Registered M. 91 August 1924

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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

VOL. XLV No. 11

THE THEOSOPHIST

ON THE WATCH-TOWER

DR. ANNIE BESANT writes:

Cables have reached me with warm appreciation of my work for our common cause from the Annual Conventions of Belgium, Denmark, Holland, Norway, Sweden, Switzerland, Portugal, Poland and Italy; also from all the Hungarian Fellows, through Robert Nadler.

***

An unusual event took place in connexion with S. Cuthbert's Church, Pitsmoor, Sheffield. A Sinhalese clergyman, the Rev. Mr. Gunawardana, has been elected by 500 votes to 16, as curate. Mr. Farrow, the Vicar, asked the opinion of his congregation before he made the appointment. He said:

> Each one at the service on Sunday last was given two slips, one marked "Yes," and the other "No," to place in a box after the service. I devoted my sermon to the matter, and dealt with the question of colour. I pointed out that the Gospel came to us from the East.
>
> Of course, the selection of an assistant rests with me alone, and I was not bound to give the congregation an opportunity of expressing its views.

We trust that the liberality of the Vicar and the congregation will be rewarded by earnest and devoted service from the young Sinhalese clergyman.

***

The Eastern Federation meetings at Tonbridge were very bright and pleasant, and the attendance very good. We began with tea, and a talk to members on "The Master". In the evening there was a public lecture on "Mysticism," at which the Duchess of Hamilton presided. Next day we began with a meeting of students; then all had luncheon together. Mrs. Berry presided over a lecture in the afternoon on "The Awakening of India," given to members only. The London work began on June 1, Sunday, with a students' meeting in Mortimer Hall, and in the evening I gave the first lecture in Queen's Hall of a course of five, on the "Deadlocks of Civilisation and Their Keys". It was a splendid meeting, and promises well for the series.

***

The Convention of the T.S. in England and of the British Isles was remarkable both for its numbers and its joyfulness. It was necessary to take the large Queen's Hall for June 7; a very interesting discussion took place in the morning, on "The Place of Authority in Theosophical Teachings"; in the afternoon no less than 26 National Representatives spoke, all but four, I think, being General Secretaries. Tea followed this meeting, and after tea Mr. Ernest Wood delivered the Blavatsky Lecture. A Reception was held in the evening, giving opportunities for greeting old friends and making new ones. On June 8, we had a general meeting of the E.S. in Kensington Town Hall, and thence drove down to a Garden Party at Westside House, Wimbledon, where we had a delightful two hours in its beautiful garden, and I was able to arrange visits to the German and Dutch Conventions. Then back to London, where I delivered the second of my June course of lectures. The morning of June 10 was arranged by "The Scientific Group of the T.S." and the subjects considered were: "The Occult Study of the Electron," "Recent Experiments," and "Healing Methods of the New Age". The Queen's

Hall was the scene of a very enjoyable musical Programme, arranged by the Arts' League of Service, Mr. Cyril Scott playing some compositions of his own, and Mr. Hugh Mack giving some "Songs of the Hebrides" with remarkable charm. The meeting ended with a graceful little speech of thanks on behalf of the visitors from Miss Dykgraaf, General Secretary of the Netherlands, and a closing speech from myself.

***

Other meetings were held on June 9, by the Theosophical Order of Service, and the Order of the Star in the East, at the latter I gave an address. Also I gave a lecture to T. S. members only, in Steinway Hall, on "England and India in the Great Plan". On June 10 about 400 members of the Convention went down to Letchworth, for the Speech Day of S. Christopher's School. They visited the various departments and buildings connected with the School, after an excellent luncheon, and in the afternoon I laid the foundation stone of a new Hall, and we all enjoyed an entertainment given by the students, including some very charming dancing, instrumental and vocal music, and games by the Montessori School. Addresses were given by the Chairman of the Trust, Mr. Baillie-Weaver and myself, a Charity Festival Banquet was held by Co-Masons on the 6th of June, and was very successful, over 400 Masons attending. The Queen's Hall lecture on June 15 was on "The Educational Key," and we had the joy of welcoming on that evening the two brothers, Krishnamurti and Nityananda and Rajagopala, who returned from the United States.

***

Mr. Srinivasa Sastri and myself, accompanied by Miss Bright and Miss Chambres, visited Cambridge and Oxford on June 12 and 13. We were joined later by Mr. A. Ranganatham. At both towns we had large audiences, and I also lectured to three T. S. Lodges. On June 14, I attended and spoke at a

Garden Party, given by the T. S. Order of Service. It was held in the garden of Helmscott House, Hammersmith, well known to me in former days, when it was the home of William Morris, the poet and socialist.

FIFTY YEARS PUBLIC SERVICE FOR HUMANITY

OUR Editor being away in Europe there is no time to ask her leave to speak of her in her absence, but as I gather the material for the August THEOSOPHIST I have been reminded of her Autobiography and the special things that happened to her in August fifty years ago.

We have just received news that a public Demonstration took place in the Queen's Hall, London, on July 23 to celebrate her fifty years of public service. No doubt the reason for arranging the meeting a month sooner than the actual date of the anniversary was to suit the President's many engagements and to suit those who would not be willing to miss the honour and opportunity to offer to her their heartfelt congratulations. There has of course not been time to hear all that happened.

From Adyar and Madras many cables were sent from all the many organisations with which Mrs. Besant is associated, all of which she has either herself started or been instrumental in starting.

These are some of the cables that were sent; from the Executive of the Theosophical Society through the Recording Secretary, Mr. J. R. Aria, the Madras Theosophical Federation, from several Lodges of the Theosophical Society, from the All-India Federation of Young Theosophists, from the Theosophical Publishing House through the Manager, Mr. Raja Ram, from the Residents of Adyar through the Treasurer, Mr. A. Schwarz, from the Order of the Star in the East, the Indian Areopagus of the Co-Masonic Order and several Chapters and

Lodges in the same Order, the Brothers of Service, the Indian Star, from the Private Secretary's Office, the Vasanṭā Press (Adyar), the Besant Press (Madras), the High School at Guindy, the Women's Indian Association, from *New India*, the Convention Club (Adyar), the 1921 Club (Madras), the National Home Rule League, the Urur Village Improvement Society, Veḍaviḍyālaya, Nellore, and very many private cables have also come under our notice.

For fifty years our President has given her all for the service and the upliftment of Humanity; her energies have been given to that end, her thought towards the furtherance of that ideal, her words to arouse people to work for that goal, her actions to the accomplishment of that work.

Thousands bless her to-day, for to thousands upon thousands she has spoken, not only by word of mouth but by the written word, her pamphlets, books and other writings run into tens of thousands of pages.

To thousands of people in darkness and doubt she has opened the way that has led them to the Light of a New Day; she has revived hope in the hearts of those whose hope was blinded or almost lost; she has breathed of Peace to the restless and storm-tossed which has inspired them to go on; she has done all this and much more because the life that she leads has been such an example for us to try to follow.

No word in the various cables expresses what many of us feel and perhaps the only thing that we can do to show her what we feel is a ceaseless endeavour to live as she would have us live by trying to serve as she has served, by insisting that we *will* share some of her burthen.

Her hands are more than full, her manifold activities a source of inspiration to us all, our bit is to work as she teaches us to work, when and where and how she wants help.

Words fail when one wants to express so much that is in one's heart and possibly the simplest words are the best and

each one has his own mode of expression and mine is " May I never fail her."

***

August, 1874, was practically the beginning of her public and political career, that wonderful career which has made her not only renowned all over the world but a career that will be handed down to the ages to come as an example of what a lone woman could do in the days when women had to fight for every fraction of liberty and freedom, every step of the way.

She has paved the way for others, she has inspired others, weaker than herself, to go on, she has shown that the fight was worth the cost, she has won much, very, very much. The results of her fights are not realised to-day, we are too near the din and tumult of the battle, but in the years to come the world will recognise the work that she did, and somewhat of the cost of the doing.

August seems to have been the beginning with her of much, so far as the outside world was concerned, for on August 2, 1874, she first set foot in a Freethought Hall[1] to hear Charles Bradlaugh speak on atheism, he spoke to her afterwards and what we might call a new day dawned. Some of the details that followed that memorable day are to be found in her Autobiography and this will remind you to read it again.

> A place on the staff of the National Reformer was offered me by Mr. Bradlaugh a few days after our first meeting, and a small weekly salary thus earned—it was only a guinea, for national reformers are always poor—was a very welcome addition to my resources. My first contribution appeared in the number for August 30, 1874, over the signature of " Ajax," and I wrote in it regularly until Mr. Bradlaugh died ;[2]

August is yet again marked out for a beginning, for we read that Mrs. Besant's first lecture was given in the

[1] *Annie Besant: An Autobiography*, p. 135.
[2] *Ibid.*, p. 180.

Co-operative Institute, 55 Castle Street, Oxford Street, London, on August 25, 1874.

> I resolved that my first public lecture should be on behalf of my own sex, so I selected for my theme, "The Political Status of Women," and wrote a paper thereon. But it was a very nervous person who presented herself at the Co-operative Institute on that August evening.[1]

August, 1874, is a landmark in the world's history, it seems in one way a very short while ago and yet what changes have taken place in so short a while. It would be interesting if one could see on a map the spread of the growth of this tiny seed. We often do not know when seeds are sown and I have no doubt that Mrs. Besant did not know that the seed that she sowed that August would be world-spread.

The story of her life gives one infinite hope, hope that cannot be quenched, very many hearts must feel the same. Perhaps it cannot be expressed in words all that we would like to broadcast of what she has done for us.

Her books and her words have opened a door to thousands, some have been able to enter, some are still fumbling outside, and some have turned away, until "a more convenient season". The words that she speaks can however never be forgotten, and even if the "convenient season" has not yet come to some, the words live and when the time comes they will re-sound, they cannot be lost, then they will receive an answer.

Fifty years have passed, and the world is filled with the Message that she has delivered.

She has told us of many things that will happen shortly, she has warned us to be prepared, to be up and doing, to get ready and to watch for the New Day that is about to dawn when the Great Light shall shine again upon the world and disperse the darkness of strife and of doubt.

*
* *

[1] *Annie Besant: An Autobiography*, p. 181.

We have just heard that our President returns to Adyar early in September.

Her time has been more than filled and all the news is very encouraging in the way that she has been received and listened to everywhere.

W.

***

Private news too, is equally encouraging. Some of our leading Indians who are now in England are beginning to realise the reach of her influence and the quality of help and service at her disposal. This may help in the proper estimation of her work and its value particularly on the part of Indians. The one thing that has hampered her work here has been the unreasoned and persistent distrust of her marvellous work but to some extent at least this knowledge may throw light on the situation and change it.

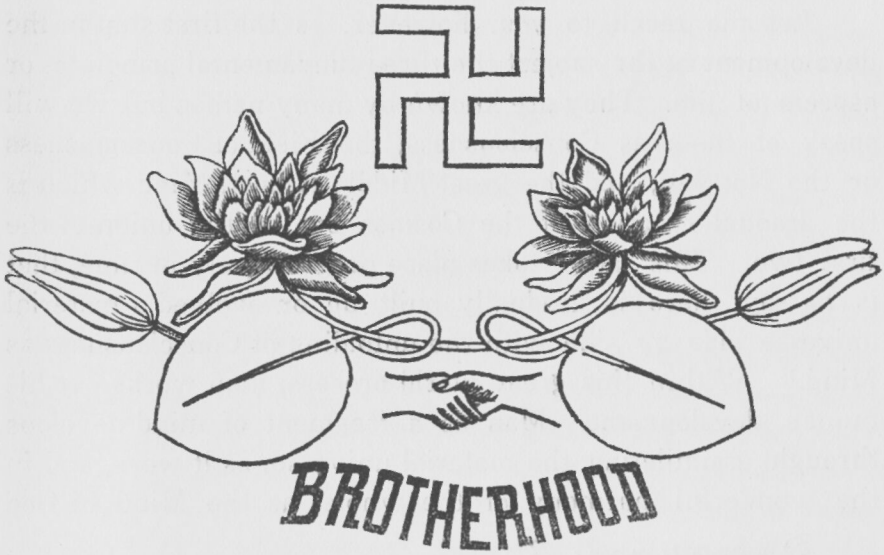
The change in the situation and its success has been indeed rapid but at a cost to her personal comfort. One of the reports says that Dr. Besant was looking weary and tired and there is no wonder; for the incessant activity which has surprised even her best known friends must have meant something to our President at her age and after her long and serious illness last year, from the effects of which apparently she is not quite free.

In the service of the Masters which is the service of Humanity, no sacrifice is too great, no inconvenience or discomfort is allowed by her to obstruct her work. If all those for whom she labours could only realise this!

***

The Queen's Hall, London, has been filled Sunday after Sunday for the President's Public Lectures on Theosophy and a large part of her time has been spent in visiting Lodges all over the country. She speaks of further travel on the continent before her return in September.

D.



THOUGHT—NATIONAL AND INTERNATIONAL[1]

(A RATIONALE BASED ON THEOSOPHICAL PRINCIPLES)

By M. W. Barrie, M.A.

I want to lay before you the result of some thought on, and a little experience of, human conditions at the present day in the light of Theosophy, in the hope that thereby a strong endeavour may be inspired in each of us to be pioneers in Their Plan.

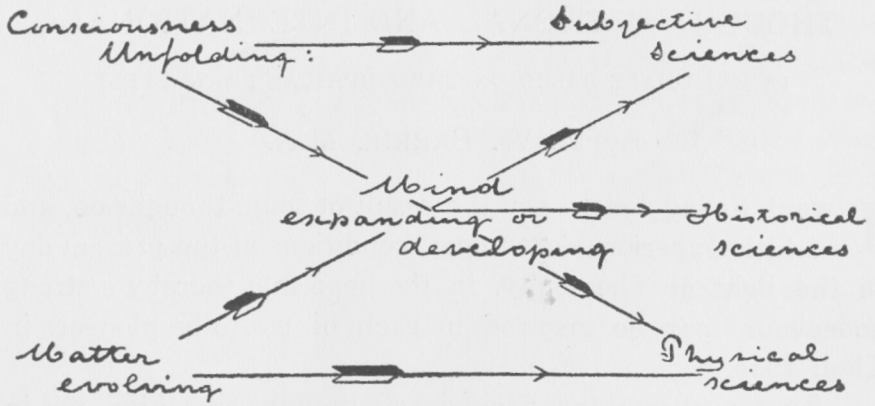
To me everything depends on thought and mind, not in the sense of that hardening process to which we give the name lower or concrete mind, but in the wider and deeper sense that the whole Universe is within the Mind of the Logos. I would ask you then for the moment to leave aside our usual division of the human constitution and think of mind as the

[1] An Address given at the South Indian Convention, Adyar, April, 1924.

second aspect of the Logos, and man as a fragment, an unfolding fragment of this Great Mind.

Let me recall to you, however, as the first step in the development of the subject the three fundamental principles or aspects of life. They are known by many names but we will speak of them as Consciousness, the Field of Consciousness or the Not-Self, and the great Middle Aspect, Mind which is the gradual creation of the Cosmos out of the union of the first two. This latter takes place progressively in time, that is to say there is gradually built up or evolved a material universe side by side with the unfolding of Consciousness as Mind.[1] Within this great world process, man works out his human development. Man as a fragment of mind develops through assimilating the material universe, as it were, and in the wonderful harmony of the whole, as the Mind of God

Diagram I



unfolds in His Universe (as Brahmā, activity, producing all things), fresh fields are ever supplied for the expansion of His Mind-fragment, man.

Now in our gnostic and Theosophical systems of thought we learn the details of the process of this threefold manifestation but I want to concentrate attention on the thought aspect.

[1] See Diagram I.

In what we call the Christian gnostic systems, Thought is the *Shakṭi* of Mind, the feminine principle or syzygy of Profundity or Mind and the two are the first pair born from the Father, "He who has stood, stands and will stand," the Supreme Treasure House of the "Great Thought, producing all things," which Universal Mind and Profundity had already sweetly ordered or planned. Its characteristic then is force, activity, movement, creation, call It what you will, and this nature we, as men, share when we exercise thought.

Somehow or other then (the somehow which we learn in our Theosophical knowledge) all our human life and activities and therefore all our civilisations depend on these mighty principles and however chaotic our present-day life may seem and however much our sciences may seem to be opposed to or divorced from each other and from the one Truth we may save ourselves much worry caused by the craze of specialisation if we try to glimpse how all fit into the Great Plan and where we ourselves stand. Thus we shall see the true meaning of nationalism and of the new spirit which is called internationalism. Seeing, and understanding with our hearts the working of the Great Law, we shall the better be able to work with it.

This thought came to me while listening to a series of lectures on the Platonic Solids, on the wonderful and precise laws that are in operation in the building of the cosmos, when we saw how wonderfully and perfectly the physical forms fit the thought of the Logos, even when we, mind-fragments, are quite unconscious of the fact. We who were listening however were conscious beings looking out on the world microscopically, seeing relations and interrelations endlessly complicated but beautifully planned. Here we have the key to the two great divisions of human knowledge—the physical and mental sciences, to give them their modern names.

Nature is Knowledge manifest, the Book of Divine Knowledge written for man, and when we look out into nature intelligently and sympathetically we study the physical sciences. It is thus we grow or expand in consciousness or, to put it in another way, develop our mental bodies. But there comes in strong contrast to this outlook attitude the realisation that man not only looks outwards but inwards. He studies himself and watches the process of consciousness, or mind, as it functions and expands by means of this outlook on the environment, or as it is sometimes put, as it reacts to Nature. Hence the subjective or mental sciences have arisen.

By the first process the human mind contacts God as nature, by the second it deepens and finds its relationship with that Universal Mind manifesting as Nature and the second stage and process is the result of the first.

There are however certain human studies which seem from our modern point of view to belong to neither of these two groups. They partake of the nature of both, however, and are the literatures and arts or expressed knowledge possessed or acquired by the various races and civilisations which have arisen and died, as we say. These I call the historical sciences, for they have arisen out of the story of man's expansion. These races and these civilisations are but milestones on the long march of groups of mind-fragments, which are growing by contacting the book of universal knowledge. This book as a whole being too vast for the young racial mind, we find that portions are selected by the Guardians of humanity and given to each race or group to learn. Each race and sub-race which produces what we call a type of civilisation then, has a particular geographical environment and a particular type of knowledge for its mental growth and a particular standard of manifesting life to attain to, all of which go to make up the manners and customs of the race or people. The result of all these factors is expressed

in their literatures, fragments of each of which remain to-day. So we find certain distinctive bodies of knowledge like the Egyptian and the Greek, for example, which are sections of the world of mind built up out of the mind-stuff of the Cosmos, apportioned for the development of the egos incarnating in each race home for great literatures and the arts, (the enduring parts,) are given to men not created by men in our modern sense. The great men of the race are the agents for the expression of the spirit, rhythm and knowledge of the race. This is an aspect well known in India—but comparatively unknown in the West. Out of this specialised body of knowledge and emotional and physical environment, the incarnating egos build up mental, astral and physical bodies.

DIAGRAM II

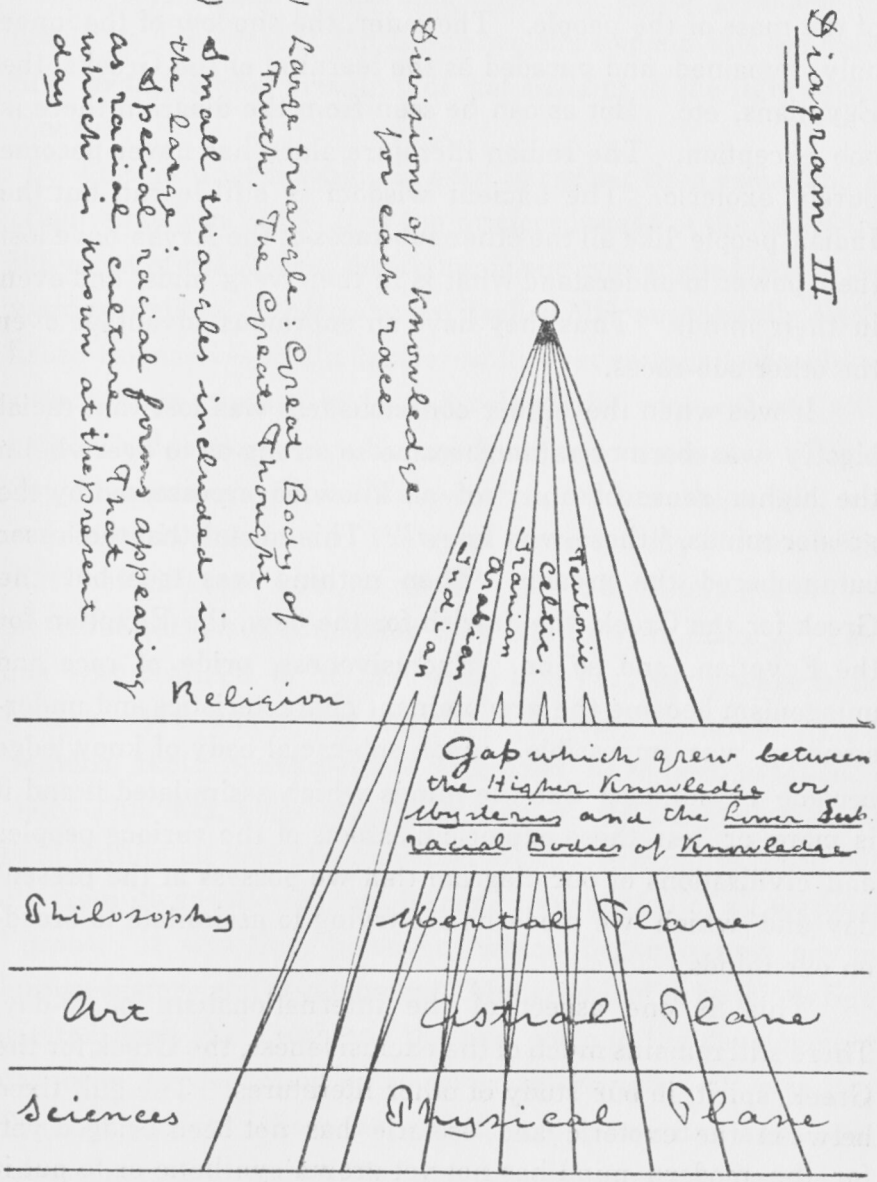
MIND PLANE		
(*a*) Mental Atoms	(*b*) Prāṇic force: Thought	(*c*) Mental Bodies, Thought forms or a body of knowledge
ASTRAL PLANE		
(*a*) Astral Atoms	(*b*) Prāṇic force: Desire	(*c*) Astral Bodies or specialised emotions
PHYSICAL PLANE		
(*a*) Physical Atoms	(*b*) Prāṇa	(*c*) 1. Physical Bodies or forms 2. Physical environments 3. Nature

Showing the development of specialised bodies, racial, national, individual, out of the substance of each plane by the force or power of each plane.

Two extreme examples, the English and the Indian, will illustrate how different are the types that are produced by this universal process. They differ in all three aspects, physically, emotionally and mentally and separation seems here the law; so we have race types and race or sub-race literatures and arts which seem mutually exclusive of each other. The diagram (III) which shows the large pyramid of knowledge given for a race, the Āryan, and the smaller pyramids built out of each sub-race in relation to the planes, will show the inter-relation of type with the cosmic environment and explain the separation which is the most prominent characteristic of those egos who are growing by the assimilation of their particular threefold environment and they may be expressing this in one of the divisions of their literature, science, art or philosophy.

This exclusiveness is apparent only and not real for each body of knowledge built up by the race is but the expression of the racial cosmic body of knowledge and this unity is realised and the sectional divisions belonging to the lower planes disappear when the egos have grown on to the higher mental plane. This plane of unity or synthesis I have illustrated in the diagram by showing each Āryan sub-race body of knowledge penetrating at its apex into the race-body. Thus each race as well as sub-race has an exoteric or popular literature and an esoteric literature. The esoteric is the literature that is given to the sub-race through its leaders, the exoteric is the literature that is built up out of this by the average, evolving egos. The former was the means by which each sub-race could reach the treasury of Universal Knowledge through the development of the higher mind-consciousness which, like the literature, differed from the average racial mind and literature in being synthetic instead of separative. Those who reached this stage lived in principle rather than in appearance. The Greeks had the Orphic Mysteries and later the Pythagorean and Platonic philosophy, the Jews their Apocalypses and later the Kabbala as well as their popular literatures. The Egyptian Mysteries overshadowed

the wonderful knowledge of physical science possessed by the orthodox Egyptians and this law can be applied to each of the sub-races of the Āryan given in diagram III.



But there came a time in the history of each of the sub-races within our knowledge when the hidden or esoteric side got lost or broken off from the exoteric and a gulf came between the higher consciousness and the lower consciousness of the mass of the people. The outer, the shadow of the inner only remained and paraded as the learning of the Greeks, the Egyptians, etc. But as can be seen from the diagram there is one exception. The Indian literature alone has never become purely exoteric. The ancient wisdom is still learnt, but the Indian people like all the other sub-races of the Āryan have lost their power to understand what is in their very midst and even in their minds. Thus they have an enormous advantage over the other sub-races.

It was when the higher consciousness was lost that racial bigotry was born or rather became so strong as to overwhelm the higher sense of unity of all knowledge possessed by the greater minds, "those who knew". This meant that the lesser outnumbered the greater. Then nothing was true but the Greek for the Greek, the Jewish for the Jew, the Egyptian for the Egyptian, and so on. Exclusiveness, pride of race and antagonism became the predominant characteristics and understanding was impossible. Each sub-racial body of knowledge became crystallised like the minds which assimilated it and it is more or less these exoteric blossoms of the various peoples and civilisations of our diagram that we possess at the present day and which we moderns are trying to assimilate to broaden our minds.

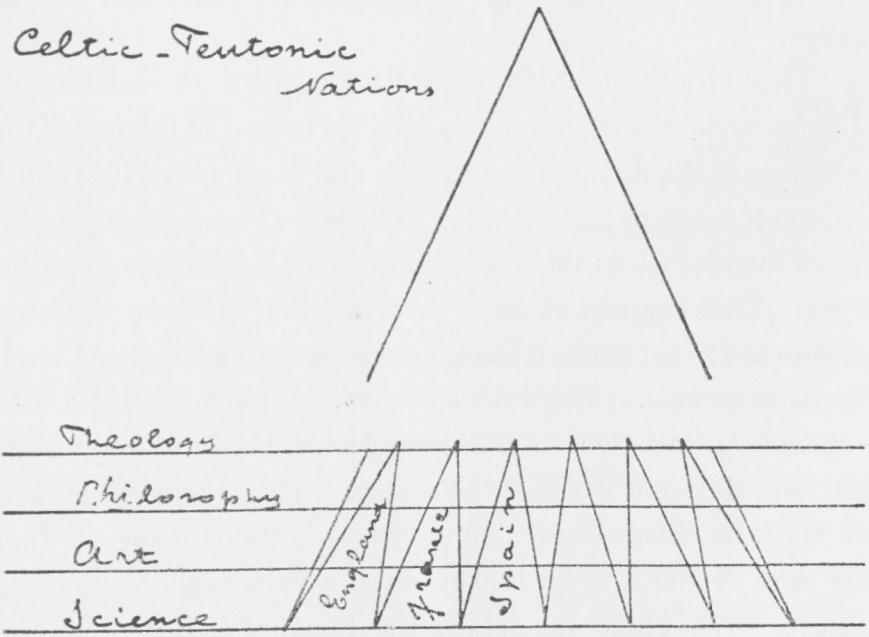
This is one aspect of the internationalism of to-day. There still remains much of the exclusiveness, the Greek for the Greek spirit, in our study of other literatures. The gulf fixed between the exoteric and esoteric has not been bridged yet, for the modern mind has not yet grown synthetic or to put it

in Bergson's phrase, intuitional. This broadening of thought by literary study is the first and most prominent aspect of present-day internationalism. The word however contains a deeper side which is working itself out in the great human family at the present but before we can explain this we must first examine the meaning of nationalism in the light of our theory.

This is a term which is even narrower than racial and is of quite modern birth. It is the product indeed of the last of the sub-races of the Āryan, the Teutonic and was applied first to the various sections of that sub-race itself which successfully established themselves as the master-units over certain geographical areas. This capture of land involved the conquest of Celtic peoples and so our modern European nations may be called Celtic-Teutonic nations. This fifth sub-race, we have been told, had a destiny in relation to the great esoteric body of knowledge that was different from all the others. The others got broken off from conscious connexion only late in their history. This one was destined to be broken off at a very early stage in its history. We know that since the flooding of Europe by the Teutons, their Scandinavian Mysteries have been practically lost. This has been especially true of the English and the final cutting off was accomplished when Christianity, itself cut off from its gnostic sources, became the religion of all western Europe. It was this, however, which began a new era in human history and development. Mankind had to be left to find out for itself the Truth and the first stage in the development has been an expansion of social consciousness. It was the Teutonic tribes which expanded into provinces and later conquering the separative and conservative tendencies of

provinces and built up the modern nations which consist not of ½ Teutons only, but of all peoples (Celts and Iberians), who existed within a certain area.

Diagram III



a) Division of Body of Knowledge of Philosophy Art and Sciences according to plane
b) Characteristic = Interchange of Thought through international study but no unity
c) Large all embracing triangle Δ of knowledge as part of the One Great Truth that is Subracial Occult Knowledge
1 Orphic Mysteries
2 Celtic Mythology or Druidism
3 Neo Platonism
4 Scandinavian Mythology
5 Gnosticism
d) Smaller triangles Δ indicate literature or bodies of knowledge, built up by each nation cut off from the occult

Here we have the germ of the welding of races together which is such a marked characteristic of life to-day. After the limit of their expansion had been reached those nations, *e.g.*, France, England, Scotland and Spain then built up a national life, *i.e.*, specialised manners and customs, a national language, literature and art—forms and a political constitution. The specialism formerly seen in the case of the sub-races expressed itself in nations. Each nation differed from the others in all these respects and were rivals and often enemies as a result, the rivalry of France and England is one of the historical illustrations. The divisions thus made in the early middle ages have remained but the final nationalisation of Europe is only now being accomplished, Italy and Germany having only attained nationality in the nineteenth century.

Although the actual fact is not yet *un fait accompli*, yet the idea of nationalism has developed since the process began. Then, it meant conquest and competition, now it means a recognition of a certain communal, social and political unity and individuality in a group of people which expresses itself in an individual language, literature, art and political constitution. Nationalism then marks a certain development or expansion of social consciousness as opposed to the racial individualism of previous ages. The national literatures and civilisations differ from the sub-racial in having been established without any conscious touch with any esoteric knowledge. This was only partially true of the early middle ages, of course, for although the nations and the Church were both cut off, the esoteric side of life and knowledge was kept alive and permeated European Society as a whole, though underground or secretly, through the communities of Singers and Poets, the Troubadours, the orders of Knights, the Alchemists and other religious and occult but heretical bodies. The final and complete breach came at the Reformation which marked the triumph of the lower type of mind, a necessary triumph for the development

of independence and freedom of thought and a deeper self-conscious humanitarianism which modern internationalism stands for.

But a new guidance had been given in the meantime to these prodigal nations, in the scientific method of thought. The foundations of this which have come to fruition only in our own day, were laid by the early experimenters like Roger Bacon and later, after the Renaissance and Reformation, by the father of Modern Science, Francis Bacon. The fifth sub-race had to build up its knowledge of Nature and its laws, and of human nature and its laws also, from direct observation of the book of Nature and inducing therefrom the laws. Hence the ever growing knowledge of physical science is accompanied by an ever greater and greater power of generalisation and is becoming " intuiting," a synthetic power quite out of the realm of physical generalisation. This minute knowledge which physical science gives is itself a necessary ingredient in modern internationalism and nationalism. It develops that careful detailed mind which, when mixed with a broad human sympathy, works for the welfare of the smallest creature in God's creation and is not content to soar into a selfish heaven. Thus too will come a true realisation of the mystery of the " One Life vibrant in every atom ".

Internationalism also had its birth in the Middle Ages but like nationalism it was first conceived as imperialism which meant the domination of one nation over another. It was adopted by the Roman Church from the Roman Empire and it is therefore to the Church of Rome that we owe the idea of imperial domination which has been such a cause of strife in Europe. It sought at first to establish a spiritual empire over the nations but this developed into the Holy Roman Empire which descended to the nineteenth century as a shadowy title in the House of Austria but without any traces of spirituality left. Each nation in turn tried to establish a European Empire

but all failed, for the union of nations was to be a voluntary one, further extension of social and political instinct or consciousness in man was to include wider and wider diversities of nations, races and types, a respect not only for the liberty of the individual within the nation but also for the individuality of the nations within a commonweal. Thus we see that the internationalism which has grown out of nationalism has developed not only a broad, literary knowledge but a deeper social, political and human sympathy.

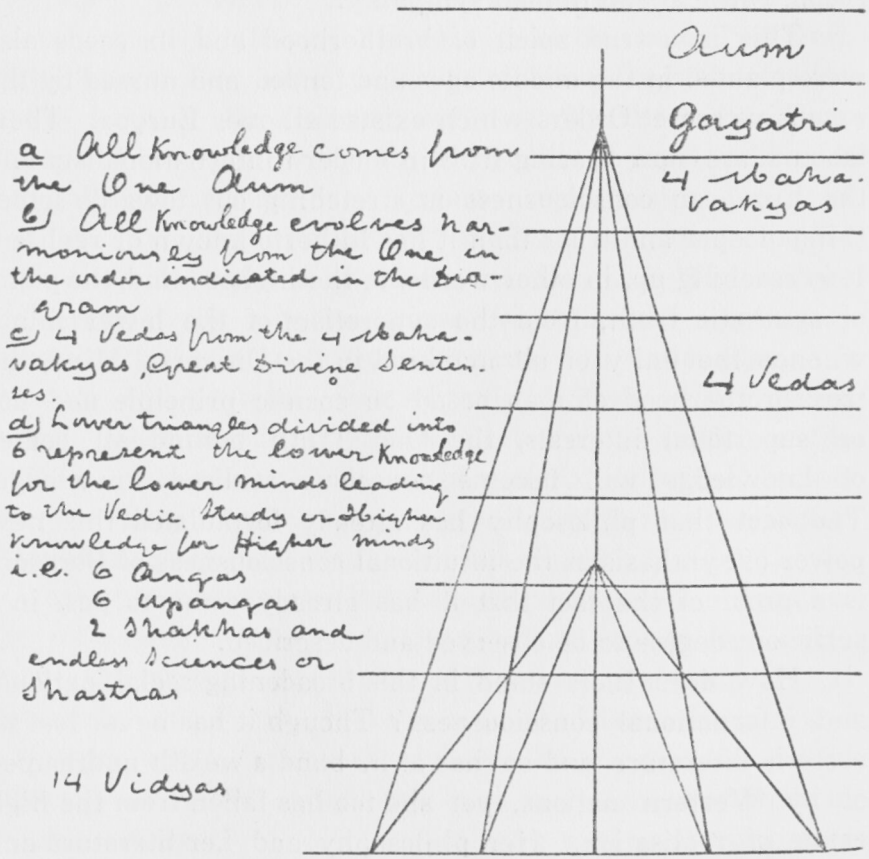
This is a true spirit of brotherhood and its seeds also were planted in the middle ages and tended and nursed by the extensive secret Orders which existed all over Europe. Their labours are now bearing fruit in modern internationalism and the European consciousness is stretching out towards something deeper and truer than it has hitherto known or realised. It is reaching up, in other words, to the higher mind, the plane of synthetic truth, from the syncretism of the lower mind, whence the unity of all mankind in the Universal Mind, the true brotherhood of man based on cosmic principle and not on superficial interests, the One Truth behind all bodies of knowledge will become conscious realised knowledge. The fact that philosophy has already formulated this new power of synthesis as the intuitional consciousness of Bergson, is a proof of the fact that it has already come to pass in a sufficient degree to be observed and described.

How does India stand in this broadening racial, national and international consciousness? Though it has never lost its esoteric literature and so has at its hand a wealth undreamed of by Western nations, yet she too has fallen from the high estate of realisation. Her philosophy and her literature and ancient art embody each in its own way that Universal Knowledge of which others express only fragments. This has been all through the ages and is still the background of Indian life and thought but although still alive in the memories of

her children it is not of the nature of true mental food which when assimilated produces vital living thought, and creates all things anew for this is the characteristic of healthy mental as

Diagram IV

Indian Pyramid of Knowledge unbroken



well as physical nourishment. It must generate energy or *prāṇa* for either mental or physical activity. Besides this India has not yet developed her national consciousness for she has allowed herself to be cut off to a certain

extent from her natural source of knowledge. This lack of thought activity has led to a *pralaya* in her literary, artistic, scientific, philosophic expression by which alone her nationality will be sealed and which will enable her to take her place side by side with the modern nations. India is awakening for she is now beginning to draw on her own esoteric treasure house for her own nourishment. This awakening is fraught with large issues for the West as well as for herself as a nation. This awakening will mean the vivifying of her ancient wisdom wherein the Unity of all Life and all Knowledge is the keynote. Already some streams of this great knowledge have trickled through to the western nations thirsty and eager for it. This is India's great opportunity and her great destiny if she can rise to it. The West needs, India can supply that need if she will. Her task is great for she has to develop her national consciousness, to produce a new national literature, a new art, a new science, a new philosophy and a new political science and thereby she will be able to give to the world the truths that lie hidden behind the appearance of things. When this is beginning to be accomplished then the true internationalism based on the Higher Knowledge and the Higher human consciousness will become as real as nationalism is in the West to-day. A new international literature, art, political science, etc., will also be born. But this cannot be accomplished till men of all nations are ready to contribute to the larger international life and become citizens of the world like the philosophers of old who were the pioneers of what is coming to birth in our world to-day.

Thus we see that we have come to the place in evolution at which it is possible for East and West to meet and understand each other but much has to be done before this can be a realised condition. Dynamic thought-power is wanted on all sides, thought-power that will free our minds from the

shackles of traditional forms, break down all limiting prejudices and boldly seek originality in expression of the eternal truths. This vitality of thought will itself prove a bond of brotherhood for it represents a common life-force pulsating in all mankind and is quite independent of the results of thought which will be seen in an infinite variety of forms. This will mean freedom of thought, fearlessness and truth to one's self, individually, racially and nationally. Nationalism on this basis will be true to the international spirit by being true to itself. It is slavishness of thought along whatever line one chooses, blind belief, believing without understanding or thinking, that is the only danger to be feared alike by the national and international spirit. To think freely and strongly, to be fearlessly free and to act fearlessly but never rashly is the truest way to take our place in that development of humanity and the unfolding of Truth which is pressing so strongly for expression to-day.

M. W. B.

THE THEOSOPHICAL ATTITUDE AND NICHOLAS ROERICH

By JAMES H. COUSINS, D. LIT.

LIKE most other things, the Theosophical attitude is Janus-faced.

It looks before and after, and pines for what is not.

In its preliminary stages the attitude is turned towards the Theosophy, when the happy release from the chaotic misery of loose thinking, slovenly feeling, and well-intentioned but ill-directed action, that form the common experience of humanity, makes one acutely aware of a new point of view. Later one takes one's stand upon the point; the Theosophy is turned towards the attitude; the first new-fangled conjuring with the terminology and technique of the Theosophical universe is transmuted into the automatism of life; action becomes less a conscious adjustment of details to Theosophical teachings and more a natural opening of one's being to the outflow of the Theosophical life. We shift our allegiance from the detailed action which Confucius (very properly for apprentices in the craft of life) set down as the way towards the ultimate development of the Superior Man, to the pure spontaneity that Laotze (very properly for those ambitious of mastery in life) set down as the mark of the Natural Man through whom flowed, unimpeded by personality, the clear stream of the Cosmic Wisdom, the Tao or Buḍḍhi (spiritual intuition).

This spontaneous outflow of the Theosophical life has its point of distribution on that level of our composite human nature called the Buḍḍhic plane. In the ancient philosophy

of India this aspect of our nature is called the *vijñānamaya-kosha*, or sheath for the gathering and scattering of assimilated knowledge. It is identified as the specific expression of the Divine Consciousness in humanity, the personal Brahman, "God manifest in the flesh". Within it is the *ānaṇḍamaya-kosha*, or bliss body, the vital core which is at one with the total Divine nature, which vibrates with the Divine joy. Through the *vijñānamayakosha*, (the Buḍḍhic or intuitional vehicle) proceed the impulses that are elaborated in the religions, philosophies and creative activities of humanity. The joy of devotion, thought or creation is a reflection of the Cosmic joy from which they have proceeded. In this process from within outwards, the universal Consciousness (*prajña*) may be drawn into a close association with various phases of the process of manifestation; a part may, by very virtue of the *prajña* suffusing it, come to regard itself as equivalent to the whole (as one phase of religious devotion may regard itself as of universal obligation and efficacy); but the purest expression of the universal Consciousness is through the Buḍḍhic attitude which sees everything as partaking in varying degrees of the one Consciousness, and sharing the one Joy, but which does not make the sectarian mistake of regarding the share of the Divine Joy which accompanies and rewards all phases of earnest devotion as the sign that that particular method of devotion is therefore the only one. From this Buḍḍhic level radiates the quality which is identifiable to some degree in every phase of the Cosmic manifestation as spirituality—that pellucid, high-vibrant, beneficent, selfless, flameless fire that we recognise involuntarily in the white lily, but struggle to see intellectually in the hawk; that floods the soul through the sluices of Shelley's poetry, and only by searching is to be found in the opaque art of mediæval "credalism".

This spirituality is not merely an abstract quality: it is the impartation of the Spirit; the infusion of the Cosmic Life

in whose totality all manifested variety inheres. It is the measure of the specific gravity of every atom and every congeries of atoms in the universe, and the level towards which forever rise the waters of life. Its sign is a variable hieroglyph which, whether it glimmer through a poem, or cry through the silence that is half of music, or haunt a picture like an unpainted presence, tells always of an inner recognition of the essential interrelationship of all things with one another and with the Cosmic Being. In other words, the natural attitude of the Spirit, or Buḍḍhi, in thought, creation or activity, is that of unity-in-variety. This is the Theosophical attitude. Its test for any expression of life is the degree of tendency in that expression towards a harmonious unification of variety;—not uniformity, for to strive for this (the cardinal error of all attempts to universalise one form of thought or expression) is but to undertake the futile task of creating a false absolute within the world of the relative—a contradiction to which zealotry is always blind.

This attitude, then, (the reflection of the Cosmic trend towards the sublimation and unification of the details of the external universe), which we have termed the Theosophical or Buḍḍhic attitude, being the recognition of the Cosmic process (which Hegel takes to be all we can know directly of the Cosmic Being), and including itself in the process, cannot remain a merely static posture of thought or feeling, but must associate itself with the dynamic movement of the universal process, or cease to be. This is the justification (nay, rather, the inescapable push) of the practical application of the Theosophical attitude towards the simplest concerns of daily life. It stands, Hermes-like, a-tiptoe and winged at heel at the instant of poise between the unity and the variety; but its standing is an illusory momentary glimpse of its perpetual embassage from the Eternal to the temporal; and its message is one, though its speech be many.

We hear this message of the Theosophical attitude in the world-call of Annie Besant to unity through freedom; of Rabindranath Tagore to unity through mutual understanding; of others whose names and messages will occur to those who have ears not merely to listen but to hear. And to-day there comes another voice with the same Theosophical accent but with a new pulsation; the voice of the artist who sees the creative fire of humanity smothered under the debris of vulgarity and triviality, and cries:

> By what means will you call forth your spirit? By what means will you lay bare that which in man is buried under the fragments of his everyday life? Again and again I repeat: by the beauty of art, by the depth of knowledge.

In the midst of the hysterical flux of modern life, Nicholas Roerich has the vision of Beauty standing as the adamantine[1] rock of human salvation, a rock founded on Truth.

We have said that the voice of Roerich is a new pulsation, to which there may be made the obvious challenge that he is by no means the first apostle of Beauty or of Truth, or of both together. The messengers of the Spirit have indeed, in all times and places, proclaimed the Gospel of Reality, and insisted on its application—the discovery of Truth, and the transformation of the chaos of life into a cosmos reflecting the measure of Truth that has been perceived. It is this purposefulness of creative effort that distinguishes the great artists of all time from the little dabblers in artifice, and makes folly of the phrase out of the darkness of a spurious æstheticism, "art for art's sake". Amongst these great ones Roerich stands by virtue of both great purpose and great achievement; but he stands among them with a special distinction inasmuch as his purposefulness is not simply an instinctive temperamental response to

[1] *Adamant*, by Nicholas Roerich. Corona Mundi, International Art Centre, 310, Riverside, New York.

the Cosmic impulse, but is open-eyed, knowing much of the source, the *modus operandi*, and the purpose of that impulse in the Cosmos and in himself as an individual. He is himself a natural seer into the mystery of life; and to his own vision he has added the help, the ratification, the modification, and the expansion that come from the study and understanding of the vision of others. In other words, he is a Theosophist of the second category; one who has done his ploughing and sowing and reaping within his own patch of the Cosmic field, and now would fain share his harvest and its joy with others, and calls them to the festival of the Spirit. Standing on the crest of life, something over fifty years of age, with thirty years of unceasing work as a painter behind him, and a world reputation, this dedicated fellow-countryman of the immortal inspirer of the Theosophical Society, H. P. Blavatsky, essays the double task of spiritualising both art and life; giving to art the understanding and power and ascension that come from a larger conception of life than the little neurotic and erotic ganglion visualised by the studios and the talk-rooms, and giving to life the illumination and purification that only the revelation of the Divine Order and Beauty in Art can give.

The book before us is his Call. It is a collection of lectures given in various parts of Europe and America; but it has none of the scrappiness that this might imply: its message is one and indivisible. We can trace in it the influence of the Theosophical attitude, from his "formula for the judgment of Beauty" to the application of Beauty to life. How are we to judge that protean element in creation which we identify as Beauty? Roerich's answer is typically Buddhic:

> Through *intuition*, upon the basis of many personal experiences, without any conventionalities or prejudices.

In other words, while the creative impulse of Art radiates from the Buddhic level of human nature, accompanied by beauty and joy, our values of the external expressions of that

radiation must not be wholly intuitional; they must be ratified by the free exercise of the highest intelligence which has been developed in use. That intelligence, or perception, is threefold, according to Roerich.

> Three gifts of perception are sent to humanity. The perception of One Spirit brings into being the unity of Love of Religions. The perception of the miracle of Art creates the realm of Beauty. The perception of cosmic force brings to us the idea of universal Power. And in the name of the enlightened New Era we have to accept these blissful gifts with prayer and in constant readiness for action.

Devotion, Beauty, Power, this is Roerich's trinity-in-unity of endowment, the triple crown that he would have humanity place upon its head. Let us look at it a little more closely.

Roerich's attitude to Religion, though not expressed with any detail in *Adamant*, is quite clear, and purely Theosophical. He speaks with sympathy of the various intellectual and æsthetical forms through which humanity has striven to approach and express its conception of the Divine Personality. But his attitude to the Religions is that of an artist whose almost stern loftiness of ideal has no place for blind faith or weak sentimentality; and he has no illusions as to the historical relations of the Church in Europe with the development of Art. He says:

> The Church did not bring art with it: it only rested its foundations upon it; and, although it created some new forms, it crushed other equally beautiful ones.

But the impulse to devotion remains; it is the response in humanity to the touch of the Buḍḍhic consciousness, the God within. His canon for the judgment of Beauty we have seen; but there is something more to be said. Beauty to Roerich is not simply a matter of æsthetical pleasure. It has its intellectual aspect as well as its emotional. His association of Beauty and Knowledge as the real guide to the home-hungry feet of humanity, is not a mere external relation of two complementary but separate entities; it is the integration of two aspects of one creative function. Normally,

and falsely, Beauty and Knowledge are kept apart. Roerich would bring them together, and between them and life would establish a vital association. It is by no mere verbal accident that his method for the attainment of this association is indicated in two words that are the inward and outward movement of one Buddhic process; on the intellectual side inner *assimilation*, on the æsthetical side outer *harmonisation*. "An arduous task awaits the world," he says:

> . . . after the mediæval trials by fire, water and iron, now comes the trial by *assimilation of truth*.

This is Roerich's call to the world-intelligence to assert itself, to sit no more in the seat of echo, to denounce convention and renounce prejudice. Elsewhere he says: "The time has now come for *harmonising the centres*," and this harmonisation he defines as "the correspondence of all parts and all materials . . . the manifestation of activity in all its might, in all its clarity and convincingness". In this definition we glimpse the interplay that is the sign of the Theosophical attitude at work, for the three qualities which he attributes to harmonising activity are but the triple reflection of the tripartite whole in one of its aspects; the conviction that touches the heart, the clarity that appeals to the mind, the power that is the sign and the instrument of both. But of this Power, the third person in Roerich's trinity of perception, we must think truly. It carries with it no wave of noise, no braggart air, no assertive eye, no acquisitive hand. It is the highest expression of the stillness of self-control. Here Roerich speaks as the occultist; and we may put together certain phrases of his that indicate his nearness to the immemorial teaching of India as to the development of spiritual power and its application to life.

> The more complete the *calm* the mightier the *power* in action . . . The superficial activity of the mind must cease . . . then in that calm . . . *illumination* comes upon the mind. And a right *knowledge* becomes the infallible source of right *action* . . . Silence acts; speech gives the right impulse to action . . . The immense

and inscrutable processes of the world all perfect themselves within, in a deep and august silence, masked in a noisy and misleading surface of sound . . . The day of rush is the night of Activity. For nothing is created in rush . . .

Calm, illumination, knowledge, right action; it is a modern Russian, a creative artist, a world-traveller who sets spiritual power thus four-square against his age's futile "apotheosis of rush" and "useless prodigality of forces and possibilities"; and the solution of the paradox is found in the fact that he takes his stand "on the side of the angels," looks from the synthetical, Buddhic, Theosophical point of view towards the analysis of manifestation, and sees things in their true relationships and perspective. He asserts the right of free individual and national expression, and bows in reverent joy before the expressions of man's aspiration as seen in the arts of the stone age and of America to-day; "but," he warns us, "forget not that behind the nations stands humanity." And this humanity is no eclectic abstraction of friendships that resonate, and reflect the pleasant things that we enjoy; it is humanity pure and simple. In its distortion and stultification through a "mechanical civilisation" (whose destruction preparatory to the coming of "the culture of the spirit Roerich declares we are witnessing to-day) this humanity may disfigure the beautiful and make mock of the wise, but beauty and wisdom may not be denied to "the people," notwithstanding; for

> the travelling crowds are nourished through the martyrdom of Art and Knowledge.

Moreover, the responsibility for the "popular" attitude to Art is not all on one side; the aloofness of the artists from the life of the people save as patronised subject-matter has something to say to it because of its air of superiority which shows itself to the popular mind as insincerity. Life treated as copy is apt to resent the process; life participated in,

sympathised with, and interpreted, will give back the glow of joy.

> The people as people are not stupid . . . the essential feeling of the crowd is deep. But you must convince the crowd that you are sincere, and then the most simple hearts are open. And who will build the future if not the new-comers, who take as their basis the synthesis of all previous experiences?

This is the true democratic spirit, the true Theosophical attitude which has been shown within recent years in the efforts of Theosophists to take Art to the people, and to take it not as an amusement or a dainty, but as the means of calling out the buried spirit of humanity. This is the new Gospel of Art of which Roerich is one of the supreme Apostles—the achievement of the Divine in daily life through the mediumship of Art and Knowledge. "The achievement of the life of the spirit is not the privilege of hermits and anchorites alone. It may be achieved here, in our midst, in the name of that which is most sacred and nearest to the Great Spirit"—Beauty and Wisdom. It is no use complaining of things, he says; act beautifully and wisely, and all will be well. "Will constant denunciation repel the darkness? Only bring light in—and darkness never was." The mission of Art is no stern, sour, hard-mouthed propaganda of interference and reformation; its accompaniment and aim is joy.

> If the whole world were to rejoice . . . only for a moment, all the dark walls of Jericho would fall instantly.

The Ancient Wisdom declares the *ānanḍa*, the bliss of God, to be the all-pervading breath of life. There is no escaping it when the heart and mind and body are harmonised in service to the whole. In the commerce of the spirit gain comes only through spending; accumulation is the father and mother of poverty; "only those who give can receive," says Nicholas Roerich.

J. H. Cousins

IN MY GARDEN

By ALPHA

I

IN the morning, in the freshness of the early morning, pacing quietly in my garden, I lift up my heart unto Thee.

For then the Day, like a maiden just awakened, opens mild eyes of wonder on her bed-chamber, the world;

Then the Morning Star is a throbbing desire; seeking passionately in the heaven, in the bare, unpeopled heaven, for a beauty like her own;

And the East is a young spirit that starts and flushes at the first thrill of celestial love.

In that hour of beauty, of pure and innocent loveliness, enchanted, enchanted, my spirit ascends to Thee.

Blindly it ascends, yet eager; eyeless, yet needing no eyes; knowing nothing of its goal, knowing only that Thou art there.

For wherever Beauty is, Thou art; and wherever there is Joy and Tenderness, there also must Thou be.

So do I pace my garden—in the morning, in the freshness of the morning—thinking and dreaming of Thee.

II

Whenever a flower opens in my garden, in that moment is unfolded the very heart and mystery of the shaping Life of Things.

For that each thing should grow according to its kind; that it should know of its fulness, even in the night of its imperfection;—surely this is a wonder, and a wonder of wonders!

Who saith to the Rose: "Be thou this and none other?" or to the Lily: "This alone shalt thou be?" Whence cometh that wonder, and that wonder of wonders?

Is there wisdom in sap, that it should guess? Or in crescent fibres and sinews, that they should build so cunningly together, all after one plan?

Nay, what artistry have seed and pollen, that they should know, thus exquisitely, the very form and pattern of their growth?

Great, indeed, is the Mystery of Kind; a wonder, and a wonder of wonders!

And thou, little flower, that peepest so modestly at my feet; so humble, and so seemingly innocent of wisdom;

Greater art thou than thou knowest. For thou art wise with the wisdom of God Himself.

III

In this quiet spot—so green, so sheltered, so peaceful—I would be all eyes, with naught else of self-hood about me,

That I might simply be still and watch, beholding the stream of life flow past me,

As it is in itself—unrelated to me :

Forsaking all judgment ; asking nothing of anything, save that it should be what it is and should follow the law of its own being ;

Criticising nothing ; rejecting nothing ; referring nothing to my own standards, or to my own needs.

Aye, in the presence of such Peace and Beauty, let me be still !

Let me be still, and realise, in uttermost self-annihilation, that this place hath its own life, separate and apart from me.

Difficult, thrice difficult, is that vision, when it falls on what is hideous and repellent !

But when it rests on a loveliness so entrancing—surely, then, I can be still and learn.

Alpha

MORAL, ITS PLACE AND PURPOSE IN EVOLUTION

By Erling Havrevold

LIFE grows and consciousness develops under the spur of the driving, impelling desire for manifestation which underlies all creation, and on which the whole universe rests and depends for its existence. We know that the myriads of living entities making up the life total on a planet evolve after a great Plan, which is the model on which manifested life is built; more than that, which is the original, self-imposed destiny of the Central Consciousness in Its aspect of forthgoing Creation.

According to this Plan the life stream has been guided and prompted onwards through nature's lower realms, while in man the essence of the Plan, as it seems, has been enclosed within his own higher nature, and forthwith, through his numerous successive incarnations this potential orderliness will unfold itself in answer to the calls and suggestions of God's Wisdom shining through the phases of changing outer nature.

All-Consciousness, working on and from Its own Divine Plane through the field of monadic essence—which in its indwelling possibilities of Self-realisation represents the Divine Sacrifice—with another part of Itself identified with matter, such is the frame of Creation which occultism gives us. Inside this frame, between the consciousness as pure consciousness and the consciousness as energised matter lies evolution with its countless shades of life and form. This immersion of the One Life into matter with Its subsequent evolving out of Itself

of individual entities realising their self-existence in separate forms, is an unfathomable mystery to the human mind, and will in its fullness, no doubt, remain so until the circle of evolution is re-closed, and the upgoing curve has been traced by each Self-realising entity individually.

As incarnated human beings we must regard existence from the side of matter towards the side of spirit, and try to realise ourselves as the observer, the recorder, whose real vehicle is not one of matter, but one of experience. Our return pilgrimage must consist in permeating the realms of nature and super-nature from the point where we stand, downwards and upwards, with our Self as the real Knower, so that all the stages of pre-existence where we represented the collective fulfilling of the law, are revisited by each one as an individual and universal fulfiller of the law.

It is not sufficient to say that the desire for manifestation is the great urge of evolution, as this might involve a clinging to and lingering in a form for the sake of the form only. The yearning is for growth through manifestation. Therefore the ceaseless restlessness of all creation. This yearning is one of the sacred principles underlying evolution, and like all other universal principles it exists as an unbroken line through all kingdoms of nature and on every plane of the universe. While in the kingdoms of the mineral, the vegetable, and the animal this Logoic Force exists as an unrealised truth from the standpoint of the separate entities of the respective kingdoms, the human stage represents a definite turning point with regard to this. Individualisation introduces a Realiser at the centre of each being in the human kingdom, and gradually there emerges within his egoic consciousness the knowledge and experience of a *relation* between the Force which is now establishing a centre in his individualised higher Self, and that part of himself with which he for ages chiefly identifies himself, his earthborn human nature.

The realisation of this duality of the self, and of the strained relation between the two parts means the birth and subsequent growth of conscience in man. Karma is the father of this wonderful child, conscience, and he will teach it and guide it to maturity and a second birth, when its name will be changed to Conscious Divine Co-operation.

Inequality is one of the great characteristics of physical life, and every human society is clearly marked by it, Superficial judgment sometimes states this inequality among men to be a product of man's mismanagement of human affairs, but it is a strange fact that the same great difference of conditions exists all through manifested nature. In our human kingdom we find everywhere varying capabilities, opportunities and environments, and this lack of similarity is too deeply expressed to be merely an inequality of developments; it must be one of origins.

There must be a meaning in this inequality which seems to be part of the scheme of things, and we may find a solution to our problem in the way we react to impressions made upon us from without. We live in a world of concrete forms, a world in which action and reaction is a fundamental law. We have desires, thoughts, imagination, and we know that if we want to contact objects and to embody the reality they represent in our own existence, we have to *act* in various ways. Action thus means intention carried out and behind intention there is a motive. If evolution is going to progress, the motive in man therefore must be definite and aspirational, since it is through action that we grow.

Primitive man naturally lives more intensely centred in his physical body than the man of thought does. Because he functions very feebly and imperfectly in the higher worlds, his waking consciousness will not register clear impressions or impulses from the realm of high ideals. He will be without this guide towards right action, and he can hardly therefore

have this definite higher motive in him. He certainly has motives behind his actions, and probably strong motives too, but they will chiefly be dictated by his passionate and craving human nature.

The savage would hardly ever leave the pleasure ground of his intense lower self if nature some way or other did not coax him to do so. He cannot be forced; evolution is voluntary, and he has himself to create the wish for a higher existence. Although the essence of the Plan is embedded within his higher self, he has as yet only a vague and indefinite knowledge of this part of himself. He is acutely conscious of his separate existence, and is very much exposed to the fascination and allurement of physical matter. If there is a higher existence and a road leading towards it, he has to be taught of it objectively.

The inequality-scheme of nature gives him the information and incentive he had to have. He, together with every other living being, is surrounded by hosts of fellow beings, whom he has to contact and communicate with in various ways. But all those he meets seem to be different from himself in something. Their nature is different from his nature; they are bent on other things, and have their own way of attending to things. Yet, in a mysterious way they all seem to be something of himself; this he feels more than he realises. There are superiors, whose greater strength, ability or beauty arouse envy and ambition in him. He wants to be their equal, to excel them. This means exertion, and though strife, difficulties and sufferings will try to keep him back, he will push ahead, and he will approach the goal he has set himself. Experience will ripen into knowledge and gradually he will come forth to a clearer outlook. Then there are those weaker than himself, who may be looking up to him for help and protection. To begin with, he may tyrannise them; then it may tickle his vanity to stoop to their assistance,

until, finally, he will learn to offer help for the joy of helping.

But this incentive to exertion grown out of contact with living surroundings and of kārmic experiences lacked to some extent stability and permanence. The influence was good while it lasted, but man's memory was fickle and fleeting, and his vanity made him blur the impressions to the advantage of his own little self. Things had to be concreted into a more lasting form, and they had to be impersonated, and brought into a closer contact with the mysteries of unknown nature.

Hence a system of moral law was adopted. From time to time divine Teachers came to humanity, teaching the needs of the time. "Thou shalt," and "Thou shalt not". Wise men and elders echoed the given teachings, and embodied them in the laws of the lands. As ages passed by humanity developed through many phases, and local codes of conduct were modified and changed to suit new needs. Man had it dinned into his ears from cradle to grave: "Thou shalt, Thou shalt not." His conscience was moulded in and supported by the ethical laws reigning in the country and race he visited in each incarnation, and thus he grew up through days of youth, supported by something which became like his second nature, while at the same time it was not his own possession. Yet it helped him to walk more erect.

We may, thus, define moral as a time-suited, practical manipulation of a spiritual truth—the existence, continuity and wholeness of an evolutionary Plan—applied to the guidance of imperfect man. This objectification of a spiritual goal is like the erection of a Jacob's ladder in the consciousness of man, in a period of his development when lack of vision and momentary ideas of finity would leave him groping in the abyss of darkness if this guide had not been given him. The prevailing code of moral law gives him ideals, urges him to try

to embody these in his own life, and tells him of the manner in which it can be done.

The scheme, however, has its dark side, and in our days we witness how this dark side throws deep shadows everywhere. Some tendency in the time may harden the outer form of the ethical teachings so as to make it crust-like and stale. It will lose its pliability and that power of modification which is of such vital importance to its organic expansion. Slowly it gets out of tune with the spirit of the advancing day, and much bewilderment and discomfort will be the result. One will see the man of yesterday clinging desperately to yesterday's practice and yesterday's habits of thought, rejecting new tendencies with righteous indignation. And side by side with him we have the man of to-day, confused and bewildered, decidedly dissatisfed with the ruling standards of his generation, and seeking restlessly for new landmarks by which to steer and new formulæ to apply to the solution of his problems.

Amidst them all, and above them all, we may also find the man of to-morrow, the martyr of the present day, waging his lonely, bitter fight against the enemies of his needing brothers. Their blindness makes them his foes where they properly should have been his indebted friends. But he knows and forgives. He has passed the day of moral law, has lived it out, and has reaped what it had to give him. He has broken through the dividing and screening walls of the separate world, and has merged his will and his knowledge into the life of Oneness. From outside and above he knows the mazes of human life, and sees its needs. He also knows the remedies to be applied, and shrinks not from applying them. And they call him a breaker of laws.

If we could only learn to let each man be free to give and take the advice he thinks right, our world would soon be a purer world. For, certainly, if by a wonderful process we were allowed to see into the heart of man, and his motive of

action were thus laid bare, we should, no doubt, find that the initial motive, that which gives rise to action along new lines, be it of discovery, of creative work, or of conduct, is pure and beneficial. When first the echo of the pioneer's call is thrown back from the hard and uneven rock of the prejudices and preconceptions of humanity, the purity of the new melody is jarred by the passionate cry of the day.

Moral, morality, immorality,—one day we shall all be free from their chains. The time inevitably must come when each one shall pass into the great silence of knowledge. Before the portals we might as well prepare, and we do so by adopting the spirit of brotherliness in all our outlook, and the attitude of *I-wish-to-understand* in our dealings with ideas and individuals. The motives of those we fail to understand we cannot judge, because they have been born out of contact with realities or illusions others than those we ourselves have encountered, and because these motives may have been purged in waters of painful experience of which we as yet may have little knowledge.

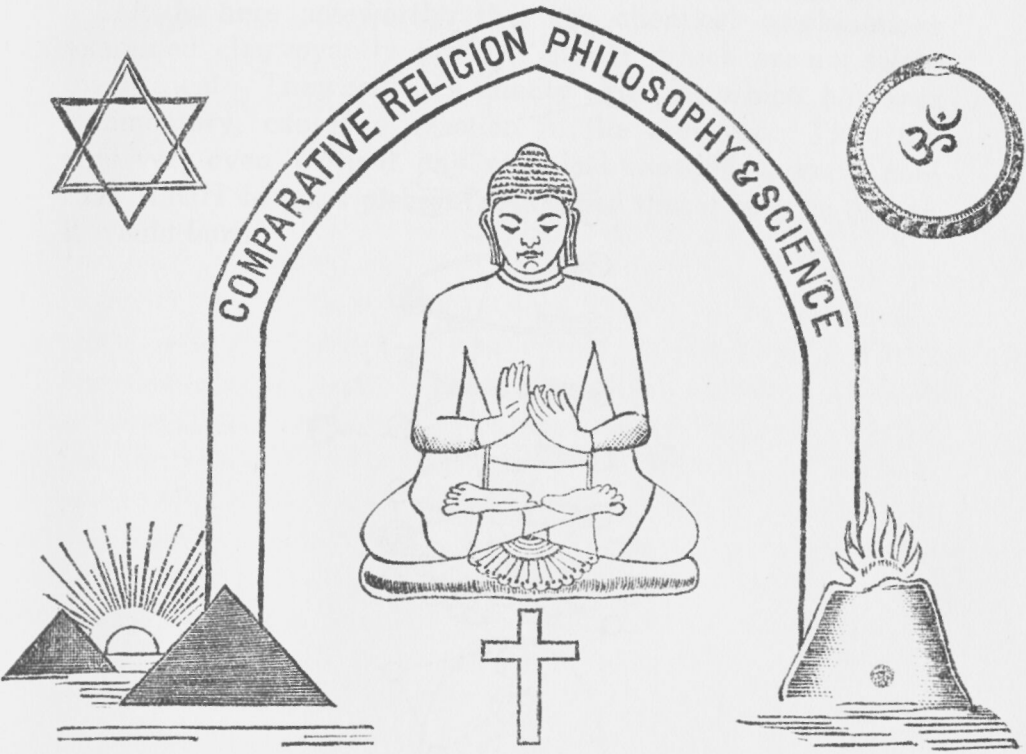
In us all are the seeds of understanding. They lie hidden in dimmed and blurred memories of our own weaknesses and our own sins. Many of these we have forgotten as detailed knowledge, because they belong to the life of a previous personality, but in our true being we can never lose them. Many kinds of weaknesses have been ours; may we always try to keep the memory of the pain they caused us green in our hearts.

Often enough we are told of the rules laid down for those who will tread the Path. One of them is the attempt at self-identification with the world around, with its greatness and littleness alike. This ought not to be the gigantic enterprise it is supposed to be, since to a great extent it consists in a vivification of our own memory. Ignorance, laziness, suspicion, fanaticism—we have all of us been caught in their iron grip.

With memories vivified there comes the next task—the big-hearted acceptance of the I of yesterday as the I of to-day and of all future. That which through suffering we have learnt to drop is now part of our experience, and thus of our real self. We discard the ignorance and weakness, but retain the memory of their darkness and pain as a living, ever-present reality.

May we all be soldiers in the legion of the coming race, and help to pave the road leading into the land of the great to-morrow. We must teach ourselves, and learn it by heart, that to judge the other is to judge the self. And we must remember that the further we advance along the narrow Path, the more of outer signposts are withdrawn. The disciple or would be disciple has to realise that his Path is not marked out in the outer world. Through discrimination and painstaking self trial he has to reveal it in the depths of his own heart.

Erling Havrevold



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(*Continued from p. 58*) [1]

SODIUM HYDROXIDE NaOH

THE arrangement of Oxygen and Hydrogen to make the Hydroxyl ion OH was shown in Fig. 14. Sodium was shown in Fig. 3 as a "dumb-bell". The

[1] April Number.

combination Sodium Hydroxide NaOH (caustic soda) is as in Fig. 20.

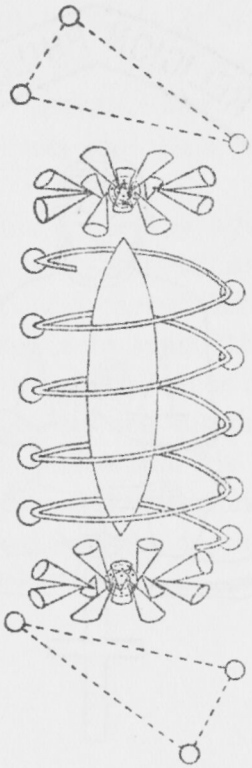


FIG. 20. SODIUM HYDROXIDE NaOH

The central rod of Sodium enters inside the Oxygen, retaining at either end the floating funnels of Sodium. The rod has plenty of space for its movement without touching the Oxygen, because the latter has become much fatter and shorter. The shortening is due to the fact that as the Oxygen is made broader the distances between its constituent bodies remain still the same.

The two triangles which make up Hydrogen get separated (as in Hydroxyl) and float above and below Sodium. In Hydroxyl, these two triangles were united by a bond which went through the Oxygen. That bond still persists in NaOH though Sodium has come in the way. We shall see later in Hydrochloric Acid HCl, where there takes place a similar disruption of

Hydrogen, the reason for the intense activity of NaOH, when seen clairvoyantly, and probably also for its burning quality.

It is here noteworthy that the chemical combinations examined clairvoyantly produce effects which are not solely mechanical. They radiate a quality of *feeling* which, however rudimentary, causes a reaction in the observer. Thus the observer, even without any chemical knowledge, would note that NaOH is not a pleasant thing and that it feels as though it would burn.

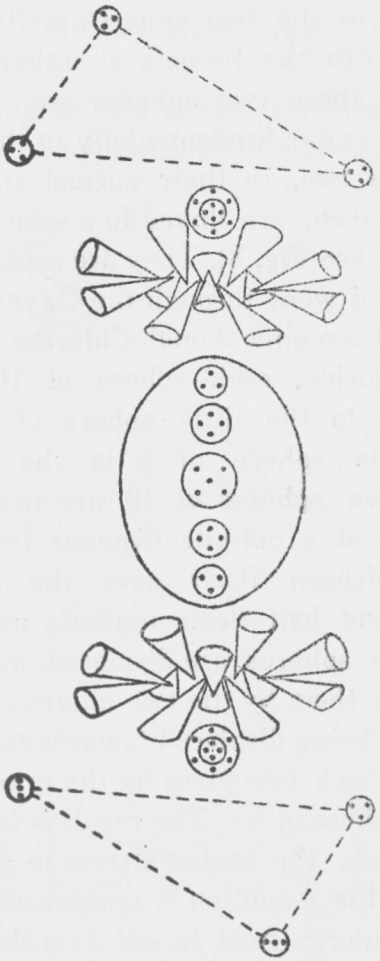


FIG. 21. HYDROCHLORIC ACID HCl

HYDROCHLORIC ACID HCl

One atom of Hydrogen and one of Chlorine combine to make a molecule of Hydrochloric Acid. This acid is a gas, held in solution in water. Chlorine is a "dumb-bell" of the same shape as Sodium. The combination of Hydrogen and Chlorine is as in Fig. 21.

The first noticeable change in Chlorine is that its central rod is shorter and fatter than usual, as if compressed. The second change is in the two spheres of 10 atoms each from which as the centre the funnels at either end of Chlorine radiate normally; these two spheres are pulled out of place. All this distortion is due fundamentally to the two triangles of Hydrogen. These two, in their normal state when making the unit of Hydrogen, are linked in a special way, one going through the other (see Fig. 8). They are separated in Hydroxyl but the linking bond went through the Oxygen in between. In HCl, the bond still remains, though Chlorine comes in between.

Now, in Chlorine, each sphere of 10, at top and at bottom, is linked to the little sphere of 5 in the centre of the rod. This sphere of 5 is the grand centre of Chlorine. The two spheres of 10 are normally held bound to it, and remain at a definite distance from it. But when one half of Hydrogen floats over the sphere of 10 at top, and the second half floats similarly under the sphere of 10 at bottom, the spheres are displaced, owing to the strong pull exercised over them by the two halves of Hydrogen. But just as they are being displaced towards the Hydrogen, they are being pulled back into place by the grand centre of Chlorine, the little sphere of 5. The result is like a spring coiled up and compressed; the spring strives to get back to its normal condition. This condition of tension may account for the power of Hydrochloric Acid to eat into things, for as it eats into things probably the spring strain diminishes.

There is only a slight change in the funnels which radiate from each sphere of 10, forming the top and bottom of Chlorine. The twelve funnels in each group still radiate, pointing alternately up and down; but they are nearer to one another than is the case when Chlorine is by itself.

The clairvoyant observer realises that a particle of HCl is a powerful thing. Asked how such a feeling is produced, the reply is: "I feel power radiating from it."

Carbon Monoxide CO

Carbon Monoxide is a simple combination of Carbon and Oxygen. The general appearance of carbon is shown in Fig. 10.

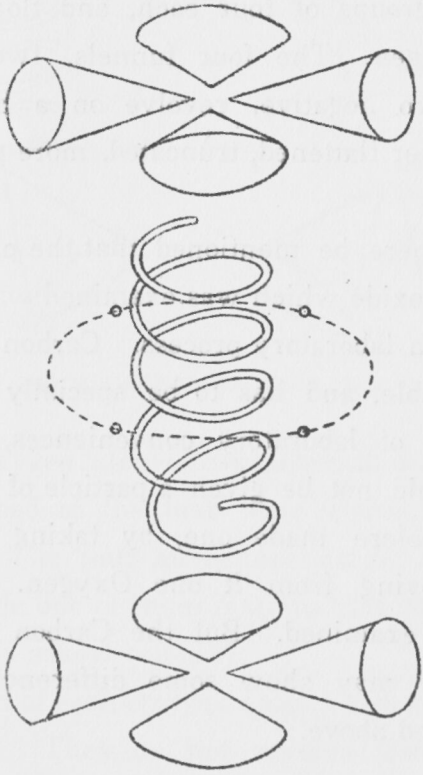


Fig. 22. CARBON MONOXIDE CO

It is a group of eight funnels pointing to the eight faces of an octohedron. Four of its funnels are positive and four negative. Fig. 9 gives a diagram of two funnels, a positive and a negative, with the single atom linking them. In Carbon, the grand centre is a group of 4 positive atoms, not linked to each other.

When combined with Oxygen, the Carbon is broken up. The appearance of the combination is as in Fig. 22.

Oxygen, unchanged, remains upright, and round its middle but outside, there revolve like four moons the four atoms of the Carbon centre. The eight funnels arrange themselves as two groups of four each, and float at the top and bottom of Oxygen. The four funnels, two of which are positive and two negative, revolve on a horizontal plane. They are however flattened, truncated, more pear-shaped than like funnels.[1]

It should here be mentioned that the particular particle of Carbon Monoxide which was examined was made occultly, that is, not by a laboratory process. Carbon Monoxide is not readily procurable, and has to be specially made. Owing to the absence of laboratory conveniences, the clairvoyant investigator could not be given a particle of CO for examination. He therefore made one, by taking Carbon Dioxide CO_2 and removing from it one Oxygen. The resultant CO was then examined. But the Carbon Monoxide made in a laboratory may show some differences from the CO particle described above.

[1] The funnels in the diagram are not correct, and will be re-drawn in a later edition.

CARBON DIOXIDE CO_2

In this combination, we have one Carbon and two Oxygen atoms. Their appearance is as in Fig. 23.

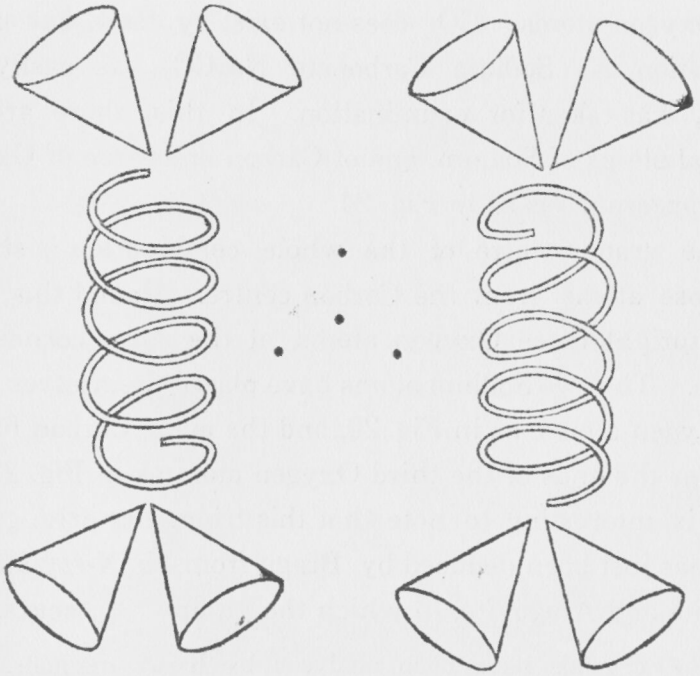


FIG. 23. CARBON DIOXIDE CO_2

The two Oxygen atoms revolve round a common centre, which is composed of the four loose atoms which form the Carbon centre. The four atoms are not at the corners of a tetrahedron; while one of them is in the middle, the remaining three are arranged askew round it.

At either end of each Oxygen atom, there float two funnels from the carbon. They do not revolve flat as in Carbon Monoxide, but stick out upright, pointing slightly outwards.

SODIUM CARBONATE Na_2CO_3

Having examined the combination of Carbon with one Oxygen atom and with two Oxygen atoms, the investigation was directed to examine the configuration of Carbon with three Oxygen atoms. CO_3 does not exist by itself, but only in combination, so Sodium Carbonate Na_2CO_3, as easily procurable, was taken for examination. In this, there are two chemical atoms of Sodium, one of Carbon and three of Oxygen. Their appearance is as in Fig. 24.

The grand centre of the whole combination is still the four loose atoms from the Carbon centre. Round this, there whirl upright three Oxygen atoms, at the three corners of a triangle. The two Sodium atoms have placed themselves inside two Oxygen atoms, as in Fig. 20, and the eight Carbon funnels float over the ends of the third Oxygen atom as in Fig. 22.[1]

It is interesting to note that this triangular arrangement of O_3 has just been deduced by Bragg from his X-ray analysis of Calcite and Aragonite, in which the group CO_3 occurs.[2]

The crystals have been analysed by X-ray methods. The strong double refraction is ascribed to the peculiar form of the CO_3 group. This consists of three Oxygen atoms grouped around a central Carbon atom and lying in a plane. The Oxygen atoms are more highly polarised by an electric field than the other atoms in the crystal. The three atoms in the same CO_3 group, when they become electrical doublets, exert a strong influence on each other, which results in their being more strongly polarised by an electric field parallel to the plane of the group than by a field perpendicular to the plane of the group. Hence the refractive index of the crystal is greater when the electric vector is perpendicular to the trigonal axis of calcite than when it is parallel to the axis. The same holds for the pseudo-hexagonal axis of aragonite. This accounts quantitatively for the difference in refractive indices, both for calcite and aragonite.

[1] The position of the Carbon funnels in Fig. 24 needs to be changed, to be similar to those in Fig. 22. Fig. 24 will be re-drawn in a later edition.

[2] *Nature*, March, 22, 1924, Bragg's communication to the Royal Society, March 13. The clairvoyant examination of Sodium Carbonate was made in September, 1923.

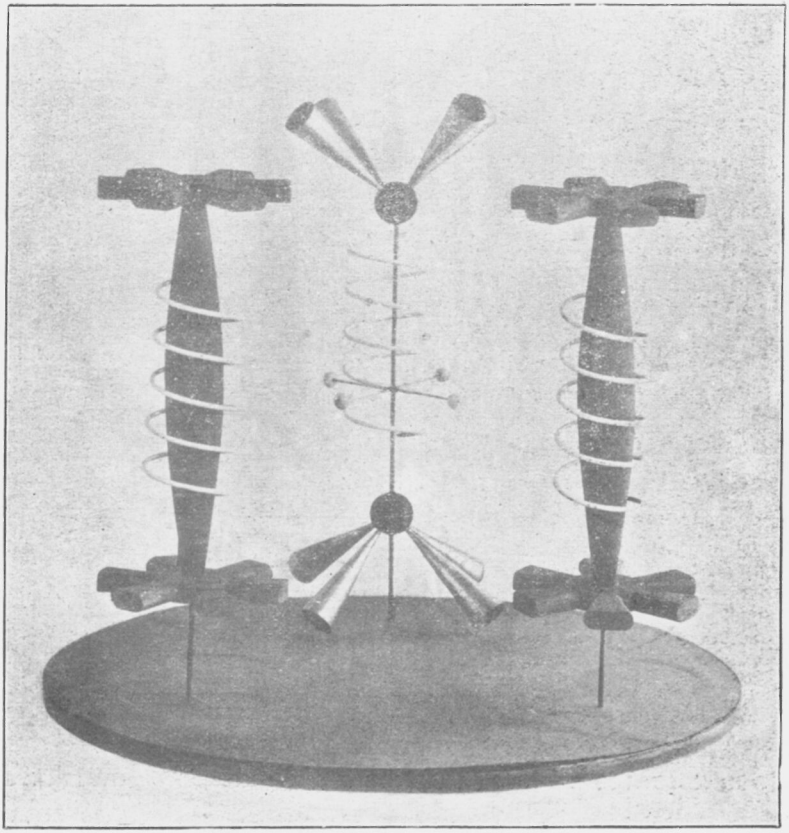


FIG. 24. SODIUM CARBONATE Na_2CO_3

Isotope of Chlorine

This was specially looked for in sea water and found. The difference consists in the addition of one atom to each of the 24 funnels, and of two atoms to each of the two spheres round which the funnels revolve. A funnel of Chlorine consists of five spheres containing respectively 2, 2, 4, 8, and 9 atoms. In the isotope, the arrangement is 2, 3, 4, 8, and 9. Each central sphere of Chlorine contains 10 atoms (an inner sphere of 4 surrounded by an outer of 6); in the isotope this central sphere contains 12 (an inner sphere of 6 at the points of an octohedron, and an outer sphere of 6).

Chlorine: Upper Part	12 funnels of 26	312
	Central globe ...	12
	Lower Part, same ...	324
	Connecting Rod ...	19
		667

Number Weight $\frac{667}{18}$ 37·05

The isotope was less common than the normal variety of Chlorine. Though a thorough investigation was not made of the difference between Chlorine and its isotope, nevertheless the impression gained was that the isotope was more positive than Chlorine.

(To be continued)

THE DOCTRINE AND HISTORICITY OF PRE-EXISTENCE AND REINCARNATION

By THE REV. HOLDEN EDWARD SAMPSON

(Continued from p. 469)

THE doctrine of "original sin," as formulated by the Church at that time—and still is the authoritative and documentary formula of Christianity—arose from the supposed necessity to refute the teaching of an alleged heretic, named Pelagius, and his followers, the complexity of which and its extraordinary anomalies it is unnecessary to discuss herein. The so-called heresy being really an invention of the Church, and not literally applicable to the sane and sound views of Pelagius. He lived in a no less word-distorting day than our own, in which a misplaced accent or prefix may be made the occasion of bitter strife and persecution. The doctrine of original sin assumed two hypotheses, which brought it into direct opposition to the ancient faith, the teaching of the Alexandrian School, the early Gnostics, the Neo-Platonists, and that of Origen and Clement, all of which asserted the doctrine of Pre-existence and Reincarnation.

These two doctrines were:

(1) "Special creation," which contradicted the ancient and universal doctrine of evolution.

(2) "Universal inherited depravity" by natural descent from an ancestral pair, a husband and wife, Adam and Eve,

who alone, at that time, in the world, the original progenitors of the human race, fell from Divine allegiance by eating fruit of a forbidden tree in the garden of Eden, lost their purity, and were put out of the garden. On the death of this guilty pair, they left a posterity, one and all guilty of the act committed by their parents who handed down the same guilt from generation to generation throughout all time.

The generally accepted doctrine of original sin implies that all mankind inherits the guilt and taint of a prehistoric transgression, in which only the original pair, the first parents of mankind, had any part or share. Christianity teaches that, on this ground, all men are exiles from Paradise, cut off from Heaven and God; banished from a one-time terrestrial sphere of perfect purity and freedom from evil, pain, suffering, sin, disease, decay, and death, all of which were the result of the transgression of man's first father and mother, Adam and Eve: That all offspring and descendants of this guilty man and his wife, every individual member of the human race, sprung from the original pair, begotten in every family and generation, in every century and age, every race and nation under the sun, was born without pre-existence, direct from their own immediate parents, created by a similar Divine act as were Adam and Eve; all wholly innocent and ignorant personally of the prehistoric theft, the taint and guilt of which, with its ensuing judicial penalty, by Divine decree, they are doomed to inherit and endure, with the conditional alternative of an everlasting future existence either in a blazing hell-fire or in a blissful heaven. Yet, for this terrifying alternative, each individual is cast upon the earth, like a helpless and naked mariner cast on a desert shore to live one short spell of precarious existence, once and once only, upon which, by Divine decree, hangs in the balance this everlasting eternal issue, without a single pre-existent preparation or provision to meet the handicaps of

a successful result, without pre-nascent warning or training, and without even the choice available as to their starting in this over-weighted handicap of birth and life in a world under the curse of his Creator and Maker, his Heavenly Father and future Judge, the Author of the beginning of his existence, which, according to Christian theology, is to culminate in a never-ending torment of hell or blessedness of heaven.

The ill-fated creatures of humanity, after this one only spell of mortal life, forever hereafter must reap the consequences of that life, which were originally a birthright and legacy from the prehistoric first parents, handed down an ancestry embittered and enslaved under earthly conditions evolved from the original fault of the first father and mother of the human race. This life has to be got through in conditions out of all proportion to any reasonable possibility of success in the tremendous stake of its goal, the human creatures being born devoid of any intrinsic capacities of moral and physical virtue, purity, goodness, and righteousness, nor even any latent elements of their potentiality. Indeed, Christian theology, according to its documentary testaments, and its authoritative formularies (to which Christians subscribe in their admission into, and continuance of membership of, the Christian Church), pronounce that the dread alternative of everlasting bliss or torment does not depend upon the individual lives of virtue, goodness, and righteousness (which, from the above showing, is morally and physically impossible), but upon the individual belief in the person and work of Jesus Christ, of whom scarcely one in millions of millions of human creatures, in each age, has not so much as heard. Man, a constant new-comer on this accursed planet, by the Will of God, must shoulder the guilt, overcome the invincible conditions of life, the inheritance passed on to him by a prehistoric, mythical husband and wife, who, according to the legend (theologically and officially declared to be true in literal fact), stole fruit from a forbidden

tree, in disobedience of God's command of prohibition. Such, briefly, is the preposterous story of the orthodox and officially attested doctrine of original sin, upon which the gospel of the Christian's Jesus is founded, and the whole of the Christian's plan of Salvation is based, in all sections of Christianity, from Rome to Canterbury, from the Kirk to the last of the little Bethels, of Christendom. To deny this statement, to falsify its veracity, the Church must first destroy its formularies, its decrees, its creeds, its articles of religion, and its countless volumes of Christian theology that weigh down the shelves of every minister of this so-called Gospel of Jesus Christ.

The Church of Christianity may nowadays decline to assent to this statement, but this is the doctrine laid down in the days gone by, and is still preserved in its creeds, catechisms, articles of religion, homilies, canons, decrees, liturgies and formularies. Every Christian is committed to its profession in baptism, confirmation, ordination, consecration, and in its Prayer Book Offices, sacraments, masses, marriage and burial services, and in its hymnaries. It is the doctrine imposed upon every Christian man and woman and child, by strict conformity to historical and ecclesiastical authority and dogmatic scholarship. Not one particle has been rescinded, nor have the ecclesiastical Laws of Church or State, or their enforcement under penalties of a capital nature, been repealed from the statutes. If not in force to-day, they still are in existence, and are capable of revival any day, when "heresy-hunting" again becomes fashionable. Religious persecution will never become an anachronism, heresy-hounding will never be obsolete.

Hence we see the dilemma of Origen and the Alexandrian Christians,—the doctrines of original sin and special creation. Origen perceived the hopeless impossibility of reconciling these doctrines with any honest belief in the Goodness and Justice of God, nor with the science of the ages before him, its cosmology and its history, even as modern science is

raising up those distant memories of ancient science, so far superior to modern science. He therefore consistently opposed these new doctrines, by strenuous persistence of reiteration of the doctrine of Pre-existence and Reincarnation; thereby bringing upon his devoted head the crashing blows of tiara, crown and sceptre, and the Christian "Bull" and "Ban," the most dreaded weapon of reprisal the world then knew.

A splendid defence of Origen and his doctrine of Pre-existence and Reincarnation was made by the Roman Catholic Archbishop of Cambrai, Chevalier Ramsay, successor to Archbishop Fenelon, in his great work, *The Philosophical Principles of Natural and Revealed Religion* (published in the early eighteenth century). He wrote as follows:

> The Holy Scriptures represent Paradise as our native country, and our present life as exile. How can we be said to have been banished from a place in which we never were? This argument alone would suffice to convince of pre-existence, if the prejudice of infancy, inspired by the schoolmen, had not accustomed us to look upon these expressions as metaphorical, and to believe, contrary to reason and to Scripture, that we are exiled from a happy state only for the fault of our parents.

St. Paul (quoting the story of the fall in its allegorical terms of Genesis, as being the act of one man, and not, as the allegory represents, the act of many of the human family then existing), in speaking of the origin of material and moral evil, and universal human depravity, says:

> As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.[1]

Sin is of two qualities, namely, "wilful sin," and "sins of ignorance" or of impotence, resulting from natural necessity of man's sinful state since the fall. Of these two qualities of sin Paul makes a clear differentiation:

> For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of

[1] Rom. v. 12.

Adam's transgression, who (Moses) is the Figure of Him that was to come (Jesus Christ).

As a natural physical and moral consequence of the original transgression, creating the "flesh," the material and abnormal body, the state and universality of sin entered into the world, and death passed upon all men. So, whether on account of "wilful sin," or "sins of ignorance" and natural impotence through necessity under earthly conditions, all men suffer the natural consequences arising originally from the first sin, thenceforth are born in the natural state of the corruption of the flesh. The consequences of this state of sin (apart from actual sins committed by each individual) are disease, decay, and death, culminating in eternal death, or extinction. But, in the case of mankind whose sinfulness is of the quality of sins of ignorance, and the natural impotence from their birth into the sinful state of the flesh, there is provided a natural remedy and promise of ultimate Redemption, conditional upon each of such men's conformity to the provisions of that promise and remedy. This remedy and promise of Redemption is open only to this category of sinners, and has no application to any who have sinned wilfully and rebelliously, from the first transgression to the end of time. This remedy and promise is contained in the Everlasting Covenant of God with man, from the beginning of the time that "sin entered into the world". St. Paul, in this passage, clearly states that Adam's sin, the first transgression, which placed "all men under sin," was "not imputed to all," implying that not all the human family then existing on the earth were sharers in the act and guilt of that first transgression, but many resisted, and held aloof from their guilty deed. But he also makes it clear that the imputation of sin would fall upon these should they subsequently fall into wilful sin, though "not after the likeness of Adam's transgression".

Thus those of mankind, reincarnating in subsequent ages, but not of those of mankind who fell in the wilful sin of the first transgression, who sin "wilfully" on their own part, who rebel against the law of God's Covenant made to all men in the flesh who were not amongst those who sinned wilfully in the first transgression, are all those in every age who are denominated the "elect," to whom only the law of Moses and the Gospel of Jesus apply. These consist of those of mankind who, living at the time of the Fall, guiltless of the great transgression of their fellow men, have reincarnated continually on the earth to work out their salvation from the evil and sin into which they were swept by the fall; for, after "sin entered into the world, and death by sin, death passed upon all men, for all have sinned," though not all sinned in the original transgression. Those who sinned wilfully in the first transgression, and all of the elect who sin wilfully in subsequent lives of reincarnation, are denominated "Reprobates," who forfeit forever the remedy and promise of the Covenant of God.

It is manifest, therefore, that those of mankind who did not sin wilfully, "after the likeness of Adam's transgression," in the first transgression, which caused the Fall of the entire human race, existed on the earth at the time of the first transgression, when they withstood the temptation to which the rest succumbed. Also that they were present on the earth when God first pronounced His Covenant with the fallen race (Gen., iii, 15); and that they, the elect, to whom the sin of the first transgression was not imputed, although its condign penalties of natural depravity and degeneration necessarily fell upon them, have thus pre-existed and continuously reincarnated, during the ages that necessarily have to be passed before the Covenant of God can be fulfilled on behalf of His elect, and the natural retribution of the sin of the first transgressors can finally overtake them.

It is also manifest that those of mankind who sinned not after the likeness of Adam's transgression, the elect, sank into the state of ignorance and impotence, under the burden and spiritual darkness of the flesh and of earthly materiality and corruption; and in that state have reincarnated again and again, slowly rising from their past state of degradation to the gradually attained states of intelligence and consciousness, when again the Covenant of God could appeal to them, and the provisions of the law and the Gospel could be intelligently observed. Time after time the Covenant of God was repeated to the elect in their various sojourns and pilgrimages on the earth, the place of their exile, in which they dwelt as strangers. Thus, under patriarchs, prophets, and teaching priests, by symbolic and typical rites and observances, by the law under Moses, and its pre-representation of the Gospel of Jesus, and by the voice of the prophets, they lived and died in the Faith of that Covenant, the promises of which they could not receive until after the Incarnation of the Son of God, the Lord Jesus Christ, the Divine Testator of the Covenant, which God made into man "in the flesh," and which the Testator only could ratify "in the flesh" of fallen man.

The apostle further adds (still employing the allegorical figure of the "one man" instead of the human family the "one man" represents).

> For as by one man's disobedience many were made sinners, (by the inheritance of the sinful flesh in re-birth),[1] so by (through the instrumentality of)[2] the obedience of one shall many be made righteous,[1]

that is, through Faith in Him, and Obedience to the terms and provisions of the Everlasting Covenant of God, ratified and exemplified by Him. It is beyond question that the only way by which man can be "made righteous" is by individual and personal conformity to the law of righteousness, which implies

[1] Rom., v. 19.

[2] Parenthesis mine. H. E. S.

knowledge and understanding of its provisions, and intrinsic power to conform to it. Neither of these requisites were in man's possession innately or intrinsically, but only could be attained and exercised through the Spirit of Divine Grace, by Faith in the Lord Jesus Christ, the Mediator of the Covenant. Thus, in every reincarnate life on the earth, the elect lived by Faith in Him, and died in that Faith. As St. Paul said of Abraham,[1]

> Abraham, believed God, and it was counted unto him for righteousness.[1]

Therefore, the plain sense of this truth is that, whilst throughout the æon of time since the fall, all mankind are born in sin in this world, born with the corrupt flesh, in the de-generate state, which necessitates the final end, death, and eternal extinction at the end of the æon; yet, for the elect, not wilful sinners, but nevertheless inherently sinful, God made an Everlasting Covenant, that, in ages to come, they should be redeemed from sin entirely, provided that they each individually conform to the provisions of the Covenant, as revealed in His Promises, specified in the law of Moses, which pre-figured the Gospel of Jesus. In every age the elect have been sprinkled among the reprobates, through the process of reincarnation by natural generation in the flesh. Not all stood firmly to their original innocence and purity, when they withstood the sin of the first transgression. The evil nature of their material and corrupt flesh, the deceits of the world and its countless delusions, and the guile and wiles of the demons, led them astray like lost sheep; and ultimately, as life succeeded life, the line of divergence from the "pathway of the righteous" widened out until they strayed beyond recovery, by persistence in living according to the flesh, in following the world's ways of delusion and sin, and in deliberate submission to the demons' wiles. Thus, by "wilful sin,"

[1] Rom. iv, 3.

in future reincarnations, these disobedient children of God forsook the Path of the Covenant, and made themselves "Reprobates". Only on the foundation of the pre-existence and continuous reincarnation of man—"Elect" and "Reprobate"—can any rational meaning of the Apostle's words be ascribed to them.

> Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his works; to them that by patience in well-doing seek for glory and honour and incorruption, Eternal Life; but unto them that are factious, and obey not the Truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God.[1]

What "goodness and forbearance and longsuffering of God" is possible of effect in man, naturally obscured by ignorance and impotence, in the brief span of a few years of one only life-time? Can such a conception only but reveal a colossal absence of these qualities in God, considering the moral and physical impossibility of more than a scattered few of a generation so much as even gaining a single hint of the Truth, or warning of the universal error? Only through countless ages of time, from the fall, could the elect slowly emerge from the primeval darkness, and, by gradual evolution, rise to consciousness and intelligence, and progress towards the ultimate goal of attainment of re-generation and perfection.

Likewise, there can be no other rational explanation of the otherwise startlingly inexplicable declaration of God by the mouth of the prophet quoted by St. Paul than the doctrine of Pre-existence and Reincarnation

> for the children (*i.e.*, Jacob and Esau) being not yet born, neither having done anything good or bad, that the purpose of God

[1] Rom. ii, 4 (revised version).

according to election might stand, not of works, but of Him that calleth, it was said unto her (Rebecca). The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.[1]

When was it that God loved Jacob, and hated Esau? Before they were born. Therefore they pre-existed, and they reincarnated from the pre-existent state. Why did God love Jacob and hate Esau? Not because of good or bad actions in their present life, because they had not yet been born, and had done nothing good or bad to merit God's love or hate. The reason of the love and hate of God towards these men, respectively, was because the one had proved faithful to Him at the time of the first transgression, and in all the ages of his pre-existence (even though a sinful man in the flesh); and because the other was the reincarnation of one of those of mankind who sinned wilfully in the first transgression, and reprobated himself. Jacob was one of the "elect," Esau was one of the "reprobate".

The important point of the ecclesiastical and Christian controversy on the doctrine of Pre-existence and Reincarnation, which took its initiative in the fourth century at the Council of Constantinople, and which culminated in the second Council of Constantinople of A.D. 553, in which the doctrine was declared a heresy, and has continued to be a heresy in the Christian Church to this day, is in the principle that, when the fall took place, it was through a breach of eternal law, the law of Cosmic Nature, of which Creative Evolution was a main factor. To preserve the integrity and unbroken course of Creative Evolution Cosmic Law provided the absolute prohibition of sexual conjugation between genera and species. Nor was there any occasion or necessity for such conduct, as all creatures, in primordial normality of constitution, were androgynous, and reproduction of species, in all the normal genera, was by spontaneous emanation, there being no "body of flesh" to

[1] Rom. ix, 11 (revised version).

prevent generation by this means. The first transgression was the breach of this law, by deliberate disobedience of many of the human genus at that primeval period. This act of disobedience was wilfully committed, in defiance of the Divine Wisdom and Authority, and the men who committed the act placed themselves in the irredeemable state of "reprobation". But there was a large number of the human genus, in its various species, or ranks of evolution, who withstood the popular sin, and remained faithful to God and obedient to the Cosmic Law. The consequence of the sin of these guilty rebels was that the earth and its creatures sustained the evil of disease, decay, and death. The entering in of these evils caused the earthly decay and corruption, and its contraction into a body of hard and solid matter. The creatures also took the same hardness and materiality of the earth, and became clothed with an earthly body of "flesh" whilst living on the earth, which corroded and corrupted their former spiritual natures. All mankind, elect and reprobate, partook of this abnormal and corrupt "body of the flesh," with its inherent corruption, sinfulness, disease, decay, and death. The consequence was that the "flesh" body became the prison-house of the soul, and man lost the consciousness of the soul, and lived solely according to the behests and propensities of his corrupt and sinful flesh-body. He sank into the abysmal depths of degeneration and depravity, below that of the present existing beasts. All mankind fell thus, indiscriminately, elect and reprobate alike, by the inevitable law of nature that rules physical life and conditions, the law of cause and effect. For the "wilful transgressors" there remained no hope of restoration: they had reprobated themselves, and they have become the spirits of the darkness of this world, or the demons, both in reincarnation on the earth, or discarnately in Hades, or the air. To the elect the Promise of Redemption was given, first recorded in Gen., iii, 15. These fallen beings, the elect,

were destined to a long process of natural evolution preparatory to the first step towards final Redemption, and, by eternal and immutable law of nature, to redeem themselves, and the whole creation, by the course of successive lives of evolutionary stages of development, self-purification, and extrication from the degenerate state of animal and human flesh-fusion.

Thus they must continue, throughout the ages subsequent to the Fall, until they emerge into the human constitution of abnormal flesh, and graduate, by the process of race-evolution, to the state of intelligence and consciousness in which they were capable of once more hearing and receiving the Covenant of God, and accepting and following its provisions. So were the elect destined to continue, in this Faith and Obedience, until their destiny should ultimately be accomplished in their regeneration and perfection, through the Path of the Divine Mysteries, the goal of the promise of the Everlasting Covenant of God. This is, throughout, the meaning of the term "karma," which is the oriental equivalent of St. Paul's term "predestination".

It is evident then, from this conception, universally held by Jews and Gentiles before Christ, and until the sixth century of the Christian Era, and, as is shown in the foregoing brief review, implicitly understood in the pages of the Scriptures; that the beings composing the whole human race throughout time, in every generation, were not of an immediate and new origin, each individual for the first time coming into existence at birth, and departing from the earth forever at death. They all have existed eternally, having originally come forth from the Eternal Matrix of God, the Heavenly Father, Author and Creator of all creatures in Heaven and Earth. During the infinite ages since their emanation from God they passed through the infinite cosmical processes of Creative Evolution from the cell to the human organism, and destined ultimately to attain the constitution of the Divine organism,

Divine in origin, they came from the Divine Personality; Divine in destiny, they ultimately return to the Divine—from "cell" to "Elohim". Owing to Man's transgression at the Fall this course of Divine destiny in evolution has been arrested, and Man, thus fallen, those self-same Divinely created beings, has in the Ages subsequent to the fall, gradually, step by step, been making his way up the steep abyss of evil into which he fell at the time alluded to, slowly returning himself, and the creation, to the conditions in which the normal procedure of Creative Evolution may once more be resumed.

It will be seen, therefore, how radically the concept of Pre-existence and Reincarnation broke down the thin structure of the Church's doctrines of "special creation" and "original sin". The doctrine of special creation denied the doctrine of evolution, treating every individual as a new product of the Divine creative work. In denying the doctrine of Pre-existence and Reincarnation it demolished the entire cosmological and biological structure of belief of the whole world up to the sixth century of the Christian Era. It destroys the whole structure of belief of both Jews and Gentiles in the days of Jesus—that structure of belief of which the Teaching of Jesus was the coping-stone and crown of Light and Revelation.

Not a word of judgment, criticism, or warning, is found in the New Testament against this doctrine, which formed a considerable portion of the philosophies and faiths of Jews and Gentiles. On the contrary, the Scriptures contain endless numbers of passages that are illumined, and only rendered understandable, by the light shed upon them from this doctrine.

Holden Edward Sampson

PRISON WALLS

THEY say I'm mad, because I see
Strange sights and shapes unseen by most;
Yet, though within high prisoning walls
They've locked my form, and call me mad,
They cannot curb the spirit free.

When tempests roar, I ride with airy sylphs the wind
And in the whirlpool's darksome depths,
I feel the stir of elemental things;
I hear the gnomes beneath the earth
Re-forging giant forces of to-morrow's world;
The fiery dancers of the flames,
Know me as friend and comrade too;
In gentler mood, the dainty sprites
That make the roses bloom, the forests thrive,
Teach me the wonders of wise Nature's ways;
My days are full of glad surprise
And joyous quests of fascinating lore.

If, then, for saneness I must trade
This hidden side of things,
If for this inner knowledge gleaned
I needs must take instead
The worldly greed of gain, the lure of fame,
The selfish strife for place and pelf,
Oh, then, dear God, grant me this boon—
Let me be mad!

EMOGENE S. SIMONS

SHAIK-UL-AKBAR HAZRAT IMAM MOHYODDIN IBN ARABI

IN THE NAME OF GOD THE COMPASSIONATE AND MERCIFUL

By L. P. KANNAYYA

SHAIK-UL-AKBAR HAZRAT IMAM MOHYODDIN IBN ARABI whose christened name was Muhammad was born in the city of Mercia Andulasia on the night of Monday the 17th Ramzan 560 A. H.

His genealogy may be traced to Hatim Tai. His father Alibin Muhammad Hatimi was considered wealthy and respectable. Shaik-ul-akbar as a youth had ample opportunities of mixing with the best and most learned in the land. To finish his education, however, he had to go to Ishmelia. Not satisfied with the learning he received there he proceeded to several places and completed his education under Abdul Hassan Bin Hazil and secured a diploma in Table Talk. At the time Andulasia was under the rule of unitarians and the reigning dynasty was that of Abdul Momin. Under their valour and love of learning both conquest and learning flourished together. Strict injunctions were issued to the effect that in matters consensual, freedom of thought was allowed and tolerated.

Though the atmosphere of Andulasia did not permit of philosophical speculation, yet the reigning Prince Amir Yusuf was himself a philosopher. This led aspiring minds like Ibn Arabi to bigger fields of speculation and knowledge. Moulana

Rumi (604-672 A.H.) enjoyed the society of Shaik-ul-akbar at Damascus while he was there pursuing his studies.

After the reign of the Sultan Amir Yaqub, Shaik-ul-akbar left Andulasia in 598 A.H. and chose Damascus for his residence which at that time, owing to its scenery, buildings and attractions, was considered the paradise of Asia Minor. He loved the city exceedingly well and having lived there for forty years died on the night of Friday, 22nd Rabbiul Akhir 638 A. H. His remains were enshrined in the valley of Jabl-Qaso-on, now known as Saleh. He lived for seventy-nine years and six days and was of the Maliki school.

I append below the opinion of masters of no mean order and of savants and reputed scholars to show the unique learning and the still more unique spiritual eminence of Shaikul Akbar.

Shaikul Islam writes in his Qamus:

> Till now I am not aware of anyone who has attained *Shara* and divinity as *Imam Mohyuddin bin Arabi Shaik Akbar* since he is a fathomless sea. His works are deep and recondite. No one has dealt with secrets, mysteries and edifying topics as he. To read his works is to be in the proximity of God. He was in his time the master of unveiling of a superior order. Those that denied him were seen in deplorable plight and miserable circumstances.

And he further writes:

> Chief *Khazi Shamshuddin Khunji Shami* Served Shaik Akbar as a slave. *Khazi Maliki* when Shaik Akbar fixed his gaze on him, left off his office and followed him in his foot-steps. Those that deny him are mere *mullahs* and have no share in or participation with the seekers of truth nor are they worthy of being included amongst the learned. Sufis have declared that he is the Imam of those who seek truth and unity. In learning and knowledge he stands single and solitary without a parallel.

Shaik Abdul Vahab Shairani writes in his book:

> Shaik Akbar was in the court of a king of some western country where he was treated with respect and honour. All at once, prompted by divine inspiration, he left the court and betook himself to a jungle wherein he dwelt in a gravelike habitation for a long period, and when

he left it he found himself in possession of knowledge and learning. He took to travel. At whatever city he sojourned he wrote books and left them there on his departure. He strictly followed Quran and Sunnat.

The savant Khudbuddin Shirazi says :

Shaik Akbar is perfect in both Shara and divinity and is without an equal. Those that adversely criticise him do not understand his writings. Those that defame him may be reckoned as those who speak ill of the prophets.

Imam Fakruddin Razi says :

Imam Mohyoddin Arabi was a great master and in his time He was the Kutb of Kutbs (master of masters).

In Fussusul Hikm Shaik Akbar says :

In a vision I was blessed and established by God with the title of Master of Masters in the city of Qartaba in 586 A.H. in an assembly of Prophets from Adam to Muhammad (on whom be peace), the spokesman of which was the Prophet Hud (on whom be peace).

Shaik Jallaluddin Sewti says :

Hazrat Shaik Akbar was a leader of masters and a rigid follower of the Arabian Prophet (on whom be peace).

He wrote a book entitled, *Defence of Ibn Arabi*, in reply to the attacks of his opponents and critics.

Shaik Sirajuddin Makhzumi often spoke to the people :

Beware, do not deny any statement of Imam Mohyoddin Arabi, for to defame masters is dangerous. Those prejudiced against him became converts to Christianity and died. Those that criticise him will feel the death of their hearts.

He wrote a book called *Kashfulaza* in which he explained the secrets contained in the writings of Shaik Akbar.

Imam Taqiuddin Subki says :

Hazrat Mohyoddin Ibn Arabi was a chosen one from the chosen of God and in his time held the key of learning and knowledge. I do not recognise beside him any other.

Shaikh Abu Bakar Khani says :

In my early days I was a great reader of Fasusul Hikm. Once I made a pilgrimage to the shrine of the Prophet (on whom be peace)

and there I prayed of him to let me know his view concerning Pharaoh. To this a voice replied "what is written in it (Fasusul Hikm) say the same." Again I prayed of him to let me know his opinion concerning existence. Again the voice said: "In what is eternal it is eternal, and in what is non-eternal it is non-eternal."

Hafiz Abu Abdulla Zahabi was a very great adversary of Shaik Akbar. Once people asked of him,

Is it true that Imam Mohyoddin Arabi wrote Fussusul Hikm with the sanction and permission of the Prophet (on whom be peace)? To this, despite his opposition he replied "Such a savant can never utter a falsehood".

Shaik Movyaduddin Jindi who is the first of commentators of Fussusul Hikm says:

I have never heard of any one of the followers of the faith having learning and knowledge as Shaik Akbar had.

Shaik Mujadaddin Ferozabadi says:

I saw with my own eyes a letter in the handwriting of Hazrat Shaik Akbar addressed to the king of Halab and the conclusion of it run thus: "I permit you the right privilege of publishing my works and the books are so and so."

When I counted them the number totalled 400. Amongst them were some commentaries, one commentary on half the Quran was in ninety-five volumes, another in eight volumes on the other half. Another on Sūfism. It may be noted here that his Futuhat Mecci (The Meccan Revelations) was rendered into French A.D. in 1727. Shaik Sadruddin Qunavi honoured and respected Shaik Akbar.

Imam Ibn Asadyāfàē admires Shaik Akbar and says that he attained the greatest mastership.

Shaik Shahabuddin Suvarvardi and Shaikh Kamaluddin Kashisay that Hazrat Mohyoddin bin Arabi was an adept and truth knower and master of miracles.

Shaik Zamlakani the illustrious of the learned of Asia Minor and Shaik Kutbuddin Hamvi were great admirers of Shaik Akbar.

Shaik Salauddin Safki in his history of men of letters of Egypt says :

He who desires to read works of one that has attained divinity must turn to the works of Shaik Akbar.

His works, including small and great, number four hundred. Of these Fususul Hikm, Gems of divine wisdom, is said to be an epitome of all his works. To know, to feel and to realise God, Fususul Hikm stands pre-eminently alone without a compeer, without a parallel in Sūfi Metaphysics. The reasons ascribed for the production of so sublime a work are given in the introduction to the Fususul Hikm. Shaik Akbar says :

One day during the third decennium of the month of Moharamin the year of the flight of our Lord 627 I beheld in a vision while at Damascus our Lord the Prophet (on whom be peace) with a book in his hand saying to me "This book is Fususul Hikm, Gems of divine wisdom, receive it and publish it among men so that they may be benefited by its perusal." To this I respectfully said : "To hear and obey the command of God or his Prophet or the mandate of a monarch is proper and binding".

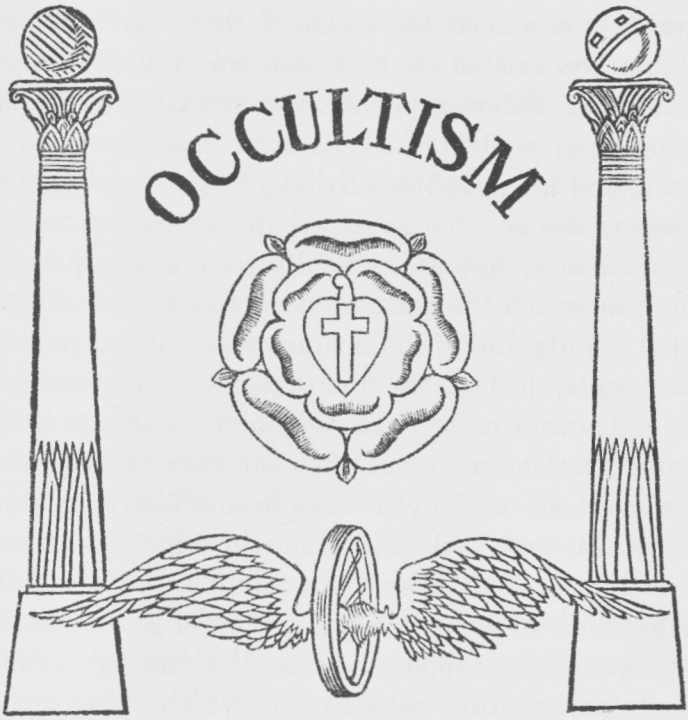
I have thus in brief exposed the purpose of the Prophet (on whom be peace). With purity of purpose and with a flawless intention, free from selfish and sinister motives I have undertaken the production of the book of gems according to the instructions detailed to me ; neither more nor less.

I prayed God that He may so keep me in conduct and outward circumstances and in the publication of this book that I may ever be one of those who eschew evil ; that He may so bless me with inspiration and guidance direct and indirect in all my fingers write, in all my tongue speaks, in all my mind feels, that I may be a translator and not the author spurred on by egotism : that one who peruses the book and understands the contents thereof after the manner of the people of God may realise for certain that the work is verily from the station of unity, station that is devoid of all evil which beside other things includes cunning and deceit. I hope God will answer this my prayer.

I will therefore write naught but what is inspired in me. I will therefore state naught but what is revealed to me. I am decidedly not a messenger or a prophet, but I inherit some of the knowledge which has been unveiled and I will become a tiller of the tilth of my life unto the last day. And so

Listen to God alone
And turn to Him alone
When you have heard
All that I have written, remember it,
Comment after understanding
On the manner of thought and digest.
Do good by the book and help
Such as those who seek it, do not forestall
This blessing which
Is yours but spread it

L. P. Kannayya



THE LIVES OF ALCYONE

(*Continued from p. 510*)

VIII

ALCYONE'S next birth, which took place more than eight hundred years later, may be regarded as in many respects a continuation of the last. The band of Servers came again into the same valley, to carry on the development of the same sub-race, now thoroughly well settled and become a recognised subsidiary nation. This was not one of the occasions on which the Manu Himself thought it necessary to be in incarnation,

but His pupil Jupiter was ruling the valley on His behalf, and Alcyone appears as his eldest son. He was, as usual in these early times, surrounded by some of those egos who seem to be most closely related to him, for we find as his brothers Mizar, Herakles, Selene and Sirius, as his sisters Neptune and Venus; he marries Elektra, his sons are Apollo, Fides, Vulcan and Aquila, and his daughters Brihat, Euphra and Quies.

It seems evident that these groupings are not in any way matters of chance, but are carefully arranged as part of a definite plan, in which the close physical association of the semi-patriarchal family life of those times was utilised to attain the required results, just as in the present day of semi-detached families quite other means are used, and advantage is taken of the mental association of societies and clubs of various kinds. That the methods employed have been effective is shown by the case of Alcyone. Of the group just mentioned only one came in this present twentieth-century life into physical relationship with him, yet every member of it, on meeting him for what was then supposed to be the first time, instantly recognised the spiritual relationship which means so much more than any earthly tie. Many others than these belong to his group, but we give these as an example of what is meant. And what is true of Alcyone and his immediate and closest circle is also true of other groups or subdivisions of the clan of Servers, and to a somewhat less extent of the clan as a whole. Forty or fifty lives ago we find Alcyone engaged in riveting these special links of which we have just spoken; later we shall find him meeting these people frequently, it is true, but still somewhat less closely associated with them, because he is *then* engaged in forming certain other links—making efforts the results of which are perhaps still in the future.

As the real object of the incarnations is the formation of these links, so that the members of the clan may learn to understand and trust one another, and thus gradually become

a pliable, reliable, intelligent unit that can be employed by the Great Ones as an instrument, it is obvious that we cannot measure the importance of any life by the superficial incidents which are all that we can describe in our series of stories. Picturesque occurrences may sometimes offer opportunity for heroical effort, and so may suddenly crystallise into visibility the result of long, slow interior growth; but a life barren of adventure may yet be fruitful in quiet development of necessary qualities. Of such a nature was this eighth life of our series —a life happy, industrious, unsensational—pleasantly, placidly progressive.

In his boyhood he met with a slight accident that might easily have had fatal consequences, but he fortunately escaped from it unhurt, though it was not without its effect upon the direction of his studies and interests in later life. As a boy he was fond of being alone; and he often climbed the rocks at the back of his father's house, and wandered off upon solitary expeditions among the hills. On one of these when he was about twelve years old he came upon a pretty little dell which he did not remember to have seen before, and ran down to explore it. In one place an unusual appearance in the rock attracted his attention, and he jumped down into a small hollow to examine it more closely. To his great surprise the ground gave way beneath him, and he had the sensation of a considerable fall and a shock, and found himself in darkness.

He could not imagine what had happened, and he was very much startled and a good deal frightened. He was lying upon something soft—something which felt like vegetation, which had evidently broken his fall; and he understood that he must somehow have dropped into a sort of cave; but he could not at all comprehend why he could see nothing of the hole through which he must have fallen, and why he found himself in utter darkness. The shock had dazed him for a few moments, but as soon as he recovered he stood up and

stretched out his hands all round, but felt nothing. A few cautious steps brought him to a smooth wall, along which he felt for some distance, but it seemed to continue in a straight line indefinitely. He was completely puzzled as to his situation, and decidedly uncomfortable about it; but he reasoned that as he had somehow fallen down into this place, his best plan would be to try to climb out of it by the same way, if he could only find it. So he felt his way back along the wall until he thought he reached about the place where he originally came into touch with it, and after two or three trials he stumbled over the vegetation among which he had fallen. Standing there, he looked upwards, but could not see anything; he stretched his hand up, but touched nothing. Then he leapt upwards as high as he could, but found only blank space. He certainly had somehow fallen in at that point, and he could not understand why there was no trace of the hole through which he must have come.

No theory which he could formulate would explain the facts, and he began to suspect some supernatural interference, and to wonder whether he had been entrapped by some weird denizens of the underworld, who could see in the dark. An unpleasant suggestion, which he hurriedly rejected; and he decided that as it seemed to be impossible to get up he might as well move along the wall as before, so as at least to discover the dimensions of his prison. He was not sure of his direction, and for some time he could not find the wall, and when at last he did touch it he came upon it obliquely instead of at right angles as before. He wondered whether it was the same wall, or whether he had reached the other side of his dungeon; but as he moved along it he found that it had the same characteristic of apparently indefinite extension. He had been in caves before—many of them; but none in the least like this. The extraordinary smoothness of both the wall and the floor impressed him, as well as the amazing size of

the place. He walked on with his hand upon the wall—cautiously indeed, for he knew that in caves one often came suddenly upon holes, and even pits of great depth ; but here the floor seemed as smooth as a pavement, and the idea forced itself into his mind that this must be an artificial excavation. Yet he had never heard of any such thing. Besides, he knew that a cave of any size is usually of corresponding height, which this could not be, because of the small distance that he had fallen ; and he knew that he had been walking beside that wall long enough to have crossed half of the great city itself ; and how could any cave be of such dimensions as that ?

The affair was a hopeless riddle ; but at least he could do nothing but keep moving, though he was beginning to be oppressed by fears that there was something uncanny in the business, and that this nightmare of walking in the darkness would never end. Indeed, at one time he seriously entertained the idea that he might have been killed by the fall without knowing it, and was now wandering in some strange underworld of the dead ! Still, there were difficulties in the way of that theory, and meantime he was growing physically tired, which seemed to show that he was still in the body. On and on he went, and his pace grew insensibly faster, for he learnt to trust the unvarying smoothness of the floor, and stepped out almost as briskly as if he were in the light, though always keeping one hand on the wall beside him, and the other stretched out in front, in case this amazing excavation *should* come to an end at last. But all the while two things daunted him—the intensity of the darkness and the silence. In a dark room on earth there is generally some ray of half-light, some diminution of the blackness ; but here it was so absolute, so uncompromising that it seemed to fold about him like a pall. Then the silence again ; it was not the relative silence of the upper world, but an absolute silence that seemed

unearthly in its finality. And then the utter incomprehensibility of the whole business; perhaps it was better not to think, but just mechanically to push on.

A hard trial for a boy of twelve; but fortunately even then he was already determined and persevering. So he kept on steadily and tried to keep his mind a blank, even when he felt as though time must have ended and eternity begun. And then suddenly in front of him appeared a point of light like a star—so suddenly that he uttered an exclamation. He could not tell how far from him it was—that tiny spot of intense light; but he forgot his fatigue and hurried forward towards it, only then realising, by the magnitude of his relief, how near to hopelessness he had been before. For a long time it seemed no nearer, for all his hurrying; but at long last he saw that it was larger—that instead of being a point it was a hole. After yet another spell of walking the darkness began to grow less intense, and presently through the gloom he discovered another wall running parallel to his, and a little later a roof, perhaps six feet above his head; so that he realised that he must have been walking for miles along an unquestionably artificial tunnel, and he began to hope that the point of light in front might prove to be the mouth of it.

So, quite simply, it did; and presently he found himself out in the blessed sunlight once more, and for a few minutes quite blinded by it. The tunnel debouched into a cup-like hollow on a lonely hill-side which Alcyone had never seen before, and he had no idea where he was, though that troubled him little now he had escaped from the horror of the dark. Before leaving that strange subterranean passage, he turned to examine it more carefully, and his eye confirmed what his hands had long ago told him—the wonderful smoothness of the walls and floor. But his sense of touch had not been able to inform him that the walls of this tunnel were profusely decorated with drawings, by no means badly executed in a

rough but forcible style. These drawings extended inwards as far as the light from the entrance permitted him to see; he promised himself to return and investigate more fully later, but at the moment he had no time to devote to prehistoric art. Judging by the height of the sun in the sky, he calculated that he could not have been more than three hours in the darkness, though it had seemed whole days; and he resolved to climb to the top of the hill in the hope of determining his whereabouts. The matter needed some consideration, for though he recognised the outline of certain peaks, he was regarding them from quite a new point of view; and it was some time before he realised that he had come through the heart of a mountain, and that to get back he would have to make his way either over it or round it.

Now that he had time to think of it he found that he was hungry, but unfortunately the mountain-side provided nothing edible, so he had to push on as well as he could. After some climbing he came to a stream and drank, which greatly refreshed him, for in the tunnel there had been a fine, almost impalpable dust which made him very thirsty. When he gained the shoulder of the hill, he was able to see his way back to his valley, but he had to walk fully twenty miles, so that it was late evening before he reached home, and his mother had begun to feel anxious about him.

His tale of adventure keenly interested his father, and next day they went together to the scene of the accident, taking with them several men, with a rope and some torches. Alcyone had little difficulty in finding again the valley in which, as he put it, the earth seemed to open and swallow him, but the curious appearance in the rock which had originally attracted his attention was no longer visible. What he had noticed was a crack about four feet long and a few inches wide, with sharply defined edges, and when he had leapt down to examine it more closely he had a vague

impression that he must have somehow fallen through it, impossible though that seemed. But no such crack was now visible, and his father thought that he had not found the right spot, while Alcyone felt quite sure that he had, but could not explain the change.

Presently he saw an oddly rectangular depression in the rock, and going to look at it more closely, found that the apparently solid rock yielded when he set his foot upon it. For a moment he saw his crack of yesterday, and then as he drew back it again disappeared. He was much startled, but a shout brought his father to the spot, and they proceeded to make a cautious investigation. They soon found that there was a square of rock—a sort of flagstone—which yielded when pressure was brought to bear upon it, and opened downwards like a trap-door, swinging back into its place as the pressure was withdrawn. Further examination showed that it was worked by a simple but ingenious counter-weight, and that it closed against a deep overlapping rim which prevented the faintest gleam of light from penetrating. It was evident that in some way a fragment of rock had been caught in the opening of this trap-door, and had prevented it from closing completely. Through the crack thus left open—who shall say for how many years?—light and rain had penetrated, and as a result a thick cushion of giant moss had grown directly under the trap-door, and had broken Alcyone's fall. As he sprang upon the slab it had yielded under his weight; the fragment of rock had fallen, and so the door swung back perfectly into its place, and completely shut out the light.

But what could have been the purpose of so strange an arrangement, and who could have made it? And what prehistoric race could have bored a tunnel six miles long through hard rock, and why? To answer these natural questions further explorations were necessary; so by the aid of the rope which they had brought, Jupiter and Alcyone, with some of

their men, descended into the passage and lighted their torches. At this point also the walls were found to be covered with drawings, so they at first supposed that they were thus ornamented through the whole length of the passage; but it was afterwards ascertained that the pictures were in groups, with long blank intervals, rendering it probable that they fulfilled a function roughly resembling that of the Stations of the Cross in a Catholic church. As the tunnel extended in both directions, Jupiter decided to follow that which Alcyone had *not* taken, so that they might see what was at the other end of this extraordinary excavation.

With their torches they could move forward rapidly, and they soon came to a point where the passage divided, or rather where another and much wider passage left it at right angles. Attracted by the appearance of this wider passage they turned along it, and found that it led them to a large hall, which from its arrangement had obviously been used as a temple. At the end of it was a roughly-hewn statue of colossal size and forbidding appearance, and in front of it a platform which could hardly be anything but an altar, though not of the usual shape. The walls of this temple were covered with drawings, some of them intended to represent dances and orgies, probably of questionable character. Climbing upon the altar, Alcyone narrowly escaped falling through another trap-door constructed exactly in the same way as that which had introduced him to this subterranean system.

Holding back this trap-door and putting their torches through it, they were able to see a plain square room, into which Alcyone of course begged to be allowed to descend. They lowered him into it, and Jupiter came after him, to find him examining a kind of stone trough or sarcophagus which occupied one side of the chamber—empty now, but possibly once the tomb of some high priest of this forgotten religion which celebrated its mysteries thus in the bowels of the earth.

At the end of the chamber were depressions in the wall by which it was possible to climb it, and on mounting these Alcyone found himself inside the great stone statue, and able to look out upon the temple through certain cunningly contrived holes. Probably this was an arrangement to enable the priest to speak oracles through the mouth of the goddess; but it seemed curious that the only discoverable entrance should be through a trap-door on the altar itself. Alcyone suggested that perhaps offerings placed upon it were made to drop through and disappear in token of their acceptance by the goddess; or that if they built a fire on their altar, the priest may have acquired a reputation by mysteriously disappearing amidst the smoke.

As their supply of torches was rapidly diminishing, they judged it prudent to leave the temple, and when they regained the narrower passage they continued their walk along it, to see whither it led. After a time they came out, as Alcyone had done the day before, into a small cup-shaped depression, but in this case rocks and earth had slipped down and almost closed the entrance, so that they had some difficulty in pushing their way out. When they were able to look round them, they saw that they were quite near home—on a sort of ledge in the face of a cliff overlooking their own valley. The place was now inaccessible from below, but from the appearance of the spot it seemed likely that a landslip had occurred at some remote period, and that, before that, there might well have been an easy path to the mouth of the tunnel. But what race had done this work of excavation, and why they had thought it necessary to take such a stupendous amount of trouble—these facts remained unexplained.

Alcyone was much interested in the place, feeling that he had a sort of proprietary right over it, because he had discovered it. He used to visit it frequently with his boy friends, one of whom, Albireo, made copies of all the drawings. They

measured the passages, and made a plan of the whole excavation, and put together their drawings, plans and writings into a kind of book, which was forwarded to the King at Manoa, and kept in the great museum there. The drawings were evidently illustrative of the ceremonies to be performed at certain stages of the journey to the temple, and some of them were of a very remarkable character.

This curious accident had a considerable influence over Alcyone, turning his interest strongly in the direction of the study of prehistoric peoples and their religions and ceremonies. In connection with this he made friends with the curator of the museum at Manoa, and induced him to write to a similar official in the City of the Golden Gate at Poseidonis, sending a description of the excavation and the statue, and copies of some of the drawings, and asking whether others of the same kind were known. In due course came a reply from the chief guardian of the Atlantean museum, to the effect that there were two places in Poseidonis where excavations of the same nature existed (plans and drawings of which were enclosed) and that they were relics of a curious secret cult of the Earth-Goddess, supposed to have been practised by one of the later Lemurian sub-races, and borrowed from them by the Rmoahal. The cult was credited with obscene rites and even with human sacrifice, but the Atlantean curator considered these charges unproved, and begged for a full set of copies of all the drawings in the newly-discovered excavations, hoping that they might throw some light upon his theories. Alcyone himself, young as he was, started a correspondence with the Atlantean scientist, and suggested the various theories which had occurred to him to account for what he had observed. Alcyone acquired a great deal of information from these learned letters from Atlantis, and he also studied carefully whatever could be learnt along archæological lines in the museum of Manoa, so that while still quite young he was a recognised

authority on these subjects. The instruction gained from the Poseidonian curator threw much light on the religion and habits of the ancient race which had made the excavations, but they never conclusively established the use of the trap-door through which Alcyone first fell. A similar arrangement had been discovered in one of the Atlantean passages, but its opening was in the floor of a small temple built on the surface of the earth, whereas if any building had ever surrounded Alcyone's trap-door, no traces remained of it. It may have been intended to trap the unwary, to get rid secretly of undesirable or unruly worshippers, or simply to enable some priest who knew the trick of it to acquire a reputation by mysterious disappearances. Nothing remained, either in picture or tradition, which definitely explained the mystery.

Alcyone's close friends gathered round him in serried phalanx in this incarnation, as in so many others. Among his brothers were Mizar, Herakles, Sirius and Selene, and when he came of age he married Elektra, the daughter of Corona and Viraj. His life was happy and useful, for he was surrounded by those whom he loved, and was keenly interested in the work which he had to do—the government and improvement of the valley. He was in sole control of this only after the passing of his father Jupiter, but before that he was in charge of a district which occupied most of his energies, and gave him but little time for his archæological studies.

Among other functions Alcyone had to act as judge, and obtained a certain reputation for the acumen which he showed in difficult cases. One curious affair which came under our notice involved some of our characters, and therefore may be of interest. There was in the chief city of the valley a man named Hōmara, who had acquired great wealth by trading and moneylending, and had the reputation of being grasping and unscrupulous; in fact, though many made use of him in emergencies, few had a good word to say for him, and he was

strongly suspected of blackmailing, though nothing had ever actually been proved against him. One night this man was murdered; his body was found in the road, the head being crushed in, as though by a succession of tremendous blows with a heavy cudgel. The road where the body lay was one of those running along the side of the valley and just underneath a terrace, so that all along one side of it was a high blank wall which was in reality the front of the terrace above, with houses and gardens coming to the edge of it; while on the other side of it was a row of houses, each standing in its own garden. Though the gates of these gardens opened from the road, it was only their backs which were visible from it, as all their principal rooms faced downhill across the valley for the sake of the view. Consequently, though the street was in a populous residential quarter, and really had houses and gardens continuously on both sides, it was nevertheless comparatively lonely and very little overlooked. Thus the murder had not been witnessed, though it seemed certain that it had been committed early in the evening.

Hōmara's wife informed the police that her husband had left home at dark, saying that he had an appointment to meet Clio. Now Clio was heavily in debt to Hōmara, and the latter was pressing him for immediate payment, which would have meant ruin to Clio; so here seemed a possible motive for the murder, and Clio was promptly arrested. He admitted having had an appointment with the murdered man in the very street where his body was found, but stated that Hōmara had not kept it and that after waiting for some hours at the *rendezvous* he had returned home. Various people came forward to bear testimony that when passing along that road they had seen Clio lurking about, and that he had endeavoured to avoid them; and two witnesses declared that they had also seen Clio's brother Theodoros loitering suspiciously in that same road. An order was therefore issued for his arrest, and it was elicited

that he had a grudge against Hōmara on his own account, as the latter was in love with Taurus, whom Theodoros desired to marry; but as Hōmara had some kind of hold over her elder brother Stella, he was able to put obstacles in Theodoros' way.

Each of these two brothers, Clio and Theodoros, believed secretly that the other had committed the murder, and each credited the other with semi-unselfish motives; for Clio thought that Theodoros had done this thing to save the family from ruin, while Theodoros supposed that Clio had been principally influenced by a desire to secure the happiness of his younger brother. Thus each was animated with the idea of sacrificing himself to save the other, and consequently each confessed himself as guilty, to the great perplexity of the judge. The natural suggestion was that the brothers had conspired together to remove the obstruction from their path, but both of them vehemently denied this, and all the testimony of those who had seen them agreed that they had not been together. Alcyone leaned to the theory that both were guilty of the wish and intention to murder, but did not see his way to a decision as to which of them struck the fatal blow, especially as there was no evidence to show that either of them had been carrying a weapon capable of inflicting such injuries.

At this stage of the proceedings Udor appeared before the judge, and asked to be allowed to depose. Permission being given, he said that he had wished to remain silent, but that his conscience would no longer allow him to do so; he could not let innocent men suffer for his action, so he felt bound to confess that it was *he* that had killed Hōmara; though he declared that the blow had been struck in self-defence. His story was that he was hurrying along that inauspicious road late on the night in question, when a man wildly waving some kind of weapon rushed threateningly upon him. Startled at this

unexpected and menacing apparition, he had struck out sharply with a thick stick which he was carrying; his assailant fell heavily, striking his head against the wall, and lay at his feet, apparently unconscious. Udor, unnerved by the suddenness of all this, did not stay for his recovery, but hastened home, hoping thereby to avoid being involved in any trouble. He declared that at the time he had no idea of the identity of the man whom he had struck; but when afterwards he heard that the body of Hōmara had been found, he supposed that this must be his opponent, and was horrified beyond words to find himself guilty of homicide, however unintentionally and even excusably. Still he had said nothing, hoping that the death of Hōmara would remain a mystery; but when he found that, from some incomprehensible accession of generosity or through some strange mistake, other men were taking upon themselves the blame of his action, he felt it his duty to come forward. He had not known Hōmara, and could offer no suggestion as to his reason for attacking him; at the time he had thought that the man must be mad. He was uncertain as to the part of the road where the incident took place; but such impressions as he had did *not* point to the spot where the body had been found, nor could he understand how such a blow as he had given could produce the results described.

Alcyone's curiosity and interest were keenly excited by this extraordinary crime, of which three separate persons confessed themselves guilty; he remanded the case, and himself went down to view the spot where the body had been found, wishing to form his own conclusions as to some points which had arisen. The first thing which he noticed was the existence of a ditch at the bottom of the lofty wall before mentioned; and he at once remarked that this disposed of Udor's story, for if a man had fallen so as to strike his head against the wall, his body could not have remained in a heap upon the pavement as described, but must have collapsed into

the ditch. Inspecting that ditch, a large fragment of hewn stone attracted his attention, and he demanded that it should be lifted out and brought to him. On closer examination the under side of it was seen to be stained by a dark fluid, evidently blood, and hair resembling that of the dead man was found adhering to it. Stepping back into the road and looking upward, he saw that there was a corresponding gap in the coping of the wall twenty feet above, and he immediately demanded to know who lived in the house whose garden was directly above the spot where they stood. Being told that it was a man of the name of Nabha, he ordered that he should be brought before him, and enquired what he knew as to the fallen stone. Nabha hesitated for a while, and at last seemed to make up his mind to speak out.

"I will tell you the whole truth, my Lord," he said; "it is I who killed Hōmara, and I do not regret it, for I believe I did well to rid the world of such a ruffian. Yet have I had no peace of mind since the deed was done, and perchance if I confess it openly I may find rest. This dead man, my lord, was an evil-doer, without shame or remorse; because I had borrowed money from him and was in his power he had forced me to give up to him my daughter Suadhu, and under promise of a full quittance of all the debt and interest he carried her off to minister to his vile pleasures. Yet after this he made still further demands upon me, telling me that he still held documents which enabled him to seize my house and land. Hearing this, I became mad against him, and thought to go and slay him with my hands.

"That night as I walked in my garden cursing him and planning how I could be revenged upon him, I looked over into the street far below, and there I saw the very man. I caught sight of his face as he passed closed to a lamp, and I knew that the powers of evil had answered my prayer and had delivered him into my hand. I went and stood by the

loose stone in the coping of my wall; and balanced it so that a touch would throw it down. Hurriedly I dropped over a small piece of stick, to determine the exact spot where the stone would drop, and when he was just about to step upon it I pressed the stone so that it fell. My calculation was correct; I saw him crushed to the earth, and I rejoiced. Yet in a moment horror fell upon me like a cloak, and I became as one mad. I rushed out of the house. I made my way down into the street below, yet I could not look upon my handiwork. Distraught I ran along the road, not knowing whither I went; I saw a man approaching me, and I thought he intended to stop me. I had a stick in my hand, though I did not know I had caught it up; I flourished it threateningly, and the stranger struck me down with a heavy blow. I suppose I lay unconscious for a time; when I recovered I was alone, and my head ached shrewdly, yet it seemed that my madness had left me, so I crept home and went to bed. The deed was a righteous deed, and I would do it again; yet have I had no peace of mind since its commission."

Alcyone felt that in this fourth confession the truth had at last been told, but he sent to the house of the deceased Hōmara for the girl Suadhu, and heard her testimony, which fully confirmed what her father had said with regard to her. Then he called all the prisoners before him. Clio and Theodoros he discharged, delivering to them a homily on the virtue of abstract truth, and explaining to them that falsehoods, even when unselfish and dictated by affection, always hindered the cause of justice. Udor also was set free, the judge praising him for having come forward voluntarily to make in the cause of justice a statement so much against his own interest, in order to save others from the blame attached to a crime which they had already confessed, and saying that the credit due to him for his bravery was in no wise diminished by the fact that his statement had, in fact, been inaccurate,

as the person against whose imagined attack he had defended himself was Nabha and not Hōmara. To Nabha he said:

"You have rid the world of a villain who unquestionably deserved to die, yet I must tell you that you were wrong in doing so, for in taking even such a man's life you have broken the beneficent law of our father the Manu, which ordains that all life is sacred, and that private revenge is inadmissible. You should have come to me and told me all, trusting to the justice and discrimination of your ruler. I will not give the ordinary sentence of banishment for life from the Empire of Manoa, because I think that in your case there were extenuating circumstances; but you must live for two years as a hermit upon the hills, so that you may have time by meditation to purge yourself from bloodguiltiness and to quiet your perturbed spirit by the healing influences of nature."

So Alcyone lived his life, quietly doing his duty to his people, absorbed always in plans for their welfare; and when he passed away, full of years and honour, he was succeeded in the government of the valley by his eldest son Apollo, who endeavoured to walk in his steps and to carry on his traditions.

IX

Yet a third time we find Alcyone in the valley of the Third Root Race, born just in time to take part in the great migration, for which the previous lives had been a preparation. The Manu Himself ruled at this period, and under Him His sons, Orpheus and Surya, with His grandsons, Mars, Corona, Vulcan, Theodoros and Vajra. These grandsons were to be the captains of His hosts, their sons in turn forming a special staff of *aides-de-camp*; and it is among this staff that we find our hero, who had been born eighteen years before as the son of Vulcan and Venus. With him was his brother Sirius, two years older, and the twin younger brothers, Yajna and Aurora,

only just sixteen, but full of valour and keen to distinguish themselves in the field. Chief among these young people was Herakles, the son of Mars, and other comrades were Pallas, Herminius, Rosa, Fons, Aletheia.

In this case there was definitely a kingdom to be conquered, so the migration was divided into two parts. First went a splendid army, three hundred thousand strong, and it was only some four years later, when the new Persian empire was thoroughly established, that the women and children were brought from their native valley to their future home. The conquest being achieved, the young soldiers took unto themselves wives and settled down into the life of organisation and building to which they had in previous incarnations been so well accustomed. Alcyone chose as his partner Fides, with whom Herakles had also fallen in love. The latter went off disgusted to the wars; that is to say, he led a punitive expedition to suppress Tripos—a rebellious aboriginal chief; and when he returned victorious he married Psyche, an orphan cousin who had long worshipped him from a distance. The elder brother Sirius married Achilles, and the twins, Yajna and Aurora, now hardy soldiers with many brave actions to their credit, took unto themselves Alba and Dorado respectively. Among the children who came to them as the years rolled on were many of our best-known characters: to Alcyone came Mercury himself, and Mizar, Apollo, Albireo, Hector, Leo—all friends true and tried; to Sirius came Saturn and Brihat, Selene, Vega, Rama, and others with whom our researches have made us familiar.

After the country was settled, the leaders of the army took up the positions of governors of the various provinces and cities. For fifteen years the Manu retained it nominally as a portion of His empire, and several times made a sort of royal progress through its provinces to see for Himself that all went as He wished. At the end of this time, being a man of

great age, He retired from active life and was succeeded by His grandson Mars. Corona was then made King of Persia, with Theodoros under him as King of Mesopotamia and Babylonia, and thus the independent Persian Empire was fairly launched upon its long career.

As the country was on the whole somewhat barren, and many of its rivers lost themselves in the sand, the Manu had devised an elaborate scheme of irrigation, and began its construction as soon as a civil government superseded military rule. The project was on so great a scale that it needed the effort of several generations to realise it completely; but ever as it approached its consummation the country became more fertile and prosperous. So important was this work considered that one of the many poetic titles which the affection of the people conferred upon their King was "The Giver of Water". Neither Corona nor Theodoros had a son, so at their deaths they were succeeded by their nephews, Sirius and Alcyone, whose strong mutual affection enabled them to carry on in the most harmonious manner the complicated relations of the two parts of the kingdom.

Almost directly after Sirius took up the reins of government the Empire was attacked by a fierce and warlike race from Armenia Major, the mountainous country to the north-west, just below the Caspian Sea and the Black Sea. The troops stationed in the northern part of Mesopotamia were intended only to keep order and repel small raids, and were quite inadequate to meet a great invasion; so Sirius and Alcyone hurriedly gathered together all available troops, and called out all that remained of the veterans who had conquered the land a quarter of a century before. In this way they raised a great and powerful army, which they put under the command of their brother Yajna, and sent him to roll back the incoming tide. Even so the Aryan army was far out-numbered by its opponents; but it had an immense advantage in the

tradition of discipline which had been impressed upon its members by the Manu.

Yajna was not only a brave soldier, but an exceedingly capable general for those times, well versed in such strategy and tactics as were then understood; but he had a difficult task before him. The mountaineers had already made their way for some distance into the Empire; the Aryan populace had hurriedly retreated before them, and two of the newly-founded towns had been destroyed, and much land laid waste. The enemy was hardly a disciplined force; each man fought for his own hand, but they were strong, hardy and recklessly brave, and full of boastful confidence in themselves and contempt for everybody else. Their great speciality was their irresistible charge—a wild rush of yelling, leaping fiends which had never failed to strike terror into their foes, and drive them in confusion and headlong flight before them. The scheme which Yajna devised to meet this formidable onslaught was much like that of the celebrated British square when prepared to receive cavalry, except that he disposed his people in many small circles, and he drilled his army to be ready at a moment's notice to adopt this curious formation. The heart of each circle was a body of archers, each of them attended by an assistant who carried a huge bundle of arrows, so that he could continue shooting for hours. The outer ring consisted of three rows of spearmen, the inner rows carrying long spears which they were instructed to ground at appropriate angles, and the front row bearing short heavy spears (of which the upper third was of metal, like the Roman *pilum*) and also a curious apparatus looking rather like a photographer's tripod, which shut up into a walking-stick for convenience of carriage, but opened out into an unpleasant system of metal spikes.

When they received from their scouts the signal that the enemy was bearing down upon them, the army instantly

received orders to adopt this circle formation. It promptly fell apart into the prearranged units; the outer rows, unfolding their tripods, stuck them in the ground in front of them and interlocked them, so as to make an impenetrable breast-high *chevaux-de-frise*, which was continued higher up by the spears of the inner lines; while as soon as the enemy came within range he was saluted with showers of arrows from the archers in the middle, who, however, were specially instructed to waste no arrows, but to take careful aim. The mountaineers made no use of archery in war, regarding it as effeminate, and hastening always to get to close quarters with their foes; so in the first engagement they tried their usual tactics, disregarding the Aryan arrows (which nevertheless decimated their force before they could reach the circles) and expecting to carry all before them in their mad rush. But they had now encountered opponents who were not intimidated by yells, but awaited the shock of their swift onset with perfect calmness and received it upon a disconcerting array of sharp points. In a few moments every circle was surrounded by a ring of dead mountaineers, and though their comrades sprang upon those bodies and fought with reckless bravery, they were under the difficulty that they could not get at their enemies, while the steady stream of arrows relentlessly swept them down. They came on again and again, but made practically no impression, and after a couple of hours of this work half their force lay dead on the field, and the other half had learnt by experience the futility of charging those impenetrable circles from which death poured out so steadily.

Their leaders urged them to renew the attack, but the men sullenly refused; and while they were arguing the matter, Yajna suddenly broke up his circles and charged down upon them, having arranged his men in small wedge-shaped groups, still with the short spears in front and the longer ones

behind—the archers for the moment slinging their bows upon their backs and becoming pikemen. The mountaineers were used to charging, but not to being charged, and they collapsed before the unaccustomed attack; Yajna's carefully contrived human wedges cut through the mob as the prow of a ship cuts through the water, and after a brave but ineffectual struggle the remains of the supposedly invincible army broke and fled in dismay. The Aryans pursued them closely, and as they were comparatively fresh, having stood still while the others had worn themselves out with bootless charges, the slaughter was great, and it was but a small proportion of the mountain army that was able to regain its fastnesses.

Yajna sent back a courier to Alcyone with news of his victory, which he begged him also to transmit to Sirius at the Persian capital. At the same time he announced his intention, unless recalled by orders to the contrary, of following up his victory by an immediate invasion of the mountain country, and asking for reinforcements to guard his lines of communication when he moved forward. This plan he carried out, though the rugged nature of the ground put the greatest difficulties in his way. His reputation for invincibility preceded him, and won him half the battles before his opponents even saw him; and so he took possession of valley after valley, endeavouring whenever possible to avoid exterminating the inhabitants, but to induce them to surrender instead. When they would do this, he accepted their oath of allegiance on behalf of Alcyone, confirmed them in the possession of their lands, and bound them over to furnish a certain amount of food for his army instead of the usual tax paid to the central government.

He carried on this process of gradual annexation for two years, closing the compaign by the bloodless capture of the innermost stronghold of the mountain chiefs, a remote and secluded valley which was considered absolutely inaccessible except by one very difficult path. Yajna, however, contrived

to discover another route, and without the knowledge of the enemy massed his men on the hills round the valley, so that its chiefs could not but see that the entire place was at his mercy; and then he sent his son Muni with an embassy to put it to them whether it would not be wiser to surrender incontinently and avoid useless slaughter. Muni's diplomatic representations were successful, and the last independent fragment of Armenia was peacefully absorbed into the Kingdom of Mesopotamia. With the concurrence of Sirius, Alcyone appointed Yajna as the first viceroy of the interesting land which he had conquered, though before entering upon that office he led his victorious army back, first to the capital of Mesopotamia and then to that of Persia, receiving hearty ovations at both places. Within the year, Alcyone himself made a royal progress through his new mountain province, and was everywhere welcomed with acclamation, for the Aryan government was popular as soon as its benefits were fully understood.

Yajna's wife Alba was inordinately proud of the fact that she was the eldest daughter of Koli, who in turn was the eldest grandson of the Manu, and she founded upon this a claim to succession to the throne of Persia on behalf of her son Muni. To pacify her, her husband finally promised to lay this claim before Sirius and Alcyone, though he took pains expressly to dissociate himself from it, and to explain that he personally favoured the theory of the descent of a title through male heirs only. Sirius and Alcyone disallowed the claim, but as some sort of compensation they conferred upon Yajna the title of King instead of Viceroy of Armenia, and arranged that it should descend to his son Muni, and to his heirs forever, bearing with it the same nominal subordination to the crown of Mesopotamia that the latter yielded to Persia. It was at the same time arranged that in case of war the King of Armenia should act as commander-in-chief of the combined

armies of the three countries, because of the genius which he had shown in military matters. The reputation which he had already won for the Persian armies, however, saved them from the necessity of any further manifestation of strength during Alcyone's lifetime; the three brothers were in due course succeeded by their eldest sons, Vega, Mizar and Muni, and the peaceful development of the Empire made steady progress under their care.

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from p. 517)

XIV

THE ORGANISATION OF THE T.S. (*Continued*)

By H. P. B.

THE undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but would find like the Rosetta stone its champollion—some day. The most acute among theosophists are now invited to make out in " A Few Words "—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—" Down with the Theosophical Society, President-Founder and its Head-Quarters ! " This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements :—

(*a*) The President Founder having been shown throughout as a " tyrant," a " *would be* Cesar," " aiming at *papal* power " and a " Venitian Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the " London Lodge " of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Cæsar) published at Adyar ! (p. 4) And yet, the " L.L. of the T.S." still lives and breathes and one has heard of no *anathema* pronounced against it, so far. . . .

(*b*) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *evident* (?) that the power and position claimed in the *Rules* for the P^t^ Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects".

It might have been as well perhaps to quote the entire paragraph in which these words appear,[1] once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the world to take care of? As in the case of "Mahatmas" and "Mahatmaship"—active work of the Theosophical Society is confused —willingly or otherwise it is not for the writer to decide— with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* . . . and not control," we are told. Theosophy teaches *mutual-culture* before *self*-culture to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid

[1] XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems to conveniently forget that "scientific and philosophical subjects" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

association with human beings; and this is a *triply distilled* SELFISHNESS. For real moral advancement—there "where two or three are gathered" in the name of the SPIRIT OF TRUTH—there that Spirit or Theosophy *will be in the midst of them.* To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Gov^{t} on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee". The latter is a "taxation," and therefore "*inconsistent* with the principle of Brotherhood" . . . A "forced gift is *unbrotherly*," etc., etc. It would be curious to see where the T.S., would be led to, were the P^{t}. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has *led to that* which will very soon become known; no use mentioning it at present. Now the "Charters" and Diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call

himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army". The former, extort yearly *fortune* from their Members; the latter —throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "*self-culture*"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple *Query*—however: Have the 1£.—The yearly contribution to the L.L. of the T.S., and the further sum of 2/6*d*. to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "Is the T.S. a Brotherhood, or not?" queries the plaintiff—"If the former is it possible to have any *centre of arbitrary power*?[1] To hold that there is necessity for such a centre is only a

[1] It is the *first time* since the T.S. exists that such an accusation of "*arbitrary* power," is brought forward. Not many will be found of this way of thinking.

a roundabout way of saying that no Brotherhood is possible,[1] but in point of fact *that necessity itself is by no means* proved (!?). There have been no doubt Brotherhoods under high Masters . . . " (there "have been" and *still are*, H. P. B.) . . . "but in such cases the Masters were never elected for *geographical* or other considerations (?). The natural leader of men was always recognised by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and control* but by *sunshine of brotherliness* and the *dew of self-oblivion*. If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of *a papal authority*." . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Pres[t] Founder—would not have in his "mind's eye"—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organisation, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to "SELF-CULTURE"? The critic has outgrown the Movement and turned

[1] No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

his face from the original programme; hence his severity. But where is the *true theosophical charity*, the tolerance and the "*sunshine of brotherliness*" just spoken of, and so insisted upon? Verily—it is easy to preach the "dew of self-oblivion" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings —it is, in order that those—Europeans and Hindus—who work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh "dew of *self*-oblivion" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5*d*. a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called *extortion*, a desire to live "in the purple of authority and the festive garments of pride and worldliness"!

Our "Brother" is right. Let us "weep in sack cloth and ashes on our head" if the T.S. has many more such *unbrotherly* criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto"—not of *papal authority* which exists nowhere at Adyar outside the critic's

imagination—but as a motto of a "self-developed fanaticism". All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much abused President-Founder it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friend and co-workers betraying him and the Cause on the slighest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he

loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of "show of hands" but *show of hearts*, literally,—as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than those every one else in the Society: the *right of private judgment*, which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored—as shown by the complainants themselves.* This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinacle of Saintship *through their statues in that Society*,

when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse;—he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special orders," a *childish*, rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—has no more charity for the smallest human weakness. Yet, the simile is quite correct, since the Society is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of the "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

(*To be continued*)

A TRIBUTE TO THEOSOPHY[1]

Now, I detested any form of metaphysics, mysticism, spookiness, or whatever I called it in those days, and like many another vain person —for it *is* vanity—I was aggressively intolerant towards the whole subject. It had got on my nerves, and I could not refrain from arguing about it and denouncing it at every possible opportunity. This was, I grant, both ill-mannered and ridiculous, seeing that Miss Suart made no attempt to convert me to her beliefs; but I seemed unable to help myself. The crux of the matter was that, although I had uprooted jealousy in its grosser form, I still retained it in that subtler one which reveals itself in an intolerance towards those interests on the part of one's friends which one cannot share oneself; added to this was that unreasoning fear of the unknown. I nevertheless made myself read Mrs. Eddy's book, *Science and Health*, and although I disliked its Americanisms and its religiosity, I realised that its author had stumbled across some natural law which was certainly worth investigating. And in this aim I was assisted by a French-American singer friend of Miss Suart's, named Rene Papin; for some reason, I could discuss the subject with this man in a far calmer and more level-headed manner than with anyone else. Though a practising Christian Scientist—by this I do not mean a professional healer—he was sufficiently unorthodox to admire Prentice Mulford, Dr. Hudson, Ralph Waldo Trine, and finally Mrs. Besant, whom one evening he induced me to go and hear. The outcome was unexpected in every way. Having already classed her, together with all other "religionists," as a hysterical person, and consequently thinking to hear a rather emotional, fanatical, sectarian lecture, I heard, on the contrary, the most large-viewed, tolerant, and magnificent oration it were possible to imagine. To say I was "converted" like a drunkard at a Salvation Army meeting would be incorrect, but I was greatly *impressed* and said to my friend: "If Theosophy can produce *that*, all I can say is it's well worth looking into."

Hitherto my experience of religious people had not been of the happiest. They had, one and all, maintained *their* way to be the only correct way of thinking, and all others to be wrong. So that to me religion had spelt discord and quarrelling, the very opposite of that which it professed. Even relative to the denomination in which I was brought up, I used to hear discussions about the—shall we say—the

[1] Facts from *My Years of Indiscretion*, by Cyril Scott.

size of various churchmen: one was too *low*, a second too *high*, a third too *broad*, and a fourth too *narrow*; as to the exponents of other creeds, they were beyond the pale altogether, idolators, heathens, barbarians, or any other insulting term by which they might be classified as utterly and hopelessly *wrong*. . . . And then before my astonished mental vision comes suddenly Theosophy, with, for me, an absolutely new point of view. The truth of religion it maintains, is not like the truth that 2 plus 2 equals 4; it is of a different nature altogether. As the sun is the same sun, whether we look at it through white, red, blue, or yellow glass, through haze, cloud or smoke, so also is Truth—God—the Self—or whatever one may choose to call it. What would we think if the man who was looking through the red glass quarrelled with the man who was looking through the blue, because to each the sun looked different? We should think these two men were fools, and to put an end to their quarrelling would suggest that they exchange glasses—which, were it really a question of their vision of God, they would unfortunately refuse to do. There is only one God, but manifold ways of thinking about Him, naming Him, worshipping Him, and contemplating Him. Yet devotees refuse to, or cannot, recognise this, and hence each pronounces the other to be wrong. If—to return to our simile—a man looks at God, as it were, through a dirty glass, he sees Him with objectionable attributes; with jealousy, revengefulness, meanness, and tyranny; if he looks at Him through a clean glass, he sees Him as Perfect Love, with all its large-heartedness, tolerance, and charity.

This, in effect, was the message of Theosophy which I heard that Sunday evening at Queen's Hall—or, rather, it was part of the message; for it was further maintained that Man was Immortal, but that no person was expected to accept this statement on trust; he could, if he so wished, verify it for himself. Though Theosophy advocated Faith, it advocated that type of faith which is based on *understanding* and hence on knowledge; it even considered the attempt to believe in anything which went contrary to human reason as injurious to our minds; and to uphold its contention it quoted the words of the New Testament: "To faith add virtue, and to virtue add knowledge." But how was that knowledge to be acquired? By the ancient science of Yoga, of which at the time I knew nothing, yet very soon began to know through a book which was shortly to come into my hands.

THE THEOSOPHICAL FIELD

THE Society for Liberal Philosophy has held its Fifth Annual Convention in Darmstadt. Count Hermann Keyserling, in arranging the different lectures, has one leading thought running through them all and in his closing lectures he weaves the different strands of thought into a cloth of gold showing the different aspects of the one Truth.

On this last Convention the subjects were: World-Conception and Conduct of Life, by Count Hermann Keyserling; The Priest Type in Man; The Protestant Type; Catholicism (Universality) Our Goal; The Muhammadan Type; The German Type; The Russian Type; The Aristocratic World-Conception; The Democratic World-Conception; given by experts on the different subjects.

In his opening lecture Keyserling touched on the Japanese earthquake. He said that the great calamity which befell Japan, on the pinnacle of her power over China, has changed the whole world-outlook. Japan was a great military power in the world after the Great War and her militarism was a constant menace to America and a great danger to China. This disturbing factor is by this catastrophe eliminated for at least a century. The Pacific Ocean which threatened to become the next battlefield in an atrocious struggle between East and West will now be the peaceful field of action of the coming world-evolution.

This earthquake therefore is of world-wide interest, it teaches us that a nation which sets itself against the will of evolution is knocked down. This is an object lesson for us so that we may learn to sense the inner meaning of the great world-events.

In this case there are at least three lessons:

1. A man who acts against evolution suffers the results of wrong-doing and learns wisdom by pain.

2. A nation acting against the will of evolution is checked in wrong-doing by a great national disaster, forcibly put in the right direction by cosmic interference, before human action could hinder it in reaching the goal.

3. Humanity works consciously in harmony with the will of evolution and the evolution of the world will go on smoothly and happily.

The Japanese earthquake falls under the second clause. The whole trend of evolution is in the direction of synthesis and co-operation, and all people who in human ignorance and perversity act against this mighty current are swept away to leave the road free.

The conscious co-operation of the human will with the will of God is an absolute necessity for the evolution of the world. No man may lead a selfish, private life; all human actions are of importance for the world-evolution. Man is but an organ in the world's organism; he is essential and indispensable for the life and the progress of the world, just as the Cosmos is indispensable for the self-realisation of God.

The man who understands that he is indispensable to the evolution of the world repudiates all self-glorification, knowing that Macrocosmos and Microcosmos form an indissoluble whole.

For the man who knows, there is but one way of progress, ever onward and upward but never at the expense of others, by trampling on the weak and helpless.

Humanity is One, but in manifestation we are manifold, and every one-sided expression of humanity can act only according to his nature.

The Frenchman acts according to his love of form, the Englishman according to his love of power, the German according to his love for experimentation, the Russian according to his love for radicalism. All individual types taken together form humanity as a whole.

The value of the individual for the cosmos lies in his capacity to express the Eternal. The only thing that matters is the correspondence between the Eternal and its expression on earth, Man. We have yet to learn to tune our instrument (our physical body) to the harmony of the spheres. Out of a world of discord harmony will be established; out of the different streams of thought a synthesis will be formed, to express ever more and more perfectly the Eternal Spirit. Thus the Word will be made flesh and the Self-realisation of the Godhead will be accomplished.

M. G.

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Homes for the Blind

When a child is a little hurt it cries a great deal, and you feel very sorry for it. When a child is sorely stricken it cries feebly, and that goes to your very heart. When a child is uttterly broken it does not cry at all, it just lies still. That pathetic stillness of the broken child is the most terrible thing in the world. It has ceased to cry because it has ceased to hope. It lies in the deathly darkness of its suffering and isolation, waiting, waiting, without a cry, without a complaint.

Hundreds of these little ones are waiting in this deathly darkness of suffering to-day, quite cut off from the light of love and beauty that call to them on every hand. How many of you realise that there are hundreds of blind children amongst us who, in addition to their blindness, are afflicted also with some other defect, such as deafness, dumbness, or backward mentality? Just think what it means to be imprisoned behind this double wall from all that makes life good.

"The Braille and Servers of the Blind" League (registered under the Blind Persons Act, 1920) is opening Homes where these doubly defective children can be tended and educated. No Homes of this kind have ever been opened before. It is pioneer work.

The Homes are to be named after the distinguished President of the League, Miss Ellen Terry, to whom the work is very dear, and are to be called the Ellen Terry National Homes for Defective Blind Children. Here the children will have the education they need. Workshops will be fitted up, and they will have light employment suited to their varying capacity. They will be given the sympathy and understanding which alone can break down the double wall of their imprisonment and let in the light. They will also receive the best of medical attention, a Harley Street specialist having promised to be consultant physician.

The League also seeks to establish throughout the country Social Clubs for Blind People, and to provide workshops for blind workers with retail shops for disposal of goods. Mr. Clifford Newton has just been appointed as organiser, and "Daffodil Days" in aid of the work are being arranged in a number of towns throughout the country. Local organisers and helpers are badly needed, and those interested should communicate with Mr. Clifford Newton, "The Braille and Servers of the Blind" League, 3, Upper Woburn Place, London, W. C. 1.

J.

CORRESPONDENCE

PRACTICAL ECONOMIC BROTHERHOOD

As Theosophists, we have led the whole world to a broader conception of brotherhood than has ever before been so widely held; brotherhood, irrespective of creed, race, sex, caste, or colour; in fact an unlimited brotherhood. But, while so many now hold this broader intellectual conception of brotherhood, based upon the great truth of the Unity of all Life, and a smaller number really feel it emotionally, comparatively very few at present really practise it. Very few examples of Economic Brotherhood are to be found to-day.

We all believe, I suppose, that our belief in, and feeling of, brotherhood, will gradually broaden out into greater reality, in every department of human activity—and this belief and practice must inevitably change most of the old and present-day habits and customs of Humanity.

To have reached this stage of thought and feeling is evidence of a great advance among many of the most cultured people of this generation, which is bound to have a wide-spread effect upon the future thoughts, feelings, and actions of Humanity, but I venture to assert, and am prepared to maintain, that but little further progress towards real brotherhood can or will be made, until at least an equal number of persons believe that brotherhood should be expressed in all the relationships of social life, especially in the work of producing and distributing the daily bread of humanity; by which I mean not only food, but also clothing, housing, education, recreation, knowledge and religion.

The greatest need of humanity to-day is the primary physical need of an Economic Brotherhood. This need we, as Theosophists, and therefore leaders of the thought, feeling, and practice of the world, must face and meet. It is no small problem. It has challenged and baffled all the wisest and best men and women living, or dead—as the condition of the world to-day sufficiently proves.

This statement of fact is not made to cast any reflection or criticism upon any past, or living reformers, or teachers: it is entirely due to the fact that humanity has only now reached that point of evolution at which the solution of this age-long problem becomes possible.

My proposal is one of constructive direct action—for the reconstruction and re-generation of humanity—by means of voluntary organised groups, for the production and exchange of daily bread (food, clothing, housing, education, recreation, etc.) by the direct organised efforts of the groups as units.

The great governing economic principle of each, and all the linked groups being what is socially produced must be socially owned and *shared* by each worker.

This plan can be put into execution immediately by direct constructive action. This solution of the problem of poverty and all that poverty implies offers a way of escape from the danger of violence, from all the delays of politics, and from the powers of the banks, or financiers, and can easily maintain the self-supporting workers—which is of course its primary aim—by producing for use and exchange, (with linked groups in all parts of the world, by international exchange, or barter of products) thus being independent of the private capitalist's counter efforts in *markets* or in any other way.

Only by emancipation from the present rule and power of mammon can a civilisation be established, which shall be dominated by freedom, truth, justice, brotherhood, order, progress, and an ever growing consciousness of unity. This "Goliath" can best be slain by using his own sword for the purpose. The source of the accumulations of capital is the robbery of pence from many workers and many consumers.

The line of advance to overthrow the cruel tyrant who refuses to "get off the back of the worker," is for the worker and the consumer to combine together and by an immediate, temporary sacrifice (voluntarily made) of comparatively a *very few pence* for a very few years and thus achieve their mutual emancipation, demonstrating their mutual freedom, brotherhood and unity through their combined activity, sacrifice, and co-operation. By achieving freedom in this way no harm or injury will be done to any, any more than by the lighting of a camp fire, which gives light and warmth and safety to all who contribute to its making and maintainence. Those who prefer to remain free in the jungle are left free to do as they like. If anyone who reads this asks: How this can be started? I reply; by first preaching the ideal and by showing the way to its realisation in the very near, if not almost immediate, future. The way is by the interesting of a few friends in this idea, and ideal, and arranging a weekly study class to consider and study the laws of social and economic life. Groups of ten might be organised to meet weekly in each other's homes, consisting of men, women and children, and these can later on either give, or collect, a minimum of 1d. per head, or 2d. per head, per day, or more, as may be agreed upon. The first hundred members or ten groups only would in this way (at 2d. per day, per head) raise £5 weekly, half of which could be used at once for local and propaganda expenses, and the other half set aside

for starting capital for all the groups and eventually to purchase sufficient of the means of real wealth production as will, (as the *number* of subscribers, workers, and consumers increase and so long as the law of practical brotherhood is obeyed) speedily lead to the emancipation, and enrichment of all and bring about universal peace, progress, and prosperity.

There is a story told of a lad and lass—and the lad had been telling the lass of what wealth he would bestow upon her—if he had it—of what houses, clothes, travel, etc., he would give her! The wise lass, listened attentively and at last asked how much he had at that moment. On hearing that it was some small sum, half-a-crown, the shrewd lass promptly asked her lad to share that with her, somewhat to the consternation of that lad.

That was a very practical application of his declaration of love, and it is just that practical test that I always want to apply, when I hear people speaking of their love, of their pity for, and brotherhood with the common people, which we hear most often, when the " vote catching " season comes.

It is like the story of the poor man, who was knocked down in the street by some motor-car, and a crowd gathered round—and were loud in the expressions of sympathy—but did nothing.

Then said a practical minded man, " Look here, being sorry " for this poor man is not going to help him much—I am sorry for him. I am " half-a-crown " sorry—how much are you? The result being that a nice little sum was collected on the spot for the victim of the accident and that is what I call practical brotherhood. But why *wait* until our brother is rendered quite incapable of self-help? Why not help the whole man to help himself? Prevention is better than cure. The giving of alms to the poor has become not a double blessing but a double curse, cursing him that receives, and him that gives. For help from without tends to weaken but help from within strengthens. Therefore, we should not pauperise our brothers, nor flatter ourselves upon our benevolence for restoring to our poorer brethren some portion of that of which we have either individually or collectively deprived them. We may call our almsgiving, or our State doles by the name of charity, or brotherhood—hypocrites as we are—but what the law of love requires of us is justice, the Justice of Brotherhood. For when injustice comes in at the door, brotherhood flies out of the window.

What then shall we *do*? I reply—Help the " bottom dogs " to help themselves and help the young to help themselves. Again comes the question " How "? I reply by that sort of constructive direct action which He taught, who was called the Christ. By immediately substituting good, in place of evil. Right thought, right feeling, and right action, in place of the opposites of these. Right activity of mind and hand, right sacrifice, right organisation—these three, and the greatest of these is wisely directed organisation, for it includes

the former two. For instance—thought precedes action, and therefore let us strive to think right about this problem of poverty, which is rapidly becoming a National, a World Emergency. Let us not do this simply in isolation—for union is strength. Practical unity of action is impossible without organisation, and the more voluntary the organisation is—providing the right thought is dominant—the more permanent and effective it will be. It is "more blessed to give"—so the wise Apostle Paul said—"than to receive," a sentiment, a belief which is the exact opposite of the maxim of the business world "business is business"—which means "business is profit"—irrespective of consequences. What a practical revolution will follow in the world of action, when we have a change of thought, from that of selfishness, to that of brotherliness! For if we really *love* our brother, we shall not force him to "carry us upon his back". We will help him to become self-supporting.

But this is the last thing that the upholders of the present "Bridge" or "System" desire. Unemployment in some degree, with all its demoralising effect upon men and families is part of, is a permanent necessity for, the continuance of the working of the present economic system, of the exploitation of labour in order to pile up profits for the minority, out of which so called charity is dispensed—cursing both those who so continue to give, and those who are degraded, and weakened by it.

To provide an agreed standard of living, a comparatively few hours of labour per head would be sufficient, but this would be obligatory upon all able-bodied men and women.

"From all equally and justly, according to speed and ability," and much more spare time would be available. Some of this time could then be used in providing surplus production, which could be co-operatively marketed outside the camp or community for money, which money received, for said surplus production, would belong to the whole community fund, or might have a threefold division—one-third given to the actual workers, one-third to the special camp, or community by whose machinery and capital the wealth was partly produced, and one-third to go to the centres fund to buy more land, more machinery, etc., until the whole Nation and the whole world was in the economic possession of the workers of the world, the world one community, organised for mutual service and brotherhood instead of, as at present, for mutual competition and destruction.

In this way, by direct constructive action, can the World Co-operative Commonwealth be brought about, blessing us all with peace, progress, and prosperity for all and bringing love, wisdom, power to dwell among men.

With modern machinery surplus production is a certainty, and the surplus could be sold to subscribers, at a lower price, than the lowest market price for equal quality commodities, and thus subscribers (so long as they continued to subscribe) would recover their donations, and would in no wise lose their reward for holding "the rope of safety"

for the bridge builders of the new and better age so soon to be possible.

I have spoken of the education of the young, but I believe it is the younger generation who will educate what is left of the elders in the very near future. But we older people cannot *to-day* escape our personal responsibility, for the condition of things at present, or for the slowness of our adaptability to the changing environment of better thought and feeling, which is characteristic of the New Age now dawning, by shifting the responsibility for action, on to the shoulders of the young.

The call of the present day is primarily to us of the present adult generation, and if we fail to respond to the " Call " we do so at our peril, not only to our own peril, but to that of the whole world.

The Divine call has been in the past Wisdom, it has been Love, and it has been to Action. To-day it is particularly to action. Not all will respond, although the call comes with power, but " one shall be taken, and another left ". " Many are called, but few are chosen " (or ripe). Such was the message of Jesus, (reverently surnamed The Christ) and such teaching is true teaching for any changing world or Age.

Someone has well said " When the Christ comes to this world again He will come riding on the ass of economics "—and I believe this to be true. There are many hungry, naked, and in difficulties, not entirely of their own making. If we are to feed, and clothe and help them—(as He taught us) to feed, clothe, and help Him—we are at once up against the whole economic problem, and are confronted by all kinds of political hindrances and opposition which must delay greatly any real advance along *that* road. Therefore, I advocate, in order to greatly assist the advanced politicians, a plan of campaign which is at once constructive and harmless, and may well be described as one of direct action, but of constructive direct action. The immediate and direct construction of a new bridge, along side the present very unsatisfactory one, of a new system, or circle, within the present vicious one. This can be achieved by the ancient threefold way of (1) responsive activity (when the Divine call is heard), (2) personal self-denial, and sacrifice, (3) by voluntary group organisation. There is practically nothing that cannot be achieved (when the Divine call comes) by this threefold way.

Looking around us we see infinite possibilities of progress and happiness for all humanity—possibilities and opportunities to which the vast majority of our brother-souls seem amazingly blind. How few seem to see with old John Milton the great truth that " Nature has not failed "—that God has not failed to provide the " daily bread " —somewhere in the world for all His children, and that it is only human ignorance and folly which hinders the flow of His bounteous supply—by the almost universal " Illusion of Separateness." In consequence of that darkness and the clinging to that unreality, mankind has erected such numerous barriers of racial prejudice, religious

antagonisms, economic interests, etc., as to prevent the flow of this natural and Divine supply for *all* our needs.

In view of such a state of affairs, it must surely he obvious to any unprejudiced mind that the Master-key to this puzzle, or riddle, is contained in that attitude of mind, for which the Theosophical Society is pre-eminently distinguished—Brotherhood—based upon the great truth of the unity of all life, and therefore unlimited and unlimitable by any kind of barrier or division whatsoever.

A conscious realisation, an intellectual and ever growing consciousness of human solidarity, of interdependence, and brotherhood seems to be the lesson, which *le Bon Dieu*, as our Gallic brothers phrase it, appears to be striving to teach us all both in war, and in peace. If one portion of humanity more than another has had that lesson impressed upon it more than another, that portion is assuredly that Commonwealth of Free Nations known hitherto as the British Empire. But the great need of this, our Great Modern Āryan Empire, or League—is the consciousness of unity, of a brotherhood, that is without limitation of creed, caste, sex, or colour.

If we could but concentrate upon this essential "Keystone" of our Imperial Commonwealth Arch, all other necessary things will inevitably be "added unto" us.

For let us all clearly realise what mutual help can do for us. It means nothing less than world peace, world progress, and world prosperity, this being achieved by example, education, and experiment, and by all-round efficiency.

It is obvious, however, that such an Imperial, or World-Brotherhood or "World Co-operative Commonwealth" is quite impossible and indeed unrealisable unless we enshrine Justice equally with Brotherhood as our practical ideal, and with a Brotherhood generated and preserved in, and by, Justice. Then the other things that must necessarily, and indeed inevitably follow, or be added unto us, are freedom, truth, order, and progress.

Thus we arrive at a great sevenfold ideal, worthy indeed of Britain, worthy of our great Āryan Race, worthy of our great Imperial Heritage, an ideal which will appeal to, and elevate and exalt all humanity—freedom, truth, justice, brotherhood, order, progress, and conscious unity. There is, as I have said, one "Threefold Way" by which this great ideal can be brought on to the earth, and that is by responsive activity, personal sacrifice, and by voluntary group organisation; these three, and the greatest of these is voluntary group co-operation, for it implies and includes the other two. Each responsive soul must follow out his own line of activity; but social and educational regeneration, and re-construction are supremely important.

Surely we shall see the folly of educating the rising generation merely to be, or mainly to be, clerks, judging by present day results, as related by business men, very inefficiently, since many of the present day junior clerks are but half-educated even for the simple

work they have first to do. But much more than mere business or other technical efficiency is required.

When shall we cease from inculcating ideals of truth, honesty, and honour in our splendid boys and girls, in our schools, and then turning them out into our present day business and social system, where these things have to be surrendered, compromised or compromised with, instead of teaching them, as they have begun to do at Letchworth, in our T.S. schools, to organise themselves Society in such a way, by work, sacrifice, and organisation so that the sevenfold Ideal of the Christ, whose followers we nominally are, shall "come" indeed, and freedom, justice, truth, brotherhood, order, progress, and conscious unity shall become *Dominant* in earth, as they are in Heaven.

OSWALD GREGSON

THE ATHEISM OF BUDDHISM[1]

I AM grateful to Mr. Pearce for his kind reply to my letter, but I am afraid I have to confess myself still unregenerate.

I am indeed sorry to find him quoting against me such a scholar as Keith. No Buddhist, and I should have thought few Theosophists, can accept Mr. Keith's standards of evidence. His whole book is based on the assumption that the teaching is emphatically a species of primitive thought and that to suppose that it has any real value for us moderns is rather ridiculous. When Oltramare offers a coherent explanation of the Twelve Nidanas, Keith rejects it on the explicit grounds that it is too coherent and logical to be primitive. Surely Mr. Pearce is not prepared to adopt these standards. Moreover, is Mr. Pearce willing to adopt the positive conclusions of Keith also? It is rather strange to find a Theosophist adopting the destructive side of a book but not the constructive.

There is, moreover, no real agreement between these scholars. In several footnotes Keith refers to Mrs. Rhys Davids' opinions as quite fantastic. Without entering on the unprofitable occupation of bandying "authorities," I may mention that several equally eminent scholars, notably Oldenburg, stoutly uphold the supreme merits of the Pāli Canon.

Let us, however, agree for the moment that the Pāli Canon is not necessarily unique, that it merely represents the doctrine of one of the early sects. Even so, the position maintained by Bhikkhu Sīlācāra is not materially weakened. In the Katthā-Vatthu there are accounts of the various controversies which were conducted between the various sects of that time. Most of the controversies were about relatively trivial points and it is noteworthy that there is not the slightest

[1] See THE THEOSOPHIST, January, p. 524; February, p. 687; April, p. 114; June, p. 405.

evidence of there having been a theistic-non-theistic controversy. Passing from the Pālī Canon entirely, the Samskṛt work of the Sārvāstivādis, the Abhidharma Kosha, whatever may be its differences in methods of classification, shows no signs of adopting a theistic point of view. The same is, apparently, true of the newly discovered fragments of a Samskṛt Canon and of the admittedly later Mahāyāna sects, the one which seems to have preserved closest touch with the original Teaching, the mystical Zen sect, is, as far as my knowledge goes, certainly not theistic. Lastly, Estlin Carpenter, in his *Theism in Mediaeval India*, though on the look-out for theism, is (I speak from memory only) unable to find any in primitive Buḍḍhism.

Mr. Pearce has admitted that the Pālī Pitakas are non-theistic. I have tried to show that the early Samskṛt texts are equally so. Morever, I appeal to Mr. Pearce whether, in the light of all that we know about the human mind and the history of religious institutions, a change from non-theism to theism is not more likely to have taken place than the reverse?

As regards "occult" evidence, it must be admitted that there is no unanimity there either. Dr. Steiner gives a substantially different account from that of Mr. Leadbeater, and recently a book has been published by Mr. Spalding, who claims to have lived with the Masters somewhere in the Himālayas, and in which he hints at quite a different doctrine about the Buḍḍha. Again, in the recently published "Mahātma Letters to A. P. Sinnett" the Master K.H. (I quote from a quotation) states that Mr. Rhys Davids has "indirectly strengthened the absurd ideas of Mr. Lillie who fancies himself to have proved belief in a Personal God in primitive Buḍḍhism."

One point suggests itself to me. Few things could be of more value and inspiration to us than the actual words of the Great Teachers who have appeared in the world from time to time. Why do not those who are possessed of occult powers give us a complete edition of the actual sayings of the Teachers or, at any rate, of Their public discourses? Mr. Ernest Wood relates somewhere that on one occasion Mr. Leadbeater reported one of the Lord Buḍḍha's discourses, the famous Sutta on Burning. Why not a complete edition? Would not the actual words of the Lord Buḍḍha be at least as interesting as the Lives of Alcyone?

In conclusion, I will agree that it is not always *easy* to sense the rich personality of the Bhagavaṭ in the mnemonic formulæ of the Suttas, but, somehow, strange as it may seem, we do manage to do it. Existing monasticism may be dreary: True monasticism is by no means so. The monastic ideal may not be Mr. Pearce's. There is room for more than one ideal in the world, but there is surely no 'a priori' reason for saying that it was not that of the Buḍḍha nor that it has been rendered obsolete by flying machines and broadcasting.

RONALD NIXON

THE CASE OF MENTAL AND SPIRITUAL HEALING[1]

IN the April, 1924 issue you publish an article entitled, " The Case against Mental and Spiritual Healing ". The case for such healing can also be stated thus :

The spiritual man enters this world much as a workman goes to his daily work in the factory. He arrives at the factory and is set to work at a machine according to his skill. He is bound to that machine so long as he is in the factory, and he is not at all concerned with the produce of the factory, or even of the machine, but with the running of the machine only. As a skilled workman, he is expected to keep the machine in order himself, and to know and use all the means for keeping that machine running properly so that it does not stop and break down while he is employed to run it. He is not paid by the produce of the machine, but by his value as a machinist in keeping that machine running and doing the things to lessen the wear and tear of it, and by his continuous application to the work given him to do. It makes no difference to his pay-envelope how much that machine produces, or how little. That depends on someone else—the man who invented the machine and made it. His business is to adjust it to run smoothly, oil it to lessen wear, and repair parts that do not go right.

Thus it is with the spiritual man. According to his karma (skill) he is given a machine to run, repair, oil, adjust and use, so that the machine will produce something. He is not in the least bit concerned with the produce, but with the machine, which in this case is the body, and it is his business to see that that body runs smoothly, is healthy enough to perform its work, and he has the knowledge, or skill, to do this, or he would not have been given that body. A workman is not given a machine he has not the knowledge to run.

The spiritual man has the knowledge, power and will to keep the body healthy, strong, and to repair minor derangements, and it is his concern as a workman in the spiritual universe, allotted by an Employer who knows his skill, to keep his bodily machine running in good order so long as he is put into that machine. When promotion is due him, the body will be taken away from him, and he will die.

Just as the workman is not concerned with the things produced by his machine, and his pay-envelope does not depend on that, so the spiritual man is not concerned with the things his carnate life brings about. His actions are his earthly produce and concern humanity as a whole, not him individually, just as the produce of a machine concerns the commercial system generally, and not the workman only. The spiritual man will not be paid his reward in the spiritual world according to his actions, but according to the way his actions were done, and according to his application to the work given him by his Employer. In the spiritual world it is his character that counts, not

[1] P. 118 ; June, p. 407 ; July, 530.

his deeds. He is asked whether he did his work well, was he diligent, was he faithful, did he look after the things entrusted to him as he should (and one of these things is his body), and so on. His deeds belong to the "common stock" of humanity, and not to him, for he leaves them behind in the world. His knowledge and increase of skill (experience) is his and carried to the spiritual world, where he has his home.

The mental body is another temporary vehicle to be accounted for. It is like the building in which the machines are housed, so that the power can be concentrated within a given area and mechanical capacity. The spiritual man enters such a mental body, and in that he finds his physical body. The mental body lies in a certain stratum on the mental plane, and is therefore of a definite quality, just as a factory building is devoted to a certain class of manufacture. The physical vehicle is closely allied to this mental quality, which may be artistic, active, dramatic, religious and so on: but even as a factory building contains many machines that work differently from each other, to make various parts, so in any stratum of the mental plane, or within any mental quality, there are various types of physical bodies. Thus men take up different careers from each other, and no two men do quite alike. The mundane factory is so complicated that no two men's actions and deeds are similar; a great improvement on our factory system, where machines are duplicated.

Thus it will be seen that the correct adjustment of a man's career and his mode of life is essential to his physical welfare, and his physical welfare is his spiritual concern. The reason for bodily sickness lies in spiritual and mental erring. The man does concern himself with his actions and the fruits of his actions, which, as a spiritual man, he should not do. He is nervous of what people will think if he does this or that, and the machine is not worked properly by him in consequence. Thus his body wears out in one spot, and gets sick, and sometimes quite useless. He chases after the effect of his deeds as though they belonged to him, whereas they belong to humanity as a whole, and of course they react back on him, and he loads up his karma. He is so afraid it will be forgotten that *he* did such and such, that he has to arrange for the commemoration before be can do anything else, so the machine gets rusty somewhere, and when it has to work again something breaks, or it creaks.

Then again how often it is that a man is not doing the work allotted him because he follows the wrong profession, and does the work someone else should do, leaving his own work undone. So much time is wasted trying to undo what another person is doing by opposition, criticism and interference. Every man's work is valuable to humanity, if viewed as a whole, if there is any utility in that work, and it is not the next man's business to interfere in that work, but complete it by doing something else—his own work. Hatred, envy and malice are the causes of innumerable illnesses. Because of hatred people leave their own work to tear down someone else's;

because of envy people try to do badly what another would do well; and because of malice people destroy each other and spiritual men are obliged to return to the spiritual world before their work is done, and the loser is humanity as a whole.

When, therefore, a man gets sick, and his body does not work as nature arranged it should, he must seek in his spiritual and mental bodies the cause and the adjustment. As a spiritual being he must learn that worry, nervousness, self-consciousness and self-aggrandisement are because he concerns himself with the fruits of his actions, which are not his. As a man with a mental body of a certain definite type, he must learn that his own longings, æsthetic pleasures, intellectual desires and desire for service are not to be suppressed but transformed into actions as a gift to humanity—his contribution to the common stock.

Drugs are an admission that errors have been made that have reached that point beyond the spiritual man's power of adjustment, and are useful as such; but there can be no excuse for the continuation of their use, when a simple adjustment can be made by rectifying errors of mental and spiritual origin.

ALICE WARREN HAMAKER

REVIEWS

Ashanti, by Capt. R. S. Rattray, M.B.E., etc. (The Clarendon Press, Oxford. Price 25s. net.)

This book is an important contribution to Anthropological Literature. It supplements and explains the earlier standard work on this region by Col. A. B. Ellis (the Tshi-speaking peoples of the West Coast of Africa). Anthropology has made much progress since the time of Ellis, and although Ellis was much in advance of his time, yet there are certain departments of thought of which he had no conception, such as the genealogical method of investigating the Classificatory system.

To begin with, it seems rather a mistake on the part of Captain Rattray not to have prefaced his book with some account of the country of Ashanti and of the peoples therein. As the book is read, it is not at all clear whether customs described by Captain Rattray are common to the whole country or only to certain sections of it. Ashanti is a very large area, and there are bound to be large divergences of custom and belief. Yet of these Captain Rattray gives us no hint, but leaves us under the impression that every ceremony which he relates, every fact he mentions, applies to the whole area. We wish Captain Rattray had spent more time in discussing geographical distributions. Yet the book remains an exceedingly valuable scientific document.

The Ashanti are matrilineal, and have the classificatory system, with enjoined cross-cousin marriage. But the daughter of the father's sister is apparently preferred to the daughter of the mother's brother. Inheritance is also in the female line, and Captain Rattray gives a detailed account of the various people who inherit and the order of doing so, thus making his book far more useful and scientific than any earlier work on this region. There is one point on which he lays great stress, and which is only beginning to be recognised in Anthropology. This is, the vast influence that is wielded by the women, especially by the old "Queen Mothers". They possess a very great deal of power. All the motherhood aspect of the nation

centres in them, and they are the potential rulers of the country. If the early British authorities had taken the trouble to speak to, to conciliate, and to treat with respect these old women, then half the troubles of the British would have never arisen. The Queen Mothers saw these strangers paying them no respect whatever, and assuming that they had no power, so they naturally ordered their male relatives to oppose such barbarians. Captain Rattray asked an old Ashanti why the natives had never told the white men of the power wielded by the Queen Mothers. The native said "The white man never asked us this. You have dealings with us and recognise only the men; we supposed the Europeans considered women of no account, and we know you do not recognise them as we have always done." A striking comment on European civilisation! Everywhere in the world, among native peoples, the old women wield enormous power.

Besides the division of the people into exogamous matrilineal clans, there is another system of division into "ntoro". The ntoro are inherited through the father, and can never be transmitted by a female. They descend in the patrilineal line. Is this evidence of a coming transition from matrilineal to patrilineal descent, or perhaps of a mixture of peoples? Rattray does not say whether any property goes with the ntoro, but we should assume from other passages that these divisions have nothing to do with inheritance or descent. The ntoro appear to be totemistic. Thus there are taboos with regard to animals, and the ntoro is supposed to be a spirit which is in a peculiar relationship to some animal. Rattray does not say whether the matrilineal clans are totemistic. One result of the ntoro divisions is curious. If a women commits adultery with a man of the same ntoro as her husband, it is not as serious as if the offence had been committed with another man, for the spirit, the ntoro, in the seducer is the same as that in the husband, and so little harm is done.

Rattray's treatment of the religion varies greatly in essentials from that of Ellis or the ordinary scientific anthropologist. Instead of classifying and cataloguing the Gods and spirits into classes, he demonstrates the religious doctrines by the description of ceremonies, with no attempt at accurate systematisation. This is assuredly the best method to adopt in order to get into touch with the mind of the native, yet such materials must be scientifically investigated, in order that comparisons with other races and nations may be made possible, even if the natives themselves would not appreciate such a classification. We wish that Rattray had gone more into detail with regard to the traces of Neolithic culture. It is a subject that requires an investigation to itself. The explorer's remarks on the tenure of land

are wholesome. The ignorance of the early British authorities on this subject in most of the African territories has been most remarkable. Probably half the wars, besides a large proportion of local disturbances, have been due solely to the total inability of the white administrator to understand or to adopt himself to the natives' laws regarding land. The land is not owned by the people. It is owned by the departed ancestors of the clan, and therefore cannot be sold or alienated. Purchasing land has no meaning to a Tshi. Sale has however been sometimes effected recently, owing to European influence. We hope that further Europeanisation will be avoided, since we do not desire that the European economic chaos should be introduced into Africa. Luckily the present Administrators of our West African Territories are exceedingly able men, and especially so on the Gold Coast, so there is little need for apprehension. We read on page 238 of a man passing the occupation of his land on to his son. This seems at variance with Captain Rattray's earlier remarks about matrilineal descent, and we should like him to explain this.

We should imagine that it is the first time that the Drum Language has been reduced to writing. This achievement is worthy of the highest praise and removes another dark spot from the science of Anthropology.

We should like to know more about the history of gold and iron working in Ashanti. We wonder whether the working of gold was in reality introduced by the Portuguese or Phoenicians, or whether it was indigenous. There is some evidence to show that it was indigenous, yet it has been the fashion to assume that it has been recently introduced.

With Captain Rattray's views upon the Golden Stool we are heartily in agreement. His sympathy with the people is excellent. We wish that British Administrators would extend the same sympathy and understanding to Indians. But fortunately the Indian problem does not arise in West Africa.

L. E. T.

Music and Listeners, by Sybil Marguerite Warner, L.R.A.M., T. Cert., I.L.A.M., with a foreword by C. Jinarājadāsa, M.A. (Service Magazine and Publications, London. Price 2s.)

This little book contains a collection of short articles and sketches on musical subjects, written by a Theosophist. They are of value as being a small contribution to our literature by one who has had the advantage of a musical training and Theosophists really trained in any branch of Art are by no means numerous. Mr. Jinarājadāsa in a brief foreword, stresses the importance of music as a synthesising force through which we can find

> a frame work of the intuition within which we can harmoniously place all the facts of experience,

and states his belief that

> music can save the soul of the West.

In the article entitled "The Future of Music" Miss Warner makes an interesting attempt to relate and compare tendencies in modern and contemporary music in the West with the tendencies and developments to be found in the larger field of modern life in general, from the Theosophic view-point.

Amongst the topics dealt with in other articles are music in relation to healing, to education and to citizenship; the need for artistic expression and personality in music. A short article on Scriabin and a word-picture suggested by Debussy's "L'Après-midi d'un Faune" are also included. Being a collection of very short articles on such a variety of topics the book inevitably lacks continuity and fails to convey any unity of purpose. Unfortunately there are a large number of obvious misprints and the get-up and printing cannot be commended.

D. H. S.

The Brotherhood of the Rosy Cross, by A. E. Waite. (Rider & Co. Price 30s. .)

Those who are studying the meaning of symbols and emblems, all freemasons, all lovers of symbolism, all ceremonialists will welcome this book of the well-known author A. E. Waite. He has already given us treasures and a short review is quite inadequate to give a just idea of this work. In some six hundred and forty pages he expounds many things and he shows a fount of knowledge of a certain kind that will appeal also to many types.

To the student of symbols he throws out many useful hints as to meanings and explanations. As all know there is no royal road in this branch of study and the student can approach it from many different sides. Waite has helped us very much along the Egyptian as well as other interpretations. The freemason, especially those of higher degrees, will find much to learn from this book and much that is exceedingly illuminating.

To those who are interested in the marvellous lives of Thomas Vaughan and the Comte de Saint-Germain will find food for much thought in these pages, especially in the life of the latter. The history of the brotherhood of the Rosy Cross is of great use to those who feel that the world is moving towards more ceremonial, when the days of materialism will have passed. To read this book is to feel surely, certainly, that the Light of Freemasonry and with it the Light of the Rosicrucians, has been guarded and kept until the time shall come that these mysteries are valued and understood and until they shall be restored to their place and use in the world.

The history is well worth following and as is here shown it is a history of many lands and belongs to none, but is universal. Waite declares that it belongs to no particular sex but to both. That will be a blow to those orders who have closed their doors to women.

This book should be in all libraries, it is of great value, and has some very fine passages in it. I quote one only and feel, as I have said, that any short review is quite out of place.

> The old Rosicrucian Tree of Life in Kabalism has become the Tree of Life in mystical experience on the ascent of the soul to God. The light of the Rosy Cross under such new birth in time is the light of the world in Christ. The path of progress through mystical Grades and Worlds is the path of the soul's return to that centre from which it came forth; or even to God Who is its end. After this manner is adeptship transformed by sanctity, the key and secret of all being the translation of Ritual into life. The term and crown of all is a great mystery of attainment, and he who is called Sapiens in the records of the seventeenth century is one witness concerning it. The new spirit has changed, not the old name, which is of catholic and perfect meaning in the world of types, but it has changed the body of the thing and has given it a robe of glory.

LUNA

The Mystery of Joan of Arc, by Leon Denis, translated by A Conan Doyle. (John Murray. Price 7s. 6d. net.)

If any evidence is still required to establish Joan of Arc as one of the greatest figures of all history this book will go far to supply it. It contains an extremely sympathetic account of her life and work, entering into the inner spirit of the same and into the surrounding circumstances much more than is usual in a book of this kind. Besides this most valuable sympathetic treatment there is also the additional fact that her life is regarded not from the old materialistic standpoint, but from that of the spiritualist. Not indeed from the point of view of one fully cognisant of the spiritual realms, but from the pen of one who believes that the spiritual realms exist, and that direct intercourse with Beings inhabiting them is possible.

The writer styles Joan of Arc as one of the greatest channels for Divine forces that the world has ever seen. Few who study her marvellous life will deny this statement.

O. M.

St. Francis of Assisi, by G. K. Chesterton. (Hodder & Stoughton. Price 2s. 6d.)

Chesterton has just brought out this delightful little book and all lovers of St. Francis of Assisi will hail it with pleasure. We may think we know all about this very favourite saint, but there is always something left untold or that can be differently told, and Chesterton succeeds it telling us quite a lot of something fresh and he is very enthusiastic.

To read the lives of these saints is very inspiring and their lives fill us with hope, with renewed vigour, with zeal and this one is specially welcome. We shall look forward to other lives and we want to assure the author that they are wanted and that we value his effort to bring us to-day something of the "Spring" that St. Francis ever breathes: for somehow he does bring to us the "Life of a Spring morning" and he connects us with all life in the form of the bird and the beast and the flower and in the wind and in the sound of the forest.

G. H.

The Beautiful Necessity, by Claude Bragdon. (George Routledge & Sons, London. Price 8s. 6d.)

The second edition of this interesting and illuminating book is most opportune. Mr. Bragdon is one of the few original thinkers in the Theosophical Society and his books are always welcomed, not only by all with a taste for higher mathematics, but also by all who are seriously interested in Art and its relation to the Universal Order, and its place in human evolution; and most especially by those who wish to investigate the laws which govern all three—universal evolution, human evolution and the evolution of Art. This valuable book should be on the shelves of everyone who is interested in any one or all of these subjects. It will add greatly to his enjoyment of his walks abroad, for it gives him a key which unlocks the secret "hall of understanding" of architecture. Having read it, he can never again look at a building with utterly blinded eyes.

Mr. Bragdon defines the beautiful necessity as the necessity of proclaiming the World Order, the law to which all Art is subject: and argues that, as Art is an expression of the World Order, it must therefore be orderly and organic. It must "be subject to mathematical law and susceptible of mathematical analysis," a knotty point for those superficial thinkers who wish to restrict the sphere of Art to the emotional plane.

There are no changes, except verbal changes, in the second edition; and the book is, as before, well and copiously illustrated.

A. E. A.

The Key of Dreams. A Romance of the Orient, by L. Adams Beck. (Constable & Co., London. Price 7s. 6d.)

The Key of Dreams is a novel well worth reading—not because of any striking originality in the plot, but because it is well written, and sincerely written, and does to some extent capture the mystical atmosphere of the Far East.

The hero, Lancelot Dunbar, succeeds to the worldly possessions and, through some kind of occult influence not clearly indicated, the earthly karma of a cousin of the same name who was killed in the war. He is deeply interested in a book written by this cousin recording his experiences during his travels in China and Japan. Through this book some link is established between his cousin and himself, and

he is drawn to travel to the same places where fate brings him into contact with many friends and acquaintances of his dead name-sake. Then follows the usual story of uncontrolled passions, irregular martial relationships, and the muddle and unhappiness attendant thereon.

Among his friends the dead cousin had numbered an Indian who is also a Buḍḍhist and a mystic. He becomes the guide, philosopher and friend of Lancelot Dunbar, shows him the beauty of the path of mysticism and so enables him to conquer his baser tendencies in the hour of temptation. There is a really beautiful description of the life in a Japanese Buḍḍhist monastery where Hariḍās, the mystic, persuades Dunbar to retire at crucial moments in his experience ; and there are fine descriptive passages relating to Borobudur in Java, and to the Mountain monasteries of Japan.

The book concludes with the description of a vision of Hariḍās, wherein he unfolds the mystery of the Seven Golden Candlesticks. Each of these is lighted for the spiritual illumination of a race by one of the great founders of six of the religions of the world—the Egyptian, Persian, Grecian, Buḍḍhist (Indian), Judæan (Christian) and Arabian (Islām). He who is to light the Seventh Golden Candlestick is yet to come.

A. E. A.

Swinging Lanterns, by Elizabeth Crump Enders. (D. Appleton, London.)

This book does not pretend to tell of unheard adventures in the Far East. Simple and natural, it gives the impressions of a traveller who knows how to look around and to discover picturesque and characteristic scenes, men and things. Greatly helped by charming photographs, it recalls the charm of China to those who have already seen it and inspires those who have not yet been there with the wish to visit this country.

I. M.

The Story of the Renaissance, by Sidney Dark. (Hodder & Stoughton. Price 2s. 6d.)

This book gives one a good general idea of the whole European Renaissance, the period 1453-1603 in England, France, Germany, Italy and Spain. Its various aspects, Politics, Literature, Art, the Reformation and Social Conditions are discussed in as many chapters. Sketchy biographies of the great people who made the Renaissance are so arranged as to describe them, their works and the age at the same time.

Mr. Dark's opinion of the Renaissance is distinctly pessimistic. He recounts and fully appreciates all the great things done by the scholars, artists, politicians, reformers, explorers and empire-builders of the time. He deplores more their misdeeds and the immorality of the age generally but specially two things for which it was responsible: (1) the suppression of monasteries and craft guilds which brought about misery, suffering and poverty among the working people; and (2) the establishment of nationalities with the narrow patriotism

> which has brought with it an incalculable amount of material and human suffering, of which the Great War was the latest, though possibly not the last, incident.

Whilst eloquent throughout, he is most convincing about these two points. Again and again he suggests that it "was an era of loss rather than of gain". Its happy aspects, he tries to prove, had begun before and were only continued during the Renaissance. Mr. Dark shows himself a brilliant scholar; but we do not care for his deprecatory allusions to Greek and Roman learning and to Shakespeare's philosophy. What we like most about the book is that the characters and events seem so natural and living—not exaggerated, as is done so often, to excite praise or horror in the reader. The printing and get-up of the Series to which this book belongs are exquisite.

D.

The Psychology of Thought and Feeling, by Charles Platt. (Publishers: Kegan Paul. Price 7s. 6d.)

This is a very readable and interesting survey of the field of modern Psychology. The author is gifted with a very facile style and one lays down the book with a very happy feeling of having spent a few pleasant hours of mild intellectual stimulation. Unlike orthodox books on Psychology it is one in which one can breathe an air of refreshing freedom from technical terminology without at the same time losing a vital insight into the scope of the subject. We heartily recommend the book to a lay audience, for whom it is eminently suited.

Starting with the conception of patterns, the making of which is the main concern of conscious life, the author goes on to give a brief description of inherited patterns of behaviour or reaction such as fear, anger, sex instinct and play. The chapter on sentiments, temperament and character is a very able though brief account of complex psychological brain patterns. Then follow three very helpful chapters on memory, habit, and the nature of knowledge the chapter on thought and judgment is another very pleasing account of a difficult branch of the subject. But the chapter which is by far the best of the book is that on Education, where valuable light is thrown on some of the most intricate problems connected with modern education practice, such as the question of punishment and rewards, nature and nurture, etc. When the author comes to the chapters on the sub-conscious mind and mental ills, one feels that he is on his favourite ground, in the course of which a very brief reference is made to the most recent branch of Psychology—

> Psycho-analysis makes us see that branch in its proper perspective weaned away from the extravagant importance attached to it in recent literature.

The book is in a sense exceptional; in the sense that in a brief survey a comprehensive idea of the scope of the whole subject of Psychology is given to the causal reader, with no cost either to his patience or interest. We have nothing but praise for the book.

D. G.

Making Yourself, by Orison Swett Marden. (New Thought Library, W. Rider & Sons, London. Price 5s.)

This is another of those books by Orison Swett Marden which we always welcome with pleasure. This present book contains advice to young men who want to succeed in life. It mostly consists of admonitions to use their spare time properly. Persistent study for half an hour a day will soon transform an ignoramus into a well educated man. Much stress is laid in this book on a good use of spare time, half holidays, etc., that we wonder if it is not a little overdone. How many, we wonder, of the "successful" millionaires who are mentioned by Mr. Marden, would in reality have lead much happier lives if they had not taken life quite so seriously, but had spent a little more of their time in harmless amusements? God does not intend his children to grind all their days. But there is a chapter

on play further on in the book. Other chapters emphasise the value of serenity, good-manners, observation, doing things heartily, keeping on growing, and other good qualities. The last chapter is entitled "The Thought is the Life".

L. E. T.

Self-Healing by Divine Understanding, by W. Owen Hughes. (Williamson & Co., 10 Hamlet Court Road, Westcliffe. Price 3s. 6d.)

Much has been written lately on Self-Healing and subjects closely allied to it. In this book Mr. Hughes takes a specially Christian line, he is a recognised Christian Healer, as many will know, of many years' standing. This book may be of great help to those of that religion who are working at Self-Healing.

W.

BOOKS RECEIVED

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

The Brotherhood of the Rosy Cross, by A. E. Waite (W. Rider); *Social Development*, by L. T. Hobhouse, *The World of Souls*, by W. Lutoslawski, and *The Philosophy of the Upanishads*, by S. Radhakrishnan (G. Allen & Unwin); *The World of Roerich*, by Nina Selivanova, and *Roerich* (Album) (Corona Mundi); *Evolution at the Crossways*, by H. Reinheimer (C. W. Daniel Co.); *A Translation of Luke's Gospel*, by A. T. Robertson, *Classics of the Inner Life*, by F. B. Macnutt, *As Pants the Heart*, by J. R. Harris, *A Man Finished*, by G. Papini, and *Problems of Belief*, by F. C. S. Schiller (Hodder & Stoughton); *Principles of Education*, by C. Chakraberty (R. Chakraberty); *The Origin of Christianity* and *The Origin of the Cross*, by Swami Satyananda (L. Chakraberty); *The Answer to Omar Khayyam*, by Radius (Richard Parsons).

The following pamphlets have been received:

Rulers of the World, by Leonard Tristram (All-India Federation of Young Theosophists); *Pour les Méres en Deuil* (E. Izard).

Our Exchanges

We acknowledge with many thanks the following:

The Asiatic Review (April), *Bulletin Théosophique* (June), *The Calcutta Review* (May), *The Canadian Theosophist* (May), *De Theosofisches Beweging* (June), *El Loto Blanco* (June), *The Herald of the Star* (May), *The League of Nations, Monthly Summary of* (May), *Light* (Nos. 2262—66), *The Message of Theosophy* (June), *The Messenger* (June), *Modern Astrology* (June), *The Occult Review* (July), *The Papyrus* (January—March), *Revista Teosofica* (May), *Teosofisk Tidskrift* (May), *Theosophy in Australia* (June), *Theosophy in the British Isles* (June), *Theosophy in India* (May and June), *Theosophy in New Zealand* (May), *Theosophy in South Africa* (March—May), *Vedānta Kesari* (May and June), *The Vedic Magazine* (June), *The Young Theosophist* (June).

We have also received with many thanks the following:

Anthroposophy (May), *The Beacon* (New York, April and May), *Gnosi* (May—June), *The Harbinger of Light* (June), *Koinonia* (May), *Pewarta Theosofie* (May), *Revue Théosophique le Lotus Bleu* (May), *Sophia* (June), *Theosofisch Maandblad* (June), *Theosophia* (June).

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

Financial Statement

The following receipts, from 11th June to 10th July, 1924, are acknowledged with thanks:

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Hermes Lodge, T.S., Vancouver, Br. Canada, Charter fee and dues of 77 members, per 1924	150	8	0
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Hongkong Lodge, T.S., 3 new members, per 1924 ...	21	0	0
T.S. in England, 381 members, per 1st to 31st May, 1924, £12-14-0	176	4	10
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Location	Name of Lodge	Date of Return of Charter
Victoria, B.C., Canada ...	Brotherhood	27-5-1924
„ „ „ ...	Julian	do.

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Ramayana of Tulsi Das. Translated by F. S. Growse. Rs. 4.

Ramayana of Valmiki. Translated into English verse by R. T. H. Griffith. Rs. 15.

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THE ASIATIC REVIEW

(Formerly "The Asiatic Quarterly Review")

NEW SERIES. VOL. XX. No. 62
FOUNDED 1886. THIRTY-EIGHTH YEAR

APRIL, 1924

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