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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 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 watch-word, 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.

THE THEOSOPHIST

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VOL. XLV No. 2

THE THEOSOPHIST

ON THE WATCH-TOWER

THE first thing I must do this month is to thank all the friendly people who have sent me greetings on my birthday, on which I completed 76 years of this latest life, and began the 77th. I cannot name all the individuals who wished me well, but I must put on record the corporate bodies, large and small. Nearly all the messages from a distance came in cables and telegrams.

The following National Societies and Lodges are all Theosophical. *The National Societies of*: Brazil, Wales, Argentine, South Africa, Australia, Java, Sweden, England, Holland, Norway, India, Burma.

Lodges: Gotenburg, H.P.B. (London), Manchester, Bradford, Herakles (Chicago), Shantilayala (Moradabad), Malvan, Medan, Hongkong, Blavatsky (Bombay), Mhow, Bihar (Bankipur), Cocanada, Coimbatore, Hubli, Trivandrum, Surat, Yellamanchili, Ashokashankara (Calicut), Maitreya (Calicut), Rajahmundry, Ahmednagar, Palghat, Thiruvattur, Broach, Nagpur, Chennapatna, Sindh (Karachi), Delhi, Madisen, Lotus (Mandalay), Brahmavidyā (Kumbhakonam), Madura, Shrī Krishna (Guntur), Bhavnagar, Sundra (Negapatam), Shrī Besant (Tanjore), Baroda, Chohan (Cawnpur), Mysore, Kolhapur, Sivaganga, Shrī Krishna (Pondicherry), Belgaum, Mahadeva (Badagara), Closepet, Hyderabad (Deccan), Secunderabad (Deccan), Arundale (Benares), Kāshi Tatva Sabhā, Jaffna, Djokjakanta, Bangalore (Cantonment), Gaya, Tirumiyachur (Peralam), Blavatsky (Sydney), Quetta, Southampton, Olcott (Bombay), Wayfarers (Oxford), Vancouver, Madanapalle, Sirius (Tunbridge), Brisbane, Allahabad, Bengal (Lodges meeting in Calcutta), Indore, Arjuna (Barcelona),

Shanghai and San (Lodges), Shrī Krishna (Alwar), Mangalore, Kashyapa (Srinagar), Vikram (Ujjain), Chatswood (Sydney), Calicut, Hautrhin (Mulhaus), Batavia (Weltevreden), Newport, Perth (Australia), Ootacamund, Shrī Venkatesha (Malur, Sholinghur, Kurnool), Yeotmal, Tinnevelly, Sanmārga (Bellary), Molkalmuru, Annie Besant (Glasgow), Nandod, Ahmedabad, Realisation (New York), Bombay and Suburban (Lodges), Peddapuram, Crewkerne (Centre), Besant (Copenhagen), Nairobi (E. Africa), Plymouth, Colwyn Bay, Perseverance (Le Mans), Cleckheaton.

Star Groups: Ommen, International Star Headquarters, Sydney, Bandoeng, Ahmednagar, Galle, Anantapur, Trichinopoly, Bangalore (Cantonment), Surat, Pudukottah, Herakles (Poona), Palmerston (N.Z.), Italy (National).

Liberal Catholic Church: Sydney.

Round Tables: New South Wales, Sydney.

Co-Masonic Lodges: Edinburgh, Glasgow, Sydney, Southampton, S. Germain (Bombay), Bodhi (Rangoon), Hidden Horizon (Bath), Fidelity (Bath), Beauseant (London). *Chapter*, Harmony (Bombay).

N. H. R. Leagues: Bombay, Ahmednagar, Palghat, Anantapur, Madras, Hyderabad (Sindh).

Scouts: Malabar, Canara, Salem, Coimbatore, Nilgiris, Kolhapur, Ahmednagar, Coimbatore (Training Camp), Shuklatīrtha (Teachers Scouts).

Associations: Vellore Women's Indian Association, New Zealand Hilarion House, Trivandrum Humanitarian Society, Benares Girls' College, Staff and Students, Benares C. H. College, Staff and Students. Madanapalle College, Staff and Students, Benares Theosophical Boys' School, Bombay Provincial Council, National Conference, Madras Indian Christian Temperance Association.

There are many cables, telegrams and letters from groups of friends, groups of students, families, individuals and public meetings; one from "a few clerks and workmen," Colombo.

***

I can only say to all these what I said in *New India* in acknowledging them: "I print a list of bodies that have sent me birthday greetings. I am deeply grateful for these, for the love and confidence which they express, coming from so many lands. I can only say, as I have said before, that I will try to be worthy of them, for nothing can create a stronger impulse towards loyal service, than the trust so lavishly outpoured." While I am thanking people, I must say a word

of gratitude to American friends, who have most generously helped our educational work in India. The presence of Mr. Krishnamurti and his brother created a tremendous impulse of eager love to India, for the sensitive Americans realised, for the first time, perhaps, the deep wisdom and compassion which could come through an Indian body, and, may be, had some faint glimpse of what would come to them in the not far-off future through this still young Disciple. However that may be, they have much lightened the burden of the work here by their gifts, valuable, indeed, in their material value, but far more precious for the feeling which inspired them.

***

We had a very pleasant function in Gokhale Hall on October 1st, a tea party in the rooms of the 1921 Club, and then a congratulatory meeting, both given by the National Home Rule League, to which it invited people of all shades of opinion. The well-known ex-Judge of the High Court, Sir T. Sadasivier—who now devotes himself wholly, in the old Hiṇḍū way, to the work of spreading the ANCIENT WISDOM—was in the chair, and among the speakers were the Hon. Mr. C. P. Ramaswami Aiyar, C.I.E., Ḍewān Bahāḍur L. A. Govindaraghavier, Mr. S. Satyamurti, Mr. Raja Ram and Mr. C. Ramaiya, the two latter speaking in Tamil and Telugu. A Samskṛṭ poem was recited by Paṇḍiṭ Venkatrama Shastri of the Adyar Library. Before the meeting, the Madras City Scouts had a rally, and recited the Promise as is done annually in October. Many Indian Lodges have made feeding the poor, part of their celebration—a gracious custom.

***

Our Theosophical Society in India suffered the great loss, on October 1, of the passing away unexpectedly, of our General Secretary, the much-loved and deeply respected Purnendu Narayan Sinha. He was engaged in preparing for

the next Anniversary of the Society at Benares, when his Master called him Home. He was a many-sided man: a Samskṛt scholar, well-read in the Purāṇas, and delighting to point out how the light of Theosophy illuminated their pages, and they, in turn, corroborated the teachings of Theosophy. He was a man devoted to the uplift of the poor, and his work in improving agriculture brought him a title of honour from the Government. He was a close co-worker with Mussalmāns in causes in which they and his own co-religionists could unite, and his loving generous spirit spread harmony and goodwill around him. He was a practical educationist, building and maintaining at his own cost a large school in Bankipur, the town in which he lived. He was an able lawyer and a thoughtful politician, a member of the Legislative Council of the Province in which he lived. He was a Social as well as a Religious Reformer, broad and tolerant. And, above all, he was a devoted Theosophist, never wavering, ever steadfast, one on whom I could always rely for understanding and cordial co-operation. He has gone to the Peace, but I think he will return ere long, to serve the cause he loved so well.

*
* *

From New Zealand we have the good news from Mr. Thomson, the General Secretary, of the opening of the Sectional Headquarters in Auckland. He says:

> Situated in a prominent position in the principal street of a rapidly expanding city, our hall is arousing considerable interest, and many favourable comments are expressed as to the grace and dignity of its classical columns, fourteen in number, which make it one of the most beautiful buildings in Auckland.

I heartily congratulate the New Zealand brethren, and am specially glad that their Lodge will add beauty to one of their city streets. We need to lay more stress than we have done on the beauty of our cities. The old world shews us what cities ought to be, real Schools of Art for the masses of the people. Think of

some Indian cities, with their wonderful Temples such as that of Shivaganga, those of Conjīveram and Chidambaram ; think of the temple-crowned ghats of Benares, the Blessed, or of what Delhi was, or Lucknow, though both are shorn of their ancient glory. Think of what Greece was in the days of Athenian beauty, of what Athens must have been in its time, of the great spaces of Rome with buildings wondrous in their strength and massive proportions, and of many a continental city, Florence, the white marvel of Milan, Buda overlooking Pesth, and a score of other miracles of beauty created by the Divine Spirit in man. But in wandering down this bye-path of entrancing memories, I have slipped away from New Zealand, who in this same month of October sends us news of a loss, like our own, of one of her best workers and devoted Theosophists, Katharine Christie, for long her National Lecturer. She passed away on October 7, on the very same day on which the Headquarters' building was opened. Her health had been much shaken by overwork in Great Britain, and by a severe illness in South Africa. India also has lost in her a very active lover and servant, as she and Mr. John Griffiths started the New Zealand and India League for our helping, and the same two had also formed a little nucleus for a New Zealand Auxiliary of the National Conference, and had already done good work for us in distributing literature, and in inspiring useful articles in the Press, as is well known to the readers of the *N. C. Bulletin.* Those two good workers have gone to the Peace, but they have taken with them their love for India, and will help us from the other side.

***

The Brotherhood Campaign is being carried on with remarkable vigour. It began for us, in India, with a very fine meeting in Gokhale Hall on September 30, the eve of the First Day; I presided, as President, and the first speaker was Sir T. Sadasivier, who spoke in Tamil on the " Brotherhood of

Man". The "Brotherhood with Animals" was dealt with by the Secretary of the Society for the Prevention of Cruelty to our younger brethren. Mrs. Cannan took for her section of the subject the "Brotherhood of Nations," while Mr. G. S. Arundale spoke on the "Brotherhood of Youth". This speech attracted much attention, and was reproduced at length in several papers, and has now been issued as a little pamphlet, under the title of *To the Youth of the World*.[1] Twenty-five of these and 25 of his larger pamphlet on the *Brotherhood of Youth*, an intensely interesting and vivid account of Youth Movements, may be had post free in India, for Rs. 2. This campaign is going on well all over India, and a striking cartoon of a Brāhmaṇa supporting a half-fainting outcaste in a loin-cloth, with the caption "Come Home, Brother," drawn by "Barb," is to appear as a lantern slide, to be thrown on a cinema film between the scenes of the play. It should do much good. Bhajana parties going about singing, little dramas, and other well-devised propaganda methods are being pursued.

* *

Captain A. G. Pape, a young Scottish scientist and a Theosophist, who is the Hon. Secretary of the Edinburgh and Lothian Branch of the Royal Anthropological Institute, spoke to the Anthropological Section of the British Association for the Advancement of Science, sitting in Liverpool, on the new type of the human race, which has been marked out at the Washington Bureau of Anthropology by American scientists. The British Association seems to be a little behind the times, as the audience is described as "sceptical". Yet the composite photograph of the type has been fairly well circulated, and the matter has passed beyond the region of doubt. The type is what we should call a sub-race, not a race—a subdivision of a race, showing the main race-type, with well-marked peculiarities, such as may be seen between the Italian

[1] See p. 155.

and the German. The Liverpool *Evening Standard* speaks of the "staid savants" being "perturbed". Captain Pape does not seem to share in the perturbation, as he remarked to the interviewer, who describes him as "a quiet student, calm in manner, clear thinking and cultured":

> After the Lewis gun criticism to which I was subjected, I suppose I ought to feel squashed, but I am not. I don't care what the critics say. I know their views, and have heard them all before. I expected to be flattened out. It is always so with the pioneer, and I quite understand their points of view.

The interviewer remarks:

> I do not find a single leading scientist here who will seriously discuss Captain Pape's views, although everyone is talking about them. They are something astonishingly new, and so remarkable that many critics wonder why they have received the imprimatur of being presented before so august a scientific body as the British Association.

Probably his views would have troubled the staid ones less, if he had not introduced also the subject of highly developed clairvoyance at the beginning of his discourse. Our scientists to-day have specialised to such an extent that they are lost in mazes of details in each subject, and miss many of the larger questions. Any careful observer, who has been in America or Australia can see with his own eyes what is sometimes now called "The Californian type". A London message gives the following, which is more intelligent than that of the Liverpool reporter:

> Captain Pape, the well-known anthropologist, of Edinburgh, lecturing before the British Association to-day, declared that a new human type was being developed in Australia and America. A close study of children of Australian descent showed a distinct increase in the cranial development. There was a definite dome over the frontal region of the skull, the skin was grained smoothly, the hair was of a finer texture, the eyes were specially luminous and intelligent, the lips were sensitive and mobile, and the eyebrows were rather prominent. The general type of the face was somewhat triangular, with a narrow pointed chin. The new type showed a disposition towards a meatless diet. In other respects, it was inclined to be playful and mischievous, requiring a sympathetic understanding.

*
* *

Some of my readers, who do not know Bishop Leadbeater as a hymn-writer, may share my pleasure in reading the following hymn:

A CHRISTIAN PRAYER

Great Architect of this vast evolution,
Supreme Director of a wondrous plan,
We thank Thee that in this Thine institution
Thou deignest thus to use the help of man.

Feeble are we, yet earnest in our trying,
Weak in ourselves, yet strong with strength from Thee:
We humbly hope, upon Thy word relying,
Thy ministers in this emprise to be.

May we be valiant soldiers in Thy legion,
Prompt to obey, whate'er the order be;
Eager to labour in the darkest region,
If we may win one new recruit for Thee.

May we be workers, tireless, patient, loyal,
Striving with zeal to earn Thy promised fee—
That one reward, of all rewards most royal—
The privilege of further work for Thee.

We would be bearers of Thy shining standard,
To hold it high in this censorious world,
Keen to defend those whom that world hath slandered,
Befriending them when poisoned darts are hurled.

The earth is dark; we would bring lamps to light it—
The lamps of truth, of love, of kindly thought;
We would illume the hearts of men benighted
By telling them the wonders Thou hast wrought.

O King and Father! we are Thine for ever;
We bless Thee, serve Thee, trust Thee utterly;
Unskilled, inept, is e'en our best endeavor,
Yet Thou wilt use it for its love of Thee.

Upon us rest the peace of God the Father;
Within us dwell the peace of God the Son,
And o'er us brood the peace of God the Spirit,
Forever One in Three, and Three in One.



KATE SPINK
1905—1907

CUBA



JOSE M. MASSO
1905—1909



RAFAEL DE ALBEAR

OUR GENERAL SECRETARIES

BRITAIN AND GERMANY

BEFORE we go on in our regular duty, we must explain why Miss Kate Spink suddenly appears on our picture page. In *The Theosophist* of January, 1923, we mentioned in due course Miss Kate Spink's three years of service as the General Secretary of the British Section, from 1905-1908, and noted that we had no photograph of her. Quite lately we received from some unknown helper a wee photograph, and we have had it enlarged. "Better late than never."

Germany also has a fair complaint to make against us, for we omitted the very great services rendered in the rebuilding of the National Society by Herr A. Schwarz, who organised one group of old members while Miss M. Kamensky organised another, and who helped in bringing about a united Society by his hard work and friendly tact.

Having thus filled two lacunæ, we will go on to our next National Society.

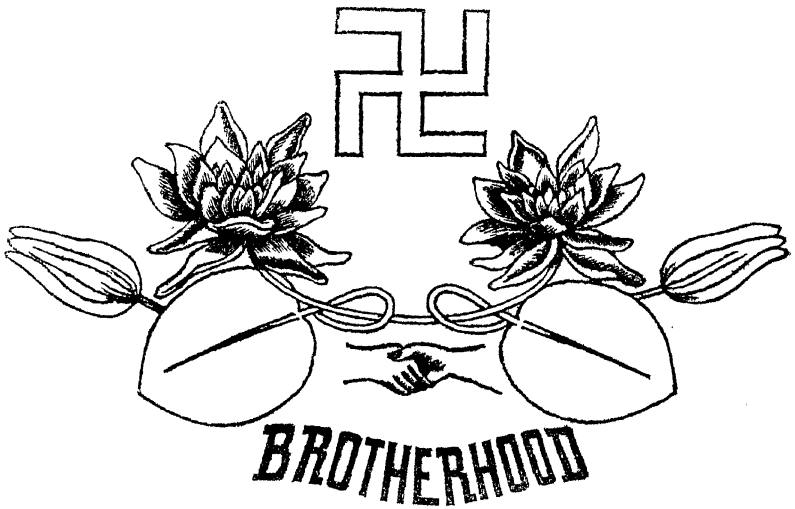
XI. CUBA

Don José M. Massö, the founder and first General Secretary of the Cuban Section, was born in 1845, in Catalonia, Spain. He joined an uncle in Havana, Cuba, in 1860, entering his mercantile house, but took up an independent position as a broker in 1871, and thenceforth felt free to serve his own ideals. Cuba was then subject to Spain, and as his ideals were republican in politics and very liberal in religion, and as he wrote frequently and fearlessly, he faced considerable peril. He added to his sins by becoming a Freemason in 1872, and from 1873 onwards to 1884 he studied Spiritualism. In that year he came across a Theosophical book, and found his spiritual home. As in the case of many, his knowledge of Theosophy was reminiscence, and thenceforth he travelled onwards on the path it opened to

him. He shared with others the joy he had refound, and in 1886, he resolved to work for the foundation of a Lodge of the Theosophical Society. In 1901 his hope was realised, and the Annie Besant Lodge began with ten members. Thus was lighted a Theosophical lamp in Cuba, and its light spread far and wide. For the Cuban Section was not confined to Cuba, but spread in the Spanish neighbouring Spanish Colonies, which had grown into Nations. It started with six Lodges in Cuba and one in Costa Rica, the necessary seven, and with Don José as General Secretary, it annexed one Spanish-American domain after another, until in 1908—the year of his passing—it had no less than twenty-six.

Don José was succeeded by Rafael de Albear, who is still the General Secretary. His first Report mentions new Lodges in Mexico and Puerto Rico as well as in Cuba. He continued the same policy of working among the Spanish, or as they are often called, the Latin Americans, and in the Report of 1922 we find that the Cuban Section includes seven countries: Cuba, Costa Rica, Puerto Rico, El Salvador, Nicaragua, Republica Dominicana and Colombia. Besides this, it has mothered countries which have now autonomous National Societies on the T.S. roll, Mexico and Brazil, and has, we expect, something to do with those of Chile and Argentina, the latter of which comprises in its great area no less than five Republics. Central and South America, the Latin Americans, in contradistinction to Canada and the United States, Teutonic Americans, have made remarkable progress in the last few years. They will ultimately form part of the continent of the seventh root-race.

Both of these two General Secretaries have shown an unflinching loyalty to the Society and its Presidents in every difficulty that has arisen, and they have also shown an affection and trust very heartening to the tenants of that office. They have both had to meet with many difficulties, inevitable in Roman Catholic countries, but they have never faltered nor flinched. Now the Latin-Americans are steadily forging ahead, thanks at first to the initiative and the admirable services of these two faithful Theosophists, and secondly to the workers they have gathered round them. The seed they sowed has sprung up a hundredfold, and Latin-America will play a more and more active part in the progress of humanity.



TO THE YOUTH OF THE WORLD[1]

By G. S. ARUNDALE

MY BROTHERS,—I stand before you to-day to ask the youth of India, the youth of every country in the world, to keep pure and unsullied that Universal Brotherhood which is part of their great heritage of truth, and of their great message to the world, to purify the world of all that unbrotherhood which has made the darkness, so that Brotherhood, which makes the Light, may step into its own.

I call upon youth the world over to remember that it is not they who have made the misery, the sorrow, the despair, the hatred, the suspicion, the distrust, the wars, the devastations. Who then has done these things? Let there be no

[1] A speech delivered in the Gokhale Hall, Madras, on September 30, in connection with the inauguration of the Universal Brotherhood Campaign.

answer to this question. There shall be no recrimination, but there shall not only be an uncompromising condemnation of the wrongs that walk unashamed abroad, there shall also be the strong will to turn the world from wrong to righteousness—a Mission, a Quest, in which all youth shall join in comradeship and loving trust.

Religions separate us. Races separate us. Nationalities separate us. Customs and opinions separate us. Pride separates us. Competition separates us. These things shall cease to separate us; for, while some of us may live in one religion, some in another; while some of us may be of one race, others of another; while some of us may be of one Nation, others of other Nations; while some of us may cling to one custom, one opinion, others to other customs, other opinions; while all of us have pride in certain things which seem to us of the essence of life: all of us, too, may, and shall, if we are young of heart, be we old-bodied or of youthful form, use these differences for individual growth alone; whether of our individual selves, of our individual Faiths, or of our individual Nations. For the rest, we shall live in the world wherein these differences are not, the world of the One White Light, whence worlds of colour are reflected, that we may learn of the infinite divergencies which themselves seem mutually antagonistic, but which, from the world of the One White Light, are known to be complementary.

Young men and young women, you all who are young of heart, wide-visioned: Realise that it is not you who have made the world's problems as we know them to-day. You have not caused the poverty, the hatred, the mistrust, the strife, the sorrow. These are the debts you have inherited, not debts you have incurred. Yours is the duty of beginning to pay off the debt, by very reason of that Universal Brotherhood which—whether you realise it or not—is the Note you have to sound by word and deed throughout the world, that harmony and peace may be restored.

Young men and young women of India, young men and young women of Britain, of Australia, of Canada, of New Zealand, of South Africa: Among your elders there lives much discord, so that the great Indo-British Commonwealth—a potential gift from you all to each component part and to the world—stands in grave peril. I exhort you to look upon the problems which threaten the Commonwealth's existence as capable of instant, or at least of speedy, solution, do you but apply to them your panacea of that Brotherhood which means Justice, Equality, Mutual Respect, Unfailing Sympathy. The panacea of the old world for its problems was prejudice, which they miscalled Right, and sought to achieve with Might. And the result is seen in graves, in fleets and armies, in wars, in retaliation, in earthquakes, and in epidemics. Your panacea, O young of heart, is Brotherhood, which you shall enforce, achieve, through Love.

The Kenya problem, to take an example—I happen to be speaking in India—has not been made by the youth of Britain, of Australia, of Canada, of New Zealand, of South Africa. It is not your problem, young men and women, though it may become your heritage. Let it not divide the youth of India from the youth of the rest of the Commonwealth, as it has, perforce, divided their elders. In the world of youth there shall be no Kenya problem, for I declare that the youth of to-day throughout the world are awake to their duty of crusading against wrong, of going to the root of it, and of plucking it out by the roots.

If the Kenya problem exists, young men and women of India, it is despite your comrades overseas. And I ask you, therefore, while condemning the wrong, as wrong should always be condemned, while fighting against it, if such duty comes to you in one shape or another, to remember to keep pure your love for those of your own generation, be they ever so much separated from you by differences of race, of

Nationality, of Faith. Your patriotism for your Motherland must merge in your patriotism for your own generation—the new patriotism of the new world. Love of country will not become the less, but rather the wiser; for those elements which destroy Nations will thus have been purged.

Do not be led astray by those who cry to you: My country is enough for me. Your Motherland is much, indeed. Love of country is a precious virtue. But the Motherland is not best served by those who would exalt her at the cost of justice, whether to individual persons, or to other Motherlands. We must make our Motherland respected, for she is as our Mother; but we kill her as we make her feared, or if we steal that she may become rich; if we steal the rightful greatness, the rightful respect and dignity, the rightful liberty, the rightful peace, the rightful wealth, of other Motherlands, in the vain and wicked belief that thus our own country grows great, free, peaceful, self-respecting, rich in the material things of the world. Thus have Motherlands fallen. Thus shall they fall again.

Some Nations in the world have pre-eminence over other Nations. Is it a pre-eminence in Service, or a pre-eminence based on might? Have they the right to be pre-eminent, or but the might?

Some Nations in the world are in the background. Are they in the background because of injustice within their borders, which makes them as a house divided against itself, or are they in the background because of injustice from without? Or may both causes be true?

Young men and women, you who belong to Nations called pre-eminent, it is your mission to maintain their pre-eminence. But you are faithless to your youth save as you make your country pre-eminent of right, in Service, and not of might.

Young men and women, you who belong to Nations in the background, it is your mission to root out the injustice

within, and to know that, as for the injustice without, your fellow-citizens of the Nation of Youth will have none of it, have no part in it.

If a country suffers from injustice without, let the youth of that country, advised by those of its elders who themselves are young in heart, and who are full of understanding and world-wide sympathy, proclaim to the youth of the country which inflicts the wrong that there is a gulf of wrong between the two countries. Let then the youth of the offending country, as they see the offence, declare it to their elders, sending to their comrades of the country wronged a message of sympathy and understanding. Let wrongs between countries be proclaimed, and admitted, among their youth. Thus shall the heritage of debt grow into a force towards Brotherhood, and though the unjust country be divided against itself, the elders for prejudice, the youth for justice, yet, as youth begins to assume its responsibilities, shall it some day cease to stand for might and privilege, but instead for right and duty.

Young men and young women: Begin brotherhood with those who need it, with the outcaste, the untouchable, the sinner, the miserable, in ever-widening circles of expression. Upon such brotherhood build your Nation-Brotherhood. And while so doing, remember that you belong to a wider Brotherhood of which your Nation-Brotherhood is part, to the Brotherhood of Youth. Allow naught, I pray you with all my heart, to dim your faith in that. Differences which have seemed insuperable as they have been handled by older generations are *not* insuperable there. Everywhere youth is eager to understand and to co-operate. Let no quarrels begin, or be perpetuated, in the Brotherhood of Youth, lest their world be infected as have been the worlds of their elders.

If your elders cannot come to agreement, why should not you? If your elders cannot understand each other, why should not you? Shall disagreement, discord, misunderstanding, last

for ever? Let the eyes of youth look upon youth everywhere, not with distrust and suspicion—these are of the present and of the past—but with hope and trust, for these are of the future, which is the Kingdom of Youth and the salvation of the world.

Youth is Hope. Youth is Understanding. Youth is Compassion. Youth is Generosity. Youth is Forgiveness. Youth is Love.

Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away, and solidarity emerge purified, omnipotent. FOR EVER AND EVER, AMEN.

G. S. Arundale

THE EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

By LEONARD TRISTRAM, B.A., M.R.A.I.

I have been asked to write a short article upon the Youth movement among Theosophists in Europe, which started a short time ago, and which has already achieved such a remarkable success.

The first steps in the promotion of the movement were taken by Mr. T. C. Humphreys in April this year, when he formed a Youth Lodge in connection with the Headquarters in London of the Theosophical Society in England. The first regular meeting of the Lodge was held on June 15, when Mr. Jinarājadāsa presented us with our Charter and gave us a magnificent address. Mr. Krishnamurti addressed us shortly afterwards, and consented to become a Patron of the Lodge. It was resolved that Mr. Oscar Kollerstrom should also be asked to become a Patron.

It was a remarkable fact that the Objects of the Lodge as originally drawn up by Mr. Humphreys were practically identical with the Objects of the Young Theosophical Workers movement in Sydney, although he had no knowledge whatever of this movement until Captain Williams arrived from Australia in the middle of June.

The Objects of Youth Lodge are at present as follows . . .

1. *Youth.*—To provide a corporate voice for the needs, ideas and methods of the younger generation in the Theosophical Society, and to provide new and up-to-date methods of spreading Theosophy.

2. *Service.*—To serve as a training ground for administrative office in the Theosophical Society in the future.

To make Headquarters more efficient as such by providing trained voluntary helpers who will work under Headquarters Staff wherever needed.

To combine Service with Business efficiency.

3. *Research.*—To provide study Groups to carry out Research in problems of the day, and publish such results to the Society.

To carry out experiments wherever possible in an endeavour to corroborate scientifically the theories put forward in Theosophical Literature.

To study all branches of Art, and the relationship between them, in the light of Theosophy.

4. *Internationalism.*—To foster a spirit of Internationalism and to set an example of World Citizenship. To this end to co-operate with all movements of whatever kind which have as their aim the realisation of Brotherhood.

No one over 30 is allowed to join the Lodge, and any member attaining that age automatically retires, except any original members nearing that age, who are allowed two years of grace.

We were allowed to hold our weekly meetings in the Members' Room at Headquarters, and we were also permitted to hang our Charter in that room.

On June 15, Mr. Humphreys was formally elected President of the Lodge, and a committee was appointed.

It was remarkable what a quantity of work poured into the Lodge within the first few weeks of its existence, which only showed how much an organisation of this kind was needed. Among the various activities were the provision of Stewards for the Queen's Hall meeting on India, the provision of Lecturers or Representatives on the platforms of various movements which we thought ought to be encouraged, the opening of correspondence with isolated members, and with members in foreign countries, and the re-cataloguing of the

Reference Library at Headquarters and the rearrangement of the books therein. Great plans were also made for the real start which was to begin in October. With regard to object number 3, Research, the first Transaction of the Lodge is shortly appearing in THE THEOSOPHIST.

This was the condition of affairs immediately previous to the Vienna Congress. Before the Congress, hopes had been entertained of starting similar movements in other countries, and some correspondence had been entered into on the subject, but when we arrived in Vienna it became quickly apparent that nearly all the young Theosophists in Europe had had exactly the same idea. Under these conditions it was extremely easy to get a movement going on a very large scale, and after many meetings had been held and much discussion had taken place, the European Federation of Young Theosophists emerged in triumph.

Mr. Krishnamurti was elected Chairman, and Mr. Humphreys the Treasurer. A Secretary and other officials were also appointed. It was decided to call the organisation "The Federation of Young Theosophists" instead of the "Young Theosophical Workers," and communication was directed to be established with the Young Theosophical Workers in Sydney in order that the two movements might be correlated, and also with a view to alteration of the name of the Sydney organisation, if the authorities there approved.

Eventually about 40 people engaged to form Lodges of the new organisation in as many different places in Europe, embracing practically every country. So many people being gathered at Vienna matters could be arranged in a day which at any other time would have required years for accomplishment.

Matters were at this stage when the writer sailed for Adyar.

Leonard Tristram

THE CRISIS OF CIVILISATION

By W. H. KIRBY

NATIONS, like individuals, are affected by or are subject to moods or what the historian would call periods. These can be less or more influential in their evolutionary product. They can be short or long in duration; of local or of world-wide importance; frivolous as fashions, or consequential as determinations taken.

Such phases in the history of Nations can be likened to the growth of flowers, or of weeds, on the one hand, and, on the other, to that of trees that strike their roots deep, spread branches, and bear seeds.

Humanity, as a whole, suffers these moods, be they short or be they long, in its various groupings as nations over the earth. Some feel the evolutionary period more, some less, not all alike.

These transitory periods usually affect most that group of human nations that is growing and developing more rapidly; what we are sometimes pleased to call the civilised world; those nations where the wave of Evolution is for the moment curling its crest. Nations at the back of the wave are usually riding on smoother waters than those that are crumpled, stimulated, smashed, or uplifted by the driving force of its foaming onrush. Individuals, the flotsam and jetsam on this evolutionary ocean, find themselves now here, now there; now in front, now behind; and seek gradually to procure to themselves a craft which they can to some extent control and steer in the advancing waters.

Tossed hither and thither, they undergo every kind of experience. There are periods of smooth water—illusionary periods of rest. There are moments of exhilarating excitement and uplifting. There are crucial crises of stress and difficulty. There are intervals of balance and equilibrium. There are disastrous depressions and glorious uprisings.

At some time or other, Nations and of course, similarly, their component parts, individuals, ride on the evolutionary wave of the Divine Purpose, suffer its phases, emerge and are thrown forward and up to the heights, or are temporarily submerged and overborne or, perhaps, occasionally enjoy comparative rest in subsidiary backwaters.

Time, as we measure it, blinds our eyes to the proper comprehension of the Eternal process, and only intuition and a sense of proportion can help us to realise more widely the world as it is and the Nations of the world in their epochs and phases. The historian has to limit himself to facts in time and space regarding nations and individuals.

The philosopher and the student of Theosophy must attempt to utilise all the historian can tell them in order to divine, if possible, and grasp intuitively the co-ordinating details of the Plan which we call the Evolution of humanity and to draw therefrom the general principles on which that Plan works. This is essential to anyone who asserts, virtually as a creed, the Brotherhood of man.

Thus from each period or phase in the world's history he should be able to draw some general idea of its characteristic feature in the evolution of humanity and gather many illustrative details to bear out his generalisation from the particulars which the historian or the scientist have to relate. In this way alone does the pilgrim proceed to knowledge and proper comprehension of what is happening around him.

Many, all over the world to-day, feel or believe that a critical period has been reached in the world's history. One

of those greater periods, when the world in one of its turning-points looks for special guidance and illumination.

After a period of great material advance and imperial influence some two thousand years ago, shepherds are said to have "watched their flocks by night" awaiting, as the symbol has it, the appearance of a "Star" or Light "from the East". That is to say illumination from that direction from which all energies and all new impulses spring. The wave of Evolution creeps slowly round the globe from East to West and leaves its traces all the way. Similarly to-day many in the world are expectant, the night is passing and the dawn is near.

Preceding centuries, culminating with the nineteenth, saw Gentiles of the past and barbarians of the north become the impersonations of the advance of the Evolutionary Wave, the successors to the period above mentioned. The Victorian epoch may be called its climax and with the outbreak of the Great War every one felt that a new period of travail and gestation had been entered upon out of which the new "Word" from on high must come to initiate the next phase in humanity's advance.

As a wave gathers force, after it has broken, by bunching up its foaming and contrasting waters before it rises up on its onward course, so it would seem that such a movement of expectancy is ours at the present time when all Europe, and to some extent all the world, is suffering from the shattering consequences of the Great War and is attempting to gather its fragments, under some new impulse, to bunch together and push forward in a right and orderly direction that shall relieve humanity from the present moral and material chaos.

To descend to particulars; signs of the times are not wanting. On the one hand we have a group of Nations who won the war; their interests, now that the danger in common is over, clash. Their purposes are characterised by their ambitions, their fears, or their respective positions. To some

extent temperament and race play a part. On the other hand we have the conquered Empires and the remnants of other nations, attempting by every device to evade the conditions of peace and get as much as they can for themselves out of the wreck ; in some cases planning revenge.

Besides this there is flotsam and jetsam of various species, some of it so hopeless and corrupt that it poisons what it touches. But the general spectacle that the whole catastrophe of this after-war period affords, is the prevalent selfishness that dominates the component parts of the wreckage all round. Indeed those more fortunate and furthest from the wreckage show no less selfishness in so great—though transitory—a period of disaster. They in no wise abandon their safe grip on the material objects that keep them floating high and dry in order to save a sinking swimmer. There is even a tendency to profit by the latter's precarious situation to deprive him of some of his possessions, and some even would push the less strong aside and shamefully ignore the cries for help.

It is a sorry spectacle, in the vaunted brotherhood of humanity, this crisis of Christendom !

These things cannot last and in the procession of time must bring their nemesis on all who would stand aloof in their self-sufficiency. How can one part of Humanity consider itself healthy when another part of the same organism is putrid ?

The infection must spread, nay, is spreading. Of what avail is the material mass of gold, a mere medium of exchange, that like blood must circulate evenly and regularly between man and man and nation and nation if these are to preserve healthy relations, when its congestion in one quarter produces an unlimited mass of rotten paper, another medium of exchange, fully virulent and poisonous with the germs of discontent, hatred and potential vengeance !

How can the more advanced nations dare to look at themselves in the glass of freedom and of liberty when they see reflected, antithetically, the hideous and demoniacal face of bolshevism? How can Peace ever be established where the policy of grab prevails, where suspicion of each other lurks in every step, where few, if any, noble impulses or acts are shown, and where, for material ends, so bestial a state of things as that which prevails in Soviet Russia is, to even the slightest extent, tolerated in international circles?

Is it to be wondered at that one scarcely recognises the modern aspect of the most evolved nations with the highest traditions and origins when one finds them in the mood to approach and flirt with, possibly in milder forms and in disguised garb, the vicious fallacies of government from below and by the least fit? Is not the terrible example of prostrate Russia sufficient to show, once and for all, where demagogic theories, carried *ad absurdum*, lead to?

The horrors of the French Revolution were pale in comparison to the bolshevik monstrosities, yet they told the same story to wit: that humanitarian theories are one thing and humanitarian practice is another. It depends upon who carries them out. The former can only effectively become the latter when the power—the Government or the person—that applies the theory is itself the living incarnation and example of such doctrines and is absolute in its fitness and capacity to ensure the carrying out of its decrees.

This, far from being socialism, or its bastard son communism, would seem to approach the confines of a species of absolutism, or, in other words, the unquestioned rule of a beneficent oligarchy, or a wise dictator, or a fatherly monarch.

Even then—men not being, in fact, equal at all in capacities, evolution, or understanding—it is doubtful whether some of these theories would not be dangerous in their general interpretation and application, especially among the lower

classes of the ignorant many who, like sheep, move in the mass, are easily misled by interested shepherds, and follow instincts and passion rather than reason.

Time and again we have seen European nations struggling with the premature application of theories that, translated by demagogues who wax fat thereon, have passed through years of discontent and social unrest.

Perhaps in some cases the upsetting of the existing state of things was necessary in the interests of the down-trodden or to tap the rich blood of the over-fed and the selfish and awaken them to their duties towards the less fortunate and the unhappy. In such cases good has certainly come out of it in the raising of the lower classes to a sense of their responsibility and position as cooperators in the Nation's welfare. But it is a far cry between the practice of humanitarianism and altruism between all classes for the common national good, and the tolerance of those poisonous germs of exclusiveness which set one class against another and which would appropriate for the masses—merely on the strength of their number and quite forgetful of their ignorance and limitations—the sole right to lay down the law.

Bolshevism and the absurd ideas of communism have shown where that finishes: a virtual dictatorship by the selfish over the helpless with all that is retrograde, evil, cruel, stupid, bestial and all that makes for dissolution of the energies of progress and civilisation. It is the apotheosis of egoism and the negation in fact of that altruism which is supposed to be the foundation and the aim of Christian doctrine and of Christian Nations.

Most European nations, even amongst the most enlightened, seem to have not yet fully realised this; or, if they have, they appear to be too materially interested in their politics, their commerce, and their industries to have taken sufficient action to render themselves immune from this poisonous bacillus. One nation only, perhaps the poorest and least

appreciated and considered in her invaluable help in the War and in the Victory, has now clearly seen the danger and has manfully dealt with it.

Italy, undermined by anti-nationalist, anti-interventionist (pacifist), and socialistic doctrines suffered a temporary but serious reverse at a critical moment for the Allies that might well have brought the Central Empires the victory and so changed the face of Europe, aye, and possibly of the British Empire. Yet she righted herself, *by herself* be it well remembered, and, recovering completely, was the first to win a complete victory over their enemy, the Austro-German army, which then determined, immediately afterwards, the general collapse of the enemy on all fronts and ended the War. A succession of weak ministries and a badly made Peace treaty,—in which Italy fared as the "poor partner" of the concern,—led to a resurrection of the wave of socialism throughout the country, and these ideas fostered on a soil of discontent and poverty soon became bolshevik in tendency, nourished and fed by interested emissaries within and without. Peasants began to seize other people's houses and lands and crops as their own; workmen occupied and held up industries and manufactories pretending that the hands that fashioned could supplant the brains that devised or the capital that sustained and created. Their tin pot theoreticians had never told them that capital, brains and labour are three necessary and indivisible factors in any organised production and that cooperation between the three, and not conflict, is that which produces order, continuity of trade and therefore of wages, and credit. The absurdity of it all became manifest when, after a fortnight's interruption of national life, they found themselves still occupying the buildings, but with all work at a standstill, without pay, without resources, without orders or materials, with no technical capacities of direction and without possibilities of credit.

All that was left to them was to march about the streets agitating their Asiatic Red Flag, in obedience possibly to Moscovite orders, and indulging in silly red speeches of an extravagant and utterly unreal nature! But the Italian proletariat—despite the interested promptings of salaried tub-thumpers and demagogues—is extremely intelligent and not at all submissive, and the workmen soon began to find out that all this moonshine did not lead to bread and butter.

So work was soon resumed again under the old conditions, with the deserters from the red ranks continually increasing in numbers as the vacuity of it all struck them, and with the many—a very considerable proportion—who, being older and less gullible, had declined from the first to take any part in the foolish attempt.

But this attempt brought an immediate consequence, an immediate reaction throughout the country, of the very first importance.

It aroused the virile spirit of Young Italy. It stimulated to action all those who had sacrificed, suffered, and fought for their country in her time of need and had returned disheartened and disgusted at the spectacle of indifference and egoism of those shirkers or workers who had grown fat and wealthy by evading every sacrifice at their expense, under a hundred and one semi-plausible pretexts.

It was the genius of Benito Mussolini, ex-socialist, ex-labourer, ex-editor of the leading socialist paper, but who at the call became a loyal combatant for his country in the war, thereby severing his connection with his party, which precipitated the saturated solution of reaction and right spirit in the country, and by his energetic leadership and propaganda, by his daily and hourly toil, by his tenacity and outspoken courage, revived and recreated the strength of Young Italy with his "Fascismo" movement.

This movement, from small beginnings grew to a million strong. It combated and showed up all the evils of socalled social democracy, effete and wordy liberalism, false socialism, pseudo-communism, and all the parasitic growths of party politics that began with voting touts at the polls and ended with exhibitions of impotence in the intrigues of Parliament. Above all "Fascismo" dealt fiercely with every form of anti-nationalism. Its policy, at first, to be effective had to be violent. "An eye for an eye, and a tooth for a tooth" was the best and only argument, however illegal, for bullies and hooligans of the red species. The sacrifices involved tempered the spirit of his followers to the necessities and discipline required in the task undertaken. Later on his followers were gradually educated to the idea that sacrifice to one's country's need is not exclusively demanded by a state of war, but that service and discipline from all classes in cooperation, and not in antagonism, is especially required after so great a crisis as the great war, and is anyhow at all times a virtue of Peace and Progress for the Nation's welfare. No wonder that this idea rapidly penetrated among all classes and brought in adherents in thousands from all over the country. Since the accession of Signor Mussolini to power, as Prime Minister of Italy—a power that for many decades no Minister in any country has wielded so absolutely, so wisely, and even so constitutionally—he has utterly routed the cabals of party intrigue and exploded the Marxian theories that for the last thirty or forty years have afflicted socialistic circles and produced so much class hatred and warfare. He has approached Church to State, in its wider sense, reinstituting the Crucifix and the Royal portraits in the schools—which symbols had been stupidly abolished by the socialists—and by seizing every opportunity to show his respect and consideration for the Church and the prevalent religion of the country, he has won over to his side the eminent and serious Catholics while

virtually disbanding the ranks of the clerical party intriguers who had been so nearly arbiters of the situation in preceding ministries.

From the first day Mussolini set a personal example of long hours of hard work and duty owed by all officials in return for Government pay. He tolerates no slackness and no inefficiency. To all, high and low, he has made it clear by his drastic decisions and methods that only hard work and efficiency will keep them in place and earn them salaries and pensions. He favours no class more than another, yet requires each to keep its place and do its appointed task to the utmost, cooperating with each other for the good of National aims. From all state administrations he has weeded out and ruthlessly set aside the parasite or loafer, big or small, and at the shortest notice. His policy in abolishing succession duties, which under socialist pressure had become very high, met with instant approval in that it tends to consolidate the family and the family fortunes within the country and draws capital back from abroad, thus encouraging small tenures. He has rendered honour to the army and cleansed it of aggregations and impurities; he has restored to it prestige and paid tribute to its services in the war, declaring it to be a non-political, and therefore neutral, force created for the country's defence.

He has created a national militia for internal order and as a means to secure the execution of his Cabinet's decisions. His policy in finance is one of the strictest economy, cutting down and abolishing all that is superfluous in expenditure whether traditional or not. Realities and facts take the place with him of encrusted habits or traditions. New sources of revenue are attempted in every direction without burdening the already heavily laden taxpayer.

Finally in upholding King, Church and State and promoting the ideals of love of one's country, Mussolini has set his feet

firmly towards all that is Law and Order within; and, in his foreign policy, towards that proper respect and consideration that is Italy's full due in international councils abroad. He is out to make Italy great, prosperous, upright and, therefore, happy; and there is no doubt that sooner than possibly many may think he will succeed and his influence is likely to be felt for many a year to come throughout Europe.

Italy, thanks to this vigorous genius of forty years old, has got over her bad phase, her mood of depression in a chaos of socialistic utopias, so fashionable at the end of last century and so hopeless at the beginning of this, and through his wise leadership is now learning the value of that moral strength and national character that necessarily brings with it material prosperity and universal credit, the fruits of right living and right thinking.

The antithesis to all this is Lenin and his hopeless ideas and methods: the result of socialism let loose and pushed to its absurd extremes. Through the fallacies of socialism of the current type, communism sets in, and thereafter the anarchy of things produces necessarily a dictator—the negation really of socialistic theories—and the dictator himself becomes the hole-and-corner slave of irresponsible circles of minor tyrants and the whole lot are victims of a state of cowardice, greed, selfishness, cruelty and all those endless vices that they set loose and become quite unable to control.

They can only live and continue in power by organised terrorism producing more and more evil in widening circles, taking tithe of the pickings from all and sundry, and creating hell moral and material. Without country, without principles, without hope, they illude nobody but themselves, living materially from day to day, reducing all things to mere animal and bodily pleasures or gratifying their minds with cunning and deception. *There* is the exemplification of all that spells despair and hopelessness for a nation.

The poisonous gas that Germany first instituted in the trenches is not dissimilar in its insidious action from that special bacillus that Lenin was sent to inoculate into the huge and effete body of the Russian Empire. Italy has been the first to awaken and react in a positive and effective manner. She has her safety mask, she knows the poison, and will have none of it.

Will other nations be as wise, or will they still dally lazily with an insidious venom that grows in power and is of enemy origin? For the forces manifesting in this expectant world, in this crisis of civilisation, now as always, are two, but at the present time clearly to be seen and offering examples of contrast: the one is black, is material, is based on hatred and bears the device of egoism and competition, in their exclusive sense; the other is white, aspires to the ideal, is based on love and bears the device of altruism and cooperation, in their widest application. The one destroys and is negative and subtractive; the other creates, is positive and additional. The one is retrograde and leads to stagnation and ruin; the other renovates, quickens, and produces growth. The one disintegrates the body and lays a nation low; the other purifies the soul and uplifts a nation to new destinies and moral heights in the common toil and brotherhood of man, according to God's plan and His Messengers' tenets. Which is it to be? The decision is momentous for all nations of the civilised world at the present time. The future of each lies in the wisdom and motive of the choice to-day.

W. H. Kirby

THE ASHRAMA IDEAL[1]

By G. S. ARUNDALE, M.A., LL.B.

IN addressing you to-day on the reopening of the Brahma vidyāshrama for its new session, I desire to lay stress on certain aspects of study doubtless familiar to you all, yet on which it is, I think, useful to insist whenever opportunity offers.

The idea of the Āshrama is, of course, essentially Eastern in origin, though from the East it travelled to the West through those who had sojourned in the East and had been impressed by its attractiveness and value. It embodies the Community spirit in its most complete available form, combining the elder and the younger at various stages of evolution; while its objective is twofold: the training of the pupils, first by association with their elders, second by study under the guidance of their elders, third by the leading of an ordered life under the superintendence of their elders, (1) in part as self-preparation for individual progress, and (2) in part as preparation for the service of the world, through various intervening stages of the home, the immediate surroundings, the village or town, the Community, the Nation, the Commonwealth.

These two aspects of preparation are, it must be understood, interdependent, a fact often lost sight of by those who

[1] The opening lecture of the second session of the Brahmavidyāshrama, Adyar, October 2, 1923.

concentrate themselves on self-preparation exclusively, or who, absorbed in, obsessed by, the service of the moment, neglect to improve their capacities for service by self-preparation.

The Brahmavidyāshrama offers you training along each aspect of the objective I have mentioned above. First, and of primary importance, you have association with your elders, directly as regards those elders who are actually living at Adyar, indirectly as regards those Elders Who have caused Adyar to become the great spiritual centre of the outer world. Make the most of such association, whether direct or indirect. Its value to you is according to your determination to sense it. Second, you are able to study at the feet of those who know more than you do on the subjects on which they lecture, as well as to share with others where your own knowledge is wider. Third, you have the opportunity to lead an ordered life, not necessarily what the world would call ordered, but essentially ordered from the standpoint of the Real. These three factors combine to assist you individually, and to fit you, on your return to the outer world, to serve more strongly and more wisely; provided, it must be added, you make something at least, not necessarily the most, of your opportunities. To the Western student, here for the first time, I give the suggestion that he remember he comes to study Brahmavidyā in its ancestral home, the East, not in the form in which it manifests abroad. And as a hint to guide him I remind him of the pregnant words of Dr. Jacks, Principal, Manchester College, Oxford, that while the watchword of Western civilisation has dominantly been government, and education, following suit, has been repressive of freedom and creativeness, the watchword of Eastern civilisation has been dominantly culture, and government, in its multifarious forms, subordinate to that end. Remember, then, that you have come to a land of culture, a land of inner freedom, a land of creativeness, however much these may not be superficially

evident. Yours is the task to build these forces into your character—the gift of East to West.

In order to help you to make as much as you can of the great privilege which has come to you as a result of good service done either in this life or in past lives, perhaps in both, I want to examine a little more closely the way in which you can become increasingly receptive to the various influences which play upon you, both generally because of your residence at Adyar, and specifically because you are a student in the Brahmavidyāshrama.

In a single sentence I might say that your power of receptivity depends upon your attitude. It is our attitude, our reaction tone, that makes us or mars us; and it is our attitude that must ever be our earnest care. What kind of attitude is wanted? In a couple of words—the dedicated spirit. If you wish to derive all possible benefit from Adyar, from the Brahmavidyāshrama, from your elders, from your equals, from those younger than yourself, you must be dominantly animated by the dedicated spirit. And by the dedicated spirit I mean a sensing, in greater or less degree, of some part at least of God's Plan for the world, and a self-offering in co-operation with that Plan in ever-increasing completeness. I do not think it matters what aspect or part of the Plan you sense, provided you have in some measure at least the larger vision. I can conceive, for example, some people realising a part of the Plan in their devotion to some loved elder. That may be the inspiration of their lives, and they may have little to do, for the time being, at any rate, with roots, rounds, races, and all the other means whereby God fulfils Himself. Others may take up some special aspect of the Plan—politics, education, science, arts, law, social problems, religion, medicine—thus, while having deep attachment to a loved elder, yet knowing that their best cooperation lies through service in a special field. The great thing is to be

able to live outside the smaller selves, in the Real, or what to us is the Real, more than in the unreal; in Eternity, or whatever may be our conception of Eternity, rather than in time. As Bishop Gore has said: "An educated man must cherish in his soul a sense of the Eternal, a sense of that which was, and is, and ever will be, lying behind all change in history and progress." I ask you: Do you normally live outside your smaller selves? Do you live in Their world, working in this world with Their world as your home? Have you come to Adyar in a spirit of dedication, to learn not that you may become wise but that the world may become happy? In other words, are you an idealist who has come to Adyar to learn how to both spiritualise his ideals, and to translate them into practice? If such be your attitude, the background of your mind, of your emotions, of your speech, of your activities, then there is hope that Adyar and the Brahmavidyāshrama may awaken within you that spirit which shall enable you to travel on the Way of the Cross which is the Way of Sacrifice and Service.

Assuming that yours is the dedicated spirit, that such is your attitude, how are you to make the most of the inestimable privilege of residence at Adyar? First, remember, I beg you, that while you have come to Adyar for the sake of study, no study is either fruitful or effective save as we devote each day a portion of our time to service—the fulfilment of study. You will neither study effectively, nor will your residence at Adyar give you all it might give you, unless you realise that you owe service to others as the complement of study for yourself. It is impossible for me to suggest to you the innumerable ways in which you may render service to Adyar, to your fellow-residents, to our common cause. I will only say that you must not delay in sharing with others the added power that comes to you. May I recall to your memory the precept of the Lord Vaivasvaṭa Manu that the student's life must have the following dominant

characteristics: Service, Study, Simplicity, Self-Control? I ask you to note the order in which He has given these, and to deduce from this order that if you are to profit to the full from your studies you must see to it that the three latter are the superstructure built on a foundation of service. It would be fatal for you to say: I have no time for service, I am absorbed in study. Unless you are practically helpful at Adyar, contributing to your own measure to the life and happiness of our community, you are not likely to be one of the most hopeful students of the Brahmavidyāshrama.

Let us now turn to study. I suppose I must take first the studies in which you will be engaged in the Brahmavidyāshrama itself. What are you learning in this Āshrama? More or less the same facts that you might learn in any other Āshrama or University, but facts treated, examined, co-ordinated, from the standpoint of God rather than from the standpoint of man. I do not say that we have reached the standpoint of God, that would be an absurd presumption. But I do say that the methods of the Brahmavidyāshrama enable us to approximate more closely to such standpoint than is possible under the methods prevailing in the outside world. Why? Because we realise that God has a definite Plan for His world, a Plan which combines infinite justice with infinite tenderness, and which gives to us all the certainty of fulfilling completely God's will for each. Because those who know more of the Plan than ourselves have shown us the way to the Ancient Wisdom which is the Wisdom of God, Brahmavidyā, whence we teach and learn, rather than from those narrow standpoints which stultify the Brahmavidyā as it finds expression in the outer world. Because we study in a spirit of brotherhood and sacrifice, thus causing each subject of study to have a significance and a purpose not only fascinating in itself, but also exhibiting the subject as a definite avenue of service to man and understanding of God. In other

words, because we study in the light of Theosophy, the Science of sciences, the Art of arts.

I ask you to remember that whatever be the subject of your study it is part of the Divine Wisdom, bringing you at once both nearer to God and nearer to your fellow-men, and also, be it said, nearer to all life. As Sir Francis Bacon has said :

> Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty, nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

I ask you to work out in your own minds how the facts you learn do actually bring you nearer God, your fellow-men, and life. I ask you so to study that you feel, as the days pass, your character, your vision, your understanding, your capacity for service, sensibly strengthening. I ask you to watch that because you study this, that or the other subject, you find yourselves increasingly able to cope with your weaknesses, to transmute your littlenesses. It is one of the grave defects of modern education that the curriculum is not related to life or character, save, if at all, in the vaguest way. Let not the Brahmavidyāshrama or its students, or its teachers, lie under such a reproach. You are not deriving all the benefit you might, and ought to derive from your studies until and unless you consciously relate them to the growth of character. I earnestly trust that the lecturers themselves take every opportunity of explaining to their students how the subject-matter with which they are concerned is not merely to be regarded as knowledge, not merely as a theoretical insight into part of God's Plan for His world, but dominantly as a practical means of hastening the evolution both of the individual and of the world, difficult though the application be to those who have not the habit or way of it. You ought to be better men and women because of your membership of the Brahmavidyāshrama, because of the studies in which you are engaged, because of the definitely stimulated reaction of knowledge

upon character. Not one single fact that you learn but has a bearing upon character, but has its value in quickening your development. The discovery as to how to apply such facts to yourself individually is not one of the least important aspects of the Quest upon which you are engaged. Your attitude towards life, towards those around you, ought very definitely to mellow under the influence of your intellectual exercises, and if you find yourselves unaltered in this respect you may take for granted that you are not getting out of your studies all that you ought to get out of them, or that your teachers are still giving you the facts as they are given in the outer world, and without the connecting links which make their import so infinitely more significant. And all the time that you are studying there should be, as it were, an undercurrent of relation, of harmonising, of what you are learning to the surroundings in the outer world in which you normally move. You ought to see unveiling before you new vistas of effort, new openings for service, added powers of understanding, added stimulus for self-preparation, as the direct result of what you are learning in the Brahmavidyāshrama. Such is the acid test of your own receptivity and of the Āshrama's growth and service along right lines.

May I here just put in a word for the science of rhythm, which on no account may be neglected in its various manifestations in the arts and sciences? As Dr. Somervell has said, the whole of life is based on rhythm. "Day, night, summer, winter, light, electricity, sound, the circulation of the blood, the tides." And there is that rhythmic swing of the pendulum, that law of action and reaction, of forthgoing and return, recognised as having sway in all fields of human endeavour. Let Browning state the case for music:

I state it thus:
There is no truer truth obtainable
By man, than comes of music.

The soul of Adyar needs more music than it gets.

I must also add a word for the Drama, as a most valuable adjunct to your education here, so that as truth grows within you you may learn not merely to practise it or to speak it, but also to act it, for many of the greatest truths can be acted though they cannot be spoken, as for example the Hamlet-truth which could not have been set forth in a treatise, but makes a compelling Drama. Through Drama and acted parable God's truth goes to millions of His children who otherwise might remain untaught.

What is this simplicity which comes next to study in the life of the student? I venture to think it means the deliberate effort to be master of the bodies of contact, under which the continuous readjustment takes place, rather than their slave. Unhesitatingly I would say to you all that except as you live simply, part of the life of dedication, you cannot expect to study profitably. Membership of the Brahmavidyāshrama involves the harmonising of your bodies with your purpose in joining the Āshrama. If the mental body is to be receptive not only to the words of the teacher but still more to the spirit of the teaching, the astral body and the physical body must be under due control and pure. Part of your necessary preparation for study consists in very regular living, in adopting simple food, simple dress, simple habits. I hope it has already struck you that you are resident in Adyar, members of the Brahmavidyāshrama, because these are opportunities you have deserved as the result of past actions; that your Higher Self has brought you here that you may make progress in the direction of fuller service. You have come here on a Divine mission. You must be permeated with the purpose of the mission so far as you are able to apprehend it, seeing to it that its purpose permeates every detail of your lives. You have not come here casually. You have been sent here. You have two duties: first, to become a harmonious part of our common life; second, to put forth all your

energies, through all your bodies, into the work of the Āshrama. You will attend the lectures. You will make your notes. You will study at home. But all this is not enough. "Of education information is the least part," says Bishop Butler. It is the spirit, the message, of your studies that you have to reach, and to reach it you must add simplicity of life, among other things, to the more conventional activities of the mental body. May I also just say that regular and suitable physical exercise is an indispensable ingredient of the dedicated life? It is part of that Aparāviḍyā—lower Divine Wisdom —which is a Scripture in itself.

You should be able to notice with increasing distinctness that as the time passes self-control becomes easier. At the end of your studies you should have become much more master of your bodies than you were at the beginning. In every way you should have become a "bigger" person. I do not suppose that there are any examinations in connection with the Āshrama, but the only examination I can conceive of as having any true value would be an examination to discover how far you have grown "bigger" than you were before. What is "bigness"? Absence of pettiness. Then what is pettiness? Irritability, intolerance, prejudice, interference with other people's business, jingoism, obtrusive faddiness, cocksureness, slavery to public opinion, customs, habits, etc., spite, deceit, self-righteousness, gossip, smugness in all its forms. If you have any one or more of these you are to that extent small and not big. Your studies, because they lead you, or should lead you, to the larger vision, ought gradually to wean you from pettiness and make you "big". If you ascribe good motives to all, and if you are full of a sympathetic and wise understanding, you may class yourself among the "bigger" people of the world, and no knowledge is of any use to you which does not help to make you "big". As His Majesty the King said three years ago at Swansea, the true aim of education

is the enlargement of the human spirit. In the Āshrama we do not so much desire knowledge for its own sake as for the sake of the added capacity to serve that it imparts. We would be but an ordinary University did we but desire knowledge for its own sake, and for the purposes recognised in the outer world. We desire knowledge that we may cooperate more consciously with God in the unfoldment of His Plan for the world to which we belong. We desire knowledge that it may lead us, and through us may lead others, from the unreal to the Real, from darkness to Light, from death to Immortality. We desire knowledge that we may be the better fitted to fulfil the purposes of the inner world wherein dwell Those Who are our Elder Brethren.

I presume you are familiar with the four Āshramas as set forth in the Hinḍū Scriptures—the Brahmachāri, the Grihasṭa, the Vānaprasṭa, the Sannyāsin. I think, however, it is worth while to draw your attention to the fact that while in normal times individuals generally pass through them one by one, the exceptions being negligible from the standpoint of education, at such a time as the present, with the world in a state of chaos, with the expectation of a Great World-Teacher to lead us to a higher synthesis therefrom, many of us, especially the young, while from the standpoint of age or outer circumstances either in the Brahmachāri or Grihasṭa Āshrama, in fact from the age of the soul have the outlook of the Sannyāsin, and need the appropriate education. I take it that every one who joins the Brahmavidyāshrama is potentially, and by inner cognition, in the stage at which he has little left to learn from life's lessons, except by way of finally closing his human evolutionary accounts, at which he has to learn to give rather than to receive. Your membership of the Brahmavidyāshrama, the Āshrama of him who is returning home, who has learned that giving is the greatest blessing, must, therefore, be utilised to increase your gifts both

quantitatively and qualitatively. While you must necessarily for the time being receive from your present teachers, you must also stamp every piece of knowledge with its gift-value, with its value as a means of drawing others to God. You and I, and many others like us, may well consider ourselves on the pathway of Return rather than on the Pathway of Forthgoing, and the note of return is the note of sacrifice.

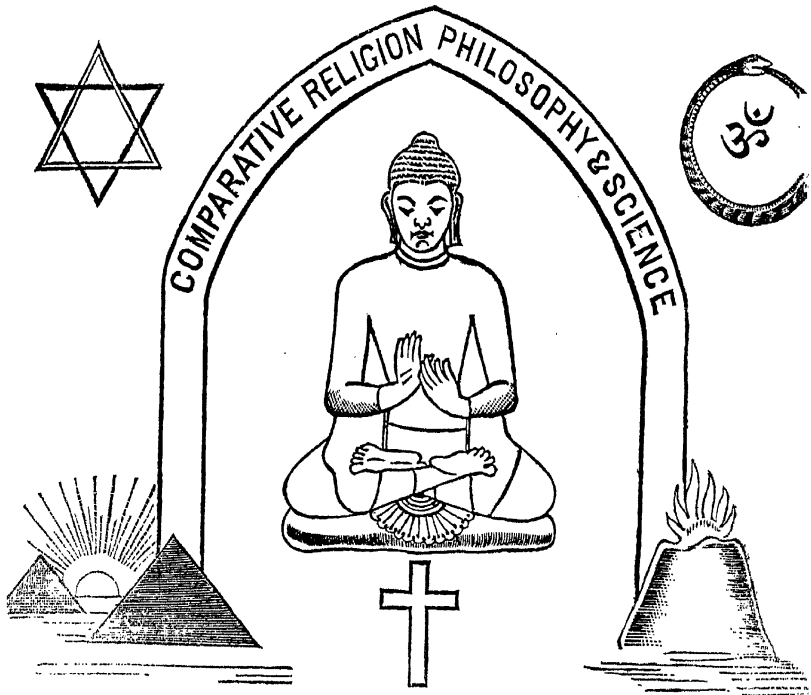
With the four Āshramas are associated the four temperaments or castes as they are generally, though inaccurately, as I think, called. Have you analysed yourselves to determine to which temperament you belong—to the Brāhmaṇa, purveyor of wisdom and truth; to the Kshaṭṭriya, purveyor of courage and protection; to the Vaishya, purveyor of material prosperity; to the Shūḍra, purveyor of compelled service—compelled by the Laws of God even more than by the will of man? Purveyor to whom? To his fellow-men. You will notice that true caste is not a matter of birth but of temperament. So whether you are born in India or in another country, whether you are born a Brāhmaṇa, a Kshaṭṭriya, a Vaishya or a Shūḍra, what you are temperamentally is the line of your Ḍharma. And your studies are to be directed to help you to fulfil your temperament. At present the Brahmaviḍyāshrama probably has as pupils mostly those of Brāhmaṇa temperament. Hence the work of the Āshrama is first to bring its students into contact with facts along the different lines of study available, and then to synthesise the facts from the Theosophical standpoint; so that the pupil may return to the outer world with a synthesis in terms of which may be resolved, in greater or less degree, the misery and trouble of the world.

The great value to me of this Brahmaviḍyāshrama, under the distinguished guidance of Dr. Cousins, himself not only a member of the Theosophical Society but what is more a true Theosophist, lies in the fact that it demonstrates as

within the fold of Theosophy all the arts and all the sciences, which are generally supposed by the ignorant to be outside such fold, as if Theosophy were some kind of religion and unconnected with life, whereas Theosophy in fact is the Science of Complete Living. The Brahmavidyāshrama makes us conscious of the fact that the arts and the sciences are expressions of the Divine Wisdom, means whereby God fulfils His Sacrifice. I believe that in course of time the arts and the sciences will generally be approached from a new angle of vision, from what we shall call the Theosophical angle of vision, from what others may call by other names if they so will. We shall study the arts and the sciences because they unveil our spiritual perception as well as our intellectual understanding, because we see in them means whereby we obtain a knowledge of the Fatherhood of God, of the brotherhood of man, of our fellowship with all life, because we see in them means whereby we may know God's Plan, whereby we may know God's laws and our freedom within them, whereby we may become the masters of our destiny, conscious cooperators with God's will. This Brahmavidyāshrama of ours has the mission of spiritualising our conceptions of knowledge, of showing the Divine purpose all knowledge embodies. Whether we study mathematics, or physics, or chemistry, or literature, or geography, or history, or nature, or languages, or anthropology, or philosophy, or psychology, or any other subject of study known or unknown to civilisation, we are always studying God and the nature of the road to Him. As a leading article in the London *Times* said the other day, "Education must always say in some way or other: 'My Kingdom is not of *this* world.'" This supreme fact is too often entirely ignored, or forgotten; and it is the task of this Ashrama, and of those who have the privilege to be living in it, to make this latent fact patent, first here at Adyar, and then, through you who are its members, in the outer world, so that the whole of

education and the whole of life may thus be re-oriented to reality. I exhort you, friends, not to let a single fact go without a recognition of, and as far as possible an understanding of, its spiritual value and content, of its place as part of the material of that roadway of which I have just spoken. Stamp each fact with its spiritual significance as well as with its earthly import, and thus spread wherever you go the great message of the immanence of God, whence all true comfort and courage originally issue. May your membership of the Brahmavidyāshrama bring you nearer to God to-day and some day the whole world with you.

G. S. Arundale



OCCULT CHEMISTRY AND ATOMIC NUMBERS

By ERNEST G. GRIFFITHS, B.A., B.Sc. (LOND.)

THE advances of chemical science during the last decade have given us considerable insight into the structure of the chemical atom, and have given us as the most important function of the atom, not the Atomic Weight, but the Atomic Number.

Investigations have also been carried out along other lines by highly qualified clairvoyants who have recorded the results

of their work in *Occult Chemistry* (C. W. Leadbeater and Annie Besant). These investigators, however are not and do not pretend to be in any sense chemists; they have recorded what they saw and left the interpretation to others.

An analysis is here made of the figures and diagrams in *Occult Chemistry* with a view to determining the nature of the Atomic Number and so to bridge in some degree the gulf at present existing between *Occult Chemistry* and modern theories of the structure of the atom.

One unit of the Atomic Number is here regarded as being made up of 18 ultimate particles.

The assumption is next made, in accordance with modern views (Lewis-Langmuir theory) that the atom consists of a positive part of which the Atomic Number is a function, and an equal negative part. This would give for the atom 36 N. No atom is found containing less, and 7 obey the rule in the simple form R=36 N—where R is the number of ultimate particles as given in *Occult Chemistry*. Any number R can be expressed in the form

$$R-a=18\,(N+p)$$

where a and p are integers to be interpreted below. The value given by a is that of a number of particles in the atom which do not function as regards Atomic Number. The value given by p is that of a number of atoms of Hydrogen or the material of those atoms which also do not function.

The values for a, an analysis of which is given below are chosen in accordance with the following rules:

1. They form a definite portion of the atom.
2. They are in the *centre* of the atom and are usually not duplicated. If they are, then both are taken

in the "Dumb-bell" group the connecting rod forms part at least of a.

In many cases central globes give the value for a.

3. Similar figures are similarly treated, *e.g.*, Na & Cl.

The value for a in both cases is the connecting-rod+the central spheres of 4 on which the connecting-rod impinges.

This rule is closely followed and in a number of cases, where the reason for taking certain portions as the value for a is not very clear, it is justified by its adoption throughout the group.

The 57 elements of *Occult Chemistry* have been examined. In 24 cases $a=0$. In the remaining 33 cases, an explanation of the nature of a is given, with the exception of the value for Oxygen. Four other cases are regarded as not particularly satisfactory; Bromine, Beryllium, Silicon, Krypton, but even here a more or less plausible explanation is found. Thus of the 57 elements, there are only 5, in which *Occult Chemistry* does not give a definite and clear value for a.

The values of p are, since they have to be present as $18p$, of less importance. They have been determined automatically, and the following results are observed.

1. The elements of the first and second groups of the periodic classification have $p=0$.
2. The value of p increases with increasing Atomic Number, in a number of cases proceeding through a group of 3 in Arithmetical Progression.

It is therefore maintained that the values for p justify themselves.

As an interpretation of these facts, it is tentatively suggested that the chemical atom in its most complex form consists of four parts.

1. A number of particles equal to 18 N which are positive.
2. A number of particles equal to 18 N which are negative, similar in position and similarly grouped.
3. A number of particles placed between these which do not affect the Atomic Number, but which serve to stabilize the atom, to increase the Atomic Weight and possibly to affect its chemical characteristics and affinities.
4. A number of Hydrogen atoms, added to the simpler forms of the elements with low Atomic Number; which do not function with regard to the Atomic Number, but which increase weight, and alter chemical characteristics.[1]

Of the 57 elements examined; 7 consist of only parts 1 and 2, obeying the law $R=36\ N$.

Of the remainder, 17 consist of parts 1, 2 and 4 obeying the law $R=18\ [2\ N+p]$.

15 of the elements consist of parts 1, 2 and 3 obeying the law $R-a=36\ N$.

These are with one exception elements of low Atomic Number. In a number of cases, alternative values for a and p are possible and these are given. It is inevitable that such alternatives should be possible by pure arithmetical chance; but it is highly improbable that the necessary values for a and p should be obtained (when the rules laid down have been adhered to) in at least 53 cases out of 57 by the accident of sportive figures.

[1] No investigation has yet been made into the position of these atoms. It is possible that they could in scrutiny be determined.

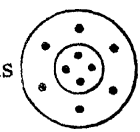
Atomic Number	Element	Number of Particles	Value of a	Value of p	Alternative Values a	Alternative Values p
1	Hydrogen	18	0	0		
2	Helium	72	0	0		
3	Lithium	127	19	0		
4	Beryllium	164	20	0		
5	Carbon	216	0	0		
6	Boron	200	20	0		
7	Nitrogen	261	9	0		
8	Oxygen	290	2	0		
9	Fluorine	340	16	0		
10	Neon	360	0	0		
11	Sodium	418	22	0		
12	Magnesium	432	0	0		
13	Aluminium	486	18	0	0	1
14	Silicon	520	16	0		
15	Phosphorus	558	18	0	0	1
16	Sulphur	576	0	0		
17	Chlorine	639	17	0		
18	Argon	714	66	0		
	Meta-Argon	756	54	3	0	6
19	Potassium	701	17	0		
20	Calcium	720	0	0		
21	Scandium	792	0	2		
22	Titanium	864	0	4		
23	Vanadium	918	0	5		
24	Chromium	936	0	4		
25	Manganese	992	92	0		
26	Iron	1008	0	4		
27	Cobalt	1036	28	2		
28	Nickel	1064	56	0		
29	Copper	1139	59	2		
30	Zinc	1170	0	5	18	4
31	Gallium	1260	0	8	72	2
32	Germanium	1300	4	8		
33	Arsenic	1350	18	8	0	9
34	Selenium	1422	18	10	0	11
35	Bromine	1439	35	8		
36	Krypton	1464	60	6		
	Meta-Krypton	1506	66	8		
37	Rubidium	1530	72	7	0	11
38	Strontium	1568	56	8		
39	Yttrium	1606	40	9		
40	Zirconium	1624	4	10		
41	Niobium	1719	63	10		
42	Molybdenum	1730	56	9		
44	Ruthenium	1848	84	10		
45	Rhodium	1876	112	8		
46	Palladium	1904	140	6		
47	Silver	1945	19	13		
48	Cadmium	2016	108	10	0	16
49	Indium	2052	180	6	0	16
50	Tin	2124	0	18		
51	Antimony	2163	93	13		
52	Tellurium	2223	171	10		
53	Iodine	2287	19	20	55	18
54	Xenon	2298	66	16		
	Meta-Xenon	2340	0	22	54	19
76	Osmium	3430	406	16	280	23
77	Iridium	3458	434	14	308	21
78	Platinum	3486	462	12	336	19
79	Gold	3456	0	34		
88	Radium	4087	27	44	819	0

THE DUMB-BELL GROUP

Na, Cl, Cu, Br, Ag, I, Au.

In all cases the connecting rod does not function but forms a part of *a*.

Sodium: $a=22$. $p=0$.

The central globe for Na (in common with Cl) is 

The 6 particles on the outside apparently are held by the funnels but the interior group of 4 is part of *a*; connecting rod 14 + two globes of 4 each = 22 = *a*.

Chlorine: $a=27$. $p=0$.

This is as Na, with two globes of 4 each and connecting rod 19 = 27.

Copper: $a=59$. $p=2$.

Copper has a new type of globe and *a* is made up of entire globes + connecting rod; $20+20+19=59$.

Bromine: $a=35$. $p=8$.

a is made up of connecting rod 19 and the globes other than the spheres containing 3,[1] *i.e.*, $19+8+8=35$.

Silver: $a=19$. $p=13$.

Here $a=19$, is the connecting rod.

Iodine: $a=19$. $p=20$.

Here again $a=19$ is the connecting rod.

Iodine can be taken as $a=55$. $p=18$, including in *a* the entire globes 18 each, but as it appears that the globes tend more to function with increase of weight of funnels the first is chosen.

[1] No real explanation can be offered of this, but it is possible that it depends upon the tendency to include the globes as weight increases.

Gold: $a=0$. $p=34$.

Here for the first time in the series $a=0$, and the connecting rod functions. This is in accordance with the note under Iodine. It is worthy of note that $p=34=612$ particles is the functioning portion of an atom of Chlorine.

Turning to the values of p, increase with increase of weight is noted.

Element	Na	Cl	Cu	Br	Ag	I	Au
Atomic Nr.	11	17	29	35	47	53	79
Value of p	0	0	2	8	13	20	34

No general rule is established, but the following facts are worthy of note:

(1) $N_{Cu}-p_{Cu}=N_{Br}-p_{Br}=27$.

(2) $2\,N_{Cl}=N_{Ag}-p_{Ag}=p_{Au}=N_{Au}-N_{Na}-p_{Au}=N_{I}-p_{I}+1=34$.

$=18$ (the difference between two members of same group in first two long series) $+16$ (the difference in third long period).

THE CUBE GROUP

A. B, Sc, Yt.

Boron: $a=20$. $p=0$.

The Central Globe is $20=a$.

Scandium: $a=0$. $p=2$.

Yttrium: $a=40$. $p=9$.

The Central Globe is $40=a$.

B. Al, Ga, In.

Aluminium: $a=0$. $p=1$.
Gallium: $a=0$. $p=8$.
Indium: $a=0$. $p=16$.

An alternate treatment here is to regard the single portions at the bottom of each funnel as not functioning for some funnels.

This gives, for aluminium $a=18$ $p=0$; the bottom portion not functioning in two funnels.

For Gallium $a=72$, $p=2$; the bottom portions not functioning.

For Indium $a=180$, $p=6$; the bottom portions not functioning in six of segment A and six of segment B; in each case when two of the same segment are in one funnel.

This possibility is noted as it accords with the treatment for Sb.

C. P, As, Sb.

Phosphorus: $a=0$. $p=1$.
Arsenic: $a=0$. $p=9$.
Antimony: $a=93$. $p=13$.

The bottom portion of segment A=17 and of segment B=14.

Three of each, *i.e.*, the funnels in which only one such segment is found make $93=a$. This makes two out of six segments not functioning.

Phosphorus and Arsenic can be treated in the same manner as also Al, Ga, In.

For Phosphorus $a=18$, $p=0$, two funnels not functioning in the bottom portions. For Arsenic, since bottom portion is 9, $a=18$ $p=8$. In all cases two out of six are not functioning.

D. N, V, Ni.

Nitrogen: $a=9$. $p=0$.

At the bottom of the Nitrogen egg there is a body containing 63 particles made up of 7 spheres each containing 9.

If we eliminate the middle sphere of these as not functioning we have the value of a. That this is justifiable is shown by the fact that the same body appears in the Niobium atom in each funnel and has to be similarly treated.

Vanadium: $a=0$. $p=5$.

Niobium: $a=63$. $p=10$.

Each funnel contains one Nitrogen balloon and lower portion containing 63. As in N take the centre sphere of the 7 spheres making up the 63 body and we have 9. There are 6 funnels making 54; and a similar 9 spheres is introduced into the Central Globe, making in all $a=63$.

The values of p show the same increase as we go down the group. In one case, N, V, Ni, the increase is arithmetically exact.

B 0	Al 1 0	P 1 0	N 0
Sc 2	Ga 8 or 2	As 9 or 8	V 5
Yt 9	In 16 6	Sb 13 13	Ni 10

In the other cases considerable similarity is shown.

THE TETRAHEDRAL GROUP

A. Mg, Zn, Cd.

Magnesium: $a=0$. $p=0$.

Zinc: $a=0$. $p=5$.

Cadmium: $a=0$. $p=16$.

An alternative for zinc is to regard the central globe as not functioning; this is 18 and gives Zn—$a=18$. $p=4$.

An alternative for Cadmium is to make it $a=108$ $p=10$.

The value of a is made up of the Central Globe 48 and 60 that is 30 from each of two funnels. This 30 forms 10 from each section. Each section contains at the bottom 3 groups of 10 and the middle one is regarded as not functioning.

This treatment brings Cadmium into line with Tellurium, the companion element when similar forms have to be similarly treated.

B. S, Se, Te.

Sulphur: $a=0$. $p=0$.

Selenium: $a=0$. $p=11$.

As with the companion element Zinc, the central globe can be transferred to a, giving $a=18$, $p=10$.

Tellurium: $a=171$. $p=10$.

a is made up of the central globe 51, and the middle body of the three bodies of ten at the foot of the segments, as in the parallel case of Cadmium. $10\times3\times4+51=171$.

C. Be, Ca, Sr, Ra.

Beryllium: $a=20$. $p=0$.

The central globe contains 4; there are four funnels each containing 4 ovoids with 10 atoms in each. These are in spheres, 3, 4, 3.

It is suggested that the middle one is regarded as non-functioning, making the value of the ovoid 9. This gives for a—$16+4=20$.

Calcium: $a=0$. $p=0$.

Strontium: $a=56$. $p=8$.

Omit the portion of the central globe consisting of ovoids of 7 and $a=56$.

That this is justifiable is shown by the fact that Mo the companion element required the same treatment.

Radium: $a=819$. $p=0$.

The central sphere is 819.

An alternate treatment is to make only the centre of the globe which contains 27 as equal to a.

This gives $a=27$. $p=44$.

In view of the high numbers reached by p in the elements preceding Ra. this seems more satisfactory.

D. O, Cr, Mo.

Oxygen: $a=2$. $p=0$.

No satisfactory explanation of the value of a is given.

It is suggested that for the linking of the two snakes, 2 particles are required.

Chromium: $a=0$. $p=4$.

Molybdenum: $a=56$. $p=9$.

$a=56$ is made up of the 8 ovoids of 7 in the central globe as in the case of Strontium.

As usual, p increases with increase of weight, and other similarities are noted. Mg : Zn : Cd = 0 : 5 : 10 as already met with in N : V : Ni. Also Cd and Te have the same value.

Mg 0	S 0	Be 0	O 0
Zn 5	Se 11	Ca 0	Cr 4
Cd 10	Te 10	Sr 8	Mo 9
		Ra 44	

THE BARS GROUP

Fe, Co, Ni; Ru, Rh, Pd; Os, Ir, Pt.

Iron: $a=0$. $p=4$.

Cobalt: $a=28$. $p=2$.

The two new particles in each bar do not function.

Nickel: $a=56$. $p=0$.

Again the two new particles making four in all do not function.

Ruthenium: $a=84$. $p=10$.

6 per bar included in a.

Rhodium: $a=112$. $p=8$.

The 6 of Ru+the 2 new ones make up a.

Palladium: $a=140$. $p=6$.

The 6 of Ru+the 4 new ones make up a.

These relations are shown in the table, which bring

	Fe	Co	Ni		Ru	Rd	Pd
$\frac{a}{14}$	0	2	4		6	8	10
p	4	2	0		10	8	6

out striking points. The value of $\frac{a}{14}$ increases regularly throughout the two groups; whilst the values of p are those of $\frac{a}{14}$ in reverse order within the group.

Osmium: Os, Ir, and Pt follow the same law, but as the difference in Atomic Number is now 32 and not 18, the direct sequence of figures is broken.

They can be taken either

Os	$\frac{a}{14}=20.$	$p=23$	or	$\frac{a}{14}=29.$	$p=16$
Ir	$\frac{a}{14}=22.$	$p=21$	or	$\frac{a}{14}=31.$	$p=14$
Pt	$\frac{a}{14}=24.$	$p=19$	or	$\frac{a}{14}=33.$	$p=12$

The second case is taken and p follows on as in the other two series. So that we have an unbroken sequence from Ni, Co, Fe, Pd, Rd, Ru, Pt, Ir, Os as 0, 2, 4, 6, 8, 10, 12, 14, 16.

THE OCTAHEDRAL GROUP

C, Ti, Zr, Si, Ge, Sn.

Carbon: $a=0.$ $p=0.$

Titanium: $a=0.$ $p=4.$

Zirconium: $a=4.$ $p=10.$

The 4 single particles, one in each arm are taken, for a. Why this should not be the case with Ti is not clear, but the heavier weight of the body near it (Zr 212, Ti 88) may cause this.

Silicon: $a=16.$ $p=0.$

Silicon consists of 8 funnels, therefore requires 2 from each. At the bottom of each funnel is a body containing 5.

Solitary 5's appear frequently to function as 3's.

Germanium: $a=4.$ $p=8.$

The central globe consists of tetrahedra around a small sphere ot 4. This sphere is $a=4$.

Tin: $a=0.$ $p=18.$

The values of p show the usual increases and also the usual type of relationship. $C_0 \longrightarrow Ti_4 \longrightarrow Ge_8$. $C \longrightarrow Ge=8.$ $Zr \longrightarrow Sn=8.$

THE STAR GROUP

He, Ne, A, Kr, Xe.

Helium: $a=0$. $p=0$.

Neon: $a=0$. $p=0$.

Argon: Meta-Argon gives either $a=0$. $p=6$.

or $a=54$. $p=3$.

The latter is more probable as the body containing 63 of the N Atom is present and as usual this loses the middle sphere of 9. There are 6 such figures making $a=54$.

Argon itself is presumably an isotope and therefore has the same Atomic Number. Here $a=66$ and $p=0$.

The $a=66$ is made up of 54 as in meta-argon and an additional 12. The position of this 12 is not clear but it recurs in Krypton.

Krypton: Meta-Krypton has 210 to dispose of. This is given as $a=66$ as in Argon and $p=8$.

The $a=66$ is made up of the 54 from the Nitrogen body +12 as in Argon.

Krypton has $a=60$. $p=6$.

The 60 a is composed of 54 as above and the cigar 6 from the central body.

Xenon: Meta-Xenon has $a=0$. $p=22$.

Or more probably since we have the Nitrogen body present.

$a=54$. $p=19$.

Xenon has $a=66$. $p=16$.

The 66 is made up of the Nitrogen 54 and the 12 found in Argon and Krypton.

Xenon can also be taken $a=120$ (central globe) and $p=13$.

It is interesting to note that if the unknown element Kalon occupies the position in the same group it follows the same law.

Its Atomic Number will be 68 working back from the last Atomic Number directly obtained. [This number is given to one of the rare earth elements at present.]

This will leave for Meta-Kalon 648 to be accounted for, a number commensurate with others in its position of Atomic Number.

We must give $a=104$, *i.e.*, 2×54 as there are 2 Nitrogen bodies, leaving $p=30$, a number agreeing very well with its position (if Au, N=79. $p=34$).

For Kalon itself we should have $a=116$. $p=27$.

a being made up of 2×54 and the usual 12[1].

THE SPIKE GROUP

Li, K, Rb, F, Mn.

Lithium: $a=19$. $p=0$.

The central globe contains 16. This leaves three to be taken from the spike. The middle body of the spike contains a centre unit; each of the adjacent bodies are square pyramids with 2 at each corner and 1 at the apex. Taking these three units, $a=16+3=19$.

This recurs in Rb, and the centre one in K.

Potassium: $a=17$. $p=0$.

K has 9 spikes, taking the centre one from each as indicated in Lithium, and 8 from the Nitrogen balloon, we have $a=9+8=17$.

[1] The number 12, the reason for which has not been ascertained, is purely artificial depending upon the fact that $42+12=3\times18$, 42 being the difference between the element and its meta type.

Throughout the group 8 is taken from the N balloon wherever found [*e.g.*, Rb].

Rubidium: $a=0$. $p=11$. Or $a=72$. $p=7$.

The fact that a can be made=0 is probably arithmetical chance. The more correct treatment is similar to Li and K.

There are 16 spikes. Take the three units from each as in Lithium. There are 3 Nitrogen balloons—take 8 from each as in K.

Then $a=3\times16+3\times8=72$. Giving $p=7$.

Fluorine: $a=16$. $p.=0$.

Fluorine has not got the Lithium spike, but has two Nitrogen balloons. Taking 8 from each as in K and Rb we have $a=16$.

Manganese: $a=92$. $p=0$.

Manganese contains the Li spike 14 times and the N balloon once taking 8 from the N balloon as usual, and 6 from each spike we have $a=8+6\times14=92$.

It is not easy to see where the 6 are to be placed in each spike.

Ernest G. Griffiths

SACRED TREES AND THE ISLANDS OF THE BLEST[1]

By LEONARD TRISTRAM, B.A., F.R.A.I.

THERE are many peoples among whom certain trees are sacred or have a religious significance. The reasons for their sanctity are manifold, and it would be a mistake to imagine that the same truth or belief underlies all tree worship. Much tree worship is probably due to worship of elementals, perhaps residing in or near the tree, or to adoration of the spirit of the tree itself, or of Devas. This kind is especially common among peoples of low culture. In higher civilisations, certain trees also become dedicated to certain High Gods, and in the highest cultures an abstract idealisation of a sacred tree often assumes some vast cosmical significance. Cases of especial interest are those in which this sacred Tree is associated with a sacred divine Island, in which are supposed to dwell the Gods and perfected human beings.

As an example of tree worship among comparatively primitive people we may take that in vogue among the African Negroes. Among the Baganda, of Uganda, there is the belief that all large trees are the abode of spirits, which are friendly to man unless someone interferes with them. No one ventures to cut down a large tree without first making an offering to the tree spirit. If he neglects this, the spirit will cause illness in his family.[2] The Basoga, in the same neighbourhood, also believe

[1] A Transaction of the Verulam Lodge, Cambridge.

[2] Rev. J. Roscoe, *The Baganda*, p. 317, 1911.

in a sacred tree, which is the father of all trees in the district.[1] This sounds like Ḍeva worship. Amongst the Bechuana, in South Africa, the habit of praying before the largest tree in a thick bush has been noticed, and a native entering a village on business will place a stone in the branches of a tree near the road in order to obtain success in his affairs.[2] The Kavirondo say that the sacred Supreme Being is to be found in large trees. They make sacrifices of animals to them in times of trouble.[3] The Yoruba of Southern Nigeria believe that several varieties of trees are inhabited by indwelling spirits. When a woodman wishes to cut down a tree he places a little palm-oil on the ground to lure the spirit out of it, and then cuts down its former abode. One tree, the African Mahogany, is inhabited by an evil spirit. Wizards and witches hold their nocturnal meetings at the feet of these trees, whose spirits assist their malpractices.[4] These are a few examples out of the hundreds available.

There is another reason in Africa for which trees become sacred. This is that human beings are often believed to reincarnate in trees when they die. Thus, among the Ibos of the Lower Niger any man who at any time slays another publicly plants a cotton tree in the public street. In this the spirit of the dead man resides, and it is a witness against anyone who dares to impugn the bravery of the slayer. These trees may not be cut down, but they are not worshipped in any way.[5]

In West Africa each village often has its special tree, which acts as a protector, and into which the spirits of all the villagers go when they die. All the ancestors are therefore reincarnated in the tree.[6] The reason why the groves planted

[1] Rev. J. Roscoe, *The Northern Bantu*, p. 249, 1915.
[2] J. R. A. I. (Journal of the Royal Anthropological Institute), Vol. XVI, p. 83.
[3] Roscoe, *Northern Bantu*, p. 291.
[4] A. B. Ellis, *The Yoruba-speaking Peoples of West Africa*, p. 114.
[5] Parkinson, J. R. A. I., 1906, 312 *seq.*
[6] Charles Partridge, *The Cross River Natives*, 1905.

round graves are sacred is probably because the spirit of the dead man resides in the grove.[1] People can take medicines which will cause them to turn into trees when they die.[2] This belief is quite compatible with the simultaneous belief that the dead man reincarnates as a human, probably his own grandchild, and as an animal.

It must be remembered that in Africa the natives are, or were, so much in contact with the other world, that it was obvious to them that the trees possessed spirits of some kind, and that they ought to be respected accordingly. Occasionally certain species of trees are found as the totems of clans. This does not mean that the trees are worshipped. It means that every tree of the given species is supposed to be a blood-relation of every member of the clan, and as such must be treated with respect, and not killed or injured. This relationship is mutual.

Similar reasons for the sacredness of trees are found in nearly all lands, among people who still live close to nature.

In more advanced civilisations trees are regarded as being sacred for other reasons as well. Thus certain species of trees become dedicated to certain high Gods, and are worshipped accordingly. Oaks, in Greece, were sacred to Zeus. Cook remarks:

> Zeus was at each of these cult-centres (Dodona, Crete, etc.) conceived as a triple divinity, (sky-god, + water-god, + earth-god,) dwelling in a sacred oak, and served by a priestly king, who was regarded as being an incarnation of Zeus himself and whose duty it was to maintain the sun's heat by magical means.[3]

He also claims that the pillar-shrine (sacred axe) of Cnossus was a conventionalised representation of a triple-tree Zeus.[4]

[1] Junod, *The Life of a S. African Tribe*, 1912; R. E. Dennet, *At the Back of the Blackman's Mind*, 1906.

[2] Smith and Dale, *The Ila-speaking Peoples of Northern Rhodesia*, 1920.

[3] *Classical Review*, xvii, p. 403.

[4] *Ibid.*, p. 407. See also *Trees and Plants*, Article in Hastings' *Encyclopaedia of Religion Ethics.*

In Greece nearly every God had his special species of tree. In every land there are sacred trees of this nature.

There is probably no country in the world where certain trees are not held to be either sacred or else magically valuable. But all these are alike in one respect. They are all actual living, material, trees, growing in the midst of the humans concerned. By far the most interesting trees, however, are those which appear to have no being in this world of matter, but which only occur in myth or fable, and with some vast cosmical significance, the so-called Trees of Life. It is curious to discover how often these trees are associated with Islands of the Blest, to which generally the good souls go after death, but which can also be reached by people still in the body, if these are good enough. The cases where these islands are believed to have a real existence on the surface of the globe fall into a special class by themselves. They are quite distinct from the Heaven-worlds of those who believe in them. It is not hard to account for such beliefs. They may be reminiscences of the Great White Island in the Gobi Sea, in which case the Tree of Life might be the Hierarchy that truly gives Light and Life to all our world. The search for the islands might be interpreted as the wandering of the soul on a voyage of discovery in search of the Kingdom of Heaven. Other explanations include memories of Poseidonis, though from the divine nature of the mythical islands this hardly seems likely, seeing how evil Poseidonis became.

The most widely known version is probably the Irish. The most important text is the Voyage of Bran.[1] A woman appears to Bran, the son of Febal, and tells him stories of wonderful islands lying to the West. Bran and his followers set out on a voyage to discover them. They arrive at the Isle of Joy, and thence go on to the Isle of Beautiful Women. Eventually they return, only to find that they have been

[1] The best translation is by Kuno Meyer and A. Nutt, London, 1895.

absent for centuries, whereas they thought that they had only been away for a short time. After Bran has related his adventures he disappears from mortal sight. He has been christianised into St. Brandon. In searching for the explanation of this story one must keep in mind the great resemblance which it bears to the accounts of "Faery" (probably the Astral Plane). Throughout Irish myths one is always coming across accounts of people who suddenly find themselves in "Faery," that is, who become clairvoyant, and able to see most weird and enchanting sights, as well as things which are happening at a distance.

The Scandinavian story is different. In the centre of the disc of the world rose Asgard, the mountain of the Gods, which was pierced by a mighty Ash-tree, named Yggdrasil, the branches of which overshadowed the world and supported the sky, while its roots stretched downwards into the primordial abyss.[1] One root however, appears to be in heaven, though this is much disputed.

The Eddas say:

> The chief and most holy seat of the Gods, is by the ash Yggdrasil. There the Gods meet in council every day. It is the greatest and best of all trees, its branches spread over the world and reach above heaven.[2]

The Pyramid texts of Egypt also mention the Isles of the Blest. They were situated in the north, or north-east, and were a series of islands intersected by canals. One of these islands was the Field of Offerings, Sekhet-Hetep, and in it reposed the Gods and the imperishable ones.[3] In it was the Tree of Life "That High Sycamore upon which the Gods sit[4] . . . the Tree of Life by which they live".[5]

[1] J. H. Philpot, *The Sacred Tree*, p. 113, London, 1897.
[2] Translated by G. W. Dasent, *The Prose Eddas*, pp. 113—115, Stockholm, 1842.
[3] A. Erman, *A Handbook of Egyptian Religion*, p. 91, London, 1907.
[4] Pyramid Texts, line 251.
[5] *Ibid.*, line 292.

When the Pharoah died he set out in search of "the tree of life in the mysterious isle in the midst of the Field of Offerings".[1] He was guided to it by the Morning Star (Venus?), who appeared as a gorgeous green Falcon, a solar divinity with four faces, corresponding to the four Horuses of the East, with whom he was doubtless identified. (The four Kumāras?) This is all very suggestive. Another part of this land was called the Sekhet-Aaru, or Field of Bulrushes.

The Greeks believed in an island Elysium, to which only a few, who were Heroes, and of divine descent, could go. Hesiod, in fact, is the first known writer who uses the expression "Isles of the Blest".[2]

In the Sumerian version, the sole survivor of the Flood, Zinsiddu, was transported to an earthly paradise on an island in Dilmun, supposed by modern scholars to be the Persian Gulf. The Babylonians relate that the hero Gilgamesh went to visit his ancestor on this island. He remembered that he had been transported thither by the Gods, after the flood had destroyed everybody except himself and his wife. Zinsiddu had attained

> the longed-for life in the assembly of the Gods, and had the power to "interpret life and death".

Gilgamesh in his search goes by Mt. Mashu, guarded by scorpion-men, and reaches an enchanted garden in which is a divine tree.

> Precious stones it bears as fruit, lapis-lazuli it bears, fruit it bears, sweet to look upon.

Later he reaches the Isle of the Blest. His ancestor promises to make him immortal, cures him of illness, and sends him back with a magic plant, of which it was said, "whoever ate of it regained the strength and vigour of his youth".[3]

[1] J. H. Breastead, *Development of Religion and Thought in Ancient Egypt*, p. 133.
[2] *Works and Days*, lines 167 *seq.*
[3] A. Jeremias, *The Babylonian Conception of Heaven and Hell*, pp. 35—37, 1902.

In India the earthly paradise is first mentioned in the Aiṭareya Brāhmaṇa, and comes into prominence in the *Mahābhāraṭa* and the *Rāmāyaṇa*. Lands lying in the far north are described, the northernmost of which is Uṭṭarakuru, the place where dwell the Siḍḍhas, glorified beings with wondrous powers. This land is placed in Central Asia. Journeying northwards the river Saloda is reached, which turns to stone all who touch it.

On either bank of that river grow reeds called Kichaka, which convey the blessed to the opposite bank and back. There is Uṭṭarakuru, the abode of the pious, watered by lakes with golden lotuses. There are rivers by thousand, full of leaves of the colour of sapphire and lapis-lazuli, and the lakes resplendent like the morning sun are adorned with costly jewels and produce precious stones, with gay beds of lotuses of golden petals. Instead of sand, round pearls, costly jewels, and gold form the banks of the rivers, which are covered with trees of precious stones, trees of gold shining like fire. The trees always bear flowers and fruits, they swarm with birds, they are of a heavenly smell and touch. . . . There one always hears the sound of music mixed with gay laughter, pleasant to all creatures. There is none who does not rejoice, none whose desires are not fulfilled, and every day these pleasant qualities grow brighter.[1]

The Japanese tell of Horaisan, an island paradise, a common theme in their religion and art. It is the land of everlasting life, where stands Fusan, the mountain of immortality.

On it grows a wonderful tree with roots of silver, a trunk of gold, and fruits of rare-jewels. . . . Eternal spring reigns, the air is always sweet, the sky always blue. The place is rarely found by mortals, though many have sought it, for it is visible only for a moment afar off.[2]

This account is probably derived from China, where they believe in a group of divine islands in the Pacific, sometimes referred to as the five, and sometimes as the ten, islands. "Upon their shores the terraces and pleasure towers are built of gold and jade, and the birds and beasts are all alike of

[1] Extracts from the *Mahābhāraṭa* and *Rāmāyaṇa*, translated by H. Jacobi in Article "Blest, Abode of (Indian)" in Hastings' *Encyclopaedia of Religion and Ethics*.

[2] J. A. MacCulloch article "Blest, Abode of (Japanese)" in Hastings,

unblemished white. Thick groves there are, laden with pearls and gems. The inhabitants are all *hsien* (adepts who have attained TAO) and holy sages."[1] In palaces of heavenly splendour on the heights of one of the ten islands there live some who rank among the holiest of Adepts. Their names are "The Nine Ancient Worthies," the "Arbiters of Destiny of the Three Heavens," and the "Chief of the Community of Elders".[2] Who others can these be but the Heads of the Nine Orders of Angels, the Lords of Karma, and the Head of the Hierarchy?

There was also one Chinese King who is supposed to have gone on a quest in search of the glories of paradise. He reached a garden, which had a

> wondrous tree in its midst, and a fountain of immortality, from which four rivers, flowing to the four corners of the earth, took their rise.

The central tree with its fruit in the old willow-pattern dish is a familiar illustration. . . .

> The Chinese temple there it stands,
> And there's the tree of many lands.[3]

According to Sahagun the Nahua of Mexico had the same story. They said that their ancestors came across the sea in search of the earthly paradise. They found it and named it Tollan.

> All sorts of food grew there in abundance, and cottons of all colours. There were birds with rich plumage and beautiful melodious voices. There grew the best coca, as well as the black gum that was so highly prized. . . .

The memory of Tollan is preserved in all the future wanderings of the Nahua people.[4]

[1] Zieh Tzū, v. 3 *seq.*

[2] W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20.

[3] T. Barne's Article "Trees and Plants" in Hastings, *Encyclopaedia of Religion and Ethics.*

[4] Brasseur de Bourbourg, *Popul Vuh*, Paris, 1861, pp. lvii, lxxiv, cliii.

The foregoing are only a few, albeit the most important, of such stories. We have omitted all mention of the belief held by many South Sea Islanders that the home of the dead is in some island adjacent to their own. This belief is often due to the fact that these people sometimes send out their dead to sea in canoes, and the prevailing currents cause them to drift towards certain islands.[1]

It is noticeable how some of these trees of life are covered with gold and precious stones. Mr. W. J. Perry[2] points out that these substances are always regarded as being extremely potent magically, to such a degree, in fact, that he names them " givers of life ". He believes that the search for the Islands of the Blest became mixed up and confused with the search for these " givers of life ". It is noticeable that in the Egyptian account, which is probably the oldest, there is no mention of gold or jewellery.

It is interesting to see that some at least of these stories were turned to practical account. Thus the Chinese sent out ships on expeditions to find these islands. These began in the time of Prince Wei (died 333 B.C.). The most famous expedition was that sent out by the famous Emperor Shih Huang, founder of the Chin dynasty in 217 B.C. Some expeditions failed to return, some came back saying that they had found the Isles, and some returned without finding them. These voyages were a big factor in the Chinese colonisation of Japan, Formosa, and the Philippines.[3]

It is curious that the Chinese placed their Islands in the Pacific. It was certainly not due to lack of stories concerning Central Asia ! Thus

> the traditions concerning the Emperor Wu, of the Han dynasty, who reigned from 140 B.C. to 86 B.C., say that there were immortal beings in the Kwen Lun mountains, ruled over by the immortal

[1] Verbal information furnished by the late Dr. W. H. R. Rivers.

[2] W. J. Perry, *The Isles of the Blest*, Folk-Lore, September, 1921.

[3] W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20,

Queen of the West, who possessed a peach tree that only bore fruit once in a thousand years. The peach was the symbol of longevity among the Chinese, and those who possessed the fruit of this marvellous tree were assured of long life.[1]

The present writer has seen a translation of a Chinese account of some great beings who live in Tibet, and who are called the Guardians of China. Unfortunately he has been unable to find this account again.

There is always some great Truth underlying every myth and fable, though it is generally extremely hard to discover, and, among such fables that have a deep inner meaning, the stories of the Tree of Life and the Islands of the Blest have surely no unimportant place.

Leonard Tristram

[1] J. J. M. de Groot, *The Religious System of China*, Zeiden, 1892 *i.e.*, Vol. i, p. 56.

SŪFĪISM [1]

By AKBAR M. KHAN, B.A.

SŪFĪISM is a system of pantheistic, idealistic, and theosophic mysticism, and as such its character is half religious and half philosophical. Though more or less current in Turkey, Egypt, and all Muhammadan countries, it has its chief home in Persia.

A number of derivations have been proposed for the word *Sūfi*. Some derive it from the Greek word *Sophoi* meaning wise men. Some Sūfīs themselves derive it from *Safa*, purity, whilst others connect the term with *Ahl-us-suf* or "people of the bench"; religious mendicants of the early days of Islām who sat on benches outside the mosque in the hope of receiving alms from the devout. However, the most probable and generally accepted derivation is from the Arabic *Suf*, "wool," coarse woollen garments being chiefly worn by the Sūfīs,

as a symbol of their disregard of earthly pleasures and their renunciation of wealth and luxury.

This view is confirmed by the equivalent "pushmene push" (wool-clad), which is commonly applied to these mystics in Persian.

There is a great divergence of views as to the sources and origin of Sūfīism. Several sources are suggested, but it is far from easy to determine which is the, or at least the probable, source. Prof. E. Browne in his *Literary History of*

[1] A lecture given before the Young Men's Moslem Association, Bombay.

Persia suggests four theories for the sources of Sūfīism, which will be briefly noted here.

I. The Esoteric Theory

The theory that Sūfiism really represents the Esoteric Doctrine of the Prophet.

This is the prevalent view of the Sūfīs themselves, of Jāmi and other Sūfī biographers, and of those Muhammadans who are more or less in sympathy with them. They take Sūfīism as nothing more or less than the inner doctrine of Islām, the underlying principle of the Korān, the pith and kernel of the faith taught by the Arabian Prophet. There are several passages in the Korān and traditions which serve admirably as texts for Sūfī doctrines, such as God's declaration,

I was a Hidden treasure and I desired to be known, therefore I created Creation that I might be known,

or

Whoever knoweth himself knoweth his Lord, etc.

II. The Aryan Reaction Theory

The Theory that Sūfiism must be regarded as the reaction of the Āryan mind against a Semitic religion imposed upon it by force.

This theory has two forms, the Persian and the Indian. The Persian form of the "Aryan Reaction Theory" regards Sūfīism as an essentially Persian product, by Persian meaning ancient Persian, a branch of the great Āryan race. It is difficult to test this theory, Mr. Browne observes, as our knowledge of the thought of that ancient people is very scanty.

The more important part of this theory is the Indian form. Remarking certain obvious resemblances and similarities between the *advanced* pantheistic form of the Sūfī doctrines, and some Indian schools of thought, in particular the Veḍānṭa,

this theory proclaims that these two systems had a common origin in India. Mr. Browne sounds a warning note:

> Here we have a good reason to be on our guard, against the tendency of Indianists to trace everything so far as possible to an Indian origin or to generalise about the Āryan Genius.

In spite of this historical objection to the *common origin* of these two systems, that except in Sasanian times there was hardly any influence exerted by India over Persia for want of intellectual communication during Muhammadan times till after the full development of the Sūfī System, yet Mr. Browne has to admit that in *later times* much influence was exerted by Indian ideas on the development of Sūfīism. And truly, in its modern form so many of the principles and doctrines of Sūfīism have such an astounding resemblance to those of the pantheistic school of Indian philosophy that it can hardly be said that the Indian system has exerted only a passing influence over the Persian one, if it has not Indianised the latter system almost completely.

Von Kremer similarly observes:

> It appears, indeed that Sūfīism took into itself two different elements, an older *Christian-ascetic*, which came strongly to the front even in the beginning of Islām and then later a *Buddhist-contemplative*, which soon obtained the upper hand, and called into being the Mystics proper of Islām.

III. THE NEO-PLATONIC THEORY

Neo-Platonism is a Grecian school of thought, deeply tinged from the first with Eastern ideas, whose aim was to reconcile the philosophical system of Aristotle and Plato with the principles of Oriental philosophy and theology. Since the time of Naushirwan, when the seven Neo-Platonist philosophers had found a refuge from the intolerance of Justinian in the court of that "Just King," we have evidence of a direct or indirect influence of Greek philosophy on Persian thought,

and so Mr. Browne observes that, if Sūfīism was indebted to any school of thought, it was more indebted to Neo-Platonism than to any other system, as, besides there being striking analogies between the two systems, historically it is much more likely that Sūfīism borrowed from Neo-Platonism than from either Veḍānṭism or Buḍḍhism.

As an instance of the influence of Neo-Platonism, in many Persian works we have reference in one way or the other to *Ilm-e-Yunan*. At the same time, however, we must not forget to note a sort of religious hatred borne by many writers against Greek philosophy as a school of Atheism, even by Sūfī Shaiks themselves as seen in the following lines of Fariduddin Attar and the sharp invectives thrown against such philosophy tell us to beware of attaching precipitously too great an importance to this *Ilm-e-Yunan*.

Shama-e-din chun hikmate Yunan bisukht
Shama-e-dil zan ilm bar natwān farukht
Hikmate Yathrab has ast ai marde din
Khāk bar Yunān feshān az darde din.

As the light of faith has burnt the philosophy of Greece, how can you expect to light the candle of your heart from that (burnt) philosophy? Oh man of faith! the wisdom of Yathrab is enough for thee; throw dust on Greece, for the love of thy religion.

As Mr. Browne observes, we cannot come to a critical conclusion on this point, unless we ascertain what principles Neo-Platonism itself had borrowed from Eastern philosophy, and in what way its principles were propagated directly by Neo-Platonist philosophers in Persia and with what result.

IV. The Theory of Independent Origin

Lastly we come to the fourth theory, in the words of Mr. A. Nicholson:

Sūfīism had its own independent origin. The identity of two beliefs does not prove that one is generated by the other.

They may be similar results of similar causes. It is a well-known fact that in the utterances of mystics, or in some principles of systems of various creeds and countries, between whom no external relation can have existed, there are startling similarities. Though apparently suggesting a common origin this may be the result of the fact that similar minds of different countries, religions and times, influenced by similar thoughts, and affected by similar relations and circumstances may leave as their products similar utterances and views. Consequently Sūfī Mysticism may have had an independent spontaneous growth.

At present, therefore, it is best to consider the development of the present pantheistic Sūfī mysticism as the culminating result of all the four forces described above, working itself in the system at various times and in various ways, leaving it as unascertained in which of the said four sources Sūfīism found its originating seed.

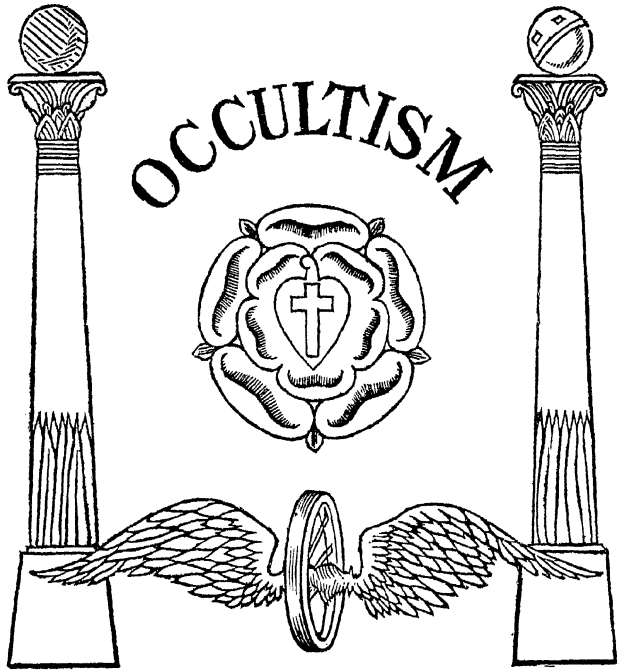
Sūfīism was not a definite and systematised doctrine at first, as its primary and essential characteristics were "quietism, eclecticism and latitudinarianism"; a Sūfī in his peaceful contemplation of God was allowed to select his principles from where he liked, without his being bound to a particular religion or school of thought. The element of pantheism was added later on gradually, and it was only at the close of the eleventh century that Sūfīism was moulded by Algazzali and others into a more or less philosophic system, and brought closely into alliance with orthodoxy.

Fruitful as the sixth and seventh centuries of the Kijra were in panegyrics, their literary fame did not rest on these alone; they attained an equally high standard in two other branches of poetry, the didactic and the mystic, which after a short period of existence entered into a close and henceforth indissoluble union. The origin of both can be traced to Firdansi and his time. In the ethical reflections, wise maxims, and moral

The half-dozen tales of which the book consists are all framed upon this plan. Each intended victim, in whatever land or age, is brought to dire extremity, and then appears Melmoth with his smooth or terrible speech, offering release on the *incommunicable condition*; which is never put into words but once,[1] but left to be supposed. Some of the tempted die, some escape, but none succumb. In his last words, before Melmoth flings himself over a precipice in Ireland, near the home of his forefathers, he exclaims:

> I have been on earth a terror, but not an evil to its inhabitants. None can participate in my destiny but with his own consent—*none have consented*[2]—none can be involved in its tremendous penalties, but by participation. I alone must sustain the penalty. . . . No one has ever exchanged destinies with Melmoth the Wanderer. *I have traversed the world in the search, and no one, to gain that world, would lose his own soul.*

In one episode, the *Tale of the Indians*, this shape of malignity and terror is for a while humanised. He finds a maiden, Immalee, or Isidora, upon a lonely island, which is described with idyllic beauty. She is one of Rousseau's children of nature; in remorse he abandons his designs upon her; but meets her later in Spain, and brings her to her end. This is the only streak of kindness or charm in a tale that bears upon the chord of terror to the point of the grotesque. The very elements share in Maturin's extravagance; a certain shower of rain is (as Mr. Boythorn might have said) 'perhaps the most violent that was ever precipitated upon the earth.' Melmoth's superhuman length of days makes us smile when he remembers 'a trifling but characteristic circumstance that happened in the reign of Louis XIII.' But Maturin, in his own phrase, 'indulged in a splendid aristocracy of imagination.' The pictures of Monçada suffering in prison and of his failure to escape are a triumph of furious fancy; and the opening pages, relating the arrival of Melmoth's young descendant at his ruined home, while the peasants whisper of the presence of the powers of darkness, would suffice to justify the existence of the 'novel of terror.' No one so powerfully struck the notes of insane unlocated fear and nightmare suspense. The punishment of bombast may follow, and Thackeray make excellent easy fun of Melmoth's awful eyes; but it is Baudelaire who is right when he exclaims: 'Ce rire glace et tord les entrailles . . . en déchirant et en brûlant les lèvres du rieur irrésistible.' The genius both of Hugo and



OCCULTISM IN MUSIC

By A. N. INGAMELLS

IT may be desirable to define what one means by Music—it may be called a series of inner states of consciousness expressed in rhythmical sound, in so far as earth's sounds can express these inner states. Carlyle calls music:

> A kind of inexplicable, unfathomable speech, which leads us to the edge of the Infinite and lets us for moments gaze into That.

Also he writes:

> Serious nations, all nations that can still listen to the mandate of Nature, have prized song and music as the highest; as a vehicle

for worship, for prophecy, and for whatsoever in them was divine. Their singer was a vates, admitted to the council of the universe, friend of the gods, and choicest benefactor to man.

Yet, I heard of a man who went to hear an orchestral concert of classical music and his remark was:

> Well, it might be all right for sentimental youths, but how sensible men and women can spend time watching those fiddles being scratched, and hearing that din, is beyond *my* understanding.

This listener's experience illustrates a point vital to our subject, and it is this, that one may hear with the ear the music of the "Seventh Heaven" and it may pass one by as nothingness, aye, as foolishness—hence it is the state of consciousness that one can bring to a subject that largely determines what one receives. A little child may often enter this mystic kingdom of music when grown up people may as yet be denied.

Wherein lies the especial value of this art? Perhaps its greatest value lies in the fact that it can awaken or re-awaken states of consciousness previously dormant or that may have for long remained so but for the stimulation that music gives us. It may be to some a veritable messenger from Olympus. How many of us can truly say that music has often given us a new "lease of life," a fresh impetus to face the toil and the puzzles of life: ay, has helped to *solve* those puzzles, for it has enabled us to look down upon them from the heights of inner vision. In this connection, an experience of a celebrated author is very interesting. In a letter to a friend Mr. Jinarājadāsa, writes as follows:

> I had written all except the last chapter in my book *In His Name* and was unable to complete it. During this time, one evening I heard Beethoven's 8th Symphony, and as I was listening, my mind began to work, and I grasped the thought in the end of the book about changing the past.

It would be valuable to know how many could relate similar experiences. By wondrous alchemy music is able to

awaken the Soul itself, the real man, and draw his consciousness from the discords of earth to supernal worlds where the soul bathes in the Light of its own fair Realm. I would place the Spiritual Artist, be he musician, painter, sculptor, poet or architect, in the front rank of our human benefactors—amongst its "saviours" in fact. Do not let ourselves make the appalling mistake of thinking that the Fine Arts are but a kind of refined amusement—something to be indulged in, in our spare time only or when there is nothing else to do. Some of the great Masters of the Wisdom make art Their especial care, for it is quite an essential to our highest development. What is all life but art in fact—the art of living.

Music, of course, is very much a matter of the emotions and the mind, though in the greatest music the spiritual intuition largely fills the outer chalice of sound. Therefore how priceless is this pearl at our heart's door if we will "be still" and listen for the "soundless sound" hidden within the harmonies we hear. In the greatest music the Inner experiences of some of earth's greatest souls are laid bare for us to share, as when friend communes with friend, or lover with beloved. Indeed how few of us could, unaided, experience the deeps of joy, the tenderness, the mighty loves or the giant-like soul battles revealed to us in the symphonies of Beethoven and the Mystery Dramas of Wagner, for example. May not it be that to one of a certain temperament the very gates of an "Inner Mystic Garden" will open as he listens to this music? Or may he not awaken for moments on the Hillside of that inner "Mount of Glory" where the *soul* "eats" the divine fruit of its age long journey and is made strong by drinking of "The God Wine" offered there? All who daily strive to give to their brother men the gifts they have of joy or knowledge, may drink of that exhaustless "Well of Nectar," and come back refreshed to the world of men with

a message of hope, a very gospel of glad tidings of the joy that awaits us all; and perhaps this reveals Music's greatest mission.

That man in his totality sounds out as a "note" has been stated for ages by the Seers—to develop the idea to its completion, perhaps it would be more correct to say that he sounds out as a chord, with its numerous overtones. If he can find that "note" and make that chord harmonious, he may know for the time what is the name of his Ego—the Soul's name, that which is the totality of the vibrations of his Higher Self—the Inner man that lives through the ages. Sir Arthur Sullivan in his song "The Lost Chord" has sensed this truth; he pictures an organist improvising and stumbling upon a chord that so harmonised and tuned him, that for the time the Peace of Eternal things was experienced, for in the song he says,

> I struck one chord of music
> Like the sound of a great Amen.
> It linked all perplexed meanings
> Into one perfect peace,
> And trembled away into silence
> As if it were loth to cease

and it does not cease, except to the lower consciousness, and it is the finding *and holding* of that chord that is one way of stating the fact of the soul's attainment to Divine Stature, when man shall be Master of life and death, established in love and power, sounding out his Eternal note, in the harmony of an attained humanity.

I know that, with many, it has long been held as a kind of truism that "our sweetest songs are those that tell of saddest thought": that may have been true at one period, but to-day it is *joy*, the joy of attainment, or of the deliverance from bondage, that is the "note" deepest in the sane human consciousness, for sadness does not exist in the Ideal state.

Beethoven in one of his last achievements (The Choral Symphony) expresses the truth: he ends in a pæan to joy, which he calls the *Daughter of Elysium*; the following is a translation of some of the words (which are Schiller's).

Draughts of joy from cup o'erflowing
Beauteous nature freely gives,
Grace to just and unjust showing,
Blessing everything that lives.
E'en the worm can feel life's blisses,
And the Seraph dwells with God.

Praise to Joy, the God descended
Daughter of Elysium,
Ray of Mirth and rapture blended,
Goddess to thy shrine we come.
. . . . . .
By thy magic is united
What stern custom parted wide.
All mankind are brothers plighted,
Where thy gentle wings abide.

It is the music that brings balm, and then *joy*, that is what the human race is longing for just now. Joy is the blossom that opens above the mire of our Soul-battles—just as the flower grows in the clay, but opens its glory only in the sunlight of the upper air.

One very interesting point to the occult or theological student is the exact correspondence found in music with the symbols and creeds of the philosophies and religions of the world: for example, that One Source of all (that men call God) has its correspondence in the fundamental or key-note of all musical compositions. When that note is sounded, most, or all, the notes used in that composition may be found in the overtones that sound out with it (of course, the unaided ear cannot detect all of these sounds, but they can be recorded by the aid of modern mechanical instruments). Then, the first and simplest chord used in music is what is called the Triad or common chord, the three notes of which are the first *new* notes in the series of overtones, and which, of course,

correspond to the Triangle and Trinity of the philosophies and creeds. Take a series of compositions (say 20) and note how many open and close with the key-note, and perfect triad—almost without exception composers follow this law instinctively—unless for some special and chosen reason they depart from this natural feeling. Again, our musical scale is composed of seven notes, which is a reflection in sound of "The Seven Great Spirits" spoken of under different names in so many of the aforesaid systems—just in the same way as the rainbow (in the world of colour) is more than a hint to man of these Seven Mighty Ones.

The relation of musical sound to colour has in all times been stated to be a fact by the occultists. They tell us that in the inner worlds may be seen most splendid colour-forms produced by the performance of music; great billows of gloriously coloured cloud may be seen above a building where large symphonic or choral music is being performed—moving and coruscating with every change in the harmony and melody—the effect of this upon those in the vicinity could not fail to be most beneficial. In other cases subtle lace-like forms of most exquisite and delicate colouring are seen, colours that no pigment of earth can represent to us. A perusal of the illustrations in the book *Thought-Forms*, by Annie Besant and C. W. Leadbeater, would give one an idea of the forms, but as these printed pictures are flat, unmoving, and have but little of the intensity of life and colour to be seen in the subtler worlds, they are, as the authors state, rather to be taken as a guiding idea than as an actual representation of what occurs. The composer who has this inner sight surely has another power in his hands of almost incalculable value. Someone has said that music might be called "melted painting"; from this aspect it can be easily seen how true the remark would be. That music does not have its influence and abode on earth alone is indicated in the following excerpt from

Mrs. Besant's writings. In speaking of music in the heaven world she says:

> Noblest Music, ravishing beyond description, peals forth from the mightiest monarchs of harmony that earth has known, as Beethoven, no longer deaf, pours out his imperial soul in strains of unexampled beauty, making even the heaven-world more melodious as he draws down harmonies from *higher* spheres, and sends them thrilling through the heavenly places.

In India sound is used in a way that has far reaching effects upon man. They use what are called Mantrams, or chants (a scientific arrangement of sound and language for the human voice). The Mantra has its Devatā (a Devatā is a being residing on other planes of existence and helpful to man). And, when man in his subtler nature is made to vibrate at certain rates, he more easily receives a response from the Devatā who vibrates at a similar rate, and the Mantra is so constructed as to bring about this result more easily than is possible by any other means. One of its effects is to so tune and quieten the gross and finer matter of man's bodies that the mind is more easily made free from distractions and it is able to give its entire attention to higher things. At least, it is a use of sound worthy of most serious study and consideration. Mrs. Annie Besant who knows so much about India and her ancient lore says, in her lecture on "Religion and Music":

> The Mantra must be accurately chanted or recited. Full effect must be given to every note, whether sung aloud or within; the right sequence, the right cadence, must be employed. Every sequence, every cadence, has its own vibratory effect and if you change these you change the effect; for laws of sound are as inviolable as any other laws of nature.

M. Maspers, in the study of an expression relating to the importance of "The true voice" in certain funeral ceremonies of Ancient Egypt, writes as follows:

> The value of this expression is easily understood if one brings to mind the part that magic has played in the East and the importance of the voice in its operations. The human voice is the instrument *par excellence* of the priest and of the enchanter. It is the voice

that seeks afar the Invisibles summoned and it wakes the necessary objects into reality. Every one of the sounds it emits has a peculiar power which escapes the notice of the common run of mortals, but which is known to be made use of by the adepts. One note irritates, appeases, or summons the spirits; another acts on the bodies. By combining the two are formed those melodies which the magicians intone in the course of their evocations. But, as every one has its peculiar force, great care must be taken not to change their order or substitute one for the other. One would thus expose oneself to the greatest misfortunes.

I am informed that the Indian religious devotee will intone or sing a Mantra many, many times before commencing his devotions—the result is to force out all the discordant vibrations he has acquired in his contact with the outer world. The following communicated by a Deva or Angel to a sensitive western artist, should be of great value to any musicians:

Music calls the Devas of the air. You can summon your Deva by song. You can summon any Deva, if you know his song. You can bring to your aid the whole celestial choir of Gandharvas (music fairies) if you call them to you. Remember that if properly summoned (by true, pure, dedicated arts) the Devas MUST come.

It is the call of their own "flesh". The arts are literally, their earthly bodies. When they do not shine through the arts, it is because artists are not true, pure, or holy enough.

Now every part of music has some correspondence in the physical body of the singer, and if the singer uses one "rāga" or type of melody (summoning thereby one Gandharva only), the effect will be to strain that part of the body of the singer which is played upon by the life flowing through the Gandharva. Avoid this strain by getting into touch with many Gandharvas, thus *harmonising* their interacting lives in your body.

The Devas who rule the arts are Beings of splendid intelligence. Their own art is going on around us all the time, albeit we perceive it not.

The life of the LOGOS pours like waves upon the shores of humanity through the ocean-life of the Devas. The holy Masters are like boats coming to take humanity out upon that ocean.

Thus speaks a Deva. The priest and priestess of music might well retire and earnestly meditate upon the significance and inner meaning of the composition they are studying, before essaying any performance of it, if they did so they would begin an era of new life and usefulness for themselves and others, and discover depths that otherwise would escape notice.

The circumstances or occasions in which music plays an integral or accessory part in human and divine "affairs" are almost innumerable, possibly the very greatest occasion is when it plays an integral part in that priceless "Pearl of Art" (if one may be permitted so to name it) the Eucharistic ceremony.

Almost every one of the greatest Musicians has applied his genius in an endeavour to make that Ritual still fairer. Perhaps foremost amongst such creations may be mentioned the great *Mass in D* by Beethoven. Vincent d'Indy says of this work:

> We are here in the presence of one of the greatest masterpieces in the whole realm of music. Only works like Bach's *Grand Mass in B minor* and Wagner's *Parsifal* can be compared to it.

Beethoven himself says of this work of his,

> My chief object in writing this *Grand Mass* was to awaken and deeply to impress religious feelings, both in singers and hearers. Coming from the heart may it reach the heart. Pray do not imagine that I am at all guided by self-interest. I am free from all petty vanity. In God-like Art alone dwells the impulse which gives me strength to sacrifice the best part of my life to the Celestial Muse.

Still in this case it may well be considered that his great Mass is more adapted for separate performance (though in a cathedral where possible) than as Service music; as an integral part of the "Divine office".

The Requiem service is another occasion on which the great value of music will one day be understood and appreciated. By music of a hopeful, loving, yet inspiring character the

souls of the departed and the souls of the living alike may be comforted and strengthened until dull grief disappears and healing and hope take its place; for if the music and its presentation be composed and performed by one who knows what is necessary, it can unite soul to soul, and man then realises that there is no separation to the spirit. Perhaps, when a Supreme Teacher comes, whom so many altruists in all nations are hoping for just now, He will inspire the young artists of the world to venture into new and still nobler activities for the benefit of humanity.

Music is used in almost all ceremonial connected with the installation of those who are to hold Royal office, those who fill the office which is the Symbol or representative on earth of "The Great Architect of the Universe" above. At birth too some have had the privilege of rare music to welcome them to this abode of joy and sorrow—Wagner wrote his beautiful "Siegfried Idyll" for such an occasion, though one may well imagine the little one might not always harmoniously welcome these sound attentions.

At school, at play, in the home; at morn, noon, and night —all find pleasure and profit in harmonious sound; *how* large a part it plays in our life we hardly realise.

A very unusual use of music has recently come to my notice; I am informed that by some method the great scent experts are able to arrange their scents in a scale, each scent being in harmony with a particular note of music; with the musical scale, in fact. Now, by selecting a desirable chord of music and combining the scents corresponding to the notes forming the chord, they are said to get a desirable scent: what they call a "bouquet" I think. This certainly seems to open a new field of investigation and, as perfume or incense has a subtle yet definitely helpful effect upon man's finer vehicles, a great aid may here be found in building up a new and helpful art and science. Who amongst sensitive people has not

experienced the ecstasy induced by the perfume of flowers. I was once informed by one of the occult investigators that he has known of sensitive people being swept into a higher mode of life by the scent of blossoms.

Regarding the tonal quality of the instruments used in the best musical compositions an anonymous writer says:

> What is the heart doctrine in regard to musical instruments and their intonation—the esoteric tradition given out in our time for those who have ears to hear? The fundamental types of musical instruments, the lineal descendants of which, with a few exceptions, are found in the modern orchestra, were given by the Guides of humanity ages ago.[1]
>
> These types are reproductions of the several kinds of sound which the Holy Ones saw to be necessary to the development of the race. These instruments are, approximately, externalisations of the sounds which inhere always in the human consciousness, on the causal plane. In clairaudience the learner easily distinguishes the etherealised tones of the trumpet, horn, drum, sarenghi, vina, violin, tambura, harp, flute and many other instruments; and he realises the wisdom of Those who externalised the mysteries of sound by giving those instruments to humanity.

An understanding of what one might call the psychological structure of the compositions of the geniuses is very necessary for the full appreciation of their works. Some of the most important orchestral symphonies seem to be the story in sound of the evolution of the human soul—they open in a kind of formless, groping emotional state, corresponding to the blind efforts of the "child soul" consciousness; following this are themes and workings out representing the struggles of the growing soul in its endeavour to understand and gain mastery over the life it finds surrounding itself, and to form some concept of its destiny: in the slow movement and scherzo are found the loves, the joys, the gaiety of life or the various emotions awakened by scenes of nature: the finale generally contains much of the confidence and strength that goes with soul age, and ends in music which depicts the triumph over all

1 *The Vāhan*, February, 1918.

its difficulties by the soul now attained to liberation from bondage (sometimes a very person of joy), because it has learned to obey the inner laws of its being discovered through so much strain and stress, and by its transmutation of all life's discords into harmony.

Whilst the accurate technical performance of music is so very important, a most vital factor, also, is the character of the artist himself; for he can so superimpose his own nature and power upon his music that it may become increased in value to an enormous extent. This will express itself outwardly in his music by numberless little accents, ritards, vibrates, and increases and diminution of sound, too multitudinous and complex to indicate in the written music. Herein a great soul may do much more with a less perfect technique than a less developed soul could do with almost perfect external ability. Unfortunately it is a fact that the private performance of music is often much better than a public one, for our much alive nerves and our too much alive self-consciousness are to many a perpetual barrier to the finest results. However, an audience can often greatly help and inspire the artist by a sympathetic and receptive attitude rather than a critical one—by looking for the message the music has to give, rather than noticing any defects in its performance.

There will perhaps come a time to each of us when the use of art will not be necessary. Wagner evidently had approached that stage at the end of his art career, for he says:

> Surely the glorious Buḍḍha was right when He sternly prohibited art. Who can feel more distinctly than I, that it is this abominable art which for ever gives me back to the torment of life and all the contradictions of existence? Were this strange gift not within me, this strong predominance of plastic phantasy, clear insight might make me obey my heart's desire, and—turn into a saint . . . Oh, if ye foolish men of learning but understood the great love-brimming Buḍḍha, ye would marvel at the depth of insight which showed Him the exercise of art as the most certain of all pathways from salvation.[1]

[1] *The Occult Review*, August, 1919.

However, for most of us this time is not yet, and I believe we would do very well to make use of any art that will help us to reach and become established in the consciousness of those "Sons of God" who ever dwell on life's terrorless heights, on her great spiritual mounts. Some think it probable that the Buḍḍha, in giving the above prohibition, was speaking to special pupils whom he was training for quite particular purposes and not to mankind in general.

I am of opinion that all music is not helpful to all men, particularly the young. Some of the music in our modern theatres is so voluptuous in its tonal combination and rhythm that it is very apt to abnormally stir the lower emotions, especially when it is coupled with a sensuous dance. "To the pure all things are pure"—but all have not yet reached that stage.

Truly may one wisely spend his life in this most noble art, which is a very Religion in itself to some men and women, and richly indeed are we repaid for any sacrifice we make in going to hear the priceless gifts the artist in sound has to offer us for any effort made to assist him in his work and to cultivate in ourselves and our children a love for it. We rightly admire and give homage to our great artists for their compositions and the expertness with which they express the grace, strength, love, and other qualities of the soul. When we ourselves and our artists are able to make our own lives such an expression, we shall have attained the object for which the fine arts are given to man. Perhaps as fine a conclusion as one could wish for may be found in the following verses from Beethoven's *Choral Fantasia.*

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.

Peace and joy are sweetly blended,
Like the waves' alternate play;
What for mastery contended,
Leans to yield and to obey,

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long;
If of art the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds;
What a master mind hath spoken,
Thro' eternity resounds.

Oh, receive, ye joy invited,
All its blessings without guile;
When to love is pow'r united,
Then the Gods approving smile.

A. N. Ingamells

THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO *THE SECRET DOCTRINE*

By J. KRUISHEER

(*Concluded from p. 110*)

NOW there is still another, less regular, but none the less remarkable division or classification of the twelve signs possible, namely into three, four and five signs. These numbers—3, 4 and 5—have always been the particular symbol by which the ancients gave the construction of the Macrocosmos and Microcosmos; 3 the male principle, 4 the female, and 5 that which arises from the intercourse between the two others. They symbolise respectively God, Nature and Man, the Egyptian Osiris, Isis and Horus. Plutarchus says that the Egyptians symbolised Osiris, Isis and Horus by the triangle 3—4—5, taken as the symbol of the whole of nature or of growth. These measurements 3—4—5 we also find strictly observed in the King's Chamber in the Pyramid of Cheops near Gizeh.

The numbers 3, 4 and 7 (the addition of these two) are the sacred numbers of Light, Life and Union—especially in this present Manvantara, our Life-Cycle; of which number 7 is the special representative, or the factor number.[1]

Then it appears that this clearly refers to the union of the 3 and 4—Osiris and Isis—with Horus as exit, the 5, Man. The

[1] *The Secret Doctrine*, II, page 624.

number 5 being the number of Man in his present state as the number 7 is the number of man at the end of Evolution.

Thus Aries, Taurus and Gemini stand for Osiris (3), Cancer, Leo, Virgo and Libra for Isis (4), and Scorpio, Sagittarius, Capricornus, Aquarius and Pisces for Horus (5). The three first signs then represent abstract conceptions, namely Ātmā, Kāma and the Primeval Principle, and Buḍḍhi (comprising Purusha and Mūlaprakṛti, the Twins); together the Abstract Essence. The four following signs begin with Cancer, the Primeval Form, and thus represent the form-side of manifestation—Nature, comprising also Leo, Virgo, Libra: that is to say: Prāṇa, Kāma-Manas or Ego, and the Manas, while the last five signs represent man when, after the lowest immersion, the perfected amalgamation, of the 3 and 4, of God and Nature, and having obtained Manas (as when man, properly speaking, has just come into being, has just been born) he begins his upward evolution, represented successively by Scorpio, Sagittarius, Capricornus, Aquarius and Pisces.

The symbolism of these numbers we find in different places in *The Secret Doctrine*, especially where the meaning of the number π as a symbol is explained, where we find them again in expressions such as, the 3, the 1, the 4, the 1, the 5, by which, as it were, a sort of stop is indicated, a halting-place after each number, and we ought probably learn out of this, that the three together form one whole (Osiris), that the four taken together form one unity (Isis) and that out of this comes the five.

Isis Unveiled[1] gives us another aspect, where we read:

> Within its (that is, the philosophical cross) mystic boundaries lies the key which opens the door of all knowledge, material as well as spiritual. Through that, human existence is depicted, for the life-cycle embraces the four points of the cross, which represents successively birth, life, death and immortality. Everything in this

[1] Part I, page 508.

world goes by threes, completed by the four (according to the Ancients, the Godhead was a Trinity, completed by a goddess) and every element can be divided on the same principle. . . . Birth, life, death will always remain a trinity, which becomes perfect only when the cycle is completed.

All this points very clearly on the life-cycle as represented in the Zodiac with its division into signs, which represent each of them one of the four elements in one of its three phases.

In addition, the first three signs can be taken as leading to the fourth birth; the second series thus represents life, the third series of three, death; and the fourth or last series of three signs, immortality. We have here then another way in which the Zodiac, with its symbol of cyclic Law and its reflections and repetitions on different planes and in different domains, may be read. As above, so below.

It is above all in studying *The Secret Doctrine* and *The Stanzas of Dzyan*, that this general cyclic Law appears to be the basis of the whole system. So many times do we find that in this powerful work new descriptions of many more corresponding cycles—circles within circles—through which, once an insight is obtained into the mutual relationship of these cyclic movements, cosmic happenings can be followed to a certain extent at least. And in such a study we have before us the master-key—the Zodiac, through which the secret can be approached. The two parts of H.P.B.'s *Secret Doctrine* deal with Cosmogenesis and Anthropogenesis, that is cosmic and human creation. It is from that above all that these Stanza's are taken, and that those explanations are given, which are connected with "becoming," which bear upon this beginning, upon the down-sloping arc, the immersion in matter, until the complete Manu (Thinker) is formed. The development, the freeing of matter, which takes place on the up-going arc, is represented by the last series of signs of the Zodiac and is also very clearly dealt with, but there also attention is drawn with equal clearness to a smaller cycle (an inner circle as it

were), as this final series is not to be regarded as belonging to "genesis".

As it would appear from that, the down-sloping arc—or involution—being principally intended, the description of it will be found to be the most voluminous and extensive; and this, in my opinion, is the case. A good illustration of it is, for example, "The Summing Up" which is given in "Cosmogenesis," after the detailed treatment of the seven Stanza's. Beginning on page 293 under (1)—numbers have always a special signification with H.P.B.—we see there under this number (1) mentioned the Unmanifested as the "Secret Wisdom," agreeing with what we found to be the meaning of the sign Aries.

Then comes (2): the basis of that system, the means which draws everything towards and around it, and on which the whole philosophy rests, the One Divine Substance, the One Root-Basis. This agrees exactly with what we found for the sign Taurus:

> It is called the "Substance-Principle," for it becomes Substance on the plane of the manifested Universe (symbolical Earth), an Illusion while it remains a Principle in the beginningless and endless abstract, visible and invisible, SPACE. It is the omnipresent Reality; impersonal, because it contains all and everything. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe and is the Universe itself.

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "Essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse* to be, yet IT cannot be identified with a "being" of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor Matter, but both. Parabrahman and Mūlaprakṛti are One, in reality, yet Two in the universal conception of the Manifested, even in the conception of the One Logos, the first "Manifestation," to which, as the

able lecturer shows, in the *Notes on the Bhagavaḍ-Gīṭā*, IT appears from the objective standpoint as Mūlaprakṛṭi, and not as Parabrahman; as its Veil, and not the One Reality hidden behind, which is unconditioned and absolute. The sign Gemini is a very fitting symbol for this, coming exactly under this description.

(4) The Universe, with everything in it, is called Māyā, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent everchanging forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. In this conception of Māyā, we find again clearly what was intended in the previously quoted sentence from *Isis Unveiled*, where we saw the Godhead described as a (male) Trinity made perfect through a Goddess. This symbol we find as the sign Cancer of the Zodiac.

(5) Everything in the Universe, throughout all its kingdoms, is *conscious*: endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because *we* do not perceive any signs of consciousness which we can recognise, say in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. In this description we find again what the sign Leo is meant to present symbolically, that everything is permeated with the One Life.

(6) The Universe is worked and *guided*, from *within outwards*. As above, so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. (For that reason we must study Anthropogenesis

later more closely, according to the details furnished us by the Zodiac.) The human system is also guided from within. Every being has either been human, or is preparing to become so. (The Ego is here referred to.) In the beginning, the Monads, which have never had human bodies, on that account have no feeling of personality or Ego-ism.

This is therefore connected with the sixth sign of the Zodiac, Virgo. At the end of this sign—when Virgo is passed, the lowest point of immersion is reached, the turning-point, and involution becomes evolution, Manas—the Divine Spark—is vitalised and through Libra and Scorpio immortality can be reached. This is the end of " Genesis ".

Practically the same division and numbering is again given a few pages further on :[1]

(1) Aries—The Unmanifested.
(2) Taurus—The Demiourgos, the Creator.
(3) Gemini—The Duality of the Dhyan-Chohans.
(4) Cancer—The Upāḍhi, Creation.
(5) Leo—Consciousness or Life.
(6) Virgo—The World of Phenomena.

Also in Extracts from an eastern private commentary, hitherto secret,[2] I again find the signs of the Zodiac. (Here also lies another secret hidden in the particular numbering used.) This teaching, says a note, does not refer to Prakṛti-Purusha beyond the boundaries of our small universe. (Aries.)

XVII. The Initial Existence, in the first Twilight of the Mahāmanvaṇtara (after the Mahāpralaya that follows every Age of Brahmā), is a CONSCIOUS SPIRITUAL QUALITY. In the Manifested Worlds (Solar Systems), it is, in its Objective Subjectivity, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya throughout Infinity as a colourless spiritual fluid. It is on the Seventh Plane, and in its Seventh State, in our Planetary World.

[1] Vol. I, page 300.
[2] Part I, page 309.

XVIII. (*Taurus.*) It is Substance to OUR spiritual sight. It cannot be called so by men in their Waking State; therefore they have named it in their ignorance "God-Spirit".

XIX. (*Gemini.*) It exists everywhere and forms the first Upādhi (Foundation) on which our World (Solar System) is built. Outside the latter, it is to be found in its pristine purity only between (the Solar Systems or) the Stars of the Universe, the Worlds already formed or forming; those in Laya resting in its bosom meanwhile. As its substance is of a different kind from that known on Earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger's breadth (aṅgula) of void Space in the whole Boundless (Universe) . . .

XX. (*Cancer.*) Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. Sūrya (the Sun), in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal PRESENCE, the pure of the pure, the first manifested Breath of the Ever-Unmanifested Sat (Be-ness).

XXI. (*Leo.*) The real substance of the Congealed (Sun) is a nucleus of Mother-Substance. It is the Heart and Matrix of all living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year.

XXII. (*Virgo.*) It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven Gaṇa (Classes of Being) in his orb, he is distinct from them, as he is, indeed, as also that he has Seven Rays, as indeed he has.

A note on this says: "In the same manner as a man approaching a mirror placed upon a stand, beholds in it his own image, so the energy (or reflection) of Vishṇu (the Sun) is never disjoined but remains."

The signs Libra and Scorpio are left out; they were probably described in XXIV.

XXV. (*Sagittarius.*) The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the seven principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishṇu, which is the Breath of the ABSOLUTENESS.

We call it the One Manifested Life—itself a reflection of the Absolute.

XXVI. (*Capricornus.*) The latter must never be mentioned in words or speech, *lest it should take away some of our spiritual energies* that aspire towards ITS state, gravitating ever onward unto IT spiritually as the whole physical universe gravitates towards ITS manifested centre—cosmically.

XXVIII. (*Aquarius.*) The . . . former—the Initial Existence—which may be called, while in this state of being, the ONE LIFE, is, as explained, a Film for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine Fires mentioned in sacred books.

XXIX. (*Pisces.*) The first is the . . . "Mother" (*Prima Materia*). Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its LAST principle, as GROSS MATTER, it revolves around itself and informs, with the seventh emanation of the last, the first and lowest element (the serpent biting its own tail).

In studying these facts, we can profit by what newer Theosophical literature teaches us regarding the development of the successive principles, namely that one does not directly flow from or get built out of the preceding one, that one Hierarchy does not flow directly out of the other, but that, after the completion of a principle, everything is drawn back into the original Hierarchy period, after the realisation of a Laya Centre, out of which then, in the following periodical out-breathing, this new out-pouring brings with it the already collected possibilities of previous hierarchies or periods. It is also from this, then, that we see described here the whole journey from the Laya Centre, from the universal Presence, the Hidden Son, the One Absolute. Whenever we see in each new division a new Hierarchical out-pouring described, a new Aspect of the One is given.

Moreover this classification, numbered from *a* to *g*, of the upward arc of Life from mineral to on high, gives seven phases from Libra up to and including Pisces, until in the seventh she draws back again into the Unmanifested.

This key to the Zodiac will appear in continuing the study to be the key to *The Secret Doctrine*, for all divisions which H.P.B. makes there, correspond with the seven

Hierarchies (that is to say, six, with an all-embracing Seventh). When a half cycle is described—envelopment or development—either the division correspond direct with all the twelve signs, or, as sometimes happens, a few deviations appear so that the comparison may not be made too easy, or the key be too quickly found.

The division of Part I of *The Secret Doctrine*—Cosmogenesis—gives us already VII Stanzas, which very clearly find their symbol in the first part—the first half of the Signs of the Zodiac. And so Stanza I with its series of negations gives the Unmanifested—Aries; and Stanza II describes (still in negations) the Original Substance, the Life-Germ—Taurus. Stanza III describes the awakening of the Cosmos, the periodic Manifestation of the One; Father-Mother come into existence (or rather *comes* into existence, for the Two are One)—Gemini. Then follows Stanza IV, where we see the now animated Germ develop into Oeaohoe, the Youngest, the Original Form, Dzyu. In the fifth Stanza we see Dzyu bring forth Fohat, Consciousness and Life develop—Leo, while in Stanza VI, Fohat, after having called into being the Apparent-Form, made the Fourth arise, sometimes called the middle-principle, the Ego—Virgo. And in the Stanza VII we see finally a complete description of how the One Life has immersed itself completely in the Manifestation how the One has become the Many, by which then, the lowest point—the turning point—having been reached, the up-going arc begins. This is not decribed here in Cosmogenesis, seeing that it should belong to the treatment of going into Pralaya, of a solution or decomposition (as it may be called, looking at it from our standpoint)—Libra, therefore.

The Second Part of Cosmogenesis is also very remarkably divided and numbered. The title of this part reads: "The development (that is, the course) of symbolism," and here is described in symbolical terms the course of the development.

I think it will suffice if I give a bare summary and tabulation of these divisions.

1. Aries—Symbolism and Symbols (general).
2. Taurus—The Language of the Mysteries and her Keys.
3. Gemini—Original Substance and Divine Thought.
4. Cancer—Chaos, Theos, Kosmos.
5. Leo—Concerning the Hidden Deity (Life).
6. Virgo—The Creation.
7. Libra—The Days and Nights of Brahman.
8. „ The Lotus as a General Symbol.
9. „ The Moon, Dea Luna, Phoebe.
10. „ Tree-, Snake-and Crocodile-Worship.
11. Scorpio—Demon est Deus Inversus.
12. Sagittarius—The Theogony of the creating Gods.
13. Capricorn—The Seven Creations.
14. Aquarius—The Four Elements.
15. Pisces—Concerning Kwan Shi Yin and Kwan Yin.

That it was H. P. B.'s intention to make the Zodiac serve as a key to *The Secret Doctrine* and also to the symbolism used, we find confirmed thus:

> How could they have preserved the records of such an immense, such an incredible antiquity? The answer is that the history of this world since its formation and to its end is "written in the stars," *i.e.*, is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the doubters.[1]

Especially in Part II—Anthropogenesis—the correctness of the position is clearly brought out, and the Zodiac-key fits very well, to help us in our study of human composition and the course of human evolution. This Part consists of exactly fifty Stanzas, which—as was just remarked in passing—contain together 49 (*i.e.*, 7 × 7) Shlokas, while a further peculiarity must be noted, namely, that those Shlokas are numbered right through, and not, as in Part I, for each Stanza separately.

[1] Page 457 of the Second Part.

When then we bear in mind that Anthropogenesis describes Incarnation, that is to say, the existence, the growing, the evolution of or up to the Perfect Man, then we may expect that the description of the Stanzas will give us an immersion into Manifestation and a rise again from that, after the lowest point has been reached, and we ought to be able to find this same conception in the Zodiac-symbol.

For *Stanza I*, the title reads: "The beginning of sentient Life," and here we find—concurrent with the existence of the life of the Planet-Spirit—the beginning of "consciousness" and along with that the beginning of the descent of the Monad, described for this cycle of the Earth. This Stanza can thus very well have the Sign of the Zodiac Aries as symbol—the Jīvāṭmā—the Unmanifested.

Stanza II describes among other things the Demiourgos, for in the following (third) Stanza his "descent" is described, whereby the Double aspect appears. The title of Stanza II reads: "Nature unaided fails," from which we again see that by this is meant that this Stanza II will describe that aspect which we call "Nature in itself"—symbolically, Earth. Besides the all-embracing Seventh, which he himself is, the Demiourgos comprises also six other Dhyan Chohans and we find this Stanza also divided into six Shlokas.

The title of *Stanza III* reads: "Attempts to create Man," and this Stanza relates how with the descent of the Demiourgos Seven of the Lords of the Moon (seven Dhyan Chohans in their form and material aspect) remained behind. The Demiourgos displays here therefore two aspects—spirit and matter, Purusha and Prakṛṭi—thus correctly symbolised by the sign of the Zodiac, Gemini.

Stanza IV describes the "Creation of the first Races," who however are not yet *thinking* men, but here obtain the Primal Form—the Chaya—from the Moon-Piṭṛs (See Stanza III), empty shadows. The symbol of this Stanza we find in

the sign of the Zodiac Cancer, Ruler the Moon. Stanza IV gives a description of the first Race, in which " men " all had their transparent primal form or " Chaya ".

Stanza V deals with " the Evolution of the Second Race," the sons of the dawn, in which the " shadow " becomes more and more dense, in which the A-sexual (Form) arises out of the Sexless (Shadow) which from now onwards will be the representative of the now differentiated Seven—Prāṇa, Leo.

Stanza VI. Then follows " the Evolution of the Sweat-born," the Second Race launches the third and disappears. The third Race is called the " Egg-Born ". In this Race the division of the sexes took place according to esoteric symbolism, the sign Virgo is split into Virgo-Scorpio with the intervention of Libra. The germ dealt with in Stanza IV—here changed into the germ in the Egg—the Causal of the Chaya becomes the periodic and temporary poured out Form, the Etheric Double (Scorpio). These signs give the transition from the sexless to the sexual, with everything associated with that.

Stanza VII explains then the transition " From the Semi-Divine down to the first Human Races ". The ruler of the sign Libra is Venus and we have been told that in the middle of the Third Race—at the point therefore with which we are here dealing—the Lords of Venus descended upon earth to endow man with the Mānasic Spark (the legend of Prometheus); the last Shloka of this Stanza describes therefore also " The first man gifted with intelligence."

Stanza VIII (the eighth sphere ?) gives " the Evolution of the Animal Mammalians : the first Fall ". The mammalians, according to the " Secret Doctrine," branch off from men. That this sign Scorpio must be considered along with Virgo and Libra is again apparent from what is dealt with in this Stanza, namely, the first sin of men without the power of reasoning

as a result of which the first germ of intelligence arose. (The Story of Paradise.)

Stanza IX gives "The Final Evolution of Man," found again in the Zodiac and in the symbolism of the sign Sagittarius; the Fourth Race was the first in which all men had received intelligence and in which the power of speech was developed. Here, therefore, man is for the first time fully "human".

Stanzas X, XI, XII. The three following signs embrace the full possibilities for the development of the following Races, the Fifth, Sixth and Seventh. Here however is published part of the Stanzas of Dzyan, which corresponds; attention is drawn more prominently to what more specially treats of growth up to the present time (it thus goes over to a smaller cycle, as it were), since here alone is explained to Anthropogenesis, the "becoming of man". The signs Capricornus, Aquarius and Pisces therefore give growth up to the "Perfect Man," while in Stanzas X, XI and XII there comes clearly forward the further development of the Fourth Race to the Fifth Race of nowadays, and only in the last Shloka attention is drawn to "Perfect Man".

Finally, be it observed that the Eleven Divisions of the Second Part of Anthropogenesis also correspond entirely with the successive signs of the Zodiac, in which the twelfth is omitted. The last Chapter has not yet been written. The third part of this Second Volume comprises seven divisions.

It will be clear to each one that the aim of this article has been attained, namely, to give the student a series of notes to facilitate a study of *The Secret Doctrine*. With the aid of this Zodiac-key, the difficult task of seeking some rule and order out of the intermingled details combined therein, will be made easier, a guiding line will be observed to have been found, which will enable us to find a part of the way through this labyrinth. However confused the compilation of this

mighty work, called *The Secret Doctrine*, may appear to us, a deeper study will show us more and more that, instead of confusion, a magnificent plan, a fixed line, is the basis of the whole work. This does not mean that this Zodiac-key is the only one, it is one of many that refer to it. Perhaps at some future time, we shall have an opportunity of giving a comparison between Cosmogenesis and Anthropogenesis, and with the aid of this, to study new cycles within it. If however with the aid of the details given here, a study of *The Secret Doctrine* is undertaken, by always placing alongside one another the corresponding places, a far deeper insight will be obtained into the secrets of Cosmogenesis and Anthropogenesis. To stimulate the reader to this, was the aim of this article.

J. Kruisheer

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

(Continued from page 117)

A year after the play of *Julius Cæsar*, *Hamlet* was produced. It contains two references to it—one of them to the fact that *ghosts did squeak and gibber in the Roman streets*, at the time of Cæsar's murder, and the other to his having been killed by Brutus in the capital. The ghost in *Hamlet* is a much more substantial figure than Julius Cæsar's or any of the earlier apparitions in Shakespeare. The soldiers on the platform where they watched have seen him for two nights before they come and tell Horatio, and to him also it is plainly visible. When, next night, Hamlet awaits its coming, beside them, the Ghost beckons him away and harangues him for several minutes. None of the watchers in this case are near to death themselves; nor, apparently, in any weak bodily condition. For the credit of the commissariat department at Elsinore we must hope that they—unlike Richard III, and Brutus—had duly *supped*! But one thing to account for their lowered vitality our author makes very clear to us—*'tis bitter cold.* And again, *The air bites shrewdly; it is very cold. It is a nipping and an eager air.* Bernardo, calling out to Marcellus in the dark, *What, is Horatio there?* gets the joking answer from Horatio himself, *a piece of him.* Apart from the effect

that the low temperature would have upon the guard, we may notice its favourable influence on the Ghost; for it is known that spiritualists cannot get successful materialisations if a séance takes place in too warm a room.

So much for the setting of these scenes. The actual message of the Ghost is much less easy to accept. It is not known, however, how much of it is taken from the older play of *Hamlet* by a different author, who, we *do* know, introduced the ghost.

> I am thy father's spirit;
> Doomed for a certain time to walk the night
> And, for the day, confin'd to waste in fires
> Till the foul crimes done in my days of nature
> Are burnt and purged away.

This seems little in accord with what we know of the late king's character—*a goodly king—so excellent a king—so loving to my mother* (his son tells us)

> That he might not beteem the winds of Heaven
> Visit her face too roughly.

But if a twentieth-century audience find him a somewhat conventional ghost, his words carry both conviction and horror to Hamlet at the time. He describes how his brother murdered him, and enjoins Hamlet to avenge the deed. *At the crowing of the cock*, as before, he vanishes, and shortly afterwards *he speaks from "beneath"* when Hamlet has been found by his friends and is laying them under an oath to keep secret what they have seen.

With regard to the orthodox account of purgatory here given, we must remember Shakespeare had moved an old tale of heathen days forward by many centuries, and placed his hero in Catholic surroundings—at least as regards his home; for it is at the Lutheran centre of Wittenberg that Hamlet and his *fellow student*, Horatio, have, we are told, been *recently* at *school*. Hamlet presently doubts, as a good son of the Catholic

Church should do, whether he ought to believe in the apparition at all, arguing in one of his soliloquies :

> The spirit I have seen
> May be the devil ; and the devil hath power
> To assume a pleasing shape ; yea, and perhaps,
> Out of my weakness and my melancholy—
> As he is very potent with such spirits—
> Abuses me to damn me.

Later on we see the same orthodoxy in his unwillingness to kill his uncle when at prayer, as that would send him *to Heaven*—and therefore, by no means be a true revenge for his murdered father's *perturbed spirit.*

These fears and scruples seem very far away from the Hamlet we know best, who, as he says of himself—and says it truly—*does not set his life at a pin's fee*, and is indeed longing to end his life that has become so full of sorrow. His speech on suicide—*To be or not to be*—comes from his own mind and heart and is independent of the teaching of either of the Churches. Strange to say, it also ignores the Ghost he has himself seen, or the possibility of *any* revelation from the other side of death. Who would suffer life's wrongs here, he asks,

> But that the dread of something after death—
> The undiscovered country, from whose bourn
> No traveller returns—puzzles the will
> And makes us rather bear the ills we have
> Than fly to others that we know not of.

The contradiction herein contained is quite beyond the scope of this paper, involving as it does, a question of separate dates at which Shakespeare worked at the composition of this play ;—like that other problem of the two different ages he appears to assign to his hero. The action of the play only lasts a few weeks—English voyage and all. Most actors play him as the man of thirty he is called, and old for his age at that. Some, however—I have seen two myself—cut that reference, and take him as a young boy throughout.

But we have digressed to the hero of the story, and away from the Ghost—who, it must be confessed, and in spite of being, as was the case also with Cæsar, the cause of the whole plot right on to the holocaust of deaths at the end—is never the mainspring of our interest and wonder. To our present-day ideas, there is apt to be a feeling of the ridiculous in (if one may transfer a phrase) the *too too solid flesh* of the supposed spirit that *with solemn step goes slow and stately by them.*

It faded at the crowing of the cock, the text tells us; but that cannot be adequately enacted. We cannot (so far at least!) put an astral or etheric figure that *would* fade upon the boards; and the bird would make us laugh. It is doubtful, indeed, if—in Britain, at any rate—we are ever properly frightened by *the majesty of buried Denmark* when he is thus *revisiting the glimpses of the moon.* In a fine performance in a small town in Italy, which I heard a few years ago, when a son of the famous Salvini was playing Hamlet, the Ghost's entrance really *was* startling—a sudden appearance above the level of the other actors, upon the battlements, and in a violet light, so that it only needed Hamlet's heart-wrung cry *Angels and ministers of grace defend us!* to infect not only his susceptible southern audience but even a staid Scotswoman with a momentary panic. Some actors, in accordance with recent psychical discovery, "see the Ghost" without turning their eyes towards it; and Mr. Laurence Irving lay in trance throughout his colloquy with it—a quite legitimate rendering, but rather trying both to actors and audience, owing to the lack of movement on the stage. In the same way, certain companies do not bring on the Ghost at all in the scene in Queen Gertrude's closet, taking the apparition as merely a figment of Hamlet's over-wrought brain. But Shakespeare not only gives a definite entrance and exit to the Ghost, but makes him speak to Hamlet, so one

may regard that custom as taking rather a liberty with the author. Gertrude of course does not see it. Who can imagine *her* ever letting herself be underfed or overworked or otherwise physically uncomfortable? Besides, there is a light in her room, and that of course makes manifestation difficult.

A more prosaic reason for the omission of the Ghost from the closet scene is that the actor who impersonates it is usually by that time in the dress of someone else. I quite think, however, he ought to have the energy and interest to change back again—not so difficult as one might suppose—for in another Italian production in a theatre in a little back street in Genoa, the Ghost did nothing whatever beyond turning his coat inside out and removing his crown, in order to play—of all parts—the Gravedigger!

This same question of objective ghost or illusory ghost comes up in the case of Banquo's ghost in the tragedy *Macbeth*. The circumstances of his death are that Macbeth—his sovereign and host—arranges to have him murdered with his little son Fleance, merely because the witches have prophesied that Banquo's heirs and not his own will succeed to the kingdom. In a very painful scene, we see him that day hypocritically pressing Banquo to be quite certain to return to supper.

> Here's our chief guest, . . .
> To-night we hold a solemn supper, sir,
> And I'll request your presence.
>
> *Banquo*: Let your highness
> Command upon me; to the which my duties
> Are with a most indissoluble tie
> For ever knit.
>
> *Macbeth*: Ride you this afternoon?
>
> *Banquo*: Ay, my good lord.
>
> *Macbeth*: We should have else desired your good advice—
> (Which still hath been most grave and prosperous)
> At this day's council; but we'll take to-morrow.
> Is 't far you ride?

Banquo : As far, my lord, as will fill up the time,
'Twixt this and supper; go not my horse the better,
I must become a borrower of the night,
For a dark hour or twain.

Macbeth : Fail not our feast.

Banquo : My lord, I will not.

Macbeth : . . . Hie you to horse; adieu,
Till you return at night. Goes Fleance with you?

Banquo : Ay, my good lord; our time does call upon us.

Macbeth : I wish your horses swift and sure of foot;
And so I do commend you to their backs.
Farewell.—

The murderers hired by Macbeth then follow Banquo, set on him in the dark and kill him; one of them goes and tells Macbeth,

Safe in a ditch he bides,
With twenty trenched gashes on his head.

But *Fleance is escaped,* and Macbeth is full of fear again. The supper hour has by this time arrived, and Macbeth has not returned to his place at table, when, we are told, *The Ghost of Banquo rises and sits in Macbeth's place.* I think it is obvious in this instance that the ghost is genuinely the dead man himself, with only the dense part of his physical body struck away, and with no idea as yet that he has been killed, or is either invisible or unwelcome at the table which he had promised to attend. Only Macbeth can see him; the others are already eating and drinking; and of Macbeth's gift of second sight we have had evidence in other parts of the play. To his eyes Banquo is as real as any of the other guests, for when Ross asks

Please 't your highness
To grace us with your royal company?

Macbeth replies, *The table's full.*

Lennox : Here is a place reserved, sir.

Macbeth : Where?

Lennox : Here, my lord. What is 't that moves your Highness?

Macbeth then sees the ghost, and demands, horror struck, *which of you have done this?*

Macbeth (*to Banquo*): Thou canst not say I did it. Never shake
Thy gory locks at me.

Ross: Gentlemen, rise; his highness is not well.

Lady Macbeth: "Sit, worthy friends;—my lord is often thus . . .
Feed and regard him not. (*To her husband*)
Are you a man?

Macbeth: Ay, and a bold one that dare look on that which
might appal the devil?

Lady Macbeth: . . . Shame itself!
Why do you make such faces? When all's done
You look but on a stool.

Macbeth: Prithee, see there! behold! look! lo! how say
you?—
(*To Banquo*) Why, what care I? If thou canst
nod, speak too. (*Ghost disappears.*)

Lady Macbeth: What, quite unmanned by folly?

Macbeth: If I stand here, I saw him.

Lady Macbeth: Fie, for shame!

Macbeth: Blood hath been shed ere now, i' the olden time,
Ere human statute purg'd the gentle weal;
Ay, and since too, murders have been perform'd
Too terrible for the ear; the times have been,
That, when the brains were out, the man would die,
And there an end; but now, they rise again
With twenty mortal murders on their crowns,
And push us from our stools; this is more strange
Than such a murder is.

His wife who knows neither that Banquo's murder has been planned nor accomplished, again admonishes him, and he regains control enough to resume his seat—even to drink to our dear friend Banquo, whom we miss. *Would he were here.* So summoned, *the Ghost rises again.*

Macbeth: Avaunt and quit my sight! let the earth hide thee.
Thy bones are marrowless, thy blood is cold;
Thou hast no speculation in those eyes
Which thou dost glare with! . . .
. . . Hence, horrible shadow!
Unreal mockery, hence! (*Ghost disappears*)

It would be something of an "unreal mockery" to comment on this marvellous scene, so powerful to speak for itself.

The later appearance of Banquo's Ghost—in Act IV—I think we may dismiss as a thought-form. It occurs in the Witches' *dark cave*, where they have, with spells, prepared *a boiling cauldron*, and, in the vapour rising from it, they show Macbeth one figure after another;—just as the modern clairvoyant employs a crystal, or a little pool of ink to gaze into. Some of the apparitions, certainly, are more like materialisations than mere reflections, as they are able to speak to Macbeth; but not Banquo, nor the procession of heirs.

Shakespeare's knowledge of these things was largely culled from a book by King James I and VI, the *Book of Demonologie* published in Edinburgh in 1597 and in London in 1603. The play is believed to have been written largely in order to please the new King from Scotland and, as Miss I. M. Pagan surmises in a recent essay in THE THEOSOPHIST, possibly with his collaboration. King James, in this book of his, had fully described four different kinds of spirits that follow and trouble certain people, and had proved the existence and the wickedness of witches.[1]

As to how much Shakespeare concurred in the reality of these things, Mr. C. Sheridan Jones, writing in *The Occult Review* for November, 1921, has said:

> The witches were, I believe, as real to Shakespeare as to the audience who accepted them without dubiety or hesitation. The difference, in fact, was not between Shakespeare and his audience; their attitude, I suggest, was roughly the same; but between the attitude of our own time to occult beliefs and that of the Elizabethan populace. Between the two there is a great gulf fixed.

After centuries of sceptical criticism, it is a fine thing to find that such opinions are now published. And, if this paper has also served as a reminder of the master-dramatist's greatness in a little-known portion of our life, it will fully have served its purpose.

G. Hilda Pagan

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[1] *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 104 and 105.

BRAHMAVIḌYĀSHRAMA, ADYAR

The opening of the second session of the Brahmavidyāshrama at Adyar took place on the morning of October 2 in the Headquarters Hall of the Theosophical Society. There was a large audience representative of many nationalities, including several new students who had just come from Europe and northern India. Dr. J. H. Cousins, Principal of the Āshrama, presided. Prayers were said by representatives of the great religions, after which all joined in the "daily dedication," written by Dr. Rabindranath Tagore. The Principal made a short statement with regard to the new sessions work, and called on Mr. G. S. Arundale, to deliver the opening address.[1] Before beginning his address on "The Āshrama Ideal," Mr. Arundale read the following message from Dr. Annie Besant.

DR. ANNIE BESANT'S MESSAGE

DEAR FELLOW-WORKERS,—Last year I had the privilege and pleasure of opening the first session of the Brahmavidyāshrama with a series of talks on each of its departments. This year a long and rarely interrupted imprisonment limits my outer activities, and I dare not add another "outing" to the work of yesterday. I cannot be with you in the body. But there is nothing to prevent me from sending you a few words of affectionate greeting on the opening of a second year of fruitful study. You are planting the seed of a great Theosophical University of the future, and the seed is good. The ploughing of the ground has been done by the tireless and well-directed energy of my invaluable co-worker, Dr. Cousins. You are fortunate in having him as inspirer and guide. I would send you my blessing, were it not that I would rather serve as channel for the Blessing of our Elder Brothers to whose service Adyar is dedicated. One of Their dedicated servants opens your work with his inspiring words.

Your faithful servant,

ANNIE BESANT

[1] See p. 176.

SOME INTERESTING FACTS ABOUT PAUL VERONESE

By MARIA VON SZLEMENICS

DR. WELLER VAN HOOK'S Article: "Some Artistic Labours of the Lord of the Cultural System"[1] had a very strange effect on some of us—thinking members of the Hungarian Section.

Dr. Weller van Hook talks about the Venetian Master as the Lord of the Cultural System.

Vast labours He conducts as Head of the Cultural System, as the designer and controller of civilisations; but always He labours with and in the artist's mode of being . . . It is part of His labour to see that men do all their acts of life in the imitation of God's Grace, for He has full power to create, to sustain and to *revolve all things in His mind* and then to be Himself, full of Grace, of Joy, of Harmony and Songfulness. Can you dream a little of the Glory of the Venetian?

History called Him Paul Veronese.

He it was, who with His Brother's aid, poured Italy's cup full to overflowing with the golden glory of the Arts during several centuries.

Paul Veronese? Is it possible?

I have been in Venice and Milan, know all the Picture Galleries in Paris, London, Vienna and Munich, have a collection of all the pictures, that made a deep impression upon me—and not a single one by Paul Veronese. What a shame! I thought I knew something about painting, spent weeks and weeks of my life in Picture Galleries, lost in the marvels of the old Masters and, according to Dr. Weller van Hook, He, the Lord of the Cultural System, did not inspire me by His Art! A memory of big banquets, scores of gorgeously dressed people, beautiful women, exquisite colours and brilliant effects, most delightful, cool and elegant halls, transparent air, marble columns, were all that I could recall into my memory in connexion with Paul Veronese.

[1] THE THEOSOPHIST, December, 1921, pp. 276-8.

Surely there must be something wrong I thought, either with me or the statement. With the kind aid of a friend, who had time to study and find out as much as possible about Paul Veronese, his works, life and character, I, for the first time in my life, began to take a deep interest in Paul Veronese. My friend read all about him that he could lay his hands on in our Libraries, made careful notes and copied passages, brought me reproductions of his works. The result, however, was all but satisfactory : I found things which I did not expect to find.

Dr. Weller van Hook tells us that we can read in the History of Art

> what He did, how He bore Himself among men, and how He is said to have left the body at a certain time, though He did not at all.

Now, I shall tell what I found about Paul Veronese in the History of Art, and at the same time kindly ask Dr. Weller van Hook to let us know whence he has drawn his information, and how the idea came into his mind to connect such a high Master as the Venetian with Paul Veronese.

All the critics agree, that

> Paul Veronese's person was well known from the portraits left by himself and others: he was a dark man, rather good-looking than otherwise, somewhat bald in early middle age, and with nothing to mark an exceptional energy or turn of character. In his works the first quality which strikes one is the palatial splendour. The pictorial inspiration is entirely that of the piercing and comprehensive eye and the magical hand—*not of the mind.* The human form and face are given with decorous comeliness, often with beauty ; but of *individual apposite expression* there is next to none. In fact Paul Veronese is pre-eminently a painter working *pictorially*, and in no wise amenable to a literary or *rationalising standard.*[1]

F. H. Meissner in his book on Paul Veronese says about the same thing, adds however some words which are important :

> His women are of a beauty which made the sensual Venetians' hearts beat quicker, but there is no *soul* in them.

Last but not least we have to face the fact that Paul Veronese was the *latest* of the great cycle of painters of the Venetian School.

Now, let us see " how He bore Himself among men ".

All critics agree that he was a kind man of the *average* type, a good husband and father of ten children, neither a scientific nor a literary man.

Those who know a little about Leonardo da Vinci will remember the heaps of MSS. left by him. Or, who has not heard of Michelangelo's

[1] *The Encyclopaedia Britannica*, Vol. xx, p. 965.

Sonnets about Religion, Platonic Love and Mysteries of Art? The more one knows about those many sided geniuses, the more one will be astonished to hear that there is only one letter left by Paul Veronese. This letter, however, shows us that Paul Veronese was not an educated man. Not only the style of the letter proves that much, but also the spelling—*phonetic orthography*—and the use of such words as no educated Venetian would have used. The letter is signed PAOLO CALIAR PITORE (Pitore with one "t"). This letter is in Leipzig.[1]

But there is a still more interesting and much more important fact than the letter, that draws light on the mental capacities of Paul Veronese, and shows us clearly "how He bore Himself among men".

By the order of some Abbot, Paul Veronese painted the "Last Supper" and put some grotesque figures in the foreground of it. Amongst others, drunken Landsknechte and a man bleeding from his nose, etc., etc. The Abbot revolted at the profanation of our Lord's Last Supper, and asked the painter to move the grotesque figures. Paul Veronese, however, refused to do so. At last the Abbot put the case before the Court of the Inquisition. The genuine Protocol of his trial, 18th July, 1573, is still in existence in the Archives of the Sancto Ufficio; the reprint of the same appeared first in the *Gazette des Beaux Arts*, 1867.

I am translating from the German translation of the Original, and only giving an extract of it:

Judge: Did anyone order you to put German buffoons or similar things in this picture?

Paul Veronese: No, but I got the order to decorate it as I thought suitable; it is big and can hold many figures.

Judge: Are not the decorations you Masters use in your pictures understood to be in harmony with the subject of the painting? Or are they left to your imagination without any sense or choice?

Paul Veronese: I do my paintings with due consideration and as well as my mind can grasp the subject.

Judge: Do you think it befitting to put buffoons, drunken Germans, dwarfs and other stupidities together with our Lord's Last Supper?

Paul Veronese: To be sure, I don't. I agree that it is wrong, but I come back to what I have said before, *i.e.*, that it is my duty to follow the examples my Masters have given me.

Judge: What have your Masters done? Did they perhaps do similar things?

[1] Guhl Rosenberg: *Künstlerbriefe*, II, 368.

Paul Veronese: Michelangelo depicted in the Pope's Chapel our Lord, His Mother, S. John and Peter and the heavenly Court, and he represented all the figures, as for instance the Holy Virgin naked, and in different positions which were never inspired in him by the holy Religion.

Judge: But do you not know that if one depicts the Last Judgment, for which one is not allowed to put on clothes, there is no reason to paint them? But what is in those figures that is not inspired by the Holy Ghost? There are no buffoons, no dogs, no weapons, nor any other jokes. Does it still appear to you that you were right in painting your picture as you did, and do you still want to give us the proof that what you did is well and decent?

Paul Veronese: No, my Lords, I have no intention to do so any longer; but I did not think that I committed any wrong. I did not consider so many things.

What a mental dwarf the great painter seems to be in comparison with his Judge who, perhaps not an Artist himself, enters into the spirit of Art, and who being not sensual himself does not see any indecency in the postures of the naked figures. To be sure the eye of the looker-on must be unclean to see impurity in Michelangelo's Last Judgment, for Michelangelo did not put any into it.

And now let us consider the last point, *i.e.*, how he left the body; although Dr. Weller van Hook says he did not. Well, at the age of sixty he took part in a procession, caught cold and died after a short illness according to the *Book of the Dead* of the Church S. Samuele in Venice. He was buried at the Church of S. Sebastian, which owed its glory to him. On his tombstone there is the following inscription:

PAULO CALIARI VERON:
Pictori Celeberrimo Filii
Et Benedict. Frater Pientiss
Sibi Posterisque Decessit.
XII. Kalend. Mai.
XVo. LXXXVIII.

That is plain and simple enough. Paul Veronese was a well-known man in Venice, with a large family and many pupils. If he had left Venice and had never returned or even gone for a walk and never come home, there would be some reason to suspect that he did not die, but to one knowing the circumstances it is impossible to see anything mysterious in Paul Veronese's death.

The well-known painter, with all the nobility of Venice, took part in a procession held in honour of the Pope Sixtus V.'s Jubilee, caught cold, took to his bed, and never left it but died there in the midst of his family. It is a very prosaic death, the death of the average family man, as Paul Veronese was during all his life.

After my studies concerning Paul Veronese the question arose in my mind: "What difference would it have made to the Culture of the World if Paul Veronese had not lived? Do not let us forget that he was the latest of the great Venetian painters, and had therefore little influence upon other artists and on Art itself. There would be some scores of very beautiful pictures less, to be sure, but that is all.

Can anyone imagine that Paul Veronese's activity was a field of activity big enough for the Lord of the Cultural System?

Does Culture consist in pictorial skill only?

Could it be possible that the incarnation of the Lord of the Cultural System would be of so little value to Culture, that there would be hardly any loss if He had not incarnated at all?

These are questions, some of us were asking ourselves, and it would be rather interesting to hear Dr. Weller van Hook's answer to them.

There are other points in the same article which seem just as strange as the choice of Paul Veronese, which, however, I am not going to touch. As an ardent seeker of Truth, the only Goddess I bow to, I thought it my duty to state what I learned about Paul Veronese, according to facts anyone can verify. There is no use in dreaming about the past. We ought to dream as much as possible of the future. What else is an optimist doing but dreaming dreams of a beautiful future? Let all of us be optimists, idealists and our dreams will come true! That's where Imagination has its rightful place. When it errs into the past it distorts facts and puts errors in the place of Truth, which is exactly the opposite to what Theosophists are expected to do, and should do.

Maria von Szlemenics

GENERAL REPORT ON THE VIENNA CONGRESS

A VERY large number of members were present; members from 35 National Societies. Everything went through without a hitch or a ripple of wrong feeling. The Konserthaus had two halls for the meetings, with, in addition, a third great hall for the public lectures. The public lectures were unusually successful, and the hall, which is as large as the Queen's Hall, was very well filled each time.

Several Council meetings of the Federation took place, and it was decided that Miss Dijkgraaf should be once again Secretary for the next two years. Seeing that 1925 is the fiftieth anniversary of the T.S., the Federation suggested that the World Convention out of India, allowed by the Rules, be held in 1925 at the Hague. The Federation would forego its own biennial Congress, though one or two official meetings could be arranged for the transaction of Federation business during the World Convention of the T.S.

One very useful work begun was that by the German, French and Belgian members, who have made a nucleus among themselves, to keep in touch with each other, and to do everything possible to put an end to the spirit of hatred that now prevails owing to the difficult situation in the Ruhr district. Full particulars for publication will be sent later. A Federation, with Mrs. Sharpe for Secretary, was organised from members of most of the nationalities present in Europe, to develop the International idea. No doubt Mrs. Sharpe will write about it herself.

INFORMAL REPORT OF THE WORK DONE AT THREE MEETINGS OF THE GENERAL COUNCIL, T.S.

I. You will have received the long statement of the Swedish General Secretary, Mr. Cronvall. Much as I disagreed with some of his statements, I thought it best that full attention should be given to his statement. As a means of facilitating the work, a small Sub-Committee was first appointed to talk matters over with him and to report then to the meeting of the General Council. That Sub-Committee was composed of the General Secretaries of Switzerland, Italy, Germany, Wales, with, in addition, Cronvall, Krishnaji and myself.

I think Cronvall realised at this small meeting that some of his statements were rather intemperately put. He was only speaking for his Section, where evidently there has been a good deal of difficulty, partly owing to the indiscretion of E.S. members, who, out of a sense of loyalty, have been intolerant of those who have criticised.

Cronvall was very nice, and is most anxious to do the best for his Section. Finally, we came to a general line of agreement which we presented to the full General Council. The matter was there discussed, and there were two possible lines of action. First, we were all agreed that, in practice, members do break the principle of tolerance, when each group insists that its leaders and teachings are the only Theosophy. Cronvall himself recognised how constantly you had spoken for freedom of opinion, and that no statement could be fuller than what you had already made. The difficulty lay in the human nature of our members, who were constantly transgressing the spirit of tolerance. Still, it seemed to us that it would be a good thing to reiterate our general principles.

The two alternatives were (1) to have certain resolutions passed by the General Council as a whole which should be made a statement of what the T.S., attitude was as to teaching and to teachers; (2) not formally to pass any such statement as to what the Society stood for, but rather to ask you, as President, to write a statement which would incorporate what we wanted. We felt that you could do the thing best.

You will know that you wrote some years ago a brief statement of what Theosophy is as a philosophy, which now is incorporated in all our pamphlets and general literature. Our idea is that if some such statement could be drafted by you, and then sent to the General Secretaries all over the world for any additions or modifications which they wanted, then, after their changes, it could be issued by you. When finally issued, it could be put at the end of our Theosophical literature for the information of enquirers, and one suggestion is that it might be actually incorporated into the Form of Application, so that each member would know exactly what was expected of him as a Theosophist.

After much discussion, the following are the points which we thought should be brought out in your statement;

1. Seeing that no special writings or writers are imposed on members as the sole exponents of Theosophy, all religions, types of mysticism, philosophies and sciences of the past, present, or future, have great truths in them which are a part of Theosophy.
2. That no member is obliged to believe in any teaching or teachers whatsoever.
3. Yet, on the other hand, members are allowed to believe in and to follow any teacher or teachings which they like so long as they do not declare that *their* beliefs alone are Theosophy.
4. That freedom of action is allowed to all members in their Theosophical relations so long as courtesy and brotherly conduct are not violated.
5. That the T.S. is on a democratic basis.

These general recommendations are obvious, but I can explain what lay at the back of them.

First—that there are some members who hold that H. P. B.'s writings are the only authoritative teachings, and on the other hand, others hold that yours and C. W. L.'s are the best teachings, and so on ; they divide.

Second—some E. S. members do seem to have been indiscreet in the way that they have claimed greater authority in the direction of E. S. affairs because, as E. S. members, they were following your direction or claimed to be doing so. The clause about the T.S. being on a democratic basis is given in order to make clear that no secret body within the Society is recognised by the Society as having any official relation to it or influence over it.

One matter which was mentioned à propos of the E. S. is whether it was advisable, in a statement of yours on initiating a member, to tell him of the existence of the E. S. This statement has been published and is used in some countries. Opinion was divided among the General Secretaries whether it was advisable or inadvisable to mention to new members the existence of the E. S. There was no feeling whatsoever of antagonism to the E. S. from anyone, but it was merely a matter of opinion whether we could, by not mentioning the E. S. in that general statement to the member which is given sometimes, avoid difficulties later on. On the whole, most General Secretaries saw no reason to object to the mention of the E. S.

The General Council, in sending you the above statement, requests you to draft some general statement, and then to send it to the General Secretaries before finally issuing it. They request this in order that any particular local difficulty, which we here do not know of, may be mentioned to you by the General Secretaries not actually present.

II. The French General Secretary brought forward a resolution, which was carried, to the effect that it is advisable to make the place for the official transaction of the business of the General Council, not only Adyar or Benares, as now. Now, all resolutions can only be dealt with either at Adyar or Benares and be made executive. The only exception is when there is a World T.S. Convention outside India. But the resolution desires a change in the Rules so that, on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature. Before such business could be transacted, the business would have to be notified at least three months before to the General Secretaries, and the Chairman of the Council must be either the President or Vice-President or some special nominee for that purpose sent by the President. All resolutions passed at such a meeting of the Council would be as binding as resolutions passed at Adyar.

III. A motion was brought by the Belgian General Secretary that the T.S. be formally affiliated to the Union des Associations Internationales of Brussels, to which already 230 International Societies

are affiliated. As M. Polak could not answer fully as to the organisation of this Belgian Association, the matter was dropped. He was asked, however, to send particulars to each General Secretary, and the General Secretaries were requested to write on the matter to the Recording Secretary.

IV. Once again the question of 8d. per member came up—whether it should be at the pre-war rate, or the present rate of exchange. I explained that the matter had already been voted on at a previous Council meeting and the pre-war rate decided on, with the proviso that General Secretaries unable to pay at that rate are allowed to send what they can.

JOHN CORDES

THE PASSING OF THE GENERAL SECRETARY OF THE INDIAN NATIONAL SOCIETY

AT a joint meeting of the Adyar Lodge and the Service Lodge held on Sunday the 7th October, 1923, at the Headquarters of the Theosophical Society, Adyar, the following resolution was unanimously passed:

That this meeting of the Adyar and Service Lodges places on record its sense of the profound loss to the Society as a whole, and in particular to the Indian Section, on the passing away of Rai Bahadur Purnendu Narayan Sinha, the deeply loved and respected General Secretary of the Indian Section.

Rai Bahadur Purnendu Narayan Sinha's tenure of office has been specially marked by the permeation throughout the Section of a spirit of peace, comradeship and harmony, and the very high esteem in which he was held by all classes and creeds, particularly in Bihar, afforded much impetus to the spread of Theosophy throughout the country.

NOTICE

THE Manager of the T.P.H., Adyar, Madras, will be grateful if any member, possessing the Reports of the Annual Convention of the Theosophical Society for the years 1885-1887-1889, will give them for reference, or lend to be copied.

CORRESPONDENCE

MR. ERIK CRONVALL'S LETTER[1]

A FEW thoughts strike me on reading Mr. Erik Cronvall's letter addressed to the President, T.S., and others, and I should thank you to insert this letter if you think it can serve any useful purpose towards the discussion invited by Mr. Cronvall.

In view of the President's comments, with the sense of which I think the majority of the Fellows of the Theosophical Society will be in agreement, I propose to confine myself to a point or two. In the first place it would be well to recount here that the only belief binding on us on admission to the T.S. is the recognition of the Universal Brotherhood of Humanity, and hence we have in our fold members of all creeds, believers in God, Atheists, and every type that one can think of. That is a broad enough platform. But as a matter of fact we know that the T.S. as a body would be lacking in cohesion, strength and vigour and would fail in the purpose for which it was launched if an appreciable number of its members did not seriously turn their attention to the other two Objects of the Society and arrive at some common deductions and beliefs, in Reincarnation, Karma, etc., though not necessarily holding identical views on these or any subject. The second of our Objects is "to encourage the study of comparative Religion, Philosophy and Science," and the wonderful work done by the T.S. in the direction of lessening Religious antagonisms is unique. Its philosophy of life has been the solace and refuge of many a weary soul and what Theosophy has to say of Science is nothing but illuminating.

Now, the difficulty I think with Mr. E. Cronvall, and others of his opinion, lies in connexion with the Third Object "to investigate the unexplained laws of nature and the powers latent in man". Our motto is "There is no Religion higher than Truth" and every earnest member is a seeker of the TRUTH. He tries to reach his goal, as is aptly put elsewhere, "by study, by reflection, by purity of life, by devotion to high ideals"; and in the course of his search he has realised that it is futile to impose on another any belief, as "belief should be the result of individual study or intuition . . . and should rest on knowledge, not on assertion". We have ample evidence of how our President has, times out of number, impressed on all the value of arriving at any decision or conclusion by independent thinking, and how often she has pointed out the danger to the T.S. or any body if this priceless possession of the human race is subordinated. It could not but be so, knowing as we do what storms and struggles she has passed through in this life—all through the exercise of her critical faculty and independence of judgment. And it is doubtful if any other recognised leader or worker has at any time imposed his views or "any special teaching at the expense of others". Now

[1] See Supplement to THE THEOSOPHIST, September, 1923.

it may happen, perhaps often, that through misguided zeal born of conviction or intuition certain members of the T.S. have been and are intolerant towards others. This is certainly un-theosophical and one fails to see why, if the offending member or members happen to belong to that much misunderstood organisation the Esoteric School (to which I shall presently refer), the whole body of its members should be attacked and from such personal incidents conclusions should be arrived at which are contrary to fact; as that this "private group" "hierarchically governed" is "domineering" and has become a "power within the T.S." which is not "healthy" to the T.S., as a result of which some members have "preferred to leave the Society altogether" evidently "for the promulgation of the original Theosophical ideas" and "to work for the realisation of *their* Theosophical ideals," etc., etc. It is quite true that many of the Officials of the Society belong to the E.S., but it is the general body of members who elect them to these offices which they have deserved to occupy by their devotion to our cause, by unassuming, selfless and tireless work, by their grasp and knowledge of our literature. And naturally so, as a result of years of regular and patient study and a systematic building of character. Undoubtedly the objection here is to the existence of any organisation in the T.S. which is not an "open" body to which members can have access in the ordinary way as also to its teachings which are only and can only be given on the promise of secrecy. It is patent to all students of the "Ancient Wisdom" that throughout the ages without any single exception and in every Religion there have existed the "Mysteries" revealed to but a few, as knowledge here means power. For, should this knowledge pass into the hands of clever people but of uncontrolled desires and working for their own ends regardless of the common good, it would be misused and place humanity at their mercy. See the Scientists of to-day. To what end do they use the knowledge they have wrested from Nature but to destroy the largest number in the shortest time with least danger to the Nation they belong to? Knowledge of this sort must be withheld from such as these. In Christianity also there are numerous allusions to this hidden teaching for the few. But to us who are of the East it is common knowledge that one, who after lives of turmoil at last turns his face homewards and determines to tread the Path, the aim of which is union with God, has to place himself under one whom he considers his Spiritual Superior, his Guru, giving him thenceforth complete obedience, never doubting, never wavering in the trust he has reposed in his Teacher; for it is this Teacher who is to lead the pupil by the spoken word to the higher rungs of the ladder of evolution until "Salvation" is gained. What use then to battle against a fact in nature? Even in the outer world in the higher branches of learning one places oneself under an expert. A student learning under a Professor of Science does not question and doubt his preceptor but knows that someday he, in his turn, will stand in his preceptor's place if he will but obey and follow his instructions, and all things will be proven to him to his complete satisfaction at the proper time. Should he rebel and attempt to traverse all the ground from the beginning alone and single handed, he runs needless danger

and wastes valuable time.* The E.S. similarly tries to serve such a purpose in the exigencies of the modern world. And, if the members thereof recognise one as their Spiritual Superior and try to follow the guidance given, why should anyone who cannot accept similar guidance and is left free to walk his own way hinder another from following the promptings of his inner nature? It is all imagination to think or say that this body in any way desires to "domineer" the T.S. or wishes to impose on it "any belief in authorities," in a "hierarchy of 'initiates' of different degrees," in a "number of mediators between God and man"! The approaches to the One Truth are many, and foolish and ignorant indeed is he who forces on another his way of approach as the only way.

DOSSABHOY S. DALAL

MR. SUTCLIFFE AND GRAVITATION.[1]

MAY I trespass on your columns in order that I may reply to those who have had the kindness to help me with their criticism.

I do not think Mr. Sutcliffe has quite grasped my point. As I understood his article, he said that the electron was the atom in a different gravitational field. How then does he explain the great difference in size between the two? Transferring the atom to another field will not alter its radius.

With regard to the theory of Relativity I think it must be admitted that a theory which reduces all the laws of dynamics, as well as those of gravitation, to one simple law must certainly be a simplification, and I have not found that physicists think otherwise. It is true that very advanced mathematics are required to interpret it, but that is another question and even then the trouble is not so much with the theory as with the problem of applying it to our limited three dimensional space. Neither is it really inconceivable to the scientific mind, though we cannot limit truth by the power of conception of the physical brain.

I must thank Mr. Subramania Aiyar for pointing out the quotation from the *Inner Life*. Unfortunately it seems to have been written when our knowledge of electrons was much less than it is at present. For various reasons it is now understood that there is only one or perhaps three electrons in the hydrogen atom and one positive nucleus whose structure is still obscure. I think this one electron and one positive nucleus is represented by the diagram in *Occult Chemistry* of the hydrogen atom, where it is first split up into two bodies, one positive and one negative; though on this point I should like some assistance.

W. R. C. COODE ADAMS

[1] See THE THEOSOPHIST, July, 1923, p. 495, and September, 1923, p. 753.

TWO DISCOVERIES

YOU will rejoice no doubt on hearing that lately two scientific discoveries have been made of the greatest importance, implying a new justification of H.P.B.

Professor Samuel Bublard, having returned from a research trip in the state Arizona, U.S.A., reports to have found in the territory of the Grand Canyon, Colorado, lying in a cave, face downward, two giant human fossils about five yards high, whose limbs have the same proportions as men of our days. These fossils are in such an excellent state of conservation that they resemble statues; even the hairs growing abundantly on the head are intact. The right arms are kept on high. The English professor is of the opinion that the two giants were chiefs of a prehistoric tribe inhabiting the continent of America who were buried in a river whose water contained lime-stone. One may conceive a notion of the antiquity of these fossils from the fact that the grotto in which they were found is now lying about 1,440 yards above the bed of the river. The faces have not been detected yet.

The other discovery is that of the noted archæologist and philologist Franz von Wendrin, in Scandinavia, described by him in *Westermanns Monatsheften*. After many years of labour he has at last succeeded in deciphering the mysterious inscriptions of Bohuslän, on the rocks of the coast between Götaburg and Bergen, said by him to be many thousands of years older than the oldest of the hitherto known. From the astronomical communications they contain, in which the Great Boar plays a prominent part, these inscriptions must be at least twenty thousand years old. About that time a migration took place of a German tribe, the Lugiers or Vandals from Bohuslän to Germany in search of food, namely horses. They crossed the sea, sailed up the Oder and after two years at last found the country of the wild horses where they settled. They succeeded in holding their own against the original inhabitants of the country and, where Fraustadt lies now, built houses on stakes, broke horses, cultivated the land and at regular interval sent horse-meat to Scandinavia. Here they remained for 180 centuries peopling a part of Germany until they were pushed back by the invading Slavs and Mongols. The Lugiers were excellent navigators who visited Egypt, the Cape of Good Hope, North—and South America and had reached a high state of civilisation. More than fifteen thousand years ago they knew the earth to be a sphere and they possessed an astrological knowledge ten thousand years before the Babylonians. According to Von Wendrin they founded the Egyptian, Cretensian, Aztek and probably also the Chinese civilisations: from which he draws the conclusion that at last it has been proved that the light did not come from the East but from the West. Well, at least the Lugiers seem to have been Fourth Race people, probably the last of the Arcadians, since they are to be traced back from the Antarctic to the Pacific. It will be interesting to watch a further development of the discoveries.

The Hague J. K. HAPPÉ

REVIEWS

Buḍḍhist Philosophy in India and Ceylon, by Dr. A. B. Keith. (Oxford University Press. Price 10s. 6d.)

This is a very full and able work by an eminent Samskṛtist, and contains so much that a reviewer can only touch on certain points of interest here and there. Prof. Keith is of opinion that Buḍḍhist writers of to-day have put into the Buḍḍha's mouth doctrines and ideas which were really developed much later. He holds that the fixing of the Canon at Asoka's Council is impossible of belief, also that the view of Buḍḍhism put forth of late years—that of a subjective idealism—cannot be maintained. No doubt the views of Buḍḍhaghosa and Dhammapāla, A.D. 500-400 are those now held by the Ṭheravādin School in Ceylon and Burma, or, we might say, uncritically swallowed by Elders who repeat the texts, study the Commentaries, and are ignorant of the many roads thrown open by the development of Western science and philosophy, especially in Psychology. As the author says in his Preface: "Buḍḍhism, as a revealed Religion, demands faith from its votaries, and a sympathetic interpretation in some degree even from its students." Anyone who has read through the Piṭakas critically will have to confess that it is impossible for the contents of this Canon to have been set down on the spot or even in a short period of time as finished doctrines *ab ore magistri*. There are additions and developments in every book, while the Abhiḍhamma, or extra doctrine, is evidently a later re-arrangement of the traditional outline of teaching preserved at the early Councils. Certainly the Buḍḍhist Canon has yet to undergo the searching, ruthless criticism to which the Christian scriptures have been subjected. This may be done better when the field of Mahāyāna has been further tilled and its fruits sorted.

A very full and critical account is given of the views of the chief schools into which the Ḍhamma broke up at the Master's death, say about 500 B.C. and we have a careful comparison between the

Buddhism of the Elders or Thera-vādins and that of the Mahāyāna, which took birth in Northern India and spread to China, Japan and Thibet.

Part I deals with Pāli Buddhism, Part II with developments in Hīnayāna, Part III with the philosophy of Mahāyāna, Part IV with Buddhist Logic. The footnotes containing references are very full, and the editing carefully done. We have space to refer only to the kernel of dispute between Buddhists and "heathen," *viz.*, "What is reborn?"

Prof. Keith writes, after discussing the traditional views and teachings and the arguments of Sati, a questioner of the Buddha on the matter of rebirth (p. 79):

> The true solution (of the dilemma as to self and not-self) appears to lie in recognising that the error of Sati was not in asserting that consciousness transmigrated, but in asserting that it transmigrated unchanged (*anañña*) . . . if this view be accepted, it has the great merit of explaining the assertion in the *Mahānidāna Sutta* that there is a descent of the consciousness into the womb of the mother preparatory to rebirth.

Prof. Keith here rejects the view of the late Prof. Rhys Davids that this is an "animistic implication . . . which would have, of course, no significance for Buddhist Doctrine". He would take this phrase "descent of consciousness quite literally, and there is good authority for so doing, for it occurs in other passages as a simple statement of fact, not a figure of speech. Again in the well-known passage in *Milinda Pañha* (123), Nāgasena states that three things are necessary to produce conception, *viz.*, a capable father and mother, and the co-operation of a *gandhabbo*, a sort of heavenly being which presides at birth. Prof. Rhys Davids, in his translation of Malinda P. omits this passage (as improper), so that we have no clue as to his view. The word has somewhere been translated as "fragrant essence" owing to the derivation from *gandha*, scent. What is this *gandhabbo*? It undoubtedly means one of a class of devas generally concerned with music. Ceylon scholars, such as the late Sumaṅgala, to avoid the "animistic implication" deliberately alter the word to *gantabbo*, "someone fit to go (to rebirth)," but even this does not improve matters, for the third person is still implied. If the passage, the only one that we can recollect of this sort in the scriptures, be correct (though M. P. is not a Canonical Book, it is recognised to-day as most orthodox), then it implies that there is really a permanent basis of re-birth, a sort of permanent atom or field-germ, lasting throughout the kalpa and only disappearing at arahatship, an atom in which kārmic

characteristics or latent powers are stored up, just as the hereditary physical qualities are contained in the parents' contribution to the personality. Such is the deeper Theosophical teaching, and the only explanation that to our mind can satisfy.

The idea of continuity of consciousness is followed up more closely in chapter IX. At any rate there are many passages in the Canon where a person reappears after death and is recognised by the Buḍḍha as the same with the person just dead, so that for a time at any rate the physical personal consciousness abides, but it must of course fade out in time. The facts force us to accept as truth that, though the person reborn is *na ca so na ca āñño* (the same yet not the same), yet the resulting personality is really the fruits of a previous sum-total of *sankhāras*, a putting out or further trial of the contents of consciousness, in strict accordance with the possibilities of that (suggested) permanent atom. Stress is constantly laid by the Buḍḍha on the fact that persons trained in an alien view, such as the *āṭman-* or orthodox Hinḍū belief—or its opposite, the annihilationist view of the day (equivalent to the more material scientific belief of to-day), "that this ends"—that such persons are unable to penetrate the Buḍḍha ḍhamma in this matter. Perhaps we may include Prof. Keith *at times* among the āṭmanist brahmins. On the other hand it must be allowed that the orthodox Buḍḍhists of the Hīnayāna of to-day accept wholly the somewhat bald, though voluminous teachings of Buḍḍhaghosa and Ḍhammapāla, which are really dogmatic beyond the teachings of the Master, who held his tongue on all subjects which nowdays we want to know. In short we require a re-statement of Buḍḍha Ḍhamma.

F. L. W.

A Manual of Buḍḍhist Philosophy, by Dr. W. M. McGovern. (Kegan Paul. Price 10s.)

Dr. McGovern's previously published work entitled *An Introduction to Mahāyāna Buḍḍhism*, shows a thorough grasp of that side of the religion which prevails in China, Japan and Thibet, his residence in these countries and his knowledge of their languages giving him peculiar advantages for such work. The present volume is the first part of a work on Buḍḍhism, both Hīnayāna and Mahāyāna. It deals

with Cosmogony, and is naturally very dry reading for the initiated or rather for all but professed students of Buḍḍhism. Buḍḍhist cosmogony is swallowed whole by devotees, sniffed at by philosophers and rejected utterly by "the heathen". Mount Meru, the various heavens and hells and the inhabitants thereof are described in detail, in miles, feet and inches, so to speak. The sun is about six hundred miles in diameter and the moon only twelve miles less. The sun is made of gold and crystal, the moon of silver and lapis lazuli. One of the hells is aptly called *Aṭaṭaṭa*. It is so cold that its inhabitants can only utter this sound with chattering teeth. These picturesque details, however, may be set aside by those philosophically inclined, who will pass on to the section on psychology (under Cosmic Analysis). The Introduction gives a thorough history of the different sects into which Buḍḍhism split up on the death of the Founder, and perhaps even in His lifetime. This part covers the same ground as Dr. Keith's book reviewed above, but it is not so full, as the book deals rather with myth and primitive belief. We notice a few errors in the section on Cosmic Geography, where among the zodiacal signs (pp. 58-9) *Virgo* and *Gemini* are transposed, and *Bṛhaspaṭi* is mis-called *Venus*.

Much is yet to be done in connexion with the study of Mahāyāna Buḍḍhism or that side of Buḍḍhism which is contained in Samskṛṭ, Chinese, Thibetan and Japanese, in order to the proper understanding of Buḍḍhism as a whole. During the last forty years attention has mainly been given to Pāli Buḍḍhism, and it may be said that we know fairly accurately now all that is to be found in that canon. Early Buḍḍhism, as shown therein, is mainly concerned with ethics, and on this the Founder laid chief stress, as a reformer. It is in Mahāyāna that the deeper or transcendental or developed side of the philosophy is to be studied; but, as Dr. McGovern remarks: "In order that we may lay the foundations for a later, more serious study of Buḍḍhist philosophy, it is necessary that we flounder among mythical continents and impossible seas." Those who persevere in going through this volume will be better able to appreciate the second volume, which we hope will soon appear, now that the author has returned from his Thibetan adventures.

F. L. W.

Eternal Truth, by Jwala Prasad Singhal, M.A. (Saṭ Gyān Prakāshak Mandir, Aligarh. Price Rs. 7.)

This book appears to be an attempt at a new system of philosophy. It is chiefly remarkable for the excellence of its last chapters and the mediocrity of the initial ones. The last chapters are devoted to most powerful arguments in favour of the cultivation of the virtues. This part of the book is very good indeed, and atones for any deficiencies elsewhere. Such books always do the world a service, and cannot fail to have a good effect on anybody who reads them. Especially impressive is the concluding appeal to the Lord of Love incarnate upon earth.

These magnificent results are based on metaphysical conceptions which are distinctly disappointing. The author is very good at picking holes in other people's absurd theories, but there are three conceptions which he himself has not grasped.

These are:

(*a*) That everything that has being is an expression of God, and that the very stones beneath our feet may whisper "I am He".

(*b*) The theory of Evolution.

(*c*) The nature of the Absolute as explained in *The Secret Doctrine*.

The author arraigns Mrs. Besant for her belief in evolution merely because he does not understand (*b*) and (*c*) above. However, he afterwards assumes evolution by means of reincarnation, and fails to explain his inconsistency.

The Logic of the book is not good. However, it is the conclusions that are most important, and these are excellent, but the author has been lead to them not so much by his reasoning as by his fine intuition.

The book is got up in the most flamboyant style. It is stated that the book is an attempt to lay the foundation of an unassailable ethical system because based upon absolute reason. Most other philosophers have also thought that their books were based upon absolute reason.

L. E. T.

Secret Sects of Syria and the Lebanon, by Bernard H. Springett. (George Allen & Unwin, London.)

Half a century ago *Secret Sects* would have been a name to rouse political suspicion on the one hand or religious bigotry on the other and would have at once called up to the mind of the average reader dark and unholy ways. Fortunately the spirit of tolerance is spreading and this volume should do much to encourage it and to clear away the unjust suspicion which usually hovers round any organisation to which a certain amount of secrecy is attached.

Beginning with the most prominent of modern secret organisations, Freemasonry, the author traces it in its two aspects, religious and ritualistic or ceremonial, through its mediæval representatives, the heretical religious movement going under the generic name of Manîcheism on the one hand and the Order of Knights Templars on the other, to the Ancient Mysteries of Egypt, Greece, Chaldea, India and Britain, between which he draws interesting parallels. Incidentally we get much interesting details on the history of races, traditions and rituals amongst the many sects and races that are still to be found in Western Asia, Egypt and Greece, details which are culled from such widely divergent sources as Mme. Blavatsky and the Earl of Carnarvon. At the same time we find interesting parallels drawn between Christian heretical organisations and movements such as those mentioned above and similar Muhammadan heretical and religious organisations and sects such as the Order of Assassins and the Schirte and Dervish sects. Thus the author deepens that mystery that surrounds that Holy Land from which Europe has drawn its religious inspiration, while at the same time he brings it into prominence as the battle ground of two "faiths" which, at bottom teaching the same truths, were yet used by two different races as their "casus belli".

But perhaps the most suggestive chapters of the book are those which deal with the "mix-up" of Christian, Jewish, Gnostic and Muhammadan traditions and teachings that is found amongst the Druses and Nusairis, who he tells us, are probably the most prominent representatives of the ancient, (or older) sects and races, Chaldean, Gnostic, Egyptian, Syrian, Hivites, etc., etc., who have inhabited this region "from the re-peopling of the globe after the flood". The most serious fault we have to find with the book is the attempt that is thus made to make races coincide with religious sects. This cannot be done in the case of any existing peoples any more than it could be done in any nation of the present day. Nevertheless, whether

correct as to historical racial origin and source of their religious beliefs or not, we get what is probably the most complete account of these two peoples that has yet been given to the world, though it may only be "impressionist" in character. In reading it we are taken out of the hurly-burly of modern religious and political strife into a world of calm, quiet and sincere religious worship and devotion, where indifference to external form is taught so long as the true spirit exists. The author himself cannot grasp the idea of a "Theosophy" which may be the source of each and all forms of religion and so leaves a feeling of disappointment in what is perhaps one of the most disinterested studies of religious sects and beliefs of modern times. Also although fully conscious that Christians and Muhammadans alike have been guilty of excesses in the name of their respective religions he cannot quite rise above the suspicion attached to Muhammadanism and grant to its mystical sects a sincerity equal at least to that of the Christians.

Nevertheless we hope for the book a wide circulation not only because of its inherent interest but also because of its generally broad spirit of tolerance.

B.

The Fringe of Immortality, by Mary E. Monteith. (John Murray.)

This book is a sane and clear statement of the author's psychic experiences along different lines, mainly automatic writing and telepathy. Her faculties in these directions manifested themselves unexpectedly, and she was advised to allow them to develop quietly without any assistance from séances, professional mediums or even books on the subject; though such books were read after her own powers were thoroughly established.

The book gives no new theory, and the instances given are of much the same kind as appear in all other books on the subject, but the subject is treated quietly, logically and rationally and would create a favourable impression on any but a prejudiced reader.

E. M. A.

Book Notices

Everyday Efficiency (4s. 6d.), and *How to get What you Want* (5s. 6d.), by O. S. Marden, deal with the training of character and the training of the physical body : *The Religion of To-morrow* (4s. 6d.), by W. J. Colville, shows the influence of various modern cults on religious thought. All three books are published by William Rider & Son., London.

The Bedrock of Health—originally the work of the late R. J. Ebbard. The present revision is by his fellow-worker, F. W. Vaughan, and is based on identical principles of self-treatment for disease by the Antitoxemic Nature Cure. It meets an ever-present need with common-sense and clarity. (L. N. Fowler & Co., London. Price 7s. 6d.)

In Power Through Repose, by Anne Payson Call, prescribes rest, relaxation and the cultivation of will power as the remedy for the " strained nerves " of our twentieth century. This is its second edition. (Gay & Hancock Ltd., London. Price 3s. 6d.)

Manual of Graphology, by Arthur Storey, explains the reading of character by handwriting, and contains illustrations of the autographs of many eminent men and women. It is interesting and well arranged. (William Rider & Son, London. Price 2s. 6d.)

Dr. Beale, by E. M. S.—a sequel to " One Thing I know "—gives facts in relation to cases of healing from " the other side," with no attempt to impose finality as to the identity or nature of the healing agent. It also discusses the relation of Spiritualism and Christianity. (John M. Watkins, London. Price 3s. 6d.)

Myself and Dreams, by Frank C. Constable, member of the S.P.R., treats of the theory of communication between the embodied and the disembodied, and personal survival after death, in the light of the works of the great Western philosophers, especially Kant and Spinoza. This in the first part—" Myself ". In the second, " Dreams," the argument is illustrated and the thesis established by a study of the phenomena of the dream aspect of consciousness—a fascinating subject for speculation. (Kegan Paul Trench, London. Price 7s. 6d.)

Love and Affection, by Veikko Palomaa and S. L. Goodenough. An essay containing smatterings of Theosophy mixed with a mass of so-called advanced thought on Love, pessimistic views of marriage, and conclusions and prophecies both unattractive and unreliable. We recommend to its readers as an antidote, *The Science of the Emotions*, by Bhagavan Das. (Advanced Thought Publishing Co., Chicago—no price given.)

The Unconquerable Hope, by Investigator. The attractive title will probably sell this book, but there is not very much else to recommend it. It claims to be a psychic romance, the psychism is of the most elementary kind and the romance is conspicuous by its absence. The story recounts the mild adventures of an Investigation Society in a small country town and the parochial criticism it encountered. We have searched in vain for trace of connexion between the title and the story, perhaps others may be more successful. (George Routledge & Sons, Ltd., London. Price 7s. 6d.)

MAGAZINES

The Round Table Annual, 1923. (Price Rs. 2.)

This Magazine is just out, is arranged both in French and English. It contains news of "The Order of the Round Table," all the world over, and has very interesting articles by Mr. G. S. Arundale, and many other Knights specially including Mr. J. Krishnamurti. It gives us a good idea of the great amount of work that has been done and Mrs. E. M. Whyte has largely been the doer of it.

The Indian Athenaeum. (Monthly. Price Re. 1.)

This is a new publication, and we start by wishing it great success. It deserves it, if later numbers are as good as the first. It is very well got up and has interesting articles on art and many other subjects. It calls itself a journal devoted to History, Literature and Art.

BOOKS RECEIVED

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

Unity Triumphant, by Elizabeth Hewick (Kegan Paul); *Hungary and Democracy*, by C. J. C. Street, and *The Evolution and Progress of Mankind*, by H. Klaatsch (T. Fisher Unwin); *Modern Indian Artists*, by O. C. Ganguly ("Rûpam" Office, Calcutta); *Indian Philosophy*, by S. Radhakrishnan, and *The League of Nations To-day*, by R. Williams (George Allen & Unwin); *37th Annual Report of the Bureau of American Ethnology, 1915-16* (Washington Government Printing Office); *The Gospel of the Holy Twelve*, by Rev. G. J. Ouseley (Edson Ltd.); *Eternal Truth*, by Jwala Prasad Singhal (Sat Gyān Prakāshak

Mandir); *The Book of El-Daoud* (John M. Watkins); *Fundamentals of Bio-Chemistry*, by T. R. Parsons (W. Heffer & Sons); *Numerology*, by C. W. Cheasely, *Zoroaster: the Great Teacher*, by B. H. Springett, and *Koinonia Ek-Klesias and The Doctrine of Historicity of Pre-Existence and Reincarnation*, by H. E. Sampson (W. Rider); *The Greatest Power in the World and Vitalism*, by Paul Tyner, and *Practical Spiritualism and Magnetic Fluids and Planetary Influences*, by Annie Pitt (L. N. Fowler); *Poems by Indian Women* (Association Press, Calcutta); *The Cage of Gold*, translated by A. E. Brown (R. Chatterjee).

Our Exchanges

We acknowledge with many thanks the following:

The Canadian Theosophist (July, August), *The Calcutta Review* (September), *De Theosofische Beweging* (June, July, August, September), *El Loto Blanco* (August), *The Health* (August), *League of Nations* (The Monthly Summary of) (July, August), *Light* (Nos. 22-21-27), *The Message of Theosophy* (August), *The Messenger* (August), *Modern Astrology* (August, September), *Mysore Economic Journal* (August, September), *New India*, *The Occult Review* (October), *Prabuddha Bhārata* (September), *Revista Teosofica* (July, August), *Revista Teosofica Chilena* (July, August), *Theosophia en el Plata* (May, June), *Theosophisches Streben* (No. 2), *Theosophy in Australia* (August, September), *Theosophy in England and Wales* (August, September), *Theosophy in India* (August), *Theosophy in New Zealand* (July, September), *Theosophy in Scotland* (August, September), *Theosophy in South Africa* (May, June, August, September), *Vedānta Kesari* (August, September), *Vedic Magazine* (August, September), *Young Men of India* (September).

We have also received with many thanks:

Bhārata Dharma (July), *Boletin Trimestral de la Sociedad Teosofica de Espana* (July, September), *The Harbinger of Light* (August), *Koinonia* (July, August), *The Light of the East* (June), *Pewarta Teosofie* (July, August), *Reincarnation* (March), *Revue Théosophique, le Lotus Bleu* (May, June, July, August), *Servizio* (August, September), *Theosophia* (September), *Theosophisch Maanblad* (June, July, September), *Tomorrow* (August, September).

THE BENARES THEOSOPHICAL CONVENTION OF 1923

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be notified later on, but provisionally they may be taken to be from the 24th to 28th of December. As a very large attendance is expected, members and Lodges are requested to inform the Assistant General Secretary at an early date, the names of delegates who intend to attend the Convention.

Delegates will be received on the 23rd and 24th at the *Benares Cantonment Station.* Delegates wishing to come earlier should notify same to this office.

Delegates are to send their Registration fee of Rs. 2 to the Assistant General Secretary as soon as possible, but not later than 15th of December.

Accommodation will be provided free to all members in order of receipt of registration fees, and no accommodation will be guaranteed unless the fee is received in time.

A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Cots will be supplied at an extra charge of Rs. 2 each. Money must accompany the request for reservation.

Delegates will have to pay Re. 1-4 per day for meals in Indian style, and Rs. 4 for meals in European style. Members are requested to state what style of food they will require at the time of registering their names.

Delegates are requested to bring their own bedding, mosquito nets, hand lights and drinking vessels and to be prepared for the cold weather.

There will be additional stalls for other comforts.

Delegates are requested to register their names at the enquiry office on arrival.

For extra things please communicate with the Assistant General Secretary.

HOUSING COMMITTEE

Babu Chandra Deo Narain, Rai Ram Raj Sharma, Rai Bahadur Panda Baijnath, Swami Shudhanand, Messrs. M. G. Malliah, Kelkar, Narahari Sastri, Lakshman Rao, and Babu Chote Lal, for Indians.

Miss Amery, Miss Orr, Mrs. B. Padmabai, for Europeans and non-Indians.

Mrs. Seetabai, Mrs. Kelkar, Miss Anasuya Wagle, Miss Naina Devi, Miss Annapurna Devi, for Indian ladies.

Messrs. M. B. Wagle, Chote Lal and Dr. R. V. Phansalkar, for sanitary arrangements.

FOOD COMMITTEE

For Indian style: Messrs. Braj Velas, Gajapati Saran Sinha, Vishwanath Lal and Mrs. Seetabai.

For European style: Miss E. M. Amery, Miss E. Orr and Mrs. B. Padmabai.

M. B. WAGLE,
Assistant General Secretary.

INDIAN SECTION, T.S.
Benares
16th October, 1923.