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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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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

VOL. XLV NO. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Benares Convention, 1923, has come and gone, and all are agreed as to the exquisite spirit of harmony and affection that pervaded it, and the joyful feeling that everywhere expressed itself. Not a ripple of dissatisfaction was anywhere seen, and Youth was prominent in its upwelling enthusiasm and eagerness for Service. A new feature was a restaurant maintained by the Boy Scouts of the Theosophical National School, and the toothsome delicacies provided by the young cooks proved to be remarkably attractive. The weather was cold and presumably stimulated hunger, and quite a brisk trade was carried on between the two serious meals of the normal day. The European members and visitors were particularly attracted by the Indian dainties. The bookshop was very prettily decorated, and was well patronised in addition to the stalls. The shamiana was larger than usual, and was crowded for the public lectures and well-filled at the other gatherings; the flags of the National Societies made it gay with many colours, and in the centre floated what is the real flag of the Indo-British Commonwealth, with the Union Jack in the corner, and the Star of India, with its beautiful motto, "Heaven's Light our Guide," shining in the other half.

***

We had again the little book which proved to be so attractive last year, with a full syllabus both for each day and for the various subjects dealt with. And we had also, as last year, thanks on both occasions to Mrs. Adair's knowledge and skilful organisation and fine taste, an Arts and Crafts Exhibition. It was arranged in the Hall of the Collegiate School, and at the "At Home" a delighted crowd gathered to feast itself on the beautiful pictures, and the other art treasures which had been so carefully selected and gathered together. The leading Indians of Benares were warm in their praises. An account of it, arriving very late, is crowded out of this number and will appear next month.

***

December 28 was as usual very fully observed by the Order of the Star in the East, and even the closed meeting was very large.

The usual "Subsidiary Activities" were in full swing, and three special social meetings took place which were much enjoyed. The first was a garden party given by Mr. and Mrs. Bhagavan Das and their family—children and grandchildren; the second a similar party at the Theosophical Headquarters; and the third, in the same place, was for the children and the older boys and girls from the Theosophical Schools and College. The Co-Masons had two functions, meetings of the Benares Lodge and Chapter, at both of which the attendance was crowded. Nor was the drama forgotten, for Dr. Weller van Hook's little sacred play on "The Promise of the Christ's Return" was well presented, and the boys of the Theosophical National School gave an admirable performance of Dr. Tagore's beautiful play, *Sacrifice*.

***

Three very useful things were done in the meetings of the Indian Section; first at the general meeting a deficit of Rs. 7,000 was wiped out by voluntary contributions. Secondly, the Theosophical Youth movement was cordially approved both by the General Council and by the Council of the Indian

Section. The former suggested to all the General Secretaries that they should help it to organise itself in all countries in a form suitable and adapted to the Theosophical conditions prevailing in each, and the second carried out the recommendation by advising the formation of a "Federation of Young Theosophists," to be attached for the coming year to Adyar, that it might have full freedom of experiment in its earliest stage of organisation. With characteristic promptitude the Federation was formed.

Thirdly, a T. S. Muslim League was started, for the study of the relation which the teachings of Islām bear to the other great religions and to Theosophy. Already there are two hundred Muhammadan members of the T.S. in Java, and a few in India and in Egypt. The purpose of the League is not to make propaganda for Theosophy among Muhammadans, but rather to study Islām in the light of the mystic teachings and philosophies of other religions. Membership in the League is not restricted to members of the T.S., and all who are really interested in Muhammadanism, whether the followers of the great Prophet or not, are invited to help the League. Mr. C. Jinarājadāsa, as convener of the League, is its temporary Secretary, and will be glad of the assistance of those who desire to work in the League.

***

The T.S. in India has been fortunate enough to secure Pandit Iqbal Narayana Gurtu as General Secretary this year, and no better choice could be made. The venerable Bro. T. Ramchandra Rao is continued in office as Joint Secretary for the South. The Section also passed a resolution to continue the Public Purposes Fund, and requested each Lodge to contribute to it. The fund is used almost entirely for education, and I most earnestly hope that the Lodges will take up the matter, as the continuance of our Educational movement depends on it. It saved several schools from being closed last year, though only 104 out of the 435 Lodges in the Indian T.S. contributed to it.

***

It was pleasant to have with us at the Convention the General Secretaries of England and Java, both of whom spoke at the opening gathering and at the Anniversary. Major D. Graham Pole and his delightful wife were old friends and therefore doubly welcome, and everyone was more than glad to meet India's faithful worker, the Lady Emily Lutyens; both at Adyar and Benares, and in the Gokhale Hall in Madras, she gave some admirable lectures. Those in Gokhale Hall were very well reported in *New India*, and showed how thoroughly she identified herself with India's aspirations for Home Rule.

***

I wish to draw attention to the small paragraph on "Freedom of Thought," which appears on the inside page of our cover this month, and which will appear there regularly and also in *The Adyar Bulletin*, as part of the regular T. S. notice. It will be remembered that Mr. Erik Cronvall wished some such statement to be made, and at the Vienna Congress the members of the General Council present approved the idea. I submitted the request to the annual meeting of the General Council, and they approved it, and asked me to draft it. It will henceforth form part of the official statement of the nature of the Theosophical Society, and will follow the one drafted many years ago, also by myself. I hope that all the Society's journals, which use the earlier statement, will add this to it, as it is perfectly congruous with it.

***

The work of building the new Blavatsky Lodge in Sydney is going forward, but the contractors expect, Mr. Mackay writes me, to take from twelve to eighteen months to finish it. The Lodge hopes, however, to move into the lower portion in about eight or nine months. Hitherto, it has been using rented rooms, and it is "looking forward keenly to the future, when we shall be settled in our own home". Miss Codd, who has done such fine work in Australia has gone to New Zealand for a few months, returning to Australia for the Convention in

Melbourne at Easter. Mr. Fritz Kunz is immensely liked, his bright and original style of speaking being very congenial to the Australians, and he is doing good work for India as well as for Theosophy. The work of our Australian Auxiliary has roused much interest in the Dominion, and we are sending him over, at his request, a number of fine photographs, showing the wonderful architecture of India and her high civilisation. The Dominions thought of India, before the visit of the Rt. Hon. V. S. Srinivasa Sastri, as a Nation of coolies, far below themselves, and his very presence among them opened their eyes to their mistake. Now the Australians are eager to know something more about the land they so much misjudged.

***

The following has been sent to me, entitled " A World-wide Prayer ":

May Peace return among men
Co-operation unite them
Friendship bind them
Love rule them
Justice prevail among them
Self-control strengthen them
Righteousness exalt them
Service ennoble them
Brotherhood enfold them
The past be forgiven them
The future be sanctified for them.

It is interesting to notice how the idea is spreading of the power of concentrated thought in moulding public opinion. The progress of science in controlling the vibrations of ether —as shown in wireless telegraphy and broad-casting, for instance—are bringing to light some of the hitherto " un-explained laws of nature," laws long known to the Occultist, while belief in the phenomena produced by their use has been derided as " superstition ". The " powers latent in man," exercised in ancient " magic " have, in modern days, brought charges of fraud and charlatanry on their possessors, when these showed any of them as a proof of the existence of

a law. Thus Mme. H. P. Blavatsky, when she produced taps or "astral bells" anywhere she wished, was denounced as a cheat. Yet these were very simple cases of wireless.

***

A new enterprise has been started under the auspices of the T.S. in France, entitled "The Esoteric Theatre," and it is giving a series of performances in the Adyar Hall at the Headquarters of the Society in Paris (4 Square Rapp). Its object is to place before the public modern and classic *chefs-d'œuvre*, which have been ignored because of their philosophic or esoteric character. An ingenious method of supporting them has been devised: anyone who subscribes ten francs a year is admitted to any performance for one franc, instead of five—the ordinary fixed price of a seat. It is interesting to notice the spread of many forms of Art into regions hitherto reserved for the few. "Beauty, as the daily bread of the people instead of as the luxury of the rich," is claiming its place in life, as it has ever had its place in Nature.

***

The League of Nations Assembly has shown its recognition of the Youth Movement by requesting the Governments of all States which are members of the League to "grant all possible facilities for travel by land or by water," to groups of students of higher or secondary educational institutions; to groups of Boy Scouts and Girl Guides, belonging to a registered National Association of any State which is a member of the League, when such groups are travelling from one State which is a member of the League either through or to another State member. This is a most useful suggestion, and we trust that it will be everywhere carried out. The League does not favour the introduction of an artificial international language such as Esperanto, but urges rather the spread of the study of languages, which admits also to the study of their literatures.

***

I receive a rather belated note on my mention, in August last in the "Watch-Tower," of a very offensive statement touching the Masters, attributed to Mr. Martyn of Sydney, Australia, in a report in a newspaper of a lecture of his. It seems that the statement was not his, but a quotation made by him. My correspondent writes:

> I assure you that Mr. Martyn did not utter one disrespectful word about the Blessed Masters, much less "insulting language," apart from quoting H.P.B.'s *Key to Theosophy* where the words "goblins damned," and "mermaids" are used. He quoted both the *Key to Theosophy*, and *Isis very much Unveiled*, distinctly mentioning them both.

I gladly make the correction; I did not suspect the paper —which was thanked by the late Sydney Lodge of the T.S. for backing up its leaders in their attacks on Bishop Leadbeater and myself—of misrepresenting the speaker whose hands it was engaged in strengthening. Nor did I see in the journal any correction of the misstatement.

***

The Cuba Theosophists are starting a Theosophical Colony in their island. They have drawn up a careful set of rules, but the first two sufficiently show its object:

> *Article First*: Each person shall accept the following basis on consenting to live together in this Community; that is: Complete RENUNCIATION of all his personal rights, and absolute confidence and faith on the collective rights.
>
> *Article Second*: The collectivity will in all its acts, words and thoughts vibrate towards the co-operative action by each one of its members, as well as towards the progressive betterment of the "Theosophical Cuban Section" and of humanity in general.
>
> (*a*) It must be understood, as progress is carried on by the Theosophical Colony in the future—regardless of what necessity might compel—to help through the preparation of physical, moral and spiritual means all those individuals who belong to this Community and want to devote their lives to *render clear and evident* the Theosophical Gospel in this Country or in any other country where a Theosophical champion may be needed.
>
> (*b*) To dispose of part of the total surplus annually obtained, from its verification of money and papers, in issuing pamphlets or books of Theosophical propaganda, and at the same time to charitably benefit or help old age and orphanage.

We wish the promoters success, as we know their goodness and earnestness.

***

The 17th of the present month is the Anniversary of the 77th birthday of our honoured and loved teacher, C. W. Leadbeater, of the passing into the Peace of our President Founder, and of the burning alive of Giordano Bruno in Rome. It will be celebrated as usual throughout the Society, with love and gratitude. While on anniversaries I may mention that on August 25, 1874, I complete fifty years of public life, for on that day I delivered my first public lecture on "The Political Status of Women," marking my entrance into the open propaganda of Political Reform. On August 30, 1874, I wrote my first article in the *National Reformer* under the name of "Ajax". I took a pseudonym, until I had finished a series of papers which I was writing for a generous friend, who thought that the appearance of my name in the *National Reformer* would prejudice his work. I took the name from the cry of the Greek warrior to the Gods, when a sudden darkness enveloped his army. He sent out a passionate appeal for light:

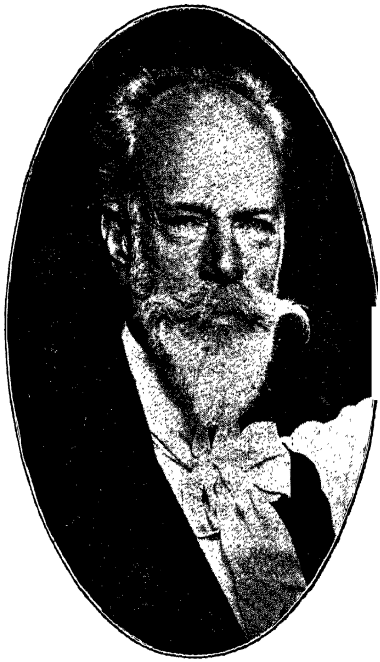
> And if our fate be death,
> Give light, and let us die.

For some years I had been struggling towards the Light, struggling out of Christianity into Theism; out of Theism into . . . I did not know whither. At last I wrote on *The Nature and Existence of God*, not realising that I had not found a secure basis, but hoping, hoping. And the longing for light, clear light, was intense, and the cry of Ajax voiced my own feeling. Death, if death meant the end of all, if the Beyond held no conscious existence; death rather than a belief which was not true. Fifty years! it is a short time to look back upon, but a long time to live through.

HUNGARY



GYULA AGOSTON
1908—1910



PROF. ROBERT NADLER
1911—1916. 1921 TILL NOW

OUR GENERAL SECRETARIES

XII. HUNGARY

History of the Hungarian Theosophical Society.— Already in the last century great interest was shown for Occultism and Spiritism in Hungary. Séances were held in spiritistic circles, as they are still held to-day too, but many spiritists were searching for more satisfactory explanations of the mysterious phenomena than they could get from these séances.

Among these was Mr. Károly Zipernowsky, University Professor, who on one occasion while travelling through Vienna, noticed in a bookshop window Sinnett's *Esoteric Buddhism*, which appeared at that time in German. The contents of this book made him change his plans and travel directly to London to get information about the T.S. mentioned in the said book. Mr. Zipernowsky wanted very much to meet H.P.B., but she was out of London; he joined the English Section, and became the first member of the T.S. in Hungary.

A little later a German Theosophist, Ernst Krause, gave a lecture in Budapest on the Outline of Theosophy.

Among those present at this lecture, held in Mr. Böhme's home, were Gyula Ágoston, Adorján Hauser, Robert Nádler, Dezsö Nagy, Ödön Nérei, Iván Stojits, Silvio Sucio, Zipernowsky, and others, who afterwards kept up the meetings regularly.

When Mrs. I. Cooper-Oakley came for the first time to Budapest in 1905, Mr. Zipernowsky invited those who were interested in Theosophy, specially the above mentioned, to meet Mrs. Oakley, who explained to them the founding and aim of the T.S., its organisation and the way to join it.

On this occasion several joined the English Section and formed a Hungarian Lodge, holding their weekly meetings alternately in the homes of Messrs. Ágoston, Harsányi and Zipernowsky. They tried to raise the number of members

to 49, to be able to form a Hungarian Section, but this was only accomplished in 1907, when Mrs. Besant granted a Charter, the Hungarian T.S. was formed, and its rules ratified by the Hungarian Government.

A great impetus was at this time given to the young T.S. by Mrs. Besant and Dr. Rudolf Steiner, who held public lectures in Budapest.

In 1909, through the invitation of the new Hungarian Section, the International Congress of the European Federation was held in Budapest, when Mrs. Besant took the chair and Dr. Rudolf Steiner was also present.

Soon many Spiritists and so called Gnostics, the followers of Dr. Eugen Schmidt, joined the Society, so that the Society practically fell into three groups: the Theosophists, the Spiritists and the Gnostics, and consequently controversy sprang up amongst them, co-operation became very difficult, and eventually one Group left the Society. When the death of Mr. Ágoston made things worse, Mrs. Besant sent here Mrs. Cooper-Oakley to help the Hungarian T.S., and she consecrated her energy for the rest of her life to this work, and faithfully carried out her purpose. In that year, to the great sorrow of all Theosophists here, Mrs. Oakley succumbed to her old lung trouble, and passed over on the 3rd of March, and her earthly remains were laid to rest in a cemetery amongst the hills of Buda.

The so called Peace Treaty took away large parts from the thousand-years-old-Hungary, and has made very difficult connection with the Hungarian members living in occupied territories, as the governments of Jugoslavia, Czecho Slovakia and Rumania do not allow our printed matter written in the Hungarian language inside their territories.

Until now the following members have been General Secretaries: Leopold Stark, Engineer, Dezsö Szentmáriay, Judge of the High Court, Ödön Nérei, Director of an Insurance Society, Gyula Agoston, Chemical Engineer, and since 1910 Róbert Nádler, Painter and University Professor, who is President at present also. Vice-Presidents were: Gyula Agoston, Dezsö Nagy, Iván Stojits, Róbert Nádler, Mrs. Ella v. Hild and Béla de Takách, painter and architect who is holding this office at present too.

The Forty-Eighth Anniversary of the T.S.[1]

THE PRESIDENTIAL ADDRESS

BRETHREN:

Once again I have the happiness of welcoming you to this Sacred City of Kāshi, the Heart of India, this time for our Forty-eighth Anniversary. "Let us," in words well known to some here, "remember the men of old and the fathers who begat us," our true Fathers, with whom, ere They stood at Their tremendous height, a great band of us have come down through the ages; two of these glorious Servants of Humanity, of the Elder Brothers, are the Manu and the Bodhisattva of the Sixth Root Race, the Hidden Founders of its embryo, the Theosophical Society.

They it was who sent two of Their disciples, Henry S. Olcott, the organiser, H. P. Blavatsky, the Revealer, one to create the vessel, the other to pour into it the Ancient Wisdom, that it might allay the spiritual thirst of the modern Nations, a thirst for Wisdom but given only knowledge, its veil. Let us then also pay our tribute of loving gratitude to these two, the messengers of the Great White Lodge, who brought to the darkened world the White Light of Religion, of which it is the Guardian, shedding it on each Race and sub-race in turn, embodied in each coloured ray which is a special religion, to be ultimately re-united into the White Radiance whence each is drawn. Religions are the rainbow arch above The Throne, whereon sitteth in turn each Teacher of the World, revealed as each Jagat Guru, each Bodhisattva, in the sublime Race of the Tathāgatas.

[1] Held at Benares, December, 1923.

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

The General Work of the Society

The Society is a little nucleus of Brotherhood in the midst of the population of our globe, and, being a tiny fragment in that population, it cannot escape sharing in the storms which sweep over the earth's surface. These are but the breaking waves which result from storms far out at sea, results, not causes. If the Society were composed only of those who live Brotherhood instead of including also those who merely profess it, then it would not be shaken by the storms around it, but would return calm for disturbance, serenity for turmoil, and thus help the world back to peace. But as it is still in the stage of experiment and many are called, but only a few are chosen for the beginnings of the preparatory sixth sub-race, while others will be born into later generations thereof, those who are only lip-brothers and not life-brothers are shaken out in the storms, comparatively brief though intensive, and thus the former depart, taking an outer garb for real brotherhood, their period of probation as possible candidates for early rebirth into the sixth sub-race being ended by their failure to pass the test-examination. You may notice, if you care to study the psychology of lip and life-brothers, that Brotherhood has been the test in each of our little storms. Having declared that we recognised the *fact* of Universal Brotherhood, and having become incorporated under that condition into the nucleus, and having thus surrendered any right to assert the "heresy of separateness," we cannot claim that anyone shall be expelled from the nucleus for wrong conduct; for the worst sinner is as much a younger brother to be helped, as the saint to whom we look as an elder brother to help us.

Universal Brotherhood is a fact, and it includes in its extent all the kingdoms of Nature, because one Life is in all, in the mineral as in the Deva. We cannot exclude anyone from it, even if we wished to do

so; the most repulsive remains a brother, and shares with us in the one Life. Now, the T.S. is a nucleus of Brotherhood, that is, it consists of those who *recognise* the fact of Brotherhood, and by that recognition become active agents and channels of that Life, through whom pours its force, if they do not obstruct its flow. In proportion as we practise Brotherhood, we remove the obstacles which obstruct its passage, and that is far more important than any improvements in our knowledge. The ill-treatment of a brother being a practical denial of Brotherhood, blocks the passage of the Life. In letter xxx of *Letters from the Masters of the Wisdom,* the Master K.H. points out the harm done by a member, who held "a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders, their traducer and slanderer, and the open opponent of the Society". He had suggested to Mr. Hume through H.P.B., that this gentleman might resign, "since he entertained such a miserable opinion of the Founders," and remarked that he had "done more to injure the Society and the cause than all the papers" which assailed it. He speaks of him as "a reviler of innocent persons," including H.P.B. The Theosophical Society is recognised, as are other nuclei, by the Great Brotherhood, and it is used by Them to spread the recognition of the fact. The T.S. is also regarded by the Elder Brotherhood as a nursery-garden for the tender shoots of Brotherhood, which are sprouting up in the outer world, and therefore this recognition of Brotherhood is the only condition of admission to its ranks, and the breaking of that law of Brotherhood and the causing of dissensions which injure the Society are regarded as rendering the greatest disservice to the cause. It was probably because the Masters took so grave a view of disunion within the Society, that denunciation of a fellow-member was regarded by H.P.B. as an action which should entail expulsion from the nucleus; that action implied the negation of the principle embodied in the nucleus, the principle which was its very life. I should myself be inclined to add "persistent denunciation, with a view to bring about the expulsion from the Society of the offender, or supposed offender, with the result of causing continued dissension within the Society". Such conduct is obviously inconsistent with the very existence of the Society as a nucleus of Universal Brotherhood. Any form of evil conduct may be denounced; anything which tends to disorganise Society, as does all evil conduct to a greater or less degree, may be attacked and

condemned. But the life-brother cannot hold up a brother to public scorn, condemnation and hatred, still less may he try to drive him out of a Society which claims to be, and exists as, a nucleus of Universal Brotherhood. Attacks on individuals create ever-spreading dissensions, and even were the person attacked as wicked as his accusers deem him to be, he could not do the Society so much harm by his bad conduct as the accusers do to it by crippling its power for good, and setting brother against brother. Let us purify the Society—and its wrong-doers—by the purity of our own lives rather than by circulating attacks on those accused of evil-doing, even if the attacks are not the work of the malicious, repeated by the thoughtless.

I mentioned last year three streams of trouble, provoked by unbrotherly conduct. One against the Liberal Catholic Church; one against the administration of the T.S. in the United States of America; one in Australia against my revered brother, Bishop Leadbeater, and myself. The first was, in some ways, the most mischievous, as in the First Object of the Society the Brotherhood is declared to be "without distinction of . . . . . creed". No member has any right to raise the question of the creed of any member, or members, as giving him or them any privilege within the Theosophical Society, or as imposing upon them any disability. That movement has died away, and the Liberal Catholic Church has an ever-increasing number of members among Christian Theosophists. The second has also died away, and the T.S. in the United States is in an exceptionally flourishing condition. The third—to which I referred at length last year—continued with increasing virulence, though remaining confined to 2 Lodges out of the 26, and a few hundreds out of the 2,309 members of Australia's last year's record. Even of these only a few members were active, the bulk being passive. The active ones, however kept up so violent an attack, forcing their views on the great and contented majority, that the Lodge, which had invited the T. S. Convention this year, cancelled their invitation, lest the insurgent handful should bring about again a disgraceful scene, such as they brought about in the previous year. At last the General Secretary, supported by his Executive, and later by the Council, cancelled his counter-signature on the Charter of the Sydney Lodge, and on the diplomas of twelve members—11 of the Sydney Lodge and 1 of the Hobart Lodge. He applied to me to cancel the Charter and Diplomas,

as, under Rule 36, all charters and all diplomas derive their authority from the President of the T.S. "acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority". Under Rule 37, all Lodges and National Societies make their own rules, which may not conflict with the Rules of the T.S., and these are valid unless confirmation be refused by the President—that is they are autonomous, if they keep within the General Constitution. By Rule 38, the General Secretary is the channel of official communication between the General Council and the National Society. The General Secretary gave as the reason for his request, that the Lodge and the members mentioned formed a constant focus of dissension in the Section. This was a matter of public notoriety. When I visited Australia in 1922, I met the Executive of the Sydney Lodge and entirely failed to persuade those concerned to desist from the troubles which only they had created, with the help of one member of the Hobart Lodge; I only succeeded in bringing myself in as an object of attack, and one of them declared in a letter published in an American paper that they would continue attacking me until I resigned the Presidency of the T.S.—to which I had been elected for the third term of seven years in 1921. I personally knew the trouble they made; I had read many issues of their paper, and the letters written or instigated by them in the Sydney Press. I had therefore first-hand knowledge, as well as voluminous written proofs that they did form a focus of disturbance in the Section—and I knew they did outside it—and that the General Secretary justifiably invoked a relief which only I could give. I waited awhile to see if any appeal was lodged with me against him; I received a letter enclosing a copy of one to the General Secretary, in which they demanded of him evidence in support of his assertion, saying that they were not a focus of disturbance—a declaration patently in disaccord with facts. No appeal was made to me. Holding as I do the view that, under the Constitution, a Section is autonomous, and can only be overridden by the President if it transgress the Constitution of the T.S., and knowing personally the harassment to which the Secretary had been subjected and the patience he had shown, I did as he requested. I do not think that a President should exercise the power of cancelling a charter or a diploma on his or her own initiative, and I have, in fact, refused thus to exercise it; I think that, unless grave reason is shown to the contrary, it should only be exercised

on the request of a General Secretary and his Executive and Council. The only case in which I have gone against a General Secretary, during the sixteen years of my Presidency, was that of Dr. Rudolf Steiner, Secretary of the T.S. in Germany, when complaints reached me from Germany that he would not admit members who did not accept his views on Theosophy, but followed those of H.P.B. as given in *The Secret Doctrine*. That was manifestly a wrong use of his power, since he had a perfect right to make a Theosophy of his own, or one following some of the lines of German mystical writings; but he had no right to exclude those who preferred to study the writings of the Founder of the modern Theosophical Society in 1875. I do not remember any other case of interference on my part with a General Secretary.

I printed a letter from Mr. Erik Cronvall, then Secretary of the T.S. in Sweden, in *The Theosophist* for September, 1923, and also sent it to every General Secretary. He wishes to have a re-declaration from the General Council on the liberty of thought of every member of the T.S. I see no objection to the passing of such a resolution, if it be thought necessary. It has been declared so often; I have myself insisted on it over and over again, *ad nauseam* I have sometimes thought; that I do not see any object in its being again repeated. But there is no valid reason against it, the members of the General Council at the Vienna Congress wished it, and at the General Council meeting yesterday, the view was accepted and will be carried out. The real remedy lies with the members themselves, if they allow themselves to be dominated by other people; they should try to develop independent thought, and a modicum of courage. At the same time, I would earnestly urge on all Theosophists, who are strong of mind and will, to avoid all appearance of pushing their views without regard to the opinions and feelings of their fellow-members, and never to arouse the idea that they are aiming at the domination of the thoughts of others.

Turning to the interesting events of the year, I note the remarkable tour made by our Vice-President, my Brother C. Jinarājadāsa, through Europe, in which he visited eighteen National Societies in Europe, lecturing for each. A chorus of gratitude comes from these countries, bearing witness to the uplift caused by the spirituality of his lectures and his talks with members, the strength which flowed from his wisdom and serenity, the comfort radiated from his calm assurance that none

could frustrate the delivery of the message which the Theosophical Society is charged to proclaim to the world. Verily his presence, wherever he went, was a benediction, and we may thank the Masters who have lent him to serve our beloved Society.

Another important tour in South America has been made by Mr. Ernest Wood, who has visited several of the Republics, carrying the message of Theosophy and finding wide acceptance. I have received a large number of newspapers from these, of which we know so little, but which will play so great a part in the far-off future, whereof the seed is being sown to-day.

The Brotherhood Campaign, carried on through October, November and December, has spread widely, as our reports show, a most beneficent influence, and has been warmly welcomed by large numbers of people outside our own ranks. Brotherhood is that which the World so sadly needs, that on which the coming civilisation, brought by the World-Teacher, will be founded, and which will renew the face of the Earth. It is fitting that the Theosophical Society should be the one to initiate such a campaign, and the glad response to it shows that the bitter need of the World has prepared the way for its effective realisation.

And then, as another sign of the readiness of the World, devastated by competition and its apotheosis in the Great War, to welcome the fundamental change of basis demanded by the new fraternal civilisation, we have the wonderful movement which has sprung up all the World over among the world's Youth. In every country it has appeared, with a remarkable spontaneity, assuming different forms according to the genius of the country. Here in India, Mr. Arundale has been its Apostle, with his keen sympathy for Youth, his ever-eager desire to help it. He has issued 5 informative pamphlets, the second edition of *The Brotherhood of Youth* giving the fullest outline I have seen. Youth Lodges of the Theosophical Society have quickly appeared in answer to the call, and I look to them as training-ground for Theosophical workers of the future as well as workers in the present. These are forming local Federations, which will unite in an All-India Federation, and will affiliate with the International League of Youth, as will probably other Associations in India, so that all classes and creeds may join together in one great body of Brothers, for the uplift of the World.

An outstanding event of the year was the Vienna Congress of the National Societies in Europe. The arrangements were most excellently made, and 30 countries responded to the call. The members had the happiness of meeting Bros. Jinarājadāsa, Krishnaji and Nityananda, as well as many who were only names before, and who became persons. Another great function was the Convention of the T.S. in the U.S.A., attended by 796 delegates at which a large collection was made to aid the Theosophical work in India, chiefly the educational. The amount already promised in cash, jewels and pledges was $ 4,283·22 remitted, and there is more to come.

A matter arose in the U.S.A. in which a principle is involved of general importance to the T.S., and I think it is best for me to state how, when it was referred to me as arbitrator, I decided it.

The removal of the Headquarters of the T.S. in the United States from Krotona, California, in the extreme south-west to the central City of Chicago, gave rise to the question of its ownership. Technically, it was in the hands of a body of Trustees, acting under my control as the Outer Head of the E.S. The property had on it a heavy mortgage, and was far larger than was needed for an E.S. centre. The value of land had greatly increased, and in order to get rid of the annual interest, it was decided that a large part of the property should be sold and the mortgage paid off. This was done, and after providing for the repayment of sums claimed by the donors as not intended for purely E. S. purposes, a large sum remained. Who was to have the disposal of this, the T.S. or the E.S.? Technically, it belonged to the Board controlled by me; both bodies decided to leave it to my arbitration and to accept my decision. The full case for each was presented to me by the General Secretary for the T.S., by the Corresponding Secretary for the E. S. The following is the decision made by me.

THE THEOSOPHICAL SOCIETY,
Adyar, Madras, S.,
November 1, 1923.

DEAR CO-WORKERS,

I have read with great care both of the statements which have reached me, one from Mr. Rogers, General Secretary for the T.S. in U.S.A., and the other from Mr. Warrington, Corresponding Secretary for the E.S. Both write from a sense of duty, placing before me the

case of that part of the T.S. of which he is in especial charge, and both are equally convinced of the justice of the cause for which he pleads. They plead in the name of the offices they respectively hold, and have nothing personally to gain or to lose by my decision.

There is, I think, no doubt that "Krotona," when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an "Institute," and my letter of 1906 referred to that, as a Health Home and school, and a community, not specially as an E. S. centre. But this with the accompanying ideas were never materialised, except partly as to the student side in the Krotona Institute, and it was to this Mr. Knudsen originally intended his 9,000 dollars to go. The E. S. centre developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of a Board of Trustees, was entirely due to this, to preserve it for the Masters' work. When Mr. Warrington, later, was elected as General Secretary, the T. S. centre moved there, and from that time onwards the T. S. and E. S. centres were combined, the technical ownership remaining with me and the Board, and the Section paying rent. But after the arrival of the T.S., appeals were repeatedly made for help for "Krotona" to the Section generally, in which the E. S. members were a minority, and there would be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place of Theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the centre of Theosophical work in the U.S.A., and no one then thought of legal differences. When the cruel attack was made on Mr. Warrington, and the most unjust accusations were made against him, I stood on the legal right, there being a danger that the Society might be rent in twain, and the property, if I had relinquished my position and called upon the Trustees to resign, might have passed under the control of those whose triumph would have destroyed the T.S. My technical ownership had been created to meet just such a danger.

Mr. Warrington's suggestion—that the original idea of a community, increased by making Krotona a centre for what Col. Olcott grouped as "subsidiary activities of the T.S.," with school and Health Home and other adjuncts, might be carried out if the funds obtained by the

sale of much of the property should be devoted to that end—is one that I cannot endorse. They were not appealed for nor given for any such purpose. The establishment of such a centre would be quite good, but it would have to gather its own funds. Nor could I agree that the E.S. should be mixed up with, or be responsible for, the conduct of such a plan. E.S. members can help in that or in any other good and useful project, but the body as a whole, and I myself as its Outer Head, could not be responsible for such an organisation.

The question of the Ternary is simple and clear. The property was bought by Mrs. Duff, and she lived there for a time with Mr. and Mrs. Hotchner. All three, when they severally left it, concurred in the idea, suggested to me by Mr. and Mrs. Hotchner, that it should be placed in my hands, preferably for the use of the E.S. I sought and obtained Mrs. Duff's approval, who said I could do what I liked with it, or sell it, but she would prefer its going to the E.S. That, then, I decide shall remain as a habitation for the E.S. as a home rent-free for E. S. workers, engaged in work of the E.S. under the control of the Corresponding Secretary.

The amount of money available from the sale of the property is variously stated. And now, my dear E. S. brethren, I speak to you specially. What is the E.S. and what its function? It is the Heart of the T.S. and it exists to serve it, and through it the world, by being a channel through which the Hierarchy pours Its blessing on the T.S., and through it on all religions and on the world at large. I am not claiming that it is the only channel—far from it. "The wind bloweth where it listeth." But I do claim that the T.S. was founded by Members of the Hierarchy, through Their Messenger, H.P.B. and her chosen colleague, Col. H. S. Olcott, and that it is therefore a channel for Their Power and Their Love. These, one in 1891 and the other in 1907, chose myself to carry on their twin functions in the E.S. and T.S. H.P.B. chose me to carry on the occult side of her work, and as she said to me in relation to the inner conduct of this: "What I do, the Master does." Col. Olcott told me when he selected me as his successor in the Presidency, that his Master appeared to him and bade him name me. Speaking as President, thrice elected by the T.S. and as the Outer Head of the E.S. in constant touch with the Inner Head, I declare that there shall be no contest in a question of money between the Body and the Heart. The E.S. needs

no money save enough to support the workers who are absolutely necessary for its organisation—when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T.S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property.

This, then, is the principle on which I divide the money available, whatever the amount: 50,000 dollars to the E.S. as a fund to be invested at interest, that will give a small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses. E. S. members will give additional help in the printing of literature, if and as needed. The rest of the money will be paid over to the American Section, the T.S. in America, to the officers entitled to receive it, to be used as directed by the governing body. Let every E. S. member keep in mind that the E. S. lives by the blessing of the Masters, and by giving themselves to Their work. We need no more than we can win by sacrifice. And so may the Masters bless us, Their humble and loving servants and enable us to be in very truth the Heart of Their Society, centre of Life and Light and Love. So shall we not be ashamed when we meet the coming Lord.

In Their work, dear Comrades,

Your faithful servant,

ANNIE BESANT

I can hardly hope that either side will be wholly satisfied with the decision, but I feel sure that no question of money, where the E.S. is concerned, can be permitted to cause trouble to the T.S., which it is bound to serve.

There are no particular troubles at present in the Society, the late storms having exhausted themselves. The great Hope of the Coming of the World's Helper grows brighter and brighter, and there are many signs in the inner world that it is somewhat nearer than we thought. Before the world at large the menacing troubles are serious, but they belong naturally to the end of the Age, and need not disturb the peace

of those whose eyes behold the Blazing Star that heralds His approach. It is true that there must be the tribulation, but through the growlings of its thunder we hear the silver voice of the Mighty One: "Be of good cheer; I have overcome the world." Where He is, *there* is victory, and no anxiety need trouble our hearts.

Before I pass to a review of the National Societies, let me thank most earnestly all the Lodges and individuals who have subscribed to the T.S. Public Purposes Fund. Eleven months of the year are over, and we have received Rs. 44,222-5-1. We have expended Rs. 29,000 with some outstanding accounts. Rs. 1,025 were ear-marked for Political work and this is the only money that I have assigned to politics. Almost all the rest has been spent on Education. A detailed and audited balance sheet will be issued. The help given has kept our Schools going, but I find that the School here is in debt, and that its teachers' subsistence salaries are in arrears. They have been sacrificing more than is their full share, and if we cannot meet the expenses without so heavy a burden being cast on the workers, the School must be closed. I hope the Public Purposes Fund will be continued, as I cannot bear the burden alone, having exhausted all my personal resources, and having mortgaged the only piece of property I possessed.

REVISED AND CORRECTED LIST OF CHARTERS ISSUED UP TO THE END OF 1923

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041		
1893	344	1909	1,116		

We have one new National Society this year, heroic Poland. We have no reports as yet from New Zealand, Czecho-Slovakia, Norway, The Netherlands, Chile, Bulgaria and Portugal. They may come in time to be included in the Reports, though not in this review.

Our membership has risen to 40,996. Only the active membership is given.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America	234	7,018	1,453	
2	„ England	147	4,654	491	
3	„ India	435	5,833	477	
4	„ Australia	26	1,823	158	
5	„ Sweden	42	1,076	115	
6	„ New Zealand ...	18	1,261	39	No report.
7	„ The Netherlands ...	35	2,394	217	No report.
8	„ France	66	2,693	323	
9	„ Italy	27	554	123	
10	„ Germany	29	683	262	
11	„ Cuba	38	819	116	
12	„ Hungary	9	405	40	
13	„ Finland	18	562	78	
14	„ Russia	12	392	...	
15	„ Czecho-Slovakia ...	7	1,129	...	No report.
16	„ South Africa	12	531	69	
17	„ Scotland	28	865	121	
18	„ Switzerland	13	230	23	
19	„ Belgium	9	268	23	
20	„ The Netherlands-Indies.	26	1,608	185	
21	„ Burma	10	187	2	
22	„ Austria	13	728	152	
23	„ Norway	14	359	...	No report.
24	„ Egypt	8	85	17	
25	„ Denmark	9	345	31	
26	„ Ireland	7	129	10	
27	„ Mexico	25	440	60	
28	„ Canada	25	795	79	
29	„ Argentina	15	484	70	
30	„ Chile	11	224	...	No report.
31	„ Brazil	19	393	...	
32	„ Bulgaria	9	209	...	No report.
33	„ Iceland	8	278	45	
34	„ Spain	12	450	78	
35	„ Portugal	11	153	...	No report.
36	„ Wales	14	285	54	
37	„ Poland	8	143	16	
	Non-Sectionalised Countries ...	20	511	61	
	Grand Total ...	1,369	40,996	4,938	

Glancing over our National Societies, we see:

United States. "A winning year for Theosophy," reports the General Secretary. The book business has flourished amazingly, the

sales for the first six months of 1923 having doubled those of the same period in 1922. The Headquarters space has also been doubled. A Theosophical Correspondence School has been started, and in three months 200 students have been enrolled.

England regards the visit of the Vice-President as the outstanding event of the year, and records the "tremendous amount of work he has done". The inspiration which accompanied his presence was keenly felt. A British Isles Federation has been formed, and *Theosophy in England* is to become *Theosophy in the British Isles*. Some Lodges have adopted the plan of forming groups within themselves for special study or active work—a very good idea. In London there are seven groups studying *The Secret Doctrine*. I notice also the starting of Study Weeks.

India. A great loss to our work marked the year; our respected and loved General Secretary, Purnendu Narayana Sinha left us for a rest in a more peaceful world. Otherwise the year has been a very good one, and the "Conventions, Federations and Conferences are extremely popular". The perfecting of the Federation idea, by the late General Secretary, has proved a great success. The National Lecturer, Sir Sadasivier, is an unwearying worker, using largely the vernacular and reaching thereby the hearts of the villagers. We need such a man in North India, to work on similar lines. The Joint General Secretary, who signs the report, has been suffering from cataract, but is recovering his sight.

Australia. The General Secretary reports that the "cycle of depression" is about, members believe, to yield to a "cycle of progress". The net loss through the persecution so bitterly carried on has been 507. An account is given of the circumstances which brought the trouble to a head, and ended in the cancelment of the Sydney Lodge Charter. Sydney will be the great centre of Theosophy in the Southern Hemisphere and a splendid future will be hers. We must all do what we can to help and strengthen her now in the trial she is passing through. The furious attempts made to shatter it are merely signs of its coming importance. I rejoice that England has lent her National Lecturer, and India Fritz Kunz, both of whom are invaluable, and should stay there for some time to come. Mr. and Mrs. St. John have settled there, and Mr. and Mrs. Ransom are going for a while. Dr. Van der Leeuw gives admirable educational work. Dr. Mary Rocke, working in the allied activity of the Order of the Star

in the East, is wonderful in her devotion, and there are also others of value, gathered round our greatest teacher, Bishop Leadbeater, especially the remarkable band of young men and young women, who shew the type of the sub-race now coming into the world. For the gathering of these was he sent thither, and nobly has he fulfilled his task. Nobly also will they justify him by their services to the Society in the near future. The T.S. in Australia, being now delivered from those who continually stirred up trouble, has entered on a new stage of life and activity. The Blavatsky Lodge, having collected a large sum in its Building Fund, has started its building operations by clearing the valuable site it had secured, and the raising of the building will then go forward. The property will be worth about £100,000.

Sweden reports "much hope and encouragement" from the visit of the Vice-President, whose fine lectures were much admired.

France reports an advance in Rumania, Greece and Luxembourg, placed in her charge until they can stand alone. The Agni Lodge of Nice made a very active hostile movement late in 1922; it was followed by two little Lodges, and the campaign carried away between 130 and 145 members who were not stable enough to stand the passing strain. Some very valuable lectures have been given, a course by M. Chevrier and one by Professor Becquerel on the "Progress of Modern Science". We read with great pleasure of the success of a League for Franco-Belgian-German Reconciliation, established at the Vienna Congress, and gathering members in France. "French Theosophists are aware of their duty, and endeavour to draw inspiration from their highest ideal to further this task of Peace and Love." May God bless them in this noble work. Two short visits from the Vice-President are recorded with gratitude.

Italy is showing greater activity than has been seen since her entry into the War. Her General Secretary ascribes this partly to the Facisti movement, causing a general liberation of progressive forces. He writes:

"Our National Congress, held this year in Florence, was attended by a very fine number of representatives and delegates from all parts of Italy. The meetings, remarkable for a delightful atmosphere of comradeship and fraternal feelings, were moreover gladdened by the noble presence of Mrs. Anna Kamensky, who on this occasion gave also a fine public lecture on the 'Mission of Theosophy and of the T.S.'. With the utmost satisfaction of all the attendants the closing meeting of the

Congress was held in the wonderful and suggestive ruins of the Roman theatre in Fiesole.

". . . But for us the most important event of this year 1923 was the double visit of Mr. and Mrs. Jinarājadāsa. In May, coming from India, the Vice-President visited our Lodges in Sicily, in Rome and in Pisa, bringing to them the light and the warmth of his word; in October he gave us a full fortnight, visiting successively the Lodges in Milan, Turin, Genoa, Florence, Bologna (whither came also several members from the Lodges of Forlì and Ostiglia), Venice and Trieste. In every one of these Centres he gathered around himself in special meetings the members, asking them about their work and their aspirations and liberally giving instructions and advice; in Turin, Florence, Venice and Trieste he also lectured publicly on 'Theosophy and Science,' always before very crowded audiences intensely attentive to his simple but profound words, and moreover attracted by a feeling of grateful sympathy on hearing him speaking so fluently our own language. On November 2nd we escorted Mr. and Mrs. Jinarājadāsa on board the steamer Helouan *en route* for Egypt; but this was not their last contact with Italy, for on the following day at the short stop of the steamer at Brindisi they were met by a good number of our brethren of Bari, who brought them the greetings and homage of the Iside and Osiride Lodges."

It is very delightful to hear again a confident note from Italy: it was hopeful last year and the hope has passed into realisation.

Germany sends very heartening news of the "increasing work and influence of the T.S. in Germany". The details given quite bear out this sentence. The Sectional Library has been extended, propaganda is being carried on vigorously, and Branches have been formed of the Fraternity of Education and of the League of Service. They are also taking part in the Brotherhood Campaign. The members were much inspired by the Vienna Congress and their own Convention of Weimar, with the gathering at the Vienna Congress of French, Belgian and German members to form the League just mentioned. I must quote what the General Secretary says of the visit of our Vice-President: "But the most beautiful thing the last year brought us was the visit of our Vice-President and Mrs. Jinarājadāsa to Germany. He presided over our Annual Convention at Weimar on August 18th and 19th, and gave there a public lecture in the same hall in which you lectured

eighteen years ago. Everybody who knows Mr. Jinarājadāsa will understand that no member present at Weimar will ever forget his wonderful words and the peaceful strength he gave to all of us. We felt once more the great privilege of belonging to the T.S. and at the same time the great responsibility to be its pioneers in Germany, to help her through our work and our example to find her way to the light of spirituality and universality, which had already been her own in the eighteenth century through giants like Herder, Lessing, Humboldt, Schiller and Goethe. We shall not go back to the civilisation of the past, but we shall add it to a new civilisation of spiritual greatness to play well our part in the great orchestra of humanity."

Cuba has had a peaceful year, and reports " a more intense influence of Theosophy ".

Hungary reports that the Hungarian Theosophical Society " has worked throughout the past year with untiring zeal and enthusiasm, and the Theosophical movement seems to be much stronger ". The members who went to Vienna returned " full of enthusiasm and gratitude for all they had received there, and brought new zeal and life into our Society ". Again gratitude is expressed for the Vice-President's visit, and for his founding a Lodge in Transylvania. An interesting sketch of the history of the Theosophical Society in Hungary is added.

Finland feels that its Section is entering on a new period, Theosophical lecturers used not to visit Finland, but in 1922 the Swedish National lecturer, and also Mr. and Mrs. Ernest Wood visited it. In 1923 the Swedish General Secretary stayed ten days in it and lectured in three towns. Then came the Vice-President, " we hardly dared to dream of such luck ". " In one place we had an audience of 1,000, and all the halls were filled almost to the last place by a deeply interested, earnest public." Again I must quote: " Taking hold of this extremely interesting unique occasion our members all around the country in a number of 300 had arrived to Helsinki to see and hear our Vice-President. These seven days in his nearness became unforgotten hours, left imperishable memories in the participants for their whole life. A tie of deep friendship was knit between us, which we hope will last for ages. We departed from Mr. and Mrs. Jinarājadāsa with deep regret, but also with deep gratefulness. Mrs. Jinarājadāsa delivered also one public lecture in Helsinki, winning the very warm sympathy of the crowded eager audience."

South Africa is very patriotic, and I am glad to hear that the General Secretary, meeting our Vice-President in London, found him very strong on the anti-colour spirit. "It is not a pleasant feeling to realise that the country one loves most is the stumbling block to real world progress." May it soon change.

Russia has been pre-eminently the "martyr Nation," not willingly but helplessly, serving perhaps as a lesson to the world, that humanity is not yet fitted to follow, as Nations, the life of the Sannyāsī, and that the lofty teaching of the Lord Buḍḍha as to perfect love, and of the Lord Christ for those who were strong enough to obey the command: "Be ye therefore perfect even as your Father in Heaven is perfect," needs to be checked by His other command in the same sermon: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The efforts of Tolstoy to teach the one without the other, to address to men full of desires, full of greed and covetousness, the precept which only the Self-controlled, the desireless, could practise without encouraging violence and lawlessness, has borne bitter fruit in the Red Terror, where the violent rose into power and trampled under foot the gentle and the weak. God grant that similar unbalanced teaching here, based on the theories of Tolstoy, may not plunge India into similar horrors. The exquisite balance in Hinḍūism of duties according to faculties, the ḍharma of each individual and each caste—when caste was real and ere the confusion of castes set in—was the foundation on which was built the marvellous structure of Indian civilisation, stable throughout millennium after millennium. Until the Inner Ruler Immortal rules the lower manifestations of consciousness, and the whole nature is conformed to that of the God within, mankind needs the pressure of external law to check the violence of the lower nature, and at the peril of ruin does a State forget that "order is Heaven's first law". If Russia's agony teaches this lesson to the foolish, her suffering will not have been in vain.

Scotland has appointed a National Lecturer for the first time. A larger hall had to be taken for its Convention this year. "Mr. Jinarājadāsa's presence was an inspiration to us all, and we cannot be grateful enough for the current of joy and enthusiasm he sent pulsing through

us, and the wider vision he gave us of our work and how to bring our ideals down to earth. Everyone went home 'changed' and ready for fresh efforts.

"The same thing happened in a greater degree to those who attended the Vienna Congress. I think the increased interest of our members in the international side of our work is marked by the fact that whereas ten of our Scottish members attended the Paris Congress in 1921, twenty-five took the much longer and more trying journey to Vienna. I need not dilate on the experiences there—the fact that so many of our members shared the great outflow of life, and saw for themselves something of what real internationalism is, cannot but have its effect on Scotland." The League of Nations Union and the T.S. are drawing very closely together. A large public meeting is about to be held under the auspices of the two.

Switzerland reports a successful year.

Belgium has had a quiet year, and states that the course of lessons on Theosophy has never before been so well attended.

Dutch East Indies. Work goes on steadily in this earnest National Society. The only new features mentioned are the starting of a Branch of the Theosophical Order of Service, and the taking part by all Lodges in the Brotherhood Campaign.

Burma states that it has little to report, but the work is now being re-organised and the General Secretary hopes for improved results. The Brotherhood Campaign was warmly taken up in Rangoon. Good use is made of the Library.

Austria. Mr. Knudsen who has been working so devotedly in Central Europe for some years, has done much to increase the membership of the T.S. in Austria; it gained 152 new members and lost only two by resignation. We can see in the report the care, industry, and ceaseless pains consecrated to the success of the Congress, and we no longer wonder that it was so remarkable a triumph. "It was a great happiness for Mr. C. Jinarājadāsa to be in our midst who could thus give everyone present a vivid example of concentrated and ceaseless energy. It was his inspiring presence, in conjunction with that of Mr. J. Krishnamurti, which imbued the meetings with the rare atmosphere of true spirituality, showing forth in genuine good fellowship and gracious and beautiful converse. Members of all nationalities vied with each other to excel in service, the Dutch under their gifted Congress

Secretary, Mejv. Dijkraaf, and the English, French, Swedish, and in fact some of all Nations present gave their best to be able to cope with the many duties imposed on them by Mr. Knudsen and other overburdened Congress officials."

Egypt is in a somewhat embryonic state from the Theosophical standpoint, but the report says that the spreading of Theosophical ideals is slowly going on. Mrs. Duckworth is rendering great help, and about 100 persons come weekly to her lectures, about half of whom are Egyptians. The year has seen the Headquarters removed to spacious rooms in Cairo.

Ireland is making some progress, and was helped by the Brotherhood Campaign and by the visits of Mr. Peter Freeman, Miss Browning and our Vice-President, whose lectures were much appreciated. His coming, says the report, "has in some strange way made it easier to do things, and also to get things done, and the strength and the sweetness that came with him still linger, permeating with fragrance the hearts of his listeners, an ever-growing source of helpfulness to the constructive workers, in a country where the currents of hate and love flow both wide and deep".

Mexico has added some new Lodges to her roll, four in 1922 and three in 1923. The report speaks of "the increasing enthusiasm for our ideals among the members"—a good sign for the future. One of the leading papers in Mexico City has offered its columns to the T.S.

Canada relates some dissension in the Society; but the majority of the members endorsed the policy of the Executive; the details can be read in the Report. The dissident members are becoming attached to Adyar. An interesting Art movement is mentioned, carried on by "the group of seven".

Argentina seems to be making quiet and steady progress under its devoted General Secretary, who has been touring among the Lodges.

Brazil is carrying on much propaganda work, and succeeds in gaining the admission into newspapers of Theosophical articles. This is an excellent method. The Brotherhood Campaign was enthusiastically welcomed. Mr. and Mrs. Ernest Wood visited Brazil twice during their Theosophical tour in South America and delivered many lectures.

Iceland had an active winter, no less than 70 lectures being delivered and 320 meetings of Lodges and Branches of different activities being held.

Spain is strongest in its literary productions, publishing important reviews as well as thousands of propagandist pamphlets. The General Secretary reports "strenuous work and already smiling hopes for the future".

Wales. This National Society, our youngest but one, has the distinction of not having lost a single member since it was founded, except five who have left Wales and have been transferred to other Sections. It is paying attention to the past of Wales from the standpoint of inner knowledge, and will add a new note to our World-wide chord. A very active part was taken in the Brotherhood Campaign.

Poland. Our latest born National Society—which has reached its organisation through much tribulation, and has persevered through obstacles with a courage worthy of its past—received its Charter at the Vienna Congress. Each Lodge takes up a special line of study or work. Two devote themselves to the study of social problems in the light of Theosophy; two are devoted to the work of self-preparation and are studying *In the Outer Court*; two cultivate beauty through harmonising the inner lives of its members by self-discipline, study and love; one studies Theosophical teachings as such, and one Christianity in the light of Theosophy. The first Convention was held "in a beautiful atmosphere of unity and brightness," and the General Secretary voices the gratitude of Poland for the help given by Mr. Knudsen, and says that "the help and inspiration given to us by Mme. Kamensky were really enormous".

T. S. Outposts in the Wilderness. The Sokaren Lodge (in Finland) maintains its ground, but is not able to secure a room as a regular meeting-place. During the year it has studied the Bible and books on Mysticism. The Danske Landsloge (Denmark) still maintains its isolation, and has not even sent a report this year. Barbadoes Lodge continues, despite many difficulties. Nairobi Lodge has suffered, owing to the growing antagonism between the Indian settlers of long standing and the later European settlers, who, by threats of violence, have succeeded in having all their own way. Despite antagonism, the Lodge keeps the flag of Brotherhood flying.

China. We have received no report from Shanghai of either the European or the Chinese Lodge, though, from a private letter, we learn that both are working well. Hongkong has now a Lodge, formed last March, and thanks to the help of two Indian friends, it has a room rent

free. It has a promising prospect. Hankow Lodge was inaugurated last July, being much helped by the Shanghai brethren. Here, also, the prospects are "exceedingly bright".

Headquarters

Adyar has grown much in well-directed activity and strenuous work, and may well feel proud of its increasing usefulness. The old workers remain ever faithful, and we have the constant unwavering help as Treasurer and Recording Secretary of Bro. A. Schwarz and Bro. J. R. Aria.

The Treasurer's report shows that the Gardens, under Mr. Jussawalla's careful and skilful management, have begun to show a profit. The Library shows a deficit and the support given to it is unsatisfactory, seeing not only its usefulness, but the credit it throws on the Society in the outer world. No less than 2,279 volumes have been lent for study outside the Library. Another volume of 14 of the Minor Upanishaṭs has been published and a second is in the press; one, the sixth volume, completing these, is ready for the press. The Library has had many gifts of books, among which are notable a valuable gift from Mr. K. S. Venkataramani Aiyer of Triplicane, of palm-leaf MSS., comprising two Samskṛt works and 98 Tamil on Medicine and other subjects; also sixty valuable volumes from Mr. Leonard Tristram, on Anthropology, Ethnology and Linguistics. Mr. Mosca presented some Italian works on Occultism, and Dr. Cousins fifty-five volumes specially for the Brahmavidyāshrama. One hundred and thirty-four Tamil volumes in an almira have been given by Shrimati Rajamanickka Ammal. Our Director is unwearied both in his own work and in superintendence, and Mr. F. L. Woodward is assisting him in the Pāli and Buḍḍhist Department of the Library.

The Brahmavidyāshrama sends a modest report showing solid work, and it adds a most necessary element to the Headquarters. Much gratitude is due to Dr. James H. Cousins, and his enthusiasm and devotion inspire all the students.

The T.P.H., under its Superintendent, Mr. S. Rajaram, is a hive of constant activity, and a band of admirable workers provide us with *The Theosophist, The Adyar Bulletin*, the Asian Library and many new books.

The Vasanta Press, guided as ever by its Founder, Mr. A. K. Sitarama Shastri, has reached a point of excellence which proves that a Theosophical business can be as clever with its physical fingers as with its brain and heart. It is worth a visit for its well arranged work-rooms, and the happy faces of the workers.

The Brothers of Service form a band of splendid workers, worthy of all honour for their devotion, self-sacrifice and specialised efficiency. Rooted in Theosophy, they go out into the world as Servers, a rare group of Karma-yogis.

Subsidiary Activities

The Order of the Star in the East. The Indian Section sends in a report showing very good and solid work, both extensive and intensive. The Brazil Section is the only other which has sent in a report. It shows steady progress. I should be glad to receive more reports next year, as I know the widespread work it is doing and the energy of its members. I may mention the building of a huge and very beautiful amphitheatre at Mosman, Sydney, facing the Heads which are the gateway into the wonderful Sydney Harbour; it is built for the World-Teacher when He comes, and will be used for all useful and beautiful presentations of truth by music, drama, lectures, etc. It is due to the initiative and strength of will, dedicated to service, of Dr. Mary Rocke, and the foundation-stone was laid by the Rt. Rev. Bishop C. W. Leadbeater, on the full-moon of Ashada (July 28) last summer.

The Order of the Brothers of Service, just mentioned, has its report here, with its varied activities. I see they mention as their only "safe surplus fund to fall back upon in cases of emergency" their Brother Server. I fear that she is not particularly "safe," as for some years she has had an empty treasury, occasionally filled by gifts and by borrowing at interest, and lives from hand to mouth, fulfilling up to the description given of her and of herself by H.P.B., as "paupers with possibilities". The "possibilities" generally materialise in time to avoid disaster. To enter the Order education to the level of the graduate is required, with some special line of study or work, and a dedication to Service. They are, literally, a *corps d'élite,* ready to go anywhere and do anything that is needed by the great cause.

It will be seen from the report how varied are the activities, all Theosophical but not committing the Theosophical Society. A very useful activity within the Woman's Movement, through Mrs. Cousins—who is, by the way, the first Woman Hon. Magistrate in India—is the Welfare Centre, attended daily by about 100 small children who come for a good bath, and by many babies in arms, and girls learning lace work and rattan work, and many home industries, to improve narrow incomes.

The Theosophical Educational Trust. In this Great Britain and Ireland take the lead, thanks to the invaluable services of Mr. Baillie-Weaver, Mrs. Beatrice Ensor, and Dr. Armstrong Smith. The report is so terse and condensed that it cannot be summarised further, except as an Index; I can only note that at Letchworth the schools are doing well, and that three co-operative Guilds have been established; that there are fourteen Sections of the Theosophical Fraternity in Education; that the New Education Fraternity had a most successful Conference at Montreux; and that its organ, *The New Era,* is published in English, French and German.

In India, the Trust is resuming the administration of work at Madanapalle, which the Society for the Promotion of National Education was unable to carry on. A second grade College was re-established and recognised, and the District Board—which had set up a school there when the Government of Madras, under Lord Pentland, took away recognition from ours in consequence of my Home Rule work, which was justified by the recognition of Self-Government as the goal of British Government in India and by the passing of the Reform Act of 1919—has agreed to place its school elsewhere, so that we may again have one in connection with the College. The blessing of education carried on in an atmosphere of religion and of the brotherly relation between elders and youngers will thus be restored to Madanapalle, our Bro. Krishnaji's birthplace. The Guindy High School for Boarders, under the S.P.N.E., has been supported out of its own resources this year, and by grants from the T.S. Public Purposes Fund. It is an ideal school, and a delight to visit. The Theosophical Boys' School at Benares has gone on well, but the burden falls on too few shoulders, the P. P. Fund having contributed Rs. 500 per mensem only. This must be doubled. The Theosophical Girls' School and College, also at Benares, has been generously helped by Government, and its work is going on well.

The Round Table. The only report so far received is from Australia, where the work has gone on steadily and well, a very large amount of helpful assistance having been given to various movements for the benefit of children.

Theosophical Order of Service. A very long report of excellent work is sent by the energetic Secretary, Mr. Burgess, to whose work I drew special attention last year. Mr. Burgess toured in Austria, England and Wales, and the Order is at work in twenty-two additional European countries. Most useful meetings were held during the Vienna Congress. The amount of work done has been very great, and we cannot print the whole. The Annual Report of each country should give the details, or the Society's world-wide activities would form too big a volume.

There may be other activities to add, but they have not yet reached me.

Conclusion

Brethren, it is needless for me to say to you that the world to-day is in the midst of a crisis, a crisis which will either result in a period like that which followed the fall of the Roman Empire, and the subsequent slow climbing of the new sub-race towards civilisation, or—as we hope—in the avoidance of that catastrophe and the peaceful evolution of the new civilisation, based on the recognition of Brotherhood in every relation of life. You are, or ought to be, students of Theosophy, and most of you should have mastered sufficient of its teachings, as to be capable of applying them to the helping of the world. Of what use your knowledge, if you wrap it up in a napkin and leave it on a shelf? What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking you to commit the Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our world in the country to which you belong, by solving its problems by the Light of Theosophy. The Theosophical Society includes all parties, for each party holds but a partial view of truth; and it therefore preserves its neutrality, that all may enter within it and bring their fragment of truth to the helping of all. But Theosophy is not neutral, but all-pervading, all-enlightening, all-directing, for it is the Divine

Wisdom which sweetly and mightily ordereth all things. Nothing useful to humanity is alien to it; no science, no art, but is within its purview; every department of life is illumined by it, and only in its Light can we find the Truth of anything. Do you ask me how we, with our partial knowledge can venture to apply it to the healing of the world? My answer to you is that Theosophy is the Parāvidyā, the knowledge of Him by whom all things are known. You are Gods, but the God who is your Self is enveloped in the matter that blurs and blinds His outlooking. Seek for Him, find Him, set Him free, and you become Saviours of the world. Do you say that you are ignorant and helpless? Rise out of your illusion, and shine out as the Gods you are. O ye of little faith; wherefore do ye doubt? Believe what you profess; let the Light in you shine out upon the darkened world. You know at least, that ignorance, dirt of body, emotions and mind, poverty, dying of want and wealth, dying of satiety, cruelty of man to man, of man to animals, impurity, greed, hatred, separateness, are all crimes against Brotherhood. Use this knowledge: where you see ignorance, carry your knowledge; where you see dirt carry your purity of body, emotion and mind; where you see poverty and wealth confronting each other, seek the causes in the Light of Theosophy and apply the root remedy of fraternal economics; where you see cruelty, interpose to stop it, not by hasty denunciation which increases anger, but by compassionate tenderness to the doer of it even more than to the victim. Let not a day pass that you do not give something of help to others, something of yourself; then as you rise and share what you have, you shall find your emptied hands filled to overflowing with more wealth to share, wealth of knowledge, wealth of insight, wealth of intuition, wealth of understanding, shall fill you with power, and the God within you shall call out the Gods around you in those who, as a Master said, turn their backs on the sun, and standing in their own shadow call it dark. Have confidence in your Self; have confidence in the Self in all you meet; realise that all selves are One Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God come all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it.



MOODS AND JUDGMENTS

By ALPHA

FIRST-HAND experience is acknowledged as the best and, perhaps, the only real teacher; and in this respect it hardly matters whether the experience be high or low. We can learn much, for example, from the fluctuation of our moods. The swing of the pendulum from insight to darkness, from coldness to enthusiasm, has its lessons of no small value, if we allow memory and reflection to play over it afterwards and extract what it has to teach. One of the most important of these lessons is that no lower state of consciousness can ever judge of a higher. This is because the latter is not merely higher; it is in an altogether different dimension. The touch of Buḍḍhi, which is almost always the life-breath, or

essence, of the higher mood, is sufficient to lift it out of the world of Manas and to make the outlook of our more exalted moments uncapturable by any mere upward reaching of the mind.

Most of us will have found this to be true, if we have ever returned, in a less exalted mood, to a book which we have recently read, or read some time ago, in one of our more elevated hours. Something seems to have faded out of the text. The very page appears to have lost something of its vitality—of the clear starting forth of black print from white paper. There is less friendliness in the feel of the covers, as we open them. The margin has lost that air of conscious participation in our joys, which it had when it was the living frame of our still more living delight. Many books suffer this alternation of sunlight and obscurity ; but the wisest and greatest books most of all.

It is perhaps the peculiar gift of the great Teachers that They can say the simplest things in such a way that these become filled with an infinity of meaning. When the Lord Buḍḍha gave, as the summary of His teachings, the verse :

> Cease to do evil; learn to do well; purify the heart;—this is the religion of the Buḍḍhas.

He said something, which no ordinary lecturer, no curate, would venture to introduce into a discourse, for the very reason that it is too simple and too obvious. But the fact is that its content depends upon the spiritual level from which it is uttered, and heard. If it be true that the Sacred Word, intoned with full knowledge, contains within itself the heart and mystery of all unutterable things, then it is clear that what may be called the literary simplicity of any group of words has nothing to do with its real fulness or emptiness of significance. When the Lord Buḍḍha speaks of ceasing to do evil, it is with an eye that has pierced to the very inmost centre of things and has seen what is the true nature and the scope of that element in life which we conventionally call

"evil". When He speaks of learning to do well, it is with a richness of meaning, in the word "well," of which the ordinary intelligence can have no idea. As for "purify the heart," who can tell what these apparently simple words imply in the mouth of a Buḍḍha?

Nothing could illustrate better the incommensurability of two different levels of consciousness. Yet we need not go to the extreme instances, to derive the lessons which such variations have to teach. Our moods of yesterday and to-day will teach us all that we need to know. The very smallest piece of grit, stepping into the machinery of consciousness, will produce, for the passing moment, a different attitude towards life. A touch of irritation will be as a poisoner of the wells. A slight exaltation will turn the prose of the casual moment into poetry and unleash hopes and aspirations that were kennelled before. The negation, which is darkness, can tell us nothing of the affirmation, which is light. Nor, in the same or greater measure, can the partial affirmation, which is the light of smaller souls, tell us anything of the fuller and more ample affirmation, which is the Light of the truly Illumined. Before that greater Light we should, if we would be wise and humble, reverently remove our shoes, even though we may not enter into the place where it dwells.

There is much need, now and always, for the simple recognition of fact, which will take these varying amplitudes of light for granted. Such acceptance does not imply blind faith—for has not each of us, stored up within his memory, the living witness to the kind of refutation, which the higher mood has for the lower? All that moment when he was at his highest and best (how the memory lives!), with what unforgiving scorn did he not dismiss the petty doubts and ignobilities of the self which he had temporarily transcended! How paltry appeared the timidities, the self-regarding calculations, of that lower level of being! Yet, sinking back to that

level, how often does he impugn, in after times, a wisdom and an insight which are, normally and permanently, as much above that temporary illumination of his as *that* was above his ordinary state of consciousness! What has happened to him, that he has forgotten? How is it that the simplest and most familiar of personal experiences has left behind it a practical wisdom no greater than this?

The mistake lies in attaching any value whatsoever to the vision and the outlook of the moment. However exalted my mood, there are levels above it from which its ardours look cold and mean. My utmost transfiguration of spirit is strictly conditioned by my growth. It has been truly said that the virtues of the ordinary man are the vices of the saint. Equally true is it to say that light of the ordinary man is the darkness of the illumined.

There are many corollaries to this theme; but none is more important than the wise refusal to clinch any passing mood, particularly if it be obviously a lower mood, by converting it into a judgment upon that which is equally obviously above us. The word "obviously" is here used twice with definite intention. There are tests for moods, and there are tests for greatness—both equally plain and sure, if a man will only bring himself honestly to apply them. Is there in his consciousness, at the moment of passing judgment, anything of bitterness, of anger, of uncharitableness? If so, his mood is a lower mood, and he has no right to judge another under its influence. As for the person judged, there is ever the simple test of the life lived, the work done and the habitual reaction in small things. Nothing further need be asked. To the outsider the decision in such cases is usually instantaneous. A glance will enable him to decide between the two, the judge and the judged; and he will often be tempted to put down to sheer madness—to a demented deficiency in all sense of proportion—the readiness

of the lower to rush into condemnation of the higher; but will be checked if he remember, what is really the root of the whole matter, the persuasive tyranny of all moods during the period of their dominance.

That is the real danger. For this tyranny kills remembrance and forbids its victim to recall that he was ever other than he is now. The heights which he once reached (even though it were for a moment only, or at rare intervals) are blotted out by the present mood as though by a cloud. The simplest of all personal experiences, with its abundant and irrefutable witness, fails to teach anything, merely for the reason that the man is, for the time being, unteachable.

How terrible this peril is, is something which is in need of no demonstration. No one ever went really wrong, until he had first lost his faculty of judgment. *Quem deus oult perdere, prius dementat*; and madness here is nothing else than a submersion in the present mood—a submersion so complete that the simplest of memories is clouded over and the A. B. C. of human psychology is ignored.

Surely, if there be any prayer, which every aspirant ought to breathe with devout heart and uttermost self-mistrust —particularly if he be entering upon any reach of the upward path which will entail weariness, discomfort and strain—it is a prayer to the Genii of Memory that a wise remembrance may never wholly forsake him: "O Genii, let me never, in my dark moments, forget my moments of light. Let me never, when the shades close over me, convert my own obscurity into judgment!"

Alpha

ARCHITECTURAL TRENDS

By OCTAVIA HARCOURT

WHEN Jeanne d'Arc had liberated France, the spirit of that nation, released from foreign pressure, sent heavenward songs of joy—songs in stone with rhythmic curves and soaring pinnacles, ever richer and finer as they rose higher and higher. Where modern ruthlessness was forced to turn back, Gothic monuments still sing of freedom, of a freedom which sought the heights in aspiration, in worship.

When a modern sky-scraper seeks the heights it is with a visibly and painfully different motive. It has risen stark and sheer, with row upon row of monotonously regular windows, suggestive of cells where legalised greed and scantily veiled fraud may safely flourish. Such buildings stand as witless symbols of our democracy—a democracy sadly unlike the mystic democracy of the mediæval guilds, a democracy majestic from afar but crass and sordid in its details. Buildings which from a sky-line beloved of every artistic soul entering New York repel, when examined closely, every true lover of true art. Symbols they seem of illusive concepts—concepts noble in their beginnings but turning intolerably selfish, imitative, puny and paltry in their particulars. The sky-scraper, pushed upward by economic pressure from below, has soared in a kind of freedom, the freedom of a democracy which, as Lowell said, gave every man the right to be his own oppressor, and which has now apparently added the right to

oppress his less fortunate brother ; a freedom which, furthermore, has become the right to violate principles of proportion and beauty in the interests of engineering and utility.

A recent New York City building law unintentionally yet sternly makes for beauty, and has been the basis of one of the most interesting architectural developments in America. This law decrees that, as an edifice is carried upward, its stories must recede gradually and in stages prescribed by a specific ratio of height. Compliance with its demands has produced some buildings as pictorial in outline as the ruins of Melrose or Tintern. Compliance with it is teaching architects the value of mass design as opposed to mere superficial ornamentation. We have been complacent about our building (we are about almost everything), not realising that imitation and engineering had played the major part, and that the larger aspects of architecture generally had been missed. It seems quite possible that some of the Agents of the Grand Architect of the Universe (our Elder Brothers), finding us impotent to produce an architect and engineer combined such as Leonardo da Vinci or Michael Angelo, forced our hands by indirectly getting a law enacted which would compel a degree of nobility in building. At any rate, money-grubbing utility has been forced upward in pyramidal profiles, and forms suggesting temples are being lifted, forms objectifying Whitman's vast vision :

> The main shapes arise !
> Shapes of Democracy, total—result of centuries ;
> Shapes ever projecting other shapes ;
> Shapes of turbulent, manly cities ;
> Shapes bracing the earth and braced with the whole earth.

There is poetry in the inexorable situation. The significance of mass design and its noble possibilities have been forced upon the national consciousness by the very exigencies of modern, living masses. The superficial thinker would weaken the effect by mumbling something about " mere chance." To

the philosopher, mere chance is non-existent. The ultimate form of the skyscraper will probably be the result of gradual, almost organic growth, somewhat analogous to the growth of the Gothic. If a finished Gothic cathedral had suddenly been placed before an eleventh century architect, he would probably have uttered his version of the common, modern, "There is no precedent for it": whereas he contributed his mite cheerfully under the necessity of solving the vaulting problem and of substituting stone for the wooden roofs so easily fired by vandal invaders. Some, having believed that the Gothic Order was inspirational, have paused in dismay before the irrefutable archæological testimony of its gradual evolution. Yet that does not preclude an inspirational source for those who understand that all things first exist on subtler planes, and are densified and sometimes amplified down here on the ground, to re-exist again in etherialised matter. Mystic democratic beginnings were fostered and strengthened by the mediaeval guilds, and the Master Architects guided the democratic and as yet pure force into certain replicas of those mystic forms which accompany aspirational-group as well as individual strivings upward. Modern architects, for the most part, having ears, hear not, having eyes, see not beyond physical matter; but, under this arbitrary building law, they are producing beautiful structures which in considerable measure solve problems of style and fitness for soaring steel. Their towering, tapering masses suggest an ideal, a mystic democracy, the coming democracy which shall rise above the present "obscene, capitalistic industrialism". They are erecting buildings which will be widely copied; but in their self-complacency they scarcely dream that they are the puny agents of One Whose laws shall yet be written large in this and in all lands.

During the past twenty years there have been conscious, sustained efforts to evolve a national style of architecture in

America, which should owe little to the past, and which should express the present age. Any actual embodiment of this foolish and raging epoch could scarcely be less than a calamity; yet some, striving toward this ideal, have unfettered themselves from a slavish adherence to formal tradition. But there has been little inspiration; and, where there is no vision, the projects perish, or turn abortive, or, after a flare of newness, sink to a commonplace level. From some of these men a school of design sprang up, a school of horizontality, claiming to represent the great prairies and therefore to be the national, architectural style. When Initiates taught peoples to build, always the nation's characteristic expression, its need and its further development, were bases of the building schemes. The architectural ideals for this nation are varied at the present time, necessarily; and, until the people are welded as a whole, architecture must be a kind of adaptation at best. Later, the ruling spirit will find expression.

This mid-western group (sometimes termed Secessionists for their kinship with those of Vienna) endeavouring to express, as the national ideal, the spirit of the prairies, seemed to forget the many other prominent physical features of the land. They ignored (perhaps did not know, having lived much in cities themselves) the fact that the habitual prairie dweller longs for variety and has often an untamed desire to smash any horizontal thing which adds to the flatness of his already cleated and battened-down life. After the refreshment afforded by mountains, or by the relative verticality of cities, some prairie folks have said that, upon their return, their houses looked as if they had been pounded into the ground. The prairies, in so far as they resolutely refuse to rise, do undeniably express our present democracy; but, aside from the obvious vapidity of flatness for the already flat, should not verticality be dominant in structures which shall endeavour to embody the spirit of a truly democratic people?

This mid-western group have made attempts (commendable even when unsuccessful), toward characteristic expression in architecture. They wished and willed, for example, that a Court House should look like a Court House and like nothing else. They have sometimes fully succeeded in making it look like nothing else. One of these Court Houses, while refreshingly unlike the stereotyped, domed, colonnaded buildings copied from Washington, D.C., suggests a grain elevator much more than a hallowed spot where Justice shall be enthroned if the lawyers are not too clever. The building is an enigma and, as such, is perhaps a fitting domicile for American justice.

The question of fitness underlies the interminable discussion of the Pennsylvania Terminal in New York City. Critics assert that a railway station, if it can't look like one, at any rate should not look like a cathedral. Others ask what, in the names of Palladio and Vitruvius, could be done to make it suggest a railway station. G. K. Chesterton who, no matter where he stands in an argument, always walks away with the literature, has replied that if the mediaeval craftsmen who made cathedrals had also made the railways and therefore railway stations, the architecture would probably be all alive and kicking with the characteristic life of the railways.

> The Gothic craftsmanship is full of the comedies and tragedies of common life . . . of pictures of priests not only depicted in the act of preaching, but caricatured in the act of practising the very opposite of what they preached . . . Conceive what would be the appearance of a modern railway station if adorned in a style as popular or even as vulgar as a mediaeval cathedral.

Turning abruptly from Gothic, he cheerfully predicts the advent of an irrational school of architecture answering the futurist taste in the other arts, but modifies the blow by pointing out the inherent, inevitable sanity of architecture. He says:

> The art of building remains as an unconquerable barricade against any riot of anarchic art. Other arts can go mad; but architecture, if it were mad, would really go . . . You can paint a picture upside down, but you cannot build a house upside down.

Unfortunately, being upside up does not always constitute sanity. Many are the lunatics who do not walk on their heads. There is a restlessness and a grotesqueness about some of the newer architecture (especially that termed dynamic), which suggests insanity either going before or treading hard on its heels. For it has heels and other protuberances, and leaping lines and other activities. However, if any building has the right to appear restless, it is surely a railway station; and dynamic architecture may find its field in a railway yard. The air of classic repose contributed by the column and beam system in the Pennsylvania Terminal is unconvincing and unfit.

That forms should be determined by the nature of modern building materials, out of function, use and expediency, is one of the tenets of the Dynamists. Unfortunately, many of them are wholly revolutionary, wishing to break immediately and forcibly with all old architectural forms. Some are as candidly destructive as the Futurist Marinetti, who wished to destroy the hallowed beauties of Venice. To brush aside all architecture because it is not of this age, would be akin to destroying all old literature. To build without reference to any architectural law, to make a building bulge merely because the material is plastic, is a little like trying to write a book by inhibiting grammar.

Broadly considered, architecture is of universal scope. Study and thought will open many Gates. The cultural value of a general knowledge, not of technicalities, but of principles, meanings and the symbolism of architecture, is greatly underestimated. The true force functioning in true architecture is, in the last analysis, a force planetary, interplanetary, systemic, cosmic. Architectural connexions, connotations, correlations and correspondences are of vast significance. There are mystic links between earth architecture and race building; between architecture down here and the building of the

individual; as well as with the architecture and symbolism Above. On higher planes, architecture is much more beautiful than the loveliest earth structure suggests. Colour and form are exquisitely adapted to each other, and form soars in lofty majesty or in delicate loveliness; or, midway, it massively shelters and endures.

Referring to only two—the Romanesque and the Gothic had each a place in the development of races and sub-races, as well as in the growth and expansion of architecture itself. Races are linked with building problems and their solutions—sub-races evolving variations suitable to their developing needs and desires. The " Golden Section " was used in Greece and Rome by some of those who are now connected with the Theosophical Society. They were instructed at initiation in some of its most potent architectural uses. The proportions which were ideal for one nation were not so appropriate for sets of egos needing quite different vibrations for their best development under the then prevailing conditions. There is no proportion, or ratio of space, suitable for all races, at least not while they are down here on the ground. The gradual growth of an Order means development, side by side with it, of human character. The Gothic, for example, was a growth only in the limited way of bringing into physical consciousness *ideas* which above form the real manifestation, the prototype Gothic. To work it out slowly developed many desirable moral qualities.

Some, studying earnestly but lacking occult keys, would apply the term architecture to only those structures which consciously embody an ideal. Structural architecture begins with first principles, which are none the less beautiful for not being ornate. These are often intuitively used by builders who are unconscious of an ideal. Architecture, in early stages, cannot be severed from shelters and monumental relics. Æsthetic considerations become separated from structural

principles only on lower levels. Above, in the real, they are parts of a magnificent whole, of which only slight, broken gleams reach the physical plane. A structure sometimes means much more than the physical consciousness of the people can comprehend. Architectural matters are of deep import to the nations at this time and the immediate future. Their attitudes, whether aspiring and receptive, or positively materialistic and negative, in reference to occult bearings—their attitudes will largely determine their ability to share in the wealth of knowledge attainable through meditation, through mystic stillness, and through actual teaching by the Master. The architectural tradition, as it exists down on the ground, is of much value to those who lack genius, imagination and initiative. Historically, it is important to all. But New Era architecture will be a new tradition, and a practice exquisitely adapting that tradition to earth conditions. It is a tradition on mental levels which is basically akin to world conditions; but it does not so much reflect them as answer the needs which are the outgrowth of the epoch.

This answer to a need (a need circumscribed but nevertheless related to cosmic purposes) is one of the secrets of the deep charm inhering in primitive shelters, from the thatched cots of the old World villagers to the pueblos of the North American Indians. These latter, boldly asserting by line and by mass composition, their kinship with primal things, with mountain outlines and with earth's solidities, have a dignity not apparent in the various introductions and adaptations of domestic architecture from the old World. Poor taste, much money and lack of building regulation, have made a hotchpotch of most American towns, and have ruined some beautiful scenery. One style, however, the "Mission," adapted from the Spanish by the Padres who brought civilisation to the Pacific Coast, is so fitting as to appear indigenous. Built frequently around three sides of an open court, it gives an air

of spaciousness to even a lowly dwelling. In certain sections of Southern California it has been so widely adopted as to prove the beneficial effect of harmonious architecture extending over wide areas. The opposite and prevailing effect, of buildings standing close in a perpetual warfare, or flaunting one another in pretentious dishonesty, offers at least one plausible reason why so many of our young people are inhabiting penitentiaries. The architecture of dwellings will be an important consideration of the New Era, when effects on the plastic bodies of children will be considered carefully.

No spot in America now seems safe from architectural heterogeneity. In a mistaken sense of security, a small group of artists, authors and musicians settled on a pine clad slope overlooking the Pacific. Such love and reverence had they for Nature that they made their simple homes conform to the character of the landscape. So unobtrusively did they incorporate woodland tones and lines that the presence of a dwelling was often unsuspected until the foot was almost on its little, unpainted, redwood porch. Unfortunately, the place popularised itself. Monied heterodoxy invaded it. Now the lovely sweep of the Coast line is degraded by a stoney, Norman-French alien in conflict with a pink plaster, part-Spanish concoction, while a large residence, belonging neither to past nor future Orders, looms high and straight and hard, inviting invective all the way up. The investive is the only "well-articulated" thing about it. Even before the New Era really comes, we hope there will be architectural zoning, whereby those incurably fond of Dutch Colonial will have a plot allotted; those wedded to Italian Renaissance will have their district; while anyone wishing to put a Corinthian column on a little stucco house will be prosecuted.

On some astral levels, builders make hotch-potches. If sufficiently advanced, they sometimes link with their past incarnations in Rome, Egypt, or other lands, and reproduce some

portion of those characteristic architectures. Others build according to the taste of their last earth-lives. Newcomers from below sometimes complain about old-fashioned things, even as they did when down here on the ground; but usually an alteration or an addition contents them, and they do not seek to destroy. These astral structures, if long used, or much loved, inhere for a long time in the matter of the plane. This sort of construction differs radically, of course, from archetypal architecture.

It is important yet difficult for the novice in psychic and psycho-spiritual matters to distinguish between definite, authoritative vibrations from the heights and those generated in quagmires below. Some who, unpurified, have begun teaching too soon have added manifold to the normal perplexities. They have gained a certain limited power by a degree of transmutation of their lower desires; but some of them have merely changed the old longings for wealth or sensual pleasure into a frantic desire for occult fame. Unwilling to compare notes with others, or to wait until Time shall have enabled them to sift for themselves the chaff from the grain, they are flinging upon a susceptible public a mass of immature matter, thus fulfilling the prophecy about the hordes of teachers to arise in these latter days. Their procedure presents a two-edged sword; and the people react, on the one side, with undue credulity, and on the other, with a disproportionate distrust of everything that cannot be nailed to the physical plane. For one who takes the middle path, the attestations of another have great suggestive value—but suggestive value only until after they shall have been elaborated and verified within his own being. Even one's own experiences must be sifted, tested, compared, weighed; very few are attended with the sure knowledge of their Reality. When they are so attended, nothing can shake them. One who, in search of her beloved son, stormed the gates of heaven and took them, as it were, by

violence, knows beyond all possibility of doubt or cavil, of a certain Gothic temple with multiple, delicate spires; a temple as solid on its own plane as any earthly building, yet of a texture which, down here, can be suggested only by the texture of an Easter lily. It has, too, the glistening whiteness of the lily. A few planes lower is a rose-coloured replica where she can meet her son without so nearly wrecking her physical body as premature heaven-storming tends to do. Those temples contain more reality than our steel-boned New York sky-scrapers. Other and very different bits of architecture which have been seen by her were accompanied by utterly different vibrations. One, an imposing structure with several towers, she learned was the outgrowth of her own endeavours to paint the picture of a large church. She had worked with dedicated purpose, but with no thought of reproduction on higher planes than the physical. The effect in subtler matter was an edifice much more handsome than the original, much more spacious and elaborate, yet, upon analysis, unmistakably its outgrowth. Very different in effect from the Gothic temples above, and from this creation of her own, was another edifice, on which a powerful symbol, occupying the entire triangular façade, had been carved. This latter was for her instruction. Symbols in her possession were to be used thus in the New Era architecture. A lovely pillar was also shown her with this intent—a pillar differing in form from any she had seen on earth, differing also, very distinctly, from another pillar seen at another time, which seemed linked with cosmic affairs—a pillar in the House of our God. It was gigantic, and of a golden hue which seemed to be a living part of it rather than a colour.

Many are the symbols on the walls, both outer and inner, of the temples we visit at night. These symbols, reproduced on the physical plane, may either partially or fully awaken the memories of students. One who had been painting some of

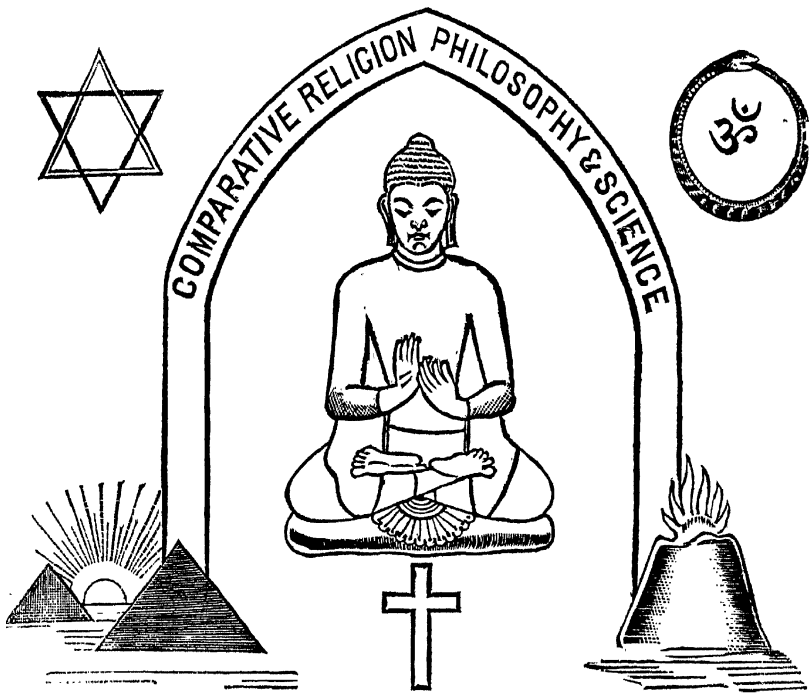
them submitted several to a Fellow. After describing his various reactions to them (some stimulating one, some another center of consciousness), he said: "Here is one I don't like at all. It makes me feel like swearing." This symbol was shown to another who exclaimed joyously, "I know that one well. It blazes in glory over the door of a temple which we enter at night." The reason why the Fellow felt like swearing has since appeared. His deeds have proved him unworthy. The symbol blazed over a portal which, for him, barred the Way.

The symbolism of architecture runs from very simple to very complex, and is fully known only to high Initiates. Architectural considerations link with symbolism in a wide way, as symbolism is allied with religion and all true art and all great undertakings. There is a deep and high symbolism in structural forms, dictated by the Ruling Hierarchies of cosmic manifestation. Structural forms are not what an average architect would limit them to; but building structures in stone, or other physical material, are based on "structural forms" *when* the buildings are "true". The study of symbols in connexion with architecture will be a means of rapid growth. As a basis for a beginning, we have, in numerous physical plane books, many references to architecture and architectural symbolism, in *The Ancient Wisdom*, *Isis Unveiled*, *The Secret Doctrine*, some of the Gnostic documents, *The Bible* and other scriptures. An example, drawn from *The Secret Doctrine*, is sufficiently suggestive. The Egyptian temples, the Tabernacle of Moses, all sacred square buildings, obelisks and other square erections, are connected with the Four Mahārājahs—the Protectors of mankind and the agents of Karma on earth. A different form and spirit are manifested by the Lipika, concerned with humanity's hereafter, as figured in Ezekiel's vision, and elsewhere. An American, after seeking long years for the relation between the spirit and

the form in Greek architecture, has found, in the Doric and Ionic, that which satisfies him—*viz.*, an evidence of an acceptance of the conflict of life. To his mind, the spirit of humanity rises adventurously through the fluted columns to meet the entablature, which, to him, symbolises the "thus far and no farther" decree of Fate; and, in the capital, this spirit acquiesces in calm beauty, to both factors of life—the need for conflict and the ultimate decree of destiny. The unimaginative say he has read too much into it. The occultist know that, by limiting it to the partial, human spirit, he has stopped far short of a complete statement.

The symbolism of architecture itself is, of course, different from symbolism applied thereto as detail suggestive of spiritual beauty and truth. Some symbols, however, are used structurally as well as decoratively and illustratively. Interchangeable are some symbols with the architectural forms which are the outgrowth of them. Simple figures often have great potency and also direct, strong meaning for the initiated. The various types of architecture are linked, each with very many abstract symbols. As a basic source, symbolism is both abstract and concrete, the latter being the early outworking of the former. The abstract symbols expand beyond their first concrete outworkings, and are embodied on one or more planes. The astral embodiment of a Gothic structure is more elaborate and much more ravishingly beautiful than the most perfect physical plane cathedral. The abstract symbolism is somewhat difficult for lower manas to conceive. It is not so wholly abstract as to have no form at all, yet is sufficiently so to have less detail, less positive definition, in space, than its concretions which follow on lower sub-planes. Its expansions are scarcely expressible in words; and words would do little more than give a starting point for meditation.

Octavia Harcourt



NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

(*Concluded from p. 493*)

BUT because the influence of Schopenhauer upon his successor was the most obvious it by no means follows that it was the most profound or lasting. As a matter of fact, I believe that it was neither, and that, perhaps unconsciously,

certainly unavowedly, Nietzsche owed far more to Hegel than to Kant, Schopenhauer or his acknowledged but remote master, Heraclitus. Of Heraclitus, who flourished about 500 B.C. merely a few fragments remain. He ascribed reality only to becoming, symbolising as "fire" that eternal flux and conflict, that sundering and reuniting of contraries which he believed to be its essence. "Strife," he said, "is the father of things"; and following his lead Nietzsche too rejected in favour of a fundamental dynamism the very conception of static being or substance. But in Hegel's paradoxical logic, the same idea is incorporated: abstract being, he said, is nothing; the unity of being and nothing, the conflict of thesis and antithesis, the reconciliation of contraries and the emergence of new antitheses, were for him, too, the beginning and end of philosophy. Only it suited Nietzsche's pride better to acknowledge an obligation to the remote Hellene than the recent compatriot. Adopting Schopenhauer's identification of will as the ultimate principle, Nietzsche intensified the element of conflict by making it not merely a will to *life* but a will to increment or *power*. In so doing he seems to me to have incurred an equal debt to Schopenhauer and Hegel—the one apparent, the other easily overlooked. And, of course, to Darwin also, and through him to Malthus, to say nothing of Adam Smith!

In Hegel's assertion: abstract being is nothing, the emphasis is on the word abstract: he means that everything real is concrete, and must be cognised synthetically. Stripped bare of all attributes but that of characterless entity, it is indistinguishable, he held, from its opposite—nonentity. I do not consider this position tantamount to a denial of being, but here, as elsewhere, Nietzsche, unconsciously influenced, I believe, by the scepticism of his generation, assimilated the negative and rejected the positive element of his predecessor's doctrine. It is at once the strength and weakness of Hegel's philosophy that the most contradictory conclusions can be

plausibly deduced therefrom: his disciples were distinguished as those of the right and left: the former orthodox in religion and politics, the latter materialists, atheists and revolutionists, as, for example, Karl Marx.

The fact that Nietzsche was an uncompromising atheist is not therefore incompatible with his having been profoundly influenced by Hegel. And on this point I must remark in passing, that the whole movement of modern philosophy, from Spinoza onward, at any rate, has been subtly but increasingly divergent from theology. The expulsion of Spinoza in 1656 from the Synagogue of Amsterdam aptly symbolises this parting of the ways. Summing up a long discussion of "Spinoza and Theology," Sir Frederick Pollock decides that

> the God of Spinoza is not the personal God often said to be required by the innate religious sense of man.[1]

Spinoza's God was, in fact, what we now call the Absolute; and so, broadly speaking, has been that of every theistic philosopher since his time. Let me quote the conclusion of one of the last and greatest of these. Dr. F. H. Bradley says:

> The Absolute, is not personal, nor is it moral, nor is it beautiful or true . . . The Absolute stands above, and not below its internal distinctions.[2]

I must not pursue this disgression: the point is that the breach with theology merely *culminated* in Nietzsche; it did not *begin* with him. He made it explicit, brought it into the open; and, true to his negative bias, rejected the transcendental alternative surreptitiously substituted by his fore-runners for the anthropomorphic Deity whom they, too, had abandoned long before.

[1] *Spinoza. His Life and Philosophy*, 2nd Ed., p. 328.

[2] *Appearance and Reality*, p. 533.

Of his first book, *The Birth of Tragedy*, written in the glow of his new friendship with Wagner, Nietzsche, sixteen years later, writes thus in *Ecce Homo*:

> It smells offensively of Hegel; only in one or two formulæ is it infected with the bitter odour of corpses which is peculiar to Schopenhauer. An idea—the antagonism of the two concepts Dionysian and Apollonian—is translated into metaphysics; history itself is depicted as the development of this idea: in tragedy this antithesis has become unity.

Of the two Hellenic art-deities, Dionysus and Apollo, the former is regarded by Nietzsche as type of the orgiastic impulse, the latter of the formative, hence restraining or individualising tendency. Dionysus expresses himself by preference through music and the dance: Apollo through epic poetry or plastic art. Dionysus is carried away by an intoxication in which he becomes merged in the primæval unity underlying the myriad forms of life; Apollo dreamily absorbed in the contemplation of the pictures which float before his mental eye. Of the conflict between these two deities is born Tragedy, the vision of beauty and terror evoked by the choral dance of Satyrs. On the one hand, in its personages, individuation is carried to an heroic pitch, yet, on the other, they are helpless to withstand the levelling and annihilating wrath of destiny. The æsthetic appreciation of Tragedy, a synthesis of Dionysian and Apollonian art, is acclaimed by Nietzsche as the highest form of "yea—saying to life".

Somewhat analogous to the distinction between Dionysian and Apollonian art is that between pessimism and optimism, as represented, say, by Schopenhauer and Hegel in philosophy. Here, too, Nietzsche, by his claim to be regarded as the first *tragic philosopher*, is evidently attempting in Hegelian fashion to transcend the antithesis. Applauding the pessimist for his insistence on the ugly facts ignored or slighted by optimists, he censures him for his condemnation of these facts, and of life on their account. Life is to be accepted without

reservation, *just as it is*. It can be justified only as an æsthetic phenomenon; its tragedy and beauty are inseparable. "Culture," he said, "can by no means dispense with passions, vices and malignities." The "evil," that is, at bottom, the *new* unrecognised impulses have, he declared, in their different way a racial value equal to that of the "good" ones. Rejecting optimism, and pessimism, his tragic philosophy led him to a transvaluation of life, resulting in a "saying of yea and an attitude of trust to all that which hitherto has been forbidden, despised and damned".

In regard to this, it should be remembered that Nietzsche lived at a time when the intellectual world was dominated by scientific materialism. He was, I believe, by no means devoid of spiritual insight, but he was also intensely sceptical, and seems to have made it a point of honour to suppress the former and encourage the latter tendency. And while I entirely agree with him in rejecting both optimism and pessimism, I am not sure that in his own "tragic philosophy" he has achieved a final resolution of the antithesis. To my mind his doctrine leans strongly to the pessimistic extreme, and this bias I attribute largely to the deliberate starvation of the spiritual potentialities of his nature, which ultimately betrayed him into what is really a static view of the universe—that doctrine of "eternal recurrence" which by his own confession he adopted with such extreme repugnance.

Those who are shocked by Nietzsche's wholesale justification of evil should remember that it is based upon an *æsthetic* not an ethical judgment.

> What does the fact that to-morrow will bear matter?

asked Flaubert, *apropos* Comte's Utopian schemes and he continues:

> We see only the face of to-day. It cuts hideous mugs truly, and therefore enters the better into romanticism,

From a novelist, this may pass muster; but when in a *philosophy* we find the æsthetic principle supreme we are entitled to regard it as a symptom of decadence. Nietzsche's ghoulish taste—I had almost written *preference*—for horrors reminds me of the glee with which a small child, turning over a picture book, pounces on the portrait of a tiger or a boa-constrictor. It should also be remembered that Nietzsche was a determinist and says:

> Although the most intelligent judges of the witches, and even the witches themselves, were convinced of the guilt of witch-craft, the guilt, nevertheless, was not there. So it is with all guilt.[1]

In his attribution of racial value to crime there is at least a modicum of truth, for doubtless the world *is* so ordered that in the long run both deeds and events generally condemned as utterly evil frequently subserve ends recognisably good. And, for aught we know, some at least of these benefits might be unobtainable on any cheaper terms.

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It may perhaps be objected that the fact that Nietzsche's first book shows the influence of Hegel is no proof that any enduring impression was made on his mind and work by that philosopher. True enough; but the title of one of his last works —*Beyond Good and Evil*—in itself almost suffices to prove my contention that, whether he realised it or not, such an enduring impression he did sustain. A better way of expressing the situation may be that it was to Hegel that Nietzsche owed the suggestion of the terrific problem which he confronted with such desperate courage—that crowning antithesis of good and evil whose resolution he accepted as his predestined task. Problems of this magnitude are not assailed with impunity by mortal minds: they lure them into deserts haunted by Furies of remorse and madness.

[1] *The Joyful Wisdom*, III, 250.

Nietzsche's later works are permeated by a deep-seated mistrust of accepted moral standards, a tendency to deny the supremacy of the type of man that is generally regarded as the highest—the *good*, the *kind* and the *charitable*. It is easy to see why these neighbourly qualities are acceptable, but it does not follow, Nietzsche contends, that they are from a racial standpoint the best, or for that matter of any value at all, and not positively deleterious. When their universal exaltation and inculcation are, as he suggests they now are, accompanied by the persistent decrying of the self-regarding tendencies, they must he says favour degeneration. He asserts that:

> To consider distress of all kinds as an objection, as something which must be done away with, is, the greatest nonsense on earth

—nonsense of the most disastrous sort:

> To desire everybody to become a "good man," "a gregarious animal," "a blue-eyed, benevolent, beautiful soul" . . . would mean robbing existence of its greatest character, castrating man, and reducing humanity to a sort of wretched Chinadom.

All this is strongly reminiscent of Hegel's justification of the deeds of great men on the ground of necessity, despite their criminal aspect from the viewpoint of ordinary morality.[1] It is the same principle, universalised, and carried to a fanatical extreme.

It is not really a new principle: we all recognise in what we call "greatness" a quality transcending the accepted moral standards; and of many men universally recognised as "great," we should be hard put to it to say whether they were "good" or "wicked" men. But so much at least is undeniable, that all greatness is rooted *in* and at least takes its departure *from* a strong egoism, commonly labelled "self-will" and as such condemned without investigation. The substitution of "greatness" for "goodness" as the ethical ideal, is, then, perhaps a fairly accurate epitome of the general tendency of Nietzsche's doctrine in this department. That he regarded it

[1] Cf. *Philosophy of History*, trans. by Sibree, p. 70.

as of universal application is unlikely, although he shows no misgivings as to its obvious dangers.

> Many noble ones are requisite, and noble ones of many kinds, *in order that there may be nobility,*

is one of the sayings of Zarathustra, suggesting to my mind, a higher order of pioneers or creators and a lower order of those who imitate their virtues. It is to the former class that Nietzsche really addresses himself. Those who having no direct knowledge of Nietzsche's works, have been misled by abusive references to regard him as a crude scoffer at holy things, may learn with surprise that his criterion of nobility in a soul is *its instinct for reverence.* He says:

> There is an involuntary silence, a hesitation of the eye, a cessation of all gestures, by which it is indicated that a soul *feels* the nearness of what is worthiest of respect.

Still more decisive of rank is the possession or lack of

> some fundamental certainty which a noble soul has about itself. Something which is not to be sought, is not to be found, and perhaps, also, is not to be lost.—*The noble soul has reverence for itself.*[1]

There is at least an aroma of Hegelianism in the stages of spiritual advance described by Zarathustra in his chapter on "The Three Metamorphoses". In the first the spirit becomes a camel, that is "a beast of burden that renounceth and is reverent". In the second, the spirit becomes a lion. "To create for one's self freedom and a holy Nay even towards duty," is the lion's task. Finally, having become a child, and as such acquired innocence and oblivion, the spirit is ready for "the play of creating".

It is by no means clear sometimes whether Nietzsche in speaking of "higher men" is referring merely to the great ones of the past or present, or to the much-discussed "superman," whom upon the whole, he no doubt conceived as a biologically distinct, hitherto-unrealised species. In this intoxicating dream, which is the true corner-stone of his philosophy,

[1] *What is Noble?*, G. E. pp. 238, 256.

Nietzsche had his predecessors. Goethe called his Faust a superman *(Uebermensch)*. According to Tille, Prince Puckler-Muskau was the first to moot the idea of leading the human race to a higher perfection by means of artificial selection. Radenhausen in his book *Isis, Man and World* embodied the same suggestion, as did Wilhelm Jordan also in his *Demiurgos* of 1854. Five years after the publication of the *Demiurgos* Darwin in his *Origin of Species* gave to the idea of evolution a scientific basis, and after this the same poet Wilhelm Jordan in his epos *Die Niebelunge* returned to the *motif* of the higher development of the race, making it the pivot of ethical obligations. Galton, the true founder of that science of applied Darwinism now known as Eugenics, published in 1869 his *Hereditary Genius* embodying the first-fruits of his enquiry "how far history may have shown the practicability of supplanting inefficient human stock by better strains." The composition of Nietzsche's astounding prose poem *Zarathustra*, purporting to be the inspired exposition of the eugenic ideal, occupied the years 1881 to 1885; it was first published in full in 1892. It may confidently be predicted that Nietzsche's right to be regarded as the true revealer of the vast significance of this new religion—for that is what it purports to be—will, despite all obligations to his predecessors, be acknowledged by posterity.

"Ye lonely ones of to-day," Zarathustra said, "ye who stand apart, ye shall one day be a people: from you who have chosen yourselves a chosen people shall arise: and from it beyond-man." Tasks of such import will never be accepted by humanity until they have been given out with that air of unquestionable authority, in those tones of passionate conviction, those unforgettable words, which genius alone commands. "He who writeth in blood and apopothegms seeketh not to be read but to be learnt by heart."

Charles Whitby

THE PATH OF ASHA[1]

A STUDY IN COMPARATIVE RELIGION

By I. J. S. TARAPOREWALA, PH.D.

THE Indo-Iranian people had, beside the traditions mentioned in a previous paper,[2] one fundamental doctrine of Faith which was common to both the peoples.[3] When exactly the doctrine came into the religion of these peoples we have no means of judging, but even in the earliest strata of the Veḍa some of the Hymns to Varuṇa show a clear appreciation of this great idea of *asha* or *ṛta*.[4] The words *asha* and *ṛta* not only connote exactly the same idea but they are also philologically identical. It seems at first sight rather hard to understand how two such utterly differently pronounced words could be identical. But one of the maxims of modern linguistics says paradoxically enough that "sound etymology has nothing to do with sound" and these two words exemplify this maxim.[5] The Avesta shows a whole series of words (all implying the same idea), which shows fairly clearly the phonetic connexion between the two :

asha—arsh (or *ērēsh*)*—arṭa—arēṭa—ērēṭa—ṛṭa*[6]

[1] A Brahmaviḍyāshrama Lecture, December, 1923.

[2] A paper read at the Brahmaviḍyāshrama, November, 1923.

[3] See December number, page 343.

[4] *e.g.*, in the fine hymn *R.V.*, I, 25.

[5] Other striking examples are Skt. *cakra*, and Eng. *wheel* Skt. *garbha* and Eng. *calf*.

[6] The combination *ērē* (usually written *ere*) is the Avestan equivalent of the Skt. "vowel" *ṛi*. The two *ē*'s in *ērē* are to be pronounced *very short*. This connexion was first clearly pointed out by Prof. Chr. Bartholomæ, hence it is known as "Bartholomæ's equation"; *asha-ṛṭa*.

The change from the consonant *sh* to the combination *ṛṭ* (whether vocalic or consonantal) is accompanied by a change of accent. This is not the place to enter into phonetic details about this point, but it may be pointed out that the Samskṛṭ words *ṛṣhi* and *ṛṭa* are also words belonging to a similar series and show an identical shift of accent.[1] The word *ṛṣhi* really means he who understands (and follows) the *asha* or *ṛṭa*.

But the phonetic identity of these words, striking as it is, is the least important part of the question. The identity of the *concept* of these two words is our most important consideration. The original conception of these two words is so sublime and so fundamental that one is forced to admit that it must have first come from a great Teacher who possessed full Wisdom.[2] The two words are rather loosely translated by "purity" or "righteousness". Though near enough for all practical purposes, these translations by no means give us an adequate idea of the original concept. It is true that the words "purity" or "righteousness" might be more or less accurate translations of the word *asha* as used in the later Avesta[3] and in the Pahlavi works. But as we go backwards to earlier and earlier ages we find the concept gradually getting fuller and fuller until in the *Gāthās*—the chants of the Great Master of Wisdom, Zarathushtra—we get the full depth and breadth of this concept exposed to our view. It would therefore be better if we try to trace this concept in gradually widening circles until we reach the thought of the Teacher Himself. But we have to remember that Zoroaster but revived and emphasised the idea of the Ancient Wisdom which was the joint inheritance of India and of Iran.

[1] I have treated this subject in detail in an article entitled "*Ṛṣhi*" in the *Sri Asutosh Mookerjee Silver Jubilee Volumes*.

[2] I believe that all great Religions rest on Wisdom and *not* Ignorance.

[3] *e.g.*, in the Vendīdād.

We Pārsīs have inherited this idea through an immemorial tradition. We name it *ashoi*, which is the same word, though to most of us the idea is predominantly that of material purity. This does not of course mean mere *bodily* purity—baths, clean clothes, etc.,—but also implies mental purity. But still the idea is confined to our earthly life; hence I have used the words "material purity". The implication of a higher degree of "spiritual purity" is at best vague in this word *ashoi*. We may understand this better if we compare the word *ḍharma* as used by the Hinḍū to-day as compared with the concept of Bhīshma or of Manu. Or again, if we compare the word "righteousness" as used by an ordinary Christian with the same word as used by the Christ, we shall clearly see that the word *has fallen* from its high original level. The Gaṅgā comes down from Heaven from under the feet of God Himself, but only Shiva can receive her on his head. We ordinary mortals must be content to bathe in her waters as they flow through the level plains of our earth.

The Pārsī conception of *ashoi* is thus principally of righteous conduct upon earth—cleanliness of the body and fair and just behaviour to our fellow men. What a Sage or a Master of Wisdom might understand by this word is something quite different. Hence we find that the nearer we go to the time of the Founder of Zoroastrianism the clearer is the conception and the higher it rises in spirituality. Some find that the compilers of the latest books of the Avesta in the early centuries of the Christian era[1] have a clearer notion of *Asha* than the Pārsīs of to-day. The great Dasturs (Religious

[1] We must be careful to bear in mind that the later books of the Avesta were put together in their present form probably at this period. But it was not a fresh composition. It was merely a re-editing of the precepts and traditions inherited from a hoary past. The first compilation of Avestan tests were made early in the Achaemenian days (about 500 B.C.) and the royal collection was completely destroyed when Persepolis was burnt by Alexander. What little was preserved by private individuals together with a great deal preserved in the memory of priests was put together again when the Aryan rule was re-established in Persia by Arṭakshathra the Sassanian.

Teachers) of the early Sassanian days [1] like Ārdarbad Marspand and Arta-Virāf must undoubtedly have had much clearer notions of *Asha* based upon their inner spiritual experiences. Hence we find that there is some sort of higher spirituality indicated in the Vendīdād as a whole by the word *Asha*. In fact another word (yaozhdāo) is used to indicate purity in earthly life as distinguished from "purity" as an occultist or a Wise Man understands the word. From later Sassanian days it seems that the higher idea of spiritual purity disappeared more or less from the minds of the masses at any rate. This decay of spirituality combined with the intolerance of the priests who resorted to fierce persecution of the Christians and of the followers of Mani and Mazdak, led to the sure and rapid downfall of the House of Sassan when the new and the more vigorous gospel of Islām stood up against them. The Empire, though large, was essentially devoid of its true inner strength which religion alone could give. The Athravans apparently had lost their grip upon things Spiritual and hence upon the hearts of the people. The fall of the Empire was exceedingly rapid and the conversion of the people to Islām was also equally rapid. The people who desired spiritual food found more at the hands of their accredited leaders and hence they naturally turned to the new doctrines of Islām. This latter was, moreover, distinctly meant to be acceptable to the masses and to inspire them, while the older faith of Zoroaster was so overlaid with outward ceremonies, and mere bodily purifications and penances [2] that people ceased to care for such outer forms of purity, which neither inspired nor gave any satisfaction to their thirsting souls.

At a still earlier period as is evidenced by the later Avestan hymns the *Yashts*, the *Yasna* (except the *Gāthās*) and

[1] In those days, Zoroaster's religion was a *living* Faith. The inspiration of Artakshathra was essentially a spiritual urge, not mere political ambition.

[2] The larger part of the *Vendīdād* is filled only with these and kindred matters. Washings, penances and punishments for petty ritual offences became an obsession in the later Sassanian days.

the *Vîspered* we get more and more of the spiritual sense in the word *asha*. We get closer to the idea of the angels (who are the *Devas*[1] of the Hinḍūs) holding their high positions in the spiritual world by reason of Their *asha*. Their *asha* stands for a fundamental truth of the spiritual world a truth which being understood and obeyed has led these great Beings to their various high positions. As a matter of fact even Ahura Himself is said to have "reached the highest through *asha*"; a passage of deep occult meaning. These hymns have mostly come down to us nearly unchanged through the millennia: for most of these hymns and prayers, especially the *Yasna*, have a ritual use and hence they have been handed down orally through a long line of teachers, as was also the case with the Veḍas in India.

Finally we come to the concept of *asha* in the *Gāthās*. The five *Gāthās* are reputed to be the words of the Master Himself. In any case they are linguistically and also from other internal evidence the oldest extant part of the Avesta Texts. In point of time their composition would be nearly contemporaneous with Zarathushtra even if we are not prepared to ascribe to Him their authorship. They embody the highest and the best of His Teaching, the message of the World-Teacher given through the great Iranian race. Here we have the purest form of the Teacher's philosophy of life, His solution of the Problem of Life. And, here we find *asha* the very keystone of the whole structure. Sometimes vaguely personified, but never sufficiently anthropomorphic, *asha* becomes a mighty Being, standing next to God Himself. But most often the meaning is that of a deep Spiritual fact or a Spiritual Law on which the whole of the Government of the Universe depends. All that happens in this world is through

[1] The usual translation of the Skt. word *ḍeva* by "god" in Eng. (with a small *g*) has led to a great deal of misunderstanding about the Hinḍū Religion. These *ḍevas* are no more God than are the Zoroastrian *yazatas* (the angels) Ahura Mazda.

asha, we have to obey *asha* and it is *asha* that leads us ultimately to God. This deep fundamental importance of *asha* colours the whole of Zoroaster's Teachings.

And what is this *asha*? Scholars translate it variously as "Purity" or "Righteousness" or "Truth," but it is far more than any of these concepts. It is the ETERNAL TRUTH, the ONE REALITY that is the mainspring of all Manifestation and Evolution. It is hard to express the concept in mere words for it has to be meditated upon and realised within ourselves. It is the TRUTH which upholds God's Own Throne. It is the GREAT LAW, the PLAN made by God for the World. The best definition of *asha* can be given in the inspired words of Tennyson as:

> That God who always lives and loves,
> One God, One Law, One Element,
> And one far-off divine Event,
> To which the whole Creation moves.

Asha then is, in short, the *Divine Plan*, or the LAW, which rules the whole of manifested creation. By it Spirit descends into matter and re-ascends. One aspect of *asha's* working is the eternal conflict between the good and the evil; another aspect is the Law of Action (and Reaction) or the Law of Karma. These two aspects of *asha* are dealt with clearly in Zoroaster's philosophy. A full comprehension of this *asha* must inevitably lead the human soul to help in this great Plan of God, to go with the "Creation of Asha"—with those who are working along the upward arc. Hence, very often the word is used in the secondary sense of *the Path to God*. And of course with the idea of treading this path is also necessarily implied the Qualities requisite to fit the man to tread it successfully. Hence has grown what may be termed "the tertiary sense" of *asha*, namely "Righteousness" in the sense that Christ thought of. We have already seen the later implications of this last sense of the word.

The Samskṛṭ *Ṛṭa* has clearly the same original sense as the Avestan *asha* and it has followed a somewhat similar trend in the change of meaning and has also ultimately come to mean "Righteousness". The original idea has left its stamp upon the word that has displaced *Ṛṭa* in the later Hinḍū books of Religion. The word *Ḍharma*, mostly translated as "duty" or "religion," implies in the essential, "has to perform" in order to help along the Plan of God. The identity of the fundamental idea is quite evident. Varuṇa is most often the Lord of *Ṛṭa*, he holds his power, as all the Ḍevas, by their *Ṛṭa*.[1] The word *Ṛṣhi*, as already hinted above seems to have originally meant he who possesses *ṛṭa*; an exact parallel to the idea of the Avestic *ashavan*, which is a constant epithet of all deities and of all Divine Teachers and Light Bringers. So is also the Avestic *Raṭu*[2] a cognate word. Raṭu[3] is practically the same as the Samskṛṭ *Ṛṣhi*, and means a Teacher or a Master of Wisdom, who has trodden the Path and has realised the Great Law within Himself.

In the Avesta there are certain *manṭras* which are regarded as specially holy and of great power and all of these turn upon this word *asha*. The three great *manṭras Ahuna-Vairyo*, the *ashēm vohu* and the *Yenghe hātām* are regarded as specially great in their spiritual contents. Like the *Gāyaṭri* each has got its "esoteric" meaning, which gradually unfolds itself as the life is led, as the *asha* is better understood and as we get further illumination and inspiration.[4] We shall consider these on a later occasion. The Path, however, is exceedingly clearly

[1] Cf. E. G., *R.V.*; I, 152; V, 63, 6 and many other passages.

[2] Probably made up from the form *Arēṭa*.

[3] The word is often contrasted in the Avesta with *Ahu* who is the Ruler upon Earth, a King.

[4] Spoken of as the "Gifts of Good Mind" in the Avesta (see below Lecture IV). Cf. also the words of the *Gāyaṭri*: *dhiyo yo nah pracodayāt*, may he inspire our Reasons.

indicated in the last verse of the *Hoshbām* (or Morning Hymn).

> Through the best *asha*, through the highest *asha*, may we catch sight of Thee; may we approach Thee, may we be in perfect union with Thee![1]

Here the three stages of a *vision of God*, the *approach to God* and the *final absorption* in God is clearly stated to be accomplished through *asha* alone, the best and the highest *asha*. Evidently this can only refer to the deepest esoteric sense of the word *asha* as we saw already. The Avesta as also the Veḍa refers to the "Path of *asha*" (*Ashaha pantao ritasya panthā*). The Veḍa has a very large number of references to this "Path of *Ṛṭa*". In the Avesta too the phrase "Path of *asha*" occurs and quite in the fitness of things it occurs in the last line of the long book of *Yasna*. The words as it were sum up the whole ritual and religion as preached in this book. These last words are: *awo pantao yo ashahe, vispe anyaeshām apunthām.*[2]

I. J. S. Taraporewala

[1] Compare with this the statement of Vasishta in R.V., VII, 65, 3, that by the Path of *Ṛṭa* he would reach Miṭra and Varuṇa.

[2] There is but one Path, that of *asha*, all other Paths are False Paths.

THREE DESTINATIONS

AND THE SIGN POSTS

FORGING ahead hopefully,
Confident, Optimistic, Sincere,
Genuine in appearance and purpose,
Accepting Opportunity quickly, completely,
Loving, Encouraging, Appreciative, Poised.

Leads to the Crystal Pool of the Great White Garden
Where Love and Peace and Safety abound.

Bitter, Cunning, Deceitful.
Oppressive in power, Unrelenting.
Keen enjoyment of material pleasures.
Sensual, Brutal, Destructive, Cruel,
Sarcastic, Sneering, Hating deeply,

Leads to the black tempestuous waves of the Great Shadow,
Where the Dark Face ever frowns triumphant.

Fault-finding, Doubting, Objecting.
Proud and Vain, Aloof, Indifferent,
Denying, Refusing, Suspicioning, Sad,
Loving but selfishly, Jealous, Gloomy,
Strict, Self-sufficient, A closed heart.

Leads to the stagnant pond of Isolation,
Where regret and remorse await.

F. T. S.



BROWNING ON REINCARNATION

By G. Hilda Pagan

BEFORE looking into the subject of "Browning on Reincarnation," it is well to pause and consider the very marked change in the attitude of the public towards the doctrine since his day. When in early youth Browning published *Paracelsus*, in which the hero states he seems to have "dim memories" of previous lives, his readers must have felt this was something strange and obscure, dragged into the poem from the author's learned studies and researches. Even now, the majority of the dictionaries on our shelves do not contain the word

reincarnation at all, although it is in such common use that quite often yesterday's dinner reincarnates as this morning's luncheon, and indeed the idea of rebirth has so permeated general conversation that the comic papers employ it frequently as a topic known to everybody.

I hope to shew in this paper that, with Browning, the subject was not one for merely theorising about, but that, as he came fully to his power as a great man and a thinker, he made it a vivid reality in verse several times.

There is a very important thing to notice in this connexion, and that is the immense value Browning sets upon this earth-life of ours. The whole of it was, to his mind, a means of growth. The mixture of the good and evil in the human heart may have been, in his eyes, "a marvel and a curse," yet, nevertheless, material life had a purpose and a use of its own and was an essential phase in our evolution. The human in us was dear to him in every aspect—a point fitly illustrated by the fact that his little book called *Men and Women,* consisting of fifty short pieces in all, is among the very best he ever wrote. In later and more fanciful work, his robust nature is still forcibly enlisted on the side of man's endeavour here on earth. This is, for example, strikingly brought out in the little legend of *The Boy and the Angel.* In it, we have the story of the child Theocrite leaving the workman's bench where, at his trade, he had praised God "morning, noon and night". He leaves to become Pope of Rome, for he hopes in "that great way" to praise God better. So, to take his place at his former work, the angel Gabriel

> Like a rainbow's birth
> Spread his wings and sank to earth.
>
> Entered, in flesh, the empty cell,
> Lived there and played the craftsman well;
>
> And morning, evening, noon and night,
> Praised God in place of Theocrite.

Of the angel, the poet then tells us

> He did God's will, (to him all one
> If on the earth or in the Sun).
>
> God said, "A praise is in mine ear;
> There is no doubt in it, no fear.
>
> "So sing old worlds, and so
> New worlds that from my footstool go."

This brings before us the ceaseless activity of the Creator and the song of life accompanying it—Plato's "music of the spheres". The keynote of the poem follows in the next words which the Deity also speaks:

> Clearer loves sound other ways;
> I miss my little human praise.

Gabriel—whom Browning has chosen apparently merely as a type of the heavenly host, and not with regard to the particular traditions that belong to the name—again obeys God's will on the instant. Theocrite at the time, in his position as Pope, is meditating in a moment of solitude upon his strange story, and thanking God for all his good fortune and advancement, when

> To the East with praise he turned
> And on his sight the angel burned.

Here is an instance of Browning's knowledge of the occult; for visions of higher beings ever come best during prayer, and Fire—here implied by the words "the angel *burned*"—is a symbol for Spirit frequently employed by poets and seers. Shelley's strange phrase, "the fire for which all thirst," will readily come to mind. We shall find several other instances of Browning's use of this elemental metaphor as we proceed with our subject.

But let us come back to *The Boy and the Angel*, and we at once see its lesson that human life with its struggle and effort is something "worth to God"—to borrow a phrase from *Rabbi ben Ezra*—for its *own* sake—something that no angelic creation could replace.

This very idea is worked out in *Rabbi ben Ezra* as well; not, of course, this time as legend, but as a homily in verse, spoken by a mediæval scholar. This learned man, like the prophet Jeremiah, makes use of the metaphor of "the Potter and the vessel he made with clay," and the poem ends with these two stanzas:

But I need, now as then,
Thee, God, who mouldest men!
And since, not even when the whirl was worst,
Did I—to the wheel of life
With shapes and colours rife,
Bound dizzily—mistake my end, to slake Thy thirst.

So, take and use Thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

This conclusion is a little disappointing to one who trusts in a series of many lives for each of us, to give time for our development. The old age of one life can hardly take us very far. It is to be remembered that these are the words of the Jewish sage whom Browning is impersonating at the moment, and not necessarily the poet's own view in its entirety. We shall find several striking instances of a more fully elaborated scheme later, for several of his characters refer definitely to rebirth. For instance, the speaker in the poem *Old Pictures in Florence* does so—although in no very respectful terms, one must confess! In spite of considerable vagueness in his notions of the matter, his account of the process and its purpose is interesting to read. He calls it only.

A fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what is heaven's serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God:
And I have had trouble enough for one.

The last line is an echo of a phrase only too familiar to the ears of those accustomed to broach the subject of reincarnation; many of their hearers say they have had "trouble enough". Others, however, readily admit they can readily believe that they have lived before, because they have a sense of recollections from an unknown past. In this they resemble Paracelsus, in the passage already mentioned, in which he says, while declaring his certainty that he must dedicate his life to the pursuit of knowledge

At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
Ages ago; and in that act a prayer
For one more chance went up so earnest, so
Instinct with better light let in by death,
That life was blotted out—not so completely
But scattered wrecks enough of it remain,
Dim memories, as now, when once more seems
The goal in sight again.

We see from these words that reincarnation appears to Paracelsus evidently more as a possibility than as a Law. The blotting out of the former lives puzzles him, one may almost say, as it certainly puzzles many people still, and he goes on to call his idea "foolishness". Although fitting perfectly into his own mental condition, and explaining it as nothing else can, he expects his friends to think him merely fanciful, though their faith in him is great.

In the poems *Christina* and *Evelyn Hope*, the disappointed lovers treat reincarnation more sympathetically. Christina's lover, keenly aware of the great revelation that his love has

been to him—how he caught "God's secret" and can never lose it—tells, in broken sentences, how *little* love has meant to *her*, and how short-lived it had been. Yet to her also he ascribes at least one moment's illumination and understanding of the truth, when (as he puts it) "her and my souls rushed together". And he asks:

> Doubt you if, in some such moment, as she fixed me she felt clearly,
> Ages past the soul existed, here an age 'tis resting merely,
> And hence fleets again for ages.

He does not make any assertion that after more ages the soul will come back. The lover in *Evelyn Hope* is more confident. The reference in this poem is, I believe, one of the best known among the instances of Browning's insight into the question of reincarnation. Evelyn has died as a young girl with no knowledge of his devotion to her, and he refers quite naturally to his expectation that, after "more lives yet," his love will find fulfilment in some "new life come in the old one's stead".

> Delayed it may be for more lives yet,
> Through worlds I shall traverse not a few;
> Much is to learn, much to forget
> Ere the time be come for taking you.
>
> But the time will come, at last it will,
> When, Evelyn Hope, what meant (I shall say)
> In the lower earth, in the years long still,
> That body and soul so pure and gay.
>
> I have lived (I shall say) so much since then,
> Given up myself so many times,
> Gained me the gains of various men,
> Ransacked the ages, spoiled the climes;
> Yet one thing, one, in my soul's full scope,
> Either I missed or itself missed me:
> And I want and find you, Evelyn Hope!
> What is the issue? Let us see!

Even here, the poet does not refer to lives repeated "in the lower earth," but, if we come to poems written in Browning's own person, we get the idea more and more clearly. In

one of the last that he wrote he seems to long for recurrent existence *here*. The poem is entitled *Speculative* and consists of two short stanzas:

Others may need new life in Heaven—
Man, Nature, Art—made new, assume!
Man with new mind old sense to leaven,
Nature—new light to clear old gloom,
Art that breaks bounds, gets soaring-room.

I shall pray: "Fugitive as precious—"
Minutes which passed—return, remain!
Let earth's old life once more enmesh us,
You with old pleasure, me—old pain,
So we but meet nor part again!

In *One Word More*, a dedication written in his own person to his wife, at the period when his powers as a writer were at their very highest, he tells her of his wish that he might do something in some quite *new* art, just for her, but that that ambition cannot be fulfilled, in his present life. All artists—so he says—have this longing—

Once, and only once, and for one only
(Ah, the prize!) to find his love a language
Fit and fair and simple and sufficient—
Using nature that's an art to others,
Not, this one time, art that's turned his nature.

In this last phrase we have a most suggestive description of the manner in which faculty is gained—whether in our working lives or between one incarnation and another, is no matter: the process is the same—here expressed as art turning nature. The poet continues:

I shall never, in the years remaining,
Paint you pictures, no, nor carve you statues,
Make you music that shall all express me;
Verse and nothing else have I to give you.
Other heights in other lives, God willing.
All the gifts in all the lives, your own, Love!

It is fairly obvious that the arts of the musician, the sculptor and the painter would belong, by their nature, to life lived in this world. For if in any material world, why not

this one? Is it not as good a school as any! Browning does not often formulate a creed upon the matter so exactly as in the above instance, but, as we have said, in many others of his works he brings out his faith in the uses of this world. In his verses on *Rephan*, the star where life was faultless, perfect,

> Where weak and strong,
> The wise and foolish, right and wrong,

were all of one neutral uniformity, we are told that happily at last God's hand "unbarred the prison-gates" and *troubled* the soul stagnating there.

> And I yearned for no sameness but difference
> In thing and thing, that should shock my sense
> With a want of worth in them all, and thence
>
> Startle me up, by an Infinite
> Discovered above and below me—height
> And depth alike to attract my flight,
> Repel my descent.

Then, after tracing for a moment the suffering, aspiring qualities that are characteristic of mankind, the verse returns to the imaginary experiences of this soul from a distant star, and asks us whether, despite the contrast with our own, we have truly

> No assurance that, earth at end,
> Wrong will prove right? Who made shall mend
> In the higher sphere to which yearnings tend?
>
> Why should I speak? You divine the test.
> When the trouble grew in my pregnant breast
> A voice said, "So wouldst thou strive, not rest?
>
> "Burn and not smoulder, win by worth,
> Not rest content with a wealth that's dearth?
> Thou art past Rephan, thy place be Earth!"

Almost on the next page, in a *Reverie* on the "common heritage of man," he speaks of

> Stings of his soul which dart
> Through the barrier of flesh, still keen
> She climbs from the calm and clear

Then life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less
To the heaven's height, far and steep.

This is true for us, of course, whether we have one life or a thousand; the earth-life is temporary—a *means*, he tells us in this same poem, by which *the mind grows fit*. His viewpoint, therefore, is anything but materialistic.

But after looking into all these various poems, we shall find that it is when Browning speaks "in a parable" that his best reincarnationist views can be found. For it has been suggested that in the romantic fantasy *Childe Roland to the Dark Tower Came*, a *series of lives* is understood, all of them belonging to one individual soul. At the outset of the poem, we find the hero, just at dusk, in a dreary desert country on a lonely quest. Apparently he does not fully know what is expected of him, or what reward will be his at his journey's end. He only knows he must go on—that he is one of what he calls

"The Band"—to wit
The Knights who to the Dark Tower's search addressed
Their steps.

Browning is known to have denied the presence of any special allegory in this poem. The critics, therefore, have long agreed to regard it as an instance of an author setting down on paper a great deal more than he consciously intends at the time. The story he has evidently partly found in Sir Walter Scott's *Bridal of Triermain*, where it is more fully told. The title, from *King Lear*, is simply a song-fragment of Gloster's son Edgar when feigning madness; but it has evidently carried such a sense of mystery in its sound, that Browning has worked out a great thought from it, increasing it to more than thirty compact stanzas, all of them bearing, in the most wonderful way, the sombre and mysterious tone of

Shakespeare's line. When we speak of "mystery" in this connexion, a comparison with the *Ancient Mysteries* at once presents itself. In them were taught many sacred truths—usually by means of parable and drama—and one of the secret teachings thus given out was this very doctrine of reincarnation. The use of the word "band," gives us a new term for the *group* or *chain* of personalities that successively take birth in this material world and form *one whole.*

> On the earth the broken arcs; in the heaven the perfect round.

The destiny of this completed man we cannot yet foresee, but at least we learn from this romantic tale that it is something with a set purpose and a heroic finish.

The story opens with the hero's profound discouragement. He is absolutely alone, and believes he has been deceived about the way. His mood of extraordinary bitterness is quite unlike the usual tone found in chivalrous romances, but it is all the more striking and original for that, and no one can deny its resemblance to the attitude that many a tired traveller holds towards life at the present time. Success is very near, if only he knew it; and it is useful to us to notice, therefore, how idle was his despair. Even the old cripple who mocked him, and who he had felt certain was maliciously setting him wrong, must have been a true guide; for, before this same evening is over—and just at a moment when he found himself shut in by some "ugly heights and heaps," and was on the point of "giving up *one time more,*" he suddenly achieved spiritual perception of the truth:

> Burningly it came on me all at once
> This was the place!

A drowning man is said to see all the events of his life passing before his eyes in a series of rapid pictures. In the same way the soul, at the end of its long pilgrimage, in a flash

of intuition perceives all its former personalities. Roland does so, and not by sight alone.

> Noise was everywhere. It tolled
> Unceasing like a bell. Names in my ears
> Of all the lost adventurers my peers—
> How such a one was strong, and such was bold,
> And such was fortunate, yet each of old
> Lost, lost! one moment knelled the woe of years.

He *sees* them also

> There they stood, ranged along the hill-sides, met
> To view the last of me, a living frame
> For one more, picture! in a sheet of flame
> I saw them and I knew them all. And yet
> Dauntless the slug-horn to my lips I set,
> And blew *Childe Roland to the Dark Tower Came.*

So much for this ballad as "an earthly story with a heavenly meaning"! It is no travesty to treat it so. Have not the great scriptures of the world the reputation of no less than seven such meanings, each to be apprehended as our inner senses are opened to receive them? The lesson we discover from this special piece of inspired writing is that, while Roland and his fellow knights must die, they have been but reflections of a higher self in the world of reality—"pictures" as they here are called—of something more stable and enduring "eternal in the heavens," where sorrow and shame and failure are unknown.

> And what is our failure here but a triumph's evidence
> For the fulness of days?

Abt Vogler asks. Indeed, Browning is such an optimist that he will not admit life's failure. Even the verses that he wrote after looking on the dead bodies of the suicides in the Morgue at Paris, he called *Apparent Failure.* Where effort has been made, success is certain, and once or twice he even advocates action of any sort or kind, rather than weakness and lack of initiative. In the short poem called *Before,* where someone has got hopelessly involved in wrong-doing, but has

not the strength of character to own to it, Browning sees that he will at least learn now, through having sinned.

> Better sin the whole sin, sure that God observes;
> Then go live his life out; life will try his nerves,
> When the sky, which noticed all, makes no disclosure,
> And the earth keeps up her terrible composure.

In *The Statue and the Bust*, he takes very much the same view.

> Let a man contend to the uttermost
> For his life's set prize; be it what he will,

he urges. For the lovers in this case had only refrained from crime through sheer timidity and procrastination, and not in the least through moral strength. What must it be like, he asks, for two such souls in the after-life? And he answers his own question by fitting them with the same "frustrate," dead-alive existence that they led while here. His words might be thought to be very cutting at this point, but they are, more likely, a simple statement of fact as seen by the poet, without any irony at all.

> Still, I suppose, they sit and ponder
> What a gift life was, ages ago,
> Six steps out of the chapel yonder.

This implies the really terrible idea that the pair have never even had the pluck to move a few paces from the places where their friends had buried them. Getting no nearer Heaven, (may we not add?) they are still further off from returning to be of any service as yet on earth. The verse goes on:

> Only they see not God, I know,
> Nor all that chivalry of His,
> The soldiers-saints who, row on row,
>
> Burn upward each to his point of bliss—
> Since, the end of life being manifest,
> He had burned his way through the world to this.

These lines—to use a phrase of his own—are "well worth thinking o'er". The warriors of God lived in the spirit while here—*burned* their way through the world—and vividly do

they enjoy their bliss above. We see, therefore, that to Browning, the individual quality of what he somewhere calls "the next world after this," follows naturally on the kind of life we have lived here. We must make a start in this world; the next might otherwise be only dreams. And "No dream's worth waking, Browning says," is a line which he puts rather quaintly into the mouth of one of his own characters; and yet we often see how deeply he cared for a life of thought and feeling. In the lyric *Amphibian* we find the three worlds contrasted—the three as they surround us now: the spirit or airy life, the life of poetry (here compared with the sea), and the dry land or material existence. Disporting himself in the sunlit waters of the bay one day at noon, "such a strange butterfly! Creature as dear as new," comes "floating" over him, and sets him thinking of it as of "a certain soul which early slipped its sheath". And he muses on the life of our friends in the heaven-world.

> Whatever they are, we seem:
> Imagine the thing they know.
> All deeds we do, they dream;
> Can heaven be else but so?

His bathe in the water is as near as he can get to their sort of existence; and he frankly states he is most at home on "land, the solid and safe," where he comes back to "chafe the body and don the dress". Yet here we get the poet's view of poetry. It is his "substitute" for heaven, and in it does he

> Swim—heaven above, sea under
> Yet always earth in sight.

It is a middle world, a connecting world between the heavenly condition and the earthly;—an astral or emotional world if we like to call it so, between a more ethereal existence and our own. Yet, strong swimmer as he was, we gather from this pretty little poem again that he would rather be doing than dreaming; and of course he is right. We are not

present in this world in order to dream of other states of consciousness, or we ought not to have come. To put it in other words, one might rather say that *we incarnate so as to get a grip on matter, and to help its* evolution forward, while at the same time building our houses "not made with hands," by our thinking, our feeling, and our doing.

In *Æschylus' Soliloquy*, an unfinished draft of which has been published in *New poems by Robert and Mrs. Browning*, we find again our poet's exalted view of poetry; for he makes his ancient forerunner, musing over an early vision of his own genius, say:

> And then it was revealed, it was revealed
> That I should be a priest of the Unseen
> And build a bridge of sounds across the straight
> From Heaven to earth whence all the Gods might walk.

These words we may well apply to Browning himself—and that in more ways than one. Of the bridges of sounds he has built himself evidences of his mastery of "the irresistible law of right utterance"—this has not been the place to speak. They are bridges which, nevertheless, at times seem to give us access to a quickened and a larger life, as should these keys by which the priesthood is intended to unlock Heaven and shut out hell. But—still as "a priest of the Unseen—we have found that we can turn to him for guidance towards the understanding of the Occult Laws of human life; and of such, most indubitably, is the revived and now widespread doctrine of reincarnation".

G. Hilda Pagan

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

(Continued from p. 516)

CHEIROMANCY has a close connexion with Occult Physiology, but here the planetary lore is related to the hand, and the influences the planets may have on human character are supposed to be read from the various parts of the hand. What is the origin of the cult it is difficult to say, but at present it is to a great degree an abused science of divination, and degraded beyond most of the occult arts.

In hypnotism and vivisection we find ourselves confronted with two subjects that are much condemned and much praised. For the sake of our present theme all we have to do is to see how much of them is true occultism and how much is magic—selfish occultism.

H. P. B. says:

> The Voodoos and Dugpas eat drink and are merry over hecatombs of victims of their infernal arts, and so do the amiable gentlemen vivisectionists and the Diploma-ed "Hypnotists"—of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are conscious sorcerers and the hypnotising crew unconscious sorcerers. Thus, since both have to reap the fruit of their labours and achievements in the Black Art, the western practitioners should not have the punishment and reputation without the profits and enjoyment they may get therefrom. For we say it again, Hypnotism and Vivisection, as practised in such schools, are sorcery pure and simple, minus a knowledge that the Voodoos and Dugpas enjoy, and which no hypnotiser can procure for himself in fifty years of hard study and experimental

observation. Let then those who will dabble in Magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Ātma Vidyā or Occultism aside—go without it. Let them become Magicians by all means, even though they do become Voodoos and Dugpas for the next ten incarnations.[1]

Motive, as we have seen, being almost everything, there will of course be a side to both hypnotism and vivisection where the motive is of the noblest and the cruel methods are regretfully used as a means for serving humanity to alleviate its sufferings. The story of Pasteur comes into this category. His passion for service to his fellows obliterated all other considerations. In the light of this passion he worked; but the facts of his methods come unequivocally under the classification of Black Magic. His nobility would modify his karma enormously, but it is open to question whether it would obliterate entirely the reaction due to the line he pursued—which meant pain and destruction to countless helpless creatures and has increasingly meant so ever since.

We must now turn to consider the methods pursued by the Obeahs, Voodoos and Dugpas. It must be borne in mind that H. P. B. sought out these sects to learn from them what their secrets were. She understood them and it was out of her experience that she deliberately related them to hypnotists and vivisectionists.

Obeah Wanga means the "killing cult". Any important ceremony among them is preceded by the shedding of blood, especially where the astral body of a dead person is evoked. This astral is called the "Dappy"; the astral of a living person is called the "Jumbi". These astrals in both cases are evoked or called and made to obsess, or manifest through, someone. There are innumerable stories to be read in books about these people, which are of great interest to the student of psychic phenomena. The Obeah men certainly have a

[1] *Practical Occultism*, p. 37-38.

remarkable knowledge of how to control the lower astral and the corresponding physical forces of nature. One of the meanings of "Jumbi" is "nature spirit". Here it is the killing that is the point of resemblance between the Obeahs and the vivisectionists. Both shed blood in their efforts to attain results. The Obeah uses the effects of the shed blood and the mysterious properties of its effluvia; the vivisectionist endures the results unconsciously, but suffers them all the same. He equally evokes the strange creatures to whom shed blood is irresistible.

The Obeah is specially addicted to the use of the "spell of sounds". These are not a series of connected and intelligible sentences. In all spells and mantras it is not so much the words employed that are effective as the sounds used at a certain pitch with a certain rhythm and repeated many times. Glamour is one of the results of spells. The Obeah does not use human words; rather he uses the sounds of nature, the natural sounds of trees, of animals, etc. The result is that the Obeah using a spell can make his victim see harmless sticks turn to snakes and other objectionable creatures, can make him think himself bitten by them and die of the poison. Trances also are induced most effectively. One of the best stories of these trance effects is that of a little girl, Jeannette, in Haïti (one of the homes of Obeah). One day she forgot to bring her lunch to school. The other girls promised to share theirs with her if she would show them how her grandmother (a witch of evil repute), with whom she lived, "changed her skin". The child promised to do so, only begging them not to touch her till she sat down with them again. She went away a short distance and stripped herself, sat down, and began a strange chant. Very soon she was lying flat upon the grass with another Jeannette standing at her head. The other children were so frightened that they fled to the schoolmaster, but by the time he arrived

Jeannette was calmly seated, clothed, awaiting her share of the lunch.

The resemblance between such practices learnt from nature and the modern hypnotist is the trance result produced, and the evil of both is the dominance of the separated bodies by the will of the operator.

The fetish of the Obeah is a long-legged, greyish or brownish-black spider (anausi) which generally carries a large white bag with it. It moves rapidly and its bite is venomous to other insects. There are many stories relating to it, and some of them show a brighter side of Obeahism.

One other story will show the Obeah power of spell-working, or hypnotism through sounds. A priest in Trinidad was sent for inland to take charge of a parish. He had to put up in a small house one room of which was occupied by an old woman and a little girl. The woman was dreaded. She had a great deal of exceedingly heavy furniture in her small room and the only way of egress was through the room given to the priest. The only other openings in her room were two small windows. At night when the priest went to bed he put a chair against the door leading to her room. Presently the old woman began a crooning sing-song. The priest longed for her to stop, but refrained from asking her to do so, and presently fell asleep. In the morning he heard no sound at all from the adjoining room and at last he removed the chair and looked in. It was absolutely empty and swept clean!

Voodoo: Of this sect there are two branches, much the same as the two described above under Obeah. About its practices there are the same kind of stories from Africa, Ethiopia and the West Indies.

Dugpas: Tibet had and still has in parts a kind of nature-religion, a form of ancient and primitive Shaivism, the ritual of which the present Lāma-dances are a relic. Buddhism, according to Waddell, entered Tibet very early.

The same authority thinks that Paṭañjali's Yoga methods were engrafted on Buḍḍhism and on to Theistic Mahāyāna by Asangha (who came from Peshawar). This was known as Yogācharya Buḍḍhism. Next came Ṭāṇṭrism—a powerful kind of magic with, in its lower aspects, a sex-basis of a forbidding character. It was called also Shaivic mysticism, or the worship of Nature's feminine energies—mostly of a malignant type in the hands of the self-seeker, but for the unselfish transforming a terrible procedure into an extraordinary power. Then was added Manṭrayāna (sound-vehicle), which is, perhaps falsely, attributed to Nāgārjuna as introducer. All this gradually developed into a polydemonist doctrine, the Kāla-chakra (black-bolt) and calling itself also the Vajra-Yāna, the Thunderbolt vehicle, the followers composing which were the Vajrācharya. This is said to have developed in Sambhala (Shamballa?) described as a fabulous country. To Guru Paḍma Sambhava is given the honour of being the founder of Lāmaism in Tibet. He belonged to the Ṭāṇṭrik Yogācharya School and came from the great Buḍḍhist Nālanda College. Adyāna, his native place, was famed for the proficiency of its priests in sorcery, exorcism and magic. Hiuen Tsiang said of them:

> The employment of magical sentences is with them an art and a study.

St. Padma overcame the Tibetan "devils" by the use of Vajra (force) and spells from the Mahāyāna and subjected them to his will. The Bon-pa, or original Tibetan worship, was seemingly largely a nature worship and full of incantations, etc. The meaning of all this I take to be roughly as follows:

St. Padma was a thorough adept of the Yoga School and had awakened in himself the "serpent fire," and all the "Chakras" were in working order, and of course many occult powers were in his possession. He was possibly clairaudient,

clairvoyant and could move about astrally at will, and so on. It sometimes looks as if the thirty-five disciples he is credited with were really the powers he wielded. He checked the Bonpas from making human and other blood sacrifices and substituted for living creatures figures of dough. However, he is represented with a bowl of blood, and blood was sprinkled about his image. Undoubtedly this was a later development. Thus was Lāmaism, or the order of "superior ones," begun. Several attempts were made to destroy the power of the Lāmas, but the order held on its way always growing in influence.

In 1038 Atīsha reformed Lāmaism, and three and a half centuries later this reformation settled into the Gelugpa sect, now dominant in Tibet. This was due to the influence of Tson-ka-pa, also a reformer, from whose immediate descendants came the first fraud or Dalai-Lāma—priest-kings. He built Pōtala and took on the symbols of Avalokiṭa—the God who looks downwards, *i.e.*, the manifested One. There was also a partial reformation of other sects notably of the Mu-mapas, or "old Ones" sect. This sect affected to discover "revelations" of St. Padma in caves and other places and thus made their practices legitimate. These "revelations" treat mainly of Bon-pa and other demoniacal rites which are permissible in Lāmaist sects and they prescribe forms for such worship. There were of course certain credal differences, but all had a "demoniacal Buḍḍha" and a "guardian" demon of Tibetan type.

The early Gelugpas (celibates and ascetics), the Rah-dampas, wore red caps. It was under Ison-ka-pa that the name Gelugpa, or, "Follower of the Virtuous Order" became the popular name. This sect has the mystical Vajra-dhara as its Adi-Buḍḍha. Theosophists may see in Vajra-dhara the "Lord of the World" spoken of by H.P.B. and mentioned in *The Voice of the Silence*. The Gelugpas derive their divine

inspiration from Maiṭreya "the coming Buḍḍha," through the Indian saints ranging from Asanga to Atīsha, and through Tibetan saints from his disciple Brom-ton to Ison-ka-pa. It is through Atīsha that this sect claims the special inspiration of Maiṭreya. Since 1640 it gradually deteriorated, but is feeling again to-day the revivifying influences that are stirring every religion.

The Kar-gyu-pa sect was more thoroughly mixed with Ṭanṭra practices. Oddly enough one of its symbols is the same as in Obeah, (another is Solomon's seal). This sect was founded in 1010. The tutelar deity is the "thunder-dragon". It was the nearest approach to the Mu-ma-pas with all their strange animistic rituals, and it became the supreme sect in Bhutān.

The real "red caps" are the Bon-pa, or Mu-ma-pa sects. Their guardian "demon" is the "Lord Gur"—a two-handed entity. They worship the Guru Paḍma Sambhava in a variety of forms both divine and demoniacal. These people exhibit great laxity of living, it is said. They use the ashes of human bones in necromancy. They use charms, cast spells, make sacrifices—all characteristic of the same thing the world over. One thing to note is that they use the two words of destruction —Hrīm and Hri.

For domestic broils the cure is a charm—some special thing wrapped in a mouse-skin. For preparing charms against bullets and weapons they use as one ingredient human blood. For getting rid of offensive kitchen smells they sacrifice to the gods the blood of a bull-calf. In their monasteries a sorcerer is always to be found.

One writer says:

> The belief both in ghosts and in witchcraft and the practice of exorcism was so deep-rooted in the country that Paḍma Sambhava gave it a prominent place in his system, and even Tson-ka-pa could not do otherwise than take them over into his yellow-sect. And that position within the Lāmaist priesthood once granted to the

heathen-sorcerer, it naturally became dogmatic and scholastic and seems to have been given its present organised shape by the fifth Grand-Lâma : respectable Lâmas despise it.

All of which statements can be taken with a certain amount of reserve.

Such, then, are some of the reasons why H.P.B. classed these sects with modern hypnotists of her day and with vivisectionists. In hypnotic states the hypnotised person is literally "under a spell". He is as much the slave of another's will as are the victims of sorcerers. The methods differ and that is all. The records of hypnotic experiments can be read up and each student may convince himself that in all cases save those of noble endeavour to release a victim from the strangle-hold of some vice—the use of hypnotism is on a level with the practices of the ordinary spell-maker. Under such a spell things may be heard seen and done by the patient which exist only in the mind of the operator.

The danger to the subject is very great in that his will is held at the mercy of another. In the hands of an unscrupulous operator such a power is simply Black Magic of the most detrimental kind.

With regard to vivisection we touch on much more delicate ground. Vivisection has its warm supporters, its earnest opponents. The only points I want to bring out here are its two inevitable concomitants, one—the destruction of a sentient creature in a cold-blooded manner ; two—the fact of blood-shed. The effort to gain knowledge at the cost of killing some animal attracts to the scene evil invisible creatures. They use the operator for their own purposes and goad the mind of the operator to still further experiments. Also there are attracted the invisible creatures who would protect the animals from their doom and who are fiercely hostile to the operator. Not all vivisection is cruelly carried

out, only some vivisectors are distinguished by devilish cruelty and desire to inflict pain. Here is where the vivisector of such a type joins hands with the Obeah and Voodoo who inflicts horror and torture upon his enemy through the effects of his blood sacrifices.

An old treatise says that in ancient days magic was the learning of the science of the wise men, but that later it degenerated and came to mean the sway of the devil and therefore degrading. White magic is the sunlight of life, black magic the shadow and gloom where evil things lurk and fasten upon human hatred as the means of their perpetuation. For all who care and are not fascinated by the excitement of evil, white magic is the exercise of growing love and compassion till they culminate in the power of perfect self-sacrifice—the crowning glory of occultism.

Josephine Ransom

CREATIVE CONSTRUCTION: THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(*Continued from p. 523*)

II. THE MOON, MIRROR OF THE SUN. MORTAL INSTRUMENT, REFLECTING SOLAR GENIUS

The Moon above, the Church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its Sun.[1]

The Sun floats over the sea like an immortal God, which every evening is immersed in the maternal water and is born again renewed in the morning.[2]

She rises with her silver bow.
I feel the tide begin to flow;
And every thought and hope and dream,
Follow her call and homeward stream.
Borne on the universal tide
The wanderer hastens to his bride,
The sea's white shepherdess, the Moon,
Shall lead him into harbour soon.[3]

THE Moon's destiny is to reflect the Sun; to receive, direct, and distribute his rays, to refract them outward, into the realm of material manifestation.

The Moon is the Economic Minister, by appointment, to the Planetary hierarchy. Economy, as distinguished from

[1] *Hymns Ancient and Modern*, p. 168.
[2] *Psychology of the Unconscious*, by Dr. Jung, p. 131.
[3] *The Torch-Bearers*, by Alfred Noyes, p. 82.

waste and parsimony. By discriminating lunar investment, Solar Gold reissues as wealth, from the bank of life, producing that just and equable rate of interest, proof in itself of life put to its true use, neither hoarded nor dissipated.

A clear understanding of the functions of the Moon, in any given horoscope, supplies the clue to the power and limitations of the Sun's instrument quâ instrument. In every nativity, the Moon must be first related to the Sun as life-orientation ; then " the cold lunar beams " will shine and glow with spiritual inspiration and illumination. Then the lunar focus must be registered in consciousness as the soul, the temperamental, psycho-physiological self, middle principle of the first astrological triad.[1]

Next, the sign and house positions, followed by each Planetary relationship formed by the Moon, in due order of precedence: when each is studied, and related to the horoscope as a whole, added to the realisation of the Moon as the Sun's consort or shakṭi; then, gradually the path of each silver ray shines forth with ever clearer, more revealing light, and the way of the mortal instrument is made plain to the student of the life-side of astrology.

All tidal, alternating, fluctuating forces, attributes, qualities and defects, circle round the lunar orb. Secrets of sequential recurrence, curves of undulation, wave-lengths of temporal spatial periodicity, these and many similar mysteries connected with cosmic and human magnetic relationships, man's sympathetic affinity with Nature as physical parent, lie hidden within

The bright and silver waters of the Moon,

to be discovered by that combination of insight and intuition, which, together, enable the student of the life-side of astrology to plumb depths and scale heights.

[1] *i.e.*, Spirit, soul, body=Sun, Moon, Ascendant.

The Moon, affiliated with water, from immemorial association, is naturally happiest in the parent element. The waters of Scorpio, her sign of fall, being Martian, illustrate the invariable rule-exception here; for an equally immemorial temperamental antipathy exists between the Moon and Mars. The lunar exaltation in Taurus provides a tower of strength for the temperamental personality, a rock-temple, a house of defence, wherein direct affiliation of the etheric vehicle with that of higher Manas (Venusian correspondence—*i.e.*, Venus rules Taurus) ensures temperamental sublimation via self-identification with aspiration and harmony.

When the Moon occupies Cancer, known as its "Dignity" (because intimately connected with lunar essences and substances), the lunar self is organically and temperamentally constituted and attuned to receive and reflect solar inspirations and illuminations, helped by grace of congruity, conferring "power from on high" as natural translator and transfigurator of lunar forces, attributes and faculties.

The Moon is likewise "at home" in airy signs, whether the serene limpid Aquarian ether, rippling golden light of Gemini, or Libra's seventh sphere.

> Realms where the air we breath is Love,
> Harmonising this earth with what we feel above.[1]

When the Moon occupies a fiery sign, passionate or adventurous episodes and vicissitudes follow as a matter of course. Here, by spiritual-alchemical transmutation, the Moon is gradually transformed and absorbed, till it becomes a perfect mirror of solar life, heat, light, and love,[2] as we our food into our nature change.

With regard to the two remaining earthy signs, Virgo gives temperamental adaptability and versatility, together with

[1] P. B. Shelley.
[2] Sir John Davis, *Alchemy of Poetry.*

constitutional hesitancy, difficulty in forming conclusions, though good reasoning faculties, if cultivated; likewise an objection to face unpleasant facts.

Capricorn's Saturnian earth, though exoterically "detrimental," provides good soil for experimental research into earth's secret depths, a faculty of psychological penetration to the root of the matter, when determination gives power to the elbow.

"A spark disturbs our clod," when Moon in Capricorn gets to work, as direct emissary of the Sun.

For the purpose of present illustration, the following has been chosen because of its combined incitations to godhead, and strong frustration-interpositions and interpolations on the part of the unregenerate lunar members of the realm.

The Moon occupies Scorpio, in third house, where it opposes Venus and Neptune, and squares Mars.

A Gordian "knot of human fate," indeed, at first sight: when to this is added—Sun in Aries, in eighth house; Mars, solar and lunar ruler, in Aquarius, in sixth house, square Neptune, squared by the Moon, sextiled by the Sun—such a nativity presents a Martian dharma and karma, together with a strong secondary Saturnian "complex," for not only does Mars occupy Aquarius, but Saturn, "the subduer," stands nearest the Sun, in Planetary proximity, in Aries, though not conjoining.

Fierce preliminary skirmishes are inevitable, for Mars is both on his mettle and on trial. To the fire and water of Aries and Scorpio, however, is added the calm fixed-ether of Aquarius, as military commander of the spiritual and lunar ruler: the mutable earth of Virgo, Mars' house of occupation, provides favourable soil for seeds of service in the cause of the Aquarian spiritual power now directly inspiring and illuminating the Earth's Spirit. Mars is certainly committed to an eventful paradoxical destiny and career.

Pledged to peace, conscripted for active service, detained for home defence! How shall he fulfil such diverse, warring obligations and claims?

Sun exalted in Arian fire, Moon fallen into the crimson-tinctured Scorpio waters, the Ego must "take arms against a sea of troubles," by karmically-carved obligation. By "opposing," however, how, when, where, will he "end them"? That is the question. The answer remains with the Ego, and depends upon him. Sun in Aries, Mars in Aquarius, must dominate the horoscope, and take possession of Moon in Scorpio. Until this is done, one solar plan of campaign after another will be marred and thwarted by a stubborn, unregenerate, lower Martian mortal instrument. The positions in this birth-map are sufficiently critical to warrant the assumption that the Ego has reached a transition-period, the significance of which cannot be over-estimated.

The cycles of death and rebirth ever mingle monsoons and cyclones of the last struggle for separate, unregenerate lower-self survival with the new life-breath whose Aquarian word of power comes from the four winds' breaths and raises those so lately "dead in trespasses and sins" of division, to a new life, a rebirth into unity and the bond of peace.

Scorpio is the sign of generation *and* regeneration, death *and* rebirth, "the old serpent," *and* the new spiral-Kundalini, in bondage to the lower, here breathes out its last fiery breath, reincarnating as the servant of the Ego.

The passage through the Red Sea, immediately following on the spoliation of the Egyptian foe; these, and many other like transitions will be performed and accomplished, in this troublous life-story. The career of a fighter, whose "rest shall be glorious," if spiritual determination arm to, and spiritual resolution sustain through, this earthly strife. Genius, here, should find direct expression through the medium of some form of *pioneer-pacifist* activity, taking both words in their widest sense.

Even the three difficult aspects from the Moon, Square Mars, opposition Venus and Neptune, when viewed and energised alchemically, will be found and prove themselves priceless opportunities, engines of spiritual warfare, "open-sesames," into secret treasure-houses of otherwise unrealised un-used wealth.

The square to Mars corresponds to the thrusting of the spear into the side of the heavenly, but still human, man, and the issuing thence of blood and water, "agony and bloody sweat," culminating in precious death and burial, last act in the mortal drama, precursor of the glorious resurrection and ascension of the Ego to its throne in the human realm. Here Golgotha and Gethsemane give dark hostages to the future golden fortune of triumphant spiritual victory.

From division, discord, and anarchy, to unity, harmony, and restoration of the rightful monarch to his throne, runs the gamut of this Martian life-song of degrees.

Transference of consciousness from desire to will, as central self-identity, will be found the secret of power, and the lever of progress. When the mortal instrument "signs on" in service of the genius, the tide turns; though the warfare be not yet accomplished, yet the final issue is decided; though many a battle remains to be won, yet internecine disputes will no longer rend a kingdom divided against itself.

In persistent continuance of interior spiritual will-pressure, exerted from above and within, downward and outward, and in progressive gaining of true vision, the rate of progress here depends.

Proportion and perspective alone maintain true balance of power, in every realm. Discrimination must accompany determination, or wastage will result. Discrimination must be slowly and gradually acquired, for it belongs to the "education department of human training, and must thus go through every intellectual stage, for it is born through mental travail,

not instantaneous-intuitional" in nature and origin. Patience must have her *perfect* work, before the transfiguration of Mars in Aquarius, in the sixth house, can be accomplished.

The oppositions from the Moon to Venus and Neptune, as emotional conflict complexes, will prove themselves purgatorial purifiers, washing away all base, pernicious, injurious poisons, both earthy (physical material oppositions to spiritual expression and progress) and watery (personal-emotional unregenerate opposition to the advance of the spiritual self as conqueror).

No bloodless victory is here! No weary conquest, nor "walk-over" for the native of this horoscope. But a series of priceless kārmic opportunities!

Hostages to fortune are here given, through direct incitation to one conflict after another, each increasing in cumulative intensity, till at length the last bastion falls, and the heavenly kingdom yields to that spiritual violence which proves that the hero has gained complete control over all lesser factors and issues, and that "the god in the chariot" leads on the human army to "victory or death". Mars in Aquarius must *master* each situation in this series of campaigns, thus only will the "warfare" of the lower, be "accomplished," and the "iniquity" of the lesser selves, find "pardon": for the final transference cannot be effected until Moon in Scorpio co-operates with Mars in Aquarius, "the heavenly man" united with the human, after passing through the Red Sea.

In such an occult and kārmic type of horoscope, it is impossible to predict and foresee the exact nature of the conflicts brought about by one complex after another, in a realm full of factitious "insequence". Rebellion, pride, selfishness, fierce kāmic desires and strivings; one and all of these will make earth-life "a struggle for existence" so far as the higher powers are concerned. Many "a new way to pay old debts" will be discovered and practised by the ingenious

Mercurian personality, acting for the Martian Ego; though at first Mercurian guile and will, added to Martian self-will and the stubborn Taurean trio, will constitute a formidable phalanx of usurpation! So soon, however, as the Ego realises the heavy kārmic heritage, he will put his shoulder to the wheel of repayment, and when the mortal instrument and physical vehicle form a triple alliance with the Ego as commander-in-chief of the allied forces, the day of redemption will draw nigh! The solar centre represents the father, the lunar focus, the mother "complex": both these terms must be understood in their wider, more cosmic significance: when thus realised, one key and clue after another will be put into the native's hand. Here again, discrimination alone will prove the deciding factor as to the use or misuse made of each![1]

Progressive understanding of true relativity will enable the weaver of the combined threads of destiny and fate to weave "the death-shroud of the old, the birth-robe of the new". Many an old knotted strand must be unravelled, and cast out of the life-web, many new threads spun, ere the whole begins to shine and gleam with the hue of the fabric of truth.

"The golden evening brightens in the West," when the Sun occupies the eighth house. The silver lunar threads of the third house intervene naturally with the golden Mercurian strands, flashing with light from the mind, dedicated to the fashioning of the Spirit's vesture.

Life and form, spirit and letter, no longer opposed and conflicting, but unanimous in resolution to join forces, naught now remains for the triumphant warrior save *to lay down his arms* before the throne of Life.

Leo French

(*To be continued*)

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[1] Mercury, Venus, Neptune, in Taurus, ninth house.

THE EARLY HISTORY OF THE T.S.[1]

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

Letter 1

PHILADELPHIA,
Sunday.[2]

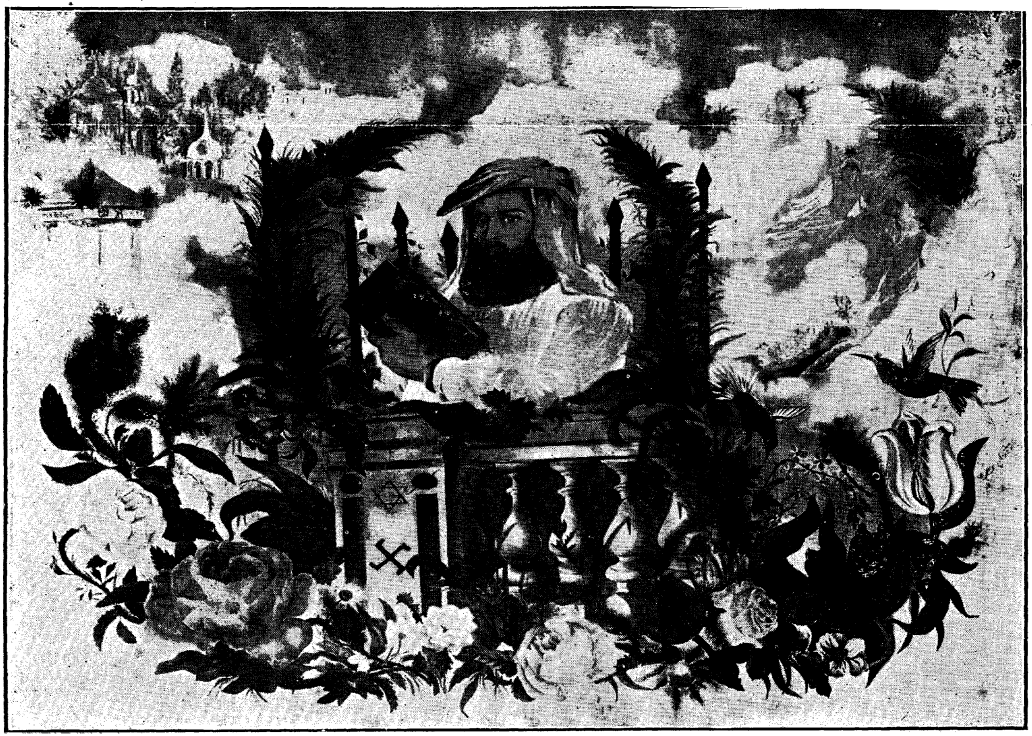
GENERAL LIPPITT

MY DEAR SIR,

Did I discover any fraud in the materialisation of the Holmes? Allah is one and Mohomet is surely *his* prophet! Why, my best beloved General, did you not discover it yourself, the first time you saw Katie's face and recognised Mrs. Holmes's *phys* instead? They are mediums, no mistake about it, but neither Mrs. Gennie Holmes nor her spouse Nelson Holmes will ever offer you a *genuine* materialisation in a bag, basket or washtub, unless they are in a *genuine*, *deep* trance, one or the other of them. Fraud is their nature, both of them were surely conceived in a moment of some cheating or some humbug as Mr. Sterne in his "Voyage Sentimental";

[1] No. X of this Series appeared in August, 1923.

[2] General Lippitt has made a note on the letter that it was received on March 9, 1875.



JOHN KING BY HIMSELF

(*From the original painted on silk, now at Adyar.*)

The white in the upper half of the picture consists of blue clouds.
The two pillars bear in Hebrew characters the names J. . . . and B. . . .

they are two incarnated *bipède* lies, and the less you have got to do with them the better for you. I have never believed *them*; I believe *my eyes*, *my senses* and *John*, and know *for a certainty* that Katie has materialised through them, when Nelson Holmes was in the cabinet in deep trance, and *four* times in all when he was outside. The balance of those *Katies* was Mrs. White, child's confederate and—a young medium now out of town. I have said. Believe me or not as you like it "ad libitum".

Mr. Colby is very unjust, very unfair and—God help him, but I think him controlled for the present by some Diakka,[1] extending his fatherly protection to Dr. Child. Did you read his "Sunshine"? There is an energetic answer for you. I sent a reply to Colby; if he does not print it and that immediately as I have a right to claim it, for Child accuses me of fabricating stories, I will have it printed in the *Springfield Republican* or somewhere else and pay for it *anything they like*, but I am determined to show the public who fabricates stories, I or Child. Please let Colby know it, let him know that if I had to give $ 100 for it I will have it published, *but* in such a case I will add something to it, to show *why* a *leading Spiritual* [*ist*] *paper* declines to publish the truth and nothing but the truth. For the Lord's sake, do not lead your unfortunate Cambridge investigators into such a company as the Holmes. Why do you want them to throw their money for? My advice to them if they are so rich and generous as that, to have an "Artemus Ward" with *his* show, if the said gentleman is to be found somewheres in flesh and bones in preference to such *unreliable* mediums. They are sure to play tricks and if they are caught, all that is genuine in them will go to the four winds and their trickery will harm spiritualism once more and hurt the cause and *yourself*.

[1] "A Diakka is one who takes insane delight in *playing parts*, in juggling *tricks*, in *personating* opposite characters," etc. This term for a spirit was coined by A. J. Davis. See *Isis*, Vol. I, 218.

John says: "*Either of them*," "*I will try*". I suppose he means by that that you can go to Mumler or Hezelton [1] and he will do his best. I will send you his picture on his *balcony*, in *summer-land* next week. He has finished it at one sitting, but he ordered me to paint some nice flowers round it like a frame and I work very slow when he does not help me or do it himself. I feel very sick and miserable; why, I know it not myself. I find but one reason or cause for it: I wish I *were home upstairs*, and spirits do not want me.

How can you think the Holmes have lied about the photograph? The only time they spoke truth it was when they told you of it; they were very reluctant about it, for truth scratches and tears their throats like lies with some honest people. Have not you the testimony of . . .[2] and others besides that?

Believe me, dear General, that what I tell you about them is TRUTH. It's only when they speak true that they are under psychological influence.

I read Mr. Epes Sargent's "Proof Palpable" and I am in love with him, he writes so very cleverly and so well. His book has interested me more than any other book in Spiritualism in America. You may tell him so if you see him and say to him, that he has perfectly psychologised a true born Cossack and made her fall in love with him. My best leg *won't* heal and seems determined to remain lame.

Write a little more than you do—don't be so stingy with your letters.

Yours truly,

H. P. BLAVATSKY

[1] Photographers, I presume, who used to take spirit photographs. See later, Letter III.

[2] Name undecipherable.

Letter 2

PHILADELPHIA[1]

MY DEAR GENERAL,

John sends you the following wise answer that I copy "verbatim" (I asked him if he would tell you who the spirits were on your picture).

"Tell him, that John never keeps bad companie (sic). Those are ungodly sprites. Let him wait and see if he recognises some of the spirits on my picture."

He means I suppose the picture he is about finishing for you. *It's one yard square* on white satin and full of very funny things. His own portrait in the centre ; on his balcony, surrounded by verdure and so forth. I only am perplexed how to send it without spoiling it. I suppose the best will be to roll it on a round stick and sew it up in oil cloth. Only please do not *let everyone know* it was done *through me.* I do not want at all to be considered a medium which *title* is synonymous to "*fraud*" in our days. Besides, I am not a medium at all and never was, at least a medium as you understand it, all of you mortals. Bâsta.

Now, my sweetest of generals, you must do me *one* favour. Notwithstanding my efforts and the combined efforts of Professor Carson, Mrs. Andrews, Col. Olcott and many others, *Colby* has sent me back my MSS. John told me he would not publish it, John was very mad with him and even (I did not verify if he said truth or not) went so far as to tell me a few days ago that he knocked down "that ungodly Colby" and *made him sick,* because "he made my labour *slake*". What does John mean by the expression "slake"? I do not know, but he has expressed of late some very funny words, which Col. Olcott tells me [are] old saxon words. Well, *en désespoir de*

[1] Received by General Lippitt, March 24, 1875.

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[1] Received by General Lippitt, March 24, 1875.

cause I sent my MSS. to Mr. Gerry Brown, Editor of the "*Spiritual Scientist*". His is a nice paper and beginning to be quite worthy of consideration of late, for he tries evidently all he can to give it a serious direction. You find therein some very good articles, and I mean *even if he cannot publish my articles* for some reasons, to protect him and find him as many subscribers as I can. I found him *four* already, amongst others John Morton my friend, who is going to be elected Governor of Philadelphia. Well, my darling General, you just run will you to, 18 Exchange Street to the aforesaid Mr. Gerry Brown shake hands with him and *do* ask him if he can print that blessed article or not. If not, upon my word, I write the whole thing up and send it to the London Spirit papers. Won't I give it to Colby then, and to other cowards too! Will you do that for me, my dear General? You will oblige me ever so much, for I am sick of that article and sick of fighting, and want to get rid of it. (Read it please and tell me how you like it.)

Did you hear the trick John has played with Olcott? He actually wrote him a long letter, posted it himself it appears, and told him in it some wonderful secrets. He is a trump, my John. Well, you will be surprised at *his* picture. Wait and see, I think I will be able to forward it at the end of the week, if my *under-standing* is to be relied upon.

God bless you for ever and may you never see your shadow diminish in size! as the Persians say.

Yours truly,
H. P. BLAVATSKY

P. S.—So you are determined not to give up your Holmes? are you? Well, let me tell you that your bag and seal and crucial tests will prove of no avail and that they shall both of *them cheat better than ever*. I stake my head, she will. Just you

catch the first materialised face by the nose, and see what will come of it. It is no use, General. They *are* cheats and you will only hurt the cause.

Letter 3

March 22, '75

MY DEAR GENERAL

Your's with pictures received. Accept my thanks for helping our business. I have not the slightest doubt, that in a few years I will be able to open a large trade between Russia and America.

John told us, that Colby is sick in bed. Is it true? John said, he made him sick, because he was mad with him.

John is making a splendid picture for you on Satin. I have not seen it yet, and he don't wish anybody see it, before he is through with it. He is making most mysterious and remarkable manifestations with us almost every day. This evening I forgot to deliver a letter to Mme. I brought from P. Office, and, when we were sitting at the dinner table, John went on rapping and telling, and abusing my bad memory, how and why I did not give the letter to her, etc., etc.

Since we came to this house, John took away his own picture from the frame twice, kept it several days and brought back—and all this as quick as lightning. There is no end of these wonders. Although a spiritualist of only 5 months standing, I have seen and witnessed more spirit manifestations, and see it more every day, than a great many others have seen in their long lives.

I have neither space nor time to tell you all what, J. K. does with us but, if told, it will make the most remarkable story ever written on spirit manifestations.

I want to try a spirit picture, taking if I could get some of my spirit friends. Suppose, I send a photograph picture of

mine, could Mumler take spirit picture from it? Please write particulars, and also how much Mumler or Hezleton charge for it? Also, who is the best of them for spirit photographs?

With great esteem and respect,

I remain, Yours truly,

M. C. B.

GEN. F. G. LIPPITT,
13 Pemberton Sq.,
Boston, Mass.

(To be continued)

INTERCESSION

JUST slip into thy brother's soul
As does the hand into the glove,
And reach toward your common goal
Of evergrowing, perfect love.

Another's joy and suffering
Are thine tho' not yet felt or known
By thee. All join in everything.
Each being is each other's own.

I. R.

MUSIC BEFORE LECTURES

By MARGUERITE WARNER

Introduction by C. Jinarājadāsa

IT is quite usual in most Western countries to have a little music both before and after a Theosophical lecture. The aim is obviously to produce an " atmosphere," that is, a general quieting and harmonising effect on the audience, who are all of different temperaments and have come in with thoughts of curiosity, worry, faith or doubt as the case may be. But the creation of the " atmosphere " depends entirely on the type of music. Much has often been done for my audiences, to prepare them for my lecture, by music, when it has been of the right kind. But there have been times when what has been sung has been utterly beside the mark, and has not in any way helped either the audience or the lecturer. The members of the Fellowship in Arts and Crafts of the Theosophical Order of Service in England have very greatly helped by appropriate music and musicians for Theosophical lectures.

At my request Miss Marguerite Warner, the Secretary of the Fellowship in Arts and Crafts, has compiled a list of suitable songs for use before and after Theosophical lectures. I have little doubt that each country can make a suitable list for itself. It would be most useful if each National Society could have some members who specialised in helping the general work by the selection of appropriate music, not forgetting music that is suitable for children.

C. J.

SUGGESTIONS

1. The selection should be made for entirely different reasons from those governing the choice of concert items.

2. The aim is to bring the audience into a receptive frame of mind before spiritual teaching is given. Nothing else should be considered. Applause should be discouraged.

3. When possible, the musician should be unseen, and in all cases should feel only that he is giving impersonal and lofty service.

4. Music must be of the finest quality, and preferably simple. It may be more or less intellectual or devotional, according to the type of lecture which follows, but technical showiness and banality must both be avoided.

5. Music in compound time, or of a faster tempo than andante con moto, is seldom appropriate.

6. It has been found a good plan to begin with a piece containing rich, dignified chords, to harmonise the audience. This is well followed by a piece of definite but tranquil rhythm, and in conclusion, something of a quiet, melodious character may be played, ending on a soft chord or single note, preferably not C major. When only one piece is played, the effect of the last half page should be especially considered.

7. In vocal music, the suitability of the words needs care and thought. Sentimental ballads should be excluded.

8. It sometimes happens that the music of a song gives a very good effect, while the words are inappropriate, or there may be no satisfactory translation of words which are in a language unfamiliar to the audience. In these cases it is suggested that the song be vocalised, 'a,' 'e,' or 'o' being used according to the tone-colour required.

9. If the singer has taste, a high standard of training in voice-production is not essential, but intonation must be pure, and rhythm and phrasing good. When words are sung, they must be pronounced so that everyone can hear them clearly.

10. As the work is impersonal, a dramatic style should be carefully avoided.

SONGS WHICH ARE APPROPRIATE BEFORE LECTURES

This list is merely suggestive, and not inclusive. The songs vary in style and degree of difficulty. Where they are especially suitable for a particular lecture, this is indicated. It is hoped that readers will send in other lists, stating, if originally written in another

language, if an English translation already exists. The Secretary of the Fellowship in Arts and Crafts (3 Upper Woburn Place, London, W.C.1) will give any help that may be required in obtaining copies.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
The Heart Worships ..	(Meditation) ...	Gustav Holst ...	Chester.
Four Songs for Voice and Violin ..	(Sacred mediæval) ...	„ „ ...	
Hymns from the Ṛg-Veda.	(3 sets of 3) ...	„ „ ...	
Song Offerings ...	(Tagore. 2nd series) ...	Landon Ronald ...	
Five Canzonets ...	(2 numbers) ...	„ „ ...	
Immortality ...	(There is no death. Lytton).	Cyril Scott ...	
Panis Angelicus ...	(Violin obligato) ...	Cæsar Franck ...	
La Procession ...		„ „ ...	
Geistliche Lieder ...		Bach ...	
Lord, To Thee ...	(St. Matthew, " Passion")	„ ...	
Although both heart and eye o'er flow ...		„ ...	
Bless thou the Lord, O my Soul ...		Harold Craxton ...	
Carol of Child Jesus ...		Stanford ...	
To Music ...	(Meditation) ...	Schubert ...	
Wanderer's Night-Song...		„ ...	
Courage ...	(We are gods) ...	„ ...	
Morning Song ...		Rubinstein ...	
In Summer Fields ...		Brahms ...	
Four Serious Songs ...	(Bass. Biblical words) ...	„ ...	
Give Thanks and Sing ...		Cuthbert Harris ...	Warrer Phillip.
Mother Mary ...	(From Symbol Songs) ...	Rutland Boughton...	Curwen.
The New Madonna ...	(Art or Dance Lec.) ...	„ „ ...	„
Fairy Song from the "Immortal Hour" ..		„ „ ...	
The Fairy Lough ...	(An Irish Idyll) ...	Stanford ...	
While the Sun was going down ...	(The above 3 for Nature-Spirit Lectures) ...	Clive Carey ...	
The Year's at the Spring.		Mrs. Beech ...	
Acceptation ...	(Galsworthy) ...	Gordon Bryan ...	Chappell.
Roadways ...	(Masefield) ...	Vivian Hickey ...	Augener.
The Heavens are Telling.	(Cosmic) ...	Beethoven ...	
Abendlied ...		Schumann ...	
If I could understand ...	(Tennyson) ...	Lily Boyd ...	Murdoch.
Invictus ...	(I am the captain of my soul) ...	Brubo Huhn ...	Augener.
Numbers from "In a Persian Garden" ...		Liza Lehmann ...	
Ave Maria ...		Settings by Schubert, Luigi Luzzi, and Gounod ...	
Arise, O Sun! ...		Maude Crashe Day.	Cramer.
Dawn Song ...	(Star Lecture) (2 keys) ...	Eric Fogg ...	Elkin.
What ever is, is best ...		W. H. Kirby ...	Metzler.
Song and Pain ...	(God's Purpose of Pain) ...	Rupert O. Erlebach.	Curwen.
A Song of Shadows ...	(Returning Spirits) ...	C. Armstrong Gibbs.	Rogers.
To One Who Passed Whistling in the Night.		„ „	Curwen.
Song of the Summer Seas.		J. S. Stevens ...	Murdoch
In the Highlands ...	(R.L.S. Nature) ...	Roger Quilter ...	
Water-Lilies ...	„ „ ...	Cyril Scott ...	Elkin.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
Wild Anemones	(Five Canzonets)	Florence Aylward	Collard-Moutrie.
An Erisgay Lullaby		Kennedy Fraser	
A Little Song of St Francis	(Unison or Solo)	Ernest Farrar	
Onwards		Liddle	
Night		Rimsky-Korsakov	
Wang, the Teacher	(Leigh Henry) (Chinese Philosophy)	Felix White	
From the Tomb of an Unknown Woman		Granville Bantock	
Thanks be to God!	(For Joy. P. J. O.'Reilly)	Stanley Dickson	
My Prayer	(Friendship. Bright be the Road)	W. H. Squire	
Beyond the Dawn	(The morning of Eternity begins beyond the Tomb).	W. Sanderson	
Five Mystical Songs		Vaughan Williams	
Orpheus and His Lute		Sullivan	
Charity		Hageman	
The Sun-God	(Baritone)	W. G. James	
Wind and Sea		G. T. Francis	
Destiny		L. Pascoe-Williams.	Escott.
Easter Hymn		Frank Bridge	
The Passing Bell	(Funeral)	Schubert	
The Guardian Angel	(Robt. Browning. A Picture at Fano)	Granville Bantock	
Invocation to the Mile		" "	
Lament of Isis		" "	
Whence	(English Lyrics. 8th Set.)		
	(Star)	Parry	Novello.
Invocation	(Devotional. "Love, raise us."	Cyril Scott	Elkin.

CHORAL

Hymn of Jesus		Holst	
The Hound of Heaven	(Francis Thompson)	H. V. Jervis-Read.	
TENOR	BOYS' VOICES. MIXED VOICES. ORCHESTRA. ORGAN		
National Settings of the "Star" Invocation			
A World Requiem		J. H. Foulds	

MUSICAL MONOLOGUES

The Happy Prince	(Oscar Wilde. 20 minutes).	Liza Lehmann
L'Envoi	(When Earth's Last Picture)	Rudyard Kipling

Marguerite Warner

SOME NOTES ON THE BRITISH ASSOCIATION'S MEETING AT LIVERPOOL

By ARTHUR J. WEDD

THE great Meeting of the leading Scientists at Liverpool in the autumn of 1923 afforded great interest to at least one Theosophist, and a few notes on what he gathered from the mass of subjects dealt with may prove not unwelcome to others with the same background of Teaching and Philosophy.

Perhaps it would be as well to state at once that not one theory or fact presented by the Scientist was sufficiently conclusive to give the least shade of doubt to this Theosophist in the basic teachings and ideas that Theosophy is generally understood to stand for, even though some small details may seem to require further research, one instance in mind being the actual discoveries on Eddystone and the neighbouring Islands; but the discrepancies were only hinted at in my hearing after the paper read by Captain Pape on the New Race—a paper mainly founded on *The First Principles of Theosophy* by Mr. C. Jinarājadāsa, and on which the principal criticism expressed was that the division into seven Root and Sub-Races struck the hearers as far too precise and artificial.

Perhaps the approach to the subject would have been easier to them if the points where this outline of the World's History now accepted came into harmony with the Scientific Discoveries, rather than as presented.

What struck the writer far more than the differences was the closer approach towards harmony between the two methods of study and research. After all the skull measuring and the invention of those terrible words like brachicephalous to classify races, the learned appear to have arrived at the three main types—woolly haired, straight haired, and wavy haired—by microscopic examination of a cross section of hair; so, our Lemurian, Atlantean and Āryan now hold the field.

Now the Scientist's position—one which many boldly claim as theirs—is that he founds his theories entirely on facts; but immediately the thought strikes the observer, "What induces him to collect

those particular facts?" Darwin was fully aware how easily a theory can take charge, and so made it a rule to write down any facts which did not fit his theory. He found that his memory actually refused to retain adverse facts.

A further note from the Psychological Section bearing on this is that extremely rare is the gift, often taken for granted, but which one might almost say can never be completely realised (and which those who boast of its possession are often conspicuous examples of its absence)—THE OPEN MIND.

In some test of hearing as to the direction of sound, the lecturer told us of the frequency with which error occurred owing to the mental idea that tests were coming in a series of threes, which led to a wrong appreciation if a fourth were interposed; also how one subject was suddenly misled into several errors of judgment by seeing a tuning fork lying on a table and immediately connecting it with the sound.

Professor Elliott Smith, although he seems to be regarded as unorthodox and revolutionary by some of the others, during a most interesting lantern lecture showed us maps of the world covered with arrows suggesting far greater movements of races and migrations than have gained credence. And Professor P. E. Newberry from a botanist cum Archæologist viewpoint attempted to prove migrations into Egypt from the North-East rather than from the South; his principal being drawn from the need of wood required to build ships, and the types of these found in different places.

It would be of value to know where Theosophists place the Nordenthal and Piltdown Skulls, and the American tooth, the three most recent discoveries that are still puzzling Science, and which have upset the old ladder of Evolution based on skull measurement and brain centre development. The Professor after admitting that he had no place for them, took us over all the old steps, and gave us diagrams of brain cortices neatly divided and numbered, completely overlooking certain experiments in Hypnotism, which have enabled the subjects to read with any part of the body, and also other similar feats; this being an instance of the drawback of keeping to one field and failing to look over the hedge.

The Geologists too are having to re-arrange their categories in the light of the Eoliths, or flint implements found in gravels of the Upper Miocene strata at Aurignac: but there seems great difference of opinion among "the greatest authorities" as to man-made and torrent-made implements, arrow and spear heads and scrapers (I did not gather what other shapes flint would take), and the arguments were not very convincing. One seemed to be that where few were found they were certainly made by man, but where as many as 5,000 together were found, this also implied man's work.

But anyhow the age of earliest man is being driven back and back into the remoter past with every year's research, as also history and culture. One noticed the use of this word "culture" instead

of "civilisation," quite important as a reflection or change of opinion perhaps suggested by Disraeli when he questioned whether we had not mistaken luxury for civilisation; and we may hear less of the boundless blessings we have given to other nations by introducing to them—often by force—the benefits (?) of our civilisation wherewith to replace their barbarism.

In the study of the atom, as explained in Popular Lectures by Sir Ernest Rutherford and Sir William Bragg, Occult Chemistry was more and more vindicated, though we heard too little of gyrations. Their atoms, being represented by coloured balls seemed very solid and motionless—and the nucleus quite immovable—but perhaps the omission to discuss the movements was due to the lecture being for the general public and meant to demonstrate how great was the advance in the knowledge of the structure of matter. Also the arrangement at the angles of platonic solids was not mentioned, the six-sided figure being represented as flat not cubic.

There was a cheering possibility in the Psychological Section of a considerable set back for those who are advocating drastic measures, even mutilisation for the mentally deficient and defective, or various palliatives, in their readiness to scrap their categories as far too rigid in Classification and prove that the majority of those called mentally deficient are very quiet and harmless, emphasis being laid on the need for special trades, and a careful after-care for those leaving Institutions with their restraints, and thrust into an outside society which they were not ready to cope with :—that the deficient boy is not attractive to the normal girl, and that the imbecile girl is generally an unwilling prey to a much more blame-worthy degenerate who is unstigmatised. So there is still hope that the true ideals of continence, chastity, and self-control will not be undermined by teaching ways of escaping the penalties attached to sensuality, lust and profligacy.

The lecture by Professor J. J. R. Macleod of Canada was heart-rending, shattering eager hopes roused in the sufferers from diabetes by a recent newspaper stunt. It is proved that the discovery is only a treatment for the worst stages of the disease, not a cure for the digestive defect, by injecting pancreatic juice of animals into the blood, whereby the effects of the poison are neutralised, but only for the time. It has no real connexion with the sufferer's power to turn (in Scientist Metabolism) the sugar to its proper use.

And the hints as to the vivisection tortures, the descriptions of dogs with livers or pancreas cut out and living two or four months, rabbits in convulsions, and the foreshadowing of endless further experiments in mixing all the different glands in various quantities and trying their effect, made at least one of the auditors very sick and sad: as also the number of different researchers, name after name being mentioned, working on the same line, doing the same experiments. It was a pitiful vision of horror for the imaginative and sensitive temperament.

There were some pleasing notes of brotherhood and appeals for closer working between Educational Sections, but reference to the jealousies between Universities showed how far off the goal was of mutual trust and co-operation.

And so the Scientists lauded each other, as chairman, lecturer or mover of votes of thanks, and the phrases "Epoch making," "foundations firmly set" were used about those latest advances that had upset the preceding set of theories; degrees were given mutually, many rainbow-coloured robes, hoods, and gowns were donned for a crowded procession up stone staircases and along draughty canvas alleys at the University Soirée; and we parted with most grateful hearts for the fine hospitality and generosity of the good people of Liverpool—hospitality in which free tram-rides formed a striking feature—to renew the search for Truth along the many paths that lead finally to the same goal.

Truly the organisation reached a great pitch of perfection, and the liberal allowance of excursions, visits to places of interest, ships, factories, parties, gave a difficult problem in the disposal of time.

There was even one night at the Theatre by invitation to see two plays, one by John Galsworthy that was rather too dismal, and the play "Magic" by G. K. Chesterton that has in it the Roman Catholic propaganda against Spiritualism very thinly veiled, and proved quite amusing where this did not intrude too obviously; though quite unconvincing in the phenomena, the chairs went over with a crash, when at a séance the most curious part of their movements is their noiseless floating movement, and a thunder storm was introduced as necessary to prove that it was evil spirits that were at work; but the wicked Magician married the heroine, so all ended well.

These are a few gleanings from a busy week, and the moral is to encourage Theosophists to keep abreast with the latest developments of Science so that they may work towards gaining at least some consideration of their background, and not but unknowingly against preconceived opinions backed by certain ascertained facts however misinterpreted, but to have the reply ready.

It is a life-time study to get a complete grasp of any specialised subject, and follow the enormous output of books, proceedings, lectures, discoveries and theories: but a general sketch can be obtained by making a visit to such meetings as the British Association, and a really enjoyable time spent, for the wearing of a similar badge breaks down to a great extent that wall of aloofness which is a British characteristic and often prevents our understanding each other better.

Arthur J. Wedd

THEOSOPHICAL LEAGUE FOR THE FEDERATION OF NATIONS

THE above League was founded in Vienna in July last during an International Congress of the Theosophical Society, and consists already of representatives from twenty-five different countries. Its purpose is to help to draw together the Nations of the world, not only of Europe, in friendly co-operation, and to strengthen and support the League of Nations.

This Theosophical League is not confined to members of the Theosophical Society, though it was decided, for the first year only to keep the present title.

Its founders, being already members of a great International brotherhood, with ideals which most of them have been struggling for years to put into practice, realise what an immense force they might be if organised for practical participation in world affairs.

The Theosophical Society as such is excluded from taking part in politics as ordinarily understood because, being truly international and comprising people of every shade of opinion, both religious and political, it is compelled to remain neutral. Within its ranks the religious teacher, the politician, the man of affairs, the business man, the artisan, the peasant, all find themselves at home. At the same time, it is possible for different groups of people from among one or all of these classes to agree to co-operate for definite work along any one line without committing the Theosophical Society.

The members of the Theosophical League for the Federation of Nations definitely agree to combine to work along the line of world politics, believing that co-operation in the widest sense is the keynote of the future and that the League of Nations is the biggest experiment that has ever been made in this direction. They agree with Lord Robert Cecil and others among its keen supporters that the League's greatest need at the present time is a "spiritual basis". This Theosophical League believes that it can vitally contribute towards such spiritual basis, because its conception of brotherhood is rooted in the unalterable conviction that there is only One Life everywhere which everyone and everything shares: therefore in the spiritual world at any rate brotherhood is a fact.

The Theosophical Society has already Sections in thirty-eight different countries; each of these National Societies has many branches, or Lodges, and in addition there are Lodges or scattered members in nearly every other part of the world. Every member believes in brotherhood in the deeper sense, and therefore, whenever

members of the Society meet in any part of the world, they meet with the warmth of friends. It will be understood that this universal friendship gives almost infinite possibilities in international work. It is these possibilities that we are so anxious to gather up and direct in forming this Theosophical League for the Federation of Nations.

We fully realise that such an instrument needs unlimited energy and initiative, as well as idealism, and that its adherents must above all be practical. We recognise also that there are numerous Societies and individuals everywhere who could contribute these qualities in a striking degree, but who have no inclination to join the Theosophical Society. May we make a very special appeal to these for their sympathy and help for our non-sectarian League, assuring them that they will be valued even more highly for the differences in outlook and experience that they will be able to bring. It is not so much good workers in good causes that are needed now, as the mutual recognition that all are working towards the same goal, and the readiness to co-operate, which will inevitably follow from that recognition.

The writer believes that if only the League of Nations could come into its own and know that it could depend upon the moral power in every nation, there is no department of life which it would not take under its protection and so change the face of the world in a comparatively short time.

S. MAUD SHARPE[1]

THE YOUNG THEOSOPHISTS

THE All-India Federation of Young Theosophists is an outcome of the T. S. Convention at Benares, 1923. It is formed with the object of giving an opportunity to young Theosophists to organize and work for Theosophy according to the "Youth" Spirit; consequently it is entirely independant of the Indian Section. In order that not a single person should be prevented from joining the T.S. on account of poverty, the Federation has no Entrance Fee and no Annual Dues. The ideal is to carry on work by voluntary donations but, in the meanwhile, the Federation receives 50 per cent of the collections that each Lodge is to make among its members. The Federation retains only a half of what it receives, remitting the other half to the T. S. Headquarters, Adyar. The Federation will issue its own diplomas and charters to its members and Lodges.

The office-bearers for the year 1924 are—Chairman: Mrs. Rukmini Arundale; Secretary: Mr. K. S. Shelvankar; Treasurer: Mr. L. E. Tristram, B.A. (Cantab.), and the Headquarters is at Adyar, Madras, S.

K. S. S.

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[1] 29 George Street, Portman Square, London, W. 1, to whom application should be made for further information.

THE THEOSOPHICAL FIELD

A RATHER remarkable book has been published here in Christiania a short while ago. The author, Dr. Kristian Schelderup, is a well-known Doctor of Theology at the University of Christiania. Last fall Dr. Schelderup returned from a one-year visit to the Orient. He travelled extensively in India, China and Japan, studying the various eastern people, their habits, religious cults, and general psychology. In *Where Men become Gods* he gives forth his impressions of what he has seen and experienced, and it is indeed to be hoped that the book will have a big sale, as it is nothing short of a message.

In the introduction the author says:

> The book has no scientific pretensions . . . As comparative Religion is not my special study, in many cases I have naturally had to rely on the available literature on this subject . . . But my own experiences have given colour and life to the subject treated. I have endeavoured to experience from within the foreign religions, by trying to partake in their cult and pious worship . . . To acknowledge the honest religious search for truth in followers of other creeds he, too, ought to succeed, who regards the Christian religion as the most sublime Creed.

Dr. Schelderup lives up to his own high standard all through the book. In a poetic language he pictures the dazzling eastern life in all its colours and enchantment, never, not even in the midst of dirt, indolence and ignorance, losing touch with the Spirit of the East. Fanatical superstition and gross yogi-charlatanism he has seen a plenty of, but whether it is the maniac, the fakir, or the saint, he always, under all disguises, finds something of the same longing and the same thirst for the realities of the inner world. The book ought to be translated into English to reach a larger public.

* * *

There are two things I might mention this month. The first is about the great activity shown, outside the T.S. as well as inside, in connexion with "Youth" movements. There have recently been a number of meetings, under the auspices of the "No More War" movement, to endeavour to bring the young people of the country into line, and to get them to co-operate with those of all other nations, to spread principles of internationalism, and to work actively against things which are likely to lead to further strife and quarrelling between nations. Of the details of the activities I am not quite certain, save that a committee has been formed to try and put these principles into practice. I need scarcely say that the "Youth Lodge" sent delegates, and that there were also representatives of organisations like the Guild of the Citizens of To-morrow, and all

other bodies of young people. Unfortunately, however, I believe that there was a tendency among those of communistic and socialistic leanings to try and make the meetings somewhat sectarian as to political views—which would be fatal in anything which should be able to embody all shades of religious or irreligious, political or non-political opinion.

The other thing about which I wish to speak is the production at the Albert Hall, on the night of Armistice Day, of a new work, entitled "A World Requiem," by John Foulds. The Hall was packed —though how much was for the sake of the music, how much in honour of Armistice Day, and how much in order to see the Prince of Wales, it is hard to say. The work, however, was planned on a large scale, for soloists and a numerous choir and orchestra. The gist of the words was, first a petition for rest for the dead, followed by a part on the theme of, "O grave where is thy sting," and then a proclamation to all nations to "Keep peace amongst yourselves, for behold! the Prince of Peace cometh".

As to the musical part, it is hard to say much which would not be in the nature of a criticism from the point of view of a pressman. There are some magnificent passages, from the musical standpoint; but, to me, there was something more, in that a new keynote was introduced into the appeal it made: music, so far, has confined itself to an emotional and intellectual appeal; but this seemed to have something more in it, in that it was evidently an act of conscious magic, putting it on a level with a ritual. This is an inadequate way of expressing what I mean, but it was this which held me during the whole of the two hours of the performance, and made me realise the applicability of one phrase in the work, "Behold! the radiance of a million wings!" It was interesting to me, afterwards, to hear from several people who are somewhat sensitive to super-physical influences, that they too were entranced, while some of those who were not so sensitive, owned that they were rather disappointed.

Impressions of a personal nature, however, are scarcely suitable as news of general interest. What I am endeavouring to suggest, however, is that Mr. Foulds has touched inspiration of a different sort from that of former composers, so that he is producing a new type of music—perhaps that of the future race, and prophetic of a new school of art, in which the artists will receive, consciously, the direct inspiration of the Deva kingdom. And herein, perhaps, lies the chief attraction of the work, as well as in the proclamation in this form of the message of the coming of a World-Teacher.

J.

ADYAR AND FEBRUARY 17TH

IT was a happy thought to associate the birthday of Bishop Leadbeater with "Adyar Day" for Adyar and C. W. L. are inextricably interwoven in our thoughts. Adyar is the home of the Masters; C. W. L. Their great servant, and Adyar would not be what it is to-day but for the years in which C. W. L. lived and worked there. It is of course impossible to dissociate him and his work from our great President, but she is still the presiding genius of Adyar, its centre and its sun and no one can ever think of Adyar without thinking of *her*, but too many forget how much Adyar owes to Bishop Leadbeater and on his birthday one may be excused for remembering him before all others.

If there is one thing that can be picked out as the chief characteristic of Adyar, it is the beautiful intense purity of the atmosphere, a sort of inner radiance which seems to shine through and intensify the natural beauty of the place. To those who can see them, the devas of Adyar must present a very beautiful spectacle; they can be felt even by those who have not the vision.

This quality of intense radiant purity is also the chief characteristic of C. W. L., the quality which strikes one most when coming into his presence. In this he and Adyar are at one.

The second feature of both which strikes one is a sense of utter consecration. Adyar exists as a centre to train workers for the Great Ones, and none who do not go there in that spirit can remain long in that atmosphere of a spiritual hothouse. The same is true of C. W. L. His life is also one of utter consecration, his work pre-eminently that of training those who come near him to become also disciples of the Masters. Some cannot stand the strain of this forcing process and break or rebel. So Adyar and C. W. L. alike have been misunderstood which matters little to them but much to the unfortunate people who cannot recognise greatness when it comes too near to them.

But, Adyar would not be what it is to-day but for the presence of many of those whom C. W. L. has trained. The band of selfless workers who are to be found in every department of the work carried on at Adyar, more especially in the educational field, owe much of their inspiration and power of service to C. W. L. His name is loved and reverenced in the Master's home, whatever men may say of him in the outer world: his pupils the world over are the greatest testimony that can be given to C. W. L. as teacher and inspirer. If it is permissible to single

out one of these pupils in particular, I should say that the return of Krishnaji to Adyar in 1922 brought with it a new element of beauty, the freshness and glory of the spring. That is, perhaps after all, the pervading influence of Adyar at the present time, it is the embodiment of the spring time of the world which shall surely succeed the dark days of winter, youth in its beauty and freshness and enthusiasm is coming into its own and Adyar is the home of youth because it is the home of those who are eternally young. Adyar is the guarantee of the world's regeneration, the cure for pessimism and despair. But let it never be forgotten that the vow to youth was thrown open by one who has grown old in the world's service, that his voice was the first to proclaim the glorious coming of the World-Teacher, that his wisdom and loving care has trained up a band of workers ready to be His disciples when He comes. In this month of his birth into his present physical body we render homage to one who is called Bishop, Brother, teacher, friend but most loved perhaps as C. W. L.

E. L.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *El Loto Blanco* (November and December), *Light*, Nos. 2236—39, *The Messenger* (November), *Modern Astrology* (December), *Mysore Economic Journal* (November and December), *The New Era* (January), *The Occult Review* (November), *Prabudha Bhārata* (December), *Revista Teosofica* (November), *Revista Teosofica Chilena* (October and November), *Service* (December), *Theosophia en el Plata* (October), *Theosofie in Ned. Indie* (December), *Theosophy in Australia* (December), *Theosophy in England and Wales* (December), *Theosophy in India* (November), *Theosophy in New Zealand* (November), *Theosophy in Scotland* (December), *Theosophy in South Africa* (September-October), *Vedānta Kesari* (December), *The Vedic Magazine* (December).

We have also received with many thanks:

The American Review of Reviews (October), *Boletin Trimestral de la Sociedad Teosofica de Espana* (October-December), *Koinonia* (November and December), *Lotus* No. 1 (XV), *O Discipulo* (October), *Pewarta Theosofie* (November), *Theosofisch Maanblad* (December), *Theosophia* (December).

CORRESPONDENCE

THE ATHEISM OF BUDḌHISM

IN his interesting article with the above title printed in the January 1924 issue of THE THEOSOPHIST the Rev. Bhikkhu Sīlâcara makes a statement implying that in these days atheistic Buddhists are "*looked on askance as persons of dubious orthodoxy in the Theosophical household*".

The atheistic forms of Buddhism prevail mainly in Ceylon and Burma. I cannot claim any knowledge of matters Theosophic in Burma, but speaking of Ceylon, as one who has lived and worked among "atheistic Buddhists" for many years, I can testify that, far from Buddhists being looked upon by Theosophists as "persons of dubious orthodoxy in the Theosophical household," there is the most complete amity and co-operation in Ceylon between F.T.S. of all religions and views.

In fact the boot is very decidedly on the other leg, for, during the whole of the past year there has been a regular bombardment of the "Theosophical household" on the part of the non-F. T. S. orthodox Buddhists, attempting to discredit the T. S. and its Founders and leaders, and to minimise the work done by F. T. S. for the cause of Buddhism here and elsewhere. Anyone who takes the trouble to read the articles which have appeared lately in the Ceylon Buḍḍhist press will see plainly enough that it not Theosophists who look askance at "atheistic Buḍḍhists," but the atheistic Buḍḍhists who have been assiduously trying to impress upon the Buddhists public the idea that *Theosophist-Buddhists* (whether theistic or atheistic) are "persons of dubious orthodoxy" in the *Buḍḍhist household.* (Which means, of course, the "Hinâyana Buḍḍhist" household, for Ceylon Buḍḍhists regard all Mahâyanists—the vast majority of their fellow-Buddhists—as heretics.) The Buddhist spirit of tolerance of opinions has been set aside for a spirit of the bitterest mockery and persecution. Those who fear Theosophical influence have not scrupled to bolster up their cause by raking up every possible forgotten slander. The most disgusting epithets have been employed by learned "Buḍḍhists" in ridiculing those very Masters Whose "Early Teachings" Rev. Sīlâcâra quotes with so much approval. Every possible means has been employed to destroy the influence of Theosophists and check the spread of Theosophical views.

This sort of thing would be understandable if it were occurring among the mediæval fanatics of some proselytising creed-ridden faith, for there is no doubt that Theosophy is having a deep influence upon the young nowadays, and all those who cling to dogmatic creeds naturally feel their position imperilled, and Ceylon is no exception in this. But it is strange to find the Buddhists of all people employing such tactics—the Buddhists whose Master told them not to believe anything written in holy books, not even His own words, unless it appealed to their reason, and Who placed so much emphasis upon the living of the life, and so little upon mere creeds and opinions. It only serves to show what a long way the modern followers have drifted from the spirit of their Master's teachings. And it is Theosophy which, mainly through the young, is proving to be one of the most potent instruments in bringing back the *spirit* of Buddhism, whatever the sectarians may say.

F. G. PEARCE

MAY I write you a few words about Mr. Arundale's article "A Fragment of Education" which appeared in the December THEOSOPHIST? It is a most interesting article and fits in with the trend of my own recent thoughts on the development of character. I know absolutely nothing about education, technically speaking, but I have brooded for long over the problem of character-building, and so have formed what I always felt were most heterodox views.

Your article is the first hint that I have had that others also are developing heterodox views on education. In a flash I saw that your opening sentences were going to help me to mature my thoughts, and in the course of the last hour your article has indeed lighted up many dark comers in my mind. However, you have not developed your ideas fully enough to please me, perhaps you think it wiser to keep something in reserve, but what you have written is singularly helpful, nevertheless.

May I say, then, what is in my mind. It may help you and you may use the ideas, if you like, as if they were your own. They may not be new to you, probably they are as old as the hills, but I at least have found them my only way of salvation!

First of all, nothing in heaven can be explained as earth except one uses the materials of earth. Too much teaching is up in the air, it misses fire. The flint and match loch gives the idea, to get a spark one must contact the denser matter, then light results.

Again and again I have felt that our T. S. lectures missed fire. They neglected to illustrate Theosophy by taking analogies from nature, they failed to establish a connexions. The Great Teachers always seemed to have had concrete symbols, such as Fire or Light, and

with the Fire burning in the midst of the people, the people understood.

The Montessori method is half way to the ideal, nothing more. The apparatus method is capable of infinite expansion in every direction, if some imaginative soul would only take the matter in hand. Why, however, limit ourselves to apparatus, why have things ready made, there are other ways.

Think of a child's joy in making something. The creative instinct is mightily strong, let us use it. An average child would rather make its apparatus, than have it made, and that is where mad Montessori fails.

Someone will one day analyse the trades of the world. The world will then see the effect of trade upon character, and the results will be intensely interesting. A cutter of diamonds, or a goldsmith or a potter must have developed beautiful traits of character apart from what can be learned anywhere, namely, patience, and it is along these lines, I think, that your thoughts will lead you.

One illustration will suffice. A rough child cannot remain rough if you set him to polish things. Give him a piece of rough granite to polish, show him how to make it shine with smoothness and insensibly he will build that polish into his soul.

And so *ad infinitum*. *Talking is no use.*

WILLIAM H. MANSON

BOOKS RECEIVED

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

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer (The C. W. Daniel Co.); *The Meaning of Dreams*, by Dorothy Grenside (G. Bell & Sons); *The Book of Formation or Sepher Yetzirah*, by Knut Stenring (W. Rider); *Chalmers of New Guinea*, by Alexander Small, and *Jackson of Mukden*, by Mrs. Dugald Christie (Hodder & Stoughton); *The Inadequacy of the World's Religions*, by Gilbert T. Sadler (Author); *Love Beyond the Veil* (Kegan Paul); *The Six Steps in Mental Mastery*, by H. H. Brown (L. N. Fowler & Co.); *The Light Eternal*, by U. N. Mukerji.

REVIEWS

The Life and Times of Akhnaton Pharaoh of Egypt, by Arthur Weigall. (Thornton Butterworth, London. Price 12s. 6d.)

Recent excavations in the Valley of the Kings have made the discoveries in the tombs of the Egyptians one of the topics of the hour. Tutankhamen has become almost a household word and fragments of ancient Egyptian history have become popular knowledge through the Press. The more intelligent public has been stirred to a deeper interest in the subject and there has been a demand for books hitherto neglected.

The volume before us—*The Life and Times of Akhnaton*—is the story of the father-in-law and predecessor on the throne of Tutankhamen. He is also one of the most remarkable personages in the history of the world. The book has a well deserved popularity, having passed through four editions, and of the last edition there have been four impressions. Mr. Weigall is a gifted historian, he literally recreates the past for us; and only this living representation can rightly be called history. The record of a period becomes by the alchemy of his trained imagination an absorbing human drama. Dead men and women fling off their funeral wrappings of five thousand years ago, and move and live and love as though it were yesterday.

Tutankhamen!! Who was this little sad-eyed prince in reality, born at the Theban Court in the height of its splendour, surrounded from birth with every luxury and advantage the world afforded? Frail of body, of misshapen skull and subject to epilepsy, yet with such force of character and intellectual gifts that in seventeen short years he completely revolutionised his kingdom. He founded a new capital outrivalling Thebes in beauty. He introduced a new canon of art and most remarkable of all, he founded a new religion of such philosophical power and so loftily idealistic that it was thousands of years ahead of the thought of his day.

It is the last mentioned achievement which makes this Pharaoh and Mr. Weigall's book of such extraordinary interest to Theosophists; for, though the religion died with his death, as under the

circumstances was inevitable, it is resuscitated in the twentieth century, to add one more proof of the inextinguishable light of the Divine Wisdom, and the surety of its transmission through the ages.

Mr. Weigall's book is one which every Theosophist should read; it is difficult to imagine that any should not enjoy it.

A. E. A.

Piqué, A Beautiful Minor Art, by Herbert C. Dent. (The Connoisseur, London.)

Piqué is one of the delightful series of books for collectors published by "The Connoisseur". It contains in addition to the letter-press thirty-six plates illustrating this exquisite art-craft which originated in France in days when art was not yet divorced from industry.

The author, Major Dent, describes this art as; "Gold or silver in point or strip, on shell or ivory; and if mother-of-pearl be included as a very frequent added decoration it would, with but few exceptions, cover all piqué work from the time of Louis XIII, to the present day." Owing to its delicacy and preciousness the art was restricted to the manufacture of small objects such as boxes, trinkets, etc.; although in his own unique collection Major Dent has a wonderfully ornate tortoise-shell cabinet, of the Louis XIV late period. A most lovely specimen of the work is shown in plate IV, a shaped piqué tray of the early period (Louis XIV), and may be said to be the gem of this collection. He also owns a box of peculiar interest on account of its history. It was discovered in an Agra bazaar in 1885, and is said to have been perhaps the property of a French architect, Austin de Bordeaux, who was in the service of Shah Jehan, and is credited by some with the designing of that priceless pearl of architecture—the Tāj Mahāl.

Major Dent has made a most careful study of this minor art, historically and artistically; and both he and "The Connoisseur" deserve the gratitude of all amateurs and collectors for making this rare knowledge available in such an attractive form.

A. E. A.

Social Efficiency—India's Greatest Need, by Professor S. N. Pherwani. With an Introduction by Professor Patrick Geddes. (The Modern Publishing Co., Bombay. Price Rs. 2-8.)

This is an extremely good book which we recommend to everybody. It gives a detailed outline of an Ideal State, ideal in every way, in Social affairs, in Art, in Education, in Religion. Yet it is the most practical book we have ever seen on this subject. There is nothing in it which cannot be immediately introduced into any state. Its keynote is efficiency, in every department of life, in industry, in housing, food, clothing, art, religion, education, etc. We like especially the chapters on Education, and we are glad to find that the aim of education is the development of Love and good Character, by the modern methods of Montessori, Dalton, etc. We like the chapters on Art, and on Religious Efficiency. The whole book is most practical, containing a complete outline of the organisation of a perfect community, which can be easily evolved from the existing towns. We are so glad that this book is written by an Indian, as showing that at last the Indians are turning their spirituality and intellect to practical purposes on the physical plane. When they begin to do this in earnest they will do it exceeding well.

L. E. T.

The Religion of the Life Force, by R. Eddison Page. (Jonathan Cape, London. Price 3s. 6d.)

This is a philosophical work, the basis of which is a great fundamental truth. The idea is that all life in the world, all consciousness, is the manifestation of one great force, called the Life Force. All matter is a vehicle for its manifestation. The highest vehicle it has so far produced is that of man, which it is ever moulding into a yet finer vehicle. The author believes that evil is the conflict between the higher and lower vehicles of the Life Force. Perfect happiness is attained by perfect identity with the Life Force. With this comes the "freer and fuller exercise of the activities of mind and body; with it comes health and beauty, love and wisdom". It is shown how the Life Force expresses itself principally through Love.

We are glad to find so many of these kinds of books nowadays, which assert the One Self dwelling in all creation. Such books must help humanity to become more perfect expressions of that Self.

O. M.

The Greatest Power in the World, by Paul Tyner. (L. N. Fowler & Co., London. Price 3s.)

This is a textbook of the power of prayer, properly used. Prayer has a tremendously practical side, and its object is Unity with the Source of all Life, in and through prayer. But by prayer Mr. Tyner does not mean the usual cringing appeal which makes the supplicant more depressed and less godly than he was before.

No, by Prayer Mr. Tyner means such an affirmation as the following:

"There is but One Presence, One Substance, One Intelligence, One Life.
And I am One with God Omnipotent.
The God who is ONE God and the only God is in and all about all things everywhere at every moment of time.
And this God is GOOD.
No evil, therefore, can befall me!"

The book describes the proper method of prayer, and its application to the individual, the church, and the state.

W. I. I.

The East in the Light of the West, by Rudolph Steiner. (Putnam's Sons. Price 7s. 6d.)

This, the latest work of Dr. Steiner, is well translated from the German by Mr. Gandell, and has a preface by H. Collinson. The lectures were given at Vienna at the Congress of the Anthroposophical Movement in 1922. Dr. Steiner shows that the ancient wisdom of the East came to Europe through Ancient Greece. Later on, Northern and Western Europe, and still later America, gained this heritage and added to it. As it is, East and West are divergent, but the East has a faculty to be aroused by interchange of method. He divides man into a fourfold body and traces him back to other planets. Earth has been Saturn, old Sun and old Moon. Man began on old Saturn; on old Sun the etheric body was gained; on old Moon the astral body. The Ego joined the three on earth.

Two streams of life flowed from old Atlantis to the East, a northern and a southern. The great event of the northern peoples was the incarnation of the Christ, the Sun Spirit, in the body of Jesus of Nazareth, who is to be distinguished from Jesus of Bethlehem,

Apollo is the spiritual being behind the sun, and in a certain sense the garment of the Christ, but not the Christ Himself. Again, Lucifer, once an earthly god, has now become a cosmic god. "Lucifer will intensify our understanding and comprehension of the world: the Christ will strengthen us perpetually in this."

He then shows, in Chapter 7, the main differences between the organism of the eastern and the western man. In the former, the etheric double was loosely attached, and stood out above and around the body. Thus the Indian was in touch with the subtler planes always. The western, or European, is more concrete because the etheric double is embedded in him, and merely stands out a very little way all round. He returns again to show the contrast between the Kingdom of Lucifer and the Kingdom of Christ. Christ must now be sought within and Lucifer without. The possibility of evil came originally from within, from Lucifer's Kingdom—pride and ambition arose here. We take it that these are the Asuric principles. Earth, Sun and Moon, as stated above, were once one being. Sun separated from earth to receive beings of a higher stage who could then influence earth from outside. Then higher beings separated moon from earth, arousing man from a mummified state, in which otherwise he would now be. We cannot follow further these interesting classifications. We will conclude by stating his scheme of evolution, which is this: In old India wisdom was absobed through the etheric body; in the old Persian period through the astral body; in the Chaldaic-Egyptian period through the sentient soul; in the Graeco-Latin period through that which we call the intellectual soul. This is practically what we learn in the Theosophical teachings of the different qualities, contributed by each successive sub-race of the Fourth and Fifth Root-Races. The book will be very useful to Theosophical students, as it looks at their "subjects" from a different point of view, and uses a different terminology. There is a danger of our falling into a rut or groove by adopting a fixed phraseology, often repeated parrot-like by the unthinking.

F. L. W.

Our Enemy the State, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel & Co., London. Price 3s. 6d.)

A plea for an unarmed Commonwealth of Friends, trained to live by Reason, Love and Freedom, is the little description of itself.

This author is always interesting and he has a way of driving home his points, and this way makes the reader think and ponder.

There is much to ponder about in *Our Enemy the State.* He makes many bold assertions and draws very vivid pictures. His chapter on the Evils upheld by the State is specially true to life and to fact.

> The child of a hasty love is cursed for life. But the child of a loveless marriage is regarded as respectable. This is one of the absurdities of the state.

> Company law is a State-upheld trick of exploiting the workers, whose work entitles them only to fixed wages, while the shareholders may, and often do, get their money back in five or ten years, and yet go on taking dividends after that, for many years.

The author speaks much of our Prison System, calling for different Criminal Laws: he declares that our Penal System hardens the criminal and does not tend to lessen crime.

> The State is a brute, and an unintelligent one, hitting out at any who threaten to take property, whereas the State can steal whole colonies, and yearly steals taxes of millions of pounds and is praised for so doing.

This is one of his hard sayings perhaps but it makes the reader think.

Mr. Sadler manages to put in a lot of information and statistics in a small space, for the book only contains a hundred and thirty pages. He ends by telling us that:

> The idea of this book is a call to a Great Change . . . For great reforms come not by men all agreeing to a Programme, one by one, but by a few courageous leaders arising, in the fulness of time, and, by their fearless witness in public, they suffer by the evil thing but so conquer it for ever.

J.

Among the Headhunters of Formosa, by Janet B. Montgomery McGovern, B.L. (Fisher Unwin, London. Price 15s.)

This book is especially interesting, as it is almost the first scientific description of the aborigines of Formosa. It happily combines science with general interest, for the benefit of the general reader. Mrs. McGovern is a very courageous explorer and some of her experiences make fine reading.

The aborigines obviously came from Indonesia, as might be expected. They have all the characteristics of Indonesian culture, —Pile-Dwellings, Bachelor Houses, Nose-Flutes, Musical bows; and the language is very close to the Malay. They are headhunters, but not cannibals. No skull, no wife, is the general rule.

These people are peculiarly interesting on account of their well-developed system of Matriarchy. All the Chiefs and Priests are

women, and descent is in the female line. Some tribes appear to hold some kinds of property communally, and there is a form of fire-worship. They have exact ideas with regard to the etheric double and astral body, as have all primitive people.

Mrs. McGovern was much impressed with the strict monogamy and marital fidelity. The usual method of burial is to break down the hut over the body, but in one tribe they dry the body before a fire for nine days, and then on a platform in the open for three years. The bones are then buried inside the dead man's former hut. This process will interest Mr. Perry!

They are very rapidly dying out, as are all savages in every part of the world.

L. E. T.

The Cathedral, by Hugh Walpole. (Published by Macmillan & Co., London. Price 3s. 6d.)

The title of this book is peculiarly appropriate, because it is the cathedral and not the people associated with it that dominates the situation, not only in a physical sense but in a strange psychological sense also. The Archdeacons, the Canons, the organist and even the irresponsible choir-boys all become sucked-in, merged in the general atmosphere of the cathedral close, inevitably, by reason of the fact that they participate in the daily services. But what is still more strange, an artist, passing through the town on a sketching tour, in stopping to sketch the vast pile, becomes fascinated thereby and remains on in the neighbourhood held almost against his will. In time he seems to lose all initiative. Unable to leave the place, in the end he becomes a morose and gloomy tippler with but one redeeming feature, his love for the great building.

But the chief character is Canon Brandon, a fine, handsome man of imposing presence and of a great obstinacy. It is conveyed that in making the egregious error that the Cathedral could not be run without him he challenges fate. Though devoted to the building, it is evident that at the back of his mind lurks the unspoken thought that it is he who is the scintillating jewel and the cathedral but the beautiful setting. This arrogant assumption is the cause of his final downfall and ruin and Mr. Walpole cleverly suggests rather than asserts that it is the silent, Unseen Presence behind the cathedral who is the cause of the Canon's collapse, working slowly but insidiously to reduce the poor man to a state of humbled helplessness, disgraced in

the eyes of the close and the town alike through one humiliation after another.

Canon Brandon may be broken but not bent, he is too obstinate for that and so in the end he dies under the last and most trying ordeal in the very precincts of the cathedral, the vestry in short, where all the other ecclesiastical officials have combined against his isolated vote over a point that had become an obsession with him and upon which he has set his heart in carrying out.

Previous to this his son, the apple of his eye, equally obstinate and self-opinionated, has disgraced him by marrying the daughter of the worst publican of the place and been forced to go to London. Later, his wife, a lonely and colourless woman, who has been taken for granted as a humble satellite to his Sun for years, suddenly bursts out into independence, forced into such by an overwhelming desire that has become a complex for sympathy and companionship. She converges upon an equally lonely and gentle spirit, a clergyman of the town, and compells him to elope with her openly and flagrantly to the horror and amazement of the Canon and the neighbours.

Somehow, though the book is exceedingly clever and the forbidding atmosphere of the cathedral skillfully maintained, one puts down the book with a feeling that something was wanting. The reason for this is not far to seek, one cares not at all for any of the characters; their sufferings leave us unmoved and we become as callous and detached as the cathedral itself. It is not that we experienced an anti-climax for there was never any possibility of a climax. A climax in a sense includes the probability of the unexpected, and this never occurs. We knew that the Canon would be crushed under the weight of the cathedral and we knew that by no possibility whatever could he escape, from the first. He, his family and the remaining characters are all alike under fate, they do not even struggle against it, and seem totally without initiative; puppets dancing to the gloomy and macabre tune set by the formidable cathedral. It is true Mr. Walpole has carefully put back the clock of his period to 1897, but even so it seems strange in these days of ruthless independence of thought and rush that such could have taken place, almost unbelievable in fact, and the truth is borne home to us we live too rapidly to realise what even the immediate past was like, with its reverence for traditions and custom.

B. A. R.

National Therapeutics Booklets (*a*) The True Nature and Source of Vitamines, (*b*) Acute Diseases; their uniform treatment by natural methods. (Part I.) Mental, Emotional and Psychic Disorders (Part II) (Lindlalar Publishing Co., Chicago. Price 50c.) *Vaccination and Small Pox* (Bombay Humanitarian League).

These pamphlets are of very varying merit, the best being the first one. The subject of Vitamines is a very popular one just now and it is treated in a popular way; the information given is correct as far as it goes, but it does not go very far, and the whole book might be summed up in two sentences—Vitamines are necessary to health. Vitamines can be obtained from whole-grain cereals, fruits and vegetables.

The second pamphlet deals, in the first part with the treatment of diseases by cold water packs, and the second with the treatment of mental diseases by common-sense, the weak point being that the cold water treatment may kill instead of curing if applied haphazard by well meaning but unskilled people, and that common-sense is usually conspicuously lacking in people suffering from mental or emotional diseases.

The Vaccination pamphlet is the usual one-sided presentment of horrors, specially calculated to send any fair-minded person into the opposite camp. No one writing in THE THEOSOPHIST is likely to defend Vaccination or any other treatment which involves experiments on animals, but no cause gains anything by ignoring or denying the facts on the other-side.

E. M. A.

Stories from the Russian Operas, by Gladys Davidson. T. Werner Laurie. (London. Price 7s. 6d.)

We were pleased to see this book, it being a long time since we first desired to find some easy means of becoming acquainted with the stories of the chief Russian Operas. This book contains the stories of the 16 most famous of the Operas, written in a pleasing and interesting style. It is one of the best books of short stories we have read. Why are not the librettos of all operas up to this standard? The book is illustrated, the frontispiece being Chaliapine as "Boris Godounov".

A. L. M.

The Wolf Trail, by Roger Pocock. (Basil Blackwell, Oxford. Price 7s. 6d.)

Mr. Roger Pocock seems to have followed every profession under the Sun—policeman, soldier, sailor, missionary, war-correspondent, shopkeeper, pirate, cow-boy, gold-miner, war-scout, explorer, fisherman, author, cook—at present he is organiser of the world-flight of the legion of Frontiersman, and is to command the N. Pacific Expedition in that service.

The book describes the adventures about twenty years after Waterloo, of the sun of a drunken Vargeman on the Thames who, in the astral flights of sleep, visits his twin soul, a little Red-Indian girl, who was his wife in former births. After extraordinary adventures as a seaman, describing which Mr. Pocock evidently writes from experience as an able seaman, our hero, Bill Fright, reaches the States—and the couple meet once more in the body.

The language used by the bargle is that of to-day, not of early-historian times; it does not harmonise with our mental pictures of love days. Again, the 'planes' of existence of this extraordinary creature are so mingled that at this we are completely mystified as to who is acting or speaking, and where, or in what character, and we must confess that we had to skip a good deal, for the latter part of the book is a Chinese puzzle.

T. I. S.

The Voice of the Beloved, by Arthur Burgess. (Simpkin, Marshall Hamilton, Kent & Co., London. Price 2s. 6d.)

A book, small but choice, both in language and in attire, print and paper. It is a little sheaf of musings on the mystic life, from which we extract a few ears of corn:

> Those who would serve wisely and well must ever retain breadth of outlook. They must look ten years ahead, not ten minutes; think in months, not in days; act in days, not in hours. They must plan for lives—not for one day in their school of existence: they have to learn *how* to do these things now. It is the special lesson of those souls who will have these things to do in lives to come [p. 38].
>
> The relationship between the Master and a pupil must not be one big question mark. Within the hidden place of a pupil's Real and Mighty Self can ever be found to light which removes all question; a light which can be kept glowing and bright with the fire of Faith [p. 49].
>
> When thou art weary, pause, look back with understanding and vision in their eyes. See the bricks that thou hast built into the House of Life, if they be true and square and strong. Then, if such be so, to these will surely come a sweet content.

L. O. G.

Chiromo the Witch Doctor, by Frank Worthington. (The Field Press. Price 7s. 6d.)

This is a collection of short stories dealing with the African Negro. They cannot be said to be especially informative, but they make good reading. This kind of book is a relief from the usual sort of novel.

O. M.

An Introduction to Indian Art, by Ananda K. Coomaraswamy, D. Sc. [Vol. IX of The Asian Library.] (Theosophical Publishing House, Adyar, Madras. Price Rs. 3 and Rs. 3-8.)

This little book is No. 9 of the *Asian Library* Series and presents in a small compass some valuable information about Indian Art. It may serve as an introduction to the larger works of Dr. Coomaraswamy, who is a recognised authority on the subject. Indian art, as the author says in his preface, "has been produced by professional craftsmen following traditions handed down in pupillary succession . . . Tradition is a living thing, and utterly unlike *the copying of styles* which has replaced tradition in modern life." Moreover, it has a definite purpose and depicts the national life and sentiment. In this brief introduction we have an admirable selections of the main characteristics of Indian Art, illustrated by no less than thirty-four plates from excellent photographs reduced to suit the size of the book. These are wonderfully clear and instructive. These, together with an improved fount of type and better paper, make this volume the best, to our mind, of those hitherto produced in this series.

F. L. W.

CORRECTION

IN the November issue, 1923, the "General Report of the Vienna Congress" should be signed C. Jinarājadāsa, not John Cordes as on p. 266.