has experienced the deterrent

or coercive quality of an atmosphere where all that is unknown or not cognizable by certain definite means (usually the intellect) is taboo. Adventure is impossible in such an atmosphere, and since by adventure mankind lives, spiritually, physically and emotionally, at ever-increasing norms of suitable output and possible intensity, it hardly seems extravagant to attribute much of the mediocrity of modern life to the frequency of a deterrent element in atmosphere, if not also in fact.

The oft-quoted saying of the much harassed mother, "What are you doing, Billy? Then, don't!" exemplifies an atmosphere in which judgment appears to be latent, and misunderstanding to lie, so to say, round the corner. These things affect consciousness and inhibit or distort action as effectively in the case of the sensitive as they would were they actually insurmountable obstacles on the path of his natural expression.

Mention should be made also of the dangers of an atmosphere of indulgence, the chief of which seems to lie in the bias towards *unconscious indulgence and conscious severity* to which it may easily lead. Such a reaction is dangerous, because, not being controlled by conscious reason, will and so forth, the indulgence is liable to seize on the involuntary part of man's make-up, making use of what should be automatic functioning for its expression. So many of man's physical functions act automatically and without the connivance of the will, etc., that physical well-being may often be lessened, if not actually endangered, by inappropriate and therefore inexpedient indulgence and severity. For instance, it is one thing to stop a person from walking and another to interfere with the mechanism of walking; the latter is, or should be, unconscious, whilst the former is subject to will, desire and so forth. Instances have, however, been known where the automatic functioning of the pedestrian has been stopped by the descent into the unconscious of the will, which, normally, should

obviously have confined its functioning to the *incidence* of walking and should not have affected its mechanism.

As a matter of fact, unconsciousness of atmosphere may be as much a hindrance as a help, as is shown by the above-mentioned instance, in which, an indulgent atmosphere having remained unrecognized and its continuation consequently unconscious, a stoppage of involuntary functioning resulted. Doubtless, this is rather an extreme example, but its difficulties of many kinds, mental and emotional as well as physical, may very possibly often be due to such unconscious reactions and actions. In every case it is well to remember that effort, strenuousness, is the normal attitude of both child and healthy adult, for both of whom congeniality of atmosphere involves freedom to function intensively.

The "strait-laced" atmosphere of our parents' childhood is happily no longer a common inheritance. But it may be doubted whether an atmosphere of license is any more favorable to free and full development. Unfortunately, few people seem to be able to realize the enormous gulf set by nature between liberty and license, or to see that the truly free are more bound by the law of their own being than the most rigidly fettered by externals. After all, license is but an attempt to follow a law of one's own or others' devising, whilst freedom, in the true sense, bestows liberty to ignore all but the social law and the urgent necessities of one's own nature. By many people, however, freedom has never been clearly differentiated from license, with the result that instead of granting children essential modes of freedom, indulgence amounting sometimes to licentiousness is permitted, with pernicious consequences alike to individual and environment.

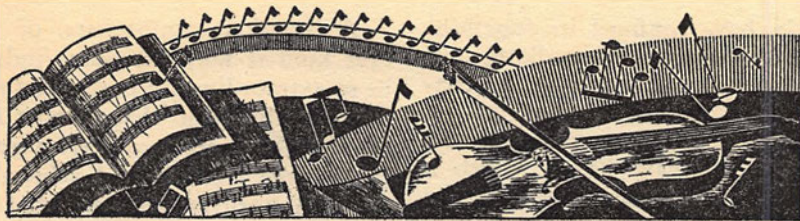
A licentious atmosphere, of whatever kind it may be, seems indeed to be so extraordinarily prejudicial to human development that almost superhuman efforts are needed ere a sensitive can emerge from it and achieve freedom. A sensitive, yes; but what about the insensitive, the ordinary, matter-of-fact, unimaginative and unimpressible individual? How will such an atmosphere affect him? Probably either by rendering him more than usually strait-laced—an unconscious defensive reaction—or by engulfing him in some equally energized, albeit not necessarily identical, kind of indulgence. Whether either result is more beneficial, or at least less injurious, to the individual and his environment than the other, is left to the imagination of the reader.

One fact is certain: just as a healthy garden plant requires support, protection and guidance (i.e., transplanting) during its early growth, so the child, whether sensitive or insensitive, needs the support of an appropriately free atmosphere—a matter of individual adjustment far more than of social condition—if its early growth is not to be hampered, distorted and impoverished. The natural beauty of everyone must have its chance: a free field, and neither favor nor pressure of any kind. Then, only, can atmosphere be relegated to the secondary place it should naturally occupy.



This analysis of various kinds of atmosphere is an endeavor to help towards the preparation, firstly, for the conscious revision, secondly, elimination, of such as are inappropriate and archaic, and to point the way to the ultimate abolition of atmosphere in so far as it forms a deterrent, provocative or partially paralyzing factor in human existence.

[In contributing this essay Miss Hecht desired us to state that it will be included in a book entitled *Intelligent Revolt and Other Papers*, that will be published shortly by Rider & Co., Paternoster House, London, E.C.4, England.]



“The Valkyries”

An Occult Interpretation

By A. N. Ingamells
(New Zealand)



N regard to such stories and myths as Wagner chose for his music-dramas, Novalis writes illuminatingly. He says: “It depends only on the weakness of our organs and of our self-excitement, that we do not see ourselves in a fairy world. All fabulous tales are merely dreams of that home world which is everywhere and nowhere [the Eternal state of consciousness, beyond time and space]. The higher powers in us, which one day, as Genies, shall fulfill our will, are, for the present, muses which refresh us on our toilsome course with sweet remembrances.”

The fundamental idea in *The Ring of the Nibelung* series of music-dramas seems to be to present the story of evolution from its source and beginning to its goal. The soul in its age-long journey, in growing from spiritual babyhood to spiritual manhood, is in a continual state of change: now joy, now sorrow; now success, now failure; and all this owing to the fact of its being born in ignorance of its surroundings in these lower worlds, and also to the fact that all souls do not start their evolution at the same period or make the same rate of progress, a fact which often causes us to misjudge one another. “The Valkyries” should be considered the first drama in the *Ring*, for “The Rhinegold” is in the nature of an introduction. [An interpretation of “The Rhinegold” by the same writer ap-

peared in the Jubilee Number of *The Theosophist*, published at Adyar in October, 1929.]

The characters in the Valkyrie drama are: *Wotan*, the evolving god (In Wagner's drama we have a very much humanized god. In the original and pure myth, Wotan is the personification of the first aspect of the Norse Trinity, corresponding to the Father aspect of the Christian Trinity.); *Brunnhilde*, his Valkyrie daughter, and her eight sisters; *Fricka*, Wotan's wife; *Loge*, god of fire; *Sieg-mund* and *Sieglinde*, brother and sister Walsungs (The Walsungs are not the same as the Valkyries, but they are fine heroic types.); and *Hunding*, Sieglinde's husband.

A few symbols and types referred to in “The Valkyries” call for an explanation. The Ash Tree (*Yggdrasill*), around which the hut of Hunding is built, was, with the old Norsemen, the symbol “of the Universe, and of time and life.” Its roots lie hidden in the deeps and darkness of primal matter, and its branches flourish in the high upper air of the vast heavens. It symbolizes the unity of all life and the perennial growth and renovation of all things. It is evergreen, for it is daily sprinkled with the water of life from the Eternal fountains. Evil and sin gnaw its roots incessantly, but the Ash Tree cannot wither until all evolution ends and life (as we know it) and time and the world vanish and disappear. In reality the Ash Tree is a

symbol of the planes of the Solar System, pictured as a living tree.

The Sword, called "Nothung," left in the Ash Tree by Wotan for his child, Siegmund, represents the Spirit of Heroism or the Spiritual Will. "Nothung" means needful (or necessity), and is the offspring of distress; i. e., this sword or spiritual will comes into existence by the *need* or distress and struggle of the soul. It therefore means the power developed by effort.

The Walsungs are the result of the union of a god with a mortal. It would seem that mankind is referred to, for man, according to Theosophy, is the result of a descent of a fragment of the Supreme Spirit into the human form prepared for its reception—hence he is the result of the marriage or union of God (Spirit) with form or body (matter)—the Immortal uniting with the mortal.

One may presume that the horses ridden by the Valkyries are a symbol of the means of rapid movement, locomotion, though many mystics have seen, in the inner worlds, the fairy folk of song and story riding their tiny and beautiful white steeds. Therefore there may be, on the inner planes of our cosmos, forms similar to the horses ridden by the Valkyries. The Valkyries should be regarded as superphysical beings, and by their nature we may consider them as embodiments of all the noble, inspiring emotions that urge us in the pursuit of the ideal. With the old Norsemen the quality most to be desired was valor, so we find that the Valkyries embody the spirit of the storm and they waken the fire of heroism in the breasts of all warriors.

Brunnhilde is the most noble of the nine Valkyries who appear in the drama. She personifies the perfect woman, and is the very essence of the power of love. Literally, the word Valkyries means the "choosers of the slain," and according to the old legend they bring the souls of heroes to Valhalla, the Norse heaven, where they form a bodyguard for Wotan, the god.

The drama opens with an orchestral

Prelude, depicting the violent storm through which Siegmund, a child of Wotan, wearied after many fights with enemies, seeks shelter in the hut of the brutal Hunding, who is married to Siegmund's twin sister, Sieglinde, (a fact not known to them at this moment).

A short account of this introduction is as follows:

"The brief prelude which precedes the rising of the curtain is one of Wagner's most remarkable descriptive passages. By simple means he conveys a vivid impression of the dark and gloomy forest, the trees which bend rain-swept before the onslaughts of the roaring gale; the crash of thunder and the ghostly flicker of lightning. Through the storm flies Siegmund, weary and exhausted, from the cruel and relentless foemen. The persistent musical motive in the bass instruments, forging on and on changelessly, tells us more of the pursuit than any words could do."

It is while Siegmund is away with his father that Sieglinde is carried away by force and married to the rough Hunding, who personifies the dark and brutal aspect of consciousness. The twins, Siegmund and Sieglinde, are soul-aspiring types; they might be regarded as two aspects of one being, the positive and negative, or male and female aspects of matter. Heavy are their trials, for they bear within themselves the seeds that must develop to maturity only by growth, which is often difficult owing to the many obstacles with which spiritual progress meets in its path.

The curtain rises showing the interior of Hunding's hut, which is illuminated by the fire on the hearth. In the center of the room is the huge Ash Tree in whose trunk a sword is imbedded, having been placed there by Wotan. The door opens, and we see Siegmund staggeringly enter and fall exhausted to the floor by the hearth. Sieglinde now appears, attracted by his entrance, and a flood of compassion flows from her and envelops the exhausted wanderer. They gaze spell-bound into each other's eyes, both

being unconscious of their relationship to one another, for each thinks the other dead in childhood.

Discordant and menacing emotions assert themselves in the music as Hunding now stridently enters his hut, as if he jealously resented the presence of Siegmund. However, he offers hospitality to the stranger whom he yet does not know, but he is puzzled by a resemblance to his wife. Although Hunding suspects that Siegmund is his enemy, he must first offer hospitality according to the strict custom of the time. During the evening meal Siegmund tells his history.

Wm. C. Ward, in his brochure on these operas, writes finely of Siegmund's condition here. He says: "The incessant toils and rebuffs of the aspiring soul in its long contest with the powers of evil, its passionate yearnings, its flashes of joy ever again overclouded by the darkness of despair, are depicted in the words and music of this and the following scenes. Siegmund relates the sad story of his troubles and misadventures. Misfortune lies upon him; whithersoever he turns he is fated to encounter but enmity and strife. Finally he narrates how, being called on for aid by a maiden whose kinsfolk were forcing her to a loveless match, he slew many of the foe, yet at the last, overpowered by numbers, wounded and weaponless, he saw the maiden slain, and took refuge in flight."

Hunding discovers that Siegmund is his wife's brother and his enemy. Although he offers Siegmund shelter for the night, he warns him that on the morrow he must fight for his life. Hunding and Sieglinde now retire, leaving Siegmund alone by the now dwindling fire, but before Sieglinde leaves she vainly endeavors to draw her brother Walsung's attention to the sword buried in the tree.

Left alone, Siegmund broods upon a prophecy by his father that one day a sword will help him in his dire need. Suddenly, the fire falls and in doing so momentarily flares up, revealing the tree on which the sword's hilt is seen. At this point Sieglinde reenters, tell-

ing Siegmund that she has given her husband a sleeping draught. She relates to him how a stranger had thrust the sword into the tree on the day of her unhappy marriage with Hunding. She tells him the stranger's story that the sword shall belong to whosoever could withdraw it from the tree trunk, and that the stranger had *whispered* to her that only Siegmund shall ever succeed in doing this. The two embrace, and in the ecstatic duet that follows, brother and sister recognize each other and their souls link in wondrous communing.

Siegmund in his joy now wrenches the sword from the tree; the lovers then pass out into the lovely moonlit night, and this brings the first Act to a close.



After a tumultuous orchestral passage, suggestive of the wild flight of the Walsung brother and sister over stick and rock, the curtain rises to reveal an open space in a dismal rock-strewn mountain pass. Wotan stands at the mouth of this gorge, clad in the panoply of war. Before him is Brunnhilde, his favorite of the nine Valkyries. "Bridle your horse, warrior maid!" orders Wotan. "Strife is at hand! Haste to the fray and . . . shield the Walsung from harm. As for Hunding, let him fend for himself; I want him not in Valhall!" At these words Brunnhilde springs lightly away to the rocky heights where she has hidden her horse and joyfully utters the Valkyrie war-cry: "Ho-jo-to-ho! Heia-ha!" When she reaches a high peak she looks keenly around her. She calls down to where Wotan stands: "Take warning, father, prepare yourself for strife! It comes your way. Fricka approaches in her car drawn by rams."

Wotan awaits Fricka's coming uneasily: "The old strife . . . the old trouble!" he mutters to himself. Fricka proves to be thoroughly angry; she considers herself, as the goddess of marriage, outraged and insulted by Wotan's complaisance with the illegal love of the brother and sister Walsung pair. Hunding is wronged, she

asserts, for Sieglinde was bound to him in holy wedlock. She demands righteousness; that Siegmund be killed by Hunding is essential to her honor: Wotan is obstinate. At last, after long "nagging," she extracts a promise from Wotan that he will not shield Siegmund in the coming fight with Hunding. Fricka strides away triumphantly.

Fricka generally shows herself the enforcer of custom, of the established order and idea of things, of external forms, even when they have outgrown their usefulness. She leaves Wotan, who sinks down in a state of despair, having succumbed to his wife's insistence to betray his beloved Siegmund to his death.

In a poignant scene Wotan now bids Brunnhilde prepare for Siegmund's defeat, and although her father now *wills* that Siegmund be slain, Brunnhilde, with spiritual insight, sees that he *wishes* his victory, and she says to Wotan: "Thy words can never turn me against the hero whom thou hast ever taught me to love." Wotan, however, is bound by his own past, by his own karma, or sowing, and does "what his heart would not" do. Fricka opposes the Valkyries, who are the love offspring of Wotan's aspiring nature, and only desires to keep the god selfishly within the walls of Valhalla. To her, Valhall is only desirable as the abode where she may keep the god by her side and prevent his wanderings and his high dreamings. She does not regard Valhall as a royal abode where the world may be ruled and the god beget restless Valkyries and brideless heroes, spiritual fighters that are the progeny of his aspiring, higher nature.

The twins, Siegmund and Sieglinde, exhausted with their flight after leaving Hunding's hut, seek rest in the forest; Sieglinde swoons and remains in a deep sleep, lovingly watched and guarded by Siegmund. Brunnhilde, the Valkyrie, here enters and with heavy heart informs our hero of the god's decree. Only to those mortals destined for Valhall does Brunnhilde appear. Siegmund cares not for the

bliss of Valhall if Sieglinde cannot go with him. If he must go then the sword shall claim both, he says, and prepares to slay her.

Filled with tenderness and heroic sympathy for the lovers, Brunnhilde disobeys the command of her father (in *reality* the command of his wife Fricka) and promises to give Siegmund the victory over Hunding who now appears. Siegmund steps forth to meet Hunding and when the battle commences Brunnhilde hovers protectingly over the hero with her shield. Wotan, however, appears at this point, whereupon Brunnhilde flees, and the god, compelled by his vow to his wife, interferes, and on his spear the magic sword of our hero is shattered and he falls by Hunding's sword. The enraged Wotan thereupon himself slays Hunding and pursues his disobedient daughter. This scene closes the second Act.



Act III brings us to the world-famous Valkyrie scene—one of Wagner's most popular and vivid tone pictures. The Valkyries appear above the rocky heights and are, with wild, excited cries and laughter, flying at a furious pace through the storm and lightning with slain warriors to Valhall. The whole scene is one of electric-like power and activity.

The reason for Wotan's legions of Valkyries taking heroes to Valhall is given in Wotan's remarks to Brunnhilde in Act II:

"Through you Valkyries
I meant to avert
What the Wala (prophetess) caused
me to fear—
A shameful end of the gods.
That strong for the strife
The foe might find us,
I bade you bring me heroes:
Whom in masterful wise
We held in our laws,
The men whose courage
We had controlled,
Whom through cloudy bargains'
Deluding bonds
To blind obedience
To us we had bound —

You now were to spur on
To storm and strife,
Provoke their strength
To rough contention,
That troops of hardy champions
I might gather in Valhall's hall."

We should note from Wotan's words that these heroes are not the highest types. Their heroism is fanned into flame by external forces, whereas the highest heroism is self-initiated. They are brave, but they are fighting for limited and dogmatic ideas, and the ideas possess and control *them*; whereas in the greater, more developed they possess and control the ideas—which means a very great difference.

Many splendid souls on earth honestly fight for worn-out principles and outgrown creeds, and we find many of these types today—people who are unable to break away from custom and the shelter which established things and creeds give; public opinion, too, sways them hither and thither. These are some of the things that hold men back from claiming their Divinity, their Divine birth-right.

Brunnhilde now comes upon the scene at a furious speed, carrying the half-conscious Sieglinde, for she bore her off after the death of Siegmund at the end of the second Act. After consulting with the other Valkyries, she decided to direct Sieglinde to the wood where the giant Fafner, in the form of a dragon, has secreted the Ring of power and hoard of Gold, for she believes Wotan will not enter the dragon's domains. Giving her the broken parts of the sword, she informs Sieglinde that it is she who is to be the mother of a hero of heroes, Siegfried, the liberated soul who will restore the ring of gold to its true place and owners, and become a redeemer of man; and that she must preserve and guard the broken sword for her child. Sieglinde leaves with rapture in her heart at the wonderful and welcome news.

The excited Valkyries now gather about Brunnhilde to shelter her from the wrath of her approaching father,

Wotan. We should remember that Brunnhilde, in aiding Siegmund and Sieglinde, through obeying the god's secret wish, had been disobeying her father's expressed will, though, as has been noted, Wotan *had to will* opposition to his favorite daughter's splendid fight for true love.

The Valkyries shudder at the sound of Wotan's voice, and huddle together. Generously they shield Brunnhilde and hide her from sight amongst them. Complete darkness has now fallen, and only a fearful red glow lightens the gloom. Wotan strides angrily upon the scene and approaches the trembling group of Valkyries. "Where is Brunnhilde?" he demands fiercely. "Shield her not," he cries. "Do you hear, Brunnhilde? Come forth!" There is a brief but awful pause, then the little group parts and Brunnhilde comes slowly down the rock. "Here am I, father," she says, simply. "Pronounce now my punishment!" "I will not chastise you," replies Wotan. "You have shaped your own punishment. You are the love child of my will, yet you have worked against that will. What once you were, now you are no longer. No longer wish-maid nor Valkyrie!"

The stand for limiting custom and falsehood has reached its climax when Wotan solemnly renounces Brunnhilde and condemns her to a sleep from which she shall not recover until a hero, "freer than he, the god," shall awaken her. Wotan says, "So didst thou what I so gladly would have done, but need forced me to leave! . . . Let thy happy mind hereafter guide thee; from me thou art now forever freed," which remark reveals Wotan's noble heart that his mind and will are not strong enough to obey.

Brunnhilde pleads piteously against her fate, i. e., this sleep, the separation from her father, and the loss of her Valkyrie nature; and when she finds her entreaties are in vain, she asks one boon of the god, and that is, that her body be fenced about by fierce tongues of fire, which can only be passed through by him who knows no fear.

This means that unalloyed truth is hard to discover, and only the true, strong soul may awaken the "Sleeping Beauty," that is the Spiritual Self deep within us, our Divine birthright, our Divinity. All this is symbolized in Brunnhilde, Wotan's offspring, Wagner's greatest woman.

Wotan here sings his immortal and passionate farewell to his Valkyrie; and of the brightly glittering eyes into which he has so often gazed, he says: "On mortal more blessed they now may shine, but on me, the hapless Immortal, they must close now forever . . . so must the god kiss your godhead away."

Brunnhilde is supreme in her sacrifice; she gives up her godhead and accepts banishment from her father rather than betray her own heart's convictions and be untrue to her ideals. So it must ever be with every great soul.

Wotan clasps Brunnhilde's head in his hands and gazes long into her eyes, then kissing them, and with the kiss withdrawing her godhead, he leads her to a low, mossy bank and places her beneath the branches of a spreading fir tree where sleep overcomes her, induced by the spell he has cast upon her. He closes her helmet and completely covers her with her broad Valkyrie shield. Casting another look upon her, he retires a little to command Loge, the god of fire, to appear and encircle the rock with flames. Three times he strikes a rock and there is a mighty roar as fire issues from beneath the earth. Wotan, with his spear, directs that the flames encircle Brunnhilde, and they burn fiercely and incessantly under the spell which he imposes upon them.

Once again Wotan gazes in sorrow upon Brunnhilde, then turns and disappears. . . . The fire invoked by Wotan, with which he surrounds his daughter, should be regarded as a symbol of a protection of an occult nature, its power, and we should always bear this symbolical aspect in mind.

To students of metaphysics, Theosophy, or mysticism, the unfolding of

a great music-drama can be of intense joy and interest. For instance: if, as you watch the fire surrounding Brunnhilde, you have a knowledge of the beings who appear wherever flame exists, there is a quite special and added interest. There are, all the greatest occultists and seers tell us, certain beings whose earthly body is flame; these are the "spirits of the fire," or salamanders, and they are invoked in some ceremonials and in some of the lesser mysteries. I think Lord Lytton, who was an occultist, speaks of the salamanders in one of his novels; in either *The Last Days of Pompeii*, or in his *Zanoni*. The greatest of all these beings are the mighty angels of the fire, which are considered to be the most sacred of all the beings who live in the elements. In the flames surrounding the sun, there are some extraordinary forms which have, I think, puzzled many astronomers, for they seem comparatively stationary. From earth they tell us, they look like giant leaves. These, it is said, are the mighty Angels of the Sun with bodies of fire, miles in height; and that they play a most sacred and tremendous part in the scheme of our Solar system we can well imagine. Then again we read, that in fire there are myriads of tiny little lives whose effects act as healing agents. Physicians make considerable use of heat or high temperatures, but they perhaps are not always aware of the conscious lives who provide the vital agents where high temperatures exist.

It is Loge (the Scandinavian name for the god of fire) who is invoked by Wotan in this fire scene, and it is he who is responsible for the appearance of the fire; for fire can nowhere come into being without him, as the fire is his earthly form and the beings in the fire are part of his own life.

They who worship the Spirit of the Sun, burn candles, or light sacrificial fires, may not be so far amiss as many of us have so often imagined them to be. It will be a wonderful day for us when we wake up to the fact that the whole of the cosmos is a vast living body—God's living garment.

In a letter to Roeckel, Wagner writes: "After his parting from Brunnhilde, Wotan truly is nothing but a departed spirit; his highest aim can only be to let things *take their course*, go their own gait, no longer definitely to interfere; for that reason, too, has he become the "Wanderer." Take a good look at him! He resembles us to a hair; he is the sum of the intellect of the present, whilst Siegfried is the Man of the future, the man we wish, the man we will, but cannot make, and the man who must create himself through *our annihilation*."

Wagner says *our annihilation*, for it is the normal mind of humanity that is "the cloud upon the Sanctuary" which hides the reality that is so much higher than the mind.

In conclusion, if we regard all the happenings of the *Ring* dramas as a process going on in one human soul, we will sense that it is the story of humanity's evolution to perfection, both individual and collective; and it is well to remember that it is a process that must go on in each human soul before it is free. The coarse, brutal selfishness of Alberich and Hunding

end in defeat; then we have the much later incarnation and phase of the soul in Siegmund and Sieglinde. Then from these lovers is born the further transmutation in the youthful Siegfried, the ideal youth, as Brunnhilde is the ideal woman, Wagner's supreme woman, who is also the consummation of Wotan himself; for to the will and intellect she adds the heart principle of sacrificial love. Love, or Brotherhood, is the mystical cement that attracts and binds all that is into one whole; it binds the lover, the family, the tribe, the nation, the planets, and the countless solar systems in space—both in this and upon all the planes of nature and in all states of being, for all future time; it is the gold that lies at the very heart of the universe.

This love is that of which a Great One has said: "There is love so great that loss can never be, though the beloved be forever separate. There is love so great that loss can never be, because loss means duality, and in this love there is unity unbroken."

["Siegfried," the next drama in *The Ring of the Nibelung*, will appear in a later issue.]

Music

By Henriette Posner

(New York)

Flowers live and die with seasons,
Eyes behold their beauty tender,
Music's form, for God's own reasons,
Lies concealed in heav'nly splendor!

Music heals the wounds of sorrow,
Soothes the heart oft filled with sadness,
"Wait!" sings music, "by tomorrow
Tears will melt to streams of gladness!"

Play soft music while I'm dying,
Strains of deepest madd'ning beauty;
Let them crush the heart, expiring,
Then bid Death fulfill its duty!

Artificial Happiness or Alcohol—The Deceiver

By Marie R. Hotchener



IT WAS Lord Bacon who said, "All crimes on earth do not destroy so many of the human race, or alienate so much property, as drunkenness." This bespeaks the profound conviction of a great philosopher, and the indisputable conclusions of modern science confirm his judgment.

Alcohol was not isolated as a separate product until Albucasis, an Arabian chemist, invented the process, about 1130. Before that time intoxicating drinks were those which were obtained through fermentation and simple processes of decomposition. What a story of degeneracy might be written if one traced the history of the centuries subsequent to the discoveries of Albucasis! But we are to deal more with present conditions. The principal good that seems possible to trace from its discovery is that through its isolation scientists have been enabled to study its destructive nature on the human body—the power to kill life in its cells. Certain tissue may be prevented from actual decay—"preserved" in pure alcohol—but nothing can live in it.

For a long time alcohol was considered a food and a medicinal curative, but this opinion has been wholly refuted by modern science. Dr. Benjamin Rush of Philadelphia was a pioneer in such scientific research and was encouraged in it by some great men of his time. Among them was Benjamin Franklin, General Putnam, Dr. Belknap, and others. He (Dr. Rush) found that distilled liquors killed the life in protoplasm, and produced serious injury to the human body. His associates agreed with him. Dr. Magnus Huss of Sweden also con-

firmed these opinions and invented the word "alcoholism."

ALCOHOL SHORTENS LIFE

Dr. Benjamin Ward Richardson of London startled the medical world by proving through long experimentation that alcohol was an anaesthetic, deadening mind processes, and by degrees reacting upon the human system as a virtual poison, unquestionably shortening life. "Alcohol is a chemical compound, one of the dangerous derivations of the hydrocarbons, a class which includes most of the poisons known to man."

In 1915 the "Great Committee on American Pharmacopoeia" eliminated liquor of *all kinds* from the field of curative medicine. And the National Convention of the American Medical Association concurred in this opinion and agreed that alcohol, instead of curing disease, is a dangerous impediment in curative processes. Among those who held this opinion were Dr. A. C. Abbott, University of Pennsylvania; Prof. C. H. Hodge, of Clark University; Dr. Reid Hunt, United States Hygiene Laboratory; Prof. T. Laitinen, of Helsingfors, Finland; Doctors Delearde, Massart, Bordet, and Metchnikoff, in France; Doctors Horsley, Murhead, and Woodhead, in England.

These physicians are agreed that alcohol is the main ally of consumption, pneumonia, typhoid, cholera, sunstroke, cancer, diseased liver, kidneys, heart, blood, nerves, and brain. They emphasize especially their opinion that alcoholic drinks shorten life. In 1914 forty-three life insurance companies in America concluded that alcohol was undoubtedly the greatest cause of death.

ALCOHOL HARMS EFFICIENCY

Especially interesting are the experiments of scientists about the effects of alcohol on efficiency, which they have proved is, without question, very markedly deleterious. Vigor and efficiency are impaired in all kinds of work. Large manufacturers, like the Ford Motor Company of Detroit, forbid the use of alcohol by their employees.

Prof. Irving Fisher, of Yale University, and Dr. Eugene Lyman Fisk, Director of the Hygienic Institute at that institution, in their book, *How to Live*, state: "The laboratory and the life insurance records simply give exact expression to what has long been a matter of common knowledge to the employer of labor and to leaders and commoners of men; to wit, that the influence of alcohol on any group of men, whether they be artisans or soldiers, is harmful and lowers the efficiency of the group. Individual susceptibility varies, but the person who thinks he is an exception, and can indulge with safety, may find that he is mistaken only after serious damage to the body has been done, and perhaps a definite loss sustained in happiness and achievement."

It has been proved that the use of meat and alcoholic drinks impaired the efficiency of the Russians in the Russian-Japanese War. And the same inefficiency, due to the same causes, obtained in the Boer War and the recent World War. August 15, 1914, the *Berliner Tageblatt* published the following notice signed by von Bessing, Commanding General of the German Army:

It has come to our notice that alcohol has been frequently served to our troops at railway stations and social centers, although this has strictly been forbidden. I bid our citizens to respect the regulation unconditionally. It is clearly obvious that efficiency and powers of resistance must be appreciably lowered through the use of alcohol. At this serious moment we need the full powers of each and every soldier. Whoever contributes to the reduction of these powers injures the common interest and sins against our Fatherland, to which—today more than ever—all our energies belong.

The staff physician of the Saxon

army during the World War issued the following instruction to the soldiers:

Drink no beverages containing alcohol; wine, beer and schnaps even in small quantities cause weariness and weaken efficiency.

It is an interesting fact that the fine old Marshal Joffre whose fight for life carried on with a vigor that astounded the doctors and was recently watched with sympathetic interest by the world, was almost the last to die of the leaders whose names were in every mouth during the World War. When the struggle was over, his doctor expressed the amazement of the whole medical profession at Joffre's remarkable powers of resistance.

The explanation given by Dr. Leriche, as reported in an English newspaper, was that the Marshal had for thirty years taken no alcohol and no drugs:

All through the stress and strain of the war Marshal Joffre left alcohol severely alone. He knew that it was bad for him, impairing just those qualities of judgment and observation and alertness a man needed most of all at that time. . . . He was all through that time and ever after, as his doctor says, a perfect type of physical and mental fitness. Marshal Joffre knew, what every wise man knows, that he who would use his entire force for the good of his fellowmen can do so best and longest by leaving alcohol alone.

In this connection attention is called to the fact that it was during the darkest hour of the war that eight of the highest medical authorities in England were appointed by the Government to consider the effect of alcohol, and the conclusion they arrived at, which was published by the Control Board, was that "the bearing and individual attitude of mind suffer temporary change as an effect of the drug, and those in contact with the person so affected have for the time being to deal with an altered individual whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control."

In commenting on the dangers resulting from such things in the discharge of responsibilities in all walks of life, this report continued: "Accuracy, avoidance of accidents, tactful handling of colleagues and subordinates, observance of discipline, punctuality, reticence in matters of confidence, are all obviously jeopardized, and an additional source of friction is brought to complicate the relations between the employer and the employed."

Dr. Ales Hrdlicka in a letter to the Editor of the *Outlook* (Oct. 1930) advises the establishment of an Institute for the Study of Alcoholism—for

studying individually as well as collectively.

Many abuse stimulants because of undernourishment or overwork; many through un-born or acquired weakness of the nervous apparatus, or of the will; many fall victims more or less accidentally; but the most common factor of all is ignorance—ignorance of what man is and means, ignorance of the true sources of pleasure and happiness, ignorance of the effects of abuse on self and others.

The following was stated by Dr. Charles Mayo, noted scientist, physician, and surgeon, in the *Journal of the National Education Association*:

It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That can not be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. We do not tolerate the obvious morphin or cocaine or opium, and we should not tolerate intoxicating liquor because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation a man loses his co-ordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how later their body could not act in co-ordination with their brain. . . . If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. . . . Keep yourselves free from all entangling habits. Remember, it's the brain that counts.

ALCOHOL AND PREGNANT MOTHERS

Dr. Gustav von Bunge, of Basle, Switzerland, and Dr. W. C. Sullivan, Medical Inspector of Prisons in England, have made some very interesting experiments, covering long years, in the matter of pregnant mothers who drank alcoholic liquors of any kind. The majority of the offspring were found mentally deficient. Not only that, but the growth of the child was prenatally stunted. Mothers who took liquor lowered their own strength and impaired their physical well-being to the extent of decreasing materially their powers to surmount the dangers of childbirth.

ALCOHOL DELETERIOUS IN DIET

Prof. Otto Carqué, in his book on *Rational Diet*, makes the following statement:

Alcohol, *per se*, has no place in the vital economy of the body, and the theory that it has food value has been exploded for some time. During the process of the fermentation of fruit or vegetable juices, their sugar is converted into about equal parts of alcohol and carbonic acid. Alcohol, being a product of decomposition, cannot impart any actual force or energy to the body, but on the contrary, is a poisonous substance, a destroyer of the life protoplasm, and a dangerous stimulant to the nervous system. Naturally, the higher percentage of alcohol in a beverage, the more injurious it is to the life of the vegetable or animal cell.

Distilled liquors, containing 50 percent or more of alcohol, are prescribed in small quantities as a medicine, but with no more justification than the recommendation of other drugs. It has been demonstrated by a series of experiments that alcohol does not burn up in our organs, but merely passes through the system, lodging for the time being in the nerve centers, where it creates excitement or intoxication, and is in turn slowly eliminated by the skin, lungs or kidneys, or at the most, only oxidized in a very small proportion in the form of aldehyde.

Considering these conditions in the light of human welfare and progress, we cannot deny that one of the most important problems confronting human society today is the increasing consumption of intoxicating liquors, which is one of the fundamental causes of the mental and physical degeneration of man. Statistics show that before the World War the United States, Great Britain, France, Germany, and Russia, each spent annually an average of one billion dollars for alcoholic beverages. . . .

True temperance reform must go hand in hand with diet reform. A simple and frugal diet, combined with regular exercise in the open air will gradually purify the system from waste poisons and, to a large degree, lessen the craving for alcoholic beverages.

There is no better authority on the

question of alcohol in diet than Dr. John Harvey Kellogg, M. D., L. L. D., F. A. C. S., Fellow of the Royal Society of Medicine, Great Britain, and Superintendent of the Battle Creek Sanitarium, Michigan. In his book, *The New Dietetics*, he says:

Fifty years ago nearly all medical authorities taught that alcohol was a food, a stimulant, a remedy of the highest value; that it was indispensable in the treatment of collapse, surgical shock, in blood poisoning, in pneumonia, in lung tuberculosis, in weakness from whatever cause, as a preventive in exposure to contagion, a protection from fevers, a support in heart weakness from hemorrhage or other cause; in fact, alcohol was the one and universal remedy, first on the list of emergency supplies, the biggest item next to foods in the hospital expense bill, the most frequent prescription of the medical practitioner, and the prescription which he most often took himself. The use of alcohol as a remedy was most emphatically endorsed by scientific men and supposed to be backed up by scientific evidence.

Today all this is changed. Laboratory researches conducted by the aid of instruments of precision have been brought to bear upon the study of alcohol and its effects upon the human body, and the result has completely upset and reversed the old beliefs and the old teachings.

Every function of the body has been subjected to the minutest scrutiny; every bodily activity and energy has been calipered with the finest accuracy. With a normal man before him, measured, calipered, tested and charted in every conceivable way, the modern laboratory physiologist has made a study of the influence of alcohol upon the human body, its tissues and its activities. The result has been the demonstration that alcohol is not a food and that this drug damages every tissue and impairs every function of the body; that it is a universal poison; that it is of no essential assistance to the body under any circumstances; that it is not capable of increasing

strength or endurance or vitality one iota, but does the opposite.

In doses so small as one twenty-five hundredth of the body weight, that is, one ounce for a man weighing one hundred and fifty pounds, alcohol shrivels the nerve cells and impairs every mental function. By most careful measurements, it has been found that under the influence of alcohol the fires of the body burn low, the amount of oxygen consumed is less, and the tissue activities are slow. Alcohol is not a stimulant or tonic in any sense of the word. It is a depressing agent, an anaesthetic, a narcotic; it is the mother of many anaesthetics.

The old idea that alcohol strengthens the heart and hence is just the thing to use in case of fainting, shock, or collapse, has been shown to be utterly fallacious. According to Professor Kronecker of Berne, Switzerland, a two per cent solution of alcohol (Bavarian beer) will paralyze a frog's heart. Ordinary beer and hard cider contain two or three times as much alcohol; wine, five to ten times as much; brandy and whiskey, twenty to twenty-five times as much. Hence, the paralyzing effect of these strong liquors is proportionately greater. . . .

Several years ago, at its annual meeting, the American Medical Association, the world's largest body of organized scientists, adopted the following preamble and resolution:

"Whereas, We believe that the use of alcohol is detrimental to the human economy, and whereas its use in therapeutics as a tonic or stimulant or food has no scientific value,

"Resolved, That the use of alcohol as a therapeutic agent should be discouraged."

The death rate under the old method of treating typhoid fever and pneumonia was from twenty to thirty per cent. Since the use of alcohol has been lessened, and water and other physiologic remedies have been substituted, the mortality from typhoid fever has been reduced to five per cent. In one series of twelve thousand cases the mortality was scarcely three per cent.

ALCOHOL LESSENS NERVE SENSIBILITY

Nervous impressions travel over nerves in a healthy person at the rate of ninety-one feet per second; but under the influence of alcohol the rate of transmission may be as low as thirteen feet per second.

Smiedeberg, more than twenty years ago, pointed out the fact that under the influence of alcohol "the finer degrees of observation, judgment and reflection disappear," and that all the effects produced by alcohol are really those of a sedative or paralyzing agent. Benedict, of the Carnegie Nutrition Laboratory of Boston, has shown that the depressant toxic effects of alcohol are produced by ordinary beverage doses, and that not alone the higher faculties are affected, but the automatic reflexes, including those which control the circulation and other vital functions. Indeed, the carefully conducted researches of Benedict and Wells showed that the reflexes are much more sensitive to the effects of alcohol than the higher faculties, and are the first to show its influence.

ALCOHOL HINDERS DIGESTION

It has long been known to physiologists that the administration of alcohol excites the stomach and causes an increased flow of gastric juice. But Radzikowski, the famous Russian investigator, has shown that the gastric juice thus produced by the action of alcohol upon the stomach is absolutely worthless as a digestive agent since it contains no pepsin, which is one of the two essential principles required for digestion. Alcohol, then, only induces the stomach to pour out an acid liquid which has no digestive power. . . .

Other investigators have shown that the influence of alcohol in stimulating the formation of acid by the stomach glands, is a temporary effect which rapidly disappears, so that the ultimate effect of the administration of alcohol is not only to hinder the formation of pepsin, but also to diminish the acid secretion as well. Large doses of alcohol cause the

mucous glands to pour into the stomach a large amount of alkaline fluid which completely upsets stomach digestion.

The reason for this, according to the late Lauder Brunton, is that alcohol blunts the sensibility of the gastric nerves, so that the stomach fails to respond in a normal way to the natural stimuli of the foodstuffs. The only natural stimuli of the stomach are those which are found in normal food and water. It is thus apparent that alcohol does not aid digestion, but, on the contrary, hinders it.

ALCOHOL IS A DISCREDITED DRUG

The verdict of modern science respecting the use of alcohol in disease may be briefly summed up as follows:

(1) Alcohol never, under any conditions, increases the vital energy of the body, but, on the contrary, decreases it in a marked and uniform manner, through its poisonous influence upon the living cells.

(2) Alcohol is never a tonic or stimulant. It is always a narcotic, interfering with the bodily functions and lessening the nerve tone and vital energy.

(3) Alcohol always diminishes, never increases, the energy of the heart, and hence is detrimental rather than beneficial in cases of shock, collapse, fainting, etc.

(4) Alcohol increases the liability to infectious disease, and prevents the development of immunity.

(5) Alcohol does not aid digestion, but actually hinders it, especially in cases in which the digestion is already weak or slow; hence its use in connection with meals is absolutely unscientific and irrational.



SOME DEEPER PHASES

The foregoing statements about the injurious effects of alcohol are more or less related to the physical aspects of our subject: What about the spiritual?

The serious student of life's problems is interested primarily in understanding himself, the world in which he lives, and the relation between the

two. To accomplish this purpose fully he soon learns that he must needs not only maintain his body in health, but that there are diseases of the emotions and the mind that are even deeper seated, and must be eliminated. They are obstacles to that joyous unfoldment and expression of life which come from a healthy and harmoniously coördinated personality.

If such a person finds that he possesses the uncontrolled habits of desire for drink, smoking, sexual indulgence, etc., it may interest him deeply, and aid much in his establishing control, if he will pause long enough to determine how much he controls of his relationship to the world (to things outside himself) or how much he is controlled by it. He will soon discover the "age" of his emotions and his mind, and (as people generally like to pride themselves on being "old souls") his discoveries through self-analysis may not be flattering. At the same time they may be sufficiently illuminating to aid him in the determination to express in a fuller degree the spiritual culture of the soul's maturity, rather than its more youthful indeterminate age of uncontrolled indulgence.

Unquestionably the evolutionary life-cycle of each person has four distinct ages. The first is the "childhood" of the emotions and the mind—their flitting, butterfly age. At this stage we find the thoughtless drinker, taking a little liquor here and there, just for fun and enjoyment, as inconsequential as a child.

At the age of "youth" we observe more decided habit-patterns, in which the desires and emotions predominate—impulsive, passionate, restless. The youth who drinks at this age does so "to be smart," to emulate older persons, to increase his passions. He revels in the artificial happiness of drink, and falls in love with it as readily as he falls in love with the opposite sex.

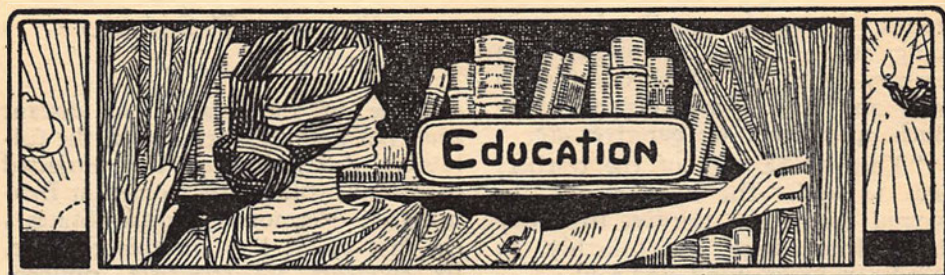
There is another, further stage—the "adult" age of the mind and emotions. The mind becomes predominant, grips the emotions, and the im-

pulsiveness of youth is changed to the fixedness of adulthood; together these habitudes enjoy to the full the reactions from drinking liquor. It is a time when the power of the alcohol and the desire to drink completely control the person. The mind resorts to cunning, to deception, to any excuse to fulfill its purpose—to obtain liquor. Responsibilities of all kinds are forgotten; reform seems hopeless. He, too, revels in artificial happiness, and does not realize that his mind is being deceived by the poisonous fumes of alcohol that veil the intelligence.

Some persons continue at this age until liquor kills them; they never grow older in emotional and mental self-control. They die while still spiritually young. However, if it happens that resistance to the habit can be made to persist, sufficient suffering results, and the strength of the higher intelligence can reach the lower mind and rescue it from its domination by the desires and emotions. In that case the person can pass into the age of "maturity" and spiritual culture, when he becomes the ruler of himself.

Even though we have discussed these ages as childhood, youth, adulthood, and maturity of the emotions and the mind, it should be understood that they are thus analyzed as expressing themselves in a full-grown person. One can thus judge the age of one's habits correlately to these ages and help the limping imagination to understand this problem of drink from the viewpoint of self-analysis. Once thus placed the aspirant is helped to use such methods of reform alone as are related to the "age" of his character.

If you are a drinker, dear reader, what is the age of your character and intelligence? If they are at the age of childhood or youth, you will be able to check and reëducate the habits of your emotions and desires much more easily than at the age of adulthood when they become fixed. Are you old enough to realize that the intelligence of the soul will flood to your demand for reform if you but make the right endeavor? Are you a ruler or a slave?



Should Children Have Freedom?

By Stanwood Cobb

(Formerly President of the Progressive Education Association)

THE new child psychology discovers the need of a great deal of freedom for children. This discovery is revolutionizing education. Modern educators are discarding the idea that children should be fitted into a mold designed for them by the adult world, or that they should merely repeat the patterns of the previous generation.

Today is truly the day of the child. Much is being done to discover the child's own tastes, predilections, talents, and to allow them free expression. The creative side of the child is for the first time receiving, if not full recognition, at least consideration of a nature to affect markedly the school curriculum and the attitude of the school to the child. And two unique organizations—the Progressive Education Association in the United States, and the New Education Fellowship in England and Europe—are devoting their full energy and effort toward the complete, all-round development of the child in consonance with his own native genius.

Through my interest in this new education, and my connection with the "progressive education" movement in this country and abroad, I have naturally read much of the literature dealing with this question of freedom for the child. But nowhere have I found this theme elucidated with such convincing truth and brevity of expression as in two remarkable books by

Geoffrey Hodson: *Be Ye Perfect* and *The Brotherhood of Angels and Men* (Theosophical Publishing House, London, and the Theosophical Press, Wheaton).

"As the child, symbol of the new-born universe, proceeds along his destined road, his progress and his growth must be entrusted to the wisdom of the life within, not ordered by a power without. . . . The parent should cherish the child, seeking ever to illumine and strengthen the soul, and leaving it free to use the added power for mastery of form. . . .

"The child must step forward into the world unhindered by too much guidance, unfettered by too much care. . . . The greatest gift with which the parents can provide the soul (of the child) is freedom; freedom of mind, of feeling, of action. . . .

"The effort of the teacher must ever be to lead the pupil to the source of knowledge, which is wisdom. The source is no external library in any world; it is the encyclopaedic wisdom stored in the treasure-house of the soul. . . . In one direction only should the student be made to feel the pressure of the curriculum of the school: he must be trained to extreme and scrupulous accuracy of thought." (*Be Ye Perfect*).

The chapter "Education" in *Brotherhood of Angels and Men* is a splendid epitome of the "way of the teacher." It presents both the ideal procedure and the ideal character of the

teacher; for fundamentally these two things are more closely connected than teachers realize. What we educators do with and to children depends very much upon what we ourselves are.

"This is the way of the teacher: first, to uplift the soul; second, to expand the mind; thirdly, to vivify the understanding; and fourthly, to coördinate body, mind, and soul. . . .

"To the teacher, the pupil is the artist who will translate wisdom to knowledge after he has found wisdom through knowledge. The mission of the teacher is to elevate the pupil, to place him in the presence of knowledge, that he may reach out his hand to such knowledge as he may desire—the teacher watching all the while, guiding the selection, influencing the expression, of that which is acquired. . . . As the doors swing wide and wisdom is revealed, the teacher withdraws; thereafter watches from afar.

"The qualities of joy and freedom must be developed to the utmost in the child; this is essential to ultimate success. Failing this, growth will be warped, body and brain will harden, the higher faculties will be dulled.

"When the teacher imparts knowledge, he should at the same time show the pupil how he may acquire knowledge for himself. Thus it is that, when I lift you to the land of joy and make you free of all its wide domain, I show you also how to open wide your eyes, that for yourself you may see; for this is the teacher's way."

Nowhere in all the literature of education have I found the art and science of teaching placed upon a truer foundation than in these brief and illuminating passages above quoted. If we could only realize that education is in reality a *spiritual* process, and that it can adequately be carried out through a spiritual understanding of the real nature of the child, we should see education revolutionized within a generation—and the world, as a consequence, revolutionized within two generations. But alas, there are still too few that see!

Changing Technique

By the Editor

Some of our readers in distant countries may be interested in the following description of the projected progressive college for women at Bennington, Vermont (United States), the first of its kind in this country. Its sponsors are scientists, philosophers, and educationalists of highest repute. We shall try to report on its success as time passes:

The plan is for a women's college without entrance exams, although highly restricted in enrollment, without fixed tuition or formal classes, with a curriculum varying according to each student's interests. There will be a two-months' vacation in the winter for travel or study elsewhere.

The principle of substituting individual interest for prescribed courses or subjects began 25 years ago in nurseries and kindergartens. Since then, it has been followed in progressive secondary schools like Lincoln and Horace Mann in New York but it has never been applied to colleges.

John Dewey, the first exponent of this idea in education, is one of the sponsors of Bennington College. The list includes many of the leading university presidents and educators in the country.

The greatest emphasis will be placed on developing the students' abilities rather than accumulating facts. There will be no grades or credits and academic bookkeeping will be unnecessary.

Many educators criticize the theory behind colleges today "that they teach the things an educated man must know. Bennington holds that nobody can possibly know all the things an educated man must know."

The entrance requirements will be based on the girl's ability and aptitudes no matter how unsuccessful she may have been, say in mathematics.

Tuition will be charged on the basis of each year's running expenses. One-fourth of the students will receive scholarships according to their needs rather than their scholastic standing.

The first two years will revolve around general academic subjects, each instructor having complete freedom in his method of teaching his subject.

After that, the students may work in any field that attracts their interest. At no time will there be recitations, regular classes or assignments. From Christmas to Washington's birthday they will be expected to travel or study at some other institution.

Another departure from the customary practice will be in a system of small-scale dormitories, each housing twenty girls during their whole college course and developing a tradition as their college home.



Zen Buddhism

Review by Arthur H. Thompson

*"A special transmission outside the Scriptures;
No dependence upon words and letters;
Direct pointing to the soul of man;
Seeing into one's nature and the attainment of Buddhahood."*



JAPAN is fortunate in being the home of Zen Buddhism, which honor she shares with China, the latter having evolved Zen from teachings brought from India by Bodhi-Dharma in 520 A. D. My interest was lately aroused in this absorbing subject, verily a "key to royal treasury of wisdom," by reading *Essays in Zen Buddhism*, (by D. T. Suzuki, Professor of Zen Buddhism at Otani Buddhist College, Kyoto).

I trust the following quotations will show what a mine of wealth may be found in this clarified form of Buddhism.

"How does Zen solve the problem of problems?"

"In the first place, Zen proposes its solution by directly appealing to facts of personal experience and not to book-knowledge. The nature of one's own being where apparently rages the struggle between the finite and infinite is to be grasped by a higher faculty than the intellect, for Zen says it is the latter that first made us raise the question which it could not answer by itself, and that therefore it is to be put aside to make room for something higher and more enlightening.

"According to Zen, there is no struggle in the fact itself such as between the finite and the infinite, between the flesh and the spirit.

"Ignorance is wrought of nothing else but the intellect and sensuous infatuation, which cling tightly to every thought we may have, to every feeling we may entertain. . . . The ultimate standpoint of Zen, therefore, is that we have been led astray through ignorance to find a split in our own being, that there was from the very beginning no need for a struggle between the finite and the infinite, that the peace we are seeking so eagerly after has been there all the time. . . . No matter how you struggle, Nirvana is to be sought in the midst of Samsara. . . . Is not life one as we live it, which we cut to pieces by recklessly applying the murderous knife of intellectual surgery?"

"A Zen monk who lived in the latter half of the ninth century, was once asked, 'We have to dress and eat every day, and how can we escape from all that?' The Master replied, 'We dress, we eat.' 'I do not understand you,' said the questioner. 'If you do not understand, put your dress on and eat your food.'

"Contentment gleaned from idleness or from *laissez faire* attitude of mind is a thing most to be abhorred. There is no Zen in this, but sloth and mere vegetation. The battle must rage in its full vigor and masculinity. Without it, whatever peace that attains is a simulacrum, and it has no

deep foundation, the first storm it may encounter will crush it to the ground. Zen is quite emphatic in this. Certainly, the moral virility to be found in Zen, apart from its mystic flight, comes from the fighting of the battle of life courageously and undauntedly. . . . The truth of Zen is such that when we want to comprehend it penetratingly we have to go through with a great struggle, sometimes very long and exacting constant vigilance.

"To justify the claim of Zen that it transmits the essence of Buddhism and not its formulated articles of faith as are recorded in letters, it is necessary to strip the spirit of Buddhism of all its outer casings and appendages, which, hindering the working of its original life-force, are apt to make us take the unessential for the essential. . . . Is not the life of Buddhism the unfolding of the inner spiritual life of the Buddha Himself rather than his exposition of it, which is recorded as the Dharma in Buddhist literature? Is there not something in the wordy teachings of the Buddha, which gives life to it and which lieth underneath all the arguments and controversies characterizing the history of Buddhism throughout Asia? This life is what progressive Buddhists endeavor to lay hands on. . . . The claim of the Zen followers that they are transmitting the essence of Buddhism is based on their belief that Zen takes hold of the enlivening spirit of the Buddha, stripped of all its historical and doctrinal garments. A very pertinent question is the following, 'How can I escape the bondage of birth and death?' Answers the Master, 'Where are you?'

"Our logical as well as practical consciousness is too given up to analysis and ideation; that is to say, we cut up realities into elements in order to understand them; but when they are put together to make the original whole, its elements stand out too conspicuously defined, and we do not see the whole "in one thought." And as it is only when "one thought" is reached that we have enlightenment, an effort is to be made to go beyond

our relative empirical consciousness, which attaches itself to the multitudinosity and not to the unity of things.

"In the beginning, which is really no beginning and which has no spiritual meaning except in our finite life, the will wants to know itself, and consciousness is awakened, and with the awakening of consciousness the will is split into two. The one will, whole and complete in itself, is now at once actor and observer. Conflict is inevitable, for the actor now wants to be free from the limitations under which he has been obliged to put himself in his desire for consciousness. He has in one sense been enabled to see, but at the same time there is something which he as observer cannot see. In the trail of knowledge, Ignorance follows with the inevitability of fate; the one accompanies the other as shadow accompanies object, no separation can be effected between the two companions. But the will as actor is bent on going back to his own original abode where there was yet no dualism, and therefore peace prevailed. This longing for the home, however, cannot be satisfied without a long, hard, trying experience. For the thing, once divided into two, cannot be restored to its former unity until some struggle is gone through with. And the restoration is more than a mere going back, the original content is enriched by the division, struggle, and re-settlement.

"Ignorance always presupposes the existence of something outside and unknown. This unknown outsider is generally termed ego or soul which is in reality the will itself in the state of Ignorance.

"When Ignorance is understood in the deeper sense, its dispelling unavoidably results in the negation of an ego-entity as the basis of all our life-activities.

"Enlightenment or the dispelling of Ignorance, which is the ideal of the Buddhist life, we can see now most clearly, is not an act of the intellect, but the transforming or remodelling of one's whole being through the ex-

ercise of the most fundamental faculty innate in every one of us.

"From the spiritual point of view, it is only after the destruction of the Defilements, and a release from every form of attachment, that one's inmost being gets purified and sees itself as it really is, not indeed as an ego standing in contrast to the not-ego, but as something transcending opposites and yet synthesizing them in itself. What is destroyed is the dualism of things, and not their oneness. And the release means going back to one's original abode. . . . If you want to see what is the nature of your being, free your mind from thought of relativity and you will see by yourself how serene it is and how full of life it is."

A Zen master asked: "Wilt thou practise this sitting cross-legged in order to attain dhyana or to attain Buddhahood? If it is dhyana, dhyana does not consist in sitting or lying; if it is Buddhahood, the Buddha has no fixed forms. As he has no abiding place anywhere, no one can take hold of him, nor can he be let go. If thou seekest Buddhahood by thus sitting cross-legged, thou murderest him. So long as thou freest thyself not from sitting so, thou never comest to the truth."

Zen has coined a word, *Satori*, meaning enlightenment; she calls this "returning to one's own home"; saying, "You have now found yourself; from the very beginning nothing has been kept away from you. It was yourself that closed the eye to the fact. . . . Unless it grows out of yourself, no knowledge is really of value to you, a borrowed plumage never grows."

Again, "Oh you, mole-eyed: What do you lack in yourselves? you are putting another head over your own. Oh you, followers of Truth, what you are making use of at this very moment, is none other than what makes a Patriarch or a Buddha. But you do not believe me, and seek it outwardly. . . . There are no realities outside, nor is there anything inside you may lay your hands on. What is the Tao (path, way, or truth)? *Walk on.*"

Foundations of Buddhism

By Natalie Rokotoff

Review by Florence MacDonald Brown

There is no special dignity in being a carping critic, nor is the gullibility of the sentimentalist a worthy attitude. Somewhere between these two viewpoints lies a "Middle Path" to sure knowledge of life. It is good to come upon a book which is not only concerned with the essentials of Buddhism in a general way, but in this book, *Foundations of Buddhism*, by Natalie Rokotoff, there are set forth excerpts from the Teachings which change the carping critic to a sincere questioner, to say the least, and the sentimentalist to a stabilized thinker.

We welcome here in the West books which not only tell us of Eastern faiths and beliefs, but bring to us a correlated and well presented exposition of those faiths—enhanced as this particular volume is with frequent quotations from the ancient writings. We welcome also any book which can bring us closer to the very heart of a great Teacher whether it be Gautama, Jesus, Lao-tze, or Tsong Kha Pa. On every hand there seems to be a determination on the part of thinkers to free themselves from cult and creed entanglements and to draw closer to the foundation teachings of the great leaders of humanity. Running parallel to this desire for more direct teaching, is the desire for brief, concise, yet comprehensive statements, and this again *Foundations of Buddhism* gives us. One need not read a huge tome to come into the very heart of this great Teacher and of His Teaching.

Natalie Rokotoff conveys a message of Buddha as an evolutionist, as a scientist, as a herald of contemporary discoveries, and of the coming world-spirit of community. From the foreword we read:

Previous to Gautama there was, of course, a whole succession of those who bore the common welfare, but their teachings crumbled to dust in the course of millenniums. Therefore the Teaching of Gautama should be accepted as the First Teaching of the Laws of matter and the evolution of the world. Contemporary understanding of the community

permits a wondrous bridge from Buddha Gautama up to the present time.

At a time when the interrelatedness of life is being made manifest to us through our many new scientific achievements, and when our leading internationalists are bringing us forceful statements of our need to regard the whole world as one great family, it is interesting to read this book which calls to mind the emphasis which Buddha laid on the community spirit. In the dogmas of other religions there exists a stress upon codes which, although valuable, are negative in form. This tendency hinders both moral and social achievement. The foundation teachings of Buddha, however, continuously affirm the value of personal responsibility and the need for continual spiritual effort.

But many weak souls are more at ease if their obligations are strictly defined; hence originated the multiplicity of rules and forbiddances of later Buddhism. It is much easier to submit to rules, even under constraint, than to manifest the personal conscious energy which the Teacher demanded of His disciples. The community strove not to deprive the members of their personalities, but to unite them in friendship and intimacy in a single aspiration towards general well-being. The community did not desire to level individual peculiarities; on the contrary, Buddha appreciated each evidence of initiative, each individual manifestation, because the Teaching asserts that each one is his own creator and liberator, and that personal efforts are absolutely necessary to achieve this high goal. Thus the individual origin had all possibilities for development.

H. P. B. has set forth in no uncertain terms that there exists a great difference between exoteric and esoteric Buddhism, and from this new volume we read, "Certainly His knowledge was not limited to His doctrine, but caution prompted by great wisdom made Him hesitant to divulge conceptions which, if misunderstood, might be disastrous."

The great stumbling block to so many in studying Buddhism has been the denial of the changeless soul in man.

The connotation of the word "soul" is absolutely inadmissible for the Buddhist; because the thought that man can be a being separated from all other beings and from the existence of the whole universe, can neither be

proved by logic nor supported by science. "In this world no one is independent. All that exists depends on causes and conditions." "Each thing depends upon another thing and the thing it depends upon is, in turn, not independent," (*Bodhicaryavatara*, v. 6, pp. 26-31.)

Buddha constantly taught that there is no independent "I" and that there is no world separated from it. There are no independent things, there is no separate life—all are only indissoluble correlatives. If there is no separate "I," we cannot say that this or that is mine, and thus the origin of the understanding of property is destroyed.

Over and over again there is reiterated in this volume the necessity for care in thought. "Of the three kinds of action," said Buddha, "the most heinous is not the word, not the physical act, but the thought." (*Majjhima Nikaya*, v. 1, p. 272.) "From the moment of conception of an evil decision, man is already guilty, whether it be executed or no."

"The prime element in all is thought. Preponderant is thought, by thought all is made. If a man speak or act with evil thought, suffering follows him as the wheel follows the hoof of the beast that draws the cart."

"That which I call Karma, is only thought; as, having thought, man acts through his body, word and mind." (*Kathavattha*, vol. 8-9-36.) "Karma is created by thoughts." "There is no merit for the one who gives gold, thinking he gives a stone." "The tendency of thought gives man his moral value, changed by deeds into one direction or another."

Our noted scientists today who are startling some and delighting others by their statements might be themselves a bit amazed to discover the following paragraph:

Let us consider Buddhism and contemporary science: It is evident that Buddhists are most open to all evolutionary achievements. Of course, this quality was instilled by their basic Teaching. Being familiar with the foundations, we see how greatly the statements of the Teacher are confirmed by the achievements of our contemporary science. The same results which Einstein reached by way of experiment were reached by ancient Buddhists through a purely contemplative way.

Perhaps one of the most outstanding divisions of the book is that which is devoted to the teaching of Buddha

in regard to the future. Not only is the statement of the relativity of life set forth, but definite mention is also made of the coming of other great Teachers.

Buddha, directing all possibilities towards the affirmation of evolution, bid His disciples venerate the future Buddhas more than the Buddhas of the past. "Thus as the new moon is more worshipped than the full moon, so those who have faith in Me must reverence Bodhisattvas more than Buddhas." (*Madhyamavata*.)

But above all else this book, *Foundations of Buddhism*, has value because it rightly emphasizes the neces-

sity of inculcating Teaching into Life. We are all today surfeited with intellectual concepts. We are full of theories. Our heads teem with knowledges which our lives fail to carry out. Talking is so easy, yet to live graciously and kindly is so hard. And therefore it is well to be reminded that the Blessed One said, "Distinguish between those who understand and those who agree. He who understands the Teaching will not tarry in applying it to life; he who agrees will nod and extol the Teaching as remarkable wisdom, but will not apply this wisdom to life."



The World Teacher

Elsie Hulet Gamble

(California)

He belongeth not to us—
The world is His
And He is theirs:

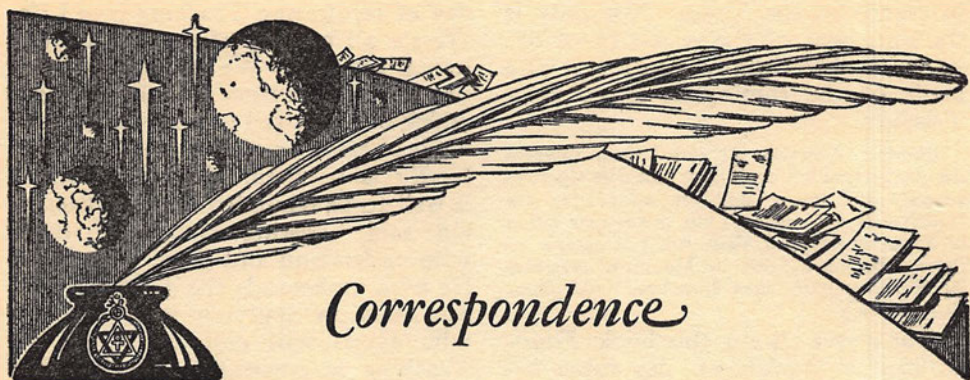
Turn not the hearts of man away
In this—His Day!

Force not the Cup of Bitterness!

Plait not the Crown of Thorns!

Stay not His Power for paltry sum!

All things are His
He has no need—save one—
Our Love.



Correspondence

[This Department is devoted to letters, questions, and reports from different Sections, and to constructive suggestions for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

A Mother's Experience

DEAR EDITOR:

Perhaps your readers would be interested to hear of a personal "experience," or realization through a great sorrow.

All my life, in a vague kind of way, did I believe in the law of reincarnation, but not until this experience did it become an absolute truth to me, revealing the why and wherefore of this universal law.

Our only little girl, whom we idolized, at the age of four and a half years was stricken with that dread disease, scarlet fever. At this time (in 1886) the doctors in general did not seem to know, as they do now, how to treat the disease. After four weeks of suffering as my husband and I were watching by her bedside, she quietly slipped out of her worn-out body. My husband realized this first; to me it seemed an impossibility. When I did realize it, the shock was so great, so awful, I could not speak. My husband left the room, and I was in the act of following when something suddenly arrested me. Turning sharply, I looked lingeringly at the once beautiful form, while from the depths of my inmost soul was wrung the question, "Is it possible that my darling has lived her life out in such a short time?" Instantly I felt the presence of an invisible being at my side. There seemed a ray of light streaming upon us. I did not see the form, but the presence was unmistakable; and simultaneously came the answer to my question. "No. She will live again, and you will live to realize this truth." Following upon this came the meaning of reincarnation and the law of Karma. My darling had belonged to me in a past life, and I felt sure that I was suffering for a past cause. The whole realization came as a flash, an intuition, but unmistakably clear. Then followed the announcement: "Coming to you is a little girl who will fill the gap in your broken heart." (I may here state that I was expecting another

child.) I felt the Ego within me leap with joy, conveying to me these words: "Yes, I am coming to comfort you; be brave." There was much more that I cannot well express in physical language; the whole occurrence was a living reality to me. Truly motherhood is a most sacred, beautiful, and wonderful thing. I am sure those of your readers who are at all intuitive, especially mothers, will be able to read much more between the lines. Notwithstanding this realization, I was still dumb with grief. But that voice again spoke, telling me I must be calm and take care of my body, so that the soul coming to me would arrive safely. I began to see the truth of this and tried to be as brave as possible. The doctor advised it would be better for me to get away from the surroundings, so I went to stay with a friend.

Eight weeks later I was very ill, but so great was my belief in the announcement of a little girl coming that when the dear nurse asked me, "What would you like?" I replied that I knew a little girl was coming to me. She smiled, and my feelings can better be imagined than described when afterward she placed in my arms a dear wee baby girl. I did not then know that years later I would be privileged to see her sitting upon the knee of our late dear Colonel Olcott, Founder, with H. P. Blavatsky, of the Theosophical Society. She nestled her head in such perfect trust against his great, big, loving heart, his arm around her, and his snow-white head bent talking to her. To me it was truly a beautiful picture, bringing to mind a picture of the Master Jesus' love of little children. (She is now herself a mother, wife of one of our most respected T. S. members.) At the above particular time, I was still a very young woman, so one can quite understand that this experience was a tremendous awakening for me. It felt as though barriers had been broken down, letting the light stream through in so many different ways. S. A. G.—*New Zealand.*

Interfering with Karma

DEAR EDITOR:

I am a little in doubt as to how far I can legitimately go in helping a person who is in trouble. Is there any danger of interfering with her experience or *karma*?

E. G. G.—*Guelph, Ontario.*

This question is often asked by new members and sometimes by older ones. It is fully answered in *Invisible Helpers*, by C. W. Leadbeater:

"People whose grasp of Theosophical ideas is as yet imperfect are often in doubt as to whether it is allowable for them to help someone whom they find in sorrow or difficulty, lest they should interfere with the fate which has been decreed for him by the absolute justice of the eternal law of karma. 'The man is in his present position,' they say in effect, 'because he has deserved it; he is now working out the perfectly natural result of some evil which he has committed in the past; what right have I to interfere with the action of the great cosmic law by trying to ameliorate his condition, either on the astral plane or the physical?'"

"Now the good people who make such suggestions are really, however unconsciously to themselves, exhibiting the most colossal conceit, for their position implies two astounding assumptions; first, that they know exactly what another man's karma has been, and how long it has decreed that his sufferings shall last; and secondly, that they—the insects of a day—could absolutely override the cosmic law and prevent the due working-out of karma by any action of theirs. We may be well assured that the great karmic deities are perfectly well able to manage their business without our assistance, and we need have no fear that any steps we may take can by any possibility cause them the slightest difficulty or uneasiness. What the man's karma has been is no business of ours; our duty is to give help to the utmost of our power, and our right is only to the act; the result is in other and higher hands. How can we tell how a man's account stands? For all we know he may just have exhausted his evil karma, and be at this moment at the very point where a helping hand is needed to give relief and raise him out of his trouble or depression; why should not we have the pleasure and privilege of doing that good deed as well as another? If we can help him, then that fact of itself shows that he has deserved to be helped; but we can never know unless we try. In any case the law of karma will take care of itself and we need not trouble ourselves about it."

—*The Editor.*

Mr. Jinarajadasa on Wagner

DEAR EDITOR:

The following brief notes of a lecture on Wagner, given by Mr. Jinarajadasa, may prove helpful to your readers in the study of this composer's works:

"I wish to say to you something concerning Richard Wagner and his conception of the story of 'Parsifal.' Wagner is the greatest

wonder of the German musicians, and, dying in '88, is of our own age.

"We should discriminate between Wagner as a man and Wagner as the creative musical genius. His desire was to restore to music and drama the glory of the old days of Greece. Then music dealt with the emotions of the human soul. People attended the opera then not to be amused, but to be instructed.

"Wagner tried to change the entertaining element, and create instead, by combining music with the drama, emblems of the ideal emotions. Wagner had a wish to place before people harmony of gesture and poise. The musicians as he found them were not poets. His own great lesson is that love is the power of the soul.

"You find musical people divided into two classes: those who do not like Wagner, and others who like him so much that they are Wagner-mad. You will not find any betweens. His music is psychological—that is why people cannot understand him. They cannot listen from their souls. Wagner writes in four dimensions. Many of the older musicians wrote only in three. Wagner in the fourth-dimensional writing stands alone. In his music there is the additional quota of clairvoyant power. The life note is not missing. Each character has to itself a certain set of chords. He makes his music tell you what is going to happen. We Theosophists can easily see how it must be. To each one has been given an invisible chord. He can find a chord which connects the loved one, and the thought of that one causes a vibration in response from the connected chord. In the same way Wagner connects musical symbols. Wagner felt that there is more in the old myths and folk-lore than people know. He goes to the old German myths of the gods and draws from them his musical creations. They are types of men. Back of those types you find the principle typified. There is occultism in them all. I do not think he was an occultist, but he understood. He was clairvoyant. He heard sounds which he put into his creations. The number seven comes in Wagner's plays; seven gods, seven man gods, etc. 'Parsifal' is the most mystical of his plays. In the story of the Grail, the grail was the cup of which Christ partook. The grail is the cup, but the grail is a symbol of divine wisdom. 'Parsifal' is the symbol of the human soul on its passage to salvation. 'Parsifal' is the higher self. That the world shall be saved through love and compassion is the idea expressed. There was some higher power which worked through the personality of Wagner."

C. C.,

Hollywood, Calif.

From a Russian re Russia

DEAR EDITOR:

We Russians have been puzzled on reading (in your editorial on troubles in the actual world) that one of the causes of the trouble was the "overproduction" of grain in Russia! Don't you know that harvests have been poor, that the Soviets are taking grain by force

from the peasants, and that there is hunger in our country? If Soviets export grain, it is not because of overproduction, but because they want money badly and they don't mind if the Russian people are starving. There is a perfect slavery in Russia, no freedom to breathe, and forced labor in most awful conditions. As long as the country will remain in such conditions there will be no market for Europe and no peace, for if there is a unity of life the world cannot be happy when a big country like Russia is starving and going through such a tragic crucifixion. That is the real cause of the trouble.

Of course, the suffering of India is also a cause. I don't mean that there are no other causes; there are, and you quote some of them. But as for Russia and India, they must be free before the world is happy again. This is my conviction.

DR. A. K., Geneva, Switzerland.

Food Combinations

DEAR EDITOR:

I am greatly interested in food combinations and I hope you will give us a simple regimen to follow. Being the mother of three children, I have little time to study out a regimen for myself.

I am trying to eliminate cane sugar entirely, especially for my children; but they crave sweets and it is difficult.

M. M. C., New Orleans, La.

We shall gladly publish, quite soon, the suggestions about combinations of foods. As for the elimination of sugar, dietitians suggest using lactose, or perhaps milk sugar, both to be had of chemists or pure food shops. Honey is also a good substitute for sweetening, but not so important for the intestinal regulation as the others. Give the children dates, figs, and candy made with honey instead of ordinary candy. Chocolate is very harmful in any form. —The Editor.

Dean Swift and Stella

DEAR EDITOR:

The story of Dean Jonathan Swift and Stella Johnstone has always held a peculiar fascination for all who are familiar with the life and letters of the Dean. Why he did not marry her, why he still kept up a warm friendship with her, knowing her heart was all his, and finally broke her heart, is one of the mysteries of the Irish past. He is said to have told a Canon of St. Patrick's Cathedral that the night after Stella's funeral his remorse almost drove him to self-destruction.

I received the following story from a descendant of Dean Swift, Mrs. Swift Nichol

(deceased), of Bohomer, Balgriffin, Co. Dublin. I know it will interest you and the readers of *World Theosophy*:

"Swift was deeply moved by the death of his most affectionate, faithful, and patient friend, Stella. His conscience must have given him little rest. He was not present at her funeral, which, in accordance with 18th Century custom, was at night. But though the shutters in the Deanery were shut, the blinds drawn, and the curtains pinned, owing to the carelessness of a servant in not having closed the window, all these attempts to prevent the Dean from knowing of the funeral were frustrated: a strong gust of wind blew open the shutters and drove aside blind and curtains. The Dean, pacing up and down the room, saw the torches about the grave and heard the singing of the psalms.

"The next night, utterly broken and unnerved, he was sitting in the dark in the same room. So extreme was his mental anguish that he even contemplated self-destruction. Alas, though a dignitary of the Church, his religion was never a dominating factor in his life. At that moment of utter despair and abandonment his thoughts turned on Stella as a child of twelve. He had taught her, at Moor Park, when secretary to his relative, Sir William Temple. She had worshipped him, and he had loved her. He had invented for her the 'little language.' As he sat there he half-unconsciously spoke to the dead girl in that idiom. At once the sound of dancing childish feet was heard in the dark room, and the smiling rosy face of the charming child he had known appeared to him. The vision, with mingled joy and grief, caused the Dean to weep bitterly. Hitherto the relief of tears had been denied him. At once the child became full of concern and sympathy. She spoke to him—a child's voice, a woman's desire to comfort: 'Oh, my dear, do not grieve like that. I loved you, and I love you, I will always love you. God will make joy out of our evil fortune; we shall be together again.' Dean Swift stretched out his arms to the little apparition, and she to him, but then, as the bell of St. Patrick's Cathedral chimed midnight, she was gone."

There seems a distinct hint of reincarnation, and Karma, in this touching story of the great Dr. Jonathan Swift and his most unfortunate Stella.

Dean Swift is a permanent figure in English literature: his *Gulliver's Travels*, *Tale of a Tub*, *Poems*, etc., are a national heritage. In Ireland, his native country, his *Draper's Letters*, his patriotic activities, and Swift's Hospital (which he founded) keep his name green, and beloved.

F. H. A.,
Dublin, Ireland.



Out Of The Everywhere

Spiritual Regeneration

The following represents an interview with Dr. Annie Besant by D. M. B. Collier as recorded in a recent issue of *New India*:

It seems almost impossible to believe that Mrs. Annie Besant, the President of the Theosophical Movement, can be eighty-three, with her determined voice, and clear eyes, the latter twinkling with humor one moment, and alive with enthusiasm for some great cause the next.

A very thoughtful look came into these remarkable eyes when I asked her if she thought that a great spiritual regeneration was really taking place throughout the world today, irrespective of either Nation or creed.

"Certainly," she replied. "I am assured that a great spiritual awakening is taking place, for it is behind every great movement. Europe, perhaps, is rather too awake to the National side only, as M. Briand has already pointed out and recognized. I do not know whether you have observed that there is afoot a Pan-Europe movement, which is really an idea to make a kind of United States of Europe, similar in some ways to the United States of America.

"To many, spiritual awakening means the recognition of the One Life in all things.

"You speak here of India's struggle for Dominion Status. Behind that is the same great urge of spiritual expression; truly it is this awakening that is at the root of it all. In India the one great Life, as the Great Cause, has been recognized throughout endless ages, back through the days of Nineveh, to the far-off days when the wonderful Vedic hymns were composed.

"But while expressing this inner life, the physical side was not neglected; hence the reason why, in the past, India became a great commercial country; with a vast trade, she accumulated great riches, and it was this wealth that first attracted Europe. The western merchants were envious of this wealth; they traded with, and finally, when they had obtained power, controlled, the people of the country.

"An outward expression of this inner spirituality in the India of ancient days was the now much-attacked and abused system of Caste. Originally Caste was not based upon the idea of political power, but upon that of duty. It was the very antithesis of the modern movement of government. In the four great castes each had a supreme duty. The duty of the Brahmanas was to become high-

ly advanced in wisdom, and to impart this knowledge. They taught without payment, but in order that they might be enabled to live, they were supported, and the necessities of life supplied to them.

"In the second caste were the Kings and Rulers, whose duty was to protect and rule. Their ideal was to protect their people without interference except to prevent any injustice.

"Thirdly came the Merchant class, whose work was to earn and accumulate money; their supreme duty was charity.

"The fourth caste contained the least developed people; these were the producers who cultivated the land; they were the manual Workers. Thus the four great castes represented four great necessities of life. As Reincarnation forms the basis of Eastern thought, it was believed that the younger souls were born in the lower castes.

"Caste, therefore, was originally an expression of qualities, not, as now, a matter of birth. Now all that has changed. The original and truly spiritual idea has been ruined.

"Once in India, every village governed itself. Nominally the idea still exists, but there was a tremendous change when it was decided that the village headman should be appointed by the Government, instead of being elected by the people.

"It is rather interesting to watch the same changes that have made India the most illiterate country in the world, taking place before our eyes in Burma."

"I am convinced," said Mrs. Besant with determination, "that the time of the transference of the authority of the village headman was the real beginning of the ruin and poverty of India.

"What I have said of the spiritual awakening of the East, must also in a measure be true of the West, though totally different in form and expression."

Asked if she thought that Science had increased Materialism, Mrs. Besant continued:

"Before the days of Science, God was the one omnipotent Ruler. The early Church persecuted Science and was all-powerful; then throughout the ages this power gradually deteriorated and dwindled; men commenced to think for themselves; many things that had been shrouded in mystery came to be known as merely scientific facts which could be explained; thus materialism became rampant; but this phase is already on the wane.

"The unemployment and the strife around us must make some impression upon us, and at least convince us that we have not found

the ideal yet. Life would become impossible if the belief became general that only the material existed. A world where everyone took all they could while they could would soon reach a state of chaos; if there were nothing beyond the physical to take into account it would not matter what we did, but the result would be very uncomfortable. In fact the position would be impossible.

"We all have the spark of the One Life within, even if it is but feebly expressed; there was a certain true instinct in those people who sought to destroy machinery, because too much mechanical application is prone to destroy individuality and self-expression.

"Education is another great point. Just as there can be no true Socialism without equality of education, so there can be no true expression of the finer self without right training. I am in favor of education being extended among the workers beyond fourteen years, but this brings me to another subject, which cannot be dealt with now."

Pausing for a moment, Mrs. Besant concluded: "The present chaotic state of affairs, which is almost world-wide, is bound to prove to us that not yet have we reached the ideal system, and because of this we are bound to realize that Materialism is failing both nationally and individually. We cannot live selfishly; each must depend upon another in some way, just as in the old Indian caste system it was planned that each class should be a complement to the others. A great spiritual regeneration is bound to take place, perhaps it has already begun within our innermost beings."

Mirabai and Gandhi

Mr. Williamson in the *New York Times* gives us some interesting details of Mirabai, Gandhi's secretary:

Five years ago a British Admiral's daughter, weary of the ways of the West, read an atmospheric account by Romain Rolland of an Indian ascetic who would win independence for his people from British rule by fasting and cotton spinning, by prayer and passive resistance. Last week she returned from Delhi with Mahatma Gandhi, riding with him on the bare wooden seats of a third-class coach and, the cables report, "waited upon him as upon a king."

After Miss Madeline Slade read Rolland's article she wrote to Gandhi for permission to join his colony of disciples. "Consider the matter for a year, practise self-denial and humility and then decide," Gandhi replied in effect. Miss Slade spent the year in Switzerland, on probation with herself. Her father, the Admiral, who had commanded ships in Indian waters and whose outlook upon Asia was not that of Oriental ascetics, disinherited her when she announced her decision to abandon the West.

Arrived at Gandhi's ashram she burned her European clothes and adopted the flowing dress of the Indian woman. She was of striking

appearance; Gandhi commanded her to shave her head. She scrubbed the floors of the ashram and helped to prepare its simple meals. She gave all of her money to the poor. This British Admiral's daughter became a Hindu convert, fasted, prayed and meditated, the lowliest member of the ashram. Ultimately she became known as "Mirabai," which was the name of Shri Krishna's devotee who died at the foot of his statue in the temple, refusing food and drink.

This Mirabai, however, does not need to die at the foot of a temple idol, for she has already given up her life. She speaks several languages, an accomplishment which is valuable when people of many tongues come from all over the world to see Gandhi. She acts as Gandhi's secretary and has charge of all of his foreign correspondence. And with all her devotion to mysticism she has a marked executive ability and an unusual degree of political shrewdness—the adjutant of the Indian movement for independence from the rule of her own people.

The Sexual Adventurer

The following are excerpts from an address delivered by Prof. Hornell Hart, acting director of the Department of Social Economy at Bryn Mawr College, before the American Psychiatric Association, in joint session at Washington with the First International Congress on Mental Hygiene, as reported in the *New York Survey Graphic*:

"The wife of the sexual adventurer, in an average social environment, feels constantly on the verge of an abyss of disaster.

"Will her husband become infatuated with some other woman and abandon her and the children?

"Will her sons and daughters discover that their father has committed acts which they have learned to regard as treacherous and hideous?

"Will the resulting wound in their personalities interfere with their own life fulfilment?

"Will a scandal deprive the husband of his position and the children of support? Will disease be brought into the home?

"The woman living under the strains of such menaces—whether imagined or real—becomes moody, irritable, and suspicious. She fears to make women friends lest her husband make love to them. She shrinks from social life with him, lest it collapse around them in disaster. She imagines gossip, and sinks under the sense of her own failure to hold a supreme place in her husband's life.

"If the husband is monogamous and the wife an adventuress, the suffering will be much the same. . . .

"In our civilization as it is, unconventional sex behavior can not be practised frankly.

"The man or woman who engages in illicit relations is practically forced to construct a fabric of lies. His insincerity and the knowledge that at any time this false structure may collapse and bring his life crashing down about him brings mental conflict. The discovery of his falsehoods destroys that confidence on which creative social relations depend.

"It is impossible to keep higher values vivid when one is swept by sex passion, unless supported by a deeply rooted code.

"Thousands of idealistic sex experimenters avow a code of their own—the crucial importance of reverence for those involved in their adventures.

"But illicit sex affairs refuse to be conducted calmly and with steady loyalty to the deepest values of one's own personality and of one's mate.

"Resolutions melt away. Rationalizations becloud one's vision. The gambling impulse breaks down caution.

"One awakes to a dismayed recognition that one is inconsistent, unstable, self-betraying, and a menace to one's comrades."

Prof. Hart concludes the address with suggestions of voluntary self-disciplining:

"The acceptance of a code because it makes for fulfilment of personality for all concerned—must take the place of social coercion and of anarchistic self-abandonment.

"The rich possibilities of voluntary monogamy need to be studied in terms of actual instances.

"To discover the deep values of sexual partnership is a life-time undertaking. To regard relations between man and wife as predominantly consisting in physical union is to be guilty of a naive and outworn materialism.

"The possibilities of the mutual stimulation and reinforcement of husband, wife and children in close and growing partnership are among the most lovely of the ranges of experience which men and women may explore.

"The thrill, adventure and creative stimulus of friendships between men and women when the element of physical sex is held under voluntary self-discipline make the allure of primary physical exploration seem crude and curtailed.

"Even for the inveterate sex adventurer, the vivid memories of beauty are of the times when spirit met spirit.

"It is perhaps no accident that Euro-American civilization—the most monogamistic of history—has been the one to rise highest and most swiftly in technology, in science, in education, in political organization, in social legislation, and in music.

"Emotional energies unconfined leave peoples flaccid. Arbitrarily confined, they burst out with explosive energy.

"But when directed willingly and intelligently they may provide the motive power to carry human culture and human happiness to the new high levels of the future."

These conclusions of Professor Hart are sane and profoundly suggestive—as far as they go. Does it seem presumptuous to say that one cannot help regretting they do not go far enough? That they do not take into consideration the inner, occult phases of the subject?

Among the points touched upon by Prof. Hart, in referring to the dangers and difficulties that arise on the path of the one who indulges in illicit relations, there is one which, if understood occultly, could be elaborated at length. The Professor questions, "Will the resulting wound in their personalities interfere with their own life fulfillments?"

Occultism reveals that the emotional body especially will surely interfere. The constant fears of discovery, especially when the deception occurs between man and wife, cut deep into the astral and mental bodies, and these fears react upon the physical body in many disturbances, diseases, and inhibitions.

A Wool Substitute

A chemical treatment of pine needles by German chemists has produced a useful substitute for wool. The process consists in removing the resin from the needles by a chemical agent. When the chemical finishes its work a strong fiber resembling hemp is the result. This is woven into heavy fabrics which are said to be equal to wool in warmth, durability and appearance.

The World Court

Two-thirds of the daily newspapers in the United States editorially advocate ratification of the World Court protocols. This fact was made public by the American Foundation, at 565 Fifth Avenue, on December 8, as the result of a direct question put to 2,036 editors or publishers of daily newspapers. The replies showed that ratification was definitely favored by 1,357 dailies, or 66.65 per cent of the whole, having a combined circulation of 26,993,906. The opposition numbered 265 dailies, or 13.01 per cent, with a total circulation of 10,557,317. The 342 dailies from which no replies were received accounted for 16.08 per cent of those covered; 58 dailies reported "No stand"; and 14 dailies took no clear position.—*National Council for the Prevention of War.*

Prisons to Be Classrooms

Inauguration of high school and college courses in the California State prisons is contemplated by the State Department of Education, Vierling Kersey, State Superintendent of Public Instruction, recently announced in the *Los Angeles Times*. Credits equal to those issued by any State school will be allowed the convict students. Mr. Kersey states:

Lack of education leads men to the penitentiaries. By supplying education to them while they are in the institutions the State can rehabilitate these men and women and show them the way out of crime.

California's greatest challenge in the field of adult education is in the prisons. The State is doing a wonderful work with the men as far as their physical well-being is concerned but as yet it hasn't scratched the surface in developing within the men in these institutions a proper mental attitude. These men are eager to learn and I am convinced education holds the key to their social readjustment and success when they leave the prison. From an educator's point of view I have cut out of my vocabulary such words as prisoner and convict. To me they represent patients whose social point of view must be recast.

Disease and Emotion

The more diseases a person has had the more intense are the emotions of fear and anger displayed by him. Such is the conclusion of Dr. George M. Stratton, who made tests with about a thousand students at the University of California. Records were kept for a considerable period as to the way in which each student acted when confronted with a situation calculated to engender fear or anger. The scores were based on the number of times the individual displayed the emotion of fear or anger and also the intensity of that emotion. These records were then compared with medical records showing the number of diseases the subject had in the past. Dr. Stratton states, as related in the *Los Angeles Sunday Times*:

Disease, by its very occurrence and especially if early and frequent, may leave a lasting—even though slight—trace in the neural, glandular, and psychic constitution such as to cause a tendency to more intense anger and probably also to fear. On the other hand, the reverse might well be true; namely, intense emotions may produce diseases of certain types.

Vegetarianism Vindicated

Most food poisoning is caused by meat. Meat and meat products are responsible for most food poisoning outbreaks. This was the unequivocal statement made to members of the American Public Health Association recently at Minneapolis by Doctors Hull and Arnold, of the Illinois State Department of Health of the University of Illinois College of Medicine. In their report this appears:

When much meat is eaten, the bacteria normally found in the small intestine where meat is chiefly digested are disturbed. The germ-killing action normally occurring in the small intestine is interfered with for six hours after a meat meal. When dangerous germs are taken into the system with a meat meal they have a good chance to develop and cause illness. But when taken with vegetables they have little chance. Material containing a poisonous germ will cause irritation of the stomach and intestines when it has been added to fresh meat, but no poisonous effect of any kind can be seen when the same material is added to bread and milk.

"Pearls of the Faith"

The following interesting excerpt, by Mr. C. Jinarajadasa, is taken from *New India*:

Thirty years ago, it came to me to select, for a College prize won, three books on which the College arms and crest were permitted to be stamped as a distinction. I chose three works of one author: (1) *The Light of Asia*, the story of Buddhism; (2) *The Song Celestial*, a translation of the *Bhagavad-Gita*; and (3) *Pearls of the Faith*, being the Ninety-nine Beautiful Names of Allah. The author is Edwin Arnold. And I quote now from my exquisitely bound copy of *Pearls of the Faith* the following verses, with which I have closed my addresses in the past whenever I have lectured on Muhammadanism.

Patient is Allah, and He loveth well
The patient, saith "the Book," and such as dwell

In kindness, asking pardon of their sins
Each dawn, pardoning the blameable.

Islam! this is the Faith! thyself resign,
Soul, mind, and body, to the will divine:

The kingdom and the glory and the power
Are God's, and God's the government,—not thine!

There is no God but God! and He is all;
And whatso doth befall ye doth befall

By His decree: therefore, with fear and love
Upon His glorious names devoutly call.

Allah! His holy will be done!

Islam!—we bow before His throne.

Current Astrology

By H. Luella Hukill, M.D.

(California)

Taurus



HE children of Taurus come to earth from April 21st to May 22nd, under the rulership of Venus, the planet of love, harmony, and beauty. Venus binds us in bonds of love for perpetuation of the race, becoming the means of expression for forces of the Moon acting during fecundation. Taurus, being moist, feminine, magnetic, fruitful and in close agreement with lunar forces, offers the most powerful sign for the Moon's exaltation. People having the Moon in this sign in the fifth, the house of children, will have large families.

Taurus is the second zodiacal sign, first earthy, first fixed, symbolized by the bull, which typifies virility. It correlates the ambitions and practical aims of Capricorn, senior of the earthy triplicity, giving gain from labor and the fruit of action. A very significant feature is its capacity for retention, conservation, concentration, and secretiveness. The strong instinct for finance makes a conservative financier, whose watchword is practicalness. It represents concentrated physical energy, where the highest expression comes in song and praise, the result of concentrated emotion.

The rays of the Sun fall more softly in this sign than in Aries, because of a strong natural sympathy between him and Venus, which makes Taurus a happy habitation for the Sun. The practical stability of the earthy sign gives a well balanced nature and adds dignity. Taureans are slow to start,

but gather momentum by action and nothing stops them. Their will is dominant, even obstinate, persistent and tenacious. (Gen. U. S. Grant is a striking example.) They may be led but not driven, yet an appeal to the higher emotions awakens response, while a goad rouses them to great madness. The ancient symbol was a coiled serpent signifying much latent energy and native power.

Personal appearance: Thick-set body, broad shoulders and head, square face showing endurance; dark hair, often crinkly, eyes generally dark, soft and affectionate, fleshy nose, large mouth, shapely lips, strong chin and jaw.

Anatomy: Neck, throat, ears, eustachian tubes, tonsils, palate, thyroid, parotids, vocal cords, cerebellum, and cervical vertebrae.

Physiology: The Taurean virility gives energy that sustains in stress whether mental or physical.

Pathology: All throat affections, as diphtheria, tonsilitis, goiter, etc.

Emotional nature; Patient, calm, long-suffering, placid, domestic, and affectionate; while the less evolved are self-indulgent, lazy, irritable, coarse, greedy, sensual, cunning, and addicted to excess dining and wining.

Mental type: Conservative, discriminating, thorough, steadfast, loyal and trustworthy, or stubborn, argumentative, materialistic and hasty in judgment.

Occupations: The trades and professions of Venus, such as musicians, artists, actors, dancers, writers, acrobats, bankers and farmers.



Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

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.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
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.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the 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.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

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.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

World Theosophy

MARIE R. HOTCHENER
Editor

HENRY HOTCHENER
Publisher

6137 TEMPLE HILL DRIVE
HOLLYWOOD, CALIFORNIA
U. S. A.

TELEPHONE, GRANITE 6107
CABLE ADDRESS
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